

JAPA RETREAT

NOTEBOOK

part I

With B.V. Tridandi Swami

Under Guidance from
Sri Srimad Bhaktivedanta Narayana Goswami Maharaja

Japa Retreat Program

When outside the temple, during the retreat, we will carefully maintain complete silence (*mauna vratta*).

Mangala Arati & Tulasi Puja 5.00 am

Individual Chanting 6.00 am

Bhajans 8.00 am

Class 9.00 am

Breakfast Prasadam 10.30 am

Dinner Prasadam 4.30 pm

Gaura Arati 6.00 pm

Bhajans 6.30 pm

Devotee Hari-Katha 7.30 pm

Rest 9.00 pm

Contents

Mahaprabhu Glorifies the Holy Name	5
10 Offences against Nama	7
Nama-Tattva	8
Words about Mangala Arati	15
Sri Gurvastakam	16
Summary of Sri Gurvastakam	24
Mangala Arati	25
Vibhavari-Sesa	27
Sri Vraja-Dhāma-Mahimāmṛta	31
Class Topics: Jiva-Tattva	33
Time Map	37
Sri Sri Siksastakam	38
Anarthas	41
Krsna-Loka Map Explained	43
The Tree of Beauty (Jaiva-Dharma Ch.13)	46



**By the causeless mercy of my beloved Srila Gurudeva,
nitya-lila pravista om visnupada astottara-sata Sri Srimad Bhaktivedanta Narayana
Gosvami Maharaja, we are able to attend this most auspicious retreat.
I'd like to welcome everyone and hope all the material arrangements are satisfactory.**

Here are some inspiring words from *Caitanya-caritamṛta* (Adi-lila 7.71-99) to refresh our dedication to spending time with the Holy Name.

Sri Caitanya Mahāprabhu Glorifies the Chanting of the Lords Holy Names

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

"You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns.

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord.

"In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

"After describing the potency of the Hare Kṛṣṇa *mahā-mantra*, My spiritual master taught Me another verse, advising Me to always keep it within My throat.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

"For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

*kaler doṣa-nidhe rājann / asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya / mukta-saṅgaḥ paraṁ vrajet*

In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction - simply by chanting the Hare Kṛṣṇa *mantra* one can be freed from all material contamination and thus be elevated to the spiritual world. (SB 12.3.51) The *Nārada-pañcarātra* also praises the Hare Kṛṣṇa *mahā-mantra* as follows:

*trayo vedāḥ ṣaḍ-aṅgāni chandāmsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntaḥ-sthaṁ yac cānyad api vān-mayam
sarva-vedānta-sārārthaḥ saṁsārārṇava-tāraṇaḥ*

"The essence of all Vedic knowledge - comprehending the three kinds of Vedic activity (*karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsana-kāṇḍa*), the *chandas*, or Vedic hymns, and the processes for satisfying the demigods - is included in the eight syllables *Hare Kṛṣṇa, Hare Kṛṣṇa*. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the *Kali-santarāna Upaṇiṣad* states, "*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare*

Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare - these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Śrī Madhvācārya, while commenting upon the *Muṇḍaka Upaniṣad*, has quoted the following verse from the *Nārāyaṇa-saṁhitā*:

***parīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ***

"In Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the *pāñcarātrikī* system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name."

"While chanting the holy name of the Lord in pure ecstasy, I lose Myself, and thus I laugh, cry, dance and sing just like a madman.

"Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

"I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

"My dear lord, what kind of *mantra* have you given Me? I have become mad simply by chanting this *mahā-mantra*!

"Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

"It is the nature of the Hare Kṛṣṇa *mahā-mantra* that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

"Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

"For a devotee who has actually developed *bhāva*, the pleasure derived from *dharma*, *artha*, *kāma* and *mokṣa* appears like a drop in the presence of the sea.

"The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

"It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

"When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

"Perspiration, trembling, standing on end of one's bodily hairs, tears, faltering voice, fading complexion, madness, melancholy, patience, pride, joy and humility - these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa *mantra*.

"It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

"My dear child, continue dancing, chanting and performing *sankīrtana* in association with devotees. Furthermore, go out and preach the value of chanting *kṛṣṇa-nāma*, for by this process You will be able to deliver all fallen souls.'

"Saying this, My spiritual master taught Me a verse from *Śrīmad-Bhāgavatam*. It is the essence of all the *Bhāgavatam*'s instructions; therefore he recited this verse again and again.

"When a person is actually advanced and takes pleasure in chanting the holy name of the

Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

"Compared to the ocean of transcendental bliss that one tastes by chanting the Hare Kṛṣṇa *mantra*, the pleasure derived from impersonal Brahman realization (*brahmānanda*) is like the shallow water in a canal.

"My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoof print of a calf."

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were moved. Their minds changed, and thus they spoke with pleasing words.

Sri Caitanya Mahaprabhu Ki Jaya! Hari Nama Ki Jaya!

*We may ask why after so much chanting has the holy name not awoken in my heart?
The answer is our offences to Sri Nama.*

Ten Types of Offences in Relation to Śrī-Hari-Nāma:

1. Blasphemy of the great saintly persons who are engaged in preaching the Hare Kṛṣṇa *mantra*, is the worst offence at the lotus feet of the Holy Name. Sri Nama Prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.
2. To consider the demigods, like Śivajī, to be equal to or independent from Śrī Bhagavan.
3. To disobey the Spiritual Master who reveals the truth of Śrī Nāma.
4. To criticize *sāstra*, such as the four Vedas and the Puranas.
5. To give some interpretation on the Holy Name.
6. To consider the divine qualities of Śrī Nāma to be imaginary.
7. To commit sinful activities on the strength of chanting Śrī-Hari-Nāma.
8. To equate chanting of Śrī Nāma with the material auspicious activities recommended in the *karma-kanda* sections of the Vedas.
9. To instruct faithless persons on the glories of Śrī-Hari-Nāma.
10. That lowest among men, who, even after hearing the glories of the transcendental Sri Nama continues in a materialistic concept of life, thinking, "I am this body, and everything belonging to this body is mine (*aham mameti*)" and does not show respect and love for the chanting of the Hare Kṛṣṇa *mantra* is an offender to the Holy Name.
11. To be inattentive when chanting.

NAMA - TATTVA

Chanting the Holy Name is the Eternal And Highest Dharma for All Souls

*etāvan eva loke `smin
puṁsam dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahanādibhiḥ*

It is recognized that the highest religious principle in human society is devotional service to the Supreme Personality of Godhead, beginning with the chanting of the holy name of the Lord, *nama-sankirtana*. (SB 6.3.22)

The Constitutional Nature of the Holy Name

*nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ-śuddho nitya-mukto
`bhinnatvan nāma nāminoh*

The holy name of Kṛṣṇa is a transcendental wish-fulfilling gem - it bestows all spiritual benedictions, for it is Kṛṣṇa Himself. It is the personification of divine mellow, the fountainhead of all pleasure. The holy name of Kṛṣṇa is eternally liberated and spiritual. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are non-different.

(*Sri Bhakti-rasamṛta-sindhu, Purva-vibhagaga 2.233*)

The Holy Name Grants All Perfection in Kali-Yuga

*kaler doṣa-nidhe rājann / asti hy eko mahān guṇaḥ ("There is one good quality.")
kīrtanād eva kṛṣṇasya / mukta-saṅgaḥ param vrajet.*

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *maha-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom. (SB 12.3.51)

*kṛte yad dhyāyato viṣṇum / tretāyām yajato makhaiḥ
dvāpare paricaryāyām / kalau tad dhari-kīrtanāt*

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

In the *Viṣṇu Purāṇa* it is written:

*sa hānis tan mahac chidraṁ / sa mohaḥ sa ca vibhramaḥ
yan-muhūrtaṁ kṣaṇaṁ vāpi / vāsudevaṁ na cintayet*

If even for a moment remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly.

*kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra*

In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered. (Cc. *Adi* 17.23)

*nāma vinu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra*

In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation? (Cc. *Adi* 3.101)

Sridhara Swami on Glories of the Holy Name

*amhah samhara dkahilam sakrdudayadeva sakala-lokasya
taraniriba timira-jaladhim jayati jagan-mangalam harer nama*

Let the all-auspicious glories of the holy name, which benedicts the entire universe, be victorious. Just as when the sun rises, it dispels the ocean of darkness, in the same way, when the holy name has only slightly risen within one's heart, all one's sins are completely destroyed. (*Padyavali* 16, Sridhara Swami)

*jnanamasti tulitam ca tulayam prema naiva tulitam tu tulayam
siddhir eva tulitatra tulayam kṛṣṇa-nama tulitam na tulayam*

Knowledge and yogic perfection can be compared to one another, but *prema* and *kṛṣṇa-prema* have no comparison to anything within this world. They cannot be weighed on the scales of mundane consideration. (*Padyavali* 15, Sridhara Swami)

Rupa Gosvami on the Glories of the Holy Name

*ākṛṣṭiḥ kṛta-cetasām su-manasām uccātanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣām na ca sat-kriyām na ca puraścaryām manāg ikṣate
mantra 'yam rasanā-sprṅ eva phalati śrī-kṛṣṇa-nāmātmakah*

The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that, save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. When a person simply chants the holy name with his tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the *puraścaryā* regulative principles generally observed before initiation. The holy name does not wait for any of these activities. It is self-sufficient.

The Efficacy of Gayatri and the Holy Name

*kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord.

(Through the *gayatri mantra* one attains liberation from material existence. Through the holy name one attains the lotus feet of Kṛṣṇa.) (Cc. *Adi* 7.73)

The Glories of the Holy Name Surpasses that of Impersonal Brahman

*yad brahma-saksat-kṛti-nisthayapi vinasamayati vina na bhogaih
apaiti nama-sphuranena tatte prarabhda-karmeti virauti vedah*

O holy name! The seeds from which sin sprouts within the heart are not burned to ashes by realization of Brahman or by constant meditation on eternal consciousness. But, o holy name, as soon as you appear on the tongue of a sincere chanter, all the karmic seeds of sin are burned to ashes. Thus all sinful reactions, past, present, and future, are finished. This is proclaimed by the Vedas. (*Kṛṣṇa-namastakam* 4, Rupa Gosvami)

Kirtana of the Holy Name is Best of All

*aghaccit-smaranam visnor-bahvayasena sadhyate
austhaspandana-matrena kirtanatu tato varam*

The remembrance of Visnu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Visnu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kirtana* of the holy name of Visnu, and therefore *kirtana* is the topmost process of devotional service. (*Hari-bhakti-vilasa*, 11.453)

The Holy Name Surpasses Worship and Meditation

*jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttam mukti-dam prāṇinām yat
paramam amṛtam ekam jīvanam bhūṣaṇam me*

All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure. (*Brhad-Bhagavatamṛta* 1.1.9)

In *Śrīmad-Bhāgavatam* (2.1.11) Śukadeva Gosvāmī says:

*etan nirvidyamānānām / icchatām akuto-bhayam
yoginām nṛpa nirṇitam / harer nāmānukīrtanam*

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge.

Mahaprabhu Loudly Chanted the Holy Name

*hare krsnety uccyaih sphurita-rasano namaganana-
krta-granthi sreni-subhaga-kati-sutrojvalakarah
visalakso dirghargala-yugala-kheloncita-bhujah
sa caitanya kim me punarapi drsoryasyati padam*

Sri Caitanya Mahaprabhu loudly chants the Hare Krsna *mantra*, which dances upon His tongue, as His radiant lotus hand counts the name by fingering the beads on the beautiful knotted counting string tied to His waist. His beautiful lotus eyes stretch to His ears and His arms reach to His knees. When will Sri Caitanya Mahaprabhu again appear before my eye? (*Caitanyasthakam* 5, Rupa Gosvami)

The Upanisads on the Hare Krsna Maha-Mantra

In *Kalisan taraṇa Upaniṣad* it is stated:

*hare kṛṣṇa hare kṛṣṇa / kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma / rāma rāma hare hare
iti ṣoḍaśakam nāmnām / kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ / sarva-vedeṣu dṛśyate*

The sixteen words - Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare - are especially meant for counteracting the contaminations of Kali. To save oneself from the contamination of Kali, there is no alternative but the chanting of these sixteen words. After searching through all the Vedic literature, one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa. (*Cc. Ādi* 3.41)

Chanting the Holy Name Qualifies One for Deliverance

*madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
saktidapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama*

The holy name of Krsna is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. O best of the Bhrigus, when the holy name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion. (*Hari-bhakti-vilasa* 11.234, *Skanda Purana*)

The Holy Name is to be Chanted in the Stage of Practice and in Perfection

*etan nirvidyamānānām / icchatām akuto-bhayam
yoginām nṛpa nirṇītam / harer nāmānukīrtanam*

O King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits. (SB 2.1.11)

Things Unfavourable for Nama-Kirtana

*janmaśvarya-śruta-śrībhir / edhamāna-madaḥ pumān
naivārhaty abhidhātum vai / tvām akiñcana-gocaram*

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of (material) progress, trying to improve himself with respectable parentage, great opulence, high education, and bodily beauty, cannot approach You with sincere feeling. (SB 1.8.26)

The Fruit of Offenselessly Uttering the Principal Name

*tunḍe tāṇḍavinī ratim vitanute tunḍāvalī-labdhave
karṇa-kroḍa-kadambinī ghaṭayate karṇārbudebhyah sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert. (Vidagdha-Madhava 1.12)

The Pure Name Arises Within the Association of Devotees

*sadhu-sange bhai "krsna nama" nahi haya
"namaksara" bahiraya bate nama kabhu naya*

O brothers, the holy name of Kṛṣṇa is never to be found in the association of those who are un-saintly. The external sound of the holy name is never the name proper. (Prema-vivarta)

Determination for Chanting the Holy Name

*khanda khanda hai` deha yadi jaya prana
tabu ami vadane na chadi harinama*

Even if you cut my body into pieces, I should not give up chanting the holy name. (C. Bhag. Adi 11.91)

The Four Kinds of Namabhasa

*sāṅketyaṁ pārihāsyam vā / stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam / aśeṣāgha-haram viduḥ*

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly (to indicate something else), jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. (SB 6.2.15)

The Tenth Offence to the Holy Name

Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offences, one very easily obtains the most valuable love of Godhead. (Cc. *Antya* 4.71)

*nāmno hi yāvati śaktiḥ / pāpa-nirharāṇe hareḥ
tāvat kartuṁ na śaknoti / pātakam pātakī naraḥ*

Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit. (*Bṛhad-viṣṇu Purāṇa*)

*avaśenāpi yan-nāmni / kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ / sinha-trastair mṛgair iva*

If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear. (*Garuḍa Purāṇa*)

*sakṛd uccāritam yena / harir ity akṣara-dvayam
baddha-parikaras tena / mokṣāya gamanam prati*

By once chanting the holy name of the Lord, which consists of the two syllables 'ha-ri', one guarantees his path to liberation. (*Skanda Purāṇa*)

These are some of the reasons why the Viṣṇudūtas objected to the Yamadūtas' taking Ajāmil to the court of Yamāraja.

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ / puṅya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadraṇi / vidhunoti suhṛt satām*

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

*jīvera kalyāṇa-sādhana-kāma / jagate āsi ' e madhura nāma
avidyā-timira-tāpana-rūpe / ḥṛd-gagane virāje*

The holy name of Lord Kṛṣṇa descends into the darkness of the material world just to benedict the conditioned souls. The holy name of Lord Kṛṣṇa is just like the sun that rises in the clear sky of the heart of the devotees. (SB 11.7.52)

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances, or even remembers Him.

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

*jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

Lord Brahmā said, "O my Lord Kṛṣṇa, a devotee who abandons the path of empiric philosophical speculation aimed at merging in the existence of the Supreme and engages himself in hearing Your glories and activities from a bona fide sādhu, or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are *ajita*, or unconquerable." (SB 10.14.3)

MANGALA ARATI

Sometimes devotees reveal later that they had some fears or some anxiety before they arrived. They had doubts about whether or not they could cope with the anticipated intensity of the retreat. Many revealed that waking up and attending Mangala Arati was somewhat daunting.

Spiritual life is love alone. Love for Sri Sri Radha and Krsna. The spiritual reality and spiritual world has no fear whatsoever. Fear comes from a material, conditioned place in the mind (*bhayam dvitiyabhinivesatah syad* - 'Fear arises when one misidentifies himself as the material body due to material absorption.'). Please try to quieten any fears. If you cannot attend Mangala Arati, totally no problem, it can only be a voluntary act to really have any lasting result. We are not an army boot camp. We are aspiring to connect our very essential selves with the highest, most loving conception known to man, service to Sri Radha and Krsna in Vrndavana.

Having said that, there are simple tricks to actually attend this most auspicious of *arati* ceremonies (Mangala means 'auspicious'). Attending this *arati* ceremony will bestow auspiciousness for us the entire day, please don't doubt this. The secret is to take rest between 9pm and 9.45pm every night, then with 6 hours good sleep we should easily be refreshed to rise at 4am or 4.30am. Of course sometimes we may have a restless sleep, but we can always promise ourselves an hour or so rest during the day. By following carefully our vow of silence, after the final evening program, we should be preparing for bed, if we want to maximise and ensure auspiciousness for the following day.

This rising early can become our greatest wealth. All of a sudden we have 3 or 4 of the best hours in the day, when the rest of the world and industry etc. are silent, to read and chant and focus ourselves on our real purpose in this world. It is a great jewel that this retreat can offer. It is the **first jewel**. The pastimes of Sri Radha and Krsna at this time of the day are the very sweetest. Their union at 4am is the most intense and profound, thus their separation at dawn is the most heart breaking. This *Nisanta-lila* (end of the night pastimes) is our meditation at this time.

One thing before we begin. This constant chanting will fill us with refreshing, vital, spiritual energy, for sure, but how will we utilize this special energy? What will we do with it? We need to direct this energy for its best purpose. We must have knowledge of transcendence. Like someone learning how to type, once we know how to type, what will we type? Or once the car is filled with petrol, where will we drive it?

Our path is not to acquire knowledge for knowledge's sake, to become pundits or *jnanis*. We are in ignorance as to our true spiritual identity and service to Radha and Krsna. To purify this ignorance we must understand first just how much ignorance we really are in!

How much progress have we made with understanding that I am soul and not this gross and subtle material, temporary body? Do we understand our soul's relationship to this material world (*prakrti*) and our identity and relationship as eternal servants of Sri Sri Radha and Krsna (*sambandha-jnana*). What is my goal? What is my highest aspiration (*prayojana-tattva*)? What is the path illuminated by the *acaryas* that I must follow? What is the method to achieve my ultimate objective (*abhideya-tattva*)? The body is like a strong bow and the mind like a sharp arrow, but where will we aim our arrow? Thus we should always seek to understand these questions.

Srila Jiva Goswami gives a couple of simple analogies. A king in time of war will pass out weapons to everyone to help fight the approaching enemy. But when the war is

over all the weapons are returned to the king. Likewise when our ignorance is defeated and purified, we no longer need to hold onto and cultivate more knowledge for knowledge's sake.

Also like a person with a headache, takes an aspirin, and when the headache is gone, there is no longer any need for an aspirin. It's the same with knowledge, ultimately it won't take us to Krsna, only our love for Him will, but we need to learn the inner path to bring that love to its highest focus.

First we need to purify our ignorant condition that we have been in since time immemorial.

To understand that which is the most pure, I also must be pure!

Our first prayers of the day, at approximately 5.15am, will be glorification of Sri Guru. Without understanding and acknowledging that most powerful medium and personality who links our very souls with the divine, through loving service, our efforts will be totally fruitless and useless. Not a particle of real progress can manifest without the mercy of Sri Guru. All is depending on him alone for our advancement.

We chant prayers coming from the heart of Srila Visvanatha Cakravarti Thakura enshrined in his Sri Gurvastakam, expressing our gratitude to Sri Guru for his many gifts upon us.

Srila Gurudeva has instructed us to try and appreciate the composer's mood and devotion in all our *bhajans*. To enter this particular *astakam* (*astakam* means 8 verses), but we have an extra verse here which is a benediction, so first we appreciate this extra 9th verse.

We can visit mentally the wonderful *samadhi* (*sama* means 'same' and *dhi* means 'consciousness') in the courtyard of the Sri Sri Radha-Gokulananda temple on the banks of the Yamuna in Vrindavana. There we find a whole family of saints. The predominating personality is Sri Lokanatha Goswami, the revered follower of Sri Caitanya Mahaprabhu and great friend and associate of Sri Burgarbha Goswami, who were the two original servants of Mahaprabhu to discover the lost deities and sites in Vrindavana. Next to him is Ganga Narayana Cakravarti Goswami, then Srila Narottama dasa Thakura, the direct and only disciple of Lokanatha Goswami. Beside him is the beautiful ornate *samadhi* of our beloved Srila Visvanatha Cakravarti Thakura.

He is stating in this final 9th verse, that anyone who chants this prayer during the *brahma-muhurta* (approximately one and a half hours before sunrise), is sure to attain direct service to the divine couple in their spiritual forms on leaving these bodies (*vastu-siddhi*). The words of a '*mukta siddha purusa*' (eternally perfected soul) can never be in vain, their words are '*satya sankalpa*' (always true!). So this will be the ultimate fruit of our rising early and glorifying Sri Guru.

Throughout the following 8 verses, the author is showing us what to be grateful to Gurudeva for. This is his boundless compassion upon us, that he clearly shows us what to feel gratitude for.

His first verse in a nutshell gives us Jiva-tattva and Sambandha-jnana (knowledge of who we are in this world and why we must have *sad-guru*).

The raincloud of Gurudevas mercy is coming to us from the ocean of Sri Krsna (just as rain clouds come from the ocean). We can never directly link with Krsna, just as we cannot directly drink the salty ocean. But we can drink and link with that water that has come from the Krsna ocean in the form of Guru's raincloud. Now the water is digestible and refreshing. Only he, Guru, can extinguish this blazing forest fire of our material desires to try and enjoy this world of matter. But just as the trees in the forest fire cannot run away, we also cannot escape this fire, wherever we may try and hide, we are totally bound by our material desires. As a consequence we must suffer, due to our offence from turning away from Krsna, the threefold miseries, *adhyatmika* (miseries caused by the *atma*, body and mind), *adhibhautika* (miseries caused by other *bhautas*, living entities) and *adhidaivika* (miseries caused by the *devas*, too hot, too cold etc.).

By the mercy of Krsna, when He is very pleased, we will receive Sri Guru, who will then give us service (love) to Sri Krsna. Sri Guru himself is non different to Krsna in that they both have the same desire. Therefore Guru also has so many wonderful qualities. I am appreciating Guru's personal form and character and boundless mercy.

In a nutshell this first verse shows us the *jiva* in this world in relationship to Krsna, *sambandha-jnana* (knowledge of relationship). This verse we can see as **Jiva-tattva**, who am I in relationship to the whole of existence.

Now the second verse is such a special gift: Gaura-tattva

Gurudeva is in bliss tasting the sweetness of Mahaprabhu's Sankirtan, he is exhibiting ecstatic symptoms, hairs standing on end etc.

Who is Mahaprabhu? Gurudeva has explained.

Firstly why did He come to this world? 4 reasons: 2 primary and 2 secondary

Primary Reasons

1st Primary reason was to taste Himself: *unnata-ujjala-rasa* (highest, brilliantly shining *rasa*).

2nd Primary reason is to bestow service to this mood upon all *jivas* (*sva-bhakti-sriyam*): the treasure (*sriyam*), which is service (*manjari bhava*) to Krsnas own (*sva*) *bhakti* (Sri Radha).

This is clearly written (by Srila Rupa Goswami) in the 4th verse Adi-lila 2nd line of Cc.:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

anarpita - not bestowed; *carīm* - having been formerly; *cirāt* - for a long time; *karuṇayā* - by causeless mercy; *avatīrṇaḥ* - descended; *kalau* - in the Age of Kali; *samarpayitum* - to bestow; *unnata* - elevated; *ujjala-rasām* - the conjugal mellow; *sva-bhakti* - of His own service; *śriyam* - the treasure; *hariḥ* - the Supreme Lord; *purāṭa* - than gold; *sundara* - more beautiful; *dyuti* - of splendor; *kadamba* - with a multitude; *sandīpitaḥ* - lighted up; *sadā* - always; *hṛdaya-kandare* - in the cavity of the heart; *sphuratu* - let Him be manifest; *vaḥ* - your; *śacī-nandanah* - the son of mother Śacī.

May that Lord, who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what has not been given for a very long time — *manjarī bhāva*, the service of Śrīmatī Rādhikā as Her confidential maidservant.

These are the primary reasons.

Now the Secondary Reasons

1st secondary reason was to answer the loud calling of Sri Advaita Acarya

2nd secondary reason is to establish the Yuga-dharma of Nama Sankirtan

This is why He came to this world...

The next verse, by Srila Krsnadasa Kaviraja, is Mahaprabhu's identity. (Cc. *Adi-lila* 1.5)

*rādhā kṛṣṇa-praṇaya-vikṛtiḥ hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

rādhā - Śrīmatī Rādhārāṇī; *kṛṣṇa* - of Lord Kṛṣṇa; *praṇaya* - of love; *vikṛtiḥ* - the transformation; *hlādinī-śaktiḥ* - pleasure potency; *asmāt* - from this; *eka-ātmānau* - both the same in identity; *api* - although; *bhuvī* - on earth; *purā* - from beginningless time; *deha-bhedam* - separate forms; *gatau* - obtained; *tau* - those two; *caitanya-ākhyam* - known as Śrī Caitanya; *prakāṣam* - manifest; *adhunā* - now; *tad-dvayam* - the two of Them; *ca* - and; *aikyam* - unity; *āptam* - obtained; *rādhā* - of Śrīmatī Rādhārāṇī; *bhāva* - mood; *dyuti* - the luster; *su-valitam* - who is adorned with; *naumi* - I offer my obeisances; *kṛṣṇa-svarūpam* - to Him who is identical with Śrī Kṛṣṇa.

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

Mahaprabhu is none other than Sri Krsna Himself. First Radha manifested from His left side. They are one soul. Now again They have become one as Sri Mahaprabhu.

What were the 3 desires that Mahaprabhu desired to fulfill?

The following verse from Cc. (*Adi-lila* 1.6) reveals this special secret.

*śrī-rādhāyāḥ praṇaya-mahimā kīḍṣo vānayaivā-
svādyo yenādbhuta-madhurimā kīḍṣo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīḍṣam veti lobhāt
tat-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ*

śrī-rādhāyāḥ - of Śrīmatī Rādhārāṇī; *praṇaya-mahimā* - the greatness of the love; *kīḍṣaḥ* - of what kind; *vā* - or; *anayā* - by this one (Rādhā); *eva* - alone; *āsvādyāḥ* - to be relished; *yena* - by that love; *adbhuta-madhurimā* - the wonderful sweetness; *kīḍṣaḥ* - of what kind; *vā* - or; *madīyaḥ* - of Me; *saukhyam* - the happiness; *ca* - and; *asyāḥ* - Her; *mat-anubhavataḥ* - from realization of My sweetness; *kīḍṣam* - of what kind; *vā* - or; *iti* - thus; *lobhāt* - from the desire; *tat* - Her; *bhāva-ādhyāḥ* - richly endowed with emotions; *samajani* - took birth; *śacī-garbha* - of the womb of Śrīmatī Śacī-devī; *sindhau* - in the ocean; *hari* - Lord Kṛṣṇa; *induḥ* - like the moon.

- 1) Desiring to understand the glory (*mahima*) of Rādhārāṇī's love,
 - 2) the wonderful, astonishing qualities (*ādbhuta-madhurimā*) in Him that She alone relishes through Her love,
 - 3) and the happiness (*saukhyam*) She feels when She realizes the sweetness (*mad-anubhavataḥ*) of His love for Her,
- the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appears from the ocean.

So for us to understand and try to remember these 4 reasons for His descent and His 3 remarkable desires alone can carry us very deeply towards connecting with Sri Caitanya Mahaprabhu.

This is Gurudevas direct gift to us. How else would we ever be able to comprehend the identity of Sri Mahaprabhu?

Further elaboration on what is Radhas glory, what are His wonderful qualities He wanted to taste, and what is that happiness She experiences by the sweetness of His love are told later in this booklet.

So, verse 2 inspires us to understand *Gaura-tattva*.

Now, verse 3: *Vigraha-tattva* (the truth of our deity *seva*)

Sri Gurudeva is worshiping, dressing beautifully and offering all articles of *puja* to the deity (*vigraha*). Not only that, but he is inspiring his disciples to do the same.

This verse shows us the greatest mercy, that Sri Guru will break our impersonal tendencies in this material world. He will encourage our vision of the personal form and beauty of the Lord. The *jiva* is coming from an impersonal place within the marginal (*tatastha*) region, originally he is neither attracted to serve Kṛṣṇa nor engage in fruitive acts, so this impersonal tendency is very deep within us all. Sri Guru, by his mercy, breaks this misconception by encouraging and inspiring us to worship the deity form of the Lord by engaging in this worship himself. He demonstrates the art of beautifying Thakurji with various ornaments (*alankaras*) with special messages, designed to inspire our awareness of

Their deep attraction to each other.

Sri Guru helps the devotee to realize the deity is alive, Radha and Krsna are here with us directly. They have very individual needs (such as being dressed, bathed and fed). These activities will carry our faith from a *laukik sraddha* (worldly, soft, weak), to become *paramarthika sraddha* (eternally fixed, unmoving). Radha and Krsna will manifest in this world to ease the moods of deep separation felt by Sri Guru. He will call Them through the *pran-pratistha* ceremony, when he installs Them. Then he will call us and train us to become like Vrajavasis and serve Them. He will create Vrndavana here.

The deity is not stone or brass but directly the Lord Himself (e.g. pastime of Sri Madana-mohana with Sanatana Goswami).

Three types of devotees perceive the deity differently. The neophyte (*ka-nistha*, without *nistha*) is engaged in offering articles and understanding rules and regulations etc. Then he may hear and begin to understand something of Raganuga and some moods of sweetness may come in his heart. Then the topmost devotee's vision can be either by reading the various messages in the decoration of Their bodies (*alankarika-darsana*, ornamental vision), or just by seeing Their resplendent bodies separately from Their dress (*angika-darsana*, seeing Their limbs).

Our Guru-varga has established deity worship prominently in this world, especially Srila Bhakti Prajnan Kesava Maharaja, who gave us fair complexioned Krsna, in remembrance of Krsna's total absorption of Sri Radha.

Sri Guru's gifts are endless - as much as we can absorb he will give us.

Sri Vighraha Tattva Ki Jaya!

Next verse 4: **Prasadam-tattva**

Sri Guru is always happy to see us relishing *maha-prasadam*. This will indicate that we are always following Gurudevas instructions.

We can meditate on offering Sri Guru what he likes to eat, thereby creating a deeper intimacy with him daily.

We ourselves must eat to live in this age of Kali, and if we are always careful in what we eat, Sri Guru is satisfied. In Satya-yuga the life air was maintained in the bones of the body, like Hiranyakasipu during his *tapas*. Half his body was eaten away by ants, but his bones remained, thus holding his life force. In Treta-yuga the life air was maintained in the nervous system, in Dvapara-yuga in the blood, and in Kali-yuga in food! So we have to eat every day just to stay alive. And by carefully offering our *bhoga* we will automatically be constantly remembering Sri Guru who will kindly accept our offerings.

Before we honor the *prasadam* we should always chant the following mantra and try to remember the beautiful meaning:

*mahā-prasāde govinde / nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatām rājan / viśvāso naiva jayate*

Those who do not possess sufficient pious credit (*sukṛti*) will not have faith in *mahā-prasādam*, in Śrī Govinda, in the Holy Name, or in the Vaiṣṇavas. (*Skanda Purana/ JD Ch.6/ Cc. Antya 16.96 pt*)

From Srila Bhaktivinoda Thakura's Gitavali:

(bhāi-re!) śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tāra madhye jihvā ati, lobhamaya sudurmati,
tāke jetā kaṭhina saṁsāre (1)

(bhāi-re!) - brothers; śarīra - body; avidyā - ignorance; jāla - net; jaḍa indriya - the dull material senses; tāhe - in the (material body); kāla - cruel enemies, death; jīve - the living beings; phele - throw; viṣaya-sāgare - into the ocean of material sense objects; tāra madhye - among them (the senses); jihvā - the tongue; ati - very much; lobha-maya - voracious and greedy; su-durmati - very obstinate and wicked; tā'ke - that (tongue); jetā - to conquer; kaṭhina - very difficult; saṁsāre - in this material world.

O Brothers! This material body is a place of ignorance, and the senses are a network of paths leading to death. The senses cast the soul into this ocean of material sense enjoyment, and of all the senses, the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world

kṛṣṇa baḍa dayāmayā, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa-gāo,
preme ḍāko caitanya-nitāi (2)

kṛṣṇa - Kṛṣṇa; baḍa dayāmayā - is very kind to us; karibāre - to help us; jihvā - tongue; jaya - victory; sva - His; prasāda - remnants; anna - grains; dila - leave; bhāi - oh brothers; sei - now; annāmṛta - full satisfaction; pāo - take; rādhā-kṛṣṇa-guṇa-gāo - and glorify Rādhā and Kṛṣṇa; preme - and in love; ḍāko - call for the help of; caitanya-nitāi - Caitanya Mahāprabhu and Nityānanda Prabhu.

O Brothers! Lord Kṛṣṇa is very kind to us and has given us such nice prasāda just to control the tongue. Now let us take this prasāda to our full satisfaction and glorify Śrī Śrī Rādhā-Kṛṣṇa, and in love call for the help of Caitanya Mahāprabhu and Nityānanda Prabhu.

Food eaten has an effect on the *citta* (the finest part of our consciousness). After 5 days it becomes liquid, 10 days blood, 15 days enters bones (skin and marrow), 20 days enters semen, 25 days mind and brain, 30 days intelligence, 35 days *citta*: Makes an impression to the end of our life. If what we eat is *prasadam* then it has such a purifying effect. If we eat *bhoga* then the effect will be contaminating.

Next is the 5th verse: Raganuga-tattva

Now we come to Srila Gurudevas inner moods. The previous 4 verses were somewhat external.

Often the acaryas protect the most confidential truths by centrally placing them between other truths, for example in the Gita, the *bhakti* chapters are supported either side (Chaps.1-6) by *Karma-yoga* and (Chaps.13-18) by *Jnana-yoga*. Also in Jaiva-Dharma the chapters on Nama-tattva are centrally placed.

Similarly, here the first 4 verses build to the 5th and 6th verses followed by direct

Guru-tattva in verses 7 and 8.

'At every moment Sri Gurudeva is experiencing intense greed in his heart.' This is the symptom of Raganuga-bhakti, intense greed to reach our objective. What objective? 'To taste the unlimited sweetness of the holy names, form, qualities and pastimes of the divine couple.' Where? In Vaikuntha? Dvaraka? Ayodhya? No. Only in Sri Vrndavana, the very heart of Sri Krsna's sweetest pastimes. Sri Guru is giving *vraja-prema*, *raganuga-bhakti*. That *bhakti* that follows in the wake of the Ragatmika gana (the eternally liberated souls), Lalita, Visakha, Campakalata, Citra, Tungavidya, Indulekha, Rangadevi, Sudevi. The Manjaris headed by Sri Rupa Manjari, Lavanga Manjari, Rati Manjari, Vilasa manjari etc. etc. This is Gurudeva's principle gift, manifesting from the very heart of Sri Krsna and Radha Themselves through Sri Guru.

Only in this age, when Mahaprabhu appeared so recently (He only appears once in a day of Lord Brahma, every 8 billion 640 million years), can this *vraja-bhakti* be bestowed, empowered by Sri Caitanyadeva.

This verse can take us right into a mood of confidential service to the divine couple. The words '*madhurya-lila*' (sweet pastimes) and '*lolupasya*' (intense greed) can awaken our awareness of Gurudevas blessings.

We are Rupanugas also, following in the footsteps always of Sri Rupa Goswami (Rupa manjari) and his elaborate teachings and illuminations on what is real bhakti, what is real devotion (*anybhilasita-sunyam... etc.*).

So this verse is revealing Gurudevas inner intention for himself to taste and also to share with us. We are Raganuga, Rupanuga Vaisnavas (in progress). We carefully follow the rules and regulations of *vaidhi-marg*, but are holding within our hearts the strong desire to attain spontaneous attraction for serving Radha and Krsna's *madhurya-lila*'s. '*prema-rasa-niryasa karate asvadana raga-marga bhakti loke karate-pracarana*'. Krsna has come as Mahaprabhu to taste *prema-rasa* and bestow *raga-marg-bhakti* to the conditioned souls of this world. This is the speciality of *sad-guru* (perfect guru).

6th verse: Sri Guru's svarupa (manjari form)

This 6th verse is still more confidential.

This is Sri Guru in his *manjari* form, directly serving the divine couple. How? By assisting in the planning of Their amorous pastimes, along with Vrnda devi and all the other sakhis, within the *kunjas* of Vrndavana. Carrying messages, arranging Their love sporting beds, making garlands, preparing *tambul*, preparing fresh forest fruits etc.etc. He performs unlimited services to enhance Their pastimes. Not just performs them, but performs them perfectly and expertly! This is why Sri Guru will always push and encourage us here in this world towards perfection of our various services in this plane. We are seeking to perfectly please the divine couple as does our beloved Gurudeva, thus making him 'very dear to Radha and Krsna'. So pure *vraja-bhava* and *vraja-prema* are shown here in this verse.

Finally verses 7 and 8 are direct Guru-tattva.

Verse 7: The strength through knowledge of Guru's identity will support all our efforts in *bhajan*. 'All *sastra* proclaims Sri Guru is the direct potency of Sri Hari' (*saksad-dharitvena*). Therefore Guru is non different to Sri Krsna. How? By being totally one in desire with Radha. Bringing the suffering *jivas* to their senses, by serving Sri Hari,

simultaneously blessing them to attain *vraja-prema*.

Guru is one yet different to Krsna (*acintya-bheda-prakasa-vigraha*). One in the desire of the Lord, yet here physically present before our eyes. In the spiritual realm Guru is the greatest servant yet in this world he is the greatest master! He is our medium to that world. He will stamp our passport to go to that world. Our progress lies entirely in his lotus hands! There are many, many verses supporting this, e.g. *tad viddhi pranipatena* (Gita 4.34), *yasya deve para bhaktir* (Jaiva Dharma chap.6) etc. etc.

Then the 8th verse: Concluding words on Guru-tattva

Re-emphasizing that only by Guru's mercy can one attain Krsna, and without Krsna's mercy one cannot be delivered.

*brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija*

According to their karma all living entities are wandering throughout the entire universe. Out of many millions, one who is very fortunate receives the mercy of both Sri Guru and Krsna, who plant the seed of the bhakti creeper in the heart. (*Cc. Madhya* 19.151)

*bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā*

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul. (SB 11.2.37)

There are so many supporting verses in the scriptures to confirm our obedience to Sri Guru and how to develop our absolute love and trust towards him.

Finally the 9th verse we have already explained at the beginning. This is the benediction we can attain if we attend this Mangala Arati ceremony and chant these prayers to Sri Guru at that time. Our meditation is to appreciate with gratitude these 8 essential truths Srila Visvanatha Cakravarti Thakura has shown us.

Jiva-tattva, Gaura-tattva, Vigraha-tattva, Prasadam-tattva, Raganuga-tattva, Guru-svarupa-tattva, Guru-tattva, and continuous remembrance on Sri Guru.

There are numerous other truths in this *astakam*. For example there is an entire *rasika* explanation of each verse, as well as other truths, but what is presented is just a basic overview.

SUMMARY

We begin by appreciating the benediction in the 9th verse. Chant this during Brahma Muhurta.

1st verse: Jiva Tattva

Guru in form of a raincloud coming from the Krsna ocean. (We can't access Krsna directly.) Blazing fire of material desires only extinguished by Guru's mercy. Because of desires suffering threefold miseries (*adhyatmika*, *adhibhautika*, and *adhidaivika*). Guru manifests when my *sukrtis* and *samskaras* are very thick (our effort, His *krpa*, mercy, gives us Guru).

2nd verse: Gaura Tattva

4 reasons for Mahaprabhu's descent: 2 primary and 2 secondary

Primary (*Adi-lila* 1.4)

1. To taste *unnata-ujjala-prema-rasa*.
2. To give service to these moods (*sva-bhakti-sriyam*).

Secondary

1. To answer the call of Sri Advaita Acarya.
2. To bestow the Yuga-dharma, Harinama Sankirtana.

His identity as Sri Radha and Krsna combined (*Adi-lila* 1.5)

Taste Himself: Three desires (*Adi-lila* 1.6)

1. To understand the glories of Radha's love.
2. To taste His own wonderful qualities that only Radha sees through Her love for Him.
3. To taste the happiness that Radha experiences by receiving the sweetness of His love for Her.

3rd verse: Vighraha Tattva

Appreciating the personal form of the Lord embodied in the deity. Breaking our deep rooted impersonal tendencies. Dressing, cleaning, worshiping etc. etc. engaged in Sri Guru's seva.

4th verse: Prasadam Tattva

Always be thinking and honouring Sri Guru by offering him *bhoga* a few times a day. Thus following his instructions.

5th verse: Raganuga Tattva

Now, internal description of Sri Guru. Intense greed to lovingly serve.

6th verse: Sri Guru's Svarupa

Manjari, serving in the kunjās of Vrndavana.

7th verse: Guru Tattva

Guru and Krsna non different. Same desire.

8th verse: Guru Tattva

Never forgetting Guru (3 times a day mantras). Backbone of our *bhakti*.

9th verse: Benediction

Come to Mangala Arati!!! Radhe Radhe.

Mangala Arati

by Sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja

Our next prayer is to glorify the divine couple during Their Nisanta Lila pastimes, Their pastimes at the end (*anta*) of night (*nish*).

Again, we see from whose heart this prayer has manifested, and look for the moods of Srila Bhakti Prajnana Kesava Maharaja, seeking his blessings to enter our meditation at this most auspicious time of the day on his words.

mangala sri guru-gaura mangala murati
mangala sri radha-krsna-yugala-piriti (1)

All glories to the auspicious forms of Sri Guru and Gaura, and all glories to Sri Radha-Krsna and Their amorous love.

First touching the lotus feet of Sri Guru and visualizing the stunning forms of both Guru and Sri Gaurasundara, we enter the *kunja* of the divine couple to witness Their splendid amorous pastimes.

mangala nisanta-lila mangala udaye
mangala arati jage bhakata-hrdaye (2)

All glories to Their auspicious nisanta-lila, which is the end of the night and Their auspicious awakening. May this auspicious mangala-arati awaken in the heart of the devotees.

From Jaiva-Dharma Chapter 38

Vijaya: What are the activities of *nisanta-lila*?

Gosvami: Sri Vrnda-devi said, "In the midst of enchanting Vrndavana, surrounded by fifty *kunjas* of desire trees, lies a bower-cottage of *cintamani* gems.

There on a bed of fragrant flowers, *yugala-kisora* Vrsabhanu-dulali Srimati Radharani and Vrajendra-nandana Syamasundara Sri Krsna lie asleep in a firm embrace.

Then according to my instructions, the birds attempt to awaken Them by a rousing chorus of melodious warbling songs.

However, the two lovers have become so intrinsically, unbreakably one, through Their deep embrace, that even the thought of breaking apart evokes alarm. Indeed, They are unable, even slightly, to fix their minds on rising.

However, by the repeated and ingenious urgings of the *suka* and *sarika* (male and female parrots), They at last awaken and rise from Their bed.

Seeing Radha-Krsna sitting blissfully on the bed, the *sakhis* happily approach Them and render the various services required at that time.

But just thereafter, through further prompting from the *sarika*, the Divine Couple inevitably arise from that bed and rush to Their respective homes, full of anxiety provoked by the transcendental *rasas* of fear and restlessness."

*tomara nidraya jiva nidrita dharaya
tava jagarane visva jagarita haya (3)*

O Krsna! Those souls who have turned away from You are sleeping in the darkness of night, but when You arise, the entire world awakens.

*subha drsti kara ebe jagatera prati
jaguka hrdaye mora sumangala rati (4)*

O Prabhu! Glance upon the world with kindness! And in my heart awaken that most auspicious divine loving service.

*mayura sukadi sari kata pikaraja
mangala jagara-hetu kariche viraja (5)*

The peacock, the male and female parrot, and the king of cuckoo birds all exist solely for the purpose of an auspicious awakening.

*sumadhura dhvani kare jata sakhi-gana
mangala sravane baje madhura kujana (6)*

Together they produce the sweetest melody, and those beautiful birds are making us hear this auspicious sound.

*kusumita sarovare kamala-hillola
mangala saurabha bahe pavana kallola (7)*

On the pond of lotus flowers the lotuses are swaying and the breeze carries their auspicious fragrance.

(Now Mahaprabhu's sankirtan party will manifest with mrdangas, karatalas, gongs etc., bringing us into this present time.)

*jhajhara kasara ghanta sankha karatala
mangala mrdanga baje parama rasala (8)*

This kirtana in which the devotees are playing different types of gongs, the bell, conchshell, karatalas and the auspicious mrdanga is the supreme rasa.

*mangala arati kare bhakatera gana
sri-kesava dasa kahe nama-sankirtana (9)*

Performing mangala-arati in the company of the devotees, Sri Kesava dasa sings Nama-sankirtana.

(If we get time to read Govinda-lilamrta by Srila Krsnadasa Kaviraja or Sri Krsna Bhavanamrta by Srila Visvanatha Cakravarti Thakura we can appreciate these *nisanta* pastimes more.)

Vibhāvāri-Sesa

by Srila Bhaktivinoda Ṭhākura

*vibhāvāri-śesa, āloka-praveśa,
nidrā chāḍi' utha jiva
bala' hari hari, mukunda murāri,
rāma kṛsna hayagriva (1)*

Night is over; the light of dawn is coming – Arise, O soul, give up your sleep! Chant the names of Hari! Mukunda! Murari! Rama! Krsna! and Hayagriva!

Hari steals all our *anarthas*, sins and miseries. Mukunda easily gives liberation and more than that, *prema-sukha*. His smiling face is beautiful like the very fragrant white *kunda* flower. Murari killed the Mura demon, who represents all the bad things in our hearts. Rama – Krsna's expansion as His elder brother Balarama. Krsna – the attractor of all living beings. Hayagriva – the incarnation of Rama and Krsna with the head of a horse who gave the Vedas and Upanisads.

*nṛsimha vāmana, śri madhusudana,
vrajendra-nandana śyāma
putanā-ghātana, kaitabha-śātana,
jaya dāśarathi-rāma (2)*

Nrsimha, Vamana, Sri Madhusudana, the son of Nanda Maharaja, Syama! He is the killer of Putana and Kaitabha! All glories to the son of King Dasaratha, Lord Rama!

Nrsimha removes obstacles to devotion, thus allowing love and affection to develop in the devotee's heart. Vamana cheated Bali Maharaja and returned the kingdom to the demigods. Bali surrendered himself to Vamanadeva, who helps the devotees achieve *atma-nivedana*, full surrender. Sri Madhusudana removes all attachment to the material world and always tastes *madhu*, the nectar of Srimati Radharani's lips. Vrajendra-nandana Syama always stays in Vraja and beautifies (*syama*) His abode. Putana-ghatana removes impurities from the heart of the *jiva*. Kaitabha-satana destroys duplicity.

*yaśodā-dulāla, govinda gopāla,
vṛndāvāna-purandara
gopi-priya-jana, rādhikā-ramana,
bhuvana-sundara-vara (3)*

He is the darling son of Yaśodā (*yaśodā-dulāla*), He supports, nourishes and gives pleasure to the cows, their pastures, all *gopas* and *gopis* (*govinda gopāla*), the King (Indra) of Vṛndāvāna (*vṛndāvāna-purandara*), the dearest beloved of the *gopis* (*gopi-priya-jana*), always giving pleasure to Rādhikā and She to Him (*rādhikāramana*), He is the unsurpassed beauty of the entire world (*bhuvana-sundara-vara*)!

*rāvanāntakara, mākhana-taskara,
gopi-jana-vastra-hāri
vrajera rākhāla, gopa-vṛnda-pāla,
citta-hāri vamśi-dhāri (4)*

To Rāvāna, who stole Sita, thinking that Bhagavān is without potency, He is death personified (*rāvānāntakara*); to the elderly *gopis*, a butterthief, stealing their love and affection in the form of their butter (*mākhana-taskara*); He is the thief of the garments of the very young *gopis* who are His very own potency (*gopi-jana-vastrahāri*); He is the protector and maintainer of Vraja (*vrajera rākhāla*); guardian of the *gopas* (*gopa-vṛnda-pāla*); He steals the hearts of all with His flute (*citta-hāri vamsī-dhāri*).

*yogindra-vandana, śri nanda-nandana,
vraja-jana-bhaya-hāri
navina-nirada, rupa-manohara,
mohana-vamśi-vihāri (5)*

He is always worshiped by the great *yogis*, Sukadeva, Nārada, Vyāsa (*yogindra-vandana*); the beautiful son of Nanda Mahārāja (*śri nanda-nandana*); He removes the fears of the residents of Vraja (*vraja-jana-bhaya-hāri*); He is like a fresh raincloud (*navina nirada*); enchanting the minds of the Vrajavāsis with His beauty (*rupa manohara*); He wanders about, playing the flute and charming everyone (*mohana-vamśi-bihāri*)!

*yaśodā-nandana, kamsa-nisudana,
nikuṣja-rāsa-vilāsi
kadamba-kānana, rāsa-parāyana,
vṛndā-vipina-nivāsi (6)*

He is Yaśodā's sweet, soft little boy (*yaśodā-nandana*), and on the other hand the killer of Kamsa (*kamsa-nisudana*). He performs His confidential loving affairs in the pleasure-groves of Vṛndāvana (*nikunja-rāsa-vilāsi*). He is devoted to enjoying *rāsa* (*rāsa-parāyana*) in the *kunjas* in the vast Kadamba garden (*kadamba-kānana*).

*ānanda-varadhana, prema-niketana,
phula-śara-yojaka kāma
gopānganā-gana-citta-vinodana,
samasta-guna-gana-dhāma (7)*

He enhances the ocean of bliss (*ānanda-varadhana*); He is the divine abode of pure love (*prema-niketana*); He is the transcendental Cupid who incites the beautiful *gopis'* *kāma* or divine lust with five flowered arrows (*phula-śara-yojaka kāma*); giving pleasure to the *gopis'* hearts (*gopānganā-gana-citta-vinodana*); He is the abode of all good qualities (*samasta-guna-dhāma*)!

*yāmuna-jivana, keli-parāyana,
mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-yaśa
rākho vacana mana mora (8)*

Yamunā is the life of Kṛṣṇa because He does *rāsa* on her banks, and He is the life of Yamunā because He frolics in her waters (*yāmuna-jivana*); He is always absorbed in amorous pastimes (*keli-parāyana*); He is the moon of the *gopis'* minds, which are like *cakora* birds who subsist only upon moonlight (*mānasa-candra-cakora*). "O mind, always remember these words (*rākha vacana mana mora*) and sing Kṛṣṇa's glories (*gāo kṛṣṇa-yaśa*) in the form of these holy names which are full of nectar (*nāmasudhā-rasa*)."

Explanation of Vibhavari-Sesa

by Tridandisvami Sri Srimad Bhaktivedanta Narayana Gosvami Maharaja
(Germany, Dec.12, 2001)

[Srila Maharaja:] Today we were singing 'vibhavari-sesa aloka-pravesa nidra chadi' utha jiva' (from the song Vibhavari-Sesa, End of Night, by Srila Bhaktivinoda Thakura). What is the meaning?

[Devotee:] Now the night is over and dawn is coming. All living entities should wake up with the rising of the dawn and chant these names of the Lord.

[Srila Maharaja:] What is the meaning? Try to hear very carefully.

[Devotee:] Srila Bhaktivinoda Thakura is calling out to the jivas, "Now the night is over." Night does not only mean nighttime. He is calling, "Now is the time to wake up. Now is the time of nisanta-lila, the time to give up the darkness of ignorance, the time to begin bhajana of the holy names of the Lord. Bolo Hari Hari, Mukunda Murari. It is not that Lord Sri Krsna is in His holy name, or that He has taken the form of the holy name. The holy name is Sri Krsna Himself, and the holy names perform all the wonderful pastimes of Putana-ghatana (Krsna, the killer of Putana-witch), Yasoda-nandana, and so on. Srila Gurudeva has often said we should chant all these names, remembering the pastimes in relationship to those names, and weep in separation in the mood of Srila Bhaktivinoda Thakura.

[Srila Maharaja:] We have forgotten Sri Krsna Bhagavan since the beginning of creation. From time immemorial, from the beginning, we have forgotten that we are Krsna dasa, servants of Sri Krsna. This is called night. By Krsna's causeless mercy we were especially given the very strong boat of this human form, and He has given us sad-guru. This is His causeless mercy. He has given the favorable winds of sadhu-sanga, and He has given the human body and intelligence. He has given everything, and this is called morning. Vibhavari-Sesa means, "Now your darkness, your night, is about to go, and morning time is coming. If you utilize these opportunities in a good way, your darkness will leave very quickly."

Bolo hari hari, mukunda murari, rama krsna hayagriva. Why did Srila Bhaktivinoda Thakura write 'Dasarathi Rama'? Dasarathi Rama is not a different avatara from Lord Krsna. Srila Bhaktivinoda Thakura explains that Lord Rama is also Lord Krsna. When Krsna performs His pastime of establishing maryada (rules and regulations, etiquette, and worship in awe and reverence), He is called Rama. The pastime of Rama is also one of the sweet pastimes of Krsna. The pastimes of Putana-ghatana, Nrsimha, Vamana, and all other incarnations are actually all the sweet pastimes of Svayam Bhagavan Krsna Himself.

Ravanantakara. Sri Krsna is very powerful. He can kill Ravana, Kamsa, Jarasandha, and so many others, but He is makhana-taskara (the butter thief) at the same time. He is omniscient and also mugdha. Mugdha means bewildered and knowing nothing. Lord Krsna is both at the same time. Guru is also like this; in some cases he may also play in this way.

Ravanantakara-rama, and gopi-jana-vastra-hari. Krsna stole the clothing of the gopis. He is Maryada Purusottama (the establisher of religion), and sometimes He is gopi-jana-vastra-hari (He who steals the garments of the young gopis). This pastime is apparently against the principles of religion, and this is very hard to reconcile, but Srila Bhaktivinoda Thakura is reconciling it here.

Vrajera rakhala. This means that Lord Krsna is the protector of Gokula or Vraja. Gopa-vrnda-pala. He is the protector of all the 'gos', such as the gopas, gopis, and govatsa (calves) in Gokula. Citta-hari vamsi-dhari. By His flute playing He attracts the hearts of all. Ananda-varadhana, prema-niketana, phula-sara-yojaka kama. What is the meaning?

[Devotee:] Krsna is like the transcendental Cupid who throws arrows of flowers; flowers of kama. These arrows are actually meant to...

[Srla Maharaja:] For whom is this word used?

[Devotee:] For the gopis of Vrndavana.

[Srla Maharaja:] Is the word used for Sri Krsna or for His arrows? Do you understand the question? What do you mean by 'arrows of flowers'?

[Devotee:] It refers to Krsna Himself, not to outside arrows. The arrows are Krsna's eyebrows, His eyes, His smile, and His cheeks. By His senses and His sensory engagements, He enchants all the gopis.

[Srla Maharaja:] Krsna Himself is the arrows of flowers. He enchanted the gopis by His glancing, His smiling, especially His flute playing, His walking, His movements, His speaking, and everything else about Him. For example, He called all the gopis in the dead of night by His flute playing, and then joked with them by saying, "Oh, the night is very dark. You should go home." Krsna is therefore called phula-sara-yojaka kama. Puspabanaya dimahi. This means, "I meditate on puspabana, the (embodiment of the) arrows of flowers, His form, senses, and everything else about Him."

Gopangana-gana-citta-vinodana, samasta-guna-gana-dhama. Yamuna-jivana. Sri Krsna Himself is Yamuna-jivana. All the gopis are attracted by His sweet pastimes on the bank of Kalindi, Yamuna. If He were not there, the gopis would not have come there. He is Yamuna-jivana, the life of the sweet pastimes that take place on the bank of the Yamuna. Manasa-candra-cakora. What is the meaning?

[Devotee:] The cakora bird only drinks the moonlight. Krsna is the moonlight for all the gopis who don't look anywhere else for their sustenance. They only look towards Krsna, and they become attracted.

[Srla Maharaja:] No. You have given the opposite meaning (or the general, external meaning). Krsna Himself is the cakora of radha-manasa. He always tastes the beauty and sweetness of Srimati Radhika.

[Devotee:] Without the moon, the cakora bird cannot survive. Similarly, without Srimati Radhika, Krsna cannot survive.

[Srla Maharaja:] You must know the meaning of all these words. All are names of Krsna Bhagavan, from 'top to bottom'. Yogindra-vandana, Nanda-nandana, and Vraja-jana-bhaya-hari are all names of Krsna, and they perform so many sweet pastimes.

This song, Vibhavari-Sesa, and also Yasomati-Nandana, which is also by Srla Bhaktivinoda Thakura, are the topmost, sweet glorifications of Krsna. They are very elevated songs. Nama-suddha-rasa. Nama-cintamani krsna caitanya rasa-vigraha. Nama is rasa-svarupa (the embodiment of transcendental mellow relationships), Krsna is rasa-svarupa, and His pastimes are the same. There is no difference at all. These sweet pastimes of Lord Krsna are rasamayi, composed of rasa, as is Krsna Himself; and His names are of the same quality.

Gao krsna-yasa, rakho vacana mana mora. "O mind, you should try to follow my words. You should have a strong belief in my words. If you chant, you will realize all the mellow tastes in Krsna, and your life will be successful."

Gaura Premanande!

Next we visit Sri Vr̄ndavana Dhama directly by chanting this prayer while circumambulating Srimati Tulasi-devi.

Sri Vraja-Dhāma-Mahimāmṛta

The Nectarean Glories of Sri Vraja-Dhāma

*jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana,
śri govinda, gopinātha, madana-mohana (1)*

All glories to Sri Rādhā and Kṛṣṇa and the divine forest of Sri Vṛndāvana. All glories to the three presiding deities of Vṛndāvana - Sri Govinda, Gopinātha, and Madana-mohana.

The three principle deities of Sri Vr̄ndavana, Radha Madana-Mohana (representing *sambandha-jnana-tattva* and supported by the teachings of Sanatana Goswami), then Radha Govinda (representing the *abhideya-tattva* supported by Rupa Goswami), and thirdly Radha Gopinatha (*prajoyana-tattva* supported by Raghunatha dasa Goswami).

*śyāma-kunḍa, rādhā-kunḍa, giri-govardhana
kālindī yamunā jaya, jaya mahāvana (2)*

All glories to Syāma-kunḍa, Rādhā-kunḍa, Govardhana Hill and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

*keśi-ghāta, vamsī-vata, dvādaśa-kānana
jāhā saba lilā kaila śri nanda-nandana (3)*

All glories to Keśi-Ghāta, where Kṛṣṇa killed the Keśi demon. All glories to the Vamsī-vata tree, where Kṛṣṇa attracted all the *gopis* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Sri Kṛṣṇa, performed all of His pastimes.

*śri nanda-yaśodā jaya, jaya gopa-gana
śridāmādi jaya, jaya dhenu-vatsa-gana (4)*

All glories to Kṛṣṇa's divine father and mother, Nanda and Yaśodā. All glories to the cowherd boys, headed by Sridāma, the older brother of Srimati Rādhārāni and Ananga Manjari. All glories to the cows and calves of Vraja.

*jaya vṛsabhānu, jaya kṛttikā sundari
jaya jaya paurṇamāsi, ābhira-nāgari (5)*

All glories to Rādhā's divine father and mother, Vṛsabhānu and the beautiful Kirtidā. All glories to Paurṇamāsi, the *guru* of the cowherd community. (She is the mother of Sāndipani Muni, grandmother of Madhumangala and Nāndi-mukhi, and the beloved disciple of Devarsi Nārada.)

*jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā batu dvija-rāja (6)*

All glories, all glories to Gopīśvara Siva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's (funny) young *brāhmaṇa* friend, Madhumangala.

*jaya rāma-ghāta, jaya rohini-nandana
jaya jaya vṛndāvana-vāsi jata jana (7)*

All glories to Rāma-ghāta, where Baladeva performed His *rāsa* dance. All glories to Balarāma, the son of Rohini. All glories, all glories to all the residents of Vṛndāvana.

*jaya dvija-patni, jaya nāga-kanyā-gana
bhaktite jāhārā pāila govinda-carana (8)*

All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Govinda.

*śri rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-lilā sarva-manorama (9)*

All glories to the place where the *rāsa-lilā* was performed. All glories to Rādhā and Syāma. All glories, all glories to the divine *rāsa* dance, which is the most beautiful of all of Kṛṣṇa's pastimes.

*jaya jayojjvala-rasa sarva-rasa-sāra
parakiyā-bhāve jāhā vrajete pracāra (10)*

All glories, all glories to *śṛṅgāra-rasa*, which is the essence and most excellent of all *rasas* and is propagated in Vraja as *parakiyā-bhāva*.

This is the very highest understanding of Mahāprabhu's gifts, to explain (through Sri Rupa Goswami) the exalted *rasa* of *parakiya-bhava*.

*śri jāhnavā-pāda-padma kariyā smarana
dina kṛṣṇa-dāsa kahe nāma-sankirtana (11)*

Remembering the lotus feet of Nityānanda Prabhu's consort, Sri Jāhnavā Devi, this very fallen and lowly servant of Kṛṣṇa sings the *sankirtana* of the holy name.

This very sweet bhajan shows every part of Sri Vṛndāvana. We should read and carefully meditate upon it so these thoughts come easily each morning to us.

CLASS TOPICS

Jaiva-Dharma, Chapter 16: Position of the *Jiva* in *Tatastha*.

"Innumerable *jīvas* appear from Śrī Baladeva Prabhu to serve Vṛndāvana-vihārī Śrī Kṛṣṇa as His eternal associates in Goloka Vṛndāvana, and others appear from Śrī Saṅkarṣaṇa to serve the Lord of Vaikuṅṭha, Śrī Nārāyaṇa, in the spiritual sky. Eternally relishing *rasa*, engaged in the service of their worshipable Lord, they always remain fixed in their constitutional position. They always strive to please Bhagavān, and are always attentive to Him. Having attained the strength of *cit-śakti*, they are always strong. They have no connection with the material energy. In fact, they do not know if there is a bewildering energy called *māyā* or not. Since they reside in the spiritual world, *māyā* is very far away from them and does not affect them at all. Always absorbed in the bliss of serving their worshipable Lord, they are eternally liberated and are free from material happiness and distress. Their life is love alone, and they are not even conscious of misery, death or fear.

There are also innumerable, atomic, conscious *jīvas* who emanate as rays in Kāraṇodakaśāyī Māhā-Viṣṇu's glance upon His *māyā-śakti*. Since these *jīvas* are situated next to *māyā*, they perceive her wonderful workings. Although they have all the qualities of the *jīvas* that I have already described, because of their minute and marginal nature, they sometimes look to the spiritual world, and sometimes to the material world. In this marginal condition, the *jīva* is very weak because at that time he has not attained spiritual strength from the mercy of the object of his worship (*sevā-vastu*). Among these unlimited *jīvas*, those who want to enjoy *māyā* become engrossed in mundane sense gratification and enter the state of *nitya-baddha*. On the other hand, the *jīvas* who perform *cid-anuśīlanam* of Bhagavān receive spiritual *śakti* (*cid-bala*) by His mercy, and enter the spiritual world. Bābā! It is our great misfortune that we have forgotten our service to Śrī Kṛṣṇa, and have become bound in the shackles of *māyā*. Only because we have forgotten our constitutional position, are we in this deplorable condition."

Vrajanātha: Prabhu, I understand that this marginal position is situated in *tatasthā-svabhāva*, or junction, of the spiritual and material worlds. Why is it that some *jīvas* go from there to the material world, while others go to the spiritual world?

Bābājī: Kṛṣṇa's qualities are also present in the *jīvas*, but only in a minute quantity. Kṛṣṇa is supremely independent, so the desire to be independent is eternally present in the *jīvas* as well. When the *jīva* uses his independence correctly, he remains disposed towards Kṛṣṇa, but when he misuses it, he becomes *vimukha* (indifferent) to Him. It is just this indifference that gives rise to the desire in the *jīva's* heart to enjoy *māyā*. Because of the desire to enjoy *māyā*, he develops the false ego that he can enjoy material sense gratification, and then the five types of ignorance - *tamaḥ* (not knowing anything about the spirit soul), *moha* (the illusion of the bodily concept of life), *mahā-moha* (madness for material enjoyment), *tāmisra* (forgetfulness of one's constitutional position due to anger or envy) and *andha-tāmisra* (considering death to be the ultimate end) - cover his pure, atomic nature. Our liberation or subjugation simply depends on whether we use our minute independence properly, or misuse it.

Vrajanātha: Kṛṣṇa is *karuṇamaya* (full of mercy), so why did He make the *jīva* so weak that he became entangled in *māyā*?

Bābājī: It is true that Kṛṣṇa is *karuṇamaya*, overflowing with mercy, however, He is also *līlāmaya*, overflowing with desire to perform pastimes. Desiring various pastimes to be enacted in different situations, Śrī Kṛṣṇa made the *jīvas* eligible for all conditions, from the marginal state to the highest state of *mahābhāva*. And to facilitate the *jīva*'s progressing practically and steadfastly towards becoming qualified for Kṛṣṇa's service, He has also created the lower levels of material existence, beginning from the lowest inert matter up to *ahankāra*, which are the cause of unlimited obstruction in attaining *paramānanda*. Having fallen from their constitutional position, the *jīvas* who are entangled in *māyā* are indifferent to Kṛṣṇa and engrossed in personal sense gratification. However, Śrī Kṛṣṇa is the reservoir of mercy. The more the *jīva* becomes fallen, the more Kṛṣṇa provides him with opportunities to attain the highest spiritual perfection. He brings this about by appearing before him along with His spiritual *dhāma* and His eternal associates. Those *jīvas* who take advantage of this merciful opportunity and sincerely endeavor to attain the higher position gradually reach the spiritual world and attain a state similar to that of Śrī Hari's eternal associates.

Vrajanātha: Why must the *jīvas* suffer for the sake of Bhagavān's pastimes?

Bābājī: The *jīvas* possess some independence. This is actually a sign of Bhagavān's special mercy upon them. Inert objects are very insignificant and worthless because they have no such independent desire. The *jīva* has attained sovereignty of the inert world only because of his independent desire.

Misery and happiness are conditions of the mind. Thus what we may consider misery is happiness for one engrossed in it. Since all varieties of material sense gratification finally result in nothing but misery, a materialistic person only achieves suffering. When that suffering becomes excessive, it gives rise to a search for happiness. From that desire discrimination arises, and from discrimination the tendency for inquiry is born. As a result of this, one attains *sat-saṅga* (the association of saintly people), whereupon *śraddhā* develops. When *śraddhā* is born, the *jīva* ascends to a higher stage, namely the path of *bhakti*.

Gold is purified by heating and hammering. Being indifferent to Kṛṣṇa, the *jīva* has become impure through engaging in mundane sense gratification. Therefore, he must be purified by being beaten with the hammers of misery on the anvil of this material world. By this process, the misery of the *jīvas* averse to Kṛṣṇa finally culminates in happiness. Suffering is therefore just a sign of Bhagavān's mercy. That is why far sighted people see the suffering of *jīvas* in Kṛṣṇa's pastimes as auspicious, though the near sighted can only see it as an inauspicious source of misery.

Vrajanātha: The *jīva*'s suffering in his conditioned state is ultimately auspicious, but in the present state it is very painful. Since Kṛṣṇa is omnipotent, couldn't He think of a less troublesome path?

Bābājī: Kṛṣṇa's *līlā* is extremely wonderful and of many varieties; this is also one of them. If Bhagavān is independent and almighty, and performs all kinds of pastimes, why should this be the only pastime that He neglects? No pastime can be rejected if there is to be full variety. Besides, the participants in other types of pastimes also must accept some sort of suffering. Śrī Kṛṣṇa is the enjoyer (*puruṣa*) and the active agent (*kartā*). All ingredients and paraphernalia are controlled by His desire and subject to His activities. It is natural to experience some suffering when one is controlled by the desire of the agent. However, if that suffering brings pleasure in the end, it is not true suffering. How can you

call it suffering? The so-called suffering that one undergoes in order to nourish and support Kṛṣṇa's pastimes is actually a source of delight. The *jīva's* independent desire has caused him to abandon the pleasure of serving Kṛṣṇa, and instead accept suffering in *māyā*. This is the *jīva's* fault, not Kṛṣṇa's.

Vrajanātha: What harm would there have been if the *jīva* had not been given independent desire? Kṛṣṇa is omniscient, and He gave this independence to the *jīvas*, even though He knew that they would suffer on account of it, so isn't He responsible for the *jīva's* suffering?

Bābājī: Independence is a precious jewel, in the absence of which inert objects are insignificant and worthless. If the *jīva* had not received independence, he would also have become as insignificant and worthless as the material objects. The *jīva* is an atomic, spiritual entity, so he must certainly have all the qualities of spiritual objects. The only difference is that Bhagavān, who is the complete spiritual object, possesses all these qualities in full, whereas the *jīva* only has them to a very minute degree. Independence is a distinctive quality of the spiritual object, and an object's inherent quality cannot be separated from the object itself. Consequently, the *jīva* also has this quality of independence, but only to a very minute degree, because he is atomic. It is only because of this independence that the *jīva* is the supreme object in the material world, and the lord of creation.

The independent *jīva* is a beloved servant of Kṛṣṇa, and thus Kṛṣṇa is kind and compassionate towards him. Seeing the misfortune of the *jīva*, as he misuses his independence and becomes attached to *māyā*, He chases after him, weeping and weeping, and appears in the material world to deliver him. Śrī Kṛṣṇa, the ocean of compassion, His heart melting with mercy for the *jīvas*, manifests His *acintya-līlā* in the material world, thinking that His appearance will enable the *jīva* to see His nectarean pastimes. However, the *jīva* does not understand the truth about Kṛṣṇa's pastimes, even after being showered by so much mercy, so Kṛṣṇa then descends in Śrī Navadvīpa in the form of *guru*. He personally describes the supreme process of chanting His name, form, qualities and pastimes, and personally instructs and inspires the *jīvas* to take to this path by practicing it Himself. Bābā, how can you accuse Kṛṣṇa of being at fault in any way when He is so merciful? His mercy is unlimited, but our misfortune is lamentable.

Vrajanātha: Is *māyā-śakti* the cause of our misfortune then? Would the *jīvas* have had to suffer like this if the omnipotent and omniscient Śrī Kṛṣṇa had kept *māyā* away from them?

Bābājī: *Māyā* is a reflected transformation of Kṛṣṇa's internal potency, *svarūpa-śakti*, and it is like a fiery furnace where the *jīvas* who are not qualified for Kṛṣṇa's *sevā* are chastized and made fit for the spiritual world. *Māyā* is Kṛṣṇa's maidservant. In order to purify the *jīvas* who have turned against Kṛṣṇa, she punishes them, gives appropriate therapy, and purifies them. The infinitesimal *jīva* has forgotten that he is an eternal servant of Kṛṣṇa, and for this offence, *māyā*, taking the form of a witch (*piśācī*), punishes him. This material world is like a jail, and *māyā* is the jailer who imprisons the estranged *jīvas* and punishes them. A king constructs a prison for the benefit of his subjects, and in the same way, Bhagavān has shown His immense mercy towards the *jīvas* by making this prison-like material world and appointing *māyā* as its custodian.

One thing we must bear in mind that our Guru-varga have explained, is that this topic ultimately is inconceivable to us in our bound condition.

We cannot understand eternity while bound.

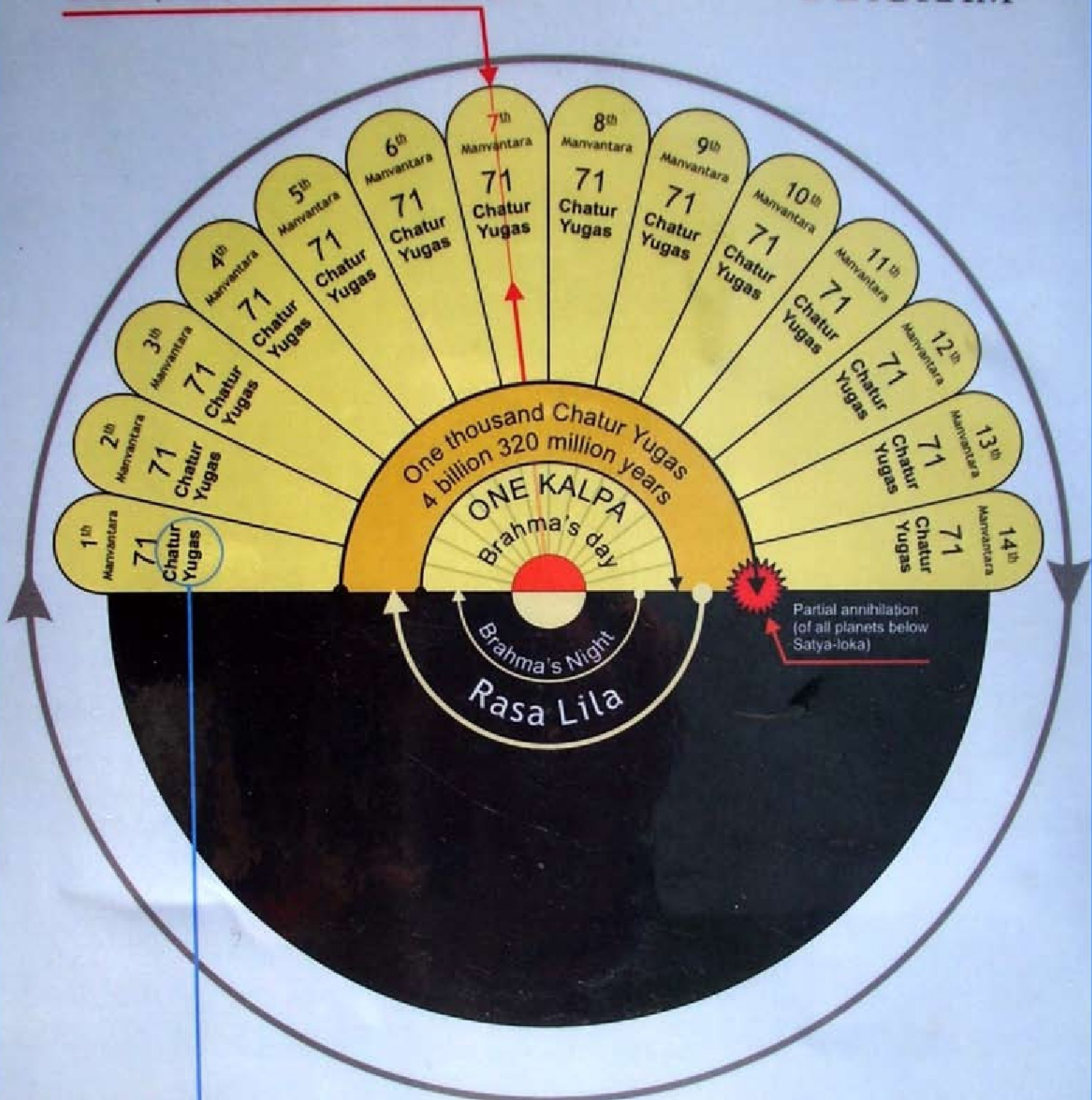
What we need to understand is how to get out of our present state.

The tatastha conception is a living reality. We are always oscillating between material and spiritual mentalities. It is not some historic event that brought us here. We are bound entirely by our present material desires, which came about by our indifference to the Lord. Only when our natural affection for Him is revived will we be again with Him. (BV Tridandi Swami)

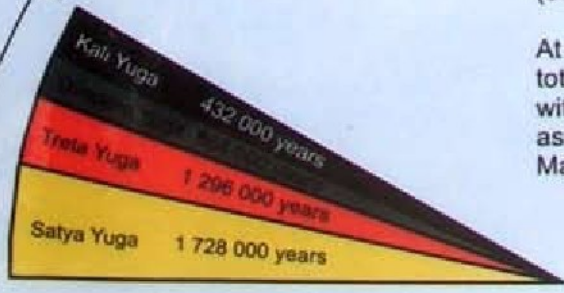
NOTES

In the 28th Dvapara Yuga of the 7th Manvantara (Vaivasvata) Krishna appears. Sri Chaitanya Mahaprabhu appears the following Yuga.

DIAGRAM



ONE CHATUR YUGA



360 such days = 1 year of Brahma
 100 years = 1 lifetime of Brahma
 (36,000 of these diagrams equals Brahma's life span)

At the end of Brahma's life there is the MAHAPRALAYA, total annihilation. The entire material creation, along with the jivas, goes back into the body of Maha Vishnu as He inhales. The jivas are placed in yoga nidra until Maha Vishnu again exhales.

Sri Sri Siksastakam

(Cc. Antya-lila, chap. 20)

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇamṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

cetaḥ - of the heart; *darpaṇa* - the mirror; *mārjanam* - cleansing; *bhava* - of material existence; *mahā-dāva-agni* - the blazing forest fire; *nirvāṇam* - extinguishing; *śreyaḥ* - of good fortune; *kairava* - the white lotus; *candrikā* - the moonshine; *vitaranam* - spreading; *vidyā* - of all education; *vadhū* - wife; *jīvanam* - the life; *ānanda* - of bliss; *ambudhi* - the ocean; *vardhanam* - increasing; *prati-padam* - at every step; *pūrṇa-amṛta* - of the full nectar; *āsvādanam* - giving a taste; *sarva* - for everyone; *ātma-snapanam* - bathing of the self; *param* - transcendental; *vijayate* - let there be victory; *śrī-kṛṣṇa-saṅkīrtanam* - for the congregational chanting of the holy name of Kṛṣṇa.

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālah
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ*

nāmnām - of the holy names of the Lord; *akāri* - manifested; *bahudhā* - various kinds; *nija-sarva-śaktiḥ* - all kinds of personal potencies; *tatra* - in that; *arpitā* - bestowed; *nyamitaḥ* - restricted; *smarāṇe* - in remembering; *na* - not; *kālah* - consideration of time; *etādṛśī* - so much; *tava* - Your; *kṛpā* - mercy; *bhagavan* - O Lord; *mama* - my; *api* - although; *durdaivam* - misfortune; *idṛśam* - such; *iha* - in this (the holy name); *ajani* - was born; *na* - not; *anurāgaḥ* - attachment.

My Lord, O Supreme Personality of Godhead, 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 potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, 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.

*tṛṇāt api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

tṛṇāt api - than downtrodden grass; *su-nīcena* - being lower; *taror* - than a tree; *iva* - like; *sahiṣṇunā* - with tolerance; *amāninā* - without being puffed up by false pride; *māna-dena* - giving respect to all; *kīrtanīyaḥ* - to be chanted; *sadā* - always; *hariḥ* - the holy name of the Lord.

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honour but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmāye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

na - not; *dhanam* - riches; *na* - not; *janam* - followers; *na* - not; *sundarīm* - a very beautiful woman; *kavitām* - fruitive activities described in flowery language; *vā* - or; *jagad-īśa* - O Lord of the universe; *kāmāye* - I desire; *mama* - my; *janmani* - in birth; *janmani* - after birth; *īśvare* - unto the Supreme Personality of Godhead; *bhavatāt* - let there be; *bhaktiḥ* - devotional service; *ahaitukī* - with no motives; *tvayi* - unto You.

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

*ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-saḍṛśam vicintaya*

ayi - O my Lord; *nanda-tanuja* - the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram* - the servant; *patitam* - fallen; *mām* - me; *viṣame* - horrible; *bhava-ambudhau* - in the ocean of nescience; *kṛpayā* - by causeless mercy; *tava* - Your; *pāda-paṅkaja* - lotus feet; *sthita* - situated at; *dhūli-saḍṛśam* - like a particle of dust; *vicintaya* - kindly consider.

O my Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of my own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to me. Consider me a particle of dust at Your lotus feet.

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati*

nayanam - the eyes; *galat-aśru-dhārayā* - by streams of tears running down; *vadanam* - mouth; *gadgada* - faltering; *ruddhayā* - choked up; *girā* - with words; *pulkair* - with erection of the hairs due to transcendental happiness; *nicitam* - covered; *vapuḥ* - the body; *kadā* - when; *tava* - Your; *nāma-grahaṇe* - in chanting the name; *bhaviṣyati* - will be.

My dear Lord, when will my eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will my voice falter and all the hairs on my body stand erect in transcendental happiness as I chant Your holy name?

*yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvam
govinda-virahaṇa me*

yugāyitam - appearing like a great millennium; *nimeṣeṇa* - by a moment; *cakṣuṣā* - from the eyes; *prāvṛṣāyitam* - tears falling like torrents of rain; *śūnyāyitam* - appearing void; *jagat* - the world; *sarvam* - all; *govinda* - from Lord Govinda, Kṛṣṇa; *virahaṇa me* - by my separation.

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from my eyes like torrents of rain, and I see the entire world as void.

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

āśliṣya - embracing with great pleasure; *vā* - or; *pāda-ratām* - who have fallen at the lotus feet; *pinaṣtu* - let Him trample; *mām* - me; *adarśanāt* - by not being visible; *marma-hatām* - brokenhearted; *karotu* - let Him make; *vā* - or; *yathā* - as (He likes); *tathā* - so; *vā* - or; *vidadhātu* - let Him do; *lampāṭaḥ* - a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ* - the Lord of my life; *tu* - but; *saḥ* - He; *eva* - only; *na aparāḥ* - not anyone else.

Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample me or break my heart by never being visible to me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of my heart.

ANARTHAS

(*an* - without, *artha* - wealth or value)

*maya mugdhasya jivasya
jneyo 'nartha catur vidhah
hrd-daurbalyam caparadho
'sat-trsna tattva-vibhramah*

The *jiva* is beset with four types of *anarthas*, 1) weakness of heart (*hrd-daurbalyam*), 2) offences (*caparadho*), 3) thirst for material enjoyment (*asat-trsna*), and 4) bewilderment about the truth (*tattva-vibhramah*).

1) Hrdaya-daurbalyam (weakness of heart)

- a) Attachment to worthless objects not related to Krsna
- b) Hypocrisy and deceit (*Kutinata*)
- c) Envy on seeing anothers property
- d) Pratistha (seeking ones own glory rather than glorifying Krsna)

2) Aparadha (offences)

- a) Nama
- b) Seva (to Krsna's form)
- c) Dhama (also Vaisnavas)
- d) Other minute entities

3) Asat-trsna (thirst for material gains)

- a) Desire for objects of this world
- b) Desire for Svarga
- c) Yogic and mystic powers
- d) Liberation

4) Tattva Brahma (Illusion about one's real identity)

- a) *Svarupa-vibhrama*: The *jiva* has forgotten his real identity as a servant of Krsna.
- b) *Para-tattva-bhrama*: Confused about who is the absolute, Siva, Brahma or Visnu?
- c) *Sadhya-sadhana-bhrama*: What is the *sadhya*, *jnana*, *karma* or *bhakti*? Which *sadhana*? *Prema* of 2 types, *aisvarya* and *madhurya*?
- d) *Bhajana-virodhi-visaya-bhrama*: e.g. *mayavada* impersonal path

KRSNA-LOKA MAP EXPLAINED

(Designed by BV Tridandi Swami)

(Illustrated by Jaya-Gopal dasa)

To the top left of the map is the catur sloki Bhagavatam verse "aham evasam evagre..." proclaiming that before anything else existed there was only Sri Krsna. Therefore, in the center of the map, at the top, is Sri Krsna. On the right of this is the catur sloki Gita verse proclaiming Krsna to be the source of all the spiritual and material worlds "aham sarvasya prabhavo...". Thus all creation has only Sri Krsna as its source.

Krsna manifests His svarupa-sakti, His pleasure potency, in the form of Srimati Radharani. Radha and Krsna are one, just as musk and its scent, or fire and heat are non-different, "radha purna sakti krsna purna saktiman...".

Within the whorl of the lotus of svarupa-sakti to the left, Sriman Mahaprabhu in Svetadvipa (behind Radha and Krsna) is depicted. Krsna and His sakhis are in the center, and to the right is Krsna in the groves with the gopis. In the forefront is Radha and Krsna in Seva Kunja.

Svarupa-sakti has three "functions". They are the function of the sandhini-sakti predominated by Baladeva Prabhu, the samvit-sakti predominated by Sri Krsna Himself, the hladini-sakti predominated by Srimati Radharani.

The left side of the map is colored blue (as it comes from the sandhini-sakti, Baladeva Prabhu). The right side is red all the way to the bottom of the map, showing all the female potencies and bliss (ananda) that manifest from the hladini-sakti, Srimati Radharani.

From Baladeva Prabhu (the sandhini-sakti), who exhibits the primary aspects of pure devotional service and bhakti to Sri Krsna, the first Quadrupal Expansion manifests, consisting of Vasudeva (Gokula), Aniruddha (Mathura), Pradyumna (Dvaraka) and Sankarsana. They again manifest the second Quadrupal Expansion as the Vaikuntha realms.

From sandhini-sakti (Baladeva Prabhu) emanate the forms of all the nitya-siddha parikaras who perform their eternal pastimes within the cit-jagat (pure spiritual realms). From the samvit-sakti (Vasudeva) all knowledge of relationships (sambandha-bhavas) is bestowed, and from the hladini-sakti, Srimati Radharani, come all sweet loving pastimes (ananda).

Srimati Radharani manifests Her kaya-vyuha (bodily expansions) to please Sri Krsna in Goloka. From Her all bliss, ananda, manifests within madhurya-dhama (the realm of the highest aspects of love and affection), as premananda, sevananda, bhajanananda, harinamananda, Syamananda etc. etc.

Mula-Sankarsana (in the first Quadrupal Expansion) manifests the second Quadrupal expansion which creates all the Vaikuntha realms of aisvarya-dhama, where feelings of awe and reverence for Krsna (who manifests there as Lord Narayana) abound. Again from Baladeva Prabhu (sandhini-sakti, Maha-Sankarsana) all the bodily forms, planets, abodes etc. manifest. Also the three purusa avatars, controlling expansions, who manifest and maintain the jada-jagat, material worlds, namely Karanadakasayi-Visnu, Garbhodakasayi-Visnu and Ksirodakasayi-Visnu. And from the samvit-sakti (Vasudeva Prabhu) all knowledge of relationships is given. From the hladini-sakti, Srimati Radharani, all the billions of Laxmis (goddesses of fortune) manifest along with the bliss of Vaikunthananda (depicted in red).

Residing in the eternal realm of Kailash, immediately below the Vaikuntha planets,

is the abode of Sada-Siva, eternal Lord Siva. In fact, it is described that he has a Visnu form and is Visnu-tattva (Brahma-samhita 8), but we have shown him in the map with his well recognized Siva form (this has been modified in the third edition of this map). Sada-Siva is present with his own sakti Parvati who emanates originally from the hladini-sakti.

Below this realm is the light of Krsna's effulgence which impersonalist jnanis aspire to merge into. This effulgence (brahmajyoti) is manifest from Sri Krsna's qualities of jnana and vairagya (Jaiva-Dharma, chap.13), which if perceived with impersonal vision appears as nirvisesa (without form), but when experienced by the bhaktas is recognized simply as the effulgence of their sweet Lord. The impersonal bliss experienced in this realm originates again from hladini- sakti, Srimati Radharani, and is known as brahmananda, the bliss of brahma. When this bliss is experienced by Krsna's bhaktas as His effulgence, it is also known as brahmananda.

The Karana or causal ocean, or Viraja River, is depicted below the brahmajyoti. This marks the boundary between the material and spiritual worlds. Vast and beautiful, its spiritual waters are ornamented with brilliant waves churned by the mighty storms of Krsna's transcendental effulgence. Here Karanadakasayi-Visnu (or Maha-Visnu) reclines on Ananta-Sesa (Baladeva Prabhu), "from whose skin-pores unlimited universes are drifting like infinitesimal dust particles seen in the sun-rays entering through a window" to make up the entire jada-jagat, the dull or dead worlds.

Understanding His mood of compassion for the wayward jivas, Rama-devi (Laxmi's expansion) carries the jivas along with the time factor (kala) through the glance of Maha-Visnu into the material worlds through the agent of Sambhu Siva and impregnates the pradhana (dead matter) through the womb of Durga-devi (as the adhara-sakti), which manifests the prakrti (material nature) as a result. Simultaneously, Garbhodakasayi-Visnu enters every single separate universe, manifested from Karanadakasayi-Visnu, and reclines on an ocean of His own perspiration known as the Garbhodaka-ocean.

The jivas, within whom Ksirodakasayi-Visnu (the third purusa avatar) now resides, then proceed to "pierce" the navel of Garbhodakasayi-Visnu (SB 3.8.13) "due to the intensity of their desires to materially enjoy" and a lotus flower is produced from whence Lord Brahma appears. Lord Brahma, through the sakti coming from Sri Krsna, then proceeds to manifest the entire material higher, middle and lower planetary systems, of gross and subtle worlds.

This entire realm of maya-sakti (illusory world) or Durga-dhama (prison house) is also known as bahiranga-sakti. This jada-jagat, with all its unlimited universes, objects and bodies etc. originates from the sandhini-sakti (Baladeva Prabhu) in His service to Krsna. From the samvit-sakti (Vasudeva) again is manifested all knowledge, but in this realm it is mundane knowledge (bhautika-jnana). From the hladini-sakti (Srimati Radharani) is coming the bliss of all the enjoyment the jivas experience on the bodily, sensual platform, separate from any spiritual bliss of relating with Radha and Krsna. This is known as dead (jada) pleasure or jadananda.

Residing at the bottom of the material universes is Lord Sankarsana and Ananta-Sesa, in His serpent form, balancing the unlimited universes on His unlimited jeweled hoods.

Running down the left side of the map are verse references and on the right side are the actual verses from Brahma-samhita, from where all this information is described. Srimad-Bhagavatam and especially Jaiva-Dharma, also illuminate the same wonderful conclusions.

This is simply a mind-map and there are many variations of how these tattvas could be illustrated. It is offered to the devotees as a preaching tool where many essential truths can be easily referenced. Numerous details have been omitted for the sake of simplicity. In future editions these can be added.

NOTES

Jñāna and Vairagya make up BRAHMAJOYTI

But Nirvisesa is never an independent vastu

Effulgence of the

Spiritual world.

KNOWLEDGE
Jñāna

RENUNCIATION
Vairagya

FAME
Yasa

(ANGA)

STRENGTH
Virya

(ANGA)

OPULENCE
Aśvatya

(ANGA)

BEAUTY
Sri

(ANGI)

ch. 13 J.D

pg. 313/311

Blue Ed.

Red Ed.

Jaiva-Dharma - Chapter 13

Bābājī: Śrī Hari is certainly Bhagavān, whose true nature has been ascertained in the Viṣṇu Purāṇa (6.5.74):

*aiśvaryasya samagrasya / vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva / śaṅṅām bhaga itīṅganā*

Bhagavān is the Supreme Absolute Truth endowed with six inconceivable qualities: complete opulence, strength, fame, beauty, knowledge and renunciation.

Now, there is a mutual relationship amongst these qualities of body (*aṅgī*) and limbs (*aṅga*). The question may arise, which of these qualities is *aṅgī*, and which are *aṅgas*? The *aṅgī* (body) is that within which the *aṅgas* (limbs) are included. For example, a tree is *aṅgī*, and the leaves and branches are the *aṅgas*; the body is *aṅgī*, and the feet and hands are its *aṅgas*. Therefore, the principal quality (*aṅgī-guṇa*) represents the body and to that quality all the other qualities (*aṅga-guṇas*) are arranged as its limbs.

The *aṅgī-guṇa* of Bhagavān's transcendental form is His resplendent beauty (*śrī*); and the three qualities - opulence (*aiśvarya*), strength (*vīrya*) and fame (*yaśa*) - are His *aṅgas* (limbs). The remaining two qualities - knowledge (*jñāna*) and renunciation (*vairāgya*) - are the effulgence of the quality of fame, because *jñāna* and *vairāgya* are only attributes of a quality, and not original qualities in their own right. Thus, *jñāna* and *vairāgya* are actually *nirvikāra-jñāna*, which is the intrinsic, constitutional form of the *nirviśeṣa-brahma*, and that *brahma* is the bodily effulgence of the spiritual world. The changeless, inactive *nirviśeṣa-brahma*, which exists without body, limbs and so on, is not in itself a complete *tattva*; rather, it depends on the transcendental form of Bhagavān. *Brahma* is therefore not a supreme *vastu* (entity) that exists in its own right; it is a quality of the *vastu*. Bhagavān is indeed that *vastu*, and *brahma* is His quality, just as the light of a fire is not a complete and independent *tattva*, but only a quality that depends on the fire.

www.japaretreats.com