

Dear Maharajas, Prabhus and Didis,  
Dandavat pranamas. Jaya Sri Sri Guru and Gauranga.

The following is a report of Srila Narayana Maharaja's return to Vrindavana and his observance, along with hundreds of devotees, of the Appearance Day festival of Srila Rupa Gosvami. A couple of weeks ago we sent two lectures that Srila Maharaja had given in previous years on the same subject, because they were very similar to some of this year's talks, and here is some brand new katha from this year.

Srila maharaja wants everyone to know all about Srila Rupa Gosvami, his life and precepts, in order that we may make our lives successful in all ways, and in order to be able to give real help to others.

Thanks to Srimati Surati and Savitri devi dasis for their typing assistance.

Your aspiring servant, Syamarani dasi

## **Vrindavana and Srila Rupa Gosvami**

Although his plane from Moscow had left for India after midnight, at about 1am, the next day Srila Maharaja lead a program in Delhi for 600 devotees. Two days later, beginning August 10, the Julan Yatra swing ceremony of Sri Sri Radha and Krsna began in Vrindavana. Srila Narayana Maharaja spent those days, from Aug.10-16, in Vrindavana's Sri Rupa-Sanatana Gaudiya Matha in Seva Kunja Gully. The neighborhood of the temple is one of the most important in all the three worlds, being surrounded on all sides by Prema Gully, Maan Gully and Dan Gully, where such lilas as Rasa Dance, Radharani's running from the Dance in transcendental loving anger, and Krsna's taking taxes from the gopis, are eternally taking place.

Within the time of this Swing Festival there were two other festivals. There were three days of classes and bhajanas glorifying Srila Rupa Gosvami, whose disappearance day was Aug.11, and without whom there would be no entrance into the mercy of Sri Caitanya Mahaprabhu, Vraja-prema, and the confidential service of Sri Sri Radha-Krsna. Along with Srila Maharaja, several prominent Vaisnava scholars and sannyasis from Vrindavana and Mathura offered their sraddha puspanjali, in the form of speeches of glorification.

## **Sri Rupa Gosvami's Appearance Day**

Srila Maharaja's first talk was actually given early that morning, in the sunny and pleasantly cool, open courtyard of the Radha-Damodara Mandira, just after he and over one hundred Indian and Western devotees offered respects at the samadhi mandiras of Srila Jiva Gosvami, Srila Krsna dasa Kaviraja, and particularly Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura, and then circumambulated the samadhi mandira and bhajana kutira of Srila Rupa Gosvami. Seated in front of the samadhi and looking up at the inscription on the outer wall, Srila Maharaja spoke on its significance. His speech was mercifully translated into English later that morning by Sripad Visnu dasa Adhikari:

Srila Maharaja said that, "Today is a most holy day. It is the disappearance day of Lord Caitanya's supreme object of mercy, Sri Rupa Gosvami, who came to this world only to fulfil the mission of Sri Caitanya Mahaprabhu. He then quoted Sri Kavi Karnipura's verse:

priya-svarupe dayita-svarupe  
prema-svarupe sahabhirupe  
nijanurupe prabhur eka-rupe  
tatana rupe svavilasa rupe

"There are very deep meanings here. Mahaprabhu's priya, dear friend, is Sri Svarupa Damodara. Svarupa Damodara is Lalita Devi, and Svarupa Damodara's dear friend is Rupa Gosvami. Rupa Gosvami is therefore anu-svarupa damodara, he who has all the qualities of Lalita. Priya-svarupa: Mahaprabhu's own svarupa, form and nature, is that of Radha-Krsna. Actually His svarupa is that of Krsna and, as Krsna, Rupa Manjari is most dear to Him. Who is Krsna's priya-svarupa? Radhikaji. And Radhikaji's param priya, most dear one, is Rupa Manjari. Therefore from all perspectives -- Krsna's, Radhika's and everyone else's in Vraja -- she is param-priya. Dayita-svarupa: In the form of Srila Rupa Gosvami, she is most dear to Mahaprabhu, Who is in the mood of Radhaji. Krsna's dayita is Radhaji, and her param-priya, most dear one, is Rupa Manjari, who knows her bhava. Because Rupa Gosvami is thus able to broadcast her bhava in this world, he is most dear to Mahaprabhu. Dayita means dear one. Rupa Manjari is Srimati Radhika's most dear one.

"Srila Bhaktisiddanta Sarasvati is sri varsabhanavi-devi dayita, the servant of one who is dear to Sri Varsabhanavi, Srimati Radhika -- namely Sri Rupa Manjari. In this way we worship Srila Bhaktisiddanta Sarasvati Thakura. Attainment of the shelter of the lotus feet of Rupa Manjari is the highest perfection of life. We pray for nothing else.

"Priya-svarupe dayita-svarupe prema-svarupe sahabhirupe: Rupa Gosvami is the embodiment of Mahaprabhu's ecstatic love of Godhead. And how did he give that love? First of all, in the Upadesamrta he instructed the living entities how to become free from anarthas. By accepting even one instruction one can get priti. Vaco vegam manasah krodha-vegam; atyahara prayasas ca; and after that, utsahat and so on. He gave all this and, step-by-step, he gave the definitions of all the stages of bhakti -- sraddha, sadhu sanga, anartha nivritti, nistha, ruci, asakti, bhava, prema, sneha, mana, pranaya, raga, anuraga, bhava, sadhu sanga, mahabhava, nista, modana, mohana, and madana. He has defined all.

"Just as Srīmad Bhagavatam defines Krsna as 'ete camsa-kala pumsah krsnas tu bhagavan svayam', so Rupa Gosvami has defined bhakti: anyabhilasita-sunya jnana karmady-anavrtam, anukulyena krsnanu-silanam bhaktir uttama. Previously no one had given such a beautiful and complete definition of bhakti.

Srila Maharaja also explained the song, Yan Kali Rupa by Sri Madhava Gosvami: "If Srila Rupa Gosvami had not come, who would have manifested Mahaprabhu and Vraja prema in this world? Who would have opened the door of the great treasure-room of Srimati Radhika's highest moods? Even Krsna Himself had to go to Rupa Gosvami, in his form as Rupa manjari, and attain these moods -- by allowing Him to enter Radhika's kunjā. Rupa manjari said, "You have come dressed as a sakhi, but You are Krsna." She would not allow Him to enter until He pleaded with her. Therefore we cannot imagine the glories of Rupa manjari or Rupa Gosvami.

"Even Mahaprabhu couldn't open these doors. He was always absorbed in Radha-bhava, jumping in the ocean and roaming here and there. He thus had no time, and therefore Rupa Gosvami took the responsibility.

"Just as a swan separates milk from water, in unambiguous, crystal-clear words, Rupa Gosvami explained the difference between aropa-siddha bhakti, sanga-siddha bhakti and svarupa-siddha bhakti. Only he could explain all this, and those who have a hunger to understand will understand. Without hunger even nice food can't make one happy.

"Srila Rupa Gosvami gave up his government ministership, his family, and the whole world, and moved to Vrndavana. It is easy to give up family and position, but it is more difficult to give up lust in the heart. Rupa Gosvami easily gave it up, and did profound bhajana in Seva Kunja. At that time there were no walls between Imlitala and Seva Kunja. Everything was close by, and the Gosvami's would meet together in the evening. Once, Srila Raghunatha Bhatta Gosvami was speaking and all the devotees were weeping and fainting, but Rupa Gosvami sat silently, not showing any emotion. One of the devotees put a piece of cotton in front of his nose to see if he was still breathing, and his own hand got a blister. This showed that Srila Rupa Gosvami was superior to all.

On the second evening of the same celebration, Pujoyapada Bhakti Vallabha Tirtha Maharaja honored the assembly by his presence, and sat on the vyasasana next to Srila Maharaja. Many of Srila Bhakti Vallabha Tirtha Maharaja's disciples came, and all were happy to see them. All in all there were about 600 devotees in the temple, and all the Vaisnavas were so happy to see the two most popular international Gaudiya Vaisnava preachers sitting together in such loving friendship. The class of Srila Maharaja's revered guest, and also his own, were later translated into English by Sripad Ramacandra dasa Adhikari:

Srila Bhakti-ballabha Tirtha Maharaja began his class by saying, "I was never interested in going abroad for preaching. Although I was invited so many times, I kept refusing. Finally I went to Srila Puri Maharaja and asked, "What should I do?" He said I should go and preach. Then I asked him, "Do you take charge that I won't fall down?" He said, "No, you will not fall down." When he gave me that guarantee, then I went." He proceeded to speak beautifully on the glories of Prahlada Maharaja and Lord Nrsinhadeva, on the glory and rarity of pure bhakti, and on the danger of committing offences to Vaisnavas.

Srila Maharaja began his class by glorifying Srila Tirtha Maharaja and then said, "Mahaprabhu sprinkled one drop of bhakti from the ocean of bhakti-rasa in the heart of Srila Rupa Gosvami, and Rupa Gosvami gave us just a sprinkle of that drop. He was assigned and empowered by Mahaprabhu to spread His inner mood – anarpita-carim-carat. Mahaprabhu wanted to taste unnatojjvala rasa, the loving moods of Srimati Radhika, and He wanted Srila Rupa Gosvami and others to distribute svabhakti-sriyam, the beauty of His own bhakti -- manjari bhava.

"Krsna has two aspects: First, He is akhilarasamrta murti, the complete ocean of rasa. He is eka-rasa. This means that all types of rasas are in Him, there is nothing beyond Him, and everything is in Him. Second, He is bahu-rasa. This means many rasas. There are so many living entities, and each and every living entity has his own mellow. All mellows are in Srimati Radhika, and Krsna Himself becomes greedy to know and taste the rasas or moods of Radharani. Her moods are called unnatojjvala rasa, the most high and brilliant development of love in parakiya rasa.

"Mahaprabhu also wanted to spread raga-marga, but it is such a high-class thing that He could not. Krsna performed many pastimes but He did not give that sadhana by which a living entity could cultivate and attain that raga. When Krsna came as Mahaprabhu, He tasted the mood of Radharani, but he still did not distribute to the living entities the sadhana, process, by which this raga can be cultivated. Why? He was too much absorbed in tasting Radharani's mood; He could not get a chance

to give it. None of the incarnations ever gave this raga-marga, and no other acarya before Caitanya Mahaprabhu could give it.

“First we have to understand the differences between vaidhi-bhakti and raganuga-bhakti. Yesterday Sri Acyuta Bhatta Prabhu and others discussed the differences. Basically we are all cultivating vaidhi-bhakti. We are quite aware and attentive to this type of bhakti, but we want to know what is raganuga-bhakti.

“Should we practice raganuga-bhakti? We should not try to practice it, and we are not qualified to do so, unless we have greed. And, when greed comes it should be pure. Only then we are qualified. Greed should not be feeble. It should be solid, real greed. Therefore it is said that the devotee of Krsna is very, very rare. Paramapujyapada Tirtha Maharaja also said this. He quoted a verse saying there are so many living entities that are covered to various degrees. Among human beings there are civilized and uncivilized. Among the civilized some are devotees and some are non-devotees. Among devotees there are devotees of different incarnations. A Krsna-bhakta is very rare.

“Now, even among Krsna-bhaktas there are two types. 'Krsna-bhakti-rasa-bhavita matih.' By dint of sukrti we can get association of sadhus, and the result is sraddha, a desire to serve Krsna. But raga cannot come by this. There must be association of a rasika Vaisnava. A rasika Vaisnava is one whose mind is always absorbed in rasa, like a rasagulla -- 100% drenched, and this type of devotee is very, very difficult to find. To understand a raganuga-bhakta we have to first understand the meaning of a ragatmika-bhakta. He is one who has raga, deep attachment, for Krsna. What is raga? It is a deep loving affection for Krsna, a natural running towards Krsna, like honey flowing from a jar, a continuous flow. There is not even a second's gap in affection for Krsna. When we put a cloth in dye, each and every pore gets dyed in that color. This is anuraga, deep attachment -- 100% absorption.

How our Srila Rupa and Lavanga Manjaris are totally absorbed! This mood is called ragatmika. If one has greed for this, he is raganuga, and one who has it is ragatmika. When we have a little greed to get this, we will forget about our house and our life's maintenance. Somehow or other it will be maintained. We will not think about this, and what to speak of lust, anger and so on. Everything will be totally left behind. We will be very much mad to follow those people who are ragatmika, and that is called raganuga. All the Vrajabasis, residents of Vraja -- each and every particle of that Vraja -- is ragatmika. Even a bee is nothing but an embodiment of anuraga, a condensed form of anuraga; even an insect or a tree. What to speak of the gopis and gopas, even the deer, rivers, mountains, dust, and straw -- everyone is ragatmika in Vraja. There are two types of raganuga: sambandhanuga and kamanuga. In general, sambandha means our relationship with Krsna, the self-conception that Krsna is my friend, father, child, husband, or lover. These are the relationships given by gurudeva, in the sense that he uncovers what is already there. When we have such a relationship, we have greed to follow those who are ragatmika in that relationship.

"In Dwaraka and Mathura, bhakti is filled with maryada, etiquette, opulence and reverence. Although filled with this maryada, still it is ragatmika. The inhabitants of Vraja have suddha-ragatmika bhakti, and in Ayodya, Dvaraka and Mathura it is called aisvarya-misra-ragatmika. Up to and including madhurya-rasa, or sringara-rasa, all in Dvaraka are sambandhatmika. If one wants to follow in their footsteps, then he is sambandhanuga-raganuga. There is no pure dasya-rasa in Vrndavan. It is mixed either with sakya, vatsalya, or parakiya-rasa. This dasya is different from the dasya of Hanuman in Ayodhya.

"What is kamanuga? Only the Vraja-gopis have kamanuga. Kama means love, not lust; it means 'pastimes of love.' In this regard there are two types of kamanuga: sambhogiccamayi and tat-tad-bhaviccamayi. The desire of union or meeting is called sambhoga. The gopis who want to meet Krsna independently and directly are sambhogatmika gopis. They are yuthesvaris. There is so many

yutas, groups, and the heads of all the groups have this type of friendly relationship with Krsna. The other type, tat-tad-bhaviccamayi, has the same mood as Radharani. Their only happiness is in Srimati Radika's meeting with Krsna.

"If we want to understand all these things, we have to read Sri Caitanya Caritamrta -- the talks between Raya Ramananda and Mahaprabhu. But reading is not enough; hearing carefully is better.

"There are so many lovers of Krsna, but Radharani is topmost. If we take shelter of Radharani, then Krsna will come Himself. We say, 'Rupanuga guru-varga ki-jaya.' We are proud of the fact that we are from the rupanuga line because we always want to follow Srila Rupa Gosvami -- the way he was performing his bhajana, both from the outside and the inside. If we want to follow his process and mood totally, then we are called rupanuga. Tan nama rupa caritadi sukratanu (NOI text 8). We have to follow rasika Vaisnavas, and see in what way they are performing their bhajana; externally, chanting a fixed number of rounds etc., and internally, with the same mood as that of Srila Rupa Gosvami and his followers. The endeavor to cultivate that same mood in our bhajana is called raganuga. This is called following in the footsteps rasika Vaisnavas of Vraja.

"These devotees externally appeared as Mahaprabhu's associates and internally they are Radharani's associates. We have to follow whatever they are doing as Mahaprabhu's associates and as Rupa Manjari's associates. The inner form of Srila Rupa Gosvami is Sri Rupa Manjari, and the following of her mood is called rupanuga bhajana.

"In prakata Vraja, where Krsna performs His pastimes here in this world, there are rupanuga Vaisnavas. Rupa manjari and here, and there are many sadhana-siddhas who are performing their bhajana and trying to follow her. In aprakata-dhama, however, there is no word like 'anuga' or 'rupanuga.' Anuga means sadhana. Anuga is only here in this world where we are performing sadhana. Raganugas and rupanugas are sadhakas. Those who are cultivating their sadhana in the footsteps of Rupa Gosvami are called rupanuga devotees. In aprakata dhama there are also many, many gopis, many sakhis, and they are all ragatmika. There are also many gopis who are heads, controlling and dictating to others who are following, and therefore 'following' is there; but anuga is not there in the sense that sadhana is not there. The system of one being controlled by another is there, but the words rupanuga and raganuga do not exist there.

"It is not easy to understand these things. We have to come back to Upadesamrta: vaco vegam. Who can meditate on Krsna pastimes, and especially these types of pastimes? One who has controlled his tongue. The tongue is lulilangri, lame and crippled. This organ has no bone, and therefore it is fully crippled. We have to control it, as it is very difficult to control. This example is given because to get work done by a cripple, the way you want, is very difficult.

"Those who feel so many problems while doing bhajana are not enthusiastic. They cannot meditate upon these pastimes. To do bhakti one must be always peaceful, with a relaxed mind. There should be no problem. Mahaprabhu is saying, 'O, when I chant Hare Krsna I see a very sweet and beautiful boy with a black complexion. When He comes, I become mad. I run after Him. I want to catch Him. Sometimes I laugh and sometimes I faint. Why? Because this name is so powerful that the moment I chant, His form comes.' When you chant with ruci, you will enjoy it so much that there will be no chance to fall. Srila Tirtha Maharaja was saying, 'I am scared I will fall down.' But he is just deceiving us, cheating us. Even if one comes to the stage of ruci he cannot fall down. He becomes so greedy for that taste that he cannot fall down.

"'Nama namakari bahudah.' Mahaprabhu is weeping, 'This name is so potent, so good; but alas I have no taste for it.' The moment taste comes, then utsaha, enthusiasm, niscayat, confidence, dhairyat, full patience and no restlessness, sangatyagat, giving up of bad association, satovrtte,

adopting one's own life according to the way the acaryas lived -- sometimes chana, eating dry chickpeas, and sometimes eating nothing. They were always like this.

"Suppose I am running a Matha and I am thinking: 'There are so many devotees here. They have to go for bhiksha and thus they can't do bhajana. Let me therefore open a soap factory, earn some money, and then I will maintain my Matha.' This was not done by any of our acaryas. Even if we don't have taste, and we don't experience any enjoyment in chanting, even then we should forcefully continue, just as a jaundiced person, having no relish for his treatment, which is misri, sugar candy, must continue eating it."