

Tridandiswami Sri Srimad Bhaktivedanta Narayana Maharaja  
ATTACHMENT FOR RADHA  
(A Class on Bhajana Rahasya – Pancama-yama Sadhana)  
Badger, California: June 4, 2002 – Part 2

[During his six-day visit to New Vraja in Badger, California, Srila Maharaja continued his translation of Srila Rupa Gosvampada's Ujjvala Nilamani, he gave darsana to hundreds of devotees who had come from around the world to hear from him, he wrote letters to hundreds more, and in the evenings he gave a series of discourses on Srila Bhaktivinoda Thakura's Sri Bhajana Rahasya. Each of the eight chapters of Bhajana Rahasya corresponds to the successive eight divisions the twenty-four hour daily pastimes of Radha-Krsna, it also corresponds to the successive slokas of Sri Caitanya Mahaprabhu's Sri Siksastakam, and it also corresponds to the successive stages of sadhana-bhakti, beginning from sraddha. On June 4<sup>th</sup>, Srila Maharaja discussed the fifth stage of sadhana, called krsna-asakti, attachment to Krsna. This stage corresponds to the Siksastakam sloka:

ayi nanda-tanuja kinkaram  
patitam mam visame bhavambudhau  
krpaya tava pada-pankaja-  
sthita-dhuli-sadrsam vicintaya

"O Nanda-nandana! Please be merciful upon me, your eternal servant, fallen in the dreadful ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as your purchased servant." (Sri Siksastakam, verse 5)]

Now I want to explain something from Sri Bhajana Rahasya by Srila Bhaktivinoda Thakura. This subject matter is the object and mission of Srila Bhaktivedanta Swami Maharaja, our guru-parampara, and especially of Srila Rupa Gosvami. Srila Bhaktivinoda Thakura is rupanuga-srestha, the best of the rupanugas (followers of Srila Rupa Gosvami). He is the embodiment, the manifestation, of Gaura-sakti Sri Gadadhara Pandita. Bhajana Rahasya will inspire you so much that even when you return to your homes, you will give more importance to bhajana, to thoroughly reading and remembering the books of Srila Swami Maharaja, and to developing your Krsna consciousness. Always engage yourself in the process delineated by Rupa Gosvami and Bhaktivinoda Thakura:

krsnarthe akhila-cesta, tat-krpavalokana  
janma-dinadi-mahotsava lana bhakta-gana

["(31) One should perform all endeavors for Krsna. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees-ceremonies like Lord Krsna's birthday or Ramacandra's birthday." (Cc Madhya 22.126)]

krsna-pritye bhoga-tyaga, krsna-tirthe vasa  
yavan-nirvaha-pratigraha, ekadasy-upavasa

["The next steps are as follows: (6) One should be prepared to give up everything for Krsna's satisfaction, and one should also accept everything for Krsna's satisfaction. (7) One must live in a place where Krsna is present – a city like Vrndavana or Mathura or a Krsna temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on the Ekadasi day." (Cc Madhya 22.116)]

What is the meaning?

[Sripad Aranya Maharaja:] Srila Rupa Gosvamipada has given two instructions by following which our lives can become perfect. Krsnarthe akhila cesta parayana. This means that every endeavor should be done exclusively for the pleasure of Krsna and His service. Conversely, krsnarthe akhila bhoga-tyaga. For the service of Krsna, a person should be ready to give up all material sense gratification and comforts.

[Srila Narayana Maharaja:] Do you senior devotees remember how your Gurudeva came to this country without a farthing, how he began his preaching from Thompkins Square Park in New York, and how he turned hippies into 'happies'? Do you remember how he preached his mission and created preaching centers all over the world, and how he distributed his books?

[Devotees sing Je Anilo Prema Dhana]

[Srila Narayana Maharaja:] Srila Narottama dasa Thakura is remembering how Caitanya Mahaprabhu came, how He gave up His old mother and His newly married wife, how He never had daughters or sons, how He became 'cruel-hearted' and took sannyasa, and how He went to Jagannatha Puri and preached here and there. At that time, Advaita Acarya was present along with Mahaprabhu, but where is he now? Narottama dasa Thakura is weeping bitterly in this song.

Prema has two sides: meeting and separation. For us sadhaka jivas, the mood of separation is more glorious than the mood of meeting. It is a very favorable for us. From where does separation come? When there is great attachment for a person, a feeling of separation may come towards him. If there is no attachment, there will be no feeling of separation. If you have great attachment for your Gurudeva, the mood of separation for him may come. Your heart will continually melt and tears will flow from your eyes. However, those who have no attachment to Gurudeva, those who have not served him, cannot feel separation from him. Love and affection for Krsna and Mahaprabhu, and also the moods of separation from Them, are very far away from such persons. Charity begins from home, and all advancement in bhakti begins from attachment to Guru and pure Vaisnavas. You should therefore try to become attached to your bona fide, pure Guru.

When I first met my Gurudeva, He took me from my worldly position; he took me by my sikha and dragged me. At that time I did not know his real glories, but I'm gradually understanding how glorious he is. I have seen so many leaders here and there, and also in Vrndavana. They want to glorify their Guru, Srila Bhaktivedanta Swami Maharaja, but they cannot touch even his smallest glory.

I have explained about Srila Swami Maharaja's glory in other classes. His pranama mantra is 'namas te sarasvate deve gaura-vani-pracarine.' ["Our respected obeisances unto you, O servant of Sarasvati Gosvami. You are kindly preaching the message of Gaurasundara..."]

Most of those leaders don't know what is gaura-vani, nor do they know how Srila Swami Maharaja was preaching gaura-vani. What is gaura-vani? It is the glories of the gopis.

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam  
ramya kacid-upasana vraja-vadhu-vargena ya kalpita  
srimad-bhagavatam puranam amalam prema pumartha mahan  
sri caitanya mahaprabhor-matam-idam tatradaro nah parah

"The Supreme Personality of Godhead, the son of Nanda Maharaja, and His transcendental abode, Vrndavana, are my worshipable objects. The most excellent method of worshipping Krsna is that which was adopted by the gopa-ramanis, the young wives of Vraja. Srimad-Bhagavatam is the flawless and most authoritative scripture, and krsna-prema is the highest achievement of life. This is the opinion of Sri Caitanya Mahaprabhu, and we have supreme regard for this conclusion. We have no inclination or respect for any other opinions."

Sri Caitanya Mahaprabhu recommended the affection of the gopis in conjugal love as the highest perfection in life (ramya kacid upasana vrajavadhu-vargena ya kalpita). There are many kinds of devotees, and they serve Radha and Krsna in different ways. The sakhas of Vraja, like Subala, Sridama, Madhumangala, and all others are very dear to Krsna. Moreover, Mother Yasoda can bind Krsna with her 'love' rope. And, still greater are the gopis, who can bind Krsna forever, simply by glancing at Him with the corners of their eyes. They can take Krsna in their hearts and keep Him there, and Krsna has also accepted this fact. He admitted at Kuruksetra, "They took me in their hearts and embraced me forever. I will not be able repay them." The gopis love and affection is extremely high, and this is gaura-vani.

Caitanya Mahaprabhu came for the purpose of giving gopi-prema to the jivas:

anarpita-carim cirat karunaya vatirnah kalau  
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam  
harih purata-sundara-dyuti-kadamba-sandipitah  
sada hrdaya-kandare sphuratu vah saci-nandanah

["May the Supreme Lord who is known as the son of Srimati Saci-devi 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 no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love." (Cc Adi 1.4)]

He came to give unnatojjvala-rasam sva-bhakti sriyam. He did not come to give unnatojjvala-rasa sva-bhakti, because it cannot be given. He wanted to taste unnatojjvala-rasa. This is the wealth of only Srimati Radhika's heart, and only Mahaprabhu can taste it. The beauty of that unnatojjvala-rasa can be given, however, and He came for this purpose. Our guru-parampara, Srila Prabhupada Srila Bhaktisiddhanta Sarasvati Thakura, Srila Bhaktivinoda Thakura, my Gurudeva, and my siksa-guru have not come only to preach kirtana. You can also do kirtana and preach here and there, and you are doing so. Caitanya Mahaprabhu also did this, but along with kirtana He gave the highest love and affection – gopi-prema. No one else can give it.

namo maha-vadanyaya krsna-prema-pradaya te  
krsnaya krsna-caitanya-namne gaura-tvise namah

["I offer pranama unto Sri Krsna-Caitanya, who is Sri Krsna Himself. Having assumed the golden hue of Srimati Radhika. He is munificently bestowing krsna-prema, the rarest of all gifts."]

The same is said about Srila Bhaktisiddhanta Sarasvati Thakura:

namah om visnu-padaya krsna-presthaya bhutale  
srimate bhakti-siddhanta-sarasvatiti-namine  
sri-varsabhana-vi-devi-dayitaye krpabdhaye  
krsna-sambandha-vijnana-dayine prabhaye namah

"I offer pranama unto om visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Thakura Prabhupada, who is very dear to Krsna, who is most beloved to Sri Varsabhanavi-devi Radhika, who is an ocean of mercy, and who is kindly bestowing realization (sambandha-vijnana) of our eternal relationship with Sri Radha and Krsna."

madhuryojjvala-premadhya-sri-rupanuga-bhakti-da  
sri-gaura-karuna-sakti-vigrahaya namo'stu te

"Again and again I offer obeisances unto Srila Sarasvati Thakura, who is the mercy incarnate of Sri Gauranga Mahaprabhu, who descended upon the earth to bestow ujjvala-madhurya-rasa, full conjugal prema, and who is the embodiment of the line of sri rupanuga-bhakti."

Madhuryojjvala-prema is unnatojjvala-rasa, and Srila Bhaktisiddhanta Sarasvati Thakura was expert at this tasting and giving this. He is a very near and dear maidservant of Srimati Radhika. He descended only to give this prema – to sprinkle mercy. He wanted us to realize this prema.

This is the highest mood and the highest teaching or object of preaching of Srila Bhaktivedanta Swami Maharaja, but most of the disciples cannot understand this. They think, "Narayana Maharaja is minimizing him." They think like this because they are ignorant of his real glory. I therefore want to give his real preaching objective. He came

for this. Lame persons without devotion also preach kirtana here and there, and at the same time make money and create good positions for themselves. They are also dancing. A new boy, just coming to Krsna consciousness, can also dance vigorously for twenty-four hours, but this is not such a high thing. On the other hand, Your Prabhupada is not dancing by his own will. He was dancing because he was fully controlled by the mood of love and affection. His love and affection made him dance. This is the main principle to understand. He wanted to give the highest love and affection of the gopis. This was his mission, and we also want to give this. Your bhakti should be like a stream of the Ganges river; it should be always flowing. It should not stop at any place; otherwise it will become contaminated and polluted, and you will be like others who fall down due to a lack of bhakti.

I will now speak about the fifth stage of bhakti, called krsna-asakti. Suppose a man has left his wife, children, worldly position, and so on, but he has not yet come to the point of ruci, what to say of asakti. He must fall down, and in fact, he is already fallen. Whether he is a sannyasa, a brahmacari, or in any other asrama, it does not matter. External dress is not important; mood is important. In this fifth stage of sadhana called krsna-asakti, the devotee bitterly weeps and his heart melts:

ayi nanda-tanuja kinkaram  
 patitam mam visame bhavambudhau  
 krpayaya tava pada-pankaja-  
 sthita-dhuli-sadrsam vicintaya

"O Nanda-nandana! Please be merciful upon me, your eternal servant, fallen in the dreadful ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as your purchased servant." (Sri Siksastakam, verse 5)

Caitanya Mahaprabhu is praying, "O Prabhu! O Nanda-tanuja! O Yasoda-nandana! Don't forget me. Don't take me from Your lotus feet. I want to be there to serve You." Do you know that the gopis have prayed like this? The gopis also serve Krsna:

tan nah prasida vrjinardana te 'nghri-mulah  
 prapta visrjya vasatis tvad-upanasah  
 tvat-sundara-smita-niriksana-tivra-kama  
 taptatmanam purusa-bhusana dehi dasyam

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."

Baladeva Prabhu also prays in a similar way, and Nanda Baba also prays in a similar way when he is in a mood of separation. So krsna-dasyam is very beautiful, and it is of two

kinds: the left side and the right side. Krsna service is on the right side, and service to Srimati Radhika is on the left. The left side is more rasavaha, full of mellow tastes.

At this time, in the fifth stage of sadhana, siddha-deha sometimes manifests as an abhasa, semblance. What is siddha-deha? Each jiva is part and parcel of the Supreme Lord. Krsna has a beautiful body, beautiful sidelong glances, beautiful mellow relationships, and everything else about Him is complete and beautiful. In the same way, all the jivas, though presently conditioned here in this world, have very beautiful forms in the seed of their constitutional positions. Their spiritual bodies are so very beautiful that they can even attract Krsna. Very high-class moods are also present within each jiva, in seed, in a latent position, although they are now covered by maya.

What is sadhana?

kṛti-sadhya bhavet sadhya-  
bhava sa sadhanabhidha  
nitya-siddhasya bhavasya  
prakatyam hr̥di sadhyata

"When transcendental devotional service, by which love for Krsna is attained, is executed by the material senses, it is called sadhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice." (Cc Madhya 22.105)

The entirety of the soul's transcendental form and qualities is present in his constitutional position, although now it is latent; and it becomes manifest by sadhana. Sadhana will remove the soul's covering of illusion and then he will know himself. In this stage of sadhana, there is a semblance of this siddha-deha. The sadhaka sometimes sees who he is, as a cowherd-boy, a servant, a dasi of any of Krsna's associates like Nanda Baba or Mother Yasoda, or a dasi of Rupa Manjari. At that time his heart melts and he continuously cries. Caitanya Mahaprabhu is describing this stage by His prayer.

I have also come to remind you that you are part and parcel of the Supreme Lord, and in your constitutional position you have a very beautiful form of Vraja. If you do not have this, you could not have come to the line of Caitanya Mahaprabhu. Whether you know it or not, you are all eternal servants of Krsna, and you have the very beautiful form and moods of a resident of Vraja. Otherwise, if you do not have that in your svarupa, you would have gone to the Ramanujacarya or Madhvacarya Sampradaya. Or, you would have gone to Christianity or Buddhism. At the stage of asakti, a semblance of your siddha-deha will come. Don't worry.

I am very happy, because Mahaprabhu has attracted you. But don't commit any offenses. Don't criticize any Vaisnava. Otherwise:

yadi vaisnava-aparadha uthe hati mata

upade va chinde, tara sukhi' yaya pata

"If the devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up." (Mad.19.156)

If your guru is bona fide and qualified, do not doubt him. Someone may doubt and think, "He has some devotion, but he is not expert like me. I'm expert in worldly things, and I can make money. Oh, Prabhupada cannot." This is called guru-avagya. Don't criticize any Vaisnava. Try to give honor to all the Vaisnavas, even those who are not initiated. Try to be:

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless, and offering respect to all others according to their respective positions, one should continuously chant the holy name of Sri Hari." (Sri Siksastakam, verse 3)

Always remember this. Otherwise, you will also follow the same line as those who are deviating. You have collected sukrtis for thousands and thousands births, and now you have come to this process. Don't go down again.

utsahan niscayat dhairyat  
tat-tat-karma-pravartanat  
sanga-tyagat sato vrtteh  
sadbhir bhaktih prasidhyati

"Progress in bhakti may be obtained by the following six practices: (1) enthusiasm to carry out the rules which enhance bhakti, (2) firm faith in the statements of the sastra and the guru whose words are fully in line with the sastra, (3) fortitude in the practice of bhakti, even in the midst of obstacles, or patience during the practice stage of bhakti, even when there is delay in attaining one's desired goal, (4) following the limbs of bhakti such as hearing (sravana) and chanting (kirtana) and giving up one's material sense enjoyment for the pleasure of Sri Krsna, (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of mayavadis, atheists and pseudo-religionists, and (6) adopting the good behavior and character of pure devotees." (Sri Upadesamrta, verse 3)

If bhakti is not coming, you should have strong faith and patience and think, "It will come. It will certainly come." The causes of fall-down are two: the first is lack of enthusiasm, and the second is committing offenses. Besides this, there is no reason to fall

down. So don't commit offenses to any Vaisnava, or to anything related to Krsna and Mahaprabhu and Their associates; and in that way you can develop in bhakti.

There are so many good things explained in Bhajana Rahasya, and I will tell you about them for your future realizations. Upon the manifestation of asakti, the devotee thinks in the ways expressed by Srila Prabodhanandana Sarasvati. Yesterday I told about Bilvamangala Thakura's sloka in Krsna-karanamrta, and now I will discuss one of Srila Prabodhananda Sarasvati Thakura's slokas. This sloka has within it a very elevated mood.

venum karan nipatitam skhalitam sikhandam  
bhrastanca pita-vasanam vraja-raja-sunoh  
yasyah kataksa-sara-ghata-vimurchitasya  
tam radhikam paricarami kada rasena

"When will I delight in the service of Srimati Radharani? Struck by the arrow of Her side-long glance Krsna faints, His flute falls from His hands, the peacock feathers on His head become loosened, and His yellow scarf slips from His neck." (Radha-rasa-sudhanidhi (39))

Venum karan nipatitam. Here, Srila Bhaktivinoda Thakura is explaining the stage of prema called anuraga. Krsna is nitya-navina, ever fresh and new. Srimati Radhika told Her sakhis, "I've never seen this black person. Never in My whole life have I seen Him before." Lalita replied, "I saw you sitting in His lap just today." Radhika then said, "Oh, I have never seen Him before. That was another person. I've never seen this one." This is the stage of love and affection called anuraga. In English there are only the words 'love' and 'affection', and the English language uses the same words for both good and bad. It uses the same word for worldly prema and for transcendental prema. In Sanskrit, however, it is not like this. Worldly prema is called lust, not prema. Transcendental prema begins with sraddha, and gradually develops to nistha, ruci, asakti, and then rati, prema, sneha, mana, raga, anuraga, bhava, and maha-bhava. These are different gradations of love, and they are not all the same.

aparikalita-purvah kas camatkara-kari  
sphurati mama gariyan esa madhurya-purah  
ayam aham api hanta preksya yam lubdha-cetah  
sarabhasam upabhoktum kamaye radhikeva

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Radhika." (Caitanya-caritamrta Adi-lila 4.146)

This verse explains the maha-bhava in Srimati Radhika.

In fifth stage of sadhana, when the devotee has heard about this from great souls like Madhavendra Puripada, Isvara Puripada, Svarupa Damodara, Raya Ramananda, Srila

Raghunatha dasa Gosvami, Srila Rupa Gosvami, Srila Krsnadasa Kaviraja, Srila Visvanatha Cakravarti Thakura, and also Srila Bhaktivinoda Thakura, the seventh Gosvami, he can think about this. If anyone is in the association of these exalted personalities, he can think about this in the fifth stage, asakti – not before. Here, Srila Bhaktivinoda Thakura is giving an example of the absorption of a person situated in asakti.

Srila Prabodhanandana Sarasvati Thakura prayed, "When will a time come that I can continuously serve Srimati Kisoriju with rasa (with my sthaya-bhava)? Here, Prabodhanandana Sarasvati is glorifying the highest, topmost love in madanakhya-bhava of Srimati Radhika. Madanakhya is only in Srimati Radhika. It is not even in Lalita or Visakha, nor is it in Krsna. It was to taste Radhika's love that Krsna took Her mood in the form of Caitanya Mahaprabhu. It was only to realize the glory of madanakhya-bhava.

Prabodhanandana Sarasvati Thakura is explaining that mood. He writes that once Padma, the best sakhi of Candravali, somehow tried to induce Krsna to meet with Candravali by telling Him, "Candravali is very nearby. She will die if You do not meet her. If You delay, she will surely die. Come with me at once, and meet her." She thus took Krsna to the kunja of Candravali.

In the meantime, Radhika was waiting for Krsna, and waiting for death. She was grievously lamenting and crying, "Where is Krsna? Where is Krsna?" Her very intelligent and expert (catura) kinkari, Rupa Manjari, told Her, "Don't lament. I will bring that cheater right away. He is a good person by nature, but Padma is very tricky and crooked, and she has somehow allured Him and taken Him. But I will bring Him very soon. Don't lament."

After some time, Rupa Manjari arrived at Candravali's kunja and told Krsna, "O, here You are with Candravali! A huge demon of the name Kesi has come, preparing to kill Your father and mother, all the Vrajavasis, and all the cows and calves – and You are here!"

Krsna exclaimed, "What shall I do? O Candravali, O Padme, you should remain here. I will return very soon, just after killing that demon. If I don't go, he will kill everyone. So wait a little. I'm just coming." And thus He left to meet Radhika.

Radhika had been piteously lamenting, but somehow, by a trick, Rupa Manjari brought Krsna to Her. However, although Radhika had been lamenting up till then, "When will Krsna come? When will Krsna come?" as soon as Krsna came, Radhika became contrary. She told Him, "Where have You been? I don't want to talk to You!" And She turned Her face away from Him. This is the nature of high-class love and affection. Radhika may be lamenting and weeping for Krsna, but when He approaches Her, She will be contrary. Then, when Krsna leaves, She will again lament and weep, crying, "Where has He gone?" This is the nature of prema.

And Krsna is also tricky. If Radhika and the gopis pray to Him in a daksina (submissive) mood, Krsna becomes contrary. And, when they are in a leftist (contrary) mood, Krsna will become 'rightist' (submissive). This is a symptom of the stage of maha-bhava.

Krsna is extremely beautiful, charming, and 'crooked'. His eyes are very crooked (looking stealthily with side-long glances), and everything about Him is crooked. [\*see endnotes] He can attract all the gopis, but when Radhika looks towards Him with Her sidelong glances, He Himself is attracted. At that time, being struck by Her arrow, Krsna becomes murcit. He faints.

venum karan nipatitam skhalitam sikhandam  
bhrastanca pita-vasanam vraja-rajya-sunoh  
yasyah kataksa-sara-ghata-vimurchitasya  
tam radhikam paricarami kada rasena

"When will I delight in the service of Srimati Radharani? Struck by the arrow of Her side-long glance Krsna faints, His flute falls from His hands, the peacock feathers on His head become loosened, and His yellow scarf slips from His neck." (Radha-rasa-sudha-nidhi (39))

Krsna was standing, but now He could no longer stand. His venu fell from His hand, and His mora mukuta (peacock-feather crown) fell down, with a desire to get the touch of the lotus feet of Srimati Radhika. His pita-vasana (yellow cloth) became loose and also began to fall down, and Krsna Himself became faint and also fell down. Here in this sloka, Srila Prabodhanandana Sarasvati Thakura is expressing the supremacy of Radhika. That very Krsna, the Supreme Lord, whose side-long glances attract all the gopis and forces them to faint, now drops His flute, His peacock feather, and His cadar, and becomes unconscious. Srila Prabodhanandana Sarasvati Thakura therefore prays, "When will I be fortunate enough to serve that Radhika's lotus feet with rasa?"

A sadhaka in the fifth stage of asakti can remember and somewhat realize these pastimes, whereas even those who have ruci cannot do so. Soon, when this stage of asakti develops further, the stage of rati will come, after that the sadhaka's full siddha-deha will manifest, and he then will always serve Radha and Krsna in Their asta-kaliya-lila in his heart. Then, after that, he will go to Krsna's prakata-lila in Vraja, and very soon he will be fully perfect.

Gaura Premanande

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[\*Endnotes: 'Everything' refers to Krsna's paraphernalia (such as His cowherd staff which is bent), His associates (like Mother Yasoda, for example, who tricks Krsna into eating

when He is too shy to admit His hunger), His winding Yamuna River, and everything and everyone else in Vrndavana.]