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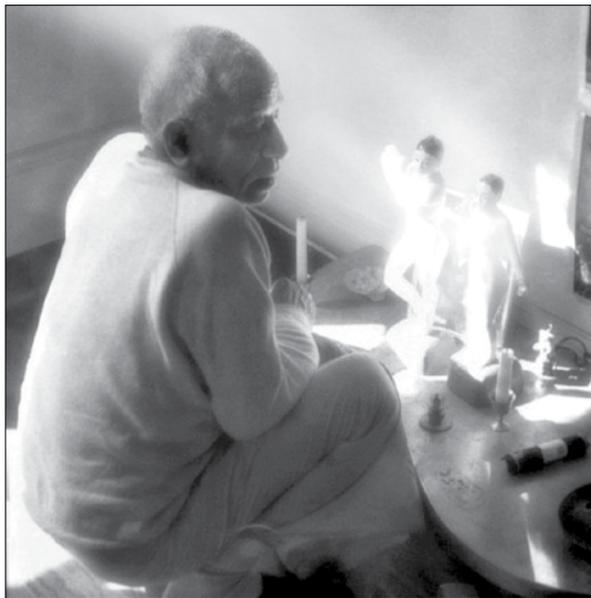
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Srila Bhaktisiddhanta Saraswati Thakur Prabhupada



RAGA-MARGA — THE RISING SUN

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

In *Bhakti-rasāmṛta-sindhu*, Srila Rupa Goswami is not teaching in the beginning the loving affairs of Radha-Krishna. No. He's first of all training the reader, the devotee, how to become a pure devotee.

*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṣṇānu-śīlanam bhaktir uttamā*

One should render transcendental loving service to the Supreme Lord Krishna favorably and without desire for material profit or gain through fruitive activities

or philosophical speculation. That is called pure devotional service. (*Bhakti-rasāmṛta-sindhu* 1.1.11)

First of all, he's trying to bring the devotee to the standard devotional service, *vidhi-mārga*. Then gradually, when he becomes accustomed, *rāga-mārga* will be revealed. *Rāga-mārga* is not artificial.

You cannot establish a devotional relationship with Krishna artificially. Everyone has got a particular relationship with Krishna in his original, constitutional position. That will be revealed gradually as you advance in devotional service in the prescribed rules and regulation, as they are directed in the *śāstras* and by the spiritual master. When you are trained up properly, you come to the platform of *rāga-mārga*, then you realize your relationship. That is called *svarūpa-siddhi*.

Svarūpa-siddhi is attained at a certain stage. Just like the desire for sex life is there in every human being, but when the boy and the girl come to the mature stage, it naturally becomes manifest. It is not learned artificially. Similarly, *rāga-mārga*, *svarūpa-siddhi*, becomes revealed, or manifest. *Śravaṇādi-śuddha-citte karaye udaya* — “When the heart is purified by hearing and chanting, this love naturally awakens.” [*Cc. madhya* 22.107]. This very word, *udaya*, is used. Just like sun automatically becomes visible when it rises. You cannot force the sun to rise in the dead of night. That is not possible. You just wait. When the time is right, morning, six o'clock, you'll find the sun. ☀

— From a lecture on *Nectar of Devotion*. Vrindavan. 20 October 1972.



ACHARYA SRI NIMBADITYA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

In ancient times there was a city named Vaidurya Pattna in the country of Tailanga Desh [probably the modern Indian state Telangana]. At present, this city is known as Mungera Pattana, or Mungi Patana. In that city lived a pious sage named Aruni, who was a devotee of Lord Vishnu and whose wife was named Jayanti Devi. It was said that he was a descendent of Aruna Muni, who came to the assembly of King Parikshit, as described in *Śrīmad Bhāgavatam* 1.19.11.

At the end of *Dvāpara-yuga*, when the sky of *bhāgavat-dharma* was covered by the fog of duplicity so that people in general were distracted from the path of devotional service to the Supreme Lord, which is the constitutional duty of all living entities, being overcome by petty material desires, the supremely merciful Lord Vishnu, in order to protect pure *sanātana-dharma*, decided to send an empowered incarnation to the holy land of *Bhārata-varṣa*.

Thus a jewel-like child, as brilliant as the sun, appeared in this world in the evening of the full moon day of the month of *Karttika* as the son of Srimad Aruni and his wife, Sri Jayanti Devi, who were both devoted to Lord Vishnu, thus enhancing the happiness of the devotees. Aruni Muni dutifully performed all the

श्रीकृष्णकथामृत बिन्दु

prescribed Vedic *saṁskāras* for his jewel-like son, and then sent him to *gurukula* so that he could study the scriptures under the guidance of a qualified spiritual master. In a very short time the wonderful boy surprised everyone by displaying his genius in mastering all the Vedas and branches of the Vedas, and exhibiting his propensity for spiritual realization.

This bright sun-like personality grew up while observing a vow of strict celibacy. Then, for the purpose of propagating eternal *vaiṣṇava-dharma*, he accepted the renounced order of life according to prescribed rules and regulations. After accepting *sannyāsa*, he set out for Nandagram in Vraja, hoping to have the *darśana* of Lord Krishna. There, at Nandagram, he composed a beautiful prayer consisting of twenty-five verses known as *Saviśeṣa-nirviśeṣa-śrī-kṛṣṇa-stava*, and offered it at the lotus feet of his worshipable Lord. He constructed a cottage near Govardhan Hill and exhibited the ideal example of how one should worship Lord Krishna by performing unalloyed devotional service. The place where he performed *bhājana* after constructing a cottage is at present known as Nimbagram.

It is said that one day a *sannyāsī* from a Jain *sampradāya* came to Mathura and invited all the learned scholars there to a debate on the scriptures. This Jain *sannyāsī* scholar desired to conquer the entire country by proving the uselessness of Vedic religious principles. However, the *vaiṣṇava ācārya* from Vaidurya Pattna



Nāma-tattva

HARD AS A THUNDERBOLT

Itihāsa-uttama,

Quoted in Hari-bhakti-vilāsa 11.506

nāmnī saṅkīrtite viṣṇor yasya puṁso na jāyate
saroma-pulakaṁ gātraṁ sa bhavet kulīṣopamaḥ

One whose hair does not stand on end while chanting the holy names of Krishna possesses a heart that is as hard as a thunderbolt.

— Sanatan Goswami. *Śrī Hari-bhakti-vilāsa*. English translation by Bhumipati Das. Rasbihari Lal & Sons. Vrindavan. 2005.



effortlessly refuted all the arguments put forward by the Jain *sannyāsī* by quoting scriptural evidence.

The Jain *sannyāsī*, after being defeated, took shelter of the *vaiṣṇava ācārya*. The *vaiṣṇava ācārya* thus accepted him as a disciple and then instructed him in the true meaning of Vedic religious principles.

It is said that after the scriptural debate commenced between the Jain *sannyāsī* and the *vaiṣṇava ācārya*, it continued for a long while. Finally, the *vaiṣṇava ācārya*, realizing that the sun was about to set, offered some remnants of Lord Vishnu to his guest, who had come to his *āśrama*, to relieve him of his fatigue. Jain *sannyāsīs* are prohibited to eat anything in the evening or at night, and so at first he refused to honor the *prasāda*. Because of this, the *vaiṣṇava ācārya* climbed a neem tree and held the sun above the horizon until the *sannyāsī* could finish his meal. According to one rendition of this story, he climbed a neem tree and then invoked the Lord's *sudarśana cakra* in the sky. As the *cakra*, which was as effulgent as the sun, appeared, the *sannyāsī* thought it to be the sun.

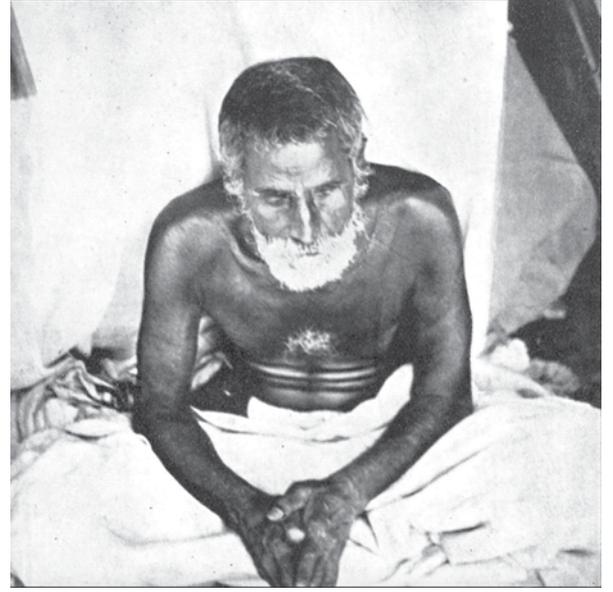
Because he climbed a neem tree and manifested *arka*, or *āditya* (the sun), he became known as Nimbarka, Nimbāditya, and Nimba Vibhavasū. At some places he was known as Aruneya, Niyamananda, and Haripriyacharya. Some people say that Nimbarka appeared in this world at the time when Krishna's great-grandson, Vajranabha, was the king of Mathura. The disciplic succession of Sri Nimbarka is mentioned in a commentary on the eighth sutra of the third section of the first chapter of *Vedānta-darśana*:

paramācāryaiḥ śrī-kumārair asmad-gurave śrīman-nāradāyopadiṣṭaḥ

The exalted *ācārya*, Sri Sanat Kumar, was a great sage. His disciple was Sri Narada and Narada's disciple was Sri Nimbarka.

Sri Nimbāditya's commentary on *Vedānta-sūtra* is known as *Vedānta-parijata-saurabha*. Sri Nimbarka's disciple, Srinivasacharya, elaborated on that commentary by presenting another commentary called *Vedānta-kaustubha*. Keshava Kashmiri, who was a contemporary of Sri Chaitanya Mahāprabhu, accepted the Nimbarka sampradaya and composed an explanation of *Vedānta-kaustubha* called *Kaustubha-prabhā*. 🙏

— From *The Life and Teachings of the Four Acaryas* by Srila Bhaktisiddhanta Saraswati Thakur. Jai Nitai Press. 2007.



THE DISAPPEARANCE OF SRILA GAURAKISHOR DAS BABAJI

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The following is adapted from a translation of a series of biographical articles about Srila Gaurakishore Das Babaji that were written by Srila Bhaktisiddhanta Saraswati Thakur and published under the title *Āmāra Prabhura Kathā*, “My Master and His Teachings”. They first appeared in the Bengali *Śrī Sajjana-toṣaṇī* magazine, year 19, issues 5–6.

Even though this article has been published giving credit to Srila Bhaktisiddhanta as the author, it always refers to him in the third person with honorific titles. This is presumed to have been an adjustment made in the course of its republication.

In the Bengali year, 1322, in the last day of *Karttika*, right during the last part of the night, Srila Gaurakishore Das Babaji Maharaja re-entered his eternal loving pastimes with the Supreme Lord. After Srila Bhaktisiddhanta Saraswati Maharaja heard of his disappearance, he went to the place of the *dharmaśāla* where Srila Gaurakishore lived. At that time, different persons from different temples in the area began to fiercely argue with one another as where the spiritual body of Srila Babaji Maharaja should be placed.

They knew that in the future if the *samādhi* of Srila Gaurakishore was placed in their locality they would be able to earn large amounts of money from persons coming to take his darshan. But Srila Bhaktisiddhanta Saraswati Maharaja obstructed them from doing so. Mr. Sri Gupta, the then inspector of police of Nabadwip, arrived at the scene.

After many discussions with the so-called *mahāntas* of that area. They proclaimed, “Srila Bhaktisiddhanta Saraswati Thakur is not a *sannyāsī*. Therefore, the body of Srila Gaurakishore Das Babaji who was a renunciate of householder life, cannot be touched by Bhaktisiddhanta Saraswati Maharaja. He does not have that qualification.”

In answer, Srila Bhaktisiddhanta, in a voice as deep as thunder, said, “I am the only disciple of Srila Paramahansa Gaurakishore Das Babaji Maharaja. Even if I haven’t accepted *sannyāsa*, I have been a very strict celibate *brahmacārī* all my life. And, by the mercy of Srila Gaurakishore Das Babaji Maharaja, I have never performed the pastimes of monkey-like renunciates who hide in different places, being addicted to prostitution and other sinful activities. This I can certainly say with all pride.

“If there are any persons present before me who are actually of a pure nature and really renounced from householder life, then that person can build the *samādhi* for Srila Babaji Maharaja. I will have no objection to that whatsoever. If anyone here has not had illicit sexual connections within one year, or six months, or one month, or within the last three days, then he has the qualifications to touch this spiritual body. Otherwise, if someone does not have this qualification, and they touch him, they will be completely devastated.”



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Hearing this, the superintendent of police said, “How can this be proven?”

“Whatever they say, I will believe,” replied Srila Bhaktisiddhanta Thakur.

After Bhaktisiddhanta Saraswati said this, gradually one by one the so-called *bābājīs* turned their backs toward Bhaktisiddhanta Saraswati Maharaja. Seeing this, the magistrate became very amazed.

Then several persons approached Srila Bhaktisiddhanta Saraswati Maharaja and said, “Before Srila Gaurakishore Das Babaji Maharaja disappeared, he requested that his body be bound with ropes and be dragged through the streets of Nabadwip, and thus be bathed in the dust. Therefore, we should follow these instructions of Srila Babaji Maharaja.”

Srila Bhaktisiddhanta Saraswati Maharaja then spoke up and said, “My spiritual master, on whose shoulders reside the Supreme Lord, Krishnachandra, has said this in a very deep mood of humility in order to destroy the pride of those persons who are opposing the Supreme Lord. Even though we are inexperienced, foolish and offensive, still, I will not let his instruction be misinterpreted. After Srila Haridas Thakur disappeared, Sri Chaitanya Mahaprabhu took his spiritual body on his lap and began to dance. We are also following in the footsteps of Lord Chaitanya. Therefore we should place the transcendental body of Srila Gaurakishore above our heads.”

Finally a location was selected and, following the regulations of the *Samskāra-dīpikā*, Srila Bhaktisiddhanta Saraswati Maharaja with his own hands constructed the *samādhi* of Srila Gaurakishore Das Babaji Maharaja. However, the owner of that property later forgot about Srila Gaurakishore Das Babaji Maharaja and began to use that place for different types of illicit activities and began manifesting offenses unto persons who were very dear to Srila Gaurakishore by behaving in an arrogant, proud manner.

By the desire of Srila Gaurakishore Das Babaji Maharaja, though, the place of his *samādhi* gradually became engulfed by the changing current of the Ganga. When Ganga Devi came very close, the *samādhi* was moved under the instructions of Srila Bhaktisiddhanta Saraswati Maharaja from that place to a place in Sri Mayapura Dham where the Chaitanya Math is presently situated. That place is non-different from Radhakund in Vrindavan. 🌸

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— From an unpublished manuscript titled *An Era Not to be Forgotten; Srila Gaurakishore Still Lives in our Hearts*. Translated by Vyenkata Das Brahmachari from a series of Bengali articles titled “Āmāra Prabhura Kathā” published in the Bengali *Śrī Sajjana-toṣaṇī* magazine, year 19, Issues 5–6.