

When one develops
his love for the
six Gosvāmis,
he can understand
the
conjugal love
between
Rādhā and Kṛṣṇa.

(Gaitanya-caritāmṛta
Ādi 7.17 purport)

Actually, in the
Vṛndāvana manifest
in this material world,
the associates of Kṛṣṇa
are mainly conditioned
living entities who
have been promoted
to the perfect stage
of Kṛṣṇa consciousness.

(Path of Perfection,
Ch. 8)

"Vrajabhumi"
refers to Vrndavana,
and Gauda-mandala -
bhumi includes
Navadvipa. These
two places are nondifferent.

Therefore,
anyone living in Navadvipa,
knowing Krishna and
Gailanga Mahāprabhu
to be the
same personality,
lives
in Vrajabhumi.
(Srimad Bhagavatam 10.1.28 purport)

Visna wants
to play with the cows
and calves. So His
spiritual potency
appears as
cows and calves.

Therefore

we see
Visna
is embracing
the calves.

(Lecture, Śrimad Bhāgavatam
1.7.11 Indiana 10 Sept. 1976)

"Blessed are all these
foolish deer because
they have approached
Mahārāja Vāndī's son,
who is gorgeously dressed
and is playing on His
flute.
Indeed, both the does
and the bucks
worship the Lord
with
love and affection."

(Gauḍāṅga-caritāmṛta Madhya 17.56)

*When the Lord
was engaged in His
pastimes of the rāsa
dance in the forest
of Vṛndāvana, a
demon of the name
Saṅkhačūda ...
kidnapped the damsels
(gopis), and the Lord
severed his head from
his trunk.*

*(Śrīmad Bhāgavatam,
2.7.33)*

On this earth ,
ninety miles southeast
of Delhi , is a replica
of that supreme
Goloka Vṛndāvana
located in the
spiritual sky .
When Kṛṣṇa
descended on this
earth ,
He sported on that
particular tract
of land
known as
Vṛndāvana
(Srimad Bhāgavatam 8.21.14
purport)

There are many devotees
in Vṛndāvana
who regularly
bathe in
the
Yamunā,
and this cleanses
all the contamination of
the material world.

(Srimad Bhāgavatam 5.8.31 purport)

Actually, in the
Vṛndāvana manifest
in this material
world, the associates
of Kṛṣṇa are mainly
conditioned living
entities who have
been promoted to
the perfect stage of
Kṛṣṇa consciousness.

(Path of Perfection, Ch. 8)

Talks about Krishna
and His pastimes,
especially His
pastimes in Vṛndāvana
and His dealings
with the gopis,
are all very confidential.
They are not subject
matter for
public discussion...

(Caitanya-caritāmṛta
Madhya 8.56 purport)

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment.

"When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks.

(Caitanya-caritāmṛta
Adi Līlā, Introduction)

One should not live
in Vṛndāvana
and commit
offences,
for a life of offences
in Vṛndāvana
is no better than the
lives of the monkeys
and hogs there.

(Śrimad Bhāgavatam
9.19.19 purport)

Thus one who wants
to be elevated to the
transcendental
stage of perfection
should follow
in the footsteps of
the damsels
of Vraja
as an assistant
maidservant
of the gopis.

(Teachings of Lord Caitanya)

"Vrajabhumi" refers to Vrndavana, and Gauda-mandala-bhumi includes Navadvipa. These two places are nondifferent. Therefore, anyone living in Navadvipa, knowing Kṛṣṇa and Gaitanya Mahāprabhu to be the same personality, lives in Vrajabhumi.

(Srimad Bhagavatam
10.1.28 purport)

Simply by drinking
with their ears
the nectarean
description of
Vrajabhumi,
the liberated souls
abandon the bliss
of impersonal
Brahman and
yearn to attain
the land of Vraca.

(Visvanatha Chakravarti
Thakura, Vraca-siti-cintamani,
1.1)

When one is actually
liberated from material
contamination, he can
always remember an
eternal devotee in

Vṛndāvana in
order to love Kṛṣṇa
in the same capacity.

And developing
such an attitude, one
will always live
in Vṛndāvana,
even within his mind.

(Vector of Devotion, Ch.16)

Śrīla Rādhā Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kunda, he should at least take a bath in the lake as many times as possible.

(Vector of Instruction,
11 purport)

With the eyes of
love of Godhead
one can see its
[Vrndavana's]
real identity
as the palace
where Lord Krishna performs
His pastimes
with the
cowherd boys and
girls.

(Gita-govinda-caritamrita Adi Lila 5.21)

While His father
Vasudeva was crossing
the Yamuna
with the baby
Lord Krishna,
the Lord fell down in
the river, and
by the dust of
His lotus
feet
the river at
once
became sanctified.
(Srimad Bhāgavatam 1.19.6 purport)

She [Śrī Rūḍhī]
is a splendid, wonderful
nectar ocean of pure
transcendental love.
She performs arati,
offering millions of
Her own lives
to Lord Krishna.

(Prahlādānanda Sarasvati,
Ārindūmī mahimāmṛta,
Gataka 7.94)

The Lord has made
it convenient for
the conditioned
soul to live in Mathurā,
Vṛndāvana and
Nāvadvīpa...
Simply by living
in these places,
one can immediately
come in
contact with the
Lord.

(Śrimad Bhāgavatam
10.1.28 purport)

Actually the activities
of Yogamāya are absent
in the Vaikuntha
planets. She simply
works in the supreme
planet, Goloka
Vṛndāvana, and
she works to
manifest the activities
of Kṛṣṇa when He
descends to the
material universe.

(Gītāṅga-caritāmṛta cMadhyā
Līlā 21. 104 purport)

O friend, you may experience
either happiness or
distress... you may obtain
all valuable things,
or you may not obtain
anything.

Whatever position
your past
pious or impious deeds
may place you
in,
just make the holy
land of
Vṛndāvana
your life and soul.

(Prabhodānanda Sarasvatī,
Vṛndāvana-mahimāmṛta,
Sataka 1 text 30)

Srila Rūpa Gosvāmi
recommends
that even if one cannot
live permanently
on the banks

Rādhā ^{of} - kunda ,
he should
at least
take a bath in
the lake
as many times
as possible .

(Nectar of Instruction, 11 purport)

exclusively, the
residents of Vṛndāvana...
are simple householders
engaged in ordinary
affairs such as herding
cows, cooking,
raising children (etc.)...
However, all
these acts are
intensely engaged
in the
loving service
of the
Lord.
(Śrimad Bhāgavatam 10.14.36
purport)

Talks about Krishna
and His pastimes,
especially His
pastimes in
Vrndavana
and His dealings
with the gopis, are
all very confidential.
They are not subject
matter
for public discussion...

(Caitanya-caritamrta
Madhya 8.56 purport)

Longing to meet, but forced
to remain separate,
Radha and Krsna
assumed
the forms of
Radha-Kunda & Syama-Kunda.
In this way
They become splashed
with the nectar of meeting
Each other.

(Visvanatha Cakravarti Thakura, Vraja-riti-cintamani, 3.33)

May Vṛndāvana's
sweetness ... the sweetness
of the fair and dark
youthful divine couple,
who are blind with love,
and the very wonderful
sweetness of Their
transcendental pastimes...
all appear before me.

(Prabhodānanda Sarasvatī,
Vṛndāvana-mati-māmṛta,
Sataka 4.20)

॥ O Vrindā Devi,
I offer my respectful
obeisances to your
lotus feet.
Srimati Rādhikārāni,
the daughter of King
Vrsabhānu, has made
you the ruling
monarch of Lord
Kṛṣṇa's opulent
and auspicious
abode of Vrindāvana...

(Visvanātha Cakravartī^{Thākura}, Śri Vrindādevi-
astaka, Verse 3)

Vitāyer korunā habe
braje rādhā - krṣṇa
hābe. These rascals
they do not know.

• Vitāi, Balarāma hoila
nilāi. So without
the mercy of Balarāma,
nobody can
appreciate Vṛndāvana
life.

(Room Conversation, 3 September
1976, Vṛndāvana)

Unless one is favored
by Lord Caitanya
and *Vijñānanda*,
there is no need
to go to *Vṛndāvana*,
for unless one's mind is
purified,
he cannot see
Vṛndāvana,
even if he goes there.

(*Caitanya-caritāmṛta*
Adi Līlā 8.31 purport)

Vṛndāvana is
the transcendental
place where Kṛṣṇa
enjoys His eternal
pastimes as a boy,
and it is considered
the lofiest sphere
in all existence.

(Nectar of Devotion,
page 46)

"My dear mother,
the birds,
who are all looking
at Kṛṣṇa playing
on His flute...
are not ordinary
birds; they are
great sages and devotees,
and just to
hear Kṛṣṇa's
flute they have
appeared in
Vṛndāvana
forest as birds."
(Krishna Book, Ch.21)

Don't think that
the calf or the cows
in Vṛndāvana are
less than Kṛṣṇa. No.
They're as good as
Kṛṣṇa. They are
expansion of Kṛṣṇa's
ānanda-cinmaya-rasa.

(Lecture, Srimad Bhāgavatam,
17.11 Vṛndāvana 10 Sept. 1976)

Om my heart,
please turn from
great things of this
world and run to
Vṛndāvana, where
the great treasure,
the nectar flood that
delivers the devotees
from this world,
is Sri Rādhā's name.

(Prabhodānanda Sarasvatī,
Sri Rādhā-rasa-sudha-
nidhi, text 10)

In his book *Saranāgati*,
Bhaktivinoda Thākura
stated: Whenever a
householder glorifies
the Supreme Lord
in his home,
his activities are
immediately transformed
into the
activities of
Goloka Vṛndāvana.

(Caitanya-caritāmṛta
Madhya Līlā 7.69 purport)

Transcend
the idea that
'I am Hindu, American,
brāhmaṇa, brahmācārī,
sannyāsa, whatever.'
In whatever position one may
be in Vṛindāvana,
the only identity is
'I am Kṛṣṇa's servant.'
Live in that consciousness,
and the real, pure, eternal
Vṛindāvana will be yours."

(Vrindavan days,
page 511-2)

They who offer respectful
obeisances to
her or bathe in her
waters,
the Yamunā,
which is like a moat
of black mascara
encircling Vṛndāvana,
transforms
them into pure devotees
carrying Lord Kṛṣṇa in
their hearts.

(Viśvanātha Cakravartī Ṭhākura,
Vraja-riti-cintāmaṇi, 2.59)

The Yamuna river
passes through
the forest
and flows near
Vrndavana Hill.
It winds
through Vraja
in a very
crooked course,
searching
Sri for Krishna,
the moon
of Vraja.

Visvanatha Oakavanti Thakura,
Vraja-riti-cintamani, 255

Topic.....

Date.....

The books of Srila Prabhupāda
are to be treasured. No one of
whatever faith or philosophical
persuasion who reads these
books with an open mind
can fail to be both moved
and impressed.

Dr. Garry Gelade
Professor of Psychology
Oxford University

His Divine Grace
A. C. Bhaktivedanta
Swami Srila Prabhupāda
was not just another
oriental scholar,
guru, mystic,
yoga teacher
and meditation instructor.
He was the embodiment
of whole culture and he
implanted that culture
in the West.

O all-powerful Lord,
When will
Your sweet and glorious
flute music,
which possesses
the greatest
opulence of
the
kingdom of
all beautiful sounds...
be joyfully
worshipped by my
two
slow ears?

(Rūpa Gosvāmi, Sri Stava-mālā,
Utkalika-Vallari, text 27)

Again there are those who,
although not
conversant in spiritual
knowledge, begin to worship
the Supreme Person
upon hearing
about Him
from others.
Because of their tendency
to hear from
authorities, they
also transcend the path of
birth and death.

(Bhagavad-gita 13.26)