

Translation by: [janakirani.bvg@mail.ru](mailto:janakirani.bvg@mail.ru)

Today I will continue talking about the "Manah-siksa" of Raghunatha Das Goswami. Today we will read the third verse. At the very beginning I said that Raghunatha Das Goswami's "Manah-siksa" is a methodology, a guide by which a person can gradually, having overcome the internal obstacles, develop affection or love for Krishna. This is our goal, and Raghunatha Das Goswami has written these verses for us. These prayers are addressed to his mind, but actually they are more relevant to our mind than to his and if we follow these recommendations step by step and try to apply them in our lives at least to some extent, success is guaranteed.

Of course, I realize that for many of us here this subject matter is not very relevant, or at least may not seem very relevant. We may think that there are plenty of more important things: *grihastha ashram* and other important things. All that is important. But at the end of the day, as the English say, the important thing will be the extent to which we have managed to develop attachment for Krishna. At the end of our lives everything else will be unimportant. Everything else will be devoid of meaning and what will stay with us is our attachment to Krishna. We will see and feel how everything else slips through our fingers – our health, happiness, wealth, beloved ones, relatives and friends – they all will be gone but this wealth will remain with us. Therefore, even if it is not so important for us now, it is still good to know how to do it and, when we retire and have plenty of time, having brought up all our grandchildren and finished all other business, we will be able to follow this.

Of course, I am saying all this in jest to explain that it is important for us, no matter what position we are in now. Because otherwise, when faced with this last test, we may prove bankrupts when we no longer have anything material but neither do we have any spiritual wealth yet. So let's try to think together about how to achieve this over the next few evenings.

I will read again the first two verses to remind the instruction to the mind previously given by Raghunatha Das Goswami. We discussed the first verse two years ago. We are in no hurry, eternity is ahead of us and we can take our time. We have a whole year to realize the instructions given in this verse.

In the first verse Raghunath Das Goswami said,

gurau gosthe gosthalayisu sujane bhusura-gane  
sva-mantre • sri-namni vraja-nava-yuva-dvandva-sarane  
sada dambham hitva kuru ratim apurvam atitara-  
maye svantar bhratas catubhir abhiyace dhrita-padah

("Sri Manah-siksa", 1)

The first verse mainly emphasized that a person should begin reinstating his spiritual identity, renouncing his material one. *Sada dambha hitva* – *dambha* means pride. Our identification with matter in any form is called pride. Even if I identify with matter in the smallest possible degree – i.e. with my material achievements, with my wealth, with my body, with any other stuff surrounding me – it's called pride. And people are proud of it, people are proud of all that they have forgetting that one should not be proud of what he has but of what he is. This is the difference. Actually, I don't really have what I have because it all will be gone, it all will be taken away. But what I am will stay with me forever.

And in the first verse Raghunatha Das Goswami explains how this pride must be given up, *sada dambha hitva* and how we must gradually start getting a sense of our spiritual identity, because, just as our material identity is formed of material attachment – our material identity is our relatives, our friends, the books we love to read, the knowledge we have obtained, the country in which we were born, time, place, circumstances – all this forms our material identity, which, from Krishna’s point of view, is nothing but pride. Krishna looks how all these hubs of the universe are going around, identifying with something they are not ... Therefore Raghunatha Das Goswami gives his first advice – *sada dambha hitva* – give up your identification with all this and find yourself in other attachments.

*Gurau gosthe gosthalayisu sujane bhusura-gane sva-mantre sri-namni vraja-nava-yuva-dvandva-sarane.* He explains, he gives us a roadmap of the spiritual world on which we should find ourselves. This attachment starts with attachment to *guru* and the great devotees – *gosthe*, those who live, breathe, drink and eat for the sole purpose of love. This is what our journey must start with, our difficult journey into the world of our new identity. When we have realized this first instruction, when we have explained to our mind that there is no need to hold onto material attachments, rather, we must find our spiritual attachments and see, understand and define ourselves through them, he gives the following instruction that we talked about last year.

na dharmam nadharmam sruti-gana-niruktam kila kuru  
vraje radha-krsna pracura-paricaryam iha tanu  
saci-sunum nandisvara-pati-sutatve guru-varam  
mukunda-presthatve smara param ajasram nanu manah  
("Sri Manah-siksa", 2)

The first instruction explains how to dust the material attachments from the mirror of our mind, or to be more precise, how to set up and prepare the tool through which we can see ourselves and our identity in the spiritual world. To do this we must first wipe off the gross dust, and wipe it off mercilessly, not just blow it off but take a rag and start rubbing it off – *sada dambham hitva*.

The second instruction helps a person to tune his mind even more finely. Raghunatha Das Goswami says *na dharmam nadharmam sruti-gana-niruktam kila kuru* because when someone sets out on a journey to the spiritual world the first thing that comes to his mind is to take the guidance of the scriptures. And Raghunatha Das Goswami says – it’s a mistake, you will get lost in these instructions and, following the instructions of the scriptures, you will get even more proud. You’ll be proud of how nicely you are following the four regulative principles, the ten regulative principles or the ten commandments and so on, of how you are observing all those instructions of the scriptures; and you will get confused again, you will get lost again.

The mind has certain capacities. The first one is to identify with something through its attachments. And the first instruction that Raghunatha Das Goswami gives is to un-identify from matter and start getting attached to spirit, to the carriers of spiritual energy.

The second instruction and the second capacity of the mind is its tendency to defocus like a telescope, a microscope or binoculars. If we look at something through binoculars their sharpness is not usually adjusted; in the same way the unfocused and unadjusted mind is ready to focus on anything: it is told to focus on this and he starts focusing on this, on that, on something else. And Raghunatha Das Goswami says, wait, wait a little, do not rush, *na dharmam nadharmam sruti-gana-niruktam kila kuru* – do not get attached to *dharma*, do not get to *adharmam*. *Vraje radha-krsna pracura-paricaryam iha tanu* – here is your goal: in Vraja, in Vrindavan, there is an ever young couple, just set your binoculars to see Them so that they do not look too close or too far; see Them focused in this way. And he further explains

*saci–sunum nandisvara–pati–sutatve guru–varam* that there is only one *tattva* – Radha and Krishna; there is only one goal – Radha and Krishna. And even Caitanya Mahaprabhu, Whom we worship, we must worship Him as *nandisvara-paty*, as the son of the ruler of Vraja, the son of Nanda Maharaja.

And when we start worshipping *guru*, we should also understand why we worship him – we do so because he is very dear to Krishna. Raghunatha Das Goswami teaches us to see everything we worship in one focus which will lead us to the single goal, because when we start worshipping something regardless of Krishna, losing sight of this goal, Krishna, this worship is called what? Worship of whom?

Answer: Idols.

BVG: Right, idols.

This is called idolatry. When we worship anything but God it is a worship of idols. And we can worship our spiritual master as an idol. We have seen this, sometimes we do this, we establish new forms of idolatry, "*guru-idolatry*", when, again, we forget this focus, we forget in what way worshipping *guru* should ultimately lead us there, into Vraja. We forget that he, the dearest and closest friend of Krishna, is calling us to go there and we start worshipping him as some material personality. And this is the second instruction, where Raghunatha Das Goswami teaches us to adjust our focus. And finally, today, we will be reading the third verse. Let's listen carefully to this third verse.

yadiccher avasam vraja–bhuvī sa–ragam prati–janur  
yuva–dvandvam tac cet paricaritum arad abhilaseh  
svarupam sri rupam sa–ganam iha tasyagrajam api  
sphutam premna nityam smara nama tada tvam srnu manah  
("Sri Manah-siksa", 3)

This is the next instruction that we will be analyzing – at least today and tomorrow and maybe even the day after tomorrow. I say *srinu manah* - hear, my mind. I appeal to those of you who have already managed to fall asleep by this time, to wake up; because I understand that we have already fulfilled the two previous instructions so we do not really need to focus on them too much. But today we have a new instruction: listen, my mind *yadiccher*, *yadi* and *ccher* – if you want *yadiccher*, *avas* – to live, *vraja–bhuvī sa–ragam* – to live in the land of Vraja. How? *Sa–ragam* – with affection, with love. How long? *Prati–janur* – for many, many lifetimes...

Now before we go on, please raise your hands those who want to live in Vraja with affection for many, many lifetimes? All the rest can go, because this instruction does not concern those who do not want to. He specifically says *yadiccher avasam vraja–bhuvī sa–ragam prati–janur* – if you want to live in Vraja with love, with affection for many many lifetimes. *Yuva–dvandvam tac cet paricaritum arad abhilaseh* – if you have one more desire – *abhilaseh*. *Yuva–dvandvam tac cet* – if – *yuva–dvandvam* means eternally young couple. *Paricaritum* – serve Them, *arad* means directly, "face to face". If you have these two desires: to live with love in Vraja for many, many lifetimes and to directly serve the eternally young couple. Please raise your hands once again those who have these two desires. Okay. I do not believe you, but maybe this desire will one day appear in you. He says, then, if this desire has appeared, if you want to live with love in Vraja, if you want to directly serve the eternally young couple, the lords of Vraja, *svrupam sri rupam sa–ganam iha tasyagrajam api sphutam premna nityam smara nama tada tvam srnu manah*. Then – *tada*, what should you do? *Smara* – remember. He says, then remember. Remember how? *Sphutam premna nityam*. *Nityam* means incessantly, all the time. *Premna* means with love. *Sphutam* means very clearly. He says that if you have these two desires you have to constantly with love and

very clearly remember whom? *Svarupam sri rupam sa-ganam iha tasyagrajam api*. Whom do you need to remember? Svarupa Damodara Goswami. Whom else? Sri Rupa Goswami. *Ganam iha, sa-ganam* – all their associates, all their followers. *Tasyagrajam, tasya-agrajam* – the elder brother or Rupa Goswami, Sanatana Goswami.

It is them that we should always remember with love and very clearly.

Let's read the verse once again: if you want to attain *raga* or attachment to Krishna, if you want to attain such an attachment that life after life you will always be born in Vraja, and if you want to personally serve the eternally young couple, then you must always remember Svarupa Damodara, Sri Rupa, Sanatana and the other associates of Sri Caitanya Mahaprabhu.

Now, immediately, a very big question arises at least in my mind: why should I remember them constantly, clearly and with love? Is it not enough that I worship Caitanya Mahaprabhu Himself? Why do I still have to also remember Svarupa – we do not even know who he was; Sri Rupa, his older brother and even the hosts of their devotees. And I will try to give the answer to this question today, tomorrow and maybe the day after tomorrow.

But first, of course, the most important question arises: why does Raghunatha Das Goswami say *prati-janur* – for many many lifetimes? The first thing – and I'm sure many of you have thought at heart, "We've been deceived again" – we have been promised that this will be our last life, and now it turns out that we have to live for many lifetimes who knows where, in some Vraja.

So once again, the first word of this verse is if you want to. Therefore let's first answer this first question, "Why does Raghunatha Das Goswami say that if you want to be immediately transferred to Goloka Vrindavana, if you want to live for many lifetimes in Vraja?" What do you think? Why?

Answer: Here it is even better than in Goloka Vrindavan.

Answer: We feel happy in Vrindavan, there is happiness.

BVG: We do feel happy. Who has been to Vrindavan? To Vraja? Who's been happy there? In fact it is a very important point, because what does Raghunatha Das Goswami glorify here, saying that I want to be born again and again in Vrindavan? What does he glorify?

Answer: The associates.

BVGM: The associates of Gokula Vrindavana? No, he glorifies *bhakti* which does not even need liberation. Today Bhakti Caitanya Maharaj was saying in his lecture what the main quality of a devotee is – humility. A devotee does not think that I deserve to be born god knows where. A devotee says that I'm ready to be born here again and again; that I have no merits to be born in the spirit world. No. Who has the merit to be born in the spirit world? I have no merit. But if I have *raga*, then life in Vrindavan, even here on Earth, is amazingly beautiful. Those who have been to Vrindavan, know that everything is permeated with happiness, that every speck of dust there is permeated with happiness.

And at first glance I wonder, why should I be so happy there? It is absolutely unclear why. At first glance there seems to be nothing that would be the cause of happiness. But happiness is there. There is no cause for happiness, but happiness is there. In fact, here Raghunatha Das Goswami is drawing this amazingly beautiful picture of life in Vrindavan, when I'm ready even to take birth and die, even be sick in Vrindavan.

Today or maybe tomorrow or the day after tomorrow we will talk about his Holiness Bhakti Tirtha Maharaja. One of his last pastimes here on Earth is perhaps the most amazing one. Just before his departure he was a terrible pain. The pain was so terrible that no drugs could kill it, nothing worked. Sometimes he would be placed in a bathtub to relax, but the pain would be burning his entire body from within. During one such attack of terrible pain, when this terrible disease was devouring him from within Radhanath Maharaj was next to him. Bhakti Tirtha Maharaj was writhing in pain, tears streaming from his eyes. And Radhanath Maharaj began telling him of Vrindavan. He began telling him of this land where everyone loves Krishna and where Krishna loves everyone, where there is nothing but love. This went on for a long time, Radhanath Maharaj was whispering in his ear and Maharaj was listening. Suddenly he smiled and said, "I have never felt so good in my life."

And here Raghunatha Das Goswami is drawing this picture, because I'm ready to take birth and to die, to be sick and to suffer here on Earth as long as it is in Vrindavan; and not just in Vrindavan, but with love in Vrindavan. In this way he glorifies this land and the *prema* itself, which makes a person willing to take birth again and again, because the happiness of *prema* is so intense that it overshadows any material pain.

This picture of life in Vrindavan, the amazing life here, in Bhauma Vrindavan, in the earthly Vrindavan, is presented by Srinivasa Acharya in a song glorifying the Six Goswami of Vrindavan,

he radhe vraja-devike ca lalite he nanda-suno kutah  
sri-govardhana-kalpa-padapa-tale kalindi-vane kutah  
ghosantav iti sarvato vraja-pure khedair maha-vihvalau  
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau  
(Sri Sri sad-gosvamy-astaka, verse 8)

Let us imagine this scene for a moment: the Goswami of Vrindavan in nothing but a loincloth and a *cadar*, consisting of nothing but patches, living there in the land of Vraja crying every now and then, *he radhe vraja-devike ca lalite he nanda-suno kutah* – where are you? Radharani Vraja devike? Where are you, Lalita? Where are you, Vraja-suno, son of the lord of Vraja? Where are you all? Have you gone to the Govardhan or to the bank of the Kalindi? And they are running there, filling Vrindavan with their cries. And they live there exactly like that. Who is willing to live like that in Vrindavan life after life? One, two. This is now a more realistic prospective.

However, let's try to answer this question. First, we answered the question why he says *prati-janur*, why he says that I'm ready to take birth again and again; because he has experienced that happiness. We can also experience this happiness. Okay, let us now ask an honest question. Who wants to experience the happiness of living in Vrindavan? Endless happiness.

Still, the most important question that we will try to answer, which is answered by Bhaktivinoda Thakur's explanation of this verse... Why does he mention *svarupam sri rupam sa-ganam iha tasyagrajam api* with all their associates Svarupa Damodar Goswami, Sri Rupa Goswami, *tasyagrajam*, Sanatana Goswami and all their associates? Why, for example, doesn't he say Nityananda? "Remember Nityananda"?

Answer: He is too far.  
BVG: Far? Why far?

Answer: Rupa and Sanatana have discovered Vrindavan.

BVG: Rupa and Sanatana discovered Vrindavana, but that was by the mercy of Nityananda. Raghunatha Das Goswami received the mercy of Caitanya Mahaprabhu. We know the how

Raghunatha Das Goswami took up the path of Krishna, how he obtained Krishna's mercy. He first received the mercy of Nityananda, by the mercy of Nityananda he received Mahaprabhu's mercy, by the mercy of Mahaprabhu, he received the mercy of Radha and Krishna. So. Why does not he say Nityananda? Why does he say that one should always clearly remember *svarupam sri rupam sa-ganam iha tasyagrajam api*. It is this difficult question that I will try to answer. I will try to prove that we also must first of all remember them. And not just remember, but remember constantly with love and very clearly. This subject matter is not going to be a simple one because I will need to touch upon very subtle things; nevertheless, I think that if we try to focus ... There will be little entertainment, few anecdotes, but still, it is a very important subject matter. We know this famous verse,

sri-caitanya-mano-'bhistam sthapitam yena bhuta-tale  
svayam rupah kada mahyam dadati sva-padantikam  
(Sri Rupa pranama-mantra)

We know that it was Rupa Goswami who is our *sampradaya-acarya* or the *acarya*-founder of the entire *Gaudiya-sampradaya*. And basically in these lectures I will speak about what Rupa Goswami did, why he is the *acarya*-founder, and why it is thanks to him that we can get to Vrindavan and not to someone else.

It is with some timidity that I now proceed to this subject matter, because there will be so many points that may seem strange to us. We are not accustomed to hearing about them, but nevertheless, I will try to tell about all this.

The first thing we need to understand – the entire “Caitanya-caritamrita” begins with the description of what? Or rather, with the description of whom? Has someone read the first volume of “Caitanya-caritamrita” Adi-lila? Who has read it?

Answer: The main stages.

BVG: No. Not of Rupa Sanatana. The main stages.

panca-tattvatmakam krisnam  
bhakta-rupa-svarupakam  
bhaktavataram bhaktakhyam  
namami bhakta-saktikam  
(Panca-tattva pranama)

*Panca-tattvatmakam krisnam*, this verse, written by Svarupa Damodar Goswami describes Lord Caitanya, Nityananda, Advaita Acarya, Gadadhara Pandit and Srivas Acarya. However, none of them is mentioned here by Raghunath Das Goswami. On the one hand these are the five *tattvas* who have come to give us love of God, but on the other hand, we are not asked to remember them; at least, Raghunatha Das Goswami does not tell his mind to remember them. Why? Does anyone have any ideas in this regard?

Answer: They were close servants.

BVG: They were close servants, so what?

Answer: They are the embodiment of mercy.

BVGM: They are the embodiment of the *Panca-tattva's* mercy, therefore, to obtain the *Panca-tattva's* mercy we should remember them. Okay, that was one attempt. Who else wants to try?

Answer: Worship of devotees is above the worship of the Lord.

BVGM: All right. Anything else?

Answer: They were like teachers.

BVG: They were teachers.

Answer: The first verse of "Caitanya-caritamrita" speaks of worshipping *guru*.

BVG: Worshipping *guru*. Yes, this is probably the closest.

Anyway, all these answers are correct; however, I wanted to say something else. We know that in "Caitanya-caritamrita", again in the wake of Svarupa Damodara, who states in his *kadaca* the nature of this most merciful *avatara*,

namo maha-vadanyaya krishna-prema-pradaya te  
krishnaya krishna-chaitanya-namne gaura-tvishe namah  
(Prayer to Sri Caitanya)

Sri Krishna Caitanya, who came to give *prema* to everyone, He had two missions. What were they? Give *prema* to everyone and enjoy *prema* Himself.

The *Panca-tattva* helped Him primarily with the first mission. The *Panca-tattva* gave Him the opportunity to spread this *prema*. We know, Lord Nityananda went and preached the holy name, we know that Advaita Acarya preached holy name, Gadadhara Pandit, Srivas Thakur – they all preached the holy name, but here Raghunatha Das Goswami teaches us the inner *bhajan*, the inner culture of *bhajan*; the culture of emotions or *raga* was taught by *svarupam sri rupam tasyagrajam*, Sanatana Goswami. That is the most important thing they did. Now listen very carefully, because this is very important to us. They explained spiritual experience. Not only did they explain it, they classified the spiritual experience and allowed us to join the spiritual experience of the great devotees of the past.

What do we want to obtain? We want to obtain the same feelings and the same emotions that they felt, right? Do we want to obtain the same emotions that the Goswamis of Vrindavan or Nityananda felt? After all, we want that same love that will be burning in our hearts in such a way that nothing else will be burning there. Now what is burning there is a soup of *cama*, *krodha*, *lobbha*, *mada*, *moha* and *matsarya*. It is a nice soup well spiced, we add all this there. But we want love to be burning in our hearts.

What did Rupa Goswami do? Rupa Goswami above all? He explained, he gave a roadmap to these feelings, he explained how these feelings can be attained. This is what Nityananda Prabhu did not do, not because Nityananda Prabhu had a mission of His own. Like, in his song "Akrodha Paramananda" Locan Das Thakur sings that Nityananda Prabhu goes from house to house, knocking on every door and, holding a straw in his mouth, says, "Do you want to buy Me? Do you want Me to be your pet? Chant the holy name." Having said this, he falls in the dust and starts crying and rolling in it, His hair standing on end. This is what He did, He let people see and feel this experience and He gave the main method. What is the basic method to attain this experience? Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.

He gave people the holy name. He did not explain what we should feel, how the holy name should work in our hearts. At a certain level this method works; at a certain level we can just chant the holy name without thinking about anything, without knowing what it stands for, without understanding all this science, without realizing who Krishna is, but sooner or later

we will get lost. Even if we start feeling something we will not understand what it is, what these feelings that come to us are and we will not understand where to go, what the next step is; we will get lost in this spiritual experience. Actually, in our advancement we very much depend on how clearly we understand where we are going.

Rupa Goswami has given us a guidebook to the spiritual emotions. He has created this extremely complex science of spiritual emotions, explaining how one emotion leads to another, what causes the emotion, so that we can understand.

Sometimes, even here in ISKCON, we have two schools, too. These two schools are very natural. One school says that there is no need of much ado, we have understood everything, here is the way, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. No need to do anything else. We must just dedicate ourselves to the holy name, we must just knock on every door and shout to them, holding a straw or a book in our mouth, "You, rogues, chant the holy name, otherwise you will go to hell!" And sometimes roll on the ground, then get up and go on and knock on the door again. This is the method, this is the way. This is the way and we should have absolute faith in it.

But apart from this we need to know the spiritual science so that ultimately we come to Vraja. For, sometimes we can see that such an approach leads to some amorphousness, to formlessness, and to the fact that a person, first driven by an extraordinary enthusiasm, the enthusiasm he had received by the mercy of Lord Caitanya ... Lord Chaitanya infused the holy name with *prema* and we hear the holy name and we feel *prema*; from the very beginning our hairs stand on end. Whose hairs stood on end, raise your hands, please? Everyone's. I understand that you are just being modest and humble Vaishnavas. The hairs on our body stood on end and the tears flowed. Whose tears flowed at the sound of the holy name? They did and from the very beginning, too. Like, when sometimes a new product is being released on the market, there is a company, I remember I saw that once in Sweden, people stand and just give away for free some nice things, a chewing gum or things like that, "Take, take, take." And people take, take, take, some go up and take once again. In this way they are given a taste.

Caitanya Mahaprabhu is a *prema-avatara*. He came and He brought with Him this *prema*, He began distributing this *prema* for free. But how did he start distributing it? Was it absolutely for free?

Answer: For faith.

BVG: For faith, yes. And it is Him who gives the faith, too. He first gives faith and then says, "Take *prema*." And although it is free, it is absolutely free only at the beginning. We are cheated again.

A person is given this small sample of *prema*, this small bottle of *prema* and we are told, "Drink a little, you'll like it." And people do like it. But then we are told, "Now you have to shell out. Now you must pay the price." Now we must work on our *anarthas* and engage in *sadhana*. It turns out that now we must get up at 4.30. Not even at 4.30, for at 4.30 the conch is already blown, to get in time we must get up at 4.25.

Caitanya Mahaprabhu is *maha-vadanyaya*. He came, He gave *prema* to everyone and each and every one of us has experienced *prema*. From the very beginning our path is based not on *vaidya* but on *raga*. He gave us this *prema*, but at the same time He sent Rupa Goswami; Rupa Goswami was to explain all this path to us and he did it. He was to explain to us the obstacles that we will encounter on this path because, like on any spiritual path, we will be besieged by a dark night. The dark night of the soul, when despair brings us down, when it gets tough, when we are unable to understand what is going on, why this taste that I felt is



now gone, where it has gone and why... And Rupa Goswami wrote this amazing guide to the spiritual emotions, explaining how the spiritual emotions should evolve in our hearts.

Recently I met with a *bhakta* who struck me; it is an elderly man who has recently taken up the practice of Krishna consciousness, may be for a couple of years. He's an elderly man in his early sixties. He's gone through many things but is very simple at heart; he's not versed in many respects, he does not know any Sanskrit or anything else. And he began telling me, 'I sometimes chant 16 rounds and I am eager to quickly finish these 16 rounds so that I can chant the holy name properly. Because to chant 16 rounds is a must, I must do it and I am eager to quickly finish them so that after that I can chant freely and with love, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.' And he began telling me, "I chant and chant, I chant a lot, and then it starts! I look forward to the moment when I can chant just because the heart wants to do it. I chant the holy name simply because the heart wants to do it. And chanting, all of a sudden I feel tears welling in my eyes. Sometimes suddenly a melody comes to me that I've never heard before. It is a very sad melody, I do not know where it comes from. When I hear it tears begin to flow from my eyes." And then he stopped and said: "This must be *abhasa*, right? I was told that what I feel is *abhasa*."

Clearly, he does not know what *abhasa* is, but he says, "This *abhasa* comes to me and makes the tears flow from my eyes. And I do not know where that melody comes from, I once sang it and I was told that it looks like some Muslim melody, a very sad one; no one appreciated it. But I know, it comes from there, from Krishna. When I hear it all of a sudden, it comes by itself, I have not invented it, I do not remember anything else. I just remember that Krishna is God and that I'm there, next to Him."

When I sat there with him, listening to all this, I thought, "What *abhasa*? It's not *abhasa*. He's an uninitiated *bhakta* but he's got *bhava* in his heart."

In fact, we should not think that *bhava* is somewhere far away. We have all felt *bhava*, as I said, a small sample of *bhava*, but Rupa Goswami came to explain to us what it is, because otherwise we can get confused very easily. Tears will flow and we won't know "Where are they from? Is it *abhasa* or not? Or maybe it is true tears? What has come to us? Where is it gone after that?"

Rupa Goswami has created this amazing book, which is a guide to the realm of spiritual emotion and this, in fact, is his merit. This is why we must remember him clearly. To remember him clearly means to remember what he brought us, what he taught us and clearly understand the way.

Tomorrow I'll talk a little bit about the path itself that starts with *sraddha*. What *sraddha* is, what *sadhu-sanga* is, what *bhajana-kriya* is, what *anartha-nivritti* is, what *nistha* is, what *ruci* is and what *asakti* is. And I will talk about how at every stage one does feel emotions; how each stage is filled with an amazing spiritual happiness. And we must just be very conversant in it so as not to get lost again in this forest.

I'd prepared to say much more, but I'll probably stop here, because the time is over now and I don't want to start a new topic. Tomorrow I will also talk about our *sampradaya*, about its uniqueness, for, as Raghunatha Das Goswami explains here, we can get that only here, nowhere else. I know some devotees leave because they were born in the Western culture, they think that the main thing is to get as many initiations as possible in different places – hoping that at least one of them should work. They go to the Ramanuja Sampradaya, Nimbarka Sampradaya or some other *sampradaya* and get initiated everywhere. They wear their initiations on their chest just like the orders of some veteran of the Great Patriotic War.

I know people who, carried away by Sanskrit or philosophy or something else, left the Gaudiya Sampradaya and went to Madhvacarya's *dvaita-vada* or somewhere else. They say that the Gaudiyas have no philosophy. Tomorrow I will talk first of all about the unique contribution of the Gaudiya Vaishnavas to philosophy and after that I'll talk about the unique experience which was contributed by the Gaudiya Vaishnavas, in particular by Rupa Goswami, by Svarupa Damodara Goswami and by Sanatana Goswami; about the contribution of these great devotees and the perspective it opened, in what way their description gives us the opportunity to experience here what we won't be able to experience anywhere else, and the way it must be experienced. This is what I'll talk about tomorrow. And today I stop the first series of talks on the third verse. Thank you very much!

Are there any questions?

Question: I would like to ask about the spiritual mind. It is said that living beings have a material mind but there is also an originally spiritual mind. The material mind has lots of functions – thinking, feeling, willing, accepting and rejecting. But what are the functions of the spiritual mind – are they the same, or are they different?

BVGM: They are exactly the same but are related to Krishna. We think, we want, we feel – all these are functions of our mind or the *manas*. When our thoughts, our emotions and our desires are focused on matter and on the desire to somehow or other rule over matter, it is the material mind. This material mind deceives us. But when our thoughts, our desires and our feelings are related to Krishna, to serving Him, it is the spiritual mind, because we can not think of Krishna with our material mind. When a person thinks only about Krishna, it means that he has got a spiritual mind. When Krishna Himself says *man-mana bhava* (Bg., 18.65) - think of Me, He means that a person should spiritualize his mind and this is what we do. It is said that at the time of initiation even one's body is spiritualized, *atma samarpan*. "Caitanya-caritamrita" says *diksa-kale*, at the moment of *diksa*, when a person receives the mantra from his spiritual master, his body becomes spiritual and his mind becomes spiritual; and in that mind spiritual emotions appear. From a tool of material exploitation – for that is what material mind is – this tool of spiritual mind becomes a tool of our service to Krishna. I'm sure that the mind of most of you is exclusively spiritual: it does not think about anything other than Krishna, right? For what is the point of thinking about anything else?

Question: The previous verse of "Manah-siksa" says *na dharmam*, i.e. *dharmam* is deemed as a possible obstacle. How does this apply at our level?

BVG: I was explaining this tlast year. This means that *dharmam* or following *dharmam* should not become our goal. We should not get obsessed with it. We must follow *dharmam* but it should not become an end in itself. Religion has that tendency of turning into an end in itself. We must follow *dharmam*, but Krishna Himself says, *sarva-dharman parityajya mam ekam saranam vraja* (Bg., 18.66). This means give up all *dharmam* and just surrender unto Me. In a sense, all this path ...Running a little bit ahead, I will tell this story in a nutshell. We know where this *sarva-dharman parityajya* comes from. Bhaktisiddhanta Sarasvati Thakur Prabhupada used to say: when Krishna finally says *sarva-dharman parityajya* this verse is compared to Krishna's playing His flute, when Krishna, late at night, goes out, stands under the banyan tree, under the Vamsivat, and starts playing. The *gopis* hear the sounds of that flute and along with the sounds of the flute poison gets into their hearts which starts acting there, saying, "Give up everything, give up everything, because there is no one more beautiful than Krishna."

And they start giving up everything absolutely literally (in Russian give up = throw; thus, what follows is a play on words), they start throwing the pots and pans, sometimes at their husbands, they abandon the children they were nursing and start running there. And *na dharmam* means this keen desire to come to Krishna, no matter what happens, never mind anything, even if it means to do anything, absolutely anything. But then, of course, we come back, we go to some seminar where we are told, "Easy, guys, do not be in such a hurry, you have enough time to go to the Vamsivat, Krishna is not going to run away."

We should do all that, but the point is to clearly understand that ultimately we must give up everything and rush there. This is the first step, the first *raga*, the dawn of the attraction to Krishna; actually, we have all experienced it. Who of you have experienced this at the beginning, when you heard that there is God and that He is the most beautiful and the best and that the most important thing is to serve Him? Who of you thought at that time, "Well, thank God, I can now give up everything and just serve Him?" with a huge relief? Then we run to Krishna, and what happens next? He's the most attractive, He Himself has been calling us, He has been playing the flute, and then what does He tell us? He says, "Go back. What is the matter with you? You have to do your duties. What will people think of you? Don't be fanatics! Go back." And what do we do? We go back. Krishna sends us back. This is the first test.

And when Raghunath Das Goswami says *na dharmam*, he says exactly this, that ultimately, even in these trials, we should nod our head, "Yes, Krishna, all right, *dharmam*, *dharmam*, but anyway, I'll escape to You one day!"

Question: Here in the material world it is very difficult to maintain a state that is not our true state. The *prabhus* feel like *prabhus* and the *matajis* feel like *matajis*, but if they change roles, they won't be able to keep up that condition for a long time. How are pure devotees able to tolerate all the ... of the material mind, all the reactions .... (unclear)?

BVG: This is a very complicated question. Some people even undergo operations: *prabhus* become *matajis* and *matajis* become *prabhus*.

Caitanya Mahaprabhu's first instruction to Rupa and Sanatana that He wrote in a letter when they were writing letters in Bengal. When they heard, even before seeing Him, that there was this amazing phenomenon of love of God, that love of God itself had incarnated on Earth and that love of God is infinitely beautiful, they began writing to Him, "We want to run away and come to You." And the first instruction He gave them was, "Do not run away; rather, live a double life." The first instruction, which Caitanya Mahaprabhu gave to all of us was, "Live a double life." And double life means externally perform your duties as properly as possible, but inside, like a woman who has a lover, always think of Me." And, as the *acaryas* explain, when a woman has a lover, when she is unfaithful to her husband, she tries to fulfill her duties as perfectly as she can so that her husband does not suspect anything. And what gives strength to endure it all is this feeling of inner intimacy with Krishna. Externally, we have to be who we are at the same time being clearly aware that it's just a temporary role and that in this temporary role we will have to undergo numerous difficulties, we will have to do a lot of unpleasant things. But if inside we have this warm acute feeling that I have a lover who is waiting for me, then we will be able to endure any difficulties.

In fact, the *sakti* you're asking about comes to the pure devotees exactly from that inner feeling of love that they attain. If this feeling is there one can endure even the various strange things in this world, when *matajis* become *prabhus* and start lording it over the entire world, when *prabhus* become *matajis* and start cooking dinner at home. One can play any role if it helps to ultimately go to Krishna, see Him. Thank you very much. You need to have a break before Gaura-arati. Srila Prabhupada ki jaya!

Disk 68, track 8, 28.07.2005, Manah-siksa, 3<sup>rd</sup> verse, lecture 2

Translation by: [janakirani.bvg@mail.ru](mailto:janakirani.bvg@mail.ru)

yadiccher avasam vraja–bhuvī sa–ragam prati–janur  
yuva–dvandvam tac cet paricaritum arad abhilaseh  
svarupam sri rupam sa–ganam iha tasyagrajam api  
sphutam premna nityam smara nama tada tvam srnu manah

"O Mind, just listen to me! If you desire to reside in Vraja birth after birth, feeling love for Krishna, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Srila Svarupa Damodara Gosvami; to Srila Rupa Gosvami and his elder brother, Srila Sanatana Gosvami; and to all their associates and followers."

This is the third instruction we are trying to understand following Bhaktivinoda Thakura who has written a commentary on "Manah-siksa." "Bhaktiratnakar" describes the last years of Raghunath Dasa Goswami's life. "Bhaktiratnakar" is a book on the history of Gaudiya-Vaishnavism. The description begins with the words that it is impossible to describe Das Goswami. The feeling he was experiencing while living on the banks of the Radha-kunda defies description. It says that he was always feeling the pain of separation from Krishna and the fire of this separation was burning him from the inside. He was swimming in tears and rolling in the dust as he was constantly repeating, "Where are you, Sri Svarupa Damodara, Sri Rupa and Sri Sanatana?" He was repeating these three names because they are a treasure for all Gaudiya-Vaishnavas. Like in the song we were just singing, in his *bhajan* Narottam Das Thakur is also singing *rupa raghunatha-hoibe akuti* (Narottam Das Thakur's "Lalasa-mayi-prarthana" (from "Prarthana"), 4). "When will I be so eager to understand the words or Rupa and Raghunatha, so that by their virtue the treasure of love for Radha and Krishna and the understanding of this love awaken in me?"

In fact, even ordinary love is very hard to understand. Pushkin used to speak about it, he was a great connoisseur of ordinary love, an authority in these matters. Even ordinary love is impossible to understand – how it appears and disappears, what causes it and what destroys it. What can then be said of understanding the love between Radha and Krishna?! But at the same time, this is our goal and not just a goal.

Caitanya Mahaprabhu has come here and has made that love possible and achievable and, what is most surprising, sometimes even we think this to be quite an exaggeration. Again, in order to briefly summarize how instruction to the mind takes place, I will repeat that first Raghunatha Das Goswami advises us to wipe the dust off the binoculars of our mind. Yesterday I suggested this metaphor. He says that first we must clean the tool through which we see the world, rejecting material attachments and pride – *sada dambha hitva*.

After that we must set it so that we see through these binoculars of the mind only what is pleasing to Krishna and everything else does not impede or distract us. Because in this world there are many distracting factors, children are crying, distracting us. And even on the spiritual path it is very easy to get confused and drift away by too meticulous adherence to rules and regulations. Even worshipping Lord Caitanya we may forget whom we are worshipping; that it is Radha and Krishna whom we are worshipping in this form. Even worshipping our *guru* we can forget what he's teaching us. Therefore, the second verse says that only loyalty, unwavering loyalty can bring us to the goal.

Of course, the goal is very high and almost unattainable, as it sometimes seems; nevertheless, it is achievable. And what is most surprising is that the third verse, when we have set up the binoculars of our mind and have started seeing clearly, whom should we

clearly see? Svarupa, Sri Rupa and Sanatana Goswamis. Because only through them can we understand the pastimes of Radha and Krishna. Only through what they have said we can truly understand the meaning of the holy name.

Caitanya Mahaprabhu came and He was the epitome of *prema*, He came and gave a mighty spiritual impetus; His love itself, His stature, His beauty ... Those who saw Him could not believe their eyes.

Even before that, when Caitanya Mahaprabhu was having His pastimes as a *pandit* in Navadwip, people could not understand how such a handsome man can be a *pandit*. When they saw Him, His beauty made them faint.

And Caitanya Mahaprabhu gave this powerful spiritual impetus. The other devotees, the followers of Lord Caitanya, spread the holy name. But what the Goswamis did was fill this practice with a profound meaning. It is thanks to this that we can understand something, because if we do not know this – I repeat once again what I was trying to say yesterday – ultimately, the holy name will lose its freshness.

First we received the holy name impregnated with *prema*. Lord Chaitanya put this *prema* there. From the very beginning this *prema* overwhelmed us, giving us some spiritual experience. But if we do not understand what has happened to us, who is Krishna, what relationships bind us to Him, if we do not understand the emotions that we should feel, if we do not understand this in detail, in the smallest subtleties, as the *karmis* say, the devil is in the details. If we do not understand in the smallest subtleties what practice of *bhakti* means, the holy name, ultimately, will lose its attractiveness, it will be devoid of meaning. And we will say, "Krishna, Krishna ... So, what?"

Like in the beginning, if someone tells us, "Remember Krishna." I was told that the first thing I should do is to remember Krishna. So, I started remembering Krishna, I started painfully thinking, "Now I will be remembering Krishna although I have no idea what to remember about Him."

This is what the Goswami of Vrindavan gave us. Let's think once again what happens.

In itself holy name contains a most powerful impetus for change. We hear the holy name, and we hear that the holy name is God Himself and we realize that I cannot live as I lived before any more. Who has experienced this feeling in the very beginning, when we encountered the "Bhagavad-gita" and realized that that's it, I must live differently? There are books, there are teachings, there are words that carry this impetus in themselves: I must not live like this anymore, I must change my life, I must totally transform everything! Sometimes people get this feeling at the first sound of the holy name, meeting with devotees at a *harinam*.

I was told a story about a *harinam* in Moscow. Sometimes people underestimate this form of spiritual practice and preaching, because many people do not understand what it is. Most people have a strange opinion about *harinams*. I was told that the Moscow devotees held a *harinam* on the Arbat. A girl came up and stood in the crowd; all of a sudden she started sobbing from the sound of the holy name. Then she started clapping her hands, tapping her foot and singing along. When the *harinam* moved on she was seen to follow behind and, as if spellbound, she sang along with them, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. She walked and walked and then she came with them to the temple and in a couple of hours she was already dressed in a *sari*, beads in hand.

The holy name itself carries this call that I must change something in my life, but, again, if I do not understand what is happening to me at the moment when I am chanting the holy name, and why tears are welling in my eyes; if I do not understand who Krishna is and what I have to do with Him, the holy name will lose its power and attractiveness to me, because I will inevitably make offenses and the holy name will detain its energy.

It is Rupa Goswami together with Svarupa Damodara and Sanatana Goswami who explained this personal experience to us and gave it a particular form. Now I will tell a story that all of you probably know, but which is worth hearing once again. It is that same moment when Rupa Goswami became Rupa Goswami. We chant this mantra: *sri-caitanya-mano-'bhistam sthapitam yena bhuta-tale svayam rupah kada mahyam dadati sva-padantikam*. It says that Rupa Goswami had entered the mind of Sri Caitanya Mahaprabhu; that Rupa Goswami had received a special mercy, by which he could understand what was going on in there, in His heart.

It was at a Ratha-yatra and year after year during Ratha-yatra the same thing happened over and over again that nobody could understand. When the devotees pulled the chariot of Lord Jagannath, Lord Caitanya danced in front of that chariot, repeating strange words:

seita parana-natha painu  
yaha lagi' madana-dahane jhuri genu  
(Cc, Madhya, 1.55).

Over and over again He said the following words, "I have gotten that Lord of My life, for whom I was burning in the fire of lusty desires." *Madana-dahane* means the fire of lust, the fire of passion. The devotees heard that but could not understand it. And after that He would repeat a Sanskrit verse from the "Sahiti-dharpana" by Visvanatha (???). Visvanatha is one of the ... Not Visvanatha Cakravarti Thakura but one of the authors, who was developing the theory of secular *rasa*, it was a secular verse. And Caitanya Mahaprabhu would repeat this verse over and over again:

yah kaumara-harah sa eva hi varas ta eva caitra-kshapas  
te conmilita-malati-surabhayah praudhah kadambanilah  
sa caivasmi tathapi tatra surata-vyapara-lila-vidhau  
reva-rodhasi vetasi-taru-tale cetah samutkanthate  
(Cc, Madhya, 1.58)

He was repeating that the same young man who stole my youth, who stole the heart of my youth, has come back to me and these are the same moonlight nights of the month of Caitra. It is now the month of Caitra – it is a very hot month, and at night when the full moon is shining and there is a cool breeze, people become peaceful. And in this verse Caitanya Mahaprabhu was saying that it is that same fragrance of malati flowers. It is not for nothing that He mentions fragrance here. Smell has a special potency. Has anyone noticed that it is the smell that we remember the longest; that smell is able to carry us back to a situation that we have almost forgotten? Suddenly, feeling the smell, we are carried back to where we once were, even if this situation no longer exists in our mind.

And Caitanya Mahaprabhu says, "It is that same smell that was there once in my youth and the young man that stole my heart then is back again; the same breeze is blowing and the same fragrance of *malati* flowers is wafting from the *kadamba* forest; and I am the same, too; nevertheless, I'm unhappy and I want to go back again to the place of our first meeting on the bank of the Reva, under a *vetasi* tree."

Caitanya Mahaprabhu would repeat this verse and no one could understand anything; everyone honored and respected Him but no one could understand except for Svarupa

Damodara, who was admitted to the depths of His heart. Svarupa Damodara's mission consisted in that; Caitanya Mahaprabhu had no secrets from him, he knew everything. He was the first to write in his memoirs, in his *kadacas*, who Caitanya Mahaprabhu is.

Some time passed and one year when there was a Ratha-Yatra, Rupa Goswami was at the same Ratha-Yatra and he heard this verse. When he heard it he went back home and in his handwriting, as even as a string of pearls, he wrote another verse. He attached this verse to the roof of his hut – he wrote it on a palm leaf – and went to bathe in the ocean.

Meanwhile, Caitanya Mahaprabhu came to see him but found no one; he went to the hut and saw the verse attached to the roof of the hut. When he read it His hair stood on end and a shiver of ecstasy ran over His skin. He wondered, "How does he know what's going on in My heart? Svarupa Damodara knows because I Myself have told him. Svarupa Damodara is spending sleepless nights with Me and Rupa Goswami has just come to Puri, how does he know everything?"

He grabbed this verse in ecstasy, embraced Rupa Goswami, and then he ran to Svarupa Damodara to ask him. He called Svarupa Damodara, told him the story about the verse, where all that was going on in His mind was described by Rupa Goswami, and asked him, "How does he know, what do you think? Svarupa, how does he know?" Caitanya Mahaprabhu is asking Svarupa, "How does he know what is going on in My mind?"

Commenting on this story, Srila Prabhupada says that once there was a similar story with me. I once wrote an offering to my spiritual master in the form of a poem. When I read it my spiritual master was so pleased that he called his closest companions and servants and had them read this offering again and again, explaining to them that he has understood my intention. And Srila Prabhupada asks, "I wonder how I could understand his intention?" Because it is the same question that Caitanya Mahaprabhu asked Svarupa Damodara: "I wonder how he could understand my mind?" Svarupa Damodara replied: "How could he understand? He could understand only because he had received Your mercy. He could not have understood it in any other way, there is no other reason for that."

And Caitanya Mahaprabhu confirmed that "I was so pleased with Rupa Goswami that when I embraced him, at that very moment, near Siddha Bakula in Jagannatha Puri, when I saw this verse and when Rupa Goswami came back, I embraced him and then and there I invested him with all the *sakti* needed for preaching *bhakti* and revealing the nature of *bhakti* to everyone else.

From that moment on Rupa Goswami received everything but after that, what is most important, it is a very important story for us to understand. We see Rupa Goswami and Rupa Goswami himself has understood everything. Again, by mercy, because he already had His mercy, but still Caitanya Mahaprabhu invested His spiritual *sakti* or spiritual energy in him so that he could explain it to us. And after that He said: "Now, Svarupa Damodara, go and explain everything to him." He already understands everything, he had already written that verse. Caitanya Mahaprabhu had invested him with His *sakti*; nevertheless, what else should be done, even if we have understood everything? And even if our hearts is overflowing with love of God, what should be done?

Answer: It should be explained.

BVG: We should to go to our spiritual master and hear him explain to us what we have already understood.

We should still hear from him what we have learned or felt or foretasted in our hearts. Because the spiritual master will explain it to us at the level of rational understanding, so that

this intuitive understanding that has arisen in our hearts can remain and be established there. This is a very important point that we must clearly understand. This is what I will try to do now – explain at the level of rational understanding what is impossible to explain but what can be felt; and when we have felt it, it must be explained to us.

Our method is precisely this: first we receive the holy name and *prema* is already there, in the holy name, all spiritual emotions are already invested in the holy name, and even at the level of *sraddha* we receive *prema*. At the level of *sraddha* we already forget who I am, what I am, why I am. But then all this must be explained so that this system remains within us; so that we can move further and our practice of the holy name can ultimately yield the fruit of pure *prema*. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Rupa Goswami's contribution is the way he explained *bhakti*, which cannot be found anywhere else in the other *sampradayas*. We know that all Vaishnava *sampradayas* preached *bhakti*. Madhvacarya preached *bhakti*, Ramanujacarya preached *bhakti*, Nimbarkacarya preached *bhakti*, Vallabhacarya or Vishnusvami preached *bhakti* – they all wrote about *bhakti*, they all spoke about *bhakti*, they glorified *bhakti*, but no one has explained what *bhakti* is.

Because their understanding of *bhakti* was ultimately reduced to the ritual. If we take Madhvacarya or Ramanujacarya or even Vallabhacarya, who was a contemporary of Caitanya Mahaprabhu, they will explain to us what *bhakti* is: it is when we have a Deity and we worship the Deity. And it can be a cumbersome or not so cumbersome ritual; a ritual to a greater or lesser degree imbued with feelings, but for them *bhakti* is a ritual. For them *bhakti* is an external activity; and what is *bhakti* for us?

Answer: An internal activity.

BVG: For us *bhakti* is an external activity that must turn into an internal activity, into an emotion.

This is the contribution of our *sampradaya* that we can get nowhere else. Rupa Goswami has explained *bhakti* as *rasa*, and now I will try to explain – being a priori aware of the fact that neither myself nor you as hearers of this subject are adequately qualified – what *rasa* is.

In order to understand what *rasa* is ... We know this word, but we do not really understand its meaning. Let's first understand what *rasa* is in the worldly sense. As I said, Caitanya Mahaprabhu was repeating a verse from a mundane *rasa-sastra*; a verse, which is an example of worldly love; but he has explained that *bhakti*, in the highest sense of the word, must ultimately lead to *rasa*.

I'll try to explain what *rasa* is in the worldly sense. There are two fundamental concepts: *bhava* and *rasa*. *Rasa* is the transformation of *bhava*. *Bhava* is an emotion. Once again, we are not talking about *bhava* and *rasa* in the spiritual sense, in terms of our philosophy. This is something all of you will be able to understand, something available to all of us.

*Bhava* is the emotion that a person experiences, be it an actor, a poet or a writer. The actor who is expressing an emotion on the stage or a writer who is putting it in the words of his poems is *bhava*. This *bhava* can be expressed in some gesture.

I remember very well that before I became a devotee, I was very fond of going to the theater. And I went to the theater quite often; most of all I loved the Taganka theater in those days. And of all the performances I was most fond of "Hamlet." Vysotsky was starring, he played



Hamlet. And Alla Demidova played Gertruda. It was an awesome spectacle. I still remember the tears that stood in my eyes when I was watching it.

I remember this incredible state that I was in when I was going back home after that performance. I was drunk, I was unable to understand what was happening to me; at the same time my hand was making a gesture. Some stupid gesture that somebody was doing there, in the play. To me that gesture was a repository of the state I was in – exaltation. I was watching that scene of "Hamlet" and somehow or other these actors – Vysotsky starring, but not because it was Vysotsky, not because he was an idol, but because he was a good actor actually – they were able to awaken this *rasa* in my heart, this worldly *rasa*.

The worldly *rasa* is the result of transformation of *bhava*. *Bhava* is what is expressed. A writer, a poet or an actor reflects or represents his feeling, his emotion. Sometimes, the same thing happens when we read a nice poem: someone has experienced some feeling and I feel the same but as a reflection. This is reflected feeling that has no relation to myself. I have not been in that situation, I do not know it but I feel this emotion. This emotion reflected in me is called *rasa*.

The aesthetic sense of perception of another's emotions is called *rasa*. It's very important for us to understand these two terms, so that after that we are able to understand in what way spiritual *bhava* and spiritual *rasa* correlate with each other. Material *rasa* is a product of transformation or purification of another persons' *bhava*. Someone is experiencing some emotion or feeling and we might have also felt them in a more coarse state. Some pop-singer or some Alla Pugacheva or I do not know who, Elvis Presley or George Harrison are singing something and feeling some emotions. We are listening to them and we are feeling even more powerful emotions than they are.

Those who listened to the Beatles were going crazy because of what was going on in their hearts. The Beatles themselves were not going crazy with themselves. They expressed some feelings in their songs. The hair of those who heard them was standing on end, tears were streaming from their eyes, they were rolling on the floor. In ecstasy. They were dying to go and tear their idols to shreds for souvenirs. Because they were able to awaken in their hearts feelings that no one else could awaken. This is how worldly *rasa* functions, how powerful even worldly *rasa* is. In Vedic culture, beginning with Bharata Muni, this theory of *rasas* was developed, this consistent theory that explains how *rasa* takes place. Vedic philosophers possessed this amazing ability to classify every possible thing. That clarity of mind and logic is really amazing, unique, when you read all this ...

I will share with you (please do not complain about me to anyone) my feelings from reading Christian literature. I am not saying this in order to say something bad about the Christians, I have great respect for Christianity and Christian literature, I can clearly feel that they have also experienced something. There is no doubt about that, but we should understand this, so that we can appreciate what we have. There is no doubt that they feel something when they turn to God, when they pray, because otherwise it would be impossible to explain the austerities they are performing locking themselves off in caves, doing *bhajan* for many consecutive years, renouncing everything, renouncing all material tastes. And after that they try to somehow capture all this in their books, in their scriptures. I sometimes read that and every time I feel a terrible dissatisfaction, because I can not understand what is going on there, I can not understand the system; for, we want to experience the same thing. First, they themselves do not really understand what is going on with them. They themselves do not understand how their hearts respond to these relationships with God; in what way God is calling them. They are responding to this call of God, feeling something but they do not understand what it is.

The Vedic literature and the Vedic culture describe the theory of emotions in detail: how emotions arise even on the mundane level – what they consist of, what the stimulus of emotion is and how all this takes place so that we can reproduce this emotion.

It is actually a very important aspect, because, once again, this is Rupa Goswami's contribution. Rupa Goswami has described, demonstrated and explained that ultimately *bhakti* should turn into the sublime spiritual emotion of love for Krishna, not just into service. At the first level we serve Krishna. We serve using what? Our senses. We are trying to serve the Lord of senses using our own senses in order to purify them. Right?

At a higher level we serve Krishna using what? Do we serve so much using our senses? Is there any need that we do something for Him? There is no need for us to do anything special for Krishna. What do we do? What do the *gopis* do for Krishna? They fan Him. Now, is that service or not? How do they serve?

Answer: With their thoughts and emotions.

BVG: With their emotions.

At a higher level, a person serves not with his senses but with his emotions. In fact, what is embodied in "Srimad-Bhagavatam" is the picture of the spiritual world which cannot be found anywhere else. Because if someone tries to draw some picture it will be a picture of perceptions or states.

For example, when we see some picture or some advertisement. Suppose, even if we were shown an advertisement of the spiritual world – that would be a picture of perception.

Like there was a person from the Muslim tradition who tried to describe Heaven. He was asked why he was so eager to go to Heaven. And he tried to describe Heaven as he understands it, he said, "It is so beautiful in Heaven that you start looking in one direction and you keep on looking for forty years because you just can not take your eyes off, it is so fascinating! Then, finally, after forty years, you take your eyes off and start looking in another direction – and you look on for another forty years. In this way eternity passes by, you don't even notice it. Forty years in one direction, forty in another and time passes by.

But don't you think this description is missing something? Yes, it is a beautiful sight that you can keep looking at for forty years but there is something missing, because this is a static picture where a person is described as a kind of a static perceiving subject who is looking at that sight and enjoying it. And this is a picture of Heaven. And it may well be the picture of Heaven. Maybe it is exactly the way it is in Heaven. Some *apsara* walks by and you look at her for forty years until you start looking at another one; after forty or forty thousand years. But something is missing in that. What is missing is the dynamics, the inner experience.

When "Srimad-Bhagavatam" describes the spiritual world – and "Srimad-Bhagavatam" describes a unique picture of the spiritual world, which cannot be found in any other scripture. No other scripture describes what happens in the spiritual world and not so much what happens in the spiritual world, but how it all happens. "Srimad-Bhagavatam" describes a dynamic picture of a constantly expanding love experienced by the *bhakta* and by the Bhagavan and the reciprocation of that love. When this love, these emotions swelling in the heart of the *bhakta* are reflected in the heart of God, and, because of the happiness that He feels from His *bhakta*'s love, they start to be reflected in the heart of the devotee, and they become even greater in the heart of the devotee; it is this autocatalytic reaction that takes place between them, the reaction of love.

This is the spiritual picture that "Srimad-Bhagavatam" describes and there is no question of time whatsoever, because when a person experiences it, he does not notice the time. The very fact that he is looking in the same direction for forty years means that he is aware that time is passing by and that now that forty years have passed you can turn in another direction. He periodically glances at his watch. But when a person is in this state of *rasa* – and I have not yet explained what spiritual *rasa* means, I'm still just trying to and am getting close to it – what distinguishes it from worldly *rasa*, there is no question of time.

You can love eternally, because you are never bored with love, it is ever new, it is always burning in your heart, it is always reflected in a new way and it always brings new surprises. Those who enter into these *pastimes* of Krishna in Vrindavan, who, due to their *bhakti-sadhana*, get access to these *pastimes*, they see new *pastimes* that no one else has described.

Visvanatha Cakravarti Thakura describes *pastimes* that are not found anywhere else, neither in "Srimad-Bhagavatam" nor in any other Purana. There have been and there still are those who, by entering these *pastimes*, can see them. Rupa Goswami, Sanatana Goswami were in these *pastimes* or in this *rasa*. But there is a difference that we should now understand... Once again, what is the characteristic of worldly *rasa*, what is its main feature? It is that *rasa* or the aesthetic bliss is pleasing even when the emotion someone feels is negative. It's an amazing thing about *rasa*, an amazing law of *rasa*.

When I watch a tragedy – and "Hamlet", for example, is a tragedy, or "Euripides" or some other tragedy ... Even in the West people tried to give it some explanation, they introduced the concept of catharsis when a person, going through a tragedy, feels purification of the heart. In fact, this understanding of catharsis is the dawn of the understanding of *rasa* or the aesthetic sense.

So, the characteristic of *rasa* is that even if the emotion is negative it still makes me blissful; I get bliss out of grief. I feel grief together with the characters of the play or the singer who sings about how his girlfriend left him but that grief makes me feel what?

Answer: Joy. Happiness.

BVG: Happiness.

Now let's turn to spiritual *rasa*. What is the difference between spiritual *rasa* or *bhakti* as *rasa*, for Rupa Goswami describes *bhakti* as *rasa*, taught by Svarupa Damodara Goswami. The difference is that in this case we are not talking about a spectacle, I am not the spectator of the relationship between Krishna and His devotee. I myself enter these relationships and I myself feel these emotions, but why are these emotions called *rasa*? Because the object of my emotions is *rasa* itself.

Taittiriya Upanishad (2.7.1) defines God as *raso vai sah* – He is *rasa*. God is a pure emotion, a pure feeling – *raso vai sah*. Krishna is *rasa* and *rasa* is impossible to be translated in any way, by any word; it is not just a taste or emotion nor anything else. *Rasa* is *rasa*. *Rasa* is a special state that we must clearly understand and when I fall in love with this *rasa*, with this personification of living bubbling *rasa*... Krishna is a fountain of *rasa*, He is *akhila rasamrita-murtih*, He is the source, the infinite source of all kinds of *rasas* and all kinds of relationships. He is constantly inviting us to love. And Krishna becomes the object of our love. The love that I feel at some point turns into *rasa*. In its early stages it is called *bhava* or simply a feeling, but when the relationship becomes real, when Krishna becomes the real object of my love, it turns into *rasa*. *Bhava* transforms into *rasa*.

This *rasa* is always beautiful, it is always blissful for one simple reason. Even in worldly relationships when we experience love in the material world, when we feel some kind of love, that love is always fraught with either fear or other negative emotions, because the object of our love is what?

Answer: Temporary.

BVG: Because it's material. Because it can hurt. Whereas love means what? Love means that I enjoy what? No, not the object. When I enjoy the object that's called what?

Answer: Lust.

BVG: Yes, this is lust. This is *kama* or *sukha*, happiness. What does love mean? When I enjoy what? When I'm happy not because of my happiness but because of his happiness. However, in the material world, love is always defiled. Srila Prabhupada said that the purest manifestation of love in the material world is mother's love for her child. But in the material world love is not always blissful. Why? Is mother's love for her child always blissful or not?

Answer: No.

BVG: Not always. Why?

Answer: The child is not always happy.

BVG: Right. Because the child is not always blissful. And when the child is suffering what does the mother feel? She suffers, even more than her child. Therefore, material love always contains this duality between love and suffering; but when we love Krishna, Krishna feels what?

Answer: Happiness.

BVG: Can He suffer? No. Krishna is always happy, even when He is crying. Even when Krishna is crying and saying, "Why have you abandoned Me?" He is happy all the same. Therefore when we love Him, our love is always what?

Answer: Blissful.

BVG: It is always blissful. Krishna is always *rasa*. Krishna Himself is *rasa*. Just like the nature of *rasa*, the nature of the aesthetic sense is always bliss. Krishna is *raso vai sah*, He is pure *rasa*, He is the pure sense of eternal bliss. And when we fall in love with Him, our feeling is always what?

Answer: Blissful.

BVG: Always blissful. Now I want to ask you a most important question. Do you want to fall in love with Krishna or not? Raise your hand those who want to fall in love with Him. Because only this love can make us truly happy.

I believe you. Only this love can make a person truly happy, and this love is attainable only thanks to Rupa Goswami.

Rupa Goswami explains and after him Jiva Goswami explains even more fully the way first *bhava* appears and then the way *bhava* transforms into *rasa*. It is another principle point which the devotees often do not understand.

He says that *bhakti* has two aspects called *cesta-rupa* and *bhava-rupa*. *Cesta-rupa* means my efforts or external activities, what I do; *cesta* means what I do, my occupation. *Bhava-rupa* is the emotional aspect. At first glance this classification seems to contradict what I said, that *bhakti* means just emotions. In fact, there is no contradiction because Jiva Goswami further explains that *cesta-rupa*, in its turn, is divided into two components, one of them being the efforts we make so that *bhava* appears, and the other – the efforts we make when *bhava* has already appeared.

That is, in any case, our efforts or external activities are always secondary to our internal activities. Because, what is the first part of *cesta-rupa*? It is *sadhana-bhakti* consisting of 64 forms. Why do we perform this *sadhana-bhakti*? Why do we fan Krishna? Why do we worship the Deities? Why do we chant the holy name? Why do we listen to “Srimad-Bhagavatam”? Why do we associate with the devotees? To awaken *bhava*, to arouse an emotion in our hearts. What will we be doing after that, when this emotion has manifested? We will be doing exactly the same thing. This is called *kalya-rupa* (???) – a subtype of *cesta-rupa*, when we have reached the goal of our activities and we do exactly the same, but how?

Answer: With emotion.

BVG: With emotion, with love, with *bhava*.

But this is still the level of *bhava*, just the level of emotions. We will be doing exactly the same things in relation to the object of our love, in relation to Krishna, overflowing with emotions. But at a certain point, when Krishna appears right in front of us, attracted by our pure love, when the object of our love comes to us (and sooner or later this will happen to everyone), this is the gift of Lord Caitanya. It is said that when Lord Caitanya gave people *prema*, this must be understood literally. This means that He gave *prema* to all of us. And the only thing that separates us from that is what?

Answer: Time.

BVG: Only time.

Answer: The *anarthas*.

BVG: And our own stupidity. These are the two reasons that separate us from that moment.

We must understand this literally. Chaitanya Mahaprabhu gave us *prema*. The comparison which could be given is: if a piece of wood has fallen into the Ganges, then where will it end sooner or later?

Answer: In the ocean.

BVG: In the ocean. Even if for some time it is stuck on the bank and for some time it lies out there drying and thinking, "How nice it was when I was floating in the Ganges. For the time being I will take some rest on the bank."

Sometimes, people think “I've had enough of devotional service, that's it for this lifetime.” But Lord Chaitanya has already given *prema* to all of us, like it or not, and sooner or later what will happen to the Ganges?

Answer: It will overflow.

BVG: Ganga will burst the banks and what will happen to that piece of wood out there?

Answer: It will take it back.

BVG: It will get it again by the power of its flow and will again carry it to the ocean. And the piece of wood will shout again, "Enough, enough, I want to get to the shore again, lie down there, dry a little bit." And Ganga will say, "If you want to lie down a bit – do it." But then it will rise again, will get that piece again and sooner or later will carry it where?

Answer: To the ocean.

BVG: To the ocean.

From the very beginning, by the mercy of Sri Caitanya Mahaprabhu, we got that *prema*, we have already got it. And sooner or later we'll get it in full, if we do what Rupa Goswami has explained to us, the way he has explained it to us. He has explained to us this practice. Today I won't be able to tell everything about the whole system that he explained. But I'll tell something more tomorrow. Tomorrow I will have another hour to entertain you.

If we follow this path, sooner or later we'll get there into the ocean of this *rasa*. Sooner or later, Krishna will appear right in front of us and at that moment our emotion, our *bhava* will develop into *rasa* and will become *prema* because *rasa* is a synonym of *prema*. The combination of these *rasas* turns into this feeling and this emotion.

And it was Rupa Goswami who has explained to us how to cultivate emotions, in what way, imitating... For, what is *sadhana-bhakti*? *Sadhana-bhakti* is a cumbersome system of imitation when in our activities we imitate those who have love. They do everything that we do. And we do everything that they do. But we do everything that they do in order to become like them so that ultimately love awakens in our hearts. This system is described by Rupa Goswami. Rupa Goswami has given us this roadmap to the realm of spiritual emotions, which ultimately, must turn into pure spiritual *rasa*, into pure spiritual love.

I did not say even one third of what I was going to say. My time is over. Thank you very much.

(Applause)

The actors on the stage who have succeeded in awakening *rasa*, are applauded in the same way. I take it as a compliment if I had managed to get across at least a small glimpse of *rasa*, I'm very happy because of your happiness. Thank you very much.

Disk 68, track 11, 30.07.2005, Ignolino, Lithuania, Manah-siksa, 3<sup>rd</sup> verse, lecture 3

Translation by: [janakirani.bvg@mail.ru](mailto:janakirani.bvg@mail.ru)

Today is our last lecture, I'm leaving shortly after that. I wanted to thank you all for listening to me, for your devotion, for the service you are doing.

I will continue explaining the third verse. I will certainly not explain it in full but I'll try to say a few more words about this third verse of the "Manah-siksa":

yadiccher avasam vraja–bhuvī sa–ragam prati–janur  
yuva–dvandvam tac cet paricaritum arad abhilaseh  
svarupam sri rupam sa–ganam iha tasyagrajam api  
sphutam premna nityam smara nama tada tvam srnu manah

I would like to remind that the condition this verse sets for attaining *raga* (attachment or love of God, true genuine affection for Krishna) and direct experience of Krishna is the remembrance about Svarupa, Sri Rupa. *Tasyagrajam sa iha ganam* – about all the devotees who in one way or another are connected with Lord Caitanya, starting with Svarupa Damodara, Sri Rupa Goswami, Sanatana Goswami and their closest associates. Raghunatha Das Goswami emphasizes that remembering them is the condition for attaining love; that there is no other way to obtain love, except through them, by means of remembering them.

Before starting to explain, I would like to tell you of a little episode from Raghunatha Das Goswami's life. Three years before it happened a *sannyasi* named Sankarananda Saraswati came from Vrindavan to Puri. As a souvenir from Vrindavan, this *sannyasi* brought with him a small *Govardhana sila* and beads of *gunja*. *Gunja* is the seed of a special plant growing in Vrindavan (red and black in colour). Devotees use these beads (*gunja-mala*) to decorate the Deities; it is believed that they are non-different from Srimati Ratharani.

For three years, Lord Caitanya, whom Sankarananda Saraswati presented with these beads, pressed that stone to His chest and cried. He bathed that stone in His tears. That was His ritual. *Pujaris* do *abhisek* for their Deities and they do it with water. Sri Caitanya Mahaprabhu also did *abhisek* for that *Govardhana sila* but it was an *abhisek* of His tears. He held it to His chest, he chanted mantra, looking at it, sometimes He put it down, it was very small *sila*, much smaller than the *silas* we have.

Sometimes, due to our materialistic mind, our idea of devotion is related to size: the bigger the size, the greater the devotion. The bigger the Deity, the bigger the *sila*, the more we do for It, the more opportunities we have to show our devotion to everyone, for the *sila* is big and everyone can see it.

But the *sila* which was given to Lord Caitanya was a tiny one. It is still in the temple of Gokulananda in Vrindavan, it can be seen there. And for three years that stone, or that *sila* was the constant companion of Lord Caitanya, He never parted with it for a second. But at some point, when Lord Caitanya became pleased by Raghunatha Das Goswami's service to Him (when He heard of the extreme austerity of Raghunath Das Goswami) in order to show him His love and His mercy, He held out this stone to him, the *sila* of Krishna Himself and the *gunja-mala* and said, "Worship it with all your diligence, worship it very carefully and very soon the love of God will dawn upon you." When Raghunatha Das Goswami received these gifts, he thought, "Caitanya gave me to the Govardhan."

This is also an interesting point. He did not think, "Caitanya gave me the Govardhan." We would think exactly that, "I was given a *govardhana-sila*, I was given a *salagrama-sila*. Deities have come to me." Actually it is a manifestation of that same false mentality when I'm in the centre. Who am I for the Govardhan to come to me? It can be just the other way around, only I can come to God. And only I can be presented to the Govardhan or Vrindavan.

Raghunatha Das Goswami's thoughts were exactly like that, "I was presented to Vrindavan." And when he saw that *gunja-mala* (the beads he was presented by Caitanya Mahaprabhu), he thought, "Caitanya Mahaprabhu presented me to Srimati Radharani. He offered me at Her lotus feet."

And despite the fact that this has already happened – I have several times begun my lecture by saying that Raghunatha Das Goswami has already received mercy, Rupa Goswami has already received mercy – but mercy does not mean that from now on I can sit and do nothing. Because we sometimes think, "What is mercy?" Mercy is when I retire. Mercy is when I can do nothing because I already have everything. The fact is that mercy is never the end of our efforts. Mercy is the beginning of our efforts. When we receive the mercy of *sadhus*, of the spiritual master, it is the starting point where our efforts begin, and then, starting from this point, I must myself go all the way - the way of love's labor.

Therefore here, in this verse, Raghunatha Das Goswami says that if you want to attain love, do not wait when it dawns on you, do not wait, when it suddenly strikes you – do something. What can you do? Remember. Remember Svarupa Sri Rupa, Sanatana Goswami and all the devotees. And today I will try to tell you about some more aspects of this remembrance: why we must remember the devotees so that love for Krishna comes to us.

I was saying last time, at the previous lecture that Rupa Goswami made use of the worldly *rasa* theory, the theory of aesthetic bliss or aesthetic pleasure that a person gets contemplating some display of emotions. When we see how a singer displays his emotions or how these emotions are depicted on the stage, or when we watch a film, depicting these emotions, we feel the reflection of these emotions that is stronger than the emotions themselves – we get pure bliss. That is why people love going to the movies. They sit and stare at the screen for two hours, three hours – like mystic *yogis* meditating on *paramatma*, sitting and staring at one point without interruption. Because they are experiencing the bliss of *rasa*. And Bharata Muni was the first to explain the nature of this bliss so that it could be reproduced. Theory is needed so that ultimately we can reproduce it in the best way in reality, so that the audience could actually experience this *rasa*.

So, Rupa Goswami made use of this structure, of this outline to explain the mystical experience of *bhakti*. Not that he gave a new definition of *bhakti*. *Bhakti* is *bhakti* and *bhakti* always has the nature of *rasa*. Krishna is Krishna and Krishna is always *rasa*. The "Taittiriya Upanisad" has declared since time immemorial: *raso vai sah* (2.7.1) – Krishna is *rasa*. Krishna is pure *rasa*, pure bliss. But Rupa Goswami made use of it to explain to us in what way we can approach the *rasa* that is Krishna; to the pure original *rasa*, to the *adi-rasa*, in what way we can attain this mystical experience.

Listen very carefully, because what have we all come here for? Have we come here to perform rituals? Who wants to perform rituals? Who wants to drop his money into the box, as is the way with any traditional church? Have we come to get indulgence of our sins? So that our sins are forgiven? Well, generally speaking, that might be, too. But actually we haven't come here for that – we have come to get crazy and if you didn't know know about it, I'm warning you. I took the baton from Bhakti Caitanya Maharaja who was warning everybody (laughter) and in his footsteps I am warning you that we have come here to go mad with love



for Krishna, to obtain a true mystical experience of association with God, to obtain the experience of theophany, that God appears before us personally, to see Him.

And Rupa Goswami used this structure to explain to us how this *rasa* can be attained as quickly as possible, because when we attain *rasa* we simultaneously attain Whom? Krishna. Because Krishna is *rasa*. The experience of mystical bliss that we attain is the direct experience of association with Krishna. When sometimes during *kirtan* tears flow from our eyes. Who's got tears flowing from their eyes when singing *kirtan*? Everyone. Sometimes they are streaming. When the hairs on our body are standing on end, it is Krishna' touching us. Sometimes when chanting *mantra*, it seems that Krishna is standing behind us. I was recently told of such a case, when a person was chanting mantra and all of a sudden he realized, "He is there!" He turned around but He was not there (laughter). But actually He is there.

It is precisely for this reason that Rupa Goswami developed this structure or scheme – so that we could attain this experience, and attain it in the right way. Because there are people who, following Caitanya Mahaprabhu, inspired by His example of extraordinary ecstatic love for Krishna – tried to imitate Him. And that is one way to experience it – just go and start rolling on the floor. Someone is singing and I am rolling on the floor. Or to rub our eyes with onion – that will bring out tears, too. Or throw oneself into some kind of artificial emotional state.

This is what we were talking about when we were analyzing the first verse. Because that would be *dambha*, a manifestation of deception or pride. We need a genuine experience, and Rupa Goswami has given us the structure through which we can attain true experience. What's the difference? The fact that – and I'll talk a little about it today – soon after Lord Caitanya's departure the *tantriks* that dressed in Vaisnava clothes ... What are the *tantriks* who dress in Vaisnava clothes called? *Sahajiyas*. Actually, the *sahajiya* sects – the *aulas*, *bhaulas* and the like – are actually *tantriks* and they are trying to transfer their *tantric* experience into the sphere of love of God.

Moreover, we have seen how easy it is to stumble in this very delicate, very subtle sphere of spiritual experience. Very easily we can misinterpret our emotions. An example of this are the direct associates of Lord Caitanya. In Orissa, when Lord Caitanya lived in Puri, close to Him were several devotees who are still the object of worship in Orissa, the so-called *panca-sakhis* – the five closest friends. If you go to Orissa, the cult of these *panca-sakhis* is very prominent in Jagannatha Puri.

These *panca-sakhis*, Balaram, Jagannatha Das, and a famous astrologer, what was his name? Acyutananda. Jagannath Das – these five people from our point of view are *sahajiyas* of the lower sort. Our attitude towards them is not respectful at all although these people saw Lord Caitanya and touched Him. They saw the tears streaming from His eyes. But they did not understand, they deviated and their experience turned into an experience of cheap imitation or experience of something that in terms of our orthodoxy – and I want to congratulate you, actually we are orthodox Vaisnavas (laughter) – from the point of view of orthodox Vaisnavas, is a pitiful imitation.

And the difference between them and us consist consists in one thing only: that we follow in the footsteps of Rupa Goswami. Rupa Goswami described the *yoga* of emotions as an *yoga*, i.e. as a science. What is very important for us to understand is that although we strive for absolute spontaneity, for the manifestation of absolute spontaneous unrestrained love – to attain it one must submit to a strict discipline. We follow the path of *yoga*, and it is a *yoga* based on discipline, on a most profound rational philosophy – the philosophy describing the mystic experience in categories of reason.

And this is the watershed, which runs between us and all the rest – between the so-called main stream of the Movement of Lord Caitanya which is still not drying up, and the various sects, which began appearing and are still appearing nowadays ... Do not think that ISKCON will be an exception; that all other religious movements have been spawning sects but we will remain absolutely united and non-sectarian. Sect are appearing as they have always done. Charismatic leaders do appear, prophets do appear, *avatars* do appear – even in ISKCON.

I was recently told of one such *avatara*, who, thanks God, has moved from Russia abroad, to the West. A man I knew – you never know you are associating with (laughter) You have to be careful, who knows. He used to be an ordinary man, a *brahmacari*. It turned out that he is God (laughter), no more, no less. He is dancing in the streets of one of the western cities and the entire city, the entire traffic stops. He gets back home and says to his ex-wife, "Did you see me dance? Who else of the devotees can stop all the city traffic with his dance? These people in ISKCON worship a dancer but they do not know that the dancer had already descended to the Earth and lives among them."

All this is there. But Rupa Goswami has come to prevent us from making this mistake and we must follow in his footsteps. I would like to say a few words about one word of this verse. When Raghunatha Dasa Goswami says, *svrupam sri rupam sa-ganam iha tasyagrajam api, sa-ganam* means "all associates or followers of Svarupa and Sri Rupa", that we must remember not even only about Rupa Goswami but remember any follower of Lord Caitanya, who strictly follows in His the footsteps.

I would like to tell you about a very important event in the history of our *sampradaya*. That event is the festival in Keturi. Has anyone heard of this festival in Keturi-gram? Raise your hands please those who have heard of it? Not so many of you have heard of it, although we all come from there, from Keturi. We had no idea but we are all from Keturi because Keturi – besides the fact that it was the first Gaura Purnima celebration, besides the fact that Narottama Das, Syamananda and Sriniwas Acarya had come from Vrindavan to Bengal with the books written by the Six Goswamis of Vrindavan, besides the fact that Jahnava Mata, Lord Nityananda's wife, was personally in Keturi and personally organized this festival – the meaning of this festival was above all to establish the doctrine developed by Rupa Goswami – by Rupa Goswami and Sanatana Goswami in Vrindavan; to bring it to Bengal, which at that time was flooded by a huge number of Vaisnavas who followed various practices in various forms.

This festival took place about forty or fifty years after Lord Caitanya's departure. By that time those who knew Him personally, started leaving this world. And what happened? As it happens, those who were inspired by His personality became confused in their speculations. The movement began to get loose, falling apart to small sects because there was no single strict doctrine.

What did the Goswamis of Vrindavan do – they created such a doctrine. But when this doctrine was created, it had to be established. This fact, this act of establishment, took place in Keturi. Nobody even really knows – because we are not very fond of history, we mainly dance in *kirtans* and forget about the flow of time – thus no one knows the date of that festival. There are different hypotheses as to when exactly it happened, but everyone knows one thing: during that festival Lord Caitanya personally came again and danced with Lord Nityananda. During the *kirtan* the people suddenly saw, among them, two statures with raised arms, the ones standing on our altar. And when the people raised their arms and cried out, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare – they suddenly saw that Lord Caitanya and Lord Nityananda were dancing with them. In this way they sanctified that festival and approved of everything that was done at it.

Jahnava Mata was the next *acarya*, the female part of our festival should be very proud of it. Actually, she is credited with the fact that she united the Movement of Lord Caitanya that had started falling apart and channeled it again into a single course. She went to Vrindavan, she learned from or associated with Jiva Goswami, she studied the works of Jiva Goswami, where he formulated, or concluded fully the Gaudiya Vaishnava doctrine. Thanks to Jahnava Mata and her extraordinary energy (she had thousands and thousands of disciples), her influence, her weight and everything else that she gathered all the Vaisnavas in Keturi. Thousands of people came to Keturi, thousands of people danced and sang. And thousands of people there, officially, once and for all adopted what we call "following in the footsteps of Rupa Goswami." Rupa Goswami gave us a specific practice in the specific form we should follow it so that ultimately we can come to God. Everything else is called heresy (laughter). We should not be afraid of this word, it is quite the right word.

And one of the achievements, or one of the resolutions of this festival in Keturi, one of the traditions that originated as a result of this festival in Keturi, was the recognition that the immediate associates of Lord Caitanya received His mercy from Him and this mercy is transmitted through the channels coming from those associates. And, as Narottam das Thakur writes – and this song was written in the wake of the Keturi festival (Narottam dasa Thakur led the *kirtan* in Keturi) ... Now imagine what a festival that was! The chief *kirtaniya* there was Narottam das Thakur. The wife of Lord Nityananda herself presided over it. Srinivas Acharya along with his disciples organized everything. Narottam das Thakur's step-brother (the Raja, the King of Keturi) organized all this and personally built a guest-house for all the Vaishnavas who came from all over Bengal (from East, West and North Bengal). And in his famous song Narottam dasa Thakur sings, *gaurangera sangi-gane, nitya-siddha kori mane* ("Savarana-Sri-Gaura-mahima"). He says that one must consider all of Lord Caitanya's associates to be *nitya-siddhas* and through these *nitya-siddhas* we get the opportunity to go back to this realm of the spiritual world.

It was then that the tradition of remembering the names of Vaisnavas originated. In another of his songs Narottam das Thakur mentions several times that it is the dust of the Vaisnava's feet that I take my bath in. If you want to take a real bath, you must bathe in the dust of Vaishnavas' feet; that my only happiness is the names of Vaisnavas. Chanting the names of Vaisnavas is the source of my happiness. And he repeats again that the source of my happiness is the leftovers of Vaisnavas and when I hear the names of Vaisnavas I am overwhelmed with ecstasy.

Maybe some of you have heard of Devakinandana Dasa who wrote the "Vaisnava Vandana". It is a prayer entirely consisting of Vaishnavas' names. Bhakti Vikasha Maharaja translated a book about Rasikananda where whole chapters consist of just enumerating Vaisnavas' names. The Vaisnavas' names in our tradition are called *pratah-smaraniya* – what must be remembered in the morning. When I get up early in the morning I must remember the names of Vaisnavas. I must remember: *svarupam sri rupam sa-ganam iha tasyagrajam api*. I must remember Raghunatha Das Goswami, Lokanatha Das, Narottam, Shyamananda, Srinivas Acharya, I must remember them all. I must even remember some *bhakta dasa adbhikari* who is next to me.

Now imagine: you have waken up early in the morning and the first thing you remembered is not the terrible dreams you were seeing, not the stomachache (I'm talking of myself), not anything else but *vaisnava-nam*: Svarupa, Sri Rupa. I am asking you: when you wake up tomorrow morning the first thing you say is *svarupam sri rupam sa-ganam iha tasyagrajam api*. And you can also add: *bhakta* Vitaly, *bhaktin* Sveta (laughter).

Remember the names of Vaisnavas. For, as Raghunatha Das Goswami says here, this is the condition for attaining love of God. When we remember the Vaisnavas attachment to God appears in us by itself because Vaisnavas are eternally linked with God. This is another

explanation of this verse, why Raghunatha Das Goswami says how we should remember these devotees.

Now there is another very important point I wanted to make. We are trying to follow in the footsteps of Rupa. His main work is the "Bhakti-rasamrita-sindhu" and, of course, the "Ujjvala-Nilamani", which is the continuation or the second part of the "Bhakti-rasamrita-sindhu", but Srila Prabhupada said that even the first part of "Bhakti-rasamrita-sindhu" will do for us, there is not much use of looking into the second part, we won't understand anything anyway; let alone the "Ujjvala-Nilamani". Now, I understand that this is the best advertisement for this book, and that after this seminar people will urgently start looking for the "Ujjvala-Nilamani" (laughter).

Once I was giving a lecture and one *mataji* came up to me and said:

"I'm doing some devotional service."

"Are you? Very nice."

"I am translating the "Govinda-Lilamrita" into Russian."

I told her, "You'd better go drown yourself in the Ganges (laughter), that would probably be a better devotional service."

Because there is no need to read some books ahead of time. Bhaktivinoda Thakur is warning us against that. He says that when a person tries to meditate on his *siddha-deha* ahead of time, on his absolutely spiritual form, in which he serves Krishna, this will lead to the degradation of his intellect. He says that for sure the true result of premature meditation on something I'm not ready to meditate on, will lead to the fact that my intellect will disintegrate, my intelligence will be defiled, my *buddhi* will be lost.

Nevertheless, I will try to say a few more words about *rasa* and the theory of *rasa*; about how the mystical experience of *rasa* comes; in what way Rupa Goswami explains the way of obtaining this experience. For this purpose I would like to read a verse in Sanskrit. I mentioned it, but did not quote in my lecture because I have the feeling that my point was not quite understood.

Rupa Goswami gives a definition of a *sadhaka*. He says that there are two kinds of devotees: there are *siddhas* (i.e. devotees who have attained perfection) and there are *sadhakas*. Now, which category do we fall in? *Sadhakas*. Please raise hands those of you who are *sadhakas*. Do not be shy. Okay, we have got quite many *sadhakas*. Now I will read the definition given by Rupa Goswami (B.-r.-s., 2.1.276) (laughter):

utpanna-ratayah samyan nairvighnyam anupagatah  
krsna-saksat-krtau yogyah sadhakah parikirtitah

*Sadhakah parikirtitah* – a person is praised as a *sadhaka* if *utpanna-ratayah samyak* – if he has fully awakened his love for Krishna. *Samyak* means "completely". *Nairvighnyam anupagatah* – but there are still some obstacles on his way. *Vighnyam* – they are not yet fully destroyed. *Krsna-saksat-krtau yogyah* - but still he is *yogyah* (means "worthy"), *krsna-saksat-krtau* – to directly see Krishna. Such a person is called a *sadhaka*.

Now please raise your hands those of you who are *sadhakas*. No one left? So, everyone turned out to be *siddhas* (laughter). There are only two options: be either a *sadhaka* or a *siddha*.

I would like to explain what Rupa Goswami has in mind when he gives this definition of a *sadhaka*. Do not be afraid, all of you are *sadhakas* but not of the rank that Rupa Goswami is speaking about. Rupa Goswami gives this definition of a *sadhaka* in terms of the elements of *rasa* or mystical experience. The path of attaining *rasa* consists of the fact that as I chant the

holy names – and this is the essence of *sadhana* (*sadhana* consists of hearing and chanting: *sravanam* and *kirtanam*) ... In "Sri Caitanya-caritamrita" Krishnadas Kaviraj Goswami says that the *svarupa-laksana* of *sadhana* or the essential definition, the essence of *sadhana* is what? *Sravana* and *kirtanam*. *Sravanadau* – everything that begins with *sravana*, everything we do, inspired by hearing, everything that is triggered by our hearing about Krishna, is *sadhana*.

Now, he says that the *tatastha-laksana* of *sadhana* or the secondary characteristic of *sadhana* is that it gives *prema*. Now, why the main feature of *sadhana* is *sravanam* and *kirtanam*, and the secondary characteristic is that it gives *prema*? It is the main feature because the essence of *sadhana* is to hear and glorify Krishna. Why is *prema* or attainment of *prema* the secondary feature of *sadhana*? Because it sometimes gives *prema* and sometimes it does not. Whose *sadhana* has not given him *prema* yet? (laughter) That is why it is the secondary feature of *sadhana*. But sometimes it does give *prema*.

Rupa Goswami explains that as we perform *sadhana* – again, listen very carefully because this is directly related to what we are doing – as we chant the holy names, we hear and preach – and this is a very essential form of *kirtan*; *kirtan* does mean "preaching" when we praise our friend, when we tell others about Krishna, when we sing the holy names loudly: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare), our *bhava* or attachment to Krishna gradually deepen.

The essence of our practice is that the attachment that appeared at the very first moment of our practice of devotional service in the form of *sraddha*, in the form of faith that has dawned on us, in the form of faith that has completely transformed our lives ... Whose life has been completely transformed by our encounter with the Movement of Krishna consciousness? Everyone's. The very first experience when we obtain *sraddha*, the experience of recognizing the truth... Since I won't be able to tell about this in detail, I will tell you at least a word or two about it even though it might not be in a strict sequence. I wanted to tell about it but I am already short of time to talk about it in detail.

What does it mean to obtain *sraddha*? The word *sraddha* in Sanskrit comes from the word *sradd*. *Sradd* means "truth." It is said that our intellect, our *buddhi* has the ability to recognize truth; this is one of the functions of intelligence. In the Third Canto of "Srimad-Bhagavatam" Kapiladev says that intelligence has a function called *niscaya*. *Niscaya* means that at a certain point I recognize the truth and I understand: this is truth. Not by logic or by any logical process – no, I have seen it, recognized it and experienced it. Obtaining *sraddha* is when suddenly the veil is taken off our eyes and I understand that there is God and I need no evidence, neither logical nor whatsoever. I suddenly realize that yes, there is God, because it just cannot be otherwise. Faith is precisely this feeling: "There is God because ... Why? Because that is the way it is!" Not because there is some logical chain that has led me to this understanding; not because somebody told me something; but simply because it cannot be otherwise. Simply because He is there, I can recognize Him, I can see this truth inside, I fully recognize God by my intelligence or *buddhi*.

And when a person obtains *sraddha* ... People obtain *sraddha* in different religions. Any person obtains *sraddha* – be it in Islam or Christianity. Although there are two types of *sraddha* that Visvanatha Chakravarti Thakur speaks of; but I will not delve into it so as not to stray from the main topic. All people obtain *sraddha* when this flick happens, their mind starts to act, they see this truth; however, far not everyone obtains *sraddha* with such an exaltation as we do. What distinguishes our movement is that when we suddenly obtain it we are overwhelmed by extraordinary exaltation. This exaltation sometimes lasts for years!

Recently I received a letter where a person was writing, "I have been chanting Hare Krishna for two years and it seems that the *uttsaha-mayi* (the first ecstasy) is not over yet. When will

it be over?" (laughter) Sometimes this ecstasy, this euphoria – if a person tries to avoid offenses, if he serves the Vaisnavas – then this ecstasy can last infinitely. This ecstasy will lead us all the way to *prema*, ultimately. Because actually the entire path – from the very beginning to the very end – is infused with ecstasy. And we obtain this experience of ecstasy at the level of *sraddha*. And as we practice *sravanam* and *kirtanam* we must deepen this ecstasy, this *bhava*, this emotion towards Krishna; this *bhava* of happiness that God is present in our lives.

Recently I received another letter where a woman was writing that, "When I met the devotees I became happy. I tried to understand why I became happy." This is the way the mind works. Intellect understands something and then the mind starts interpreting it: "Why? How? What happened?" "And at a certain point I realized that I have suddenly found the meaning of my existence, that previously everything was pointless." And this ecstasy because of the fact that God is in my life, that there is God and that God loves me, that God is a Personality and God wants just my love and nothing else; that He is not some evil despot who sends everyone to hell so that there they are cooked forever if they do not love Him; this ecstasy can and must last and deepen in the course of our *sadhana*. Everything we do is only for the purpose of deepening this ecstasy. And when this ecstasy reaches the stage of attachment, *asakti*, or the stage of *bhava*, it is called *sthai-bhava*, it becomes permanent.

At the level of *sraddha*, at the level of *bhajana-kriya* this ecstasy is sporadic, it is like a sinusoid – now it is there and the next moment it's gone. Moreover, most of this sinusoid is below zero. Sometimes the sinusoid wave elevates us somewhere, then again ... bang! This is called *anisthita-bhajana-kriya*, when I have no stability. When I reach stability, my *bhakti* is somewhere on the zero mark in the form of a flat line. It is a smooth zero *bhakti* and now and then small explosions of ecstasy overwhelm us and again there is a flat line: I feel good, I feel calm, I feel pure. At the level of *ruci* the ecstasy gets stronger and I slightly rise above zero. But at the level of *bhava* or emotion, love for Krishna, the ecstasy becomes a permanent *sthai-bhava*.

However, Rupa Goswami explains in what way even this *sthai-bhava* is manifested externally. *Sthai-bhava* means permanent *bhava* or permanent emotion, permanent love for Krishna and it is the main component of *rasa*. At the level of *bhava* (when, cultivating our love for Krishna, we have reached this stage) there are, nevertheless, things to help this ecstasy be manifested externally, and this is the most important of all I was going to tell you today.

One of the elements of *rasa*, when the *sthai-bhava* turns into *rasa*, is *vibhava*. This is something I could not understand for a long time. I was reading the second part of the "Nectar of Devotion" again and again and I could not understand what this *vibhava* is. What kind of a *bhava* is it? Because we do want to understand, we do want this *bhava*. What kind of ecstasy is that? Finally, I understood that; therefore I am now sitting in front of you on the *vyasasana* and I want to share this with you.

Actually, this is very important. Rupa Goswami explains that *vibhava* consists of three things: *visaya-alamban*, *asraya-alamban* and *uddipan*. And it is not quite clear: it is sometimes said that Krishna is *uddipan*, sometimes it is said that Krishna is *visaya-alamban* and sometimes that Krishna is *asraya-alamban*. I kept wondering what that means. It is sometimes said that the devotees are *uddipan*, sometimes that the devotees are *asraya-alamban*, and sometimes that the devotees are *visaya-alamban*. So, all these *alambans* and *uddipans* got confused in my head.

Actually, Rupa Goswami means a very simple thing: *asraya* means "one with who love rests", *visaya* means "object of love", *uddipan* means "stimulus" of love, something that reminds us of Krishna. What Rupa Goswami wants to explain is that when I hear about

Krishna, this hearing about Krishna ... or when I see a picture of Krishna as the object of love, or I hear a description of Krishna as the object of love (as the *visaya*, the one who is loved), then love, or *rasa*, can awaken in me. When I hear how a devotee loves, (*asraya-alamban* – the one who carries love in himself), then *rasa* can be awakened in me, too. When I hear of some things associated with Krishna they are incentives or *uddipans* that awaken love or the experience of *rasa*.

The definition of a *sadhaka* that I read is given exactly in this part of the "Nectar of Devotion", where Rupa Goswami describes the *asraya-alamban*, or the receptacle of love. When he says that there are two kinds of love carriers that are capable of generating the experience of *rasa* in our hearts, he means that it can be either a *siddha* or a *sadhaka*. I can either listen about how Lalita and Visakha associate with Krishna, or Rupa Manjari associates with Krishna; or I can listen about how a *sadhaka* associates with Krishna. And, listening about the *sadhaka*, I begin to experience *rasa*. When I hear how he loves Krishna, *rasa* is awakened in my heart. Therefore Rupa Goswami says that he has already reached the level when his love for Krishna is fully manifested and he is eligible to directly associate with Krishna; however, at the same time there is some obstacle on his way. And when I hear how he overcomes those obstacles on his way to Krishna, how for the sake of coming to Krishna and serving Him he overcomes those obstacles, *rasa* appears in me, love for Krishna, my *sthayi-bhava*, the dormant love for Krishna starts manifesting without.

I remember I once wrote a ... I had this experience when I was listening to my Guru Maharaja's lecture. Radhanatha Maharaja was speaking about Srila Prabhupada. He was telling a story that I heard a thousand times, that I know by heart, I myself was translating the "Prabhupada-Lilamrita"; its second volume was the first book I translated into Russian, the translation got lost somewhere. That was a long time ago, back in the early 80's. And all of a sudden, while he was speaking, I suddenly realized that I was sobbing violently; tears were flowing from my eyes and I was crying; I couldn't stop; I was listening and crying, listening and crying. I was listening about Srila Prabhupada walking in the streets, in Bowery, about his bypassing the drunk men and the drug addicts lying there. I was listening about how some addict was trying to kill him, who was living with him in the studio and tears were flowing from my eyes and love for Krishna was filling my whole heart; I could not stop, I was listening to it again and again. And the tears were flowing. I was listening to it and I could not understand what was happening. I didn't know where I was, in which world I was because there was nothing but love for Krishna in the form of these tears.

This is what Rupa Goswami is speaking about when he is saying that when I see what a devotee does out of love for Krishna (a devotee who has reached the highest level of attachment and who is ready to see Krishna), how he is overcoming the obstacles standing in his way, how he is ready to sacrifice everything he does – when I remember this attachment to Krishna or experience of *rasa* comes to me.

This is another meaning of this verse when Raghunatha Das Goswami says, "Remember clearly Rupa Goswami." Because who is Rupa Goswami? Is he a *siddha* or a *sadhaka*? He is a *siddha* playing the role of a *sadhaka*. He is a *sadhaka-avesa*, he is in the body of a *sadhaka*. Because what does he do in Vrindavan? He runs around Vrindavan and cries out: *he radhe vraja-devike ca lalite he nanda-suno kutah* (Sri Sri Sad-goswami astaka, verse 8) – Where are You? I can't see You! You're gone!" I think of Sanatana Goswami, I think of the obstacles he had to overcome in order to come to Lord Caitanya; of Lord Caitanya seeing him and his expensive *cadar*, of His telling him, "Give away this expensive *cadar*", or, rather He looked at him suspiciously and he gave away his expensive *cadar*; of how he nearly got killed in an inn by the owner of that inn and how Hussain Shah sent him to prison. I read about this and why is it so important to me? Because I can see how love is manifested in the pure devotees.

Like sometimes ... Have you seen movies? Does anyone go to the cinema? Be honest, please. Sometimes there is some scene in a movie, some terrific scene and then suddenly they show the spectators of this scene, they show how they react. Something happens and their eyes bulge and their jaw drops. Why do they show this? – To explain to us what our reaction should be. We are being explained that our jaw should also drop and your eyes should also bulge. It's a hint. If you haven't realized that a miracle has happened before your eyes, you must understand this right away so that you experience this *rasa*, this emotion.

When Rupa Goswami explains the *asraya-alamban* he explains how a pure devotee loves Krishna and how he responds to Krishna; what he does when he loves Krishna, how his love for Krishna manifests. How was Srila Prabhupada's love for Krishna manifested? In his giving up everything, including his wife (that's good news) and going out to preach; in the fact that he carried the order of his spiritual master in his heart throughout his life; in the fact that the order of his spiritual master was the thread that the entire life of Srila Prabhupada was strung on. That was the manifestation of his love for Krishna. What should happen in our hearts when we see this, when we read this, when we are inspired by all this? Love for Krishna should come – that same love. An experience of *rasa* should come.

This is yet another explanation of why Raghunatha das Goswami says, "O mind, if you want to attain attachment to Krishna, then constantly remember." Remember the *sadhakas*, the *sadhaka*-devotees who have spent all their lives in Vrindavan and who were willing to go through anything for the quest of God; remember Sri Rupa, Svarupa, Sanatana Goswami, *bhakta* Vanya, who has also given up everything (laughter) in order to come to God; and all the other devotees who can generate in our hearts that same attachment and cause tears in our eyes. Thank you very much.

Once again, I am, trying together with you, to reflect on what we should do so that our lives are filled with a profound and sublime meaning: love and devotion to Krishna; so that these words do not remain just empty sounds; so that Srila Prabhupada's words: "Chant Hare Krishna and be happy" do not remain just some slogan, a party slogan. That's the party we've got (laughter); but so that they turn into a true and genuine spiritual happiness and a genuine spiritual experience. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare and P ma, Hare Rama, Rama Rama, Hare Hare.

The last thing I will say is that Krishna is sending us numerous obstacles. In particular, I am talking about myself – when I think of the Temple in Moscow it is nothing but obstacles. But if we understand that this is just an amazing drama arranged by Krishna to simply awaken our love for Krishna. He has deliberately arranged this drama and all those who happened to get caught in Krishna's net are being involved in this drama; that all this serves the sole purpose of purifying our hearts and there is nothing left but love for Krishna, we will start appreciating these obstacles. But if we do not understand this we will be accusing Krishna that He has not made our lives easy as He had promised at the very beginning (laughter). He has made our lives difficult, He has made them ecstatic and the overcoming of obstacles is part of our deal with Krishna.

And the last warning: you should have realized by now that you can unilaterally break this deal. Who does not want to break his deal with Krishna? Even despite the fact that He will be sending obstacles in your way? Thank you. Thank you once again for your helping me to overcome my own obstacles helping the Moscow temple...