

Excerpts from a Lecture at Rādhā-kuṇḍa

16 October 1932, during *Vraja-maṇḍala Parikramā*

The eighth instruction of Śrīla Rūpa Prabhu is the essence of all instructions:

*tan-nāma-rūpa-caritādi-sukīrtanānusmṛtyoḥ
krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi janānugāmī
kālam nayed akhilam ity upadeśa-sāram*

We must remain ever subordinate to the Vraja-vāsīs. The Yamunā banks, which are the playground for Kṛṣṇa's amorous pastimes, the waters of the Yamunā, the cows, sticks, horns, and flutes—all are Vraja-vāsīs in *śānta-rasa*. Raktaka, Citraka, Patraka, and others are Vraja-vāsīs in *dāsyā-rasa*. Externally making a show of residing in Vraja while internally thinking about material enjoyment unrelated to Kṛṣṇa cannot be called *vraja-vāsa*. Vraja-vāsīs are those who cannot perform anything other than Kṛṣṇa's service, even in their dreams or while unconscious, and who have natural attachment for Kṛṣṇa. If one is unable to live physically in Vraja, he should live there mentally, meaning that he must always keep his mind absorbed in thoughts of Vraja. One must give up both material enjoyment and dry renunciation. According to *Śrīmad-Bhāgavatam*, neither an attached householder nor a dry renunciator can worship Hari.

We must follow the gradual path, beginning with hearing the holy names and Kṛṣṇa-*kathā*. Kṛṣṇa's holy name reveals Himself as the Lord's forms, qualities, pastimes, and associates. After hearing we must act accordingly; we must constantly chant what we have heard. Then *smaraṇa-daśā* (the state of remembrance) will come. There are five kinds of remembrance. The final stage of remembrance is called *samādhi* (uninterrupted recollection). After *smaraṇa-daśā* one attains *sampatti-daśā* (the stage of self-realization), after which one achieves the ultimate goal of life and goes back to Godhead.

One must properly glorify the Lord's name, form, and qualities. Showy *kīrtana* will not yield any result. In *Śrīmad-Bhāgavatam* it is stated:

*śṛṅvataḥ śraddhayā nityaṁ grṇataś ca sva-ceṣṭitam
kālena nātidīrghena bhagavān viśate hr̥di*

Persons who hear *Śrīmad-Bhāgavatam* regularly and are always taking the matter very seriously will have the Personality of Godhead, Śrī Kṛṣṇa, manifested in their hearts within a short time. (SB 2.8.4)

Trying to artificially remember the Lord by giving up *kīrtana* is not real *smaraṇa*. A pretense of *smaraṇa*, sans *kīrtana*, will leave one meditating on sense objects.

Śāstra describes two paths, *śreyas* and *preyas*. Whatever we like is the path of *preyas*, and what we do not like is that of *śreyas*. When *śreyas* and *preyas* consubstantiate, our

hearts will rush toward Śrī Rādhā-Kṛṣṇa's service. In that stage *śreyas* appears as *preyas*, and *preyas* as *śreyas*. This is the understanding of exalted devotees.

The phrase *tad-anurāgi* in the original verse refers to the Vraja-vāsīs, who are deeply attached to the Lord. The cows, sticks, horns, flute, *kadamba* trees, and banks of the Yamunā are deeply attached Vraja-vāsīs in *śānta-rasa*. Raktaka, Citraka, and Patraka, who are Nanda's house servants and tend Kṛṣṇa when He returns from the pasturing ground, are deeply attached Vraja-vāsīs in *dāsyā-rasa*. Friends like Śrīdāmā or Sudāmā are deeply attached Vraja-vāsīs of *viśrambha-sakhya-rasa* (friendship with natural affection).

Personalities like Nanda and Yaśodā are deeply attached Vraja- vāsīs in *vātsalya-rasa*. Śrī Raghupati Upādhyāya, a disciple of Śrī Mādhavendra Purī, said:

***śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde param brahma***

Some who are afraid of material existence worship *śruti*, others worship *smṛti*, and yet others worship *Mahābhārata*. I worship Mahārāja Nanda, in whose courtyard the Personality of Godhead, the Supreme Absolute Truth, is playing. (*Padyāvalī* 126, quoted as CC Madhya 19.96)

The *vraja-gopīs* are deeply attached Vraja-vāsīs in the topmost *mādhurya-rasa*. Gravely afflicted by separation from Kṛṣṇa, when they met Him at Kurukṣetra during a solar eclipse they said:

***āhuś ca te nalina-nābha padāravindam
yogeśvarair hr̥dī vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ***

Dear Lord, whose navel is like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet be awakened also within our hearts, although we are only ordinary persons engaged in household affairs. (SB 10.82.48)

Materialists are motivated by a desire to become liberated from mundane life. Renunciant *yogīs* practice meditation to realize the subtle principle. Surpassing these considerations is the superlative platform of devotional service found in the *gopīs* of Vraja. They are not prepared to serve Kṛṣṇa from a distance, like *yogīs* who practice meditation. The *gopīs'* meditation is spontaneous and natural.

These above-mentioned five kinds of *rasas* are found in Goloka and the Vraja of this world.