

## Question Seven

### What Does It Mean to Serve Rādhā-kuṇḍa?

Śrīla Prabhupāda tells us at the end of his text 11p that “*By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the gopīs.*”

Śrīla Raghunātha dāsa Gosvāmī gives some insight into this statement in Text 5 of his *Śrī Rādhā-kuṇḍāṣṭaka*, “The mercy obtained by serving Rādhā-kuṇḍa makes the celestial vine of pure love for the prince of Vraja sprout. Such love is famous for bearing the flower of service to my Queen. May that very fragrant Rādhā-kuṇḍa be my shelter.”

### So what does it mean to serve Rādhā-kuṇḍa?

Let’s answer this question by taking a glimpse of the mood, mindset and activities of Rādhā-kuṇḍa’s best servitors.

### Śrīla Raghunātha dāsa Gosvāmī

Without a doubt, the most renowned of Śrī Rādhā-kuṇḍa’s servants was Śrīla Raghunātha dāsa Gosvāmī. He not only excavated both Rādhā-kuṇḍa and Śyāma Kuṇḍa to make Them more accessible to we fallen souls, he also gave the most perfect example of Śrīla Rūpa Gosvāmī’s teachings in *Śrī Upadesāmṛta* — especially Texts 8-11.

### How did Śrīla Raghunātha dāsa Gosvāmī spend his time?

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiṣṇavas. Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu. Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhā-kuṇḍa lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect. He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

— CC Ādi 10.99-102

### What was his mood?

Śrīla Raghunātha dāsa Gosvāmī’s mood was one of intense separation — not only from Śrīmatī Rādhārāṇī and Her service, but also from his dear mentors and associates who left this material world before him.

*devi duḥkha-kula-sāgarodare  
dūyamānam ati-durgataṁ janam  
tvaṁ kṛpā-prabala-naukayādbhutaṁ  
prāpaya sva-pada-paṅkajālayam*

O Queen, please rescue this unfortunate person drowning in an ocean of pain. Place him on the strong boat of Your mercy and carry him to the wonderful realm of Your lotus feet.

*tvad-alokana-kālāhi-  
daṁśair eva mṛtaṁ janam  
tvat-padābja-milal-lakṣa-  
bheṣajair devi jīvaya*

O Queen, with the medicine of the red lac from Your lotus feet, please bring back to life this person now dead from the bite of the black snake called separation from You.

— *Śrī Vilāpa-kusumāñjali*

When will I serve Śrī Rādhā, who is dearer to Lord Kṛṣṇa than His own life, who considers the dust of Lord Kṛṣṇa's feet millions of times more dear than Her own life, who is supremely fortunate, whose fame shines in the three worlds, and who is the jewel crown of Lord Kṛṣṇa's *gopī* beloveds? Oh, when will I serve Śrī Rādhā?!

— *Śrī Utkanṭhā-daśaka*



*apūrva-premābdheḥ parimala-payah-phena-nivahaiḥ  
sadā yo jīvātur yam iha kṛpayāsiñcad atulam  
idānīm durdaivāt pratipada-vipad-dāva-valito  
nirālambaḥ so 'yam kam iha tam ṛte yātu śaraṇam*

He was my life and soul. Again and again he kindly splashed me with the fragrant waters of shoreless ocean of limitless love. Now misfortune forces me to become swallowed by the forest fires of material calamities. I have no shelter. Except for him, of whom can I take shelter?

*śūnyāyate mahā-goṣṭham  
girīndro 'jagarāyate  
vyāghra-tuṅḍāyate kuṇḍam  
jīvātu-rahitasya me*

Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger.\*

\* In both verses he is speaking of Śrīla Rūpa Gosvāmī

— Śrīla Raghunātha dāsa Gosvāmī, *Śrī Prārthanāśraya-caturdaśaka*, Texts 10-11

### What was his mindset?

Śrīla Raghunātha dāsa Gosvāmī kindly gave us three treasures:

- 1) *Stavāvalī*
- 2) *Muktā-carita*
- 3) *Śrī Dāna-keli-cintāmaṇi* (*Śrī Dāna-carita*)

The *Stavāvalī* in particular gives us a great deal of insight into his mindset. And a lot of it comes in the form of very valuable instruction concerning the appropriate mindset for an aspiring servant of Rādhā-kuṇḍa.

Let's take a look at four verses from his very famous “*Manah-śikṣā*” (Instructions to the Mind) to get some idea:

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe  
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe  
sadā dambhaṁ hitvā kuru ratim apūrvām atitarām  
aye svāntar-bhrātaś caṭubhir abhiyāce dhṛta-padaḥ*

O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and pride and develop intense, unprecedented love for my spiritual master, Vrajabhūmi, the people of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, the *gāyatrī mantra*, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Rādhā and Kṛṣṇa.

(1)

*yathā duṣṭatvaṁ me darayati śaṭhasyāpi kṛpayā  
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau  
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām  
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manah*

So that He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so that He will engage me in Śrī Rādhā's service, please, O mind, with words choked with emotion, worship Lord Giridhārī here in Vraja. (8)

*ratim gaurī-līle api tapati saundarya-kiraṇaiḥ  
śaci-lakṣmī-satyāḥ paribhavati saubhāgya-balanaiḥ  
vaśī-kāraiś candrāvali-mukha-navīna-vraja-satiḥ  
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah*

O mind, please worship Lord Hari's beloved Rādhā, with the splendor of Her beauty She makes Rati, Gaurī, and Līlā burn with envy, with the power of Her good fortune She

defeats Śacī, Lakṣmī, and Satyabhāmā, and with Her ability to control Kṛṣṇa She completely eclipses Candrāvalī and the other pious young girls of Vraja. (10)

*samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor  
vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh  
tad-ijyākhyā-dhyāna-śravana-nati-pañcāmṛtam idaṁ  
dhayan nityaṁ govardhanam anudinaṁ tvaṁ bhaja manah*

O mind, in order to attain the direct service of the two divine lovers, Śrī Śrī Rādhā-Giridhārī, in the company of Their friends, every day you must constantly drink with Śrīla Rūpa Gosvāmī, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill. (11)

## Something to work on, isn't it?!



### Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

#### How did Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī spend his time?

There is not record of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's daily activities, but much of his time in old age was dedicated to his presentation of Śrī Caitanya-caritāmṛta. He also gave us 2 other treasures:

- 1) Śrī Govinda-līlāmṛta and
- 2) A commentary on Śrī Kṛṣṇa-karṇāmṛta

#### What was his mood and mindset?

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was the personification of humility as his own words about writing Caitanya-caritāmṛta clearly indicate:

*Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so. I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa Gosvāmī, Śrī Rūpa Gosvāmī and Sanātana Gosvāmī. I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature. Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes. I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental*

*literature. The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires. Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.*

— CC Ādi 8.78-85

**Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's opinion of himself was very, very low, but what was Śrīmatī Rādhārāṇī's opinion of him?**

This we can come to understand only by the mercy of Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on *Śrī Caitanya-caritāmṛta*.

While Śrīla Viśvanātha Cakravartī Ṭhākura was writing his commentary on CC Madhya 21.125, he was unable to understand why Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī had written that the Kāma-gāyatrī *mantra* consists of 24 1/2 syllables, not 25. He became so distressed by his inability to understand that he finally took a vow to starve to death on the banks of Rādhā-kuṇḍa. While he was chanting on the banks in the middle of the night, he dozed off.

Śrīmatī Rādhārāṇī then appeared to him in a dream and said, “O Viśvanātha! getup! Kṛṣṇadāsa Kavirāja Gosvāmī has indeed written correctly. He is My very dear *sakhī* and gives Me great pleasure. I have blessed him so that he can understand the most intimate things about Me. Do not doubt anything he has written. In the book *Varnāgama-bhāsvadī*, it is written that whenever the syllable *ya* is followed by the syllable *vi*, it is considered a half syllable. Check and you will see. Then be peaceful and confident that I have revealed the deepest and most esoteric truths about the Absolute Truth to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Every word he has written is to be taken as the supreme spiritual truth.” Śrīmatī Rādhārāṇī then disappeared from his vision, and Śrīla Viśvanātha Cakravartī Ṭhākura was encouraged and enlivened to continue his *Caitanya-caritāmṛta ṭikā*.

**Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes of Śrī Caitanya-caritāmṛta**

“Even if the *Śrīmad-Bhāgavatam* were lost, leaving only the *Caitanya-caritāmṛta*, there would still be no loss to humanity, for that which has not been revealed in the *Bhagavatam* is found in *Caitanya-caritāmṛta*. The supreme absolute truth is Śrī Caitanya Mahāprabhu the combined form of Rādhā and Kṛṣṇa. The *Caitanya-caritāmṛta* is His sound incarnation. The divine mystery of Śrīmatī Rādhārāṇī's divine status and glories are found therein. Can there be any doubt, therefore, of the **supreme** status of this piece of transcendental literature?”

— Śrī Caitanya: His Life & Associates p198



## Śrīla Prabhupāda

Now, let's move on to catch a glimpse of Śrīla Prabhupāda's unique position as an ideal servitor of Śrī Rādhā-kuṇḍa.

Let's begin by reading from *Śrīla Prabhupāda-līlāmṛta*:

The banks of Rādhā-kuṇḍa were overhung with bright green foliage growing from the gnarled branches of ancient tamarind, tamāla, and nim trees. In the shallows of the water, cranes stood on stiltlike legs, while river terns skimmed across the lake, sometimes abruptly diving for fish. Sometimes a tortoise would poke its nose up from the water's depth, or a fish would jump. Green parrots, usually in pairs, flew in and out of the green trees, and sparrows chirped and hopped from place to place. Peacocks were also there, mostly in nearby gardens, as were occasional rabbits and even deer.

Already on this visit Abhay had had occasion to be alone with his spiritual master, who had remembered Abhay's son and presented him with a small *bandhī* (jacket). And now, as they walked together alone on the bank of Rādhā-kuṇḍa, Śrīla Bhaktisiddhānta turned and spoke confidentially to Abhay. There had been some quarreling amongst his leading disciples in Calcutta, he said, and this distressed him very much. Even now, in Vṛndāvana, it weighed heavily on his mind..... Abhay felt his spiritual master speaking to him in urgency, as if asking him for help or warning him to avert a disaster. But what could he do?

Śrīla Bhaktisiddhānta then said directly to Abhay, “*Āmār icchā chila kichu bai karānā*”: “I had a desire to print some books. If you ever get money, print books.” Standing by Rādhā-kuṇḍa and beholding his spiritual master, Abhay felt the words deeply enter his own life — “If you ever get money, print books.”

— *Śrīla Prabhupāda-līlāmṛta*, **A Lifetime in Preparation — How Shall I Serve you?**

- \* It is now 2017, 82 years have passed by. The BBT Book Distribution Newsletter tells us that official book distribution scores have now exceeded 150 million.
- \* Over 150 million As-it-is books purely presenting the teachings of Śrī Caitanya Mahāprabhu have been distributed to date on this planet!
- \* And it all began with Śrīla Prabhupāda taking to heart 7 words he heard from his beloved Gurudeva at Rādhā-kuṇḍa in 1935: “If you ever get money, print books”.
- \* How many 100's of 1,000's of people from all nationalities and walks of life have learnt of Rādhā-kuṇḍa and come to Her banks to bathe and beg for Her mercy

because of Śrīla Prabhupāda's extraordinary vision and inconceivable mercy? His position as Rādhā-kuṇḍa's servitor is quite unique, isn't it?

