

ŚRĪLA BHAKTI JĪVANA JANĀRDANA GOSVĀMĪ'S

# RŪPĀNUGA BHAJANA



ŚRĪLA BHAKTI VICHAR BISHNU MAHĀRĀJ



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# RŪPĀNUGA BHAJANA



ŚRĪLA BHAKTI VICHAR BISHNU MAHĀRĀJ

*Dedicated to*  
*Nitya-Līlā-Praviṣṭa Ōm Viṣṇupāda 108 Śrī Śrīmad*  
*Bhakti Vaibhava Purī Gosvāmī Mahārāja and*  
*Nitya-Līlā-Praviṣṭa Ōm Viṣṇupāda 108 Śrī Śrīmad*  
*Bhakti Jīvana Janārdana Gosvāmī Mahārāja*



*Translation*  
Śrīla Bhakti Vichar Bishnu Mahārāj

*Text Editing*  
Sudevī Dāsī, Sarvadṛk Dāsa, Deva-Mayī Dāsī, Jan Marek

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# CONTENTS

<i>Preface</i> .....	4
<i>Introduction</i> .....	9
<i>The Teachings of the</i> GAUḌĪYA SAMPRADĀYA.....	14
<i>The Service to</i> ŚRĪMATĪ RĀDHĀRĀṆĪ.....	17
<i>The Process of</i> RŪPĀNUGA-BHAJAN.....	24
<i>The Worship of the</i> DIVINE COUPLE.....	35
<i>The Longing of</i> OUR ĀCĀRYAS.....	42
<i>The Glorious Life of</i> ŚRĪLA BHAKTI JĪVANA JANĀRDANA GOSVĀMĪ MAHĀRĀJA.....	50
<i>Centers of Sri Krishna Chaitanya Mission</i> .....	62

## Preface

In 1986, I was in the presence of my *dīkṣā-guru* Nitya-līlā-praviṣṭa Om Viṣṇupāda 108 Śrīla Bhakti Vaibhava Purī Gosvāmī Mahārāja, my *sannyāsa-guru* Nitya-līlā-praviṣṭa Om Viṣṇupāda 108 Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja and my *śikṣā-guru* Nitya-līlā-praviṣṭa Nityānanda Dāsa Brahmācārī. All three of these distinguished Vaiṣṇavas were direct disciples of Nitya-līlā-praviṣṭa Om Viṣṇupāda 108 Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda. I was with them at Śrī Gauḍīya Maṭha, Subhasapalli, Kharagpur in West Bengal. We were sitting together after breakfast that morning engaged in a deep spiritual discussion. The topic turned to Rāgānuga Vaiṣṇavism and, in particular, the most elevated topic of Rūpānuga Vaiṣṇavism. It was a rare opportunity to hear such an esoteric discussion regarding the highest truths of Gauḍīya Vaiṣṇavism from the mouths of such exalted devotees of the Lord. It is rarer still that such an important topic is rendered to the written word. But, this is exactly what happened. Directly after the meeting of these great souls, Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja felt inspired to write down the essence of all that was said that morning. That original text was published by Nityānanda

Dāsa Brahmācārī just as Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja had recorded it.

This book is an English translation from the original Oriya text. I have also added a short life history of His Divine Grace Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja at the end. It is my hope to benefit all the readers who feel encouraged to dive deeply into the truths found in these pages. By doing so, each devotee will directly nourish his or her own understanding and good fortune. Qualified devotees throughout the Gauḍīya diaspora will find a wealth of confidential knowledge and inspiration from this presentation.

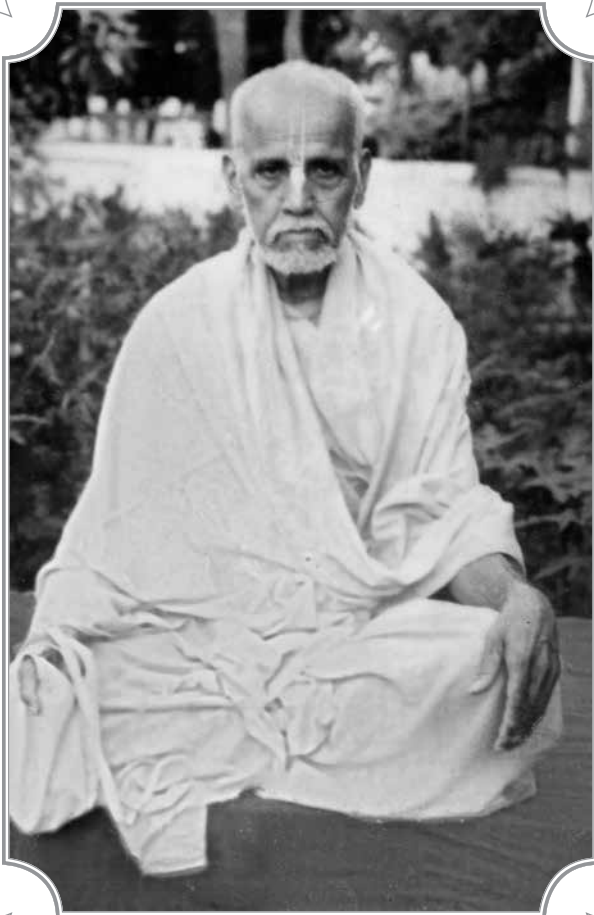
*Bhakti V. char B. Sh. Mahārāj*

Bhakti Vichar Bishnu Mahārāj,  
Present Ācārya of Shri Krishna Chaitanya Mission



*Nitya-Līlā-Praviṣṭa Om*  
*Viṣṇupāda 108 Śrī Śrīmad*  
BHAKTI JĪVANA JANĀRDANA  
GOSVĀMĪ MAHĀRĀJA





*Nitya-Līlā-Praviṣṭa Om*  
*Viṣṇupāda 108 Śrī Śrīmad*  
BHAKTI VAIBHAVA PURĪ  
GOSVĀMĪ MAHĀRĀJA



*Nitya-Līlā-Praviṣṭa Om*  
*Viṣṇupāda 108 Śrī Śrīmad*  
BHAKTI SIDDHĀNTA SARASVATĪ  
ṬHĀKURA PRABHUPĀDA

## Introduction

At the beginning of his book, Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja prays to his Gurudeva as follows:

*namah om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale  
śrīmate bhakti-siddhānta-sarasvatīti-nāmine (1)*

I offer my respectful obeisances unto His Divine Grace Śrīla Bhakti Siddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye  
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namah (2)*

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayitā Dāsa (another name of Śrīla Bhakti Siddhānta Sarasvatī), who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjvala-premādhya-śrī rūpānuga-bhakti-da  
śrī gaura-karuṇā-śakti-vigrahāya namo 'stu te (3)*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who

delivers devotional service which is enriched with the conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

*namas te gaura-vāṇī śrī mūrtaye dīna-tāriṇe  
rūpānuṅga-viruddhāpasiddhānta-dhvānta-hāriṇe (4)*

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

His Divine Grace Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda (1874–1937) blessed this world with knowledge of our relationship with the Supreme Lord, Śrī Kṛṣṇa. Without having established a relationship with Śrī Kṛṣṇa, no one can be happy in this world. By the mercy of the Vaiṣṇavas, first one establishes a relationship with *guru*. Then, by the mercy of one's *guru*, one can establish a relationship with Lord Kṛṣṇa. Without achieving this spiritual connection, the conditioned soul continues to form many relationships with other conditioned living entities. These temporary connections, though often well-intentioned, invariably lead to multiple forms of suffering. Such distress can come from our relationships with family members, friends, neighbors, the larger communities of which we are a member, society in general or from our country of birth. Still, people tend to place great value on what are actually temporary relationships such as father and son, husband and wife, and fellow countrymen, etc. But these connections never give anyone any lasting benefit.

Even though the residents of the whole universe belong to one family, still we see that families quarrel among themselves. For instance, if someone goes to another country and starts a business and earns some wealth and builds a nice house, instead of being happy for that person's success, their own family members often become envious and spiteful. If such a person returns to their original home, they might find that their family has become so jealous and mean-spirited as to not even welcome them back. One's relationships with both family and country are neither permanent nor stable. Since each living entity's primary relationship is with their Creator, Lord Kṛṣṇa, trying to form lasting material relationships only causes people to run here and there as they vainly search for that missing connection.

An actual incident that clearly demonstrates this principle was reported in an Indian newspaper. There was a young boy named Gopāla Gupta living in Delhi. When he was four years old, he told his family that he was a *brāhmaṇa* and could no longer eat his meals with them on account of their being born in a lower caste. Upon hearing this, his parents were shocked. They asked their son where he had gotten such an idea. Gopāla shared some of his past life recollections with them. He gave them so many credible sounding details from his alleged previous incarnation, and he did so with so much conviction, that his parents believed him. He claimed that he had worked at a business called Sukha Sanchari in Mathurā. Since there was no way a little boy could know the name of an establishment so far away, his family took the boy to Mathurā and discovered that there was, in fact, a company there named Sukha Sanchari.

While on the trip, they met the proprietor of the business, explained the reason for their visit, and learned that the owner's second son had died of a gunshot wound some four plus years before. After welcoming the little boy's family and hearing from them of his seemingly outrageous claims, arrangements were made for Gopāla's previous wife and sister-in-law to meet with Gopāla. Upon introductions, Gopāla paid his proper respects to the woman who had been the sister-in-law of the man Gopāla claimed to have been in his former life. He spoke quite cordially with her. But he completely refrained from talking to the woman who would have been his widow.


The family returned to Delhi after the meeting. One day, Gopāla's mother asked her son why he had showed so much respect to his former sister-in-law while rudely ignoring his former wife. Gopāla answered that he had no interest in speaking to her because he had committed suicide – by shooting himself – on account of her infidelity.

This story perfectly demonstrates how shallow our material relationships actually are. People have an inherent desire to form lasting and reliable connections with others. The problem is that most people do not realize that the relationship we are truly longing for is with Lord Kṛṣṇa. Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda explained to us that this eternal relationship with Kṛṣṇa is what we actually desire. The soul's pure relationship with Kṛṣṇa is eternal and any other relationship of this world is temporary. Śrīla Bhakti Siddhānta further defined relationship (*sambandha*) as meaning the bond or connection that brings two living entities together.

People tend to think that their bodies are the most important aspect of their existence. But a material body is simply a product of Kṛṣṇa's external energy. Without the presence of the spirit soul, which is Kṛṣṇa's marginal spiritual energy, a body is nothing more than a lifeless lump of matter.

Kṛṣṇa has innumerable names. Hṛīṣīkeśa is one name which means that He is the master of all senses. This includes the senses of human beings and every other living entity in creation. Another name for Kṛṣṇa is Madana-mohana, which means He who is so attractive that He bewilders even Cupid. We can see from the history of human affairs that Cupid can bewilder anyone. No living entity can escape from being perturbed by the effects of Cupid. This includes exalted personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is so attractive and appealing that He entices and bewilders even Madana who is Cupid himself. Knowing these things, we can deduce that we must also be attracted to Kṛṣṇa and have an eternal connection with Him. This relationship is what Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda came to this world to preach.

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## *The Teachings of the* GAUḌĪYA SAMPRADĀYA



efore Śrīla Prabhupāda's divine appearance, many *ācāryas* were already teaching about *bhakti* and other related spiritual practices. Out of all of these *ācāryas*, it was Śrīla Prabhupāda who put special emphasis on the process of *rūpānuga*. Previous *ācāryas* had come to this world and preached widely about how to worship the Supreme Lord according to time and circumstance. Among the many Vaiṣṇava lines, prevalent worshipable deities include Nṛsiṁhadeva, Vāmana, Lord Rāma, Vāsudeva, Lakṣmī Nārāyaṇa and Rādhā Kṛṣṇa.

From among the four *vaiṣṇava-sampradāyas*, Śrī Vārṣabhānavī-devī-dayita Dāsa (Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda) is responsible for propagating the speciality of Gauḍīya Vaiṣṇavism throughout the world.

In the history of Vaiṣṇavism, only Lord Caitanya Mahāprabhu (1486–1534) taught the worship of Śrī Śrī Rādhā Kṛṣṇa by the chanting of the holy names of the Lord with an emotional outpouring of *vraja-prema-rasa*. By



this process, especially suitable for Kali Yuga, Lord Caitanya Mahāprabhu distributed the sweet, loving mood of service to Rādhā and Kṛṣṇa in Vṛndāvana. The nectarean service of Śrī Śrī Rādhā Kṛṣṇa has been received in the disciplic chain of *gurus*, followers of Śrīla Rūpa Gosvāmī (1493–1564), Śrīla Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya, Śikhi Māhiti and other intimate associates of Lord Caitanya Mahāprabhu. Mahāprabhu also extensively explained the science of *kṛṣṇa-bhakti* to Śrīla Rūpa Gosvāmī. This exchange is recorded in Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī's *Caitanya-caritāmṛta*. Caitanya Mahāprabhu further instructed Rūpa Gosvāmī to write literature to explain the science of *kṛṣṇa-bhakti*. Rūpa Gosvāmī therefore wrote voluminously, producing valuable books such as *Śrī Bhakti-rasāmṛta-sindhu*, *Śrī Ujjvala-nīlamaṇi*, *Śrī Vidagdha-mādhava-nāṭaka*, *Śrī Lalitā-mādhava-nāṭaka*, *Śrī Dāna-keli-kaumudī*, *Śrī Cātu-puṣpāñjaliḥ*, *Śrī Govinda-virudāvalī* and many *stutis* (prayers) and other works that explain the Gauḍīya Vaiṣṇava philosophy of *bhakti-rasa*.

Śrī Caitanya Mahāprabhu's philosophy of inconceivable simultaneous oneness and difference (*acintya-bhedābheda-tattva*) explains that living entities possess the same qualities as the Lord. The Lord is eternal, cognizant, and blissful. So is the individual soul. In this way, the Lord and the individual soul are the same. But quantitatively they are vastly different. The Lord, by His desire, creates, maintains and destroys billions of universes. But the infinitesimal soul can never even imagine such immeasurable power. This same simultaneous difference and oneness is present in the different relationships that Lord Kṛṣṇa exhibits with His eternal associates. The Lord sports with His devotees as if

He is one of them and equal to them. Yet He remains the Supreme Lord although not exhibiting His divine opulence. Śrīla Rūpa Gosvāmī, the dearmost disciple of Śrī Caitanya Mahāprabhu, differentiated among the various features of the activities of Śrī Śrī Rādhā Govinda and realized the high position of Their incomparably sweet conjugal dalliances. He then juxtaposed this realization to the simultaneous oneness and difference in Mahāprabhu's *acintya-bhedābheda-tattva*.

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*The Service to*  
**ŚRĪMATĪ RĀDHĀRĀṆĪ**



ll of Lord Caitanya Mahāprabhu's associates and followers accepted and practiced the principles taught by Śrīla Rūpa Gosvāmī. Each of six of the Gosvāmīs are factually forms of Rādhārāṇī's divine qualities. The Six Gosvāmīs accepted Rādhārāṇī, the daughter of King Vṛṣabhānu, as their all-in-all. Through that relationship, they easily achieved pure devotional service to Lord Kṛṣṇa. In their writings and by their examples, they have mercifully taught others how to be pure followers of Śrīmatī Rādhārāṇī and how to serve Lord Kṛṣṇa.

Before Śrī Gaurāṅga Mahāprabhu did so, Śrīla Bilva-maṅgala Ṭhākura and Śrīla Mādhavendra Purī were teaching the *bhakti* path. But they had not systematically preached the method of service to Śrīmatī Rādhārāṇī. After their contribution, Mahāprabhu and His eternal associates, the Six Gosvāmīs, firmly established the process of *rādhā-dāsyam*. Without service to Śrīmatī Rādhārāṇī, it is difficult to achieve pure devotional service to Lord Kṛṣṇa. In the 9<sup>th</sup> verse of

*Nectar of Instruction*, Rūpa Gosvāmī mentions the topmost places in all of creation:

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-tate sevām vivekī na kaḥ*

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super excellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

Rūpa Gosvāmī's writings are rife with his contemplations of connecting with Kṛṣṇa by serving Rādhā. Verse 23 of *Śrī Cātu-puṣpāñjaliḥ* records Śrīla Rūpa Gosvāmī's beautiful prayer to Rādhārāṇī:

*karuṇām muhur arthaye  
param tava vṛndāvana-cakravartini  
api keśaripor yathā bhavet  
sa caṭu-prārthana-bhājanam janah*

O queen of Vṛndāvana, moment after moment I beg only for Your kindness. By Your kindness may this

person become able to offer proper prayers to Lord Kṛṣṇa, the enemy of Keśī.

Further, in *Śrī Gāndharvā-Samprārthanāṣṭakam*, verses 2 and 3 we read:

*hā devi! kāku-bhara-gadgadayādya vācā  
yāce nīpatya bhuvi daṇḍavad udbhaṭārtiḥ  
asya prasādam abudhasya janasya kṛtvā  
gāndharvike! nija-gaṇe gaṇanām vidhehi*

O Devī Gāndharvikā! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to please be merciful to this fool and count me as one of Your own.

*śyāme! ramā-ramaṇa-sundaratā-varīṣṭha-  
saundarya-mohita-samasta-jagaj-janasya  
śyāmasya vāma-bhuja-baddha-tanum kadāham  
tvām indirā-virala-rūpa-bharām bhajāmi?*

O Śrīmatī Śyāmā! Your master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always at His left side, embraced by His arm, and Your beauty cannot ever be equalled, even by that of Lakṣmī Devī. When will I have properly worshipped such beauty?

Similarly, Śrīla Bhakti Vinoda Ṭhākura (1838–1914) has written glorifications of Śrīmatī Rādhārāṇī in his song *Rādhā Bhajane Jadi*:

*rādhā-bhajane jadi mati nāhi bhelā  
kṛṣṇa-bhajana tava akāraṇa gelā (1)*

If your desire for the worship of Śrīmatī Rādhārāṇī does not come about, then your so-called worship of Kṛṣṇa is completely useless.

*ātapa-rohita sūraya nāhi jāni  
rādhā-virahita mādhaba nāhi māni (2)*

Just as I never know the sun to be without sunlight, so I do not care to regard Madhava without Rādhā.

*kevala mādhaba pūjaye so ajñānī  
rādhā anādara koro-i abhimānī (3)*

One who worships Madhava alone is imperfect in his knowledge, and one who disrespects Rādhā is simply conceited and proud.

*kabañhi nāhi korobi tāñkor saṅga  
citte icchasi jadi braja-rasa-raṅga (4)*

You should never associate with such a person if you at all desire within your heart to participate in the eternal sportive pastimes of Vraja.

*rādhikā-dāsī jadi hoy abhimāna  
śīghra-i mila-i taba gokula-kāna (5)*

If one considers oneself to be a humble maidservant of Rādhikā, then such a person very quickly meets the Lord of Gokula.

*brahmā, śiva, nārada, śruti, nārāyaṇī  
rādhikā-pada-raja pūjaye māni' (6)*

Lord Brahmā, Lord Śiva, Nārada Muni, the personified Vedas, and Lakṣmī Devī all honor and worship the dust of Rādhikā's lotus feet.

*umā, ramā, satyā, śacī, candrā, rukmiṇī  
rādhā-avatāra sabe, āmnāya-vānī (7)*

The Vedic scriptures declare that the goddesses Umā, Ramā, Satyā, Śacī, Candrā, and Rukmiṇī are all personal expansions of Śrīmatī Rādhārāṇī.

*heno rādhā-paricaryā jāṅkara dhana  
bhakativinoda tā'r māgaye carana (8)*

Bhakti Vinoda, whose only treasure is the service of such a Rādhā, humbly begs for Her lotus feet.

The worship of Rādhā Kṛṣṇa is the life and soul of Rūpānuga Gauḍīya Vaiṣṇavas. Śrīla Raghunātha Dāsa Gosvāmī (1494–1571) considered Śrīla Rūpa Gosvāmī to be his *guru* and respected him accordingly. In *Śrī Manah-Śikṣā*, Śrīla Raghunātha Dāsa Gosvāmī taught his readers to serve Rādhā Kṛṣṇa according to the instructions he received from Śrīla Rūpa Gosvāmī. This is what is meant by the term Rūpānuga. Śrīla Raghunātha Dāsa Gosvāmī's constant, heartfelt prayer was for the exclusive service of Rādhārāṇī. In the 10<sup>th</sup> and 11<sup>th</sup> verses of *Śrī Manah-Śikṣā*, Raghunātha Dāsa Gosvāmī wrote the following instruction to his own mind:

*ratim gaurī līle api tapati saundarya kiraṇaiḥ  
śacī lakṣmī satyāḥ paribhavati saubhāgya-valanaiḥ  
vaśīkārāis candrāvali-mukha-navīna-vraja-satīḥ  
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.

*samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor  
vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh  
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ  
dhayan nityā 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 Śrīlā Rūpa Gosvāmī, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, bowing down before Them, and every day you must worship Govardhana Hill.

Raghunātha Dāsa Gosvāmī's book *Śrī Vilāpa-kusumāñjaliḥ*, verse 43, describes the following:

*yasyāṅka-rañjita-śirās tava māna-bhaṅge  
goṣṭhendra-sūnur adhikāṁ suśamām upaiti  
lākṣā-rasaḥ sa ca kadā padayor adhaste  
nyasto mayāpy atitarāṁ chaviṁ āpsyatiha*

His head reddened by the marks of Your feet as He tries to soothe Your jealous anger, Lord Kṛṣṇa has become extremely handsome. When, decorated with



nectar red lac by me, will Your feet become very splendid?

And in verse 131 of *Śrī Viśākhānandābhidha-stotram*, Śrīla Raghunātha Dāsa Gosvāmī writes:

*bhajāmi rādhām aravinda-netrām  
smarāmi rādhām madhura-smitāsyām  
vadāmi rādhām karuṇa-bharāṇḍrām  
tato mamānyāsti gatir na kāpi*

I worship Rādhā who has lotus eyes, I remember Rādhā who has a sweet smile, and I speak of Rādhā who is melted with compassion. There is nothing else for me. She is my life and soul.

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## *The Process of* RŪPĀNUGA-BHAJAN



he lotus feet of Śrī Vṛṣabhānu-nandinī, Śrīmatī Rādhikā, are the spiritual treasure of the Rūpānuga process. The pleasure pastimes of Śrī Śrī Rādhā Kṛṣṇa can only be realized by following in the line of Rūpa Gosvāmī. Among all of Rādhā's maidservants (*sakhīs* and *mañjarīs*), Rūpa Mañjarī (Śrīla Rūpa Gosvāmī) is topmost. She is expert at explaining all of Rādhā's and Kṛṣṇa's *līlās*. Whoever wants to taste these conjugal, loving pastimes should follow Rūpa Gosvāmī. This is the sum and substance of the Rūpānuga process.

Śrīla Narottama Dāsa Ṭhākura's (1550–1587) *Śrī Rūpa Mañjarī Pada* is the first song in the *Lālāsa* section of his collection of devotional prayers called *Prārthanā*. Here he teaches the mindset of a Rūpānuga Vaiṣṇava and the process of praying to Śrī Rūpa Mañjarī:

*śrī-rūpa-mañjarī-pada, sei mora sampada,  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana, sei mora ābharāṇa,  
sei mora jīvanera jīvana (1)*

The lotus feet of Śrī Rūpa Mañjarī are my treasure, my devotional service, and my object of worship. They give my life meaning, and they are the life of my life.

*sei mora rasa-nidhi, sei mora vāñchā-siddhi,  
sei mora vedera dharama  
sei vrata, sei tapaḥ, sei mora mantra-japa,  
sei mora dharama-karama (2)*

They are the perfection of *rasa*, and they are perfection worthy of attainment. They are the very law of the Vedic scriptures for me. They are the meaning of all my fasts and penances and my silent uttering of my *mantras*. They are the basis of religion and activities.

*anukūla habe vidhi, se-pade haibe siddhi,  
nirakhiba e dui nayane  
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśi,  
praphullita habe niśi-dine (3)*

By the purifying process of favorable devotional service one will attain perfection and with these two eyes be able to see. His transcendental form is shining like moonlight in my heart, and my heart therefore shines and reciprocates. In other words, the ordinary moon lights up the night, and its shine illuminates other objects; but the moon of the effulgence of the form of Śrī Rūpa Mañjarī shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the night time, but day and night.

*tuyā adarsāna-ahi, garale jārāla dehī,  
cira-dina tāpita jīvana*

*hā hā prabhu kara dayā, deha more pada-chāyā,  
narottama laila śaraṇa (4)*

Your absence from my vision is like a dose of strong poison, and I will suffer till the end of my life. Narottama Dāsa Ṭhākura says: “Please give me your mercy and the shade of your lotus feet.”

Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda, the greatest *ācārya* from among all of the Rūpānuga Vaiṣṇavas, was always chanting this song and teaching it to others. He also taught that one should take shelter of the lotus feet of the *mañjarīs*.

A common mood among Rūpānugas is to greedily long for an opportunity to serve in the spiritual world. This mood (*bhāva*), known as *lālasamayī*, is expressed as an expectation of future fulfilment. The supplicant is asking, “when, when, when?” in anticipation. In the following *bhajan*, Śrīla Narottama Dāsa Ṭhākura inquires as to when his *guru*, Śrīla Lokanātha Dāsa Gosvāmī, will offer him to the lotus feet of Śrīla Rūpa Gosvāmī:

*śuniyāchi sādhu-mukhe bale sarva-jana  
śrī rūpa-kṛpāya mile jugala-caraṇa (1)*

I have heard from the mouths of pure devotees that by the mercy of Śrī Rūpa Gosvāmī, one can attain the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa.

*hā! hā! prabhu sanātana gaura-parivāra  
sabe mili’ vāñchā-pūrṇa karaha āmāra (2)*

O my lord, Sanātana Gosvāmī, and the associates of Gaurāṅga, all of you kindly fulfil my desires.

*śrī rūpera kṛpā jena āmā-prati haya  
se-pada āśraya jān'ra, sei mahāśaya (3)*

Let the mercy of Śrī Rūpa Gosvāmī be upon me, for whoever has taken shelter of him is my master.

*prabhu lokanātha kabe saṅge laiyā jā'be  
śrī rūpera pāda-padme more samarpibe (4)*

When will my lord, Lokanātha Gosvāmī, take me with him, and place me at the lotus feet of Śrī Rūpa?

*hena ki haibe mora—narma-sakhī-gaṇe  
anugata narottame karibe śāsane (5)*

Will it ever happen to me that the dearest *sakhīs* will chastise their servant, Narottama Dāsa?

Only those who are not attracted by the opulence of Vaikuṇṭha can serve Rādhā Kṛṣṇa. Śrīla Narottama Dāsa Ṭhākura anxiously prayed to Śrī Rūpa Mañjarī, “when will you engage me to serve Śrī Śrī Rādhā Kṛṣṇa?”

Service to Rādhā and Kṛṣṇa is the pure activity (*dharma*) of the soul. The *karma*, *jñāna*, and *yoga* processes are hard and dry like stone or wood and are not the spontaneous character of the soul. By practicing those processes, one will never feel bliss. Only by the service of Śrī Śrī Rādhā Govinda will the soul enjoy transcendental bliss. While this pure happiness can manifest in the practice stage of *bhakti*, it especially manifests in the perfectional stage. But it will never come by the activities of *karma*, *jñāna*, and *yoga*.

To serve Śrī Śrī Rādhā Mādhava, one should follow Śrīla Rūpa Gosvāmī's teachings. Without following his teachings, no one will be able to enter, enjoy or realize

the divine pastimes of Śrī Śrī Rādhā Govinda. Therefore, Śrīla Narottama Dāsa Ṭhākura prayed for this in his songs. One such prayer is Song 1 of *Śrī Rūpa Rati Mañjaryah Vijñaptih*:

*rādhā-kṛṣṇa-sevon mui jīvane maraṇe  
tara sthāna tara līlā dekhoṇ rātri dine (1)*

I will serve Rādhā and Kṛṣṇa during life and after death. I will see day and night the pastimes and see the places of pastimes.

*je sthāna je līlā kare jugala-kiśora  
sakhīr sanginī haṇ tanhe haṇa bhora (2)*

Wherever the pastimes of the young Couple are being performed, I will be absorbed in them as a girlfriend in the company of other girlfriends.

*śrī-rūpa-mañjarī-pada sevon niravadhi  
tara pāda-pado mora mantra mahauśadhi (3)*

I forever serve the feet of Śrī Rūpa-mañjarī. Those lotus feet are my *mantra* and medicinal herbs.

*śrī-rati-mañjarī devī more kara dayā  
anukhaṇa deha tuyā pāda-pado-chāyā (4)*

O Śrī Rati Mañjarī, O holy goddess, be merciful to me, and constantly provide me shelter at your lotus feet.

*śrī-rāsa-mañjarī devī kara abadhāna  
anukhana deho tuwā pāda-pado-dhyāna (5)*

O Śrī Rasa Mañjarī, O holy goddess, mercifully glance at me, and allow me always to meditate on your lotus feet.

*vr̥ndāvane nitya nitya jugala-vilāsa  
prārthanā karaye sadā narottama dāsa (6)*

The Couple's on-going eternal pastimes in Vṛndāvana are always prayed for by Narottama Dāsa.

Śrīla Prabodhānanda Sarasvatī Ṭhākura was a topmost follower in the Rūpānuga line. His glorification of Śrīmatī Rādhārāṇī in his *Śrī-Rādhā-rasa-sudhā-nidhiḥ* is unsurpassed. Here is the 3<sup>rd</sup> verse:

*yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair  
ālakṣito na sahasā puruṣasya tasya  
sadyo-vaśī-karaṇa-cūrṇam ananta-śaktim  
tam rādhikā-caraṇa-reṇum anusmarāmi*

I meditate on the dust of Śrī Rādhā's feet, dust that even Brahmā, Śiva, Śukadeva, Nārada, Bhīṣma and a host of great saints cannot see, dust that has limitless power, dust that at once transforms the Supreme Personality of Godhead into Śrī Rādhā's submissive servant.

The Supreme Personality of Godhead, Kṛṣṇa, is the form of the mellow of the love of Śrī Rādhā. When Rādhārāṇī is with Kṛṣṇa, He becomes even more sweet and attractive. Without Rādhā, Kṛṣṇa alone has less pleasure. Rūpānuga practitioners (*sādhakas*) always remember the lotus feet of Rādhārāṇī.

The process for arousing *prema-bhakti* is written about in *Prema-bhakti-candrikā* by Narottama Dāsa Ṭhākura. In the

second text of chapter 6 of his poetic masterpiece, he explains the means and the end of a devotee's life:

*manera smaraṇa prāṇa madhura madhura dhāma  
jugala bilāsa smṛti-sāra  
sādhya sādhana ei ihā bai āra nāi  
ei tattva sarba-siddha-sāra*

Remembrance of the Lord's pastimes is the life and soul of the devotee. Remembering the sweet loving pastimes of Rādhā and Kṛṣṇa is the essence of all the processes. This is the goal of life as well as the best means of achieving the goal.

Besides *sakhīs*, no one can enter the secret pastimes of Śrī Śrī Rādhā Govinda. This includes Lord Śiva, Lord Brahmā, Nārada Muni, and Śukadeva Gosvāmī. Anyone who wants the association of Kṛṣṇa or who wants to see Śrī Śrī Rādhā Kṛṣṇa has to follow Rādhārāṇī's *sakhīs*. Only those who follow the *sakhīs* and attain Rādhārāṇī's foot dust are able to control Kṛṣṇa.

Song 9 of *Prema-bhakti-candrikā* is called *Rādhikā-caraṇa-reṇu* – The Dust of the Lotus Feet of Śrī Rādhikā. In this song, Narottama Dāsa Ṭhākura explains:

*rādhikā caraṇa-reṇu, bhūṣaṇa kariyā tanu,  
anāyāse pābe giridhārī  
rādhikā-caraṇāśraya, ye kare se mahāśaya,  
tān're mui yāo balihārī (1)*

One who adorns his body with the dust of the lotus feet of Śrīmatī Rādhikā will easily get Lord Giridhārī. By taking the lotus feet of Śrīmatī Rādhikā as his *āśraya* or sole refuge, he becomes an exalted devotee – to him I say, “Excellent! Bravo!”



*jaya jaya rādhā-nāma, vṛndāvana yān'ra dhāma,  
kṛṣṇa-sukha-vilāsera nidhi  
hena rādhā-guṇa-gāna, nā śunila mora kāṇa,  
vañcita karila more vidhi (2)*

All glories to Śrī Rādhā's name. Vṛndāvana is Her abode. She is the wealth of Kṛṣṇa's blissful pastimes. If my ears never hear such glories as Rādhā's, then I have been cheated by the hands of destiny.

*tān'ra bhakta-saṅge sadā, rāsa-līlā prema-kathā,  
ye kare se pāya ghaṇaśyāma  
ihāte vimukha yei, tā'ra kabhu siddhi nāi,  
nāhi yena śuni tā'ra nāma (3)*

One who is always in the association of devotees who hear about and discuss *prema-kathā*, topics on divine love, such as the *rāsa-līlā* pastimes in Vṛndāvana, he will get the lotus feet of that Kṛṣṇa whose bodily hue is like a dark-blue monsoon cloud. He who is adverse to hearing and discussing these topics will never achieve the goal of life, nor do I ever want to hear his name.

*kṛṣṇa-nāma-gāne bhāi, rādhikā-caraṇa pāi,  
rādhā-nāma-gāne kṛṣṇacandra  
saṅkṣepe kahinu kathā, ghucāo manera byathā,  
duḥkhamaya anya kathā-dvandva (4)*

O brothers! By chanting Kṛṣṇa's names, one can get Rādhikā's lotus feet; and by chanting Rādhā's names one can get the moonlike Lord Kṛṣṇa. In a few brief words I have told what gives relief to this aching heart – other talks are simply full of misery with conflicting words and thoughts.

The glorification of Śrī Rādhārāṇī's lotus feet is found in verse 13 of *Rādhā-rasa-sudhā-nidhiḥ*:

*vṛndāvaneśvari tavaiva padāravindam  
premāmṛtaika-makaranda-rasaugha-pūrṇam  
hṛdy arpitam madhupateḥ smara-tāpam ugram  
nirvāpayat parama-śītaḥ āśrayāmi*

O queen of Vṛndāvana, I take shelter of Your lotus feet, which are flooded with nectar, which are cool and pleasing, and which, placed over Lord Kṛṣṇa's heart, extinguish the blazing fire of desire that torments Him.

Rasarāja Śrī Kṛṣṇa is the king of all *rasas*. When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī's conjugal sulky anger (*māna*), He desires to pacify Her. He pleads with Her not to be so hard-hearted, but She will not give up Her dark mood. Kṛṣṇa tries a variety of ways to apologize to Her, to appease Her, to beg Her forgiveness and to humbly demonstrate His submission to Her. He compliments Rādhārāṇī and tries to romance Her, but She still rejects all of His attempts. Kṛṣṇa is suffering under the spell of Cupid. He anxiously wonders why the person who has the most beauty and the best qualities can be so cruel. Desiring to touch Her lotus feet, His aching heart becomes calm and He feels pacified. This has no effect on the intensity of Rādhārāṇī's sulky mood. As told in *Gīta Govinda*, *sarga* 10, verse 8, Kṛṣṇa then utters:

*smara-garala-khaṇḍanam mama śirasi maṇḍanam  
dehi pada-pallavam udāram  
jvalati mayi dāruṇo madana-kadanānalo  
haratu tad-upāhita-vikāram*

O My beloved! The delirium of love has lodged in My head. Place the fresh petals of Your enchanting feet

there to counteract its poison, and let those feet pacify the harsh fire of amorous desires burning within.

Then Kṛṣṇa catches Her feet, pulls them towards Himself with great longing and affection, and places them to His chest. With this, Cupid's effect dissipates and Kṛṣṇa's heart is soothed. The lotus feet of Rādhārāṇī are full of the nectar of love and are cooling to the heart. For this reason, among others, Rūpānuga Vaiṣṇavas worship Rādhārāṇī's lotus feet. Her footprints adorn the whole of Vraja Maṇḍala; the very touch of Her lotus hands beautifies the blossoming creeper buds. Witnessing this, the birds of Vṛndāvana chant Rādhārāṇī's fame. It is said that, in their hearts, all Rūpānuga Vaiṣṇavas live in this Vṛndāvana. This is explained in *Rādhā-rasa-sudhā-nidhiḥ*, text 14:

*rādhā-karāvacita-pallava-vallarīke  
rādhā-padāṅka-vilāsan-madhura-sthalike  
rādhā-yaśo-mukhara-matta-khagāvalīke  
rādhā-vihāra-vipine ramatām mano me*

I pray that my heart may find its happiness in Rādhā's pastime forest, where the vines bear flowers picked by Rādhā's own hands, where many charming places bear Rādhā's footprints, and where the birds passionately sing of Rādhā's glories.

In the same way that the seven oceans decorate this universe, Rādhārāṇī's seven qualities decorate Her. This beautiful analogy is made in *Rādhā-rasa-sudhā-nidhiḥ*, text 18:

*vidagdhyā-sindhur anurāga-rasaika-sindhur  
vātsalya-sindhur atisāndra-kṛpāika-sindhur  
lāvaṇya-sindhur amṛta-cchavi-rūpa-sindhur  
śrī-rādhikā sphuratu me hṛdi keli-sindhur*

May Śrī Rādhā, who is an ocean of intelligence, a nectar ocean of love, an ocean of kind affection, an ocean of great mercy, an ocean of beauty, an ocean of nectar splendor, and an ocean of transcendental pastimes, appear in my heart.

Though Kṛṣṇa is full of bliss and expert in all arts, still He learns the art of love from Śrīmatī Rādhārāṇī. This prayerful mood is disclosed in *Rādhā-rasa-sudhā-nidhiḥ*, text 142:

*rādhā-nāma-sudhā-rasaṁ rasayitum jihvāstu me vihvalā  
pādaṁ tat-pada-kāṅkṣitāsu caratām vṛndāṭavī-vīthiṣu  
tat-karmaiva karaṁ karotu hṛdayaṁ tasyām padaṁ dhyāyatām  
tad-bhāvotsavataṁ paraṁ bhavatu me tat-prāṇanāthe ratim*

May my tongue tremble with the desire to taste the nectar of Rādhā's name. May my feet follow Her footprints in Vṛndāvana forest. May my hands work to please Her. May my heart meditate on Her feet. May I celebrate a great festival of love for the Lord of Her life.

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## *The Worship of the* DIVINE COUPLE



earned devotees in the Rūpānuga line do not worship Lord Kṛṣṇa alone; they worship Rādhā and Kṛṣṇa conjugal. The variety and sweetness of Kṛṣṇa's pastimes are increased by the presence of Rādhārāṇī. Without her, His *līlās* would not be as charming or attractive. Kṛṣṇa can never be without Rādhā. When She exhibits Her sulky mood, Kṛṣṇa performs many theatrics to pacify Her. Kṛṣṇa's condition during these interchanges is revealed in *Rādhā-rasa-sudhā-nidhiḥ*, text 39:

*veṇuḥ karān nīpatitaḥ skhalitaṁ śikhaṇḍaṁ  
bhraṣṭaṁ ca pīta-vasanaṁ vraja-rāja-sūnoḥ  
yasyāṁ kaṭākṣa-śara-ghāta-vimūrcchitasya  
tām rādhikāṁ paricarāmi kadā rasena*

When will I serve Rādhā with *rasa*? Because of Her, Kṛṣṇa, fainting by the injury of Her arrow glance, drops the flute from His hand, drops the peacock feather from His head, and drops His yellow cloth from His body.

Followers of the Rāgānuga line in the conjugal mood always worship both Rādhā and Kṛṣṇa. They don't practice any *karma*, *jñāna*, *yoga* or even *vaidhī-bhakti*; they focus only on *prema-bhakti*.

Rūpānugas connect with the *sakhīs* to serve this divine connubial mood. To this end, they worship under the guidance of the *sakhīs*. In the conjugal pastimes of Śrī Śrī Rādhā Govinda, Śrī Rūpa Mañjarī is the chief among all of the other *mañjarīs*. It is only through Rūpa Mañjarī that one gains entrance into these secret pastimes. The Rūpānuga Vaiṣṇavas follow Rūpa Mañjarī to serve Rādhā and Kṛṣṇa in the mood of the *gopīs*. In this way, they fulfil their innermost hearts' desires.

In verse 415 (chapter 12, verses 1–2) of *Prārthanā*, a collection of Śrīla Narottama Dāsa Ṭhākura's prayers, he asks:

*kābe bṛṣabhānu-pure ahirī gopera ghare  
tanayā haiya janamiba  
jābate āmara kabe e prāṇī-grahana habe*

When will I be born as a daughter in a family of cowherders in Vṛṣabhānu's village and marry in Yāvata?

Without a perfect spiritual body, no one can actually serve the divine couple Rādhā and Kṛṣṇa. As found in *Gītamālā*, the expert of *rūpānuga-bhajan*, Śrīla Bhakti Vinoda Ṭhākura, sang in Song 2 of his *Siddhi Lālasa*:

*dekhite dekhite, bhuliba vā kabe, nija-sthūla-paricaya  
nayane heriba, vraja-pura-śobhā, nitya cid-ānanda-maya* (1)

When will I be able to leave this plane of my gross bodily identity far behind? Within a split second, I will completely forget about all these false external affairs and behold the exquisite beauty of the transcendental

realm of Vraja, which is completely paraded with eternal, conscious bliss.

*vṛṣabhānu-pure, janama laiba, yāvaṭe vivāha ha'be  
vraja-gopī-bhāva, haibe svabhāva, āna-bhāva nā rahibe (2)*

I shall then take birth in Varṣāṇā, the town of King Vṛṣabhānu, and I will be married nearby in the town of Yāvata. My sole disposition and character shall be that of a simple cowherd girl, and I shall not know any other mood.

*nija-siddha-deha, nija-siddha-nāma, nija-rūpa-sva-vasana  
rādhā-kṛpā-bale, labhiba vā kabe, kṛṣṇa-prema-prakaraṇa (3)*

I shall obtain my own eternal spiritual body, transcendental name, and specific type of beauty and dress for the pleasure of Kṛṣṇa. And when, by the power of Śrī Rādhā's causeless mercy, will I be allowed entrance into the pastimes of divine love of Kṛṣṇa?

*jāmuna-salila, āharaṇe giyā, bujhiba yugala-rasa  
prema-mugdha ha'ye, pāgalinī-prāya, gāiba rādhāra jaśa (4)*

As I go with a water pot on my head to draw water from the Yamunā River, I shall cherish remembrance of the mellows of conjugal love that unite Śrī Rādhā with Kṛṣṇa. Thus, being enchanted by Their divine love, I will madly sing the glories of Śrī Rādhā just like a raving lunatic.

In another song, *Hena Kāle Habe Bilāsa Mañjarī*, Bhakti Vinoda Ṭhākura says that without following the *sakhīs*, no one will be able to serve Rādhā and Kṛṣṇa:

*hena kāle habe bilāsa mañjarī  
anaṅga mañjarī āra  
amare heriya ati kṛpa kori  
bolibe bacana sāra (1)*

At this time, Vilāsa Mañjarī and Anaṅga Mañjarī will arrive, bestowing their mercy upon me and speaking the essence of all words.

Śrīla Bhakti Vinoda Ṭhākura visualizes here that both Vilāsa Mañjarī and Anaṅga Mañjarī come to him as he is fetching water at the Yamunā while singing the glories of Śrī Rādhā in a mood bewildered by *prema*. Anaṅga Mañjarī is the younger sister of Śrī Rādhā and in *gaura-līlā* she is Jāhnavā Devī, the wife of Lord Nityānanda. Ṭhākura Bhakti Vinoda is initiated in Śrīmatī Jāhnavā Ṭhākurāṇī's disciplic line (*dhara*). Śrī Vilāsa Mañjarī is the *gopī* identity of the Ṭhākura's spiritual master, Śrīla Jagannātha Dāsa Bābāji Mahārāja. Thus, Śrīla Bhakti Vinoda Ṭhākura sees in his vision that both Anaṅga Mañjarī (head of his disciplic lineage) and Vilāsa Mañjarī (his spiritual master) approach him, thus enabling him to approach the eternal reality of Śrī Śrī Rādhā Kṛṣṇa's *seva* through the disciplic line.

*eso, eso, sakhī! śrī-lalitā-gaṇe  
janibo tomāre āja  
grha-kathā chari rādhā-kṛṣṇa bhajo  
tyājiyā dharama-lāja (2)*

“Come, come *sakhī*! You are one of those in the group of Lalitā. Give up all household talks, give up your *dharma* of shyness and worship Rādhā and Kṛṣṇa!”



In the first line of this verse, *lalitā-gaṇe* means the group headed by Śrī Lalitā. Through the medium of Anaṅga Mañjarī and Vilāsa Mañjarī, Śrīla Bhakti Vinoda Ṭhākura now sees that he has been placed in the group headed by Śrī Lalitā Devī.

*se madhura vānī śuniyā e jana  
se dunhara śrī-carāṇe  
āśraya loibe duñhe kṛpa kori  
loibe lalitā-sthāne (3)*

Hearing these sweet words from these two, I will take shelter of their feet. Giving me shelter and bestowing their mercy upon me, they will take me to the place of Śrī Lalitā.

*lalitā sundarī sadaya hoiyā  
koribe āmāre dāsī  
sva-kuñja-kuṭīre dibena basati  
jāni sebā-abhilāṣī (4)*

The beautiful Lalitā will mercifully accept me as one of her maidservants, giving me a residence in a small cottage in her *kuñja*. I will then understand all aspirations for *seva*.

The residence (*sva-kuñja-kuṭṭra*) of Śrīla Bhakti Vinoda Ṭhākura (whose *gopī* form is Kamala Mañjarī) is Svānanda-Sukhada-Kuñja, a cottage grove near Rādhā-kuṇḍa in the area of Lalitā Kuṇḍa.

Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, the son of Śrīla Bhakti Vinoda Ṭhākura, propagated these Rūpānuga spiritual conclusions (*siddhāntas*). Rūpānuga Gauḍīya Vaiṣṇavas emphasize and glorify the ponds (*kuṇḍas*) where

the Divine Couple's loving exchanges take place and these locations are central to the Rūpānuga process of worship. Rūpānugas hold the understanding that within the spiritual world, Mathurā-dhāma is more attractive than Vaikuṇṭha due to the sweet pastimes that occur in Mathurā. But more appealing than the pastimes of Mathurā are the pastimes of Vṛndāvana-dhāma. Why? Nanda-nandana Śrī Kṛṣṇa's sweet parental relationship, *vātsalya-rasa*, with Vasudeva and Devakī is exhibited in Mathurā but there is no *rāsa* dance festival there. The sweet conjugal (*mādhurya*) mood and the amorous *rāsa* dance performed by Gopī-jana-vallabha Śrī Kṛṣṇa, the lover of the *gopīs*, occurs only in Śrī Vṛndāvana-dhāma. Within Vṛndāvana, Govardhana is superior because Rādhā and Kṛṣṇa, in their fresh, youthful (*kiśora/kiśorī*) pastimes, conjugally sport in Govardhana Hill's many caves and groves. Rādhā-kunḍa is superior to Govardhana and is the jewel of all spiritual kingdoms. It is full of the waves of the topmost nectar of conjugal love.

The various pastime places have their own unique specialities. At Rāsasthalī, there are two prominent groups of *gopīs* known as the left wing (*vāma*) and the right wing (*dakṣiṇa*) who quarrel over Kṛṣṇa's attention. These groups have divisive moods towards each other. In their inter-relationships there are contrary moods (*asamañjasa*), expert service moods (*samartha*), and harmonizing moods (*samanmaya*). Candrāvalī's group can participate in the *rāsa* dance at Vṛndāvana and in a limited number of other places. But her faction can never go to Govardhana let alone to Rādhā-kunḍa. These places serve as fortresses for Rādhārāṇī's loyalists and allow entrance only to those in Her camp.

Sweetness alone is present in the *rāsa* dance in Vṛndāvana. But sweetness (*mādhurya*) mixed with mercy (*audārya*) is exhibited at Govardhana and this makes Rādhā's and Kṛṣṇa's pastimes there all the more relishable. Rādhārāṇī's group, the Rūpānugas, are loyal to Rādhārāṇī, and Rādhārāṇī alone. Candrāvalī's clan is against the Rūpānugas so the Rūpānugas don't at all care to mix with Candrāvalī or her followers. Śrī Svarūpa Dāmodara Gosvāmī, who is Lalitā Devī in *kṛṣṇa-līlā*, and Rūpānuga Gauḍīya Vaiṣṇavas (followers of Rūpa Gosvāmī, who is none other than Rūpa Mañjarī) are in competition with those who belong to Candrāvalī's group.

At Govardhana, Candrāvalī's group saw Kṛṣṇa in His four-armed Nārāyaṇa form and offered Him respect (*praṇāmas*) yet were unable to see Him in His original two-armed form. But, when Rādhārāṇī arrived, Kṛṣṇa was completely unable to maintain His four-armed form on account of Rādhārāṇī's ecstatic emotional attachment. This pastime shows how Rādhā's love defeats Kṛṣṇa's potency. It also demonstrates how Her love for Kṛṣṇa is superior compared to that of all others.

Rūpānuga devotees serve Rādhā-kuṇḍa in the mellow of complete fidelity to Rādhārāṇī. Many such *sādhus* reside on the banks of Śrī Rādhā-kuṇḍa and serve under the guidance (*anugatyā*) of the *mañjarīs*. Śrī Rādhā alone is their all-in-all; She is their everything. Since Gauḍīya Vaiṣṇavas have this speciality compared to other *vaiṣṇava-sampradāyas*, Śrī Vārṣabhānavī-devī-dayita Dāsa, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda, distinguished himself from them in accordance with the teachings of Śrīla Rūpa Gosvāmī. All of these spiritual conclusions, as presented by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, are among his tremendous contributions to Gauḍīya Vaiṣṇavism.

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## *The Longing of* OUR ĀCĀRYAS



In his song *Ei Nava Dāsī Boli Śrī Rūpa Cāhibe*, Śrīla Narottama Dāsa Ṭhākura expresses his heartfelt longing for the day when he will be invited to serve the Divine Couple by assisting under the tutelage of Rūpa Mañjarī:

*ei nava dāsī boli śrī rūpa cāhibe  
heno śubha kṣaṇa mora kata dine habe (1)*

When will the auspicious moment come, when  
Śrī Rūpa Mañjarī will accept me as her maidservant?

*śighra ājñā karibena – dāsī hethā āya!  
sevāra susajjā kārya karaha tvarāya (2)*

She will order me saying, “Quickly make arrangement  
for the service of Śrī Śrī Rādhā and Kṛṣṇa.”

*ānandita haiyā hiyā tāra ājñā bale  
pavitra manete kārya kariba tatkāle (3)*

With a joyful mood and a pure mind, I will immediately execute that order.

*sevāra sāmagrī ratna thālete kariyā  
suvāsita vāri svarṇa jhārite pūriyā (4)*

Taking the ingredients for Their service on a golden plate along with scented water in a perforated waterpot,...

*doṇhāra sammukhe la'ye diba śighragati  
narottamera daśā kabe haibe emati (5)*

...I will immediately take them to Their Lordships Śrī Śrī Rādhā and Kṛṣṇa. Thus, Narottama yearns for such a situation.

Narottama Dāsa Ṭhākura also reflects on how Rūpa Mañjarī will mercifully present him to the Divine Couple for their service. He does so in his song *Śrī Rūpa Paścāte Ami Rahiba Bhīta Hañā*:

*śrī-rūpa paścāte āmi rahiba bhīta hañā  
doṇhe pūnaḥ kahibena āmā pāne cāñā (1)*

When I timidly follow behind Śrī Rūpa Mañjarī, she will she say to me, “Fetch some water for the Divine Couple!”

*sadaya hṛdaye doṇhe kahibena hāsi  
kothāya pāile rūpa! ei nava dāsī (2)*

Seeing me standing in fear behind Śrī Rūpa, Rādhā and Kṛṣṇa, with kind hearts, will again smilingly ask Śrī Rūpa, “Where have you brought this new maidservant from?”

*śrī-rūpa-mañjarī tabe doṇhā vākya śuni  
mañjūlālī dila more ei dāsī āni (3)*

Hearing Their statements, Śrī Rūpa will answer,  
“Mañjūlālī brought her and gave her to me.”

*ati namra-citta āmi ihāre jānila  
sebā-kārya diyā tabe hethāya rākhila (4)*

“I could understand her to be very meek and humble,  
therefore, engaging her with service, I kept her here.”

*hena tattva doṇhākāra sākṣāte kahiyā  
narottame sevāya dibe niyukta kariyā (5)*

Śrī Rūpa, after disclosing this information to Rādhā  
and Kṛṣṇa, will mercifully engage Narottama Dāsa in  
Their service.

In yet another song, Narottama Dāsa Ṭhākura prays to his  
*guru*, Lokanātha Dāsa Gosvāmī, for his mercy:

*hā hā! prabhu lokanātha rākha pāda-dvandve  
kṛpā-drṣṭe cāha jadi haiyā ānande (1)*

O my lord Lokanātha Gosvāmī, please keep me at  
your lotus feet. Please mercifully glance upon me.

*mano-bāñcchā siddhi tabe haṇa puṇa-trṣṇa  
hethāya caitanya mile sethā rādhā-kṛṣṇa (2)*

Only by your mercy, will my desires of attaining the  
shelter of Lord Caitanya here, and of attaining the  
shelter of Rādhā and Kṛṣṇa in the spiritual world, be  
fulfilled.

*tumi nā karile dayā ke karibe āra  
manera vāsana purṇa kara ei bāra (3)*

If you neglect me, then who else will bestow mercy upon me? Therefore, I pray that you kindly fulfil my desires at this time.

*e tina saṁsāre mora āra kehā nai  
kṛpā kari 'nija pada-tale deha ṭhāñi (4)*

Please give me shelter under your lotus feet for I have no one else but you in the three worlds.

*śrī rādhā-kṛṣṇa-līlā-guṇa gāna rātri-dine  
śrī narottama-bāñchā purṇa nahe tuyā bine (5)*

Narottama Dāsa wishes to glorify the pastimes and qualities of Rādhā and Kṛṣṇa day and night. This is impossible without your mercy.

Śrī Gopāla Kṛṣṇa Dāsa (1784–1862) was a Rāgānuga Vaiṣṇava from Orissa who has written many songs in Sanskrit and Oriya. He was a follower in the Rūpānuga line of Raghunātha Dāsa Gosvāmī and has written his *bhajans* accordingly. In this prayer, he is in a *lālasamayī-bhāva* in expectation of the time when he will achieve his goal:

*śrī-gurudatta tanu ebe hoi jyāntā mora  
jyāi puṇi ubhā huanti pāśe śrī-sarasīra (1)*

When will Śrī Guru give me a spiritual body so that I can manifest at Rādhā-kuṇḍa?

*sāṣṭāṅga prañāma karu mu hr̥ṣṭa hoi śarīra  
pulaka hoi bahantā jye netrānandāśrudhāra (2)*

When will I be able to offer my complete prone obeisances with my body? When will my hairs stand on end and tears flow from my eyes?

*saratirāraṇya biloki pratibṛkṣa ballīṅki  
oḷagi āśleṣa karanti sādare nāma dāki (3)*

Then, in the forests near Rādhā-kuṇḍa, I will greet each tree and creeper by its name, offer them all my obeisances and embrace each one of them.

Śrī Gopāla Kṛṣṇa Dāsa also wrote:

*ālimañjarī paribārīhoi paribeṣṭita  
divyāsanare mo svāminī prāṇanātha sahita*

All of the *sakhīs* and *mañjarīs* surround my Mistress (Rādhā) and Her Master (Kṛṣṇa) as They sit together on the divine throne.

*biloki parama adbhuta parānanda svarūpa  
paḍi rahanti padābjare labhi sukha amāpa*

After seeing Their transcendental forms, I will become very astonished and lay down at Their lotus feet in extreme, unlimited pleasure.

*samastaṅka dṛṣṭi patana huantā ekāthare  
āsa boli ājñā diante svāminī śrī-mukhare*

At once, the Divine Couple and Their associates see me, and Rādhārāṇī orders me to approach saying, “Come, come.”

*śire ṭhāri rūpamañjarī dākante jye pāśaku  
jyāi śrī-chāmure rahanti juhāri lalitāṅku*



With a nod of her head, Rūpa Mañjarī summons me to her side. I go to her after paying obeisances to Lalitā Sakhī Devī.

Prayerfully, Gopāla Kṛṣṇa Dāsa expresses the following lamentation:

*kṛpā na kale, kāhinki dhariba parāṇa?  
brajendu hṛdaya bihāriṇī rādhe hoijyibita akāraṇa*

*na miliba bele hele jyadi sebā amala śrī-kañjacaraṇa  
prāṇanātha sakhī mañjarīmānaṅku ehi pāiṇ niti jaṇāṇa*

O Rādhe, You are residing in Kṛṣṇa's heart. If You will not give me Your mercy, my life will remain useless. Why should I even desire to stay alive? I am praying to the *sakhīs* and *mañjarīs* to receive at least one opportunity to serve Your sacred lotus feet.

Because of this desire, Gopāla Kṛṣṇa identified himself as a maidservant of Śrīmatī Rādhārāṇī and thus sings elsewhere:

*dayāmayi diśiba jyibā kāḷare mo jība yiba  
braja bidhunika aṅkare thiba jye (1)*

O merciful Radhe, when my soul leaves my body, I pray to see you in the lap of Kṛṣṇa. Gopāla Kṛṣṇa Dāsa contemplates how he can chant Rādhā's name at the time of his death.

*jaya śrī-rādhā govinda boli nāma badanaru uccāriḥa  
mathāre chāmuku ḍākila parāe mānare ābhāṣiba jye (2)*

I pray that at the time I leave my body that my mouth will chant “Jaya Śrī Rādhā Govinda” and that I will see Your face signalling for me to come near to You.

*gopāla kṛṣṇa bhāṇe śrī-gurudeva-datta dehe prabeśiba  
aruṇa amaḷa kamaḷa aṅghrira sebāre nijyukta heba jye (3)*

Gopāla Kṛṣṇa prays that at his death his soul will go into the spiritual body given to him by his Gurudeva and that he will be able to join into the service of Rādhā's sacred reddish lotus feet.

Such aspirations and moods are accepted and harmonized by all Rūpānuga Gauḍīya Vaiṣṇavas. Until Śrī Caitanya Mahāprabhu spoke about them, no one had heard of the most secret and ever-fresh pastimes of Goloka that Rādhā and Kṛṣṇa enjoyed in the groves and under the transcendental trees near Rādhā-kunḍa. Others had previously spoken only of *rāsa-līlā*. But the confidential midday pastimes, where the daughter of Śrī Vṛṣabhānu served Śrī Kṛṣṇa, were unknown until Mahāprabhu narrated them.

Śrīla Rūpa Gosvāmī described the loving pastimes (*rati-keli*) of Kṛṣṇa and His intimate associates. The *līlās* he narrated include the swing festival, the *gopīs* stealing Kṛṣṇa's flute, the drinking of honey wine and many other ecstatic amorous activities. Gauḍīya Vaiṣṇavas, the followers of Mahāprabhu, are unique in their acceptance and glorification of these *līlās* as topmost. No other *samprādaya* relishes these pastimes to the extent that Gauḍīya Vaiṣṇavas do. Śrī Gaurāṅga Mahāprabhu's associates, the Rūpānugas, are the only ones who embrace, understand and experience this philosophy. Śrī Vṛṣabhānavī-devī-dayita Dāsa, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, the ninth generational successor in the lineage (*paramparā*) of Rūpānuga Vaiṣṇavas, appeared and taught his followers that the process of pursuing the foot dust of Śrīla Rūpa Gosvāmī is our highest aspiration.

Exhibiting this mood, he prayed Śrīla Raghunātha Dāsa Gosvāmī's verse:

*ādadānas tṛṇam dantair dam yāce punaḥ punaḥ  
śrīmad-rūpa-padāmbhoja-dhūliḥ syām janma-janmani*

Holding straw between my teeth, I pray again and again to be the foot dust at the lotus feet of Śrī Rūpa Gosvāmī.

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*The Glorious Life of*  
ŚRĪLA BHAKTI JĪVANA  
JANĀRDANA  
GOSVĀMĪ MAHĀRĀJA



he following compilation is an offering in remembrance, appreciation and glorification of His Divine Grace Nitya-līlā-praviṣṭa Om Viṣṇupāda Paramahansa 108 Śrī Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja.

As many devotees from around the world would like to know about his glorious life, teachings, personal history, and devotional practice, I humbly offer this brief sketch at the lotus feet of Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja. By the inspiration and yearning of the devotees, I present this for their edification. Śrīla Janārdana Gosvāmī Mahārāja was a unique, pure Rūpānuga Vaiṣṇava from among all of our *guru-vargas* and the disciples of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda. As such, he always taught us the highest principles of *kṛṣṇa-bhakti* as enunciated by Śrīla Prabhupāda,

who was also affectionately known as Vārṣabhānavī Devī-dayita Dāsa, the beloved servant of Śrīmatī Rādhārāṇī. Śrīla Janārdana Gosvāmī Mahārāja was a strict follower of Raghunātha Dāsa Gosvāmī and Śrīla Rūpa Gosvāmī, both of whom taught the value and highest objective of *rādhā-dāsyam* being themselves intimate servitors of Śrīmatī Rādhārāṇī.

Śrīla Janārdana Gosvāmī Mahārāja is my *sannyāsa-guru* and was the vice president of Sri Krishna Caitanya Mission. He was held in the highest esteem by his godbrothers including my *dikṣā-guru*, His Divine Grace Nitya-līlā-praviṣṭa Om Viṣṇupāda Paramahaṁsa 108 Śrī Śrīla Bhakti Vaibhava Purī Gosvāmī Mahārāja and by Puṇyapāda Nityānanda Gosvāmī Mahārāja (Nityānanda Dāsa Brahmācārī), another prominent senior disciple of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda. Very dear to Śrīla Bhakti Siddhānta Sarasvatī, Nityānanda Dāsa Brahmācārī was also Śrīla Prabhupāda's personal servant and cook.

I have tried to collect a few drops of nectar from the ocean of Śrīla Janārdana Gosvāmī Mahārāja's sublime qualities. Some of these I experienced personally. But I will also relate some of Śrīla Mahārāja's noble characteristics and pastimes as observed by some of his other close associates and godbrothers. In this way, it is my hope that by offering this recollection at his lotus feet we may all be blessed and inspired by such a divine personality.

*namah om viṣṇupādāya prabhupāda-priyāya ca  
śrī śrīmad bhakti jīvana janārdanāya nāmine (1)*

I offer my *daṇḍavat-praṇāma* unto the lotus feet of Śrīla Bhakti Jīvana Janārdana Gosvāmī who is very dear to Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda.

*śravaṇena prabhupāda prabhupāda prajalpatihyaḥ  
prabhupāda-niṣṭha-rūpaḥ tasmai śrī gurave namaḥ (2)*

I offer my *daṇḍavat-praṇāma* to Śrī Guru, who is always speaking the name of Prabhupāda, his *guru-pādapadma*. He is the very form of *guru-niṣṭha* in his unshakable determination to serve the lotus feet of his Guru Mahārāja.

*śrī-rādhā-tattva-niṣṭhāya cintayati sadātmane  
ajñāna-nāśīne tasmai prema-sāra pracāriṇe (3)*

I offer my *daṇḍavat-praṇāma* to Śrīla Bhakti Jīvana Janārdana Gosvāmī, who has great determination and intense faith in *śrī-rādhā-tattva* and who was always immersed in remembering Śrīmatī Rādhārāṇī, Her glories, mood and pastimes, and who always taught the same truths to his disciples and followers.

*śrī-rādhā-bhāva gambhīraha hṛdaye smarati sadā  
sva-jana-prati vātsalya tasmai śrī gurave namaḥ (4)*

I offer my *daṇḍavat-praṇāma* to Śrī Guru, who is always absorbed in the core of his heart in the deep *bhāva* of Śrīmatī Rādhārāṇī, following in the footsteps of our previous *ācāryas*, whose hearts are ever captivated by Her divine qualities and pastimes, and who always lovingly relish such discussions in the company of like minded devotees.

*vaiṣṇavānām vareṇyaṁ yaḥ sarva-śāstre supaṇḍitaḥ  
taṁ guroḥ caraṇaṁ vande śrī jīvana janārdanam (5)*

I offer my *daṇḍavat-praṇāma* to Śrīla Bhakti Jīvana Janārdana Gosvāmī, who is an *uttama-bhāgavata*, a

topmost devotee among all devotees in Vaiṣṇava society, and who expertly comprehends the purport of all devotional scriptures.

*rādhe rādheti mukhābje yasya sphurati abhikṣnam  
radhāyāh priya-svarūpa śrī jīvana janārdanam (6)*

I offer my *daṇḍavat-praṇāma* to Śrīla Bhakti Jīvana Janārdana Gosvāmī, who is always remembering and loudly chanting along with his associates, 'Jaya Radhe, Jaya Radhe, Jaya Radhe!'

*gaura-kṛpa vigrahāya gaurāṅgasya priyātmane  
taṁ rūpam satataṁ vande mad-jīvanasya jīvanam (7)*

I offer my *daṇḍavat-praṇāma* unto Śrīla Bhakti Jīvana Janārdana Gosvāmī, who is the very form of Lord Gaurāṅga's mercy and who is very dear to Lord Gaurāṅga.

*virahēṇa sadā yāce tava pāda-padmeṣu me  
āśraya-charaṇe dehi gurudeva kṛipālunā (8)*

I offer my *daṇḍavat-praṇāma* to you, oh Gurudeva. Intensely feeling your separation, I pray that by your compassion and mercy you will always give me shelter at your lotus feet.

Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja appeared in this world in the year 1917, in the month of Āgrahayana, Śuklāṣṭamī, on a Friday corresponding to the date of December 21, 1917. He appeared in a village near the town Banjanagara, Ganjam District, in the state of Orissa, Bharata Varsha. It should be noted here that Ganjam District is famous for being the appearance place of numerous

high caliber Gauḍīya Vaiṣṇavas. Śrīla Janārdana Gosvāmī Mahārāja's father and mother are unknown because he never spoke much about the details of his life prior to joining the Maṭha. Without having performed much of a sickness pastime, Śrīla Guru Mahārāja uttered “Radhe, Radhe, Radhe” and passed from this world at 6:25 a.m. on Monday, December 5, 1994. He did so in the presence of his disciples at Gauravani Vinoda Ashram Gauḍīya Maṭha, Subasapali, Kharagpur, Medinipur District, West Bengal, India in the temple complex that he had founded and constructed there.

In his youth, upon hearing the preaching of the disciples of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda, he was immediately attracted to Kṛṣṇa Consciousness and travelled to Sridhāma Māyāpura. There he surrendered his life to the service of his Gurudeva and began residing in Śrī Caitanya Maṭha. A model *sādhaka*, he was unwaveringly respectful to all Vaiṣṇavas and to his elder godbrothers. He never missed *ārati* or *kīrtana*. Naturally detached from material sense enjoyment and mundane inclinations, he always showed a special attraction to and interest in hearing *hari-kathā* and *Śrīmad Bhāgavatam* classes from Śrīla Prabhupāda. Śrīla Guru Mahārāja took initiation from Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura in Māyāpur and received the name Śrīpād Ananta Rāma Dāsa Brahmācārī. From the time he joined the Maṭha, he was seen to be continually engaged in rendering various loving devotional services to the Maṭha and to the mission of his Gurudeva. He always took great concern to never waste a moment of time and to always be favorably engaged in hearing *kṛṣṇa-kathā*, joining *kīrtana*, worshipping Tulasī, studying *śāstra*, going out for preaching, collecting donations for the maintenance of the temple, and a diversity



of other devotional services which he executed with faith and humility. Further, he was never seen to be attached to anything for his own personal comfort, opulence, service or recognition. His Gurudeva, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda, was very pleased with his service attitude, sincerity, and commitment and in turn always paid special attention to him. After receiving initiation, Śrīpād Ananta Rāma Dāsa Brahmācārī quickly became proficient in scriptural knowledge and joined the preaching mission along with his other godbrothers who had great affection and respect for him on account of his exemplary devotional qualities. Seeing his enthusiasm and ability, Śrīla Sarasvatī Ṭhākura sent him to Orissa to preach. He sometimes stayed at the Gauḍīya Maṭha in Cuttack and later resided in Purī at Cātaka Parvata, Puruṣottama Gauḍīya Math, where he offered his service for some time. Subsequently, he also served at the Bagh Bazaar Gauḍīya Math in Kolkata. While there, he went out every day to collect donations for various temple projects. He visited households and businesses throughout the city and very enthusiastically enlightened whoever he met with valuable instructions on the science of *kṛṣṇa-bhakti*.

Regardless of whether he was very busily engaged doing service around the temple, such as worshipping the deities, performing *ārati*, cooking, distributing *prasādam*, cleaning the temple, and doing various other types of *seva*, he still never failed to spend time reading *Bhagavad-gītā*, *Caitanya Caritāmṛta*, *Caitanya Bhāgavata*, *Śrīmad Bhāgavatam*, and other *Purāṇas*. As well as regularly reading *śāstra*, he also memorized all of the most important scriptural verses. He did this not for show but as a function of keeping his inner devotional life vibrant. He also thoroughly studied all

eighteen *Purāṇas*. His deep faith in *śāstra* and his proclivity to memorize and lovingly recite scripture inspired other devotees, including those who were senior to him, to memorize more verses. Even while he was still a *brahmacārī*, it was not unusual for senior Vaiṣṇavas to order him to speak and then become impressed and inspired by his *hari-kathā*. For the benefit of his audience, whenever he spoke, he frequently made reference to stories he had read in the *Purāṇas* and elsewhere. Consequently, his godbrothers would lovingly refer to him as “Speaker of *Purāṇas*” (*purāṇa-vaktā*). Śrīla Janārdana Mahārāja was, in fact, *preṣṭhānuśīlanam*: every moment of his entire life was dedicated to the service of his Gurudeva and the Vaiṣṇavas and to continually searching for the essential value of life.

In 1937, on the first of January, when the *ācārya* of the Gauḍīya Math, Jagad-guru Śrī Śrīmad Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda enacted his disappearance *līlā*, the Maṭha was overtaken by disagreements and quarrels between godbrothers on how to cooperatively manage the institution. Many *sannyāsīs* and *brahmacārīs* then left Śrī Caitanya Maṭha to preach and establish their own independent centers and temples. At that time, there was great suffering on account of disunity and misunderstanding between devotees. Then, Śrīpād Ananta Rāma Dāsa Brahmacārī, along with other *brahmacārīs* and *sannyāsīs*, rented a house in Medinipur at Shiva Bazaar where they eventually established the Śrī Śyāmānanda Gauḍīya Maṭha. At that temple, the President was Śrīla Bhakti Vicāra Yāyāvara Gosvāmī Mahārāja. Under Śrīpād Ananta Rāma Dāsa Brahmacārī’s guidance, other godbrothers joined him and started preaching from there. During this period, Śrīpād

Rādhā Rāmaṇa Dāsa Brahmācārī, who was later on known by his *sannyāsa* name of Śrīla Bhakti Kumuda Santa Gosvāmī Mahārāja, and who was a very close associate of Śrīpād Ananta Rāma Dāsa Brahmācārī, would spend a considerable amount of time discussing high class *vaiṣṇava-śāstra*. Sometimes, Śrīla Bhakti Vedānta Vāmana Gosvāmī Mahārāja would also join them as they studied Vaiṣṇava philosophy and *kīrtana* plus discussed the pastimes of Rādhā Kṛṣṇa and Lord Caitanya Mahāprabhu. In this way, they all happily spent their time absorbed in *kṛṣṇa-bhakti*. In Medinipur, there was also a library maintained by the king where devotees would go to do research.

With great enthusiasm, along with some of his godbrothers, Śrīpād Ananta Rāma Dāsa, an undeviated (*naiṣṭika*) *brahmācārī*, went to his respected elder godbrother, Nitya-līlā-praviṣṭa Om Śrīla Bhakti Gaurava Vaikhānasa Gosvāmī Mahārāja and accepted *tridaṇḍa-sannyāsa-āśram* from him in accordance with the principles of *Sātvata-Saṁhitā*. At that time, he received the name Tridaṇḍī-svāmī Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja. After serving for some time in the Śrī Śyāmānanda Gauḍīya Maṭha, Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja left to preach the message of Śrī Caitanya Mahāprabhu and to establish his own temple, Gauravani Vinoda Ashram Gauḍīya Maṭha, in Subasapali, Kharagpur. There he installed beautiful deities of Gaurāṅga Mahāprabhu and Śrī Śrī Rādhā Vinodjiu and worshipped them daily along with the *mūrti* of his beloved Guru Mahārāja, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhu-pāda. Making this temple his home base, he preached successfully all over Orissa and West Bengal. He was known for organizing beautiful, well-attended festivals where guests

were welcomed to hear high class *hari-kathā* and then sumptuously fed. The appearance day festival (*vyāsa-pūjā*) he held for his worshipable Guru Mahārāja always attracted many Vaiṣṇavas. Many also recall the grand Rādhāṣṭamī festivals he would hold and how he would repeatedly and joyfully be heard to chant, “Rādhē! Rādhē!”

Śrīla Guru Mahārāja was an expert preacher and always took the attention of his audience to the examples found in the pages of the *Purāṇas*. Known for his sweet, slow presentations, his classes captured the interest of the many devotees and visitors who came to hear him speak. Everyone knew that once he began speaking *hari-kathā*, his classes would never be less than two hours long. At times, he even spoke for up to four hours! He was also known to sing the Gauḍīya Mahajans’ *pad-yāvalīs*. In this way, he easily attracted the many pious, fortunate souls who took shelter of him. By seeing his ideal Vaiṣṇava character, his determined vow of *sannyāsa*, his mood of service at the lotus feet of his Guru, his devotion to Rādhā Govinda and Śrī Caitanya Mahāprabhu, and by hearing his sweet *hari-kathā* embellished with relevant examples and *rasa-kīrtana*, many wealthy, highly literate persons came to Kharagpur to hear from him. Many eventually took initiation from him and became his disciples.

Multiple Vaiṣṇavas have noted that Śrīla Janārdana Mahārāja never missed the Navadvīpa Dhāma and Vraja Maṇḍala Parikramās. He was especially fond of Navadvīpa Parikramā and would reside in Navadvīpa proper during the Gaura Pūrṇimā season. On one occasion during Navadvīpa Parikramā, at Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda’s *samādhi* in Mayapur, when it came time for him to glorify his Gurudeva, Śrīla Guru Mahārāja began to speak.

During his glorification, his throat choked up and he broke down into uncontrollable tears that rendered him unable to say anything further. As he wept, those in attendance were awestruck by his sincerity and authenticity as well as his deep faith in and love for his spiritual master.

Although Śrīla Janārdana Mahārāja had a notable sweet disposition, this was in no way an indication of any weakness within him. He did not shy away from addressing controversies and often invited debate if he felt it would forward the great truths of Gauḍīya Vaiṣṇava philosophy. Once, while on Govardhana Parikramā with hundreds of devotees, the party arrived at Rādhā-kuṇḍa where Śrīla Janārdana Mahārāja took the opportunity to address the Rādhā-kuṇḍa renunciants (*bābājis*) about their criticisms of Gauḍīya Vaiṣṇava *saṁnyāsīs* in the line of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. He invited them to discuss the topic but the *bābājis* declined. Using scriptural references and historical facts, Śrīla Guru Mahārāja strongly and conclusively articulated the legitimacy of the saffron-garbed Rūpānuga Gauḍīya Vaiṣṇavas. Though Śrīla Janārdana Mahārāja had humbly asked them to discuss the topic, seeing his strength of character and hearing his firm tone and persuasive argument, the *bābājis* were unable to justify their slanderous claims. The strength with which he spoke has been characterized as though a roar! As a result of his command of the audience, as well as of the topic, none of the *bābājis* came forward to accept his invitation to debate the issue or to defend their unfounded position.

As described at the beginning of *Śrīmad Bhāgavatam* 1.1.2, only those who are completely pure hearted (*nirmatsara*) can understand *Śrīmad Bhāgavatam*. Any person who takes pleasure in the misery of others or who becomes malcontent

at the happiness or success of any other living entity is considered *matsara*, the opposite of *nirmatsara*. Such a person will never be able to access *Śrīmad Bhāgavatam*'s deep purports. Śrīla Janārdana Mahārāja was indeed *nirmatsara*. A realized soul, he always saw the presence of the Supreme Lord within every creature whether they were plants, trees, animals, birds or human beings. Thus, he always related to any creature he came in touch with in a friendly and compassionate manner. It was his nature to always feel for the suffering of the living beings in this material world. In order to benefit others, he helped them understand how to access the path of liberation from *saṁsāra*, the cycle of repeated birth and death. To this end, Śrīla Guru Mahārāja continually presented the conclusions of *śāstra* to whoever would come and hear attentively from him.

He was often observed devotedly serving cows by seeing to their comfort, wellbeing and happiness. All of his temples had cowsheds (*gośālās*) and he frequently and fondly addressed each cow by name. Every day, he spent time lovingly feeding, bathing and brushing them and they reciprocated their affection for Śrīla Mahārāja. The cows would often be seen standing on the veranda waiting for his arrival. His devotion to and enthusiasm for these tasks were unmistakable. To watch him was to understand the mood of the *gopas* and *gopīs* of the sacred land of Vṛndāvana. But personally, for his own benefit or convenience, Śrīla Guru Mahārāja would never accept anyone's service. Rather, he was always enthusiastic to accept an opportunity to respectfully serve other Vaiṣṇavas, even those who were his juniors.

For the satisfaction of Lord Kṛṣṇa, he was continually absorbed in ecstatic devotion by body, mind and words.

His activities were done in remembrance of his Gurudeva, Śrīla Rūpa Gosvāmī, Raghunātha Dāsa Gosvāmī and other associates of Śrī Caitanya Mahāprabhu, and Śrī Śrī Rādhā Govinda and Their dear most *śakhis* and *mañjarīs*. He was often heard to utter their names or pray to them in a mood of pure *bhāva-bhakti*. He was also always calling out, “Vṛṣabhānu-nandinī, Śrīmatī Rādhārāṇī, Svāminī!” and “Jaya Rādhe bol!” Like Śrīla Raghunātha Dāsa Gosvāmī, he expressed his inner heart’s desire, “My Svāminī, O my worshipable Goddess, Śrīmatī Rādhārāṇī, when will I attain your service?” He was always praying in this way.

Śrīla Bhakti Jīvana Janārdana Gosvāmī Mahārāja consistently impressed upon his disciples that if anyone desired to enjoy the sweet mellow of loving service to Śrī Śrī Rādhā Kṛṣṇa, then they must first take shelter of Śrī Caitanya Mahāprabhu, must always chant the Lord’s holy names, and must faithfully follow the eternal maidservants of Śrīmatī Rādhārāṇī like Lalitā, Viśākhā, Raṅgadevī, Sudevī, Tuṅgavidyā, Campakalatā, Citrā and Indulekhā. He assured us that if, even in this very lifetime, we are able to serve all of the *mañjarīs* and *dāsīs* of the Divine Couple, including Rūpa Mañjarī, with pure humility and without any hesitation or duplicity, that these maidservants are so merciful that they will accept us and help us to be established in our eternal service mood.

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Īsodyān, P/O Māyāpur, Dist. Nadiā, (W.B.)  
+91 3472 245313

### **Śrī Caitanya-candrāśram**

Itoṭā, Purī, 752002, (Oḍiṣā)  
+91 6752 224455

### **Śrī Rādhā Vṛndāvacandra Mandir**

153, Sevākuñja, P/O  
Vṛndāvana, Dist. Mathura, 281121 (U.P.)  
+91 565 2443603

### **Śrī Rādhā Mādhava Kuñjabihāri Mandir**

P/O Khantāpaḍā, Dist. Bāleśvara, 756043 (Oḍiṣā)  
+91 6782 229992  
[sriradhakunjabiharimandirskcm@gmail.com](mailto:sriradhakunjabiharimandirskcm@gmail.com)  
[www.radha-madhava-kunjabihari.net](http://www.radha-madhava-kunjabihari.net)

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Śrī Kṛṣṇa-nagar, Mahārāṇipetā,  
Viśākhāpāṭṇam-2, 530002 (A.P.)  
+91 891 2560549



**Śrī Rādhā Vṛndāvacandra Āśram**

Mohakā Singhanapūra, G.-Mahāsamunda (Chaiśagaḍa)

**Śrī Kṛṣṇa Caitanya Mission**

Gangai Street, Nedunchalai nagar, Salem, 636005,  
(Tamilnadu)

Dinadayal Dāsa +91 9040990575, +91 9585640655

**Śrī Rādhā Govinda Jagannātha Temple**

Kalyan East, Hazimolang Road,  
West Amardeep Colony, Mumbai (Maharashtra)  
+91 7021125378

Aniruddha Dāsa, Calicut (Kerala), +91 9447447333

**MEXICO**

**Śrī Kṛṣṇa Caitanya Mission**

Norte 73 Street #3112 Colonia Obrero Popular,  
México City, Mexico, +52 5553418995

**USA**

Rādhā Ramaṇa Dāsa  
7030 Weirton Place Charlotte, NC 28226, USA  
+1 773 5474722, +1 704 2480652

Dayānidhi Dāsa (USA)  
dayanidhi108@yahoo.com

## EUROPE

### **Śrī Śrī Rādhā Govinda Gauḍīya Maṭh**

Mühlenweg 5, 2514 Traiskirchen, Austria  
temple@radha-govinda.at, www.radha-govinda.at  
+43 680 3303734

### **Bhagavata Dharma Ashram**

Graf-Starhemberg-G. 37/8, 1040 Vienna, Austria  
www.bhagavata.at, bhagavata.dharma@ashramgmail.com  
+43 670 6088706

### **Śrī Jagannātha Mandir**

S.Giovanni delle Contee, Acquapendente(GR), Italy  
+39 0564638548

### **Centro Védico Dharma**

Collado de Novelda Mf 23, Ctra. Novelda-Monovar Km. 7  
03640 Monovar (Alicante), Spain  
+34 625 17 18 45, 610 79 12 60  
kirsnavallabha@gmail.com

### **Śrī Śrī Gour Nitāi Gauḍīya Maṭh**

Calle Merendero 35, 03610 Petrel, Spain  
Rāmacandra Dāsa, + 34 698498430  
ramachandradas2009@hotmail.es

Jagannātha Dāsa, Spain +34 609684873

### **Śrī Rādhā Gopināth Mandir**

Put od Fortica 38/A, 52100 Pula, Croatia  
+38 5993484001, tapasvi108@yahoo.com

### **Śrī Rādhā Gopināth Mandir**

Šlikova 8, Prague 16900, Czech Republic  
+42 0777812099





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