

**Sri Sri Guru Gaurangau Jayatah**  
**Bhakti Vedanta Institute**  
**Princeton University Harinama**  
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Adhivas of Sri Gaura Purnima, Eve of Sri Chaitanya Mahaprabhu's [1] appearance.

Opening *sanga*, Sripad Bhakti Madhava Puri Maharaj, Ph.D (Sripad Puri Maharaj) read from the article "The Door to Divine Love - The devotion in separation revealed by Śrīpād Mādhavendra Purī [2]." It states "...the mahājans have said that Mādhavendra Purī is the root of the tree of *śṛṅgāra-rasa* (conjugal love or *mādhurya-rasa*), Īśvar Purī is its sprout, Śrīman Mahāprabhu is its main trunk and the Lord's followers are its branches and sub-branches.' He then said, "Madhavendra Puri came from the Madhvā sampradāya (transcendental school, branch). He was the disciple of Lakṣmīpati Tirtha who was the desciple of Vyasa Tirtha and like that they came down from Lord Brahma to Vyasa Titha. Among Madhavendra Puri's disciples were Isvara Puri, Advaita Acharya and it was said that Nityananda Prabhu was also his disciple along with so many other important vaiṣṇavas (worshippers of Krishna, or Lord Viṣṇu)."

It is said in the *Ganodesh dipika* that Advaita Acharya developed the mood of *bhakti dasa* (servitor/friendship) towards Mahaprabhu. Advaita Acharya is Maha Vishnu who has the position of serving Krishna as one of the administrators of the worldly creation of the universe. Isvara Puri is said to have cultivated the *mādhurya-rasa* line coming from Madhavendra Puri, and that's why Mahaprabhu took initiation from Isvara Puri because he's connected with Madhavendra Puri, even though Isvara Puri is not at the same level as Madhavendra Puri but is the disciple, Mahaprabhu felt attraction to him," Sripad Puri Maharaj said.

The mood of *vipralambha* (separation) was first brought into the Madhvā sampradāya through Madhavendra Puri when he was praying at the end of his life. 'Oh my Lord I am missing You. O master of the poor, bereft of Your association I am lost and bankrupt, and feeling completely heartbroken. When will I have that chance to see You.' That feeling of love in separation was established by Madhavendra Puri in the Vaisnava sampradāyas. Of course in Krishna lila, the gopis were feeling separated from Krishna also but that idea of separation from Radha Krishna we find in Jayadev Goswami's poetry was for Radha Krishna in Their older pastimes whereas, Madhavendra Puri's cry was for the younger Krishna [Gopal]," Sripad Puri Maharaj explained. "You may

remember that a young boy came to Madhavendra Puri and offered him milk when he was sitting under a tree meditating in Vrindavan. Madhavendra Puri was very renounced. He would never ask anyone for food. If Krishna sent him food he would eat, otherwise not. Like that he was sitting and meditating when a young cowherd boy came and said, 'I've brought you some milk in this pot. One of the village ladies sent some milk for you' and only then he had some food and became completely satisfied." Sripad Puri Maharaj continued to describe Sripad Madhavendra Puri's pastimes. "His mind was very attracted to that young boy as he realized He was Krishna himself."

"Then in his dream he found that boy, who pointed him to a bush saying that 'I have been sitting in this bush for a long time. No one has been worshipping me. I have no one to feed Me.'" Śrī Caitanya Caritāmṛta Madhya Madhya 4.42 - 43 confirms this:

*śaila-upari haite āmā kuñje lukāñā  
mleccha-bhaye sevaka mora gela palāñā  
sei haite rahi āmi ei kuñja-sthāne  
bhāla haila āilā āmā kāḍha sāvadhāne*

"When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack. Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

"Madhavendra Puri gathered the villagers and dug that place up. There he found the Gopal deity. Gopal, of course is the youthful Krishna. He then established a beautiful Mandir (temple) on top of the Goverdhan hill for the worship of Gopal," Sripad Puri Maharaj continued. "That mood of separation from the youthful Krishna is found in Madhavendra Puri. Generally people pray to Krishna, 'Oh I am in such a miserable condition, please save me from this miserable world.' That is not *suddha bhakti* (pure devotion), that is material consideration, although it can lead to *bhakti* (devotion). Mādhavendra Purī was thinking that, 'Oh, I am so miserable here because I cannot see You (Krishna). His lamentation was not for himself but because he wanted to please Krishna," Sripad Puri Maharaj continued. "Krishna is pleased when his devotees love and serve Him."



**Sripad Puri Maharaj**



**Rasaraja das Prabhu**

In the purport Srila Prabhupada<sup>[3]</sup> says, “...Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the *ācārya* named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-*sampradāya*, and this conclusion of the Madhvācārya-*sampradāya* was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-*sampradāya*.”



**Sri Nathji also known as Gopal**

According to 'The Door to Divine Love,' "Separation from Kṛṣṇa - spiritual separation - is the soul's only aspiration. Repentance produced by material separation is simply an expression of material attachment, but repentance produced by separation from Kṛṣṇa is the greatest expression of the desire to please Kṛṣṇa. The original mahājan Śrīpād Mādhavendra Purī's extraordinary desire to please Kṛṣṇa is the one and only ideal and precedent for souls who aspire to serve Kṛṣṇa. Śrīman Mahāprabhu and His intimate devotees later followed and demonstrated this." In explaining this verse further Sripad Puri Maharaj said, "the devotees who have intense love for the Lord do not consider any of the scarcities, troubles, or sadness of the external world." This is confirmed in the *Śrīmad Bhāgavatam* 10.14.8

*tat te 'nukampāmi' su-samīkṣamāṇo  
bhuñjāna evātma-kṛtam vipākam  
hrd-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

"My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim."

In further reading, Sripad Puri Maharaj described the conversation Śrīman Mahāprabhu had with the Tattvavādīs during His South India tour. "The Tattvavādīs were teaching how to worship Krishna through *varnashram* dharma<sup>[3]</sup>. They are worshippers of Lakshmi-Narayan and in this way they have to follow strict rules and regulations to worship Krishna. In that discussion when Ramananda Raya mentioned following the strict rules and regulations in *varnashram*, Mahaprabhu said 'that is external, go higher.' When Krishna went to Mathurā and accepted the kingship, the separation that Radharani felt in that moment, in that incident is the supreme feeling of love. Love in separation. 'The mood of separation from Kṛṣṇa is the natural mood of service for the soul,'" Sripad Puri Maharaj continued. "Very interesting idea that the soul has this 'natural mood of separation' and I was thinking that this acceptance of Mahaprabhu of the Madhvā sampradāya, which represents Dvaitavad (distinction, separation) is all in Krishna. The Madhvācharya school is like a permanent separation conception. Mahaprabhu adopted that mood of separation. Of course there's also unity, *acintya-bheda bheda-tattova* (simultaneously oneness and difference), but the *bheda* (separation) is what Mahaprabhu emphasized, not the oneness. The other schools are more in the line of *vashishta dvaita* ...emphasizing the *advaita* but qualified. Here Madhvā is strictly

*Dvaita*(separation) and Mahaprabhu chose that *sampradaya*, although He also emphasized the oneness, The Madhvā *sampradaya* was expressing that difference. Mahaprabhu came in that line and therefore is feeling separation from Krishna. Union and separation. In intense separation there's union because your whole identity is completely absorbed in whom you are separated from."



**Syamasundara Prabhu and Nitai das in the background and Srngara Mataji**

Diving deeper into the article, Sripad Puri Maharaj described the spiritual difference between the residents of Mathurā and Vrindavan. "One interesting point is how the *gopis* (transcendental cow-herd girls of Vrindavan) are criticizing the Mathurāvasi (residents of Mathura) as ordinary people. Mathura is where *sakhya rasa* (friendship) and *vatsalya rasa* (parental affection) manifested, whereas in Vrindavan it's *madhurya rasa*. So those in the *madhurya rasa* consider those in the other raas as ordinary people," Sripad Puri Maharaj said smilingly. "We considered all of them very high but from the Gopis position they considered the Mathurāvasi ordinary people. I heard once that Guru Maharaj (spiritual teacher) told that the Goloka residents consider the residents of Vaikunthalok to be in hellish conditions. A difference of perspective."

In winding *sanga* down, Sripad Puri Maharaj said "The root of Mahaprabhu's position is love in separation. If we read the instructions of Mahaprabhu in the *Śrī Śikṣāṣṭakam*<sup>[5]</sup>, we can see the gradual progression of his symptoms are mentioned in those eight verses beginning with *sankirtan* all the way up to *aslysia vad*. Each sloka represents a different stage of Mahaprabhu's progress of devotional mood leading up to *vipralambha bhava* (separation) - love in separation from Krishna. This is Mahaprabhu's message and this is the message of the *rupanuga sampradaya*."

A the end of his life, Madhavendra Puri uttered a sloka that was very dear to Sriman Mahaprabhu, expressing the mood of separation that Srimati Radharani felt when Krishna went to Mathura, and that He came to taste

*ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātaram  
dayita bhrāmyati kim karomy aham*

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?” Śrī Caitanya *Caritāmṛta Madhya: 4.197.*

In closing, Sripad Puri Maharaj opened Harinam sankirtan with the Panca Tattva Mahamantra ((*jaya sri-krishna-caitanya prabhu nityananda / sri-advaita gadadhara srivasadi-gaura-bhakta-vrinda*) followed by the Maha Mantra. Syamasundara das Prabhu accompanied on guitar while Rasaraja das Prabhu played kartals (hand cymbal).



**Some of Mahaprabhu's favorite bhog**

Harinam Sankirtana ki jai

Without Sripad Bhakti Niskama Shanta Maharaja's guidance on Sri Caitanya Mahaprabhu's favorite bhog, prasadam preparation would not have been possible. My humble dandavat pranams to Sripad Shanta Maharaja.

Prasadam was served and honored by all.

All Glories to Sri Guru and Sri Sri Gauranga  
Srila Bhakti Nirmal Acharya Maharaja ki jai  
Sripad Bhakti Madhava Puri Maharaj ki jai

Your humble servant  
Kushum devi dasi

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[1] Sri Krishna Chaitanya Mahaprabhu appeared in in Mayapur, West Bengal, India in 1486. Although He is the Supreme Lord Himself, Sri Krishna, He posed as a devotee, and revealed the most sublime sentiments and the natural disposition of a devotee. He taught us by His own example how to establish a connection with the Lord through the practice of pure devotion. Srila Rupa Goswami has glorified Lord Chaitanya as being the most munificent Lord because He freely distributed pure love of Godhead.

[2] The Door to Divine Love: <http://www.gaudiadarshan.com/posts/the-door-to-divine-love/>

[3] His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada (Srila Prabhupada) is the founder Acharya of the International Society for Krishna Consciousness (ISKCON)

[4] *varnashram* Dharma (duties performed according to the system of four *varnas* (social divisions) and four *ashrams* (stages in life).

[5] Śrī Śikṣāṣṭakam - [http://www.prabhupada-books.de/chaitanya/siksastakam\\_en.html](http://www.prabhupada-books.de/chaitanya/siksastakam_en.html)

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