

Jai va-Dharma



Śrīla Bhaktivinoda Ṭhākura

Preface

(written for the third Hindi edition)

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

I am delighted that the Gauḍīya Vedānta Samiti's third Hindi edition of *Jaiva-Dharma* is now being submitted before the public. This publication has fulfilled my long-standing desire, for I was deeply concerned that this book was not available in India's national language, Hindi.

The original *Jaiva-Dharma*, written in Bengali, is a priceless ornament for all Bengali-speaking Vaiṣṇavas. The author, Śrīla Bhaktivinoda Ṭhākura, is a confidential associate of Śrī Caitanya Mahāprabhu, and is famous as the Seventh Gosvāmī. In the modern Vaiṣṇava community, he reinitiated a powerful flow of the sacred Ganges of the unalloyed *bhakti* that Svayaṁ Bhagavān Śrī Caitanya Mahāprabhu revealed. Ṭhākura Bhaktivinoda wrote well over a hundred books about *bhakti* in several languages, and *Jaiva-Dharma* has ushered in a new era in the world of philosophy and religion.

This Hindi edition was produced under the direction of my most highly revered holy master, Śrī Gurupāda-padma Om Viṣṇupāda 108 Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. He is a guardian of the Śrī Brahma-Madhva-Gauḍīya Sampradāya and has fulfilled the inner heart's desire of Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura-kiśora dāsa Bābājī Mahārāja, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He is an *ācārya* in the line of disciplic succession coming from Śrī Caitanya Mahāprabhu and is the Founder-Ācārya of the Śrī Gauḍīya Vedānta Samiti and its branches, which are spread throughout India. By his causeless, unlimited mercy, inspiration and direct order, although I am unfit

and incompetent in all respects, I was able to translate this book, which is full of exacting philosophy and profound and confidential truths regarding the worship of Bhagavān.

I have tried as far as possible in this translation to preserve the lofty philosophy and highly intricate and subtle moods concerning the analysis of *rasa*. I endeavored to the best of my ability to express these things in clear and easily understandable language. It is for the readers to see how successful I have been in this attempt. Whatever value there is in this effort is exclusively due to the credit of the lotus feet of Śrī Guru.

The Hindi translation of *Jaiva-Dharma* was first published in the monthly magazine *Śrī Bhāgavat-patrikā*, in a series of articles spanning six years. The faithful readers greatly appreciated this and repeatedly begged me to publish it as a separate book. Our second edition of *Jaiva-Dharma* came out in book form for the benefit of the faithful Hindi-speaking public and for the delight of the pure devotees. This edition was very quickly exhausted, so a third edition was presented to fulfill the deep interest and demand of the readers.

My most revered holy master, Śrī Ācāryadeva, has given an elaborate introduction in his editorial preface detailing the unique characteristics of the book, its author, and other important topics. However, I cannot restrain my enthusiasm to add a few words of my own on this subject. I beg the readers to study the introduction with serious attention before reading this book, and I have firm faith that by doing so, they will obtain clear guidance as to how to enter into the truth of the supreme reality.

The word *jaiva-dharma* refers to the *dharma* of the *jīva*, or the constitutional function of the living being. From external appearances, human beings seem to have different religions according to classifications of country, caste, race, and so on. The constitutional natures of human beings, animals, birds, worms, insects, and other living entities also seem to be of different varieties. But in reality, all living beings throughout the universe have only one

eternal, immutable *dharma*. *Jaiva-Dharma* gives a compelling and thorough description of this *dharma*, which is eternal and which applies everywhere, at all times, and to all living beings. This book is filled with a highly concise form of the essence of the exceedingly deep and confidential topics of the *Vedas*, *Vedānta*, *Upaniṣads*, *Śrīmad-Bhāgavatam*, *Purāṇas*, *Brahma-sūtra*, *Mahābhārata*, *Itihāsas*, *Pañcarātra*, *Ṣaṭ-sandarbhās*, *Śrī Caitanya-caritāmṛta*, *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamanī*, and other ideal *śāstras*. Furthermore, it is written in the form of a tasteful, entertaining, and easily-comprehensible novel.

Jaiva-Dharma gives an unprecedented and poignant analysis of many vital topics, such as: *bhagavata-tattva* (the truth regarding Śrī Bhagavān); *jīva-tattva* (the truth regarding the *jīvas*); *śakti-tattva* (the truth regarding Bhagavān's potencies); the conditioned and liberated states of the *jīvas*; a comparative study of the nature of *karma*, *jñāna* and *bhakti*; a conclusive and meaningful discussion of the distinguishing characteristics of regulated and spontaneous devotional service (*vaidhī* and *rāgānugā-bhakti*); and the supreme excellence of *śrī-nāma-bhajana*. All these topics are discussed in terms of *sambandha*, *abhidheya* and *prayojana*.

Prior to the Bengali edition of *Jaiva-Dharma* published by the Gauḍīya Vedānta Samiti, all editions of *Jaiva-Dharma* published by Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda and the subsequent Gauḍīya Vaiṣṇava *ācāryas* in their line have included the section on *rasa-vicāra*. However, for specific reasons, our most revered holy master, Śrīla Gurupāda-padma, published an edition containing only the first two sections of the book, which deal respectively with *nitya-naimittika-dharma* and *sambandha*, *abhidheya* and *prayojana*. He did not publish the third part of the book, which deals with *rasa-vicāra* (a detailed consideration of the confidential, transcendental mellows of *bhakti*).

Later, however, when Śrī Keśava Gauḍīya Maṭha was in the process of publishing its Hindi edition from Mathurā, Śrīla Gurupāda-padma personally reviewed the entire book. In his introduction

to this edition, he very clearly instructed the readers to first examine their eligibility or lack thereof, and then cautiously proceed with their study of the third section dealing with *rasa-vicāra*. Therefore, when all three parts of the book were published together in the second edition, I did not feel that it was necessary to give any further clarification.

At the time of writing *Śrī Caitanya-caritāmṛta*, a doubt arose in the heart of Śrī Kṛṣṇa dāsa Kavirāja Gosvāmī regarding whether he should present the discussion on *rasa-vicāra*. He questioned whether or not to include this topic in the book, lest ineligible people may read it to their detriment. Finally he resolved to include *rasa-vicāra* in the book, expressing this in his own words in *Caitanya-caritāmṛta*, *Ādi-līlā* (4.231-235):

*e saba siddhānta gūḍha, kahite nā yuyāya
nā kahile, keha ihāra anta nāhi pāya*

The esoteric and confidential conclusions regarding the amorous pastimes of Rasarāja Śrī Kṛṣṇa and the *gopīs*, who are the embodiments of *mahābhāva*, are not fit to be disclosed to the common ordinary man.

*ataeva kahi kichu kariñā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha*

But if they are not revealed, no one can enter into this topic. I shall therefore describe these topics in a concealed manner, so that only *rasika-bhaktas* will be able to understand them, whereas ineligible fools will not.

*hṛdaye dharaye ye caitanya-nityānanda
e saba siddhānte sei pāibe ānanda*

Anyone who has established Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu in their hearts will attain transcendental bliss by hearing these conclusions.

*e saba siddhānta haya āmrera pallava
bhakta-gaṇa kokilera sarvadā vallabha*

This entire doctrine is as sweet as newly grown mango sprouts, which can only be relished by the devotees, who are compared to cuckoos.

*abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya more ānanda viśeṣa*

The camel-like non-devotees cannot possibly gain admittance into these topics. Therefore, there is special jubilation in my heart.

It is always inappropriate to reveal confidential *vraja-rasa* topics before general people. However, there is every possibility that this sacred mystery will disappear if it is not thoroughly explained. Although neem and mango trees may be present together in the same garden, a crow will sit on a neem tree and taste its bitter fruits, whereas the cuckoo, who has discriminating taste, will sit on the mango tree and savor its sweet sprouts and blossoms. Consequently, it is proper to present *rasa-vicāra*.

Until now, the world of Hindi literature has lacked such an exceptionally fine and comprehensive book, which acquaints one through comparative analysis with the highest philosophical conclusions and super-excellent methods of worship of *vaiṣṇava-dharma*. *Jaiva-Dharma* has fulfilled this need. It will usher in a new era in the philosophical and religious worlds, and particularly in the world of Vaiṣṇavism.

Śrī Keśavaḥī Gauḍīya Maṭha
Mathurā, U.P., 1989

An aspirant for a particle of mercy
of Śrī-Śrī Guru and Vaiṣṇavas
Tridaṇḍī Bhikṣu Śrī Bhaktivedānta Nārāyaṇa



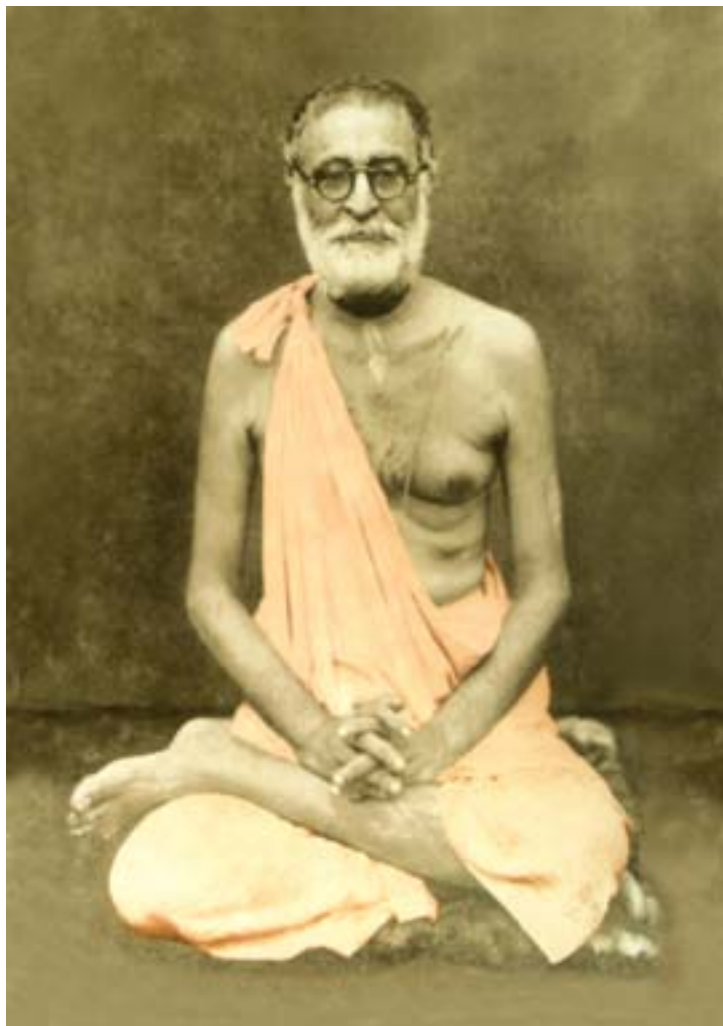
Om Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



Oṃ Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad A.C. Bhaktivedānta Svāmī Mahārāja



Oṃ Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja



Oṃ Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda



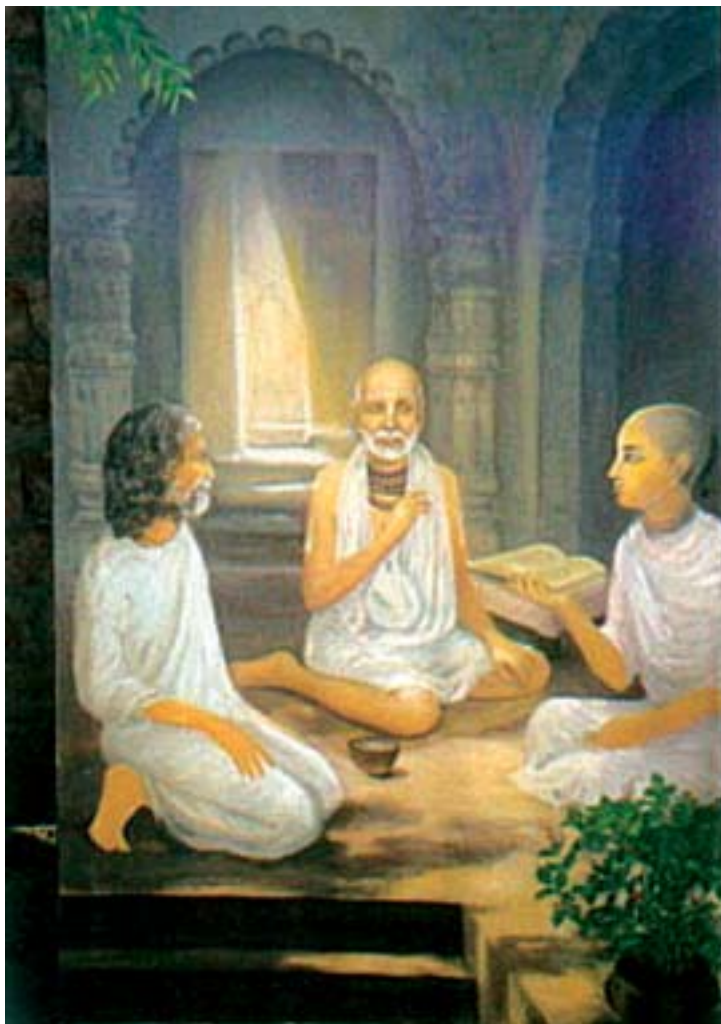
Om Viṣṇupāda Paramahaṁsa
Śrī Śrīmad Gaurakīśora Dāsa Babajī Mahārāja



Om Viṣṇupāda Saccidānanda
Śrī Śrīmad Bhaktivinoda Ṭhākura



Śrīla Raghunatha Dāsa Babajī explains *Daśa-mūla*
to Vrajanatha and Vijaya Kumara in Navadvīpa.



Śrī Gopāl Guru Gosvāmī imparts *Rasa-Tattva*
at the Śrī Rādhā-Kānta Maṭha in Purī.

Introduction

(written for the second Hindi edition)

by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Of the many religious traditions in the world, almost all of them adopt various methods to propagate their respective ideals. With this in mind, they publish literature in different languages. It is self-evident that in the realm of secular education there are elementary, intermediate and advanced levels, as well as higher and lower branches of learning. Similarly, it is self-evident – and those who are widely read and deeply learned in comparative religious studies universally admit it – that there are gradations of knowledge in the metaphysical teachings of the diverse religious traditions. Amongst all these religious ideologies, the instructions given by Śrī Caitanya Mahāprabhu on the religion of *prema* (pure love) are the highest revelation from all angles of vision. Surely, once the world’s impartial thinkers are exposed to such sublime understanding, they will unanimously accept this fact.

Everyone wants to be inspired by the highest ideal and teachings, but how can this auspicious desire come to bear fruit? It is with this thought that the great liberated personality and crest-jewel of the educated elite, Śrīla Ṭhākura Bhaktivinoda established, by his personal example the foremost ideal of spiritual life, and composed many books on *vaiṣṇava-dharma* in different languages. In these books can be found a thorough description in simple language of the instructions of Śrī Caitanya Mahāprabhu. Out of all the author’s books, this *Jaiva-Dharma* is considered to be the quintessence by religious thinkers of the world.

Within this world the *Vedas* are the most ancient writings. Their corollaries, which include the *Upaniṣads* and other literature

compiled by Śrī Vedavyāsa (such as *Vedānta-sūtra*, *Mahābhārata* and *Śrīmad-Bhāgavatam*), are all consummate literary works. Over the course of time, varieties of books were written, inspired by the ideals enunciated in that body of literature. They were widely circulated and thus gained broad popularity. In these books, not only do we find gradations of thought, distinguishing characteristics and contrasting views, but also we observe mutual exclusivity, polarization of doctrine, and speculative philosophy. As a result, there have been upheavals and calamities in the religious domain, and these continue to the present day.

Under such precarious circumstances, the original Supreme Lord, Svayaṁ Bhagavān, who is the Absolute Truth, appeared approximately 500 years ago in the foremost of the seven holy places, Śrīdhāma-Māyāpura within Navadvīpa dhama, to deliver the conditioned living beings. At that time the Lord specifically empowered some of His beloved associates to compile voluminous books, which contain the true purport and essence of all *śāstras*. Through the medium of this literature, the Lord desired to invest *bhakti*, which is the root of *divya-jñāna* (transcendental knowledge), within the hearts of all people. All these books with the exception of three or four, were written in the Sanskrit language.

Śrī Rūpa and Sanātana Gosvāmīs were among the most elevated and confidential associates of Śrī Caitanya Mahāprabhu, and Śrīla Jīva Gosvāmī was so dear to Śrī Rūpa and Sanātana that he was practically their identical manifestation. Extracting the essence of all the *śāstras*, Śrīla Jīva Gosvāmī composed the *Ṣaṭ-sandarbhās* and other books in Sanskrit. Through this effort, Svayaṁ Bhagavān manifested His confidential desire to enact His *līlā* of delivering the *jīvas*.

Some people, who are incapable of ascertaining the true meaning of the *śāstras*, are compelled to interpret them according to their relative understanding. In some cases, such people take only a partial meaning of the *śāstra*; in other cases, their interpretations cloud the true meaning; and in other cases again, they adopt

a view that is thoroughly opposed to the original intention. Śrīla Jīva Gosvāmī is not in any of these categories, and the instructions that flowed from his pen are the absolute and conclusive instructions of Śrīman Mahāprabhu, which are the instructions of the *Vedas*, the *Upaniṣads*, the *Mahābhārata* and *Śrīmad-Bhāgavatam*. Taking support of the flawless and complete purport of these instructions, *Jaiva-Dharma* has been compiled in an astonishing form. So that readers may easily understand the utility and import of this book, we shall now give an analysis of the title's significance.

The author has named this book *Jaiva-Dharma*. Since we all maintain some particular conception of *dharma* (essential occupation or religion), it is not necessary to elaborate further on this, also due to a shortage of space. In Sanskrit, when the secondary suffix *aṅ* is added to the word *jīva* (living being), it causes the medial vowel to be strengthened, and the *ṅ* in the suffix *aṅ* to be dropped, and thus we obtain the word *jaiva*. The word *jaiva* means 'of or related to the *jīva*'. Therefore, *Jaiva-Dharma* means the *dharma* of the *jīva*, or the characteristic function related to the *jīva*. But what is meant by the word *jīva* in this context? The author answers this question exhaustively in this book, but I still think that it is essential to submit one or two points in brief.

The word *jīvana* (life) comes from the word *jīva*, which means 'one who has life'. In other words, all living beings are known as *jīvas*. Thus, the author has used the term '*jaiva-dharma*' to indicate the constitutional function of the *jīva*. Śrī Caitanya Mahāprabhu has instructed *jīvas* through His exclusively devoted followers, the Six Gosvāmīs – headed by Śrī Rūpa, Sanātana and Jīva Gosvāmī – as to what type of *dharma* they should accept and follow. Approximately four hundred years later, the author of this book, Śrīla Ṭhākura Bhaktivinoda, who is renowned as the Seventh Gosvāmī, appeared not far from Śrīdhāma-Māyāpura, the birthplace of Śrī Gaurāṅga. Being very soft-hearted and empathizing with the plight of the *jīvas*, he wrote *Jaiva-Dharma* in the Bengali language.

By the desire of Bhagavān, Śrī Kṛṣṇa dāsa Kavirāja Gosvāmī, a beloved associate of Śrī Gaurāṅga, captured the essence of Bhagavān Śrī Gauracandra's instructions in Śrī *Caitanya-caritāmṛta*. This is expressed in the following *śloka*:

*jīvera svarūpa haya kṛṣṇera nitya dāsa
kṛṣṇera taṭasthā-śakti bhedābheda prakāśa*

The *jīva*'s natural condition is to be a servant of Kṛṣṇa. The *jīva* is the marginal potency of Kṛṣṇa, and a manifestation which is both one with and different from Kṛṣṇa. (Śrī *Caitanya-caritāmṛta*, *Madhya* 20.108)

The author has based *Jaiva-Dharma* on this *śloka*, which is the *bija-mantra* (fundamental aphorism) of all instructions for Gauḍīya Vaiṣṇavas. Therefore, this book is beneficial and acceptable for all human beings, beyond distinctions of race, caste, stage of life, time, place or person. Not only that, it is beneficial even for *jīvas* who take birth in other species, whether stones, animals, birds, insects, aquatics, or other moving and non-moving entities.

There are many examples worth mentioning of beings other than humans who accepted *jaiva-dharma*. Ahalyā is an example in the body of a stone; the twin Yamalārjunas and the seven *tāla*'s in the bodies of trees; King Nṛṅga in the body of a lizard; Bharata Mahārāja in a deer's body; Surabhī in a cow's body; Gajendra in an elephant's body; Jāmavanta in a bear's body; and Aṅgada and Sugrīva in the bodies of monkeys. The instructor of the entire universe, Brahmā, prayed to Svayaṁ Bhagavān Śrī Kṛṣṇa to obtain the service of His lotus feet, even if that meant taking birth within species of grass, shrubs, animals or birds. This is stated in *Śrīmad-Bhāgavatam* (10.14.30):

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj janānām
bhūtvā niṣeve tava pāda-pallavam*

My dear Lord, I pray that You will bestow such good fortune upon me that I may be counted as one of Your *bhaktas* and fully engage in the service of Your lotus feet, whether in this life as Brahmā, or in the next, even if I should take birth among the animal species.

Prahlāda Mahārāja, the emperor of *bhaktas*, expressed still more clearly the aspiration to obtain *jaiva-dharma* in the form of service to Bhagavān, even if it meant taking birth as an animal, or in any form among the thousands of species:

*nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham
teṣu teṣv acalā bhaktir acyutāstu sadā tvaṣi*

O Acyuta, in whichever of the thousands of species I may be forced to wander, please let me always have unflinching devotion unto You.

The author, Śrīla Bhaktivinoda Ṭhākura, has also prayed in a similar manner in his book entitled *Śaraṇāgati*:

*kīṭa janma hau yathā tuyā dāsa
bahir-mukha brahmā-janme nāhi āśa*

Let me take birth, even as an insect, wherever Your *bhaktas* are to be found. I do not wish to be born as a Brahmā indifferent to You. (*Śaraṇāgati*, *Ātma-nivedana* Song 3)

The instructions of *Jaiva-Dharma* are therefore commendable and acceptable for all *jīvas*. By taking those instructions deeply into our hearts, all living entities can easily obtain permanent release from the dreadful torment caused by the invincible shackles of illusion, and from the phantasmagoria of trivial and false pleasure. Furthermore, such souls will become immersed in the bliss of service to Bhagavān, and thus become fit to experience supreme peace and ultimate transcendental pleasure.

Previously it was indicated that there are higher and lower gradations of instruction in the field of secular knowledge. Similarly, it is accepted that there are higher and lower gradations of

instruction in the field of religious truth. Only people of eminent qualification can accept the ideal that is contained in the advanced teachings. The purport is that human beings are superior to all other species of life. There are many different types of living entities other than human beings. The word *prāṇī* (that which has life), or *jīva*, refers to a conscious entity. We are not concerned here with unconscious objects or inert matter. The natural function of a conscious entity is called *dharma*, which implies the function of consciousness, or the nature that stems from one's true identity. The concept of *dharma* is inseparable from *cetana* (consciousness).

In the Sixteenth Chapter of this book, there is a minute analysis, consistent with modern science, of the systematic development of consciousness. Conscious beings who are bound by illusion are found in five conditions: 1) *ācchādita-cetana* (covered consciousness), 2) *saṅkucita-cetana* (stunted consciousness), 3) *mukulita-cetana* (budding consciousness), 4) *vikasita-cetana* (blossoming consciousness), and 5) *pūrṇa-vikasita-cetana* (fully blossomed consciousness). Such conscious beings are known as *jīvas*, or *prāṇī*. These five stages of living beings are divided into two categories: non-moving entities (*sthāvara*); and moving entities (*jaṅgama*).

Trees, creepers, shrubs, stones and other non-moving beings are said to have covered consciousness (*ācchādita-cetana*). The other four types of conscious beings are moving, whereas these entities are not, because their consciousness is fully covered. Animals, birds, insects and aquatics have stunted consciousness (*saṅkucita-cetana*). *Jīvas* born in species other than human beings are found in the covered and stunted states of consciousness. *Jīvas* in human species are found in the budding, blossoming and fully blossomed stages of consciousness. Although sentient beings in these last three states of awareness are all human by physical appearance, they are graded according to their development of consciousness. Bearing this gradation in mind, human consciousness is considered to be in the preliminary, intermediate or advanced

stage of development. Nonetheless, trees, creepers, shrubs, animals, birds and human beings are all *jīvas*, and their only *dharma* is to worship Bhagavān. Still, out of all of them, human beings are superior by dint of developed consciousness, and their special *dharma* is known as *jaiva-dharma*, which consists of the worship of Bhagavān.

The function of consciousness is graded according to the degree to which knowledge or awareness is covered. There is no doubt that human beings are superior to all other earthly life forms, yet it is essential to understand whence this superiority stems. It cannot be said that human beings are superior to trees, creepers, insects, animals, birds and aquatics from the point of view of form and appearance, strength and prowess, and beauty and charm. However, human beings are superior in every way to all other species with regard to the mental faculty, the development of the intellect, and the expansion of consciousness. It is this special *dharma* that is being analyzed in *Jaiva-Dharma*. Although in a general sense, *jaiva-dharma* is the *dharma* of all living beings, it should be understood as the specific *dharma* of the human species, because the special qualification for the highest *dharma* is found only among those *jīvas* with highly developed awareness.

The question may then be raised as to why this book was entitled *Jaiva-Dharma* and not *Mānava-Dharma* or *Manuṣya-Dharma* (the religion of human beings). When we investigate, we learn that the true function of human beings is found only in *dharma*; *dharma* or religion is not found in other species. This is the general rule. Trees, creepers, stones, worms, insects, fish, tortoises, animals, birds, snakes and other living entities are counted as *jīvas*, but they do not exhibit the religious tendency which is characterized by the aspiration for *mokṣa* (liberation) or the worship of Bhagavān.

Some philosophers are of the opinion that living beings who display only animalistic attributes, such as foolishness and mercilessness, are in fact animals. It is observed that some *jīvas* of this

animalistic class possess natural intuition by virtue of birth. To a limited extent, this natural intuition is a semblance of human nature. In reality though, it is not human nature, for the human disposition is only observed when animalism is combined with knowledge or rationality. Those who have this human disposition are known as human beings.

Our Āryan sages have described the animalistic demeanor as having four compelling propensities: *āhāra* (eating), *nidrā* (sleeping), *bhaya* (fearing), and *maithuna* (mating). The human disposition manifests only when one overcomes these animalistic propensities and develops rationality (*dharma-vṛtti*). Western philosophers have also stated that men are rational beings. However, it is essential to note that the meaning of rationality in Western philosophy is considerably limited.

In Āryan philosophy, the word *dharma* is extremely comprehensive. Within only a single aspect of its meaning, it encompasses the Western philosophical concept of rationality, and extends far beyond that to include the proclivity for the worship of God. *Dharma* is the true identifying characteristic of human nature, and living beings who are devoid of *dharma* are designated as animals. It is said in *Hitopadeśa* (25):

*āhāra-nidrā-bhaya-maithunañ ca
sāmānyam etat paśubhir narāṇām
dharmo hi teṣām adhiko viśeṣo
dharmaṇa hīnāḥ paśubhiḥ samānāḥ*

Human beings are equal to animals in the matters of eating, sleeping, fearing and mating. Yet the quality of religion is unique to human beings. Without religion, they are no better than animals.

The meaning of this *śloka* is that the natural propensity of living beings is to satisfy the senses through the activities of eating, sleeping, fearing and mating. These propensities are observed equally in human beings and in all other species; there is no second

opinion about this. Human beings, however, can only truly live up to the human status when the disposition to be religious is found in them. The words *dharmo hi teṣām adhiko viśeṣaḥ* mean that *dharma* is the special quality which distinguishes human beings from animals and other species. Those in whom *dharma* is completely absent cannot properly be called human beings. The words *dharmeṇa hīnāḥ paśubhiḥ samānāḥ* mean that people who are devoid of *dharma* are like animals. That is why, in our country, human beings who are devoid of *dharma* are called *nara-paśu* (animalistic men).

It is especially noteworthy that today people have abandoned *dharma* and remain engrossed in eating and various forms of sensual enjoyment. This sense indulgence is the tendency of animals, or species other than human beings. Currently, due to the influence of Kali-yuga, humanity is gradually degrading and regressing toward animalism. Thus, according to *śāstra*, at present few people can even be classified as human beings. Had the author named this book *Manuṣya-dharma*, then from the *śāstric* definition of humanity, most would have been disqualified from this practice. It is for this reason that Śrīla Bhaktivinoda Ṭhākura, desiring the welfare of everyone, gave his book the broad title *Jaiva-Dharma*, and thus completely preserved the conventions of *śāstra*. *Dharma*, or the worship of Śrī Bhagavān, is found only in human beings, and not in animals, birds, and other species. Human beings, as the most advanced species, are particularly qualified for the highest teachings, or *dharma*. *Jaiva-Dharma* is especially meant to be studied by them.

Śrī Caitanya Mahāprabhu's unique quality is that He is merciful even to the most fallen people, making them eligible for His highest teachings. Such mercy was not bestowed by any other *avatāra*. Therefore, Śrīla Rūpa Gosvāmī has glorified Śrīman Mahāprabhu in very meaningful words in his drama, *Vidagdhamādhava* (1.2):

*anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ*

May Śrī Śacīnandana Gaurahari, who is resplendent with an effulgence more glorious than gold, be ever manifest in the core of our hearts. Out of His causeless mercy, He has appeared in the age of Kali to bestow upon the world the wealth of His own *bhakti*, the supreme, radiant mellow, *ujjvala-rasa*, the most confidential mood of service to Rādhā and Kṛṣṇa in Their conjugal relationship. This rare gift has not been given for an extremely long time. Human beings who receive this gift can very easily become free forever from the bondage of *māyā*, and by great fortune receive *kṛṣṇa-prema*.

The author of this *śloka* has effectively captured the speciality of Śrīman Mahāprabhu.

In the Eleventh Chapter of *Jaiva-Dharma*, the author has established through the conversation between Mullah Sāhib and the Vaiṣṇavas that all human beings are eligible for *vaiṣṇava-dharma*. He has supported this conclusion with logical analysis and with firm evidence from the *śāstra*. Those who speak Urdu, Farsi, English, or any other language can become Vaiṣṇavas; it is not confined only to those who speak Sanskrit. In fact, it is observed that many people who speak Hindi, Bengali, Oriya, Assamese, Tamil, Telegu and other Indian languages have already attained the exalted status of Vaiṣṇavas. Indeed, people from virtually any social or religious background are eligible for this. Disparity in language is certainly not a disqualification.

Disregarding the opinion of those who might have had a prejudice about language, Śrīla Bhaktivinoda Ṭhākura has broadcast the transcendental instructions of Śrīman Mahāprabhu in many different languages. He has written approximately one hundred books in Sanskrit, Bengali, Oriya, Hindi, Urdu and English. The

names of some of the more important of these works have been given below along with their dates of publication:

- 1 *Hari-kathā*: Topics of Lord Hari, 1850
- 2 *Śumbha-Niśumbha-yuddha*, 1851
- 3 *Poriade*, 1857-58.
- 4 *Maṭhas of Orissa*, 1860.
- 5 *Vijana-grāma*, 1863.
- 6 *Sannyāsī*, 1863.
- 7 *Our Wants*, 1863
- 8 *Vālide Rejiṣṭrī*, 1866.
- 9 *Speech on Gautama*, 1866
- 10 *The Bhāgavat: Its Philosophy, Its Ethics, and Its Theology*, 1869
- 11 *Garbha-stotra-vyākhyā*, 1870
- 12 *Reflections*, 1871
- 13 *Ṭhākura Haridāsa*, 1871
- 14 *The Temple of Jagannātha at Purī*, 1871
- 15 *The Monasteries of Purī*, 1871
- 16 *The Personality of Godhead*, 1871
- 17 *A Beacon of Light*, 1871
- 18 *Sāragrāhī Vaiṣṇava*, 1871
- 19 *To Love God*, 1871
- 20 *The Atibaḍis of Orissa*, 1871
- 21 *The Marriage System of Bengal*, 1871
- 22 *Vedāntādhikaraṇa-mālā*, 1872
- 23 *Datta-kaustubham*, 1874
- 24 *Datta-vaṁśa-mālā*, 1876
- 25 *Bauddha-vijaya-kāvya*, 1878
- 26 *Śrī Kṛṣṇa-saṁhitā*, 1880
- 27 *Śrī Sajjana-toṣaṇī*, (monthly magazine) 1881
- 28 *Kalyāṇa-kalpātari*, 1881
- 29 *Review of Nitya-rūpa-saṁsthāpanam*, 1883
- 30 *Viśva-Vaiṣṇava-Kalpātari*, 1885
- 31 *Daśopaṇiṣad-cūrṇikā*, 1886

- 32 *Bhāvāvali* (commentary), 1886
- 33 *Rasika-Raṅjana*, (commentary on *Bhagavād Gītā*) 1886
- 34 *Śrī Caitanya Śikṣāmṛta*, 1886
- 35 *Prema-pradīpa*, 1886
- 36 Published *Śrī Viṣṇu-sahasra-nāma*, 1886
- 37 *Manah-Śikṣā* (translation and commentary), 1886
- 38 *Śrī Caitanya-Upaniṣad* (commentary), 1887
- 39 *Śrī Kṛṣṇa-vijaya* (published), 1887
- 40 *Vaiṣṇava-siddhānta-mālā*, 1888
- 41 *Śrī Āmnāya-sūtram*, 1890
- 42 *Siddhānta-darpaṇam* (Bengali translation), 1890
- 43 *Śrī Navadvīpa-dhāma-mahātmya*, 1890
- 44 *Śrī Godruma Kalpatari* (essays on *nāma-haṭṭa*), 1891
- 45 *Vidvad-raṅjana* (commentary on *Bhagavād Gītā*), 1891
- 46 *Śrī Harināma*, 1892
- 47 *Śrī Nāma*, 1892
- 48 *Śrī Nāma-tattva-śikṣāṣṭaka*, 1892
- 49 *Śrī Nāma-mahimā*, 1892
- 50 *Śrī Nāma-pracāra*, 1892
- 51 *Śrīman Mahāprabhura Śikṣā*, 1892
- 52 *Tattva-vivekaḥ* or *Śrī Saccidānandānubhūtiḥ*, 1893
- 53 *Śaraṅgati*, 1893
- 54 *Gītāvalī*, 1893
- 55 *Gūtāmālā*, 1893
- 56 *Śoka-śātana*, 1893
- 57 *Nāma Bhajana*, 1893
- 58 *Tattva-sūtram*, 1894
- 59 *Vedārka-dīdhiti* (commentary on *Śrī Īsopaniṣad*), 1894
- 60 *Tattva-muktāvalī* or *Māyāvāda-śatadūṣaṇī*,
(translated and published), 1894
- 61 *Amṛta-pravāha-bhāṣya*
(commentary on *Caitanya caritāmṛta*), 1895
- 62 *Śrī Gaurāṅga-līlā-smaraṇa-maṅgala-stotram*, 1896
- 63 *Śrī Rāmānuja Upadeśa*, 1896

- 64 *Jaiva-Dharma*, 1896
 65 Śrī Caitanya Mahāprabhu, His Life and Precepts, 1896
 66 *Brahma-saṁhitā* (commentary), 1897
 67 Śrī Goloka-māhātmya
 (Bengali translation of *Bṛhad Bhāgavatāmṛta*), 1898
 68 Śrī Kṛṣṇa-karṇāmṛtam, (translation), 1898
 69 *Pīyūṣa-varṣiṇī-vṛtti* (commentary on *Upadeśāmṛta*), 1898
 70 Śrī Bhajanāmṛtam (translation and commentary), 1899
 71 Śrī Navadvīpa-bhāva-taraṅga, 1899
 72 The Hindu Idols, 1899
 73 Śrī Harināma-cintāmaṇi, 1900
 74 Śrī Bhāgavata Arka-marīci-mālā, 1901
 75 Śrī Saṅkalpa-kalpadrumā (Bengali translation), 1901
 76 Śrī Bhajana-rahasya, 1902
 77 Śrī Prema-vivarta (published), 1906
 78 *Svaniyama-dvādaśakam*, 1907

When one sees this list, one can easily infer that the author was a vastly learned scholar of many different languages. I think it necessary at this point to shed some light on a special feature of the author's life. Although he was a pre-eminent scholar of Western thought, he was completely free from Western influences. Western educators say, "Don't follow me; follow my words." In other words, "Don't do as I do; do as I say." The life of Śrīla Bhaktivinoda Ṭhākura refutes this principle, for he personally applied and demonstrated all the instructions of his books in his own life. Therefore, his instructions and manner of *bhajana* are known as "Bhaktivinoda *dhārā*" (the line of Bhaktivinoda). There is not a single instruction in his books that he did not personally follow. Therefore, there is no disparity between his writings and his life, between his actions and his words. They are one in all respects.

It is natural for readers to be curious to learn about a great personality who possesses such extraordinary character. Modern readers, in particular, who seek to know about any subject, cannot have faith in an author's writings without being acquainted with him.

Therefore, I am submitting a few words about Śrīla Bhaktivinoda Ṭhākura.

When it comes to discussing the life of *mahā-puruṣas* (great self-realized personalities who are transcendental to mortal existence), it would be a mistake to consider their birth, life span and death to be similar to that of mere mortals, because *mahā-puruṣas* are beyond birth and death. They are situated in eternal existence, and their coming and going from this world is strictly a matter of their own appearance and disappearance.

Śrīla Bhaktivinoda Ṭhākura appeared on Sunday, September 2, 1838, and thus illuminated the sky of Gauḍīya Vaiṣṇavism. He took birth in a high-class family in a village named Vīra-nagara (also known as Ulāgrāma or Ulā), which is located within the Nadiyā district of West Bengal, not far from Śrīdhāma-Māyāpura, the appearance place of Śrī Gaurāṅga. He disappeared from this world on June 23, 1914, in the city of Calcutta. At that time, he entered the midday pastimes of Śrī Śrī Gāndharvikā-Gīrdhārī, who are the supreme objects of worship for the Gauḍīya Vaiṣṇavas.

In his brief lifespan of seventy-six years, he instructed the world by personally carrying out the duties of the four *āśramas* (stages of spiritual life): *brahmacārya* (celibate student-life), *gṛhasṭha* (religious householder-life), *vānapraṣṭha* (withdrawal from worldly duties), and *sannyāsa* (formal renunciation). He first underwent *brahmacārya*, and obtained various elevated instructions. After that, he entered *gṛhasṭha* life, and set an ideal example of how to maintain family members through honest and noble means. All householders should follow this example.

During his *gṛhasṭha* life, Śrīla Bhaktivinoda traveled all over India as a highly placed officer in the administration and justice department of the British government of India. By his exacting discrimination and expert administrative skills, this great personality managed to regulate and bring to order even those places that were infamous as lawless states. In the midst of family duties, he astonished all his contemporaries by the religious ideal he displayed.

Although engaged in pressing responsibilities, he wrote many books in different languages. We have recorded the dates of composition in our list of his books. If the reader studies this, he can clearly deduce Bhaktivinoda's incredible creative power.

After retiring from his government responsibilities, Śrīla Bhaktivinoda adopted the stage of *vānaprastha*, and intensified his spiritual practice. At that time, he established an *āśrama* at Surabhi-kuñja in Godrumadvīpa, one of the nine districts of Navadvīpa. Śrīla Bhaktivinoda Ṭhākura remained there and performed *bhajana* for a considerable time.

Later, he accepted the life of an ascetic, and stayed at Svānanda-sukhada-kuñja, which was nearby. While residing there, he established the appearance place of Śrī Caitanyadeva and many other places of *gaura-līlā*. In this, he followed the example of Śrī Caitanya Mahāprabhu and His followers, the Six Gosvāmīs, who had discovered the birthplace and other pastime places of Śrī Kṛṣṇa. If Śrīla Ṭhākura Bhaktivinoda had not appeared in this world, the pastime places and instructions of Śrī Gaurāṅga Mahāprabhu would have disappeared from the world. The entire world of Gauḍīya Vaiṣṇavas will therefore remain indebted to him forever. It is for this reason that he has been awarded the highest honor in the Vaiṣṇava community by being addressed as the Seventh Gosvāmī.

This *mahā-puruṣa* instructed the world both through the ideal example of his personal life and by writing books in many different languages. In addition, there is yet another unique gift that he bestowed, and it would be a display of ingratitude on my part if I neglected to mention this. Śrīla Ṭhākura Bhaktivinoda brought a great personality into this world, who was the commander-in-chief in propagating the *dharma* revealed by Śrī Caitanya Mahāprabhu. This great personality is my beloved Gurudeva, and he is renowned throughout the world as Jagad-guru Om Viṣṇupāda Paramahaṁsa-kula-cūḍāmaṇi Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura. It was an incomparable

and unprecedented accomplishment on the part of Śrīmad Bhaktivinoda Ṭhākura to bring this *mahā-puruṣa* into the world. The Vaiṣṇava community honors Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura with the shorter title of Śrīla Prabhupāda, and hereafter, I will also refer to this supremely liberated *mahā-puruṣa* as Śrīla Prabhupāda.

Śrīla Prabhupāda appeared as Śrīla Bhaktivinoda Ṭhākura's son and successor. Throughout the world, he raised the brilliant banner of Śrī Madhva Gauḍīya Vaiṣṇava *dharma*, which was practiced and propagated by Śrīman Mahāprabhu, Śrī Caitanyadeva. In so doing, he brought tremendous welfare and elevation to the religious domain. Even Western and Far Eastern countries like America, England, Germany, France, Sweden, Switzerland and Burma were not deprived of his mercy. He established sixty-four Gauḍīya Maṭha preaching centers in India and around the world, and from these he propagated the teachings of Śrī Caitanya. He also circulated all the books of Śrīla Bhaktivinoda Ṭhākura, and thus established his incomparable fame throughout the world.

By the influence of time and the onslaught of the age of Kali, various types of corruption and false doctrines had infiltrated Gauḍīya Vaiṣṇava *dharma*. As a result, thirteen distorted sects (*apasampradāyas*) had emerged, and they are named in this *śloka*:

*āola bāola karttābhajā neḍā darveśa sāi
sahajiyā sakhī-bhekī smārta jāti-gosāi
atibāḍī cūḍādhārī gaurāṅga-nāgarī
totā kahe e teraha saṅga nāhi kari*

Totā says that he will not associate with the thirteen *apasampradāyas*: *āola, bāola, karttābhajā, neḍā, darveśa, sāi, sahajiyā, sakhī-bhekī, smārta, jāti-gosāi, atibāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*.

Śrīla Prabhupāda significantly curbed the mischievous activities of these *apasampradāyas* through his preaching and by publishing the books of Śrīla Bhaktivinoda Ṭhākura. Despite all this,

however, due to the influence of Kali, eating, leisure and material security unfortunately tend to become the primary interests of any religious sect. In reality, all these things are just other names for animal propensities or the expansion of animalistic endeavors. We have discussed this earlier.

Jaiva-Dharma contains a thorough discussion of the nature of *dharma*, our relationship with *dharma*, the result of following *dharma*, the true import of *dharma*, the fact that so-called religion that is impelled by Kali is not *dharma* at all, and many other topics. In fact, one can know the meaning of all the *śāstras* in a condensed form simply by studying this compact book, which contains a comparative analysis of all the religions of the world through the medium of questions and answers. In brief, I may say that this little book is filled with the essence of all the *śāstras* of India, like the ocean contained in an earthen pitcher. It is no exaggeration to say that unless religious-minded people read this book, there will certainly be a dearth of philosophical knowledge regarding spiritual truth in their lives.

I invite the readers to consult the table of contents for a glimpse of the range of important topics covered. The author has preserved the *śāstra-maryādā* (śāstric convention) by explaining the truth in relation to the three divisions: *sambandha*, *abhidheya* and *prayojana*. Spiritual topics should always be presented in this proper order, which begins with *sambandha* (establishing knowledge of one's relationship with Śrī Kṛṣṇa), then *abhidheya* (engagement in the means to awaken love for Śrī Kṛṣṇa), and finally *prayojana* (attainment of the goal of love for Śrī Kṛṣṇa). Some inexperienced authors transgress this order, and discuss *prayojana-tattva* first, followed by *sambandha-tattva* and *abhidheya-tattva*. This is completely contrary to the conclusions of the *Vedas*, *Upaniṣads*, *Purāṇas*, *Mahābhārata*, and especially *Śrīmad-Bhāgavatam*, the crest-jewel of all spiritual evidence.

In the first division of the book, there is an analysis of *nitya-dharma*, eternal religious duties related to the very nature of the

soul, and *naimittika-dharma*, occasional or temporary religious duties related to one's moral obligations in this world. In the second division, there is a thorough description of the truths of *sambandha*, *abhidheya* and *prayojana*, which is solidly based on evidence from the *śāstra*. In the third division, there is a penetrating discussion of the nature of *rasa*.

According to Śrīla Prabhupāda's line of thought, one should not enter into *rasa-vicāra* (a consideration of the confidential, transcendental mellows of *bhakti*) until he has attained higher qualification. An unqualified *sādhaka* will impede his progress, rather than helping it, if he makes an unauthorized attempt to enter into *rasa-vicāra*. Śrīla Prabhupāda has expressed this clearly in numerous articles, such as *Bhāī Sahajiyā* (My Brother Who Cheapens the Sanctity of Spiritual Life by Equating His Material Instincts with Spiritual Emotions) and *Prākṛta-rasa-śata-dūṣaṇī* (One Hundred Objections to Perverted Material Mellows). One should therefore exercise caution in this matter.

The original *Jaiva-Dharma* was written in Bengali, but the book uses Sanskrit extensively, for it contains many quotations from *śāstra*. In a very short time at least twelve large editions of this book have already been published in Bengali, which shows how popular it is. This present Hindi edition of *Jaiva-Dharma* has been printed according to the system used for the most recent Bengali edition of *Jaiva-Dharma*, published in a new format by the Gauḍīya Vedānta Samiti. Tridaṇḍī Svāmī Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, the highly competent editor of the Hindi monthly spiritual magazine 'Śrī Bhāgavata Patrikā', took great pains to translate this book into Hindi, and published it in the magazine in a series of articles spanning a period of six years. At the repeated request of many faithful readers, he has now published these articles in book form for the benefit of the Hindi-speaking religious populace.

In this connection, I feel compelled to note that our highly distinguished translator's mother-tongue is Hindi, and he learned

Bengali in order to study this book. After thoroughly mastering both the language and the subject matter, he accepted the difficulty and substantial labor of translating it into Hindi. I am very pleased at heart that he has expertly preserved the rigorous philosophy, the deeply profound analysis of *rasa*, and the lofty and subtle moods of the original book. The Hindi-speaking world will remain indebted to him for this monumental work. In particular, Śrīla Prabhupāda and Bhaktivinoda Ṭhākura will definitely bestow great mercy on him for his tireless service.

Above all, I must say that it is only because the *sādhakas* who were involved in the production of this book hold me in some esteem that my name has been used in connection with the editing of this book. In reality, it is the translator and publisher, Tridaṇḍi Svāmī Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, who has done all the editing work, and who is thus the object of my special affection and blessings.

I have complete faith that by studying this book, both the faithful public and the learned scholars of this country will gain knowledge of the fundamental truths of *sambandha*, *abhidheya* and *prayojana*, which were practiced and preached by Śrī Caitanya Mahāprabhu. By so doing, they will become eligible to enter the *prema-dharma* of Śrī Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu. In conclusion, I pray that the readers will bestow profuse blessings upon us by reading this book very carefully.

Śrī Keśavajī Gauḍīya Maṭha
Mathurā, U.P., 1966

Śrīla Prabhupāda Kiṅkara
Tridaṇḍi-bhikṣu Śrī Bhakti Prajñāna Keśava



CHAPTER 1

The Eternal & Temporary Dharmas
of the Jīva

Within this world, the island of Jambūdvīpa is most excellent. In Jambūdvīpa, the land of Bhārata-varṣa is eminent and within Bhārata-varṣa the topmost place is Gauḍa-bhūmi. Within Gauḍa-bhūmi, the nine-island region of Śrī Navadvīpa-maṇḍala is most distinguished, and in one area of Śrī Navadvīpa-maṇḍala, on the eastern bank of the Bhāgīrathī river, a beautiful settlement named Śrī Godruma is eternally situated.

In ancient times, many stalwart practitioners of *bhajana* lived in the various places of Śrī Godruma. It was here that Śrī Surabhi, a cow of divine origin, previously worshiped the Supreme Lord Bhagavān Śrī Gauracandra in her own *kuñja*, a grove shaded with fragrant flowering creepers. At a little distance from this *kuñja* is Pradyumna-kuñja. Here, Śrī Premadāsa Paramahaṁsa Bābājī, a *śikṣā* disciple of Pradyumna Brahmācārī, the best among the associates of Śrī Gauracandra, now lived in a *kuṭīra* (hut) covered with vines and dense foliage, and spent his time constantly immersed in the divine rapture of *bhajana*.

Śrī Premadāsa Bābājī was a refined scholar, and was fully conversant with all the conclusions of the *śāstras*. He had taken shelter of the forest of Śrī Godruma with single-minded conviction, knowing it to be non-different in essence from Śrī Nandagrāma. As a daily routine, Bābājī Mahārāja chanted two hundred thousand holy names and offered hundreds of obeisances to all the

Vaiṣṇavas. He maintained his existence by accepting alms from the houses of the cowherd men. Whenever he found a spare moment from these activities, he spent his time not in idle gossip but in reading the book *Prema-vivarta*, by Śrī Jagadānanda, a confidential associate of Śrī Gaurasundara.

At such times, neighboring Vaiṣṇavas gathered and listened with great devotion as Bābājī read with tear filled eyes. And why would they not come to hear? This divine treatise, *Prema-vivarta*, is filled with all the conclusions of *rasa*, the condensed liquid essence of integrated transcendental emotions. Moreover, the Vaiṣṇavas were inundated by the waves of Bābājī's sweet, resonant voice, which extinguished the venomous fire of sensuality in their hearts like a shower of nectar.

One afternoon, having completed his chanting of *śrī-hari-nāma*, Bābājī Mahāśaya sat reading *Prema-vivarta* in his bower, shaded by vines of *mādhavī* and jasmine, and became immersed in an ocean of transcendental emotions. Just then, a mendicant in the renounced order of life approached him, fell at his feet, and stayed prostrated in obeisance for a considerable time. At first Bābājī Mahāśaya remained absorbed in the bliss of transcendental ecstasy, but after a while, when he returned to external consciousness, he beheld the *sannyāsī mahātmā* lying before him. Considering himself more worthless and insignificant than a blade of grass, Bābājī fell in front of the *sannyāsī* and began to weep, exclaiming, "O Caitanya! O Nityānanda! Please be merciful upon this fallen wretch." The *sannyāsī* then said, "Prabhu, I am extremely vile and destitute. Why do you mock me like this?"

The *sannyāsī* proceeded to take the dust of Bābājī Mahāśaya's feet upon his head, and then sat before him. Bābājī Mahāśaya offered him a seat of banana tree bark, and sitting beside him, spoke in a voice choked with love, "Prabhu, what service may this worthless person offer you?"

The *sannyāsī* set aside his begging bowl, and with folded hands, began to speak. “O Master, I am most unfortunate. I have spent my time in Kāśī and other holy places, debating the analytical conclusions of the religious texts – such as *sāṅkhya*, *pātañjala*, *nyāya*, *vaiśeṣika*, *pūrva-mīmāṃsā* and *uttara-mīmāṃsā* – and exhaustively studying the *Upaniṣads* and the other *Vedānta-sāstras*. About twelve years ago, I accepted the renounced order of life from Śrī Saccidānanda Sarasvatī. Having accepted the staff of the renounced order, I traveled to all the holy places, and wherever I went in India, I kept the company of *sannyāsīs* who adhere to the doctrine of Śrī Śaṅkara. In due course of time, I passed beyond the first three stages of the renounced order – *kuṭicaka*, *bahūdaka*, and *haṁsa* – and attained the highest status of *paramahaṁsa*, in which I have remained for some time. In Vārāṇasī, I adopted a vow of silence, and abided by those statements that Śrī Śaṅkarācārya proclaimed to be the *mahā-vākya* (chief axioms) of the *Vedas*, *aham brahmāsmi*, *prajñānam brahma*, and *tat tvam asi*. However, the happiness and spiritual satisfaction that I was supposed to find did not come to me.

“One day I saw a Vaiṣṇava *sādhu* loudly singing about the pastimes of Śrī Hari. I opened my eyes and saw that he was bathed in streams of tears, and in his ecstatic rapture the hairs of his body were standing on end. He was chanting the names “Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda!” in a choked-up voice, and as he danced, his feet slipped so that he fell on the ground again and again. When I saw him and heard his song, my heart filled with an indescribable ecstasy. Although that mystical experience was so overwhelming, in order to protect my status as a *paramahaṁsa*, I did not speak with him at all. Alas! Fie on my rank and status! Cursed be my destiny! I don’t know why, but since that day my heart has become attracted to Śrī Kṛṣṇa Caitanya’s lotus feet.

“Shortly thereafter, I became obsessed with the desire to find that Vaiṣṇava *sādhu*, but I could not see him anywhere. Never

before had I experienced anything like the untainted bliss that I felt when I saw him and heard the holy name emanating from his mouth. After considerable thought, I concluded that the highest benefit for me would be to take shelter at the lotus feet of the Vaiṣṇavas.

“I left Kāśī and went to the beautiful holy land of Śrī Vṛndāvanadhāma. There I saw many Vaiṣṇavas, uttering the names of Śrī Rūpa, Sanātana, and Jīva Gosvāmī in a mood of great lamentation. They were absorbed in meditation on the pastimes of Śrī Rādhā-Kṛṣṇa, and they rolled on the ground, chanting the name of Śrī Navadvīpa. When I saw and heard this, a greed arose within me to behold the beautiful holy *dhāma* of Navadvīpa. I circumambulated the one hundred sixty-eight square miles of Śrī Vraja-dhāma, and came to Śrī Māyāpura just a few days ago. I heard of your glories in the town of Māyāpura, so I have come today to take shelter of your lotus feet. Please fulfill my life’s aspiration by making this servant an object of your mercy.”

Paramahansa Bābājī Mahāśaya took a blade of grass between his teeth. Weeping, he said, “O Sannyāsī Ṭhākura, I am absolutely worthless. I have uselessly spent my life filling my belly, sleeping, and engaging in futile talks. It is true that I have taken up residence in this sacred place where Śrī Kṛṣṇa Caitanya enacted His pastimes, but as the days fly by, I find myself unable to taste this thing known as *kṛṣṇa-prema*. You are so fortunate, for you have tasted that divine love merely by seeing a Vaiṣṇava for just a moment. You have received the mercy of Kṛṣṇa Caitanyadeva. I will be very grateful if you will kindly remember this fallen wretch for a moment when you are tasting that *prema*, then my life will become successful.”

Saying this, Bābājī embraced the *sannyāsī* and bathed him with his tears. When Sannyāsī Mahārāja thus touched the limbs of the Vaiṣṇava, he experienced unprecedented bliss within his heart. He began to dance as he wept, and as he danced, he began to sing:

(jaya) śrī kṛṣṇa-caitanya śrī prabhu nityānanda

(jaya) premadāsa guru jaya bhajanānanda

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda.
All glories to my divine master Premadāsa, and to the bliss
of *bhajana*.

Premadāsa Bābājī and Sannyāsī Mahārāja danced and performed *kīrtana* for a long time. When they stopped, they spoke together on many topics. Finally, Premadāsa Bābājī said very humbly, “O Mahātmā, kindly stay here in Pradyumna-kuñja for a few days just to purify me.”

The *sannyāsī* said, “I have offered my body at your lotus feet. Why do you speak of a few days only? My anxious prayer is that I may serve you until I give up this body.”

Sannyāsī Ṭhākura was an erudite scholar of all the *śāstras*. He knew very well that if one stays in the residence of the *guru*, one will naturally receive the *guru*'s instructions, so he took up residence in that grove with great delight.

After a few days Paramahaṁsa Bābājī said to the elevated *sannyāsī*, “O Mahātmā, Śrī Pradyumna Brahmācārī has mercifully given me shelter at his lotus feet. At present he lives in the village of Śrī Devapallī on the outskirts of Śrī Navadvīpa-maṇḍala, where he is absorbed in the worship of Śrī Nṛsiṁhadeva. Today, after collecting alms, let us go there and take *darśana* of his lotus feet.”

Sannyāsī Ṭhākura replied, “I will follow whatever instructions you give me.”

After two o'clock, they crossed the Alakānandā River, and arrived in Śrī Devapallī. They then crossed the Sūryaṭilā River and took *darśana* of the lotus feet of Śrī Caitanya Mahāprabhu's associate, Śrī Pradyumna Brahmācārī, who was in the temple of Śrī Nṛsiṁhadeva. From afar, Paramahaṁsa Bābājī fell to the ground and offered prostrated obeisances to his *guru*. Pradyumna Brahmācārī then came out of the temple, his heart melting with

affection for his disciple. Lifting Paramahaṁsa Bābājī with both hands, and embracing him very lovingly, he enquired about his welfare. After they had discussed topics concerning *bhajana* for some time, Paramahaṁsa Bābājī introduced Sannyāsī Ṭhākura to his *guru*.

Brahmacārī Ṭhākura said with great respect, “My dear brother, you have obtained a most qualified *guru*. You should study the book *Prema-vivarta* under Premadāsa’s direction.

*kibā vipra kibā nyāsī śūdra kene naya
jei kṛṣṇa-tattva-vettā sei guru haya*

Whether one is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he is fully conversant with all the truths regarding transcendental knowledge of Śrī Kṛṣṇa, he can become a *guru*. (*Caitanya-caritāmṛta*, *Madhya* 8.128)

Sannyāsī Ṭhākura humbly offered obeisances at the lotus feet of his *parama-guru* and said, “Prabhu, you are an associate of Śrī Caitanyadeva and you can purify hundreds of arrogant *sannyāsīs* like me just by your merciful glance. Please bestow your mercy upon me.”

Sannyāsī Ṭhākura had no previous experience of the reciprocal behavior between Vaiṣṇavas. However, he accepted the mutual dealings that he observed between his *guru* and *parama-guru* as the *sad-ācāra* (proper etiquette) that he himself should follow, and from that day on, he behaved accordingly toward his own *guru* without a trace of duplicity. When the evening *āratī* was over, the *guru* and *śiṣya* returned to Śrī Godruma.

A few days after residing in the *kuñja*, Sannyāsī Ṭhākura became anxious to inquire about spiritual truths from Paramahaṁsa Bābājī. By this time, the *sannyāsī* had adopted all the ways of a Vaiṣṇava, except for his outer dress. During his previous training, Sannyāsī Ṭhākura had developed qualities such as full control over his mind and senses, and had become firmly established

in the conception of the non-dual, all-pervading Absolute (*brahma-niṣṭhā*). In addition, he had now acquired staunch faith in the transcendental pastimes of Parabrahma Śrī Kṛṣṇa, and had become deeply humble.

One morning, after performing ablutions at the break of dawn, Paramahaṁsa Bābājī sat in the *mādhavī* grove chanting *hari-nāma* on his *tulasī-mālā*. At that time, Śrī Śrī Rādhā and Kṛṣṇa Yugala's *niśānta-līlā* (Their pastimes just prior to dawn) gradually manifested within his heart. Because this was the time that Śrī Śrī Rādhā and Kṛṣṇa part from each other's company, leaving the *kuñja* to return to Their respective homes, Paramahaṁsa Bābājī felt great pangs of separation, and tears of love streamed continuously from his eyes. While absorbed in meditation on this pastime, he was internally engaged in service appropriate for that period of the day in his perfected spiritual form; thus, he had lost all awareness of his physical body. Sannyāsī Ṭhākura was captivated by Bābājī's state, and sat beside him, observing his *sāttvika-bhāvas*, transcendental symptoms of ecstasy.

Suddenly Paramahaṁsa Bābājī said to him, "O *sakhī*, silence Kakkhaṭī (Śrīmatī Rādhikā's monkey) at once, otherwise she will rouse Rādhā-Govinda from Their sleep of divine pleasure; then Lalitā-sakhī will become distressed, and will rebuke me. Look there! Anaṅga Mañjarī is signaling for you to do this. You are Ramaṇa Mañjarī and this is your designated service. Be attentive in this regard."

After uttering these words, Paramahaṁsa Bābājī fell unconscious. From that moment, Sannyāsī Mahārāja, now acquainted with his spiritual identity and service, engaged himself accordingly. Thus, the day dawned and the morning light spread its luster in the east. Birds began chirping melodiously in every direction, and a gentle breeze blew. The extraordinary beauty of the *mādhavī* grove of Pradyumna-kuñja, illuminated by the crimson rays of the rising sun, was beyond description.

Paramahansa Bābājī was seated on a cushion of banana bark. As he gradually regained external consciousness, he began to chant *śrī-nāma* on his beads. Sannyāsī Ṭhākura then offered prostrated obeisances at Bābājī's feet, sat next to him, and with folded hands spoke with great humility, "Prabhu, O Master, this destitute soul wishes to submit a question before you. Kindly reply and pacify my anguished heart. May you be pleased to infuse *vraja-rasa* into my heart, which has been scorched by the fire of *brahma-jñāna* (knowledge aimed at the impersonal Absolute devoid of form, qualities and activities)."

Bābājī replied, "You are a fit candidate. Whatever questions you ask, I will answer as far as I am able."

Sannyāsī Ṭhākura said, "Prabhu! For a long time I have heard of the pre-eminence of *dharma*. On numerous occasions I have asked the question, 'What is *dharma*?' to so many people. It is a cause of distress to me that the answers those people have given contradict each other. So please tell me, what is the true constitutional *dharma* of the *jīvas*? And why do different teachers explain the nature of *dharma* in such diverse ways? If *dharma* is one, why don't all learned teachers cultivate that one universal *dharma* which is without a second?"

Paramahansa Bābājī meditated upon the lotus feet of Bhagavān Śrī Kṛṣṇa Caitanya, and began to speak: "O most fortunate one, I shall describe to you the principles of *dharma* as far as my knowledge allows. An object is called a *vastu*, and its eternal nature is known as its *nitya-dharma*. Nature arises from the elementary structure of an object (*ghaṭana*). By Kṛṣṇa's desire, when an object is formed, a particular nature is inherent in that structure as an eternal concomitant factor. This nature is the *nitya-dharma* of the object.

"The nature of a given object becomes altered or distorted when a change takes place within it, either by force of circumstance, or due to contact with other objects. With the passage of time, this

distorted nature becomes fixed, and appears to be permanent, as if it were the eternal nature of that object. This distorted nature is not the *svabhāva* (true nature); it is called *nisarga*, that nature which is acquired through long-term association. This *nisarga* occupies the place of the factual nature, and becomes identified as the *svabhāva*.

“For example, water is an object and its *svabhāva* is liquidity. When water solidifies, due to certain circumstances, and becomes ice, the acquired nature of solidity takes the place of its inherent nature. In reality, this acquired nature is not eternal; rather, it is occasional or temporary. It arises because of some cause, and when that cause is no longer effective, this acquired nature vanishes automatically. However, the *svabhāva* is eternal. It may become distorted, but it still remains inseparably connected to its object, and the original nature will certainly become evident again when the proper time and circumstances arise.

“The *svabhāva* of an object is its *nitya-dharma* (eternal function), while its acquired nature is its *naimittika-dharma* (occasional function). Those who have true knowledge of objects (*vastu-jñāna*) can know the difference between eternal and occasional function, whereas those who lack this knowledge consider acquired nature to be true nature, and they consequently mistake the temporary *dharma* for eternal *dharma*.”

“What is it that is called *vastu*, and what is the meaning of *svabhāva*?” asked Sannyāsī Ṭhākura.

Paramahaṃsa Bābāji said, “The word *vastu* is derived from the Sanskrit verbal root *vas*, which means ‘to exist’, or ‘to dwell’. The verbal root becomes a noun when the suffix *tu* is added. Therefore, *vastu* means ‘that which has existence or which is self-evident’. There are two types of *vastu*: *vāstava* and *avāstava*. The term ‘truly abiding substance’, *vāstava-vastu*, refers to that which is grounded in transcendence. Temporary objects, *avāstava-vastu*, are *dravya* (solid objects), *guṇa* (qualities), and so on. Real objects have

eternal existence. Unreal objects only have a semblance of existence, which is sometimes real and sometimes unreal.

“It is said in the *Śrīmad-Bhāgavatam* (1.1.2)

vedyaṁ vāstavam atra vastu śivadaṁ

Only a truly abiding substance, which is related to the Supreme Absolute Truth and which yields supreme auspiciousness is worthy of being known.

“From this statement it is clearly understood that the only real substance is that which is related to the Supreme Transcendence. Śrī Bhagavān is the only real Entity (*vāstava-vastu*). The living entity (*jīva*) is a distinct or individual part of that Entity, while *māyā*—the potency that produces bewilderment—is the energy of that Entity. Therefore, the word *vastu* refers to three fundamental principles: Bhagavān, the *jīva*, and *māyā*. Knowledge of the mutual relationship between these three principles is known as pure knowledge (*śuddha-jñāna*). There are innumerable apparent representations of these three principles, and they are all regarded as *avāstava-vastu*, unreal substances. The classification of phenomena into various categories such as *dravya* (objects) and *guṇa* (qualities), which is undertaken by the Vaiśeṣika school of philosophy, is merely a deliberation on the nature of *avāstava-vastu*, temporary objects.

“The special characteristic (*viśeṣa-guṇa*) of any truly abiding substance is its factual nature. The *jīva* is a real entity, and his eternal characteristic quality is his true nature.”

Sannyāsī Mahārāja said, “Prabhu, I want to understand this topic very clearly.”

Bābājī Mahāśaya replied, “Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, who was an object of the mercy of Śrī Nityānanda Prabhu, showed me a manuscript that he had written with his own hand. Śrīman Mahāprabhu has instructed us on this subject in the book named *Śrī Caitanya-caritāmṛta* (*Madhya* 20.108) as follows:

*jīvera svarūpa haya kṛṣṇera nitya-dāsa
kṛṣṇera taṭasthā-śakti bhedābheda-prakāśa*

The constitutional nature of the *jīva* is to be an eternal servant of Śrī Kṛṣṇa. He is the marginal potency of Kṛṣṇa, and is a manifestation simultaneously one with Him, and different from Him.

*kṛṣṇa bhūli seī jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha*

Caitanya-caritāmṛta, (Madhya 20.117)

The *jīva* who has forgotten Kṛṣṇa has been preoccupied with the external potency since time without beginning. Consequently, Kṛṣṇa's illusory potency (*māyā*) gives him misery in the form of material existence.

“Kṛṣṇa is the complete transcendental substance (*cid-vastu*). He is often compared to the sun of the spiritual realm, and the *jīvas* are compared to the sun's atomic particles of light. *Jīvas* are innumerable. When it is said that they are individual parts of Kṛṣṇa, it does not mean that they are like the pieces of stone that form a mountain. Although innumerable *jīva* portions emanate from Śrī Kṛṣṇa, He is not diminished by this in the slightest. For this reason, the *Vedas* have compared the *jīvas* in one respect to sparks emanating from a fire. In reality, no adequate comparison can be made. No comparison—whether to sparks of a blazing fire, atomic particles within the rays of the sun, or gold produced from powerful mystic jewels—is completely appropriate. The true nature of the *jīva* is easily revealed in the heart, but only when the mundane conception of these comparisons is given up.

“Kṛṣṇa is infinite spiritual substance (*bṛhat-cid-vastu*), whereas the *jīvas* are infinitesimal spiritual substance (*aṇu-cid-vastu*). The oneness of Kṛṣṇa and the *jīvas* lies in their spiritual nature (*cid-dharma*), but they are undoubtedly different as well, because their

natures are complete and incomplete respectively. Kṛṣṇa is the eternal Lord of the *jīvas*, and the *jīvas* are Kṛṣṇa's eternal servants. This interrelationship is natural. Kṛṣṇa is the attractor, and the *jīvas* are attracted. Kṛṣṇa is the supreme ruler, and the *jīvas* are ruled. Kṛṣṇa is the observer, and the *jīvas* are observed. Kṛṣṇa is the complete whole, and the *jīvas* are poor and insignificant. Kṛṣṇa is the possessor of all potency, and the *jīvas* are devoid of potency. Therefore, the eternal *svabhāva* or *dharma* of the *jīva* is *kṛṣṇa-dāsyā*, eternal service and obedience to Kṛṣṇa.

“Kṛṣṇa is endowed with unlimited potencies. His complete potency (*pūrṇā-śakti*) is perceived in the manifestation of the spiritual world, *cit-jagat*. Similarly, His *taṭasthā-śakti*, or marginal potency, is observed in the manifestation of the *jīvas*. A special potency acts in assembling the finite world (*apūrṇa-jagat*), and this potency is known as *taṭasthā-śakti*. The action of the marginal potency is to create an entity (*vastu*) which exists between the animate objects (*cid-vastu*) and inanimate objects (*acid-vastu*) and which can maintain a relationship with both the spiritual and material worlds. Purely transcendental entities are by nature quite the opposite of inanimate objects, and therefore have no connection whatsoever with them. Although the *jīva* is an animate spiritual particle, he is capable of a relationship with inanimate matter due to the influence of *aiśī-śakti*, a divine potency, which is known as the *taṭasthā-śakti*.

“The boundary region between land and the water of a river is known as a *taṭa* or shore. This *taṭa* may be considered to be both land and water; in other words, it is situated in both. The divine *aiśī-śakti*, which is situated in the border region, upholds the properties of both land and water, as it were, in one existential entity. The *jīva*'s nature is spiritual, but still, his composition is such that he can become controlled by *jaḍa-dharma*, the inert nature. Therefore the *baddha-jīva* (conditioned soul) is not beyond all connection with matter, unlike the *jīvas* in the spiritual domain. None-

theless, he is distinct from dull matter because of his animate, spiritual nature. Since the *jīva* is by nature different from both the purely spiritual entities and dull matter, he is classified as a separate principle. Therefore, the eternal distinction between Bhagavān and the *jīva* must be accepted.

“Bhagavān is the supreme ruler of *māyā* (His external potency which creates bewilderment), which is under His full control. The *jīva*, on the other hand, may under certain circumstances be controlled by *māyā*, for he is subject to its influence. Hence, these three principles—Bhagavān, the *jīva*, and *māyā*—are real (*paramārthika satya*) and eternal. Of these three, Bhagavān is the supreme eternal principle, and is the foundation of the other principles. The following statement of *Śrī Kaṭha Upaniṣad* (2.2.13) confirms this.

nityo nityānām cetanaś cetanānām

He is the supreme eternal amongst all eternals (and the fundamental sentient being among all sentient beings).

“The *jīva* is by nature both an eternal servant of Kṛṣṇa, and a representation of His marginal potency. This demonstrates that the *jīva* is distinct from Bhagavān, yet at the same time is not separate from Him. He is, therefore, a manifestation that is both different and non-different (*bhedābheda-prakāśa*). The *jīva* is subject to domination by *māyā*, whereas Bhagavān is the controller of *māyā*. Herein lies an eternal distinction between the *jīva* and Bhagavān. On the other hand, the *jīva* is by his constitutional nature a transcendental entity, *cid-vastu*, and Bhagavān is also by nature *cid-vastu*. Moreover, the *jīva* is a special potency of Bhagavān. Herein lies the eternal non-distinction between these two. Where eternal distinction and non-distinction are found at one and the same time, eternal distinction takes prominence.

“The *nitya-dharma* of the *jīva* is servitorship to Kṛṣṇa. When he forgets this, he is subjected to the tyranny of *māyā*, and from that very moment he becomes diverted from Kṛṣṇa. The fall of the *jīva*

does not take place within the context of material time. Accordingly, the words *anādi-bahirmukha* are used, meaning that the *jīva* has been diverted since time without beginning. From the moment of this diversion and the *jīva*'s entry into *māyā*, his *nitya-dharma* becomes perverted. Therefore, by the association of *māyā*, the *jīva* develops *nisarga*, an acquired nature, which thus facilitates the display of his temporary function and disposition known as *naimittika-dharma*. The *nitya-dharma* (eternal function) is one, indivisible, and faultless in all different situations; but the *naimittika-dharma* (temporary function) assumes many different forms when seen in diverse circumstances, and when it is described in various ways by men of divergent opinions.”

Having spoken thus, Paramahansa Bābājī stopped and began to chant *śrī-hari-nāma-japa*. Hearing this explanation of spiritual truths, Sannyāsī Ṭhākura offered prostrated obeisances and said, “Prabhu, I shall deliberate on all these topics today. Tomorrow I shall submit at your lotus feet any questions that may arise.”

THUS ENDS THE FIRST CHAPTER OF JAIVA-DHARMA,
ENTITLED
“THE ETERNAL AND TEMPORARY DHARMAS OF THE JIVA”



CHAPTER 2

The Nitya Dharma of the Jiva
is Pure & Eternal

The next morning Sannyāsī Mahāśaya found no opportunity to inquire from Premadāsa Bābājī, who was internally immersed in *vraja-bhāva*, mellows of service in the mood of the residents of Vraja. At midday, after accepting alms from the houses of the villagers, they sat together in the arbor known as *śrī-mādhavī-mālatī maṇḍapa*. Paramahaṁsa Bābājī Mahāśaya then began to speak compassionately: “O best of the *bhaktas*, what conclusions have you reached after yesterday’s discussion on the subject of *dharma*?”

Feeling supreme bliss (*paramānanda*), Sannyāsī Ṭhākura asked, “Prabhu, if the *jīva* is infinitesimal, how can his eternal *dharma* be full and pure? And if the natural function of the *jīva* is formed at the time he is constituted, how can that function be eternal?”

When Paramahaṁsa Bābājī heard these two questions, he meditated on the lotus feet of Śrī Śācinandana and then, smiling, said, “Respected sir, although the *jīva* is infinitesimal, his *dharma* is full and *nitya* (eternal). Minuteness is only a trait by which he is identified. Parabrahma Śrī Kṛṣṇacandra, is the one and only infinite substance (*bṛhad-vastu*), and the *jīvas* are His innumerable atomic particles. Like sparks emanating from an undivided fire, the *jīvas* emanate from Kṛṣṇa, who is the embodiment of immutable consciousness. Just as every spark is endowed with the potency of the complete fire, so each and every *jīva* is capable of displaying the

full function of consciousness. If a single spark has enough fuel, it can kindle a blazing fire that will incinerate the whole world. Similarly, even a single *jīva* can bring about a great inundation of love by obtaining Śrī Kṛṣṇacandra, who is the real object of love. As long as he fails to contact the real object of his spiritual function (*dharma-viṣaya*), the infinitesimal, conscious *jīva* is incapable of exhibiting the natural development of that function. In reality, it is only when the *jīva* is in connection with his object that the identity of its *dharma* becomes apparent.

“What is the *nitya-dharma*, or eternal, constitutional function of the *jīva*? You must examine this question carefully. Transcendental love for Kṛṣṇa (*prema*) is the *jīva*’s *nitya-dharma*. The *jīva* is a substance transcendental to mundane matter, and consciousness is that which he is constituted. His eternal function is divine love, and the nature of that pure *prema* is service to Kṛṣṇa. Therefore, the constitutional function of the *jīva* is service to Kṛṣṇa, which is the nature of *prema*.

“*Jīvas* exist in two conditions: *śuddha-avasthā*, the pure liberated state; or *baddha-avasthā*, the conditioned state. In the liberated state, the *jīva* is completely spiritual (*cinmaya*), and has no connection with mundane matter. However, even in the liberated state, the *jīva* is an infinitesimal entity.

“The *jīva* can undergo a change in condition because he has the quality of minuteness. Kṛṣṇa, however, never undergoes a change of condition, for by His very nature He is the entity of infinite cognition. By His essential constitution as a *vastu* (a factual existent entity), He is supreme, completely pure, and eternal, whereas the *jīva*, by his essential constitution as a *vastu* is minute, a part, liable to contamination, and subject to repeated change. Nevertheless, by virtue of the *jīva*’s *dharma*, or unadulterated spiritual function, he is great, undivided, pure, and everlasting. As long as the *jīva* is pure, his *dharma* displays its spotless character. However, when he is contaminated by involvement with *māyā*, his

true nature is perverted, and he becomes impure, bereft of shelter, and oppressed by mundane happiness and distress. The *jīva*'s course of material existence comes into effect as soon as he forgets his attitude of service to Kṛṣṇa.

“As long as the *jīva* remains pure, he maintains his identity and self-conception in accordance with his unadulterated spiritual function (*sva-dharma*). His innate and original egoism is therefore rooted in the conception that he is a servant of Kṛṣṇa. However, that pure egoism recedes and assumes many different forms as soon as he is contaminated by association with *māyā*. The gross and subtle bodies then cover his pure constitutional identity, and as a result, a different egoism emerges in the subtle body (*liṅga-śarīra*). When this combines with the soul's identification with the gross body (*sthūla-śarīra*), a third form of egoism is assumed. In his pure spiritual form, the *jīva* is exclusively a servant of Kṛṣṇa. When the *jīva* identifies with the subtle body, his original, pure egoism of being a servant of Kṛṣṇa is covered, and he thinks that he can enjoy the fruits of his actions. He then obtains a gross body and thinks, ‘I am a *brāhmaṇa*; I am a king; I am poor; I am miserable; I am overwhelmed by disease and lamentation; I am a woman; I am the master of this person and that person.’ Thus, he identifies himself with many different types of gross bodily conceptions.

“When the *jīva* associates with these different types of false egoism, his constitutional function becomes perverted. The intrinsic, constitutional function (*sva-dharma*) of the *jīva* is unalloyed *prema*. This *prema* manifests in a perverted way in the subtle body in the form of happiness and distress, attachment and aversion, and so on. This perversion is observed in a more concentrated form in the gross body as the pleasures of eating, drinking, and contact with sense objects. You should understand clearly that the eternal function of the *jīva*, known as *nitya-dharma*, is manifest only in his pure state. The *dharma* that arises in the conditioned state is known as *naimittika*, circumstantial. *Nitya-dharma*

is by nature complete, pure, and eternal. I will explain *naimittika-dharma* at length another day.

“The unalloyed *vaiṣṇava-dharma* that has been depicted in the *Śrīmad-Bhāgavatam* is eternal religion (*nitya-dharma*). The various types of *dharma* that are propagated in the world may be divided into three categories: *nitya-dharma*, *naimittika-dharma* (circumstantial *dharma*), and *anitya-dharma* (impermanent religion). *Anitya-dharma* is religion that does not speak about the existence of Īśvara and does not accept the eternality of the soul. *Naimittika-dharma* acknowledges the existence of Īśvara and the eternality of the soul but only endeavors to obtain the mercy of Īśvara through provisional methods. *Nitya-dharma* strives to obtain the service of Bhagavān by means of unalloyed *prema*.

“*Nitya-dharma* may be known by different names according to differences of country, race, and language. However, it is one, and supremely beneficial. The ideal example of *nitya-dharma* is *vaiṣṇava-dharma*, which is prevalent in India. The pristine state of *vaiṣṇava-dharma* is that *dharma* which Bhagavān Śācīnandana, the Lord of our heart, has taught to the world. It is for this reason that great personalities absorbed in the bliss of divine love have accepted these teachings and taken help from them.”

At this point Sannyāsī Ṭhākura with folded hands said, “Prabhu, I am constantly witnessing the super-excellence of the spotless *vaiṣṇava-dharma* which Śrī Śācīnandana has revealed, and I have clearly realized the contemptible nature of Śāṅkarācārya’s monistic doctrine. Still, something has come to my mind, which I feel I must submit to you; I don’t want to hide it. I understand that *mahābhāva*, which was displayed by Śrī Caitanya, is the highest state of concentrated *prema*. Is it different from the attainment of the perfection of absolute oneness (*advaita-siddhi*)?”

When Paramahaṁsa Bābājī heard the name of Śrī Śāṅkarācārya, he offered prostrated obeisances unto the *ācārya* and said, “Respected sir, *śaṅkaraḥ śaṅkaraḥ sākṣāt*: ‘Śāṅkarācārya is none other

than Mahādeva-Śaṅkara, or Śivajī.’ You should always remember this. Śaṅkara is *guru* for the Vaiṣṇavas, and for this reason Mahāprabhu has referred to him as *ācārya* (spiritual preceptor). For his own part, Śrī Śaṅkara was a perfect Vaiṣṇava.

“At the time Śrī Śaṅkara’s appeared in India, there was a great need for a *guṇa-avatāra* like him, an incarnation who presides over the qualities of material nature. The study of the Vedic *sāstras* and the practice of *varṇāśrama-dharma* had become practically extinct in India due to the influence of *śūnyavāda* (voidism), the nihilistic Buddhist philosophy. *Śūnyavāda* is vehemently opposed to the personal conception of Bhagavān. Although it partially accepts the principle of the living being’s identity as a conscious, spiritual soul (*jīvātmā*), it is an extreme example of *anitya-dharma* (impermanent religion). The *brāhmaṇas* of that era had abandoned the Vedic *dharma* and had in effect all become Buddhists. At that point, Śaṅkarācārya appeared as an extremely powerful incarnation of Mahādeva. He re-established the credibility of the Vedic literatures and converted the *śūnyavāda* doctrine of voidism into the *brahmavāda* doctrine of *nirviśeṣa* (featureless) *brahma*. This was an extraordinary feat, and India will remain ever indebted to Śrī Śaṅkarācārya for this tremendous contribution.

“All activities in this world fall into one of two categories: some are relative to a particular period of time, and some are applicable for all time. The work of Śaṅkarācārya was relative to a particular period and bestowed tremendous benefit. Śaṅkarācārya laid the foundation upon which great *ācāryas* such as Śrī Rāmānujācārya erected the edifice of pure *vaiṣṇava-dharma*. Consequently, Śaṅkarāvatāra was a great friend and preceptor who pioneered *vaiṣṇava-dharma*.

“Vaiṣṇavas are now reaping the fruit of Śaṅkarācārya’s philosophical precepts. For the *jīvas* who are bound by matter, there is a great need for *sambandha-jñāna*, knowledge of the soul’s entanglement in material nature and of his relationship with Bhagavān.

Śaṅkarācārya and the Vaiṣṇavas both accept that the sentient living entities in this material world are completely distinct and separate from their gross and subtle material bodies, that the *jīvas* are spiritually existent, and that liberation (*mukti*) entails giving up all connection with this material world. Consequently, there is a great deal of agreement between the doctrine of Śaṅkara and that of the Vaiṣṇava *ācāryas*, up to the point of liberation. Śaṅkara has even taught that the worship of Śrī Hari is the method by which one can purify the heart and attain liberation. He has only remained silent regarding what extraordinary destination the *jīva* attains after liberation.

“Śaṅkara knew perfectly well that if the *jīvas* could be prompted to strive for liberation through the worship of Hari, they would gradually become attached to the pleasure of *bhajana* and thus become *śuddha-bhaktas*, pure devotees. That is why he simply pointed out the path and didn’t reveal further confidential secrets of *vaiṣṇava-dharma*. Those who have scrutinized the commentaries of Śaṅkara can understand his inner intention, but those who are only preoccupied with the external aspect of his teachings remain far from the threshold of *vaiṣṇava-dharma*.

“From one specific point of view, the perfected state of absolute oneness (*advaita-siddhi*) seems identical to *prema*. However, the narrow interpretation of absolute oneness is certainly different from the meaning of *prema*. What is *prema*? You should understand clearly that *prema* is the unadulterated function by which two transcendental entities are spontaneously attracted to each other. *Prema* cannot occur without the separate existence of two transcendental entities. *Kṛṣṇa-prema* is the *dharma* by which all transcendental entities are eternally attracted to the supreme transcendent Entity, Śrī Kṛṣṇacandra. The ideology of *prema* rests on the eternally established truths that Kṛṣṇacandra has His own eternal, separate existence, and that the *jīvas* have their own eternal, separate existence, following His leadership (*ānugatya*); and

that this *prema-tattva* is also an eternally perfect truth (*nitya-siddha-tattva*). The distinct presence of three separate ingredients – the relisher, the object of relish, and the act of relishing – is a fact. If the relisher of *prema* and the object of relish are one and the same, then *prema* cannot be an eternal reality.

“We can say that absolute oneness or *advaita-siddhi* is the same as *prema* if we define *advaita-siddhi* as the pure state of a transcendental entity who has no relationship with insentient matter. This conception of *advaita-siddhi* implies oneness in the sense that spiritual entities have become one in their spiritual nature and function (*cid-dharma*). However, modern scholars who have adopted the doctrine of Śaṅkara are not satisfied with this idea, and they have tried to establish that spiritual entities, *cid-vastu* have themselves become indistinguishably one and the same substance. In so doing, they have disregarded the true Vedic conception of non-distinction and have propagated a distorted version in its place. Vaiṣṇavas declare this philosophy to be opposed to the *Vedas* because it denies the eternality of *prema*.

“Śaṅkarācārya described the state of non-distinction simply as the unadulterated condition of spiritual substance. However, his modern-day followers could not understand his inner intention, and consequently they have marred their *guru*’s reputation by teaching a thoroughly debased doctrine known as *Māyāvāda*, which describes the various states of *prema* as illusory phenomena.

“*Māyāvādīs* deny from the very outset that anything exists except the one spiritual substance (*brahma*), and they also deny that the function of *prema* exists within that spiritual substance. They claim that *brahma* is beyond the influence of *māyā* as long as it remains in a state of oneness, but that *brahma* becomes overwhelmed by *māyā* when it becomes embodied and takes on various shapes in the form of *jīvas*. Consequently, they believe that the form of *Bhagavān* is an illusory manifestation. In reality, though, His form is eternally pure and constituted of concentrated consciousness.

For this reason, they have concluded that *prema* and its various manifestations are illusory, and that the knowledge of non-duality (*advaita-jñāna*) is beyond the influence of *māyā*. Their mistaken conception of *advaita-siddhi* or oneness can never be equated with *prema*.

“Śrī Caitanyadeva instructed the world to taste *prema*, and He personally taught it by His transcendental behavior and activities. This *prema* is completely beyond the jurisdiction of *māyā*, and it is the highest development of the unalloyed state of perfect oneness (*advaita-siddhi*). The state known as *mahābhāva* is a special transformation of this *prema*, in which *premānanda* is extraordinarily powerful. Consequently, both the separateness and intimate relationship of the lover and the beloved are transported to an unprecedented state. The inconsequential theory of *Māyāvāda* is useless for understanding the subject matter of *prema* in any of its stages.”

Sannyāsī Ṭhākura said with great reverence, “O Prabhu, My heart is deeply pierced with the realization that the *Māyāvāda* doctrine is most insignificant. Today, you have mercifully dispelled whatever lingering doubts I had in this regard. I feel a strong desire to give up wearing this *Māyāvāda sannyāsa garb*.”

Bābājī Mahāśaya said, “O Mahātmā, I never give instruction on external dress. When the *dharma* or spiritual function of the heart becomes purified, the external dress will be set right easily and naturally. Where there is too much concern for external appearance, there is inattention to the soul’s inner function. When your heart becomes pure, you will automatically develop attachment for the external behavior of Vaiṣṇavas, and there will be no fault if you change your external dress then. Absorb your heart completely in trying to follow the teachings of Śrī Kṛṣṇa Caitanya, and later you may adopt the external items of *vaiṣṇava-dharma* to which you are naturally inclined. You should always remember this instruction of Śrīman Mahāprabhu:

*markaṭa-vairāgya nā kara loka dekhāñā
yathāyogyā viśaya bhuñja' anāsakta hañā
antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra*

Caitanya-caritāmṛta, Madhya (16.238-239)

Do not adopt *markaṭa-vairāgya* (external, monkey renunciation) simply to impress the general populace. You should accept without attachment whatever sense objects are appropriate for maintaining your devotional practices and give up all material desires within your heart. Internally develop staunch faith in Śrī Kṛṣṇa and externally carry out your worldly responsibilities in such a way that no one can detect your inner mood. If you act like this, Śrī Kṛṣṇa will very quickly deliver you from material existence.

Sannyāsī Ṭhākura understood the deep significance of this discussion, and made no further suggestion about changing his outer dress. Folding his hands he said, “Prabhu, since I am now your disciple, and I have taken shelter at your lotus feet, I will bear upon my head whatever instructions you give, without any argument. I have understood from your instructions that unadulterated *kṛṣṇa-prema* constitutes the only *vaiṣṇava-dharma*. This love for Kṛṣṇa is the *nitya-dharma* of the *jīvas*, and it is complete, pure, and natural. But what of the various *dharmas* that are prevalent in different countries—how should I regard these different religions?”

Bābājī Mahāśaya said, “O Mahātmā, *dharma* is only one, not two or many. The *jīvas* have only one *dharma*, and it is known as *vaiṣṇava-dharma*. Differences of language, country, or race cannot create differences in *dharma*. *Jaiva-dharma* is the constitutional function of the *jīva*. People may give it different names, but they cannot create a different constitutional function. *Jaiva-dharma* is the unadulterated spiritual love that the infinitesimal entity has for the Infinite Entity. It appears to become distorted into various

mundane forms because the *jīvas* possess different material natures. That is why the name *vaiṣṇava-dharma* has been given to identify the pure form of *jaiva-dharma*. The degree of *vaiṣṇava-dharma* in any religion or *dharma* is a measure of its purity.

“Some time ago, in Śrī Vraja-dhāma, I submitted a question at the lotus feet of Śrīman Mahāprabhu’s confidential associate, Śrī Sanātana Gosvāmī. I asked him whether the word *īshq* in the Islamic religious tradition means unadulterated love, or something else. Sanātana Gosvāmī was a learned scholar of all the *śāstras*, and his erudition in the Arabic and Farsi languages in particular knew no bounds. Śrī Rūpa Gosvāmī, Śrī Jīva Gosvāmī, and other exalted spiritual preceptors were present in that assembly. Śrī Sanātana Gosvāmī kindly answered my question as follows:

“Yes, the word *īshq* means love. Adherents of Islam do use the word *īshq* in relation to the worship of Īśvara, but the word generally means love in the ordinary worldly sense. Islamic religious teachers have not been able to understand the true conception of the pure spiritual entity, or *śuddha-cid-vastu*. This is evident from the poetical account of the devoted lovers Lailā and Majnūn and from the literary descriptions of *īshq* by the great poet Hāfiz. They have referred to *īshq* either as physical love pertaining to the gross body, or as emotional love in relation to the subtle body. Thus they cannot have had any experience of unadulterated divine love or *prema* towards Bhagavān. I have never seen this type of *prema* described in any religious texts of the Muslim teachers; I have only seen it in the Vaiṣṇava *śāstras*. The same is true of the Muslim word *rūh*, which means soul or spirit. It does not seem that Muslim teachers have used the word *rūh* to mean the *śuddha-jīva* (the liberated soul); rather, they have used the word *rūh* in the sense of the *baddha-jīva*, the soul bound by matter.

“I have not seen unadulterated love for Kṛṣṇa taught in any other religion, whereas descriptions of *kṛṣṇa-prema* are common throughout the teachings of *vaiṣṇava-dharma*. In the second *śloka*

of *Śrīmad-Bhāgavatam*, *kṛṣṇa-prema* has been lucidly described in the statement, *projjhita-kaitava-dharma*: ‘This *Śrīmad-Bhāgavatam* propounds the highest truth from which all pretentious religiosity has been rejected.’ Nonetheless, I have full faith that Śrī Kṛṣṇa Caitanya was the first to give full instructions on the religion of unalloyed *kṛṣṇa-prema*. If you have faith in my words, you may accept this conclusion.’ Having heard these instructions, I offered prostrated obeisances to Sanātana Gosvāmī again and again.”

When Sannyāsī Ṭhākura heard this explanation from Bābājī Mahārāja, he immediately offered *danḍavat-praṇāma* to him. Paramahaṁsa Bābājī then said, “O best of the *bhaktas*, I will now answer your second question. Please listen attentively. The words ‘creation’ and ‘formation’, when applied to the *jīva*, are used in a material context. The speech of this world functions by drawing from the experience of material phenomena. The time that we experience is divided into the three phases of past, present and future. This is material time (*jadīya-kāla*), which is connected with the material energy, *māyā*. In the spiritual domain, there is spiritual time, *cit-kāla*, which eternally exists in the present, with no divisions of past and future. The *jīvas* and Kṛṣṇa exist in that spiritual time, so the *jīva* is eternal and ever-existing.

“The functions of creation, formation and falling take place under the influence of material time, and they are used to describe the *jīva* after he is bound in this material world. However, even though the *jīva* is infinitesimal, he is an eternal, spiritual entity, and his fundamental constitution existed before he entered this material world. Since past and future do not exist in the spiritual world, whatever occurs within that spiritual time frame is eternally present. Therefore, in reality, the *jīva* and his constitutional function are both ever-present and eternal.

“I have explained all this to you in words, but you can only understand their true meaning to the extent that you have realized and experienced the unalloyed spiritual realm. I have just given

you a glimpse; you should try to realize the meaning of what I have said through *cit-samādhi*, spiritual meditation. You will not be able to understand these topics through mundane logic or by debate. The more you can free your faculty of experience from material bondage, the more you will be able to experience the spiritual domain.

“First you should cultivate the realization of your pure spiritual identity and practice chanting *śrī-kṛṣṇa-nāma* purely, then your spiritual function known as *jaiva-dharma* will be clearly revealed. Spiritual realization and experience cannot be fully purified by the eightfold *yoga* system known as *aṣṭāṅga-yoga* or *brahma-jñāna* by cultivating knowledge of the all-pervading, featureless *brahma*. The *jīva* can only manifest his *nitya-siddha-dharma* or eternal spiritual function, by constantly cultivating activities directly meant for Kṛṣṇa’s pleasure.

“You should constantly practice chanting *hari-nāma* with great enthusiasm. Such practice is true spiritual culture. By chanting *hari-nāma* regularly, you will develop unprecedented attachment for *śrī-kṛṣṇa-nāma* within a short time, and you will directly experience the spiritual realm. Chanting *śrī-hari-nāma* is the foremost of all the different limbs of *bhakti*, and it yields the quickest results. This is confirmed by Śrī Mahāprabhu’s instructions in Śrī Kṛṣṇadāsa Kavirāja’s magnificent work, *Śrī Caitanya-caritāmṛta* (*Antya* 4.70-71):

*bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

Of all the different types of spiritual practice, the nine forms of *bhakti* (*śravaṇam*, *kīrtanam*, etc.) are the best because they have tremendous power to deliver Kṛṣṇa and *kṛṣṇa-prema*. Of these nine practices, *nāma-saṅkīrtana* is the best. By

chanting *śrī-kṛṣṇa-nāma* without offense, one obtains the priceless treasure of *prema*.

“Mahātmā, if you ask how to recognize a Vaiṣṇava, I will tell you that a Vaiṣṇava is someone who has given up all offenses, and who chants *śrī-kṛṣṇa-nāma* with great feeling. There are three categories of Vaiṣṇavas: the *kaniṣṭha* (neophyte), the *madhyama* (intermediate), and the *uttama* (most exalted). A *kaniṣṭha* Vaiṣṇava chants the name of Kṛṣṇa occasionally, a *madhyama* Vaiṣṇava chants the name of Kṛṣṇa constantly, and an *uttama* Vaiṣṇava causes others to chant *śrī-nāma* by his very presence. According to Mahāprabhu’s instructions, we do not need any other criteria to discern who is a Vaiṣṇava.”

Sannyāsī Ṭhākura was deeply immersed in the nectar of Bābājī Mahārāja’s instructions, and he began to dance as he chanted *śrī-kṛṣṇa-nāma*: ‘Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare’. On that day, he experienced *ruci*, a natural taste, for *hari-nāma*. Offering prostrated obeisances unto the lotus feet of his *guru*, he prayed, “Prabhu! O friend of the destitute! Please bestow your mercy upon this wretched soul.”

THUS ENDS THE SECOND CHAPTER OF JAIVA-DHARMA,

ENTITLED

“THE NITYA-DHARMA OF THE JIVA IS PURE AND ETERNAL”



CHAPTER 3

Naimittika-Dharma is to be Relinquished

One night, just after ten o'clock, Sannyāsī Mahārāja sat chanting *hari-nāma* on a raised mound in a secluded part of his grove within Śrī Godruma. Gazing northward, he saw the full moon had already risen, diffusing an uncommon luster throughout Śrī Navadvīpa-maṇḍala. Suddenly, a divine manifestation of nearby Śrī Māyāpura became visible before his eyes.

Sannyāsī Mahārāja exclaimed, "Oh! What an extraordinary vision! I am seeing a most astonishing and blissful holy place! Towering jeweled palaces, temples and ornamented archways are illuminating the bank of the Jāhnavī River by their glittering splendor. The tumultuous sound of *hari-nāma-saṅkīrtana* is rising from many places, as if to pierce the sky. Hundreds of Vaiṣṇavas, like Nārada playing upon his *vīṇā*, are chanting *śrī-nāma* and dancing.

"On one side is fair-complexioned Mahādeva, with his *ḍamarū* drum in his hand. He cries out, 'O Viśvambhara, please bestow Your mercy upon me!' Saying this, he dances *tāṇḍava-nṛtya* wildly, then falls to the ground, unconscious. On another side, the four-headed Brahmā sits in an assembly of ṛṣis who are well-versed in Vedic lore. He recites the following Vedic *mantra* and lucidly explains its meaning:

mahān prabhur vai puruṣaḥ sattvasyaiṣaḥ pravartakaḥ
sunirmalām imāṁ prāptim īśāno jyotir avyayaḥ
Śvetāśvatara Upaniṣad (3.12)

“That Personality is undoubtedly *mahān*, supreme, and He is *prabhu*, master. He bestows the tendency for intelligence, and by His mercy a person can attain supremely pure and transcendental peace. That person known as Mahāprabhu Śrī Caitanya is *puṣa*, the Supreme Person. He is *īśāna*, the Supreme Ruler. He is *jyoti-svarūpa*, self-manifest and possessing a lustrous effulgence due to the golden splendour of His limbs. He is *avyaya*, the imperishable Lord.’

“Elsewhere, Indra and other *devas* are leaping in ecstasy, crying, ‘Jaya Prabhu Gauracandra! Jaya Nityānanda!’ The birds sitting on the branches of the trees are calling out, ‘Gaura! Nitāi!’ Large black bees are humming everywhere in the flower gardens, intoxicated by drinking *gaura-nāma-rasa*, the liquid essence of the holy name of Gaura. Prakṛti-devī (the goddess of nature) is maddened with *gaura-rasa* and diffusing her magnificent radiance everywhere. This is wonderful! I have seen Śrī Māyāpura in broad daylight many times, but I have never beheld anything like this before. What am I seeing?”

Remembering his Gurudeva, Sannyāsī Mahārāja said, “O Prabhu, now I can understand that you have bestowed your mercy upon me today by granting me a vision of the transcendental (*aprākṛta*) aspect of Māyāpura. From today onwards, I shall call myself a follower of Śrī Gauracandra. I see that everyone in this divine land of Navadvīpa wears a necklace of *tulasī* beads, *tilaka* on his forehead, and the letters of *śrī-nāma* stamped on his body. I shall also do the same.”

Saying this, Sannyāsī Mahārāja fell into a state of unconsciousness. He regained external consciousness after a short while, and began to cry, “Indeed, I am extremely fortunate, for by the mercy of my *guru*, I have obtained a momentary vision of the sacred land of Śrī Navadvīpa.”

The next morning, he threw his *ekadaṇḍa* staff into the river. Then decorating his neck with a three stranded necklace of *tulasī*

beads and his forehead with the *ūrddhva-puṇḍra-tilaka* mark, he chanted “Hari! Hari,” and began to dance.

When the Vaiṣṇavas of Godruma saw Sannyāsī Mahārāja’s extraordinary mood and new appearance, they offered him prostrated obeisance, saying, “You are blessed! You are blessed!” He became somewhat embarrassed at this, and said, “Oh, I have accepted this Vaiṣṇava dress to become an object of the Vaiṣṇavas’ mercy, but now I have met with another obstacle. I have heard the following statement many times from Gurudeva’s mouth:

*ṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

Śrī Śikṣāṣṭaka 3

Considering oneself to be more insignificant than a blade of grass, being more tolerant than a tree, and free from all desire for personal prestige, and offering all respect to others, one should constantly be absorbed in *hari-kīrtana*.

“The very same Vaiṣṇavas whom I consider to be my *gurus* are now offering obeisances to me. What will become of me?” Pondering thus, he approached Paramahaṁsa Bābājī, offered him prostrated obeisance, and stood up with his head bowed.

Bābājī Mahāśaya was seated in the *mādhavī* arbor chanting *hari-nāma*. When he saw Sannyāsī Mahārāja’s complete change of dress and his awakening of *bhāva* for *śrī-nāma*, he embraced him and bathed him with tears of love, saying, “O Vaiṣṇava dāsa, today I have become successful by touching your auspicious body.”

With that statement, Sannyāsī Mahārāja’s previous name was forsaken. He received a new life from that day and was now known as Vaiṣṇava dāsa. Thus, he abandoned his Māyāvāda *sannyāsa* dress, his prestigious *sannyāsa* name, and the exalted conception he had of himself.

That afternoon, many Vaiṣṇavas came to Śrī Pradyumna-kuñja from Śrī Godruma and Śrī Madhyadvīpa to see Paramahaṁsa Bābājī.

They all sat surrounding him, chanting *hari-nāma* with *tulasī-mālā* in their hands. They called out “Ha Gaurāṅga Nityānanda! Ha Sītānātha! Jaya Śacīnandana!” and their eyes welled with tears. The Vaiṣṇavas discussed among themselves topics related to the confidential service of their *iṣṭa-deva* (worshipable Deity), and then, after circumambulating Tulasī-devī, they offered obeisances. At that time, Vaiṣṇava dāsa also circumambulated Śrī Vṛndā-devī, and rolled in the dust of the lotus feet of the Vaiṣṇavas.

Some of the Vaiṣṇavas whispered to one another, “Isn’t that Sannyāsī Mahārāja? What an extraordinary appearance he has today!”

Rolling on the ground before the Vaiṣṇavas, Vaiṣṇava dāsa said, “Today, my life has become successful, for I have obtained the dust of the Vaiṣṇavas’ lotus feet. By Gurudeva’s mercy, I have clearly understood that the *jīva* has no destination unless he has the dust of the Vaiṣṇavas’ feet. The dust of the feet of the Vaiṣṇavas, the water that washes their feet, and the nectar emanating from their lips – these three items are the medicine and the way of life for the patient who is afflicted with the disease of material existence. They are the cure for the entire material disease, and they are also the source of transcendental enjoyment for the healthy soul who has become free from this affliction.

“O Vaiṣṇavas, please do not think that I am trying to show off my scholarship. My heart has now become free from all such egotism. I took birth in a high *brāhmaṇa* family, studied all the *śāstras*, and entered the *sannyāsa āśrama*, which is the fourth stage of the social order. As a result, my pride knew no bounds. But when I became attracted to the Vaiṣṇava principles, a seed of humility was sown in my heart. Gradually, through the mercy of all you Vaiṣṇavas, I have been able to cast off the vanity of my noble birth, the pride in my learning, and the arrogance of my social status.

“Now I know that I am a destitute and insignificant *jīva*. I was being ruined by my false ego of being a *brāhmaṇa*, by my learning,

and by my status as a *sannyāsī*. I submit all this before your lotus feet with full simplicity. You may deal with this servant of yours however you deem fit.”

When the Vaiṣṇavas heard Vaiṣṇava dāsa’s humble words, many of them said, “O best of the *bhāgavatas*! We are eager to obtain the dust of the feet of Vaiṣṇavas like you. Please bless us with the dust of your lotus feet. You are the object of Paramahaṁsa Bābāji’s mercy. Please purify us by making us your associates. The *śāstra* says that *bhakti* is obtained through associating with *bhaktas* like yourself:

*bhaktis tu bhagavad-bhakta-saṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrva-saṅcitaiḥ
Bṛhan-Nāradya-Purāṇa (4.33)*

Bhakti is awakened when one associates with *bhaktas* of Śrī Bhagavān. Association with *śuddha-bhaktas* is attained only by the accumulation of transcendental pious activities performed over many lifetimes.

“We had accumulated a sufficient stock of pious activities which foster *bhakti* (*bhakti-poṣaka-sukṛti*), and that is how we have obtained your association. Now, by the strength of that association, we aspire for *hari-bhakti*.”

When the Vaiṣṇavas had concluded their exchanges of mutual respect and humility, Vaiṣṇava dāsa sat down on one side of the assembly, thereby enhancing its dignity. The *hari-nāma-mālā* looked brilliant in his hands.

That day, a fortunate gentleman was sitting with the Vaiṣṇavas. He had taken birth in an aristocratic *brāhmaṇa* family and was also a *zamindar* (wealthy landlord). He had studied Arabic and Farsi from childhood and had developed a significant reputation in the country, for he had courted many of the Islamic royalty and was also expert in group dynamics and political strategy. Although he had enjoyed his position and opulence for many years, it had

brought him no happiness. At last, he had taken up the practice of *hari-nāma saṅkīrtana*.

In his childhood, the gentleman had been trained in Indian classical music by some of the most prestigious music masters of Delhi. Because of that training, he had become strong enough to put himself forward as the lead singer during performances of *hari-nāma saṅkīrtana*. The Vaiṣṇavas did not like his polished, classical style of singing; he would show off some of his musical artistry during *saṅkīrtana* and then look expectantly at others' faces for recognition. He continued to lead *kīrtanas* for many days, and gradually he began to experience some pleasure in *saṅkīrtana*.

After some time, he came to Śrī Godruma in order to join the *kīrtana* programs of the Navadvīpa Vaiṣṇavas, and he took up residence in the *āśrama* of a Vaiṣṇava there. On this particular day, accompanied by that Vaiṣṇava, he had come to Pradyumna-kuñja, and was sitting in the *mālatī-mādhavī* grove. When he saw the Vaiṣṇavas' humble behavior towards each other, and heard Vaiṣṇava dāsa's words, many doubts arose in his mind. Being a skilled orator, he audaciously raised the following inquiry before the assembly of Vaiṣṇavas: "The *Manu-smṛti* and other *dharma-śāstras* state that the *brāhmaṇa* caste is the highest caste. According to these *śāstras*, religious rites such as *sandhyā-vandanā* (the chanting of Vedic *mantras* such as *brahma-gāyatrī* at dawn, noon and sunset) are considered to be *nitya-karma* (eternal duties) for the *brāhmaṇas*. If these activities are obligatory, why is Vaiṣṇava behavior opposed to them?"

Vaiṣṇavas have no taste for mundane argument and debate. If the question had been put by an argumentative *brāhmaṇa*, they would not have replied, for fear of becoming embroiled in a battle of words. However, since they saw that the present questioner regularly sang *hari-nāma*, they all said, "We will be most happy if Paramahaṁsa Bābāji Mahāśaya answers your question."

On hearing the order of the Vaiṣṇavas, Paramahaṁsa Bābāji Mahāśaya offered obeisances and said, "O great souls, if you so

desire, the respected *bhakta*, Śrī Vaiṣṇava dāsa, will answer this question in full.” All the Vaiṣṇavas consented to this proposal.

When Vaiṣṇava dāsa heard the words of his Gurudeva, he considered himself most fortunate, and humbly said, “I am wretched and insignificant. It is completely inappropriate for me to say anything in such a learned assembly. Nonetheless, I must always bear the order of my Gurudeva upon my head. I have drunk the nectar of spiritual instructions flowing from my *guru*’s lotus mouth. I shall remember that and speak as far as my ability allows.” Having smeared his entire body with the dust of the lotus feet of Paramahaṁsa Bābājī, he then stood up and began to speak.

“Śrī Kṛṣṇa Caitanya is the source of all different types of expansions and *avatāras*. He is directly Bhagavān Himself, full of transcendental bliss. The all-pervading, featureless *nirviśeṣa-brahma* is the effulgence of His limbs, and Paramātmā, who resides in the hearts of all *jīvas*, is His partial expansion. May He be pleased to enlighten us from within.

“*Manu-saṁhitā* and other *dharma-sāstras* are respected throughout the world because they establish the codes and prohibitions that follow the line of thought of the Vedic *śruti-sāstras*. Human nature has two tendencies in regard to religious pursuit; the first is called *vaidhī*, the nature which impels one to follow the rules and regulations of *sāstra*, and the second is *rāgānugā*, the nature which impels one to follow the soul’s spontaneous attraction towards Śrī Kṛṣṇa. As long as the intelligence is under the control of *māyā*, human nature must be regulated by rules and prohibitions. Thus, in this condition the *vaidhī* nature will certainly be in effect. When the intelligence is liberated from the bondage of *māyā*, however, human nature no longer needs to be governed by rules and prohibitions; rather, it is prompted by spontaneous love. In this condition, the *vaidhī* tendency no longer remains, and the *rāgānugā* tendency becomes manifest. This *rāgānugā* tendency is the unadulterated nature of the *jīva*. It is the perfected state of the

self (*svabhāva-siddha*), transcendental (*cinmaya*), and free from bondage to dull matter (*jaḍa-mukta*).

“The pure spiritual *jīva*’s relationship with the material world is completely terminated when Śrī Kṛṣṇa wills. Until this time, the *jīva*’s relationship with the material world can only tend toward its eventual cessation (*kṣayonmukha*). In the *kṣayonmukha* stage, the *jīva*’s intelligence attains freedom from matter to the extent of *svarūpataḥ jaḍa-mukti*, but not to the extent of *vastutaḥ jaḍa-mukti*.

“When one attains the stage of *vastutaḥ jaḍa-mukti*, the *rāgātmikā-vṛtti* or mood of the *rāgātmikās*, is awakened in the pure *jīva* both in terms of his internal spiritual identity (*svarūpa*) and constitutional state (*vastu*). This *rāgātmikā-prakṛti* is the nature of the eternal residents of Vraja. The *jīva* who in the *kṣayonmukha* stage follows in the wake of the *rāgātmikā* nature is known as *rāgānugā*, one who follows the way of *rāga*. This condition of *rāgānugā* should be ardently sought after by the *jīvas*.

“As long as this condition is absent, human intelligence remains spontaneously attached to mundane objects. Due to one’s *nisarga*, the false acquired nature, the bewildered *jīva* mistakenly considers attachment for mundane objects to be his natural spiritual attachment (*svābhāvika-anurāga*). At that time, one’s natural pure attachment for spiritual objects is not present.

“The conceptions of ‘I’ and ‘mine’ are two types of egoism whose influence is very prominent in the mundane sphere, and which lead one to think, ‘I am this body’, and ‘All things relating to this body are mine’. Due to these conceptions, one naturally feels attracted to people and things that bring pleasure to the material body, and one feels averse to people and things that impede material pleasure. When the bewildered *jīva* falls under the sway of such attachment and aversion, he considers others to be friends or enemies, and displays love or hatred for them in three ways: *śārīrika*, in relation to the material body and its acquisitions; *sāmājika*, in

relation to society and social ideas; *naitika*, and in relation to morality and ethics. Thus, he engages in the struggle for material existence.

“The false attachment for *kanaka*, gold and the things that money can buy, and *kāminī*, anyone who satisfies our perverted lusty desires, brings one under the control of temporary happiness and distress. This is known as *saṁsāra*, a state in which one wanders throughout the material universe gaining only birth, death, the fruits of *karma*, and various conditions of life – some high and some low.

“The *jīvas* who are bound in this way cannot easily comprehend spiritual attachment (*cid-anurāga*), nor can they have any realization or experience of such a thing. In reality, this spiritual attachment is the *jīva*’s true function (*sva-dharma*) and his eternal nature. However, he forgets this and becomes engrossed in attachment to matter, although he is actually a particle of consciousness. Thus, he suffers degradation. This is a miserable condition, although hardly any of the *jīvas* who are thus entangled in *saṁsāra* think so.

“The *jīvas* bound by *māyā* are wholly unacquainted with the *rāgānugā* nature, to say nothing of the *rāgātmikā* nature. The *rāgānugā* nature may be awakened in the hearts of the *jīvas*, but only occasionally by the mercy of *sādhus*. Consequently, this *rāgānugā* nature is rare and difficult to obtain, and those who are entangled in *saṁsāra* are cheated of it by *māyā*.

“Bhagavān, however, is all-knowing and merciful. He saw that the *jīvas* who are bound by *māyā* have been cheated of their spiritual inclination. Now, how will they attain good fortune? By what means can remembrance of Kṛṣṇa be aroused in the hearts of the *jīvas* who are enthralled by *māyā*? By the association of *sādhus*, the *jīvas* will be able to understand that they are servants of Kṛṣṇa. Yet, because there is no prescribed injunction that one must associate with *sādhus*, where is there even a hope that *sādhu-saṅga*,

the association of saintly devotees, may be possible or easily attainable for all? Consequently, there can be no auspiciousness for people in general without the path of rules and regulations (*vidhi-mārga*).

“The *śāstras* were manifested from this merciful consideration of Śrī Bhagavān. Issuing forth by His mercy, the sun of the *śāstra* arose in the sky of the hearts of the ancient Āryan ṛṣis, and illuminated all the injunctions and rules to be followed by the populace.

“In the beginning was the *Veda-śāstra*. One part of the *Veda śāstra* teaches pious activities directed toward the attainment of material fruits (*karma*); one part teaches knowledge directed toward liberation (*jñāna*), and another part teaches devotion with love and affection for Bhagavān (*bhakti*). The *jīvas* who are infatuated with *māyā* are found in many different conditions. Some are completely stupefied, some have a little knowledge, and some are knowledgeable in many subjects. The *śāstra* provides different types of instructions that are consistent with the different mentalities of the *jīvas*. This differentiation is known as *adhikāra*, eligibility.

“There are countless individual *jīvas*, and they have innumerable varieties of *adhikāra*, which have been divided into three broad categories according to their primary characteristics: *karma-adhikāra*, eligibility for pious action leading to material gain, *jñāna-adhikāra*, eligibility for knowledge leading to liberation, and *prema-adhikāra*, eligibility for unalloyed loving service to Bhagavān. The *Veda-śāstra* specifies these three types of eligibility and establishes proper codes of behavior for those in each of the three groups. The *dharma* that the *Vedas* have thus prescribed is known as *vaidha-dharma*.

“The tendency by which a person is compelled to adopt this *vaidha-dharma* is known as *vaidhī-pravṛtti*, the proclivity to follow the religious codes of *śāstra*. Those who are altogether lacking in the tendency to follow the rules of *śāstra* are thoroughly *avaidha*, opposed to the injunctions of *śāstra*. They are engaged in sinful

activities, and their lives are given over to *avaidha-karma*, actions that defy the regulations of *śāstra*. Such people are excluded from the jurisdiction of the *Vedas* and are known as *mlecchas*, people belonging to an uncivilized, non-Āryan race.

“The duties of those in the three eligibility groups outlined in the *Vedas* have been described still more elaborately in the *samhitā-śāstras* of the ṛṣis, who composed numerous *śāstras* that follow the tenets of the *Vedas*. The duties of those eligible for *karma* are described in twenty *dharma-śāstras* compiled by Manu and other *paṇḍitas*; Those conversant with the different philosophical systems described the function of those eligible for *jñāna* in the *śāstras* dealing with logic and philosophy; and finally, the instructions and activities for people eligible for *bhakti* have been determined by those who are learned in the *Purāṇas* and pure *tantras*. All these literatures are known as Vedic because they are in keeping with the *Veda*.

“Modern-day pseudo-philosophers of these *śāstras*, without a view to the underlying purport of all the *śāstras*, have tried to establish the superiority of only one of its limbs. This has cast innumerable people into a pit of argument and doubt. *Bhagavad-gītā*, which is the matchless deliberation on all these *śāstras*, clearly establishes that *karma* not aiming at *jñāna* is atheistic, and should be rejected. *Karma-yoga* and *jñāna-yoga* that are not directed towards *bhakti* are also cheating processes; in reality, *karma-yoga*, *jñāna-yoga* and *bhakti-yoga* form a single *yoga* system. This is the Vedic Vaiṣṇava *siddhānta* (conclusion).

“The *jīva* who is bewildered by *māyā* is first compelled to adopt the path of *karma*; then he must adopt *karma-yoga*, followed by *jñāna-yoga*, and finally *bhakti-yoga*. However, if he is not shown that all these are but different steps on the one staircase, the conditioned *jīva* cannot ascend to the temple of *bhakti*.

“What does it mean to adopt the path of *karma*? *Karma* consists of the activities that one performs with the body or mind in the

course of maintaining one's life. There are two types of *karma*: auspicious (*śubha*) and inauspicious (*aśubha*). The results that the *jīva* obtains by performing *śubha-karma* are auspicious, whereas those that he obtains from *aśubha-karma* are inauspicious. *Aśubha-karma* is also known as sin (*pāpa*), or prohibited acts (*vikarma*). The non-performance of *śubha-karma* is known as *akarma*. Both *vikarma* and *akarma* are bad, whereas *śubha-karma* is good.

“There are three types of *śubha-karma*: obligatory daily rites (*nitya-karma*), circumstantial duties (*naimittika-karma*), and ceremonies performed out of a desire for personal benefit (*kāmya-karma*). *Kāmya-karma* is completely self-interested and should be rejected. The *śāstras* direct us to adopt *nitya-karma* and *naimittika-karma*. The *śāstras* have considered what is fit to be taken up and what is fit to be abandoned, and they have classified *nitya-karma*, *naimittika-karma*, and *kāmya-karma* as *karma*, whereas *akarma* and *kukarma* (impious activity) have not been included in this category. Although *kāmya-karma* is counted as *karma*, it is undesirable, and should be given up; so only *nitya-karma* and *naimittika-karma* are truly accepted as *karma*.

“*Nitya-karma* is *karma* that produces auspiciousness for the body, mind, and society, and which results in promotion to other planets after death. Everyone is obligated to perform *nitya-karma*, such as chanting the *brahma-gāyatrī-mantra* at the three junctures of the day (*sandhyā-vandanā*), offering prayers, using honest means to maintain one's body and society, behaving truthfully, and caring for one's family members and dependants. *Naimittika-karma* is *karma* that one must carry out under certain circumstances, or on certain occasions, for example, performing rites for the departed souls of one's mother and father, atoning for sins and so on.

“The authors of the *śāstras* first examined the natures of human beings and their natural eligibility traits, and then established *varṇāśrama-dharma*, the duties for the social castes and spiritual orders. Their intention was to prescribe a system in which *nitya-*

karma and *naimittika-karma* could be carried out in an excellent way in this world. The gist of this arrangement is that there are four natural types of human beings, classified according to the work that they are eligible to perform: *brāhmaṇas*, teachers and priests; *kṣatriyas*, administrators and warriors; *vaiśyas*, agriculturists and businessmen; and *śūdras*, artisans and laborers. People are also situated in four orders or stages of life, which are known as *āśramas*: *brahmacārī*, unmarried student life; *gṛhastha*, family life; *vānaprastha*, retirement from family responsibilities; and *sannyāsa*, the renounced ascetic life. Those who are fond of *akarma* and *vikarma* are known as *antyaja* (outcaste) and are not situated in any *āśrama*.

“The different *varṇas* are determined by nature, birth, activities, and characteristics. When *varṇa* is determined only on the basis of birth, the original purpose of *varṇāśrama* is lost. *Āśrama* is determined by the various stages of life, depending on whether one is married or unmarried, or has renounced the association of the opposite sex. Married life is known as the *gṛhastha āśrama* and unmarried life is known as the *brahmacārī āśrama*. Disassociation from spouse and family is characteristic of the *vānaprastha* and *sannyāsa āśramas*. *Sannyāsa* is the highest of all the *āśramas*, and the *brāhmaṇas* are the highest of all the *varṇas*.

“This conclusion is established in the crest-jewel of all the *śāstras*, *Śrīmad-Bhāgavatam* (11.17.15-21):

*varṇānām āśramāṇāṅ ca janma-bhūmy-anusāriṇīḥ
āsan prakṛtayo nṛṇāṁ nīcāir nīcottamottamāḥ*

The *varṇas* and *āśramas* of humanity have higher and lower natures in accordance with the higher and lower places on Śrī Bhagavān’s universal body from which they appeared.

*śamo damas tapaḥ śaucaṁ santoṣaḥ kṣāntir ārjavam
mad-bhaktiś ca dayā satyaṁ brahma-prakṛtayas tv imāḥ*

The natural qualities of the *brāhmaṇas* are control of the mind, control of the senses, austerity, cleanliness, satisfaction, forbearance, simplicity, devotion unto Śrī Bhagavān, compassion for the suffering of others, and truthfulness.

*tejo balaṁ dhṛtiḥ śauryaṁ titikṣaudāryam udyamaḥ
sthairyam brahmaṇyam aiśvaryaṁ kṣatra-prakṛtayas tv imāḥ*

The natural qualities of the *kṣatriyas* are prowess, bodily strength, fortitude, heroism, tolerance, generosity, great perseverance, steadiness, devotion to the *brāhmaṇas*, and sovereignty.

*āstikyam dāna-niṣṭhā ca adambho brahma-sevanam
atuṣṭir arthopacayair vaiśya-prakṛtayas tv imāḥ*

The natural qualities of the *vaiśyas* are theism, dedication to charity, freedom from pride, service to the *brāhmaṇas*, and an insatiable desire to accumulate wealth.

*śuśrūṣaṇaṁ dvija-gavāṁ devānāṅ cāpy amāyayā
tatra labdhena santoṣaḥ śūdra-prakṛtayas tv imāḥ*

The natural qualities of the *śūdras* are sincere service to the *devas*, *brāhmaṇas* and cows, and being satisfied with whatever wealth is obtained by such service.

*aśaucam anṛtam steyam nāstikyam śuṣka-vigrahaḥ
kāmaḥ krodhaś ca tarṣaś ca sa bhāvo 'ntyāvasāyinām*

The natural characteristics of those who are in the lowest class, and who are estranged from the *varṇāśrama* system are: uncleanness, dishonesty, thievery, lack of faith in Vedic *dharma* and the existence of a next life, futile quarrel, lust, anger, and greed for material objects.

*ahiṁsā satyam asteyam akāma-krodha-lobhatā
bhūta-priya-hitehā ca dharmo 'yam sārva-varṇikaḥ*

The duties for the members of all the *varṇas* are: non-violence, truthfulness, abstention from theft, freedom from lust, anger, and greed, and endeavoring for the pleasure and welfare of all living beings.

“Everyone in this learned assembly knows the meaning of the Sanskrit *ślokas*, so I am not translating them all. I just want to say that the system of *varṇa* and *āśrama* is the basis of *vaidha-jīvana*, life that is carried out in accordance with religious rules and regulations. The prominence of impiety in a country is measured by the extent to which the *varṇāśrama* system is absent there.

“Now let us consider in what sense the words *nitya* (eternal) and *naimittika* (circumstantial) have been used in relation to the word *karma*. If we consider the profound purport of the *śāstras*, we can see that these two words have not been used to refer to *karma* in a *paramārthika* sense, which relates to supreme spiritual truth. Rather, they have been used in a routine (*vyavahārika*), or figurative (*aupacārika*) sense.

“Properly speaking, words like *nitya-dharma*, *nitya-karma*, and *nitya-tattva* can only be used to describe the pure spiritual condition of the *jīva*. Therefore, in the general use of the word *nitya-karma*, the word *nitya* is applied to the word *karma* only in a figurative or attributive sense, because *karma* in this world is a means to an end, and only remotely indicates eternal truth. Actually, *karma* is never eternal. *Karma* and *jñāna* may only be thought of as *nitya* in an indirect sense when *karma* is directed towards *jñāna* by means of *karma-yoga*, and when *jñāna* is directed toward *bhakti*. The *brāhmaṇas*’ chanting of the *brahma-gāyatṛī-mantra*, or *sandhyā-vandanā*, is sometimes described as *nitya-karma*. This is valid in the sense that practices that are remotely directed toward *bhakti* through physical activities may be termed *nitya*, but only because they aim at *nitya-dharma*. In reality they are not *nitya*. This usage is known as a figurative expression (*upacāra*).

“Actually, the only true *nitya-karma* for the *jīvas* is *kṛṣṇa-prema*. In ontological terms, this true *nitya-karma* is referred to as unalloyed spiritual cultivation (*viśuddha-cid-anuśīlana*), or activities directed towards reinstating one’s pure, transcendental consciousness. The physical activities that one will naturally have to adopt to attain this *cid-anuśīlana* are assistants to *nitya-karma*, so there is no fault in referring to them as *nitya-karma*. From the absolute perspective, though, it would be better to refer to such activities as *naimittika*, rather than *nitya*. The divisions of *karma* into *nitya* and *naimittika* are only from a relative viewpoint, and not from the absolute spiritual perspective.

“From the point of view of the essential nature of things, the *nitya-dharma* of the *jīvas* is unalloyed spiritual practice, and all other types of *dharma* are *naimittika*. This applies to *varṇāśrama-dharma* (duties prescribed for the castes and orders of human civilization), *aṣṭāṅga-yoga* (the eightfold *yoga* system), *sāṅkhya-jñāna* (the path of knowledge involving analytical research into the nature of spirit and matter), and *tapasyā* (asceticism).

These are all *naimittika-dharma* because the *jīva* would not need these *dharmas* if he were not bound. The conditioned state of being bewildered by *māyā* is itself a circumstantial cause, and the function or duty that is prompted by a circumstantial cause (*nimitta*) is known as *naimittika-dharma*. Therefore, from the absolute spiritual perspective they are all *naimittika-dharma*.

“*Naimittika-dharma* includes the superiority of the *brāhmaṇas*, their *sandhyā-vandanā*, and their acceptance of *sannyāsa* after renunciation of all *karma*. All these activities are highly recommended in the *dharma-śāstras* and they are beneficial in consideration of appropriate eligibility, but they still have no standing in relation to *nitya-karma*.

*viṣṇāv dvi-ṣaḍ-guṇa-yutād aravinda-nābhā-
pādāravinda-vimukhāt śvaṇpacam variṣṭham*

*manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūrimānaḥ
Śrīmad-Bhāgavatam (7.9.10)*

In my estimation, a *bhakta* who has taken birth in a family of dog-eaters, but who has dedicated his mind, words, activities and wealth to the lotus feet of Śrī Kṛṣṇa, is superior to a *brāhmaṇa* endowed with all twelve brahminical qualities, but who is diverted from the lotus feet of Śrī Padmanābha. Such a *bhakta*, although of lowly birth, can purify himself and his entire family, whereas the *brāhmaṇa* who is filled with pride cannot even purify himself.

“The twelve qualities of *brāhmaṇas* are: truthfulness, control of the senses, austerity, freedom from malice, modesty, tolerance, freedom from envy, sacrifice, charity, fortitude, studying the *Vedas*, and accepting vows. *Brāhmaṇas* endowed with these twelve qualities are certainly worthy of honor in this world. However, if a *caṇḍāla* is a *bhakta*, he is superior to *brāhmaṇas* who possess these qualities but do not have *kṛṣṇa-bhakti*. The purport is that a person who was born a *caṇḍāla*, but who has been purified by the *saṁskāra* (impressions) achieved through *sādhu-saṅga*, and who is now engaged in the *jīva’s nitya-dharma* of pure spiritual cultivation, is superior to a *brāhmaṇa* who is established in *naimittika-dharma*, but who abstains from the *nitya-dharma* of unalloyed spiritual practice.

“There are two kinds of human beings in this world: those who are spiritually awake (*udīta-viveka*) and those who are spiritually unconscious (*anudīta-viveka*). Most people in this world are spiritually unconscious; those who are spiritually awake are rare. Of all those who are spiritually unconscious, the *brāhmaṇas* are the best, and the *brāhmaṇas’ nitya-karma*, such as *sandhyā-vandanā*, is the best of all the duties that are prescribed for the different *varṇas*.

“Another name for those who are spiritually awake is ‘Vaiṣṇava’; their behavior will necessarily be different from the behavior of

those who are spiritually unconscious. Even so, the behavior of the Vaiṣṇavas is not opposed to the aim of the *smṛti* rules, which are established in order to regulate people who are spiritually unconscious. The ultimate aim of all the *śāstras* is always one.

“Those who are spiritually unconscious are obliged to remain confined to a particular portion of the stark and rudimentary injunctions of *śāstra*, whereas those who are spiritually awake receive the underlying essence of *śāstra* as an intimate friend. These two groups of people perform different activities, but their aim is the same. Ineligible people may think that the behavior of those who are spiritually awake is opposed to the behavior of people in general, but in reality, the fundamental aim of these different patterns of behavior is the same.

“From the point of view of those who are spiritually awake, people in general are eligible for instructions regarding *naimittika-dharma*. However, *naimittika-dharma* is in essence *asampūrṇa* (incomplete), *miśra* (adulterated), *acirasthāyī* (impermanent) and *heya* (fit to be rejected).

“*Naimittika-dharma* is not direct spiritual practice; rather, it consists of temporary, material activities that are taken up to attain pure spiritual practices. Hence, it is merely the means to an end. The means is never complete because its function ceases when it has produced the end. Therefore, it is simply a phase in the achievement of the final goal. Consequently, *naimittika-dharma* is never complete (*sampūrṇa*).

“For example, a *brāhmaṇa*’s chanting of *sandhyā-vandanā*, like his various other duties, is temporary and subject to specific rules. These activities do not stem from his natural, spiritual proclivity. If after performing these prescribed duties for a long time, one obtains the association of *śuddha-bhaktas* (*sādhu-saṅga*), one develops a taste for *hari-nāma*. At that time, *sandhyā-vandanā* no longer remains a temporary prescribed duty which is directed toward material rewards (*karma*). *Hari-nāma* is complete spiritual practice,

whereas *sandhyā-vandanā* and other such practices are only the means to obtain this principal goal and can never be the complete reality.

“*Naimittika-dharma* is commendable because it aims at the truth, but it is eventually meant to be abandoned (*heya*) and it is mixed with undesirable results (*miśra*); only spiritual reality is truly beneficial. Although the *jīva* should relinquish matter and its association, materialism is prominent in *naimittika-dharma*. Moreover, *naimittika-dharma* produces such an abundance of irrelevant results that the *jīva* cannot help but get entangled in them.

“For instance, a *brāhmaṇa*’s worship of *Īśvara* is beneficial, but he is apt to think, ‘I am a *brāhmaṇa* and others are inferior to me.’ The result of such false egoism is that his worship yields detrimental results. Another example is that an insignificant result of practicing the eightfold *yoga* system is the attainment of mystic powers, which are most inauspicious for the *jīvas*. The two unavoidable companions of *naimittika-dharma* are *mukti* (liberation) and *bhukti* (material enjoyment), but the *jīva* must save himself from the clutches of *mukti* and *bhukti* if he is to obtain his real objective, which is the culture of pure spiritual reality (*cid-anuśilana*). Consequently, *naimittika-dharma* entails much that is contemptible for the *jīvas*.

“*Naimittika-dharma* is impermanent (*acirasthāyī*), for it does not apply at all times or in all conditions. For instance, a *brāhmaṇa*’s priestly duties, a *kṣatriya*’s administrative or military duties, and other such circumstantial occupations are brought about by a particular cause, and they cease when the cause ceases. If a *brāhmaṇa* takes birth as a *caṇḍāla* in his next life, the brahminical occupational duties are no longer his *sva-dharma*. I am using the word *sva-dharma* (own duty) in a figurative sense here. The *naimittika-sva-dharma* of the *jīva* changes in every birth, but his *nitya-dharma* never changes. The *jīva*’s true *sva-dharma* is *nitya-dharma*, whereas *naimittika-dharma* is impermanent.

“One may ask, What is *vaiṣṇava-dharma*? The answer is that *vaiṣṇava-dharma* is the *jīva*’s *nitya-dharma*. When the Vaiṣṇava – the *jīva* – is liberated from matter, he nurtures *kṛṣṇa-prema* in his pure spiritual form. Before that stage, when the Vaiṣṇava is still materially bound, although spiritually awakened, he only accepts objects and association that are favorable for his spiritual practice, and he rejects all that is unfavorable. Thus, he never adheres blindly to the rules and prohibitions of the *śāstras*. He accepts the instructions and prohibitions of the *śāstras* graciously, but only when they are favorable to his practice of *hari-bhajana*. When they are unfavorable, he immediately rejects them.

“A Vaiṣṇava is the world’s only true friend and he renders auspiciousness for all *jīvas* of the world. Now I have humbly submitted whatever I had to say today in this assembly of Vaiṣṇavas. Kindly excuse my faults and any offenses.”

Having spoken thus, Vaiṣṇava dāsa offered *sāṣṭāṅga-praṇāma* to the assembled Vaiṣṇavas and sat off to one side. By this time, the eyes of the Vaiṣṇavas had filled with tears, and they all exclaimed in unison, “Well done! Well done! Blessings upon you!” The groves of Godruma echoed these words in response.

The *brāhmaṇa* singer who had asked the question could see the profound truth of many of the topics presented in the discussion. Some doubts had arisen on certain points, but the seed of faith in *vaiṣṇava-dharma* had been significantly nourished in his heart. He folded his hands and said, “O great souls, I am not a Vaiṣṇava, but I am becoming a Vaiṣṇava by continuously hearing *hari-nāma*. If you will kindly instruct me, all my doubts may be dispelled.”

Śrī Premadāsa Paramahansa Bābājī Mahāśaya said kindly, “From time to time you may associate with Śrīmān Vaiṣṇava dāsa. He is a scholar who is learned in all the *śāstras*. Previously, he lived in Vārāṇasī, where he accepted *sannyāsa* after studying the *vedānta-śāstras* deeply. Śrī Kṛṣṇa Caitanya, who is the dearest Lord of our hearts, displayed unlimited mercy and attracted him here to

Śrī Navadvīpa. Now he is fully conversant with all the truths of Vaiṣṇava philosophy, and he has also developed profound love for *hari-nāma*.”

The man who had asked the question was named Śrī Kālīdāsa Lāhirī. On hearing Bābājī Mahāśaya’s words, he accepted Vaiṣṇava dāsa within his heart as his *guru*. He thought, “Vaiṣṇava dāsa was born in a *brāhmaṇa* family, and he accepted the *sannyāsa-āśrama*, so he is fit to instruct a *brāhmaṇa*. Besides, I have witnessed his extraordinary scholarship in the Vaiṣṇava truths. I can learn much about *vaiṣṇava-dharma* from him.” Thinking in this way, Lāhirī Mahāśaya offered *daṇḍavat-praṇāma* at Vaiṣṇava dāsa’s lotus feet, and said, “O great soul, kindly bestow your mercy upon me.” Vaiṣṇava dāsa offered *daṇḍavat-praṇāma* to him in return and responded, “If you bestow your mercy upon me, I will be fully successful.”

As evening drew near, everyone returned to their respective places.

Lāhirī Mahāśaya’s house was in a grove in a secluded area of the village. In the center of the *kuñja* was a natural awning of *mādhavī* creepers and a raised platform for Tulasī-devī. There were two rooms, one on either side of the *kuñja*. The courtyard was enclosed with a trellis of *citā* plants, and its beauty was enhanced by many trees such as *bael*, *nīma*, and other trees bearing fruits and flowers. The owner of that grove was Mādhava dāsa Bābājī.

At first Mādhava dāsa Bābājī had been a man of spotless virtue, but immoral association with a woman had blemished his Vaiṣṇava character and was curtailing his practice of *bhajana*. He was quite impoverished and was meeting his expenses with difficulty by begging at various places and by renting out his extra room, which Lāhirī Mahāśaya was occupying.

That night, Lāhirī Mahāśaya’s sleep was broken at midnight. He had began to contemplate the essential meaning of what Vaiṣṇava dāsa Bābājī had explained, when he heard a sound outside. As he

came out of his room, he saw Mādhava dāsa Bābājī standing in the courtyard, and speaking with a woman. The woman disappeared as soon as she saw Lāhirī Mahāśaya, while Mādhava dāsa stood motionless and embarrassed before him.

“Bābājī, what is the matter?” asked Lāhirī Mahāśaya.

“It is my ill fate,” replied Mādhava dāsa with tears in his eyes. “What more can I say? Alas, to think of what I was in the past, and what I have now become! Paramahansa Bābājī Mahāśaya had so much faith in me. Now I am ashamed to go before him.”

“Please tell me clearly so that I can understand,” Lāhirī Mahāśaya requested.

Mādhava dāsa replied, “The woman you just saw was my wife when I was a householder. Shortly after I accepted the renounced life of a *bābājī*, she went to Śrīpāṭ Śāntipura, where she built a hut and began to reside on the bank of the Gaṅgā. After many days had passed, I happened to go to Śrīpāṭ Śāntipura, and saw her there. I asked her, ‘Why did you leave your household?’ and she explained, ‘Family life no longer appeals to me, since I am deprived of the service of your feet. I have taken up residence in this *tīrtha* (holy place), and I can sustain myself by begging alms.’

“I returned to Godruma without saying another word to her. After some time, she also came to Godruma, and took up residence in a cowherd’s house. I used to see her here and there every day, and the more I tried to avoid her, the closer she drew to me. Now she lives in an *āśrama* that she has built here, and she tries to ruin me by coming here late at night. My bad reputation has spread everywhere and my practice of *bhajana* has deteriorated sorely through my association with her. I am a disgrace to the family of the servants of Śrī Kṛṣṇa Caitanya. I am the only person since the time of Choṭa Haridāsa’s chastisement who deserves punishment. Because of their compassion, the *bābājīs* of Śrī Godruma have not yet chastised me, but they no longer have any faith in me.”

When Lāhirī Mahāśaya heard these words, he said, “Mādhava dāsa Bābājī, please be careful,” and returned to his room. Bābājī went and sat down on his seat.

Lāhirī Mahāśaya could not sleep. Again and again he thought, “Mādhava dāsa Bābājī has fallen down by entering householder life again, after he has formally renounced it. It is not appropriate for me to stay here any longer. Even if it does not lead me into bad association, it will certainly spoil my reputation, so that the pure Vaiṣṇavas will no longer instruct me with confidence.”

Early the next morning he went to Pradyumna-kuñja, greeted Śrī Vaiṣṇava dāsa with due respect, and asked for a place to stay in the *kuñja*. When Vaiṣṇava dāsa informed Paramahaṁsa Bābājī Mahāśaya of this news, Bābājī gave instructions that he should be given a place to stay in a *kuṭīra* on one side of the *kuñja*. From then on, Lāhirī Mahāśaya lived in that *kuṭīra* and arranged to obtain *prasāda* at the house of a *brāhmaṇa* who lived nearby.

THUS ENDS THE THIRD CHAPTER OF JAIVA-DHARMA,

ENTITLED

“NAIMITTIKA-DHARMA IS TO BE RELINQUISHED”



CHAPTER 4

Vaiṣṇava-Dharma is Nitya-Dharma

Lāhirī Mahāśaya's *kuṭīra* was adjacent to that of Vaiṣṇava dāsa. A few mango and jackfruit trees stood nearby, and the entire area was adorned with small betel plants. In the courtyard there was a large circular platform, which had been there for many years, since the time of Pradyumna Brahmācārī. The Vaiṣṇavas had since called it the Surabhi Terrace, and would circumambulate it, offering *daṇḍavat-praṇāma* with faith.

The evening twilight had just yielded to dusk. Śrī Vaiṣṇava dāsa was sitting in his cottage on a mat of leaves, chanting *hari-nāma*. It was the dark fortnight of the moon, and the night gradually settled into darkness. A lamp was flickering in Lāhirī Mahāśaya's *kuṭīra*, and by its light, he suddenly noticed what appeared to be a snake by his doorway. He quickly adjusted the lamp and took up a stick to kill the snake, but it had already vanished.

"Be careful!" he told Vaiṣṇava dāsa. "A snake may have just entered your *kuṭīra*."

"Lāhirī Mahāśaya, why are you so disturbed about a snake?" replied Vaiṣṇava dāsa. "Come and sit inside my *kuṭīra* with me, and don't be afraid."

Lāhirī Mahāśaya entered Vaiṣṇava dāsa's *kuṭīra* and sat on a mat of leaves, but he still felt some mental anxiety about the snake. "O great soul," he said, "our Śāntipura is good in this respect, for there is no fear of snakes, scorpions and other such creatures there. In

Nadiyā, there is always danger from snakes. It is especially difficult for a refined gentleman to live in a forested area like Godruma.”

Śrī Vaiṣṇava dāsa Bābājī explained, “Lāhirī Mahāśaya, it is senseless to agitate the mind over such matters. You must have heard the story of Mahārāja Parīkṣit in the *Śrīmad-Bhāgavatam*. He gave up all fear of his impending death by snake-bite, and with an unflinching heart drank the nectar of *hari-kathā* from Śrī Śukadeva’s mouth. Thus he tasted supreme transcendental bliss. A snake can never bite the *citta-deha*; the only snake that can wound the spiritual body is the snake of separation from topics of Śrī Hari.

“The material body is not eternal, and one will certainly have to give it up some day. As far as the body is concerned, we should simply perform the *karma* that is necessary to maintain it, and nothing more. When the body collapses by the will of Kṛṣṇa, it cannot be saved by any kind of effort, but until the designated time for the demise of the body has arrived, a snake cannot harm a person, even if he is sleeping right next to it. Therefore, one may not introduce himself as a Vaiṣṇava until he gets rid of his fear of snakes and all such things. If the mind is agitated by such fears, how will one be able to fix it upon the lotus feet of Śrī Hari? So one should certainly stop being afraid of snakes and trying to kill them out of fear.”

Lāhirī Mahāśaya said with some faith, “As a result of hearing your words, which are just befitting a *sādhu*, my heart has become free from all kinds of fear. Now I have understood that one can obtain the highest benefit only when the heart becomes elevated. Many great souls who are engaged in the worship of Bhagavān live in mountain caves, and they are never afraid of the wild animals that live there. Rather, out of fear of materialistic association, they have given up living with other human beings, and they live among the wild animals instead.”

Bābājī Mahāśaya said, “When Bhakti-devī, the goddess of devotion, makes her appearance in a person’s heart, that heart auto-

matically becomes elevated. He then becomes dear to all *jīvas*. Everyone, devotees and non-devotees alike, feels affection for the Vaiṣṇavas, and that is why every human being should become a Vaiṣṇava.”

As soon as Lāhirī Mahāśaya heard this he said, “You have awakened my faith in *nitya-dharma*. It seems to me that there is a close connection between *nitya-dharma* and *vaiṣṇava-dharma*, but so far I have not been able to understand how they are identical.”

Vaiṣṇava dāsa Bābājī replied, “In this world there are two different *dharmas* that go by the name of *vaiṣṇava-dharma*. The first is *śuddha* (pure) *vaiṣṇava-dharma*, and the second is *viddha* (adulterated) *vaiṣṇava-dharma*. Although *śuddha-vaiṣṇava-dharma* is one in principle, it has four divisions according to *rasa*, or taste for serving Bhagavān in a specific loving mood: *dāsyā* (servitude), *sakhya* (friendship), *vātsalya* (parental affection), and *mādhurya* (conjugal love). In reality, *śuddha-vaiṣṇava-dharma* is one without a second, and it is known as *nitya-dharma* or *para-dharma* (the supreme *dharma*).

“In the *śruti-sāstra*, *Muṇḍaka Upaniṣad* (1.1.3), we find the following statement:

yad vijñāte sarvam idaṁ vijñātaṁ bhavati

Everything becomes known when one understands that supreme truth clearly.

“This statement pertains to *śuddha-vaiṣṇava-dharma*. The full import of this will gradually be revealed to you.

“There are two types of adulterated *vaiṣṇava-dharma*: one is adulterated with *karma* (*karma-viddha*) and the other with *jñāna* (*jñāna-viddha*). All the practices that the orthodox *brāhmaṇas* (*smārtas*) uphold as *vaiṣṇava-dharma* are actually *vaiṣṇava-dharma* adulterated with *karma*. This type of *vaiṣṇava-dharma* entails initiation into a Vaiṣṇava *mantra*, but Viṣṇu, the all-pervading Lord of the universe, is only treated as a constituent part of the process

of *karma*. Viṣṇu is actually the superintendent of all the *devatās*, but in this system, He is regarded as being only an aspect of *karma*, and subject to its laws. In other words, the conception is that *karma* is not subordinate to the will of Viṣṇu, but that Viṣṇu is subordinate to the will of *karma*.

“According to this theory, all varieties of worship and spiritual practice, such as *upāsana*, *bhajana*, and *sādhana* are merely parts of *karma*, because there is no truth higher than *karma*. This type of *vaiṣṇava-dharma* was professed by the ancient *mīmāṃsaka* philosophers and has been prevalent for a very long time. Many people in India who adhere to this doctrine pride themselves on being Vaiṣṇavas but do not care to accept pure Vaiṣṇavas as Vaiṣṇavas at all. This is their great misfortune.

“*Vaiṣṇava-dharma* adulterated with *jñāna* is also widespread throughout India. According to this school of thought, the supreme truth is the incomprehensible, all-pervading *brahma*; and in order to attain this *nirviśeṣa* (featureless) *brahma*, one should worship Sūrya, Gaṇeśa, Śakti, Śiva, and Viṣṇu, who all possess forms. When one’s knowledge becomes complete, one can give up the worship of forms and ultimately attain the state of *nirviśeṣa-brahma*. Many people accept this doctrine and disrespect the pure Vaiṣṇavas. When followers of this *pañcopāsana* system worship Viṣṇu, they perform *dīkṣā*, *pūjā* and all their activities for Viṣṇu, and they may also worship Rādhā-Kṛṣṇa. Still, it is not *śuddha-vaiṣṇava-dharma*.

“The *śuddha-vaiṣṇava-dharma* that comes to light when one eliminates the adulterated forms is the true *vaiṣṇava-dharma*. Due to the influence of the age of Kali, most people cannot understand what pure *vaiṣṇava-dharma* is, and they therefore accept the various adulterated forms as true *vaiṣṇava-dharma*.

“According to the *Śrīmad-Bhāgavatam*, human beings display three different tendencies with regard to the Absolute Truth: the tendency towards the all-pervading *brahma* (*brahma-pravṛtti*); the

tendency towards the Supreme *ātmā* in the heart known as *Paramātmā* (*paramātmā-pravṛtti*); and the tendency towards the Supreme Person, *Bhagavān* (*bhāgavata-pravṛtti*). By the *brahma-pravṛtti* some people acquire a taste for the indefinite, featureless *nirviśeṣa-brahma* as the ultimate principle. The method they adopt in order to attain this indeterminate state is known as *pañcopāsana*.

“By the *paramātmā-pravṛtti*, some people acquire a taste for that *yoga* principle which establishes contact with the subtle form of *Paramātmā*. The methods they adopt to try to attain the trance of absorption in *Paramātmā* (*samādhi*) are known as *karma-yoga* and *aṣṭāṅga-yoga*. This doctrine holds that *karma* includes initiation into the chanting of *viṣṇu-mantras*, worship of Śrī Viṣṇu, meditation, and other such practices. *Vaiṣṇava dharma* adulterated with *karma* is present in this system.

“By the *bhāgavata-pravṛtti*, fortunate *jīvas* acquire a taste for the *bhakti* principle which seeks to obtain service of the pure, personal form of *Bhagavān*, *saviśeṣa-bhagavat-svarūpa*, who possesses all qualities and attributes. Their activities, such as worshipping *Bhagavān*, are not parts of *karma* or *jñāna*, but are components of *śuddha-bhakti* (pure *bhakti*). The *vaiṣṇava-dharma* that conforms to this doctrine is *śuddha-vaiṣṇava-dharma*. It is said in the *Śrīmad-Bhāgavatam* (1.2.11):

*vadanti tat tattva-vidas tattvaṁ yaj-jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

Those who know Absolute Reality describe that ultimate non-dual substance as the Supreme Truth. Some know this same *advaya-jñāna-tattva* by the name of *brahma*, some by the name of *Paramātmā* and others by the name *Bhagavān*.

Bhagavat-tattva is the supreme *tattva*, and is the basis of both *brahma* and *Paramātmā*. It is this personal conception of the truth (*bhagavat-tattva*) that is the pure conception of Śrī Viṣṇu. The *jīvas* who pursue this principle are pure *jīvas*, and their inclination is

called *bhakti*. Devotion for Śrī Hari (*hari-bhakti*) is celebrated by the names *śuddha-vaiṣṇava-dharma*, *nitya-dharma*, *jaiva-dharma* (the constitutional function of the *jīvas*), *bhāgavata-dharma* (the religion of worshiping the Supreme Person), *paramārtha-dharma* (the religion that strives for the ultimate benefit), and *para-dharma* (the supreme function).

“All types of *dharma* that arise from the tendencies toward *brahma* and Paramātmā are *naimittika*, and not *nitya*. The cultivation of *nirviśeṣa-brahma* is motivated by a material purpose (*nimitta*), and is therefore *naimittika*, not *nitya*. When a *jīva* is anxious to gain release from his bondage to matter, his state of imprisonment becomes the *nimitta* (cause) that impels him to adopt the *naimittika-dharma* of striving for the state in which all material qualities are extinguished. This striving is said to be *naimittika* because it is motivated by a *nimitta* (material cause), namely the state of material bondage. Therefore, the *dharma* of striving to attain *brahma* is not eternal.

“The *jīvas* who adopt the *dharma* of seeking Paramātmā with a desire for the happiness of *samādhi* take shelter of *naimittika-dharma* motivated by the impetus for subtle material pleasure. Therefore, Paramātmā *dharma* is also not eternal. Only unalloyed *bhāgavata-dharma* is eternal.”

On hearing all this, Lāhirī Mahāśaya said, “O Mahāśaya, kindly instruct me on *śuddha-vaiṣṇava-dharma*. I am taking shelter at your lotus feet in my old age. Please accept me. I have heard that if one has previously accepted *dikṣā* and *śikṣā* from an unqualified *guru*, he should be initiated and receive instructions again when he meets a genuine *guru*. I have been hearing your pure instructions for several days, and my faith in *vaiṣṇava-dharma* has been awakened. Please first instruct me about *vaiṣṇava-dharma* and then sanctify me by giving me initiation.”

Bābājī Mahāśaya became slightly ill at ease, and replied, “O Mahāśaya, I will certainly instruct you as far as I am able, but I am

not fit to be a *dikṣā-guru*. Nonetheless, you may now take instructions on *śuddha-vaiṣṇava-dharma*.

“Śrī Kṛṣṇa Caitanya Mahāprabhu, the original *guru* of the entire world, has explained that there are three fundamental principles in *vaiṣṇava-dharma*: *sambandha-tattva*, knowledge of one’s relationship with Bhagavān; *abhidheya-tattva*, the means by which the ultimate goal is achieved; and *prayojana-tattva*, the ultimate goal of *kṛṣṇa-prema*. A *śuddha-vaiṣṇava* or *śuddha-bhakta* is one who knows these three principles and acts in accordance with them.

“The first principle, *sambandha-tattva*, includes three separate topics: The first topic is the material world (*jaḍa-jagat*), or the fundamental truth regarding the potency that creates bewilderment (*māyika-tattva*); the second topic is the living beings (*jīvas*), or the fundamental truth regarding the predominated entities (*adhīna-tattva*); and the third topic is Bhagavān, or the fundamental truth regarding the predominating entity (*prabhu-tattva*).

“Bhagavān is one without a second and endowed with all potencies. He is all-attractive, the exclusive abode of opulence and sweetness, and is the sole shelter for all *jīvas*. Although He is the only shelter of *māyā* and all the *jīvas*, still He is aloof and independent and exists in His own supreme, independent form which is uncommonly beautiful. The effulgence of His limbs radiates to a great distance, manifesting as the *nirviśeṣa-brahma*. Through His divine potency known as *aiśī-śakti* He manifests the *jīvas* and the material world, and then enters into that world as Paramātmā, who is His partial expansion. This is the fundamental truth concerning Īśvara, the supreme controller, or Paramātmā, the indwelling Supersoul.

“In the Vaikuṅṭha region of the spiritual sky, beyond this material universe, He manifests as Nārāyaṇa, His feature of supreme opulence and majesty. In Goloka Vṛndāvana, which is beyond Vaikuṅṭha, He manifests as Gopījana-vallabha Śrī Kṛṣṇacandra, His feature of supreme sweetness. His various types of expansions,

such as identical manifestations (*prakāśa*) and pastime forms (*vilāsa*), are eternal and unlimited. Nothing and no one is equal to Him, what to speak of being superior to Him.

“His identical manifestations and pastime forms, *prakāśa* and *vilāsa*, are manifested by His superior potency known as *parā-śakti*. This *parā-śakti* displays its prowess (*vikrama*) in many different features, out of which only three are known to the *jīvas*. The first is the internal potency, *cid-vikrama*, which arranges Śrī Hari’s transcendental pastimes and everything related to them. The second is the marginal potency, *jīva* or *taṭastha-vikrama*, which manifests and sustains innumerable *jīvas*. The third is the potency that creates bewilderment, *māyā-vikrama*, which creates material time, material activities, and all the insubstantial objects of this world.

“*Sambandha-tattva* comprises Īśvara’s relationship with the *jīvas*, the relationship of the *jīvas* and of matter with Īśvara, and the relationship of Īśvara and of the *jīvas* with matter. One who understands this *sambandha-tattva* completely is situated in *sambandha-jñāna*, and one who does not have *sambandha-jñāna* cannot become a pure Vaiṣṇava by any means.”

Lāhirī Mahāśaya said, “I have heard from some Vaiṣṇavas that one is a real Vaiṣṇava only if he experiences the path of devotion through *bhāva* (emotions), so there is no need for knowledge. How much truth is there in this statement? Up until now I have simply tried to evoke emotions through the singing of *hari-nāma-saṅkīrtana*; I have not made any attempt to understand *sambandha-jñāna*.”

Bābājī said, “The highest fruit of attainment for the Vaiṣṇavas is the development of *bhāva*, the first sprout of *prema*, and the basis for all transcendental emotions. However, that state of *bhāva* must be pure. Those who think that the highest goal is to merge their identity into the non-differentiated *brahma* practice inducing emotions while engaged in spiritual discipline to attain this goal. However, their emotions and their endeavors are not *śuddha*-

bhāva; they are merely an imitation. Even a single drop of *śuddha-bhāva* can fulfill the highest aspiration of the *jīva*, but the display of emotions by those who are polluted with the *jñāna* that is aimed at attaining *nirviśeṣa-brahma* is a great calamity for the *jīvas*. The devotional sentiments of people who feel that they are one with *brahma* are merely a cheating display. Therefore, *sambandha-jñāna* is absolutely essential for pure devotees.”

Lāhirī Mahāśaya then inquired with faith, “Is there any truth higher than *brahma*? If Bhagavān is the origin of *brahma*, why don’t the *jñānīs* give up their pursuit of *brahma*, and engage in the worship of Bhagavān?”

Bābājī Mahāśaya smiled mildly and said, “Brahmā, the four Kumāras, Śuka, Nārada, and Mahādeva, the chief of the celestials, have all ultimately taken shelter at the lotus feet of Bhagavān.”

Lāhirī Mahāśaya then raised a doubt: “Bhagavān has a form. Since form is limited by spatial considerations, how can Bhagavān be the resting place of the limitless and all-pervading *brahma*?”

Bābājī Mahārāja resolved his doubt, saying, “In the material world, the entity known as the sky is also limitless; why should *brahma* be considered to be more important, merely because it is limitless? Bhagavān is also limitless, by virtue of the potency manifested from the effulgence of His limbs. At the same time, He possesses His own transcendental form. Can any other entity compare with this? It is because of this unparalleled nature that Bhagavān is superior to the principle of *brahma*.

“His transcendental form is supremely attractive, and that self-same form is fully and completely all-pervasive, omniscient, omnipotent, unlimitedly merciful and supremely blissful. Which is superior—a form such as this, which is endowed with all qualities, or an obscure, all-pervading existence, which is devoid of qualities and potencies? In reality, *brahma* is only a partial, impersonal manifestation of Bhagavān. The impersonal and personal features both exist simultaneously and in perfect harmony in Bhagavān.

“*Brahma* is only one aspect of Bhagavān. Those whose spiritual intelligence is limited are attracted to the feature of the Supreme that is devoid of qualities, and is formless, immutable, unknowable, and immeasurable. But those who are all-seeing (*sarva-darśī*) have no attraction for anything other than the complete Absolute Truth. Vaiṣṇavas have no significant faith in Śrī Hari’s formless, impersonal feature, for it is opposed to their eternal function and unalloyed *prema*. Bhagavān Śrī Kṛṣṇacandra is the basis of both the personal and impersonal features. He is an ocean of supreme transcendental bliss and He attracts all pure *jīvas*.”

Lāhirī: How can Śrī Kṛṣṇa’s form be eternal, since He takes birth, performs activities, and gives up His body?

Bābājī: Śrī Kṛṣṇa’s form is *sac-cid-ānanda*—ever-existing, full of knowledge, and completely blissful. His birth, activities, and leaving the body have no connection with mundane matter.

Lāhirī: Then why have such descriptions been given in *Mahābhārata* and other *śāstras*?

Bābājī: The eternal truth defies description, for it is beyond words. The pure soul in his spiritual aspect sees the transcendental form and pastimes of Śrī Kṛṣṇa, but when he describes that supreme reality in words, it appears just like worldly mundane history. Those who are eligible to extract the essence from *śāstras* such as the *Mahābhārata* experience Kṛṣṇa’s pastimes as they are. However, when people of mundane intelligence hear these descriptions, they interpret them in different ways.

Lāhirī: When one meditates on the form of Śrī Kṛṣṇa, the conception that arises in the heart is limited by time and space. How can one transcend such limitations and meditate on Kṛṣṇa’s actual form?

Bābājī: Meditation is an action of the mind, and as long as the mind is not fully spiritualized, one’s meditation cannot be spiritual (*cinmaya*). *Bhakti* purifies the mind so that it gradually becomes spiritual, and when one meditates with the mind that has become

purified in that way, such meditation certainly becomes *cinmaya*. When *bhajanānandī* Vaiṣṇavas chant Kṛṣṇa's name, the material world cannot touch them, because they are *cinmaya*. Internally, they are situated in the spiritual world as they meditate on Kṛṣṇa's daily pastimes and relish the bliss of confidential service.

Lāhirī: Please be merciful and grant me such spiritual realization (*cid-anubhāva*).

Bābājī: When you abandon all material doubts and mundane logic, and constantly apply yourself to *śrī-nāma*, spiritual realization will quickly arise within you of its own accord. The more you resort to mundane logic, the more you will subjugate your mind to material bondage. The more you strive to initiate the flow of *nāma-rasa*, the more your material shackles will become loosened. The spiritual dimension will then manifest in your heart.

Lāhirī: Please be merciful and explain what that spiritual experience is.

Bābājī: The mind is brought to a standstill when it tries to understand that truth through words. The truth can be realized only through culture of spiritual bliss (*cid-ānanda*). Give up all argumentation and simply chant *śrī-nāma* for several days. Then the power of *nāma* will automatically dispel all of your doubts and you will not have to inquire further from anyone in this regard.

Lāhirī Mahāśaya: I have understood that one obtains supreme spiritual benefit by drinking the liquid *rasa* of *śrī-kṛṣṇa-nāma* with great faith, so I will chant *śrī-nāma* when I have understood *sambandha-jñāna* very clearly.

Bābājī: That is the best way. You must have a sound understanding of *sambandha-jñāna*.

Lāhirī: *Bhagavat-tattva* (the fundamental truth regarding Bhagavān) has now become clear to me. Bhagavān is the one Supreme Absolute Truth, and *brahma* and Paramātmā are subordinate to Him. Although all-pervading, Śrī Bhagavān resides in the spiritual world in His unique transcendental form which possesses all

potencies, and is the supreme person of concentrated existence, knowledge, and bliss. Although the master of all potencies, He always remains completely entranced in exuberant association with His pleasure-giving potency (*hlādinī-sakti*). Now kindly instruct me about *jīva-tattva*.

Bābājī: The *taṭastha-sakti*, or marginal potency, is one of Śrī Kṛṣṇa's innumerable potencies. Issuing forth from this marginal potency are the entities who are situated between the *cit-jagat* and *jaḍa-jagat* and which have the potential to associate with either. These entities are known as *jīva-tattva*. The *jīvas* are *cit-paramāṇu* by composition, which means that they are atomic entities of pure consciousness. These *jīvas* can be bound in the material world because they are tiny, but since they are constituted of pure consciousness, if they simply acquire a little spiritual power, they can also become eternal residents of the spiritual world and obtain *paramānanda* (supreme transcendental pleasure).

There are two types of *jīvas*: *mukta* (liberated) and *baddha* (bound). The *jīvas* who reside in the spiritual world are *mukta*, whereas those who are shackled by *māyā* and attached to this material world are *baddha*. There are two types of *baddha-jīvas*: those who are spiritually awake (*udita-viveka*); and those who are spiritually unconscious (*anudita-viveka*). Birds, beasts and human beings who do not seek their supreme spiritual benefit are spiritually unconscious, whereas human beings who have adopted the path of Vaiṣṇavism are spiritually awake, for no one except the Vaiṣṇavas genuinely endeavor to attain the supreme spiritual goal. That is why the *śāstras* have declared that serving Vaiṣṇavas and associating with them is the best of all activities.

Those who are spiritually awake develop taste for the practice of *kṛṣṇa-nāma* on the strength of their faith in *śāstra*, and from this they easily develop an attraction for serving and associating with Vaiṣṇavas. However, those who are spiritually unconscious cannot awaken their faith in *śāstra*, and thus do not adopt

the practice of *kṛṣṇa-nāma*. They only worship the Deity of Kṛṣṇa as a matter of social custom. Consequently, the taste for associating with Vaiṣṇavas and serving them is not awakened in their hearts.

Lāhirī: I have understood *kṛṣṇa-tattva* and *jīva-tattva*. Now please explain *māyā-tattva*.

Bābājī: *Māyā* is the material function and is a potency of Kṛṣṇa. This potency is known as the inferior potency (*aparā-śakti*), or the external potency (*bahirāṅgā-śakti*). *Māyā* remains far from Kṛṣṇa and *kṛṣṇa-bhakti*, just as a shadow remains distant from light. *Māyā* manifests the elements earth, water, fire, air, sky, mind and intelligence; the fourteen divisions of planetary systems; and the egoism by which one identifies the material body as the self. Both the gross and subtle bodies of the *baddha-jīva* are products of *māyā*. When the *jīva* is liberated, his spiritual body is untainted by matter. The more he is ensnared by *māyā*, the more he is diverted from Kṛṣṇa; and the more he is aloof from *māyā*, the more he is drawn towards Kṛṣṇa. The material universe is created by the will of Kṛṣṇa, just to facilitate the material enjoyment of the *baddha-jīvas*; it is only a jail, and not the eternal residence of the *jīvas*.

Lāhirī: Master, now please tell me about the eternal relationship that exists between *māyā*, the *jīvas*, and Kṛṣṇa.

Bābājī: The *jīva* is an atomic particle of consciousness (*aṅu-cit*), and Kṛṣṇa is the complete consciousness (*pūrṇa-cit*); therefore, the *jīva* is the eternal servant of Kṛṣṇa. This material world is a prison house for the *jīvas*. By the strength of association with saintly people in this world, one repeatedly practices the chanting of *śrī-nāma*. In due course of time one attains Kṛṣṇa's mercy, and when one is situated in one's own perfected spiritual form (*cit-svarūpa*) in the spiritual world, one drinks the *rasa* (liquid mellow) of service to Śrī Kṛṣṇa. This is the confidential relationship that exists between these three fundamental realities (*tattvas*). How can one perform *bhajana* without this knowledge?

Lāhirī: If knowledge is obtained by academic study, must one be a scholar to become a Vaiṣṇava?

Bābājī: There is no specific learning nor any particular language which one must study in order to become a Vaiṣṇava. In order to dispel the illusion of *māyā*, the *jīva* should take shelter at the feet of a genuine *guru* who is a true Vaiṣṇava. The Vaiṣṇava *guru* can impart *sambandha-jñāna* by his words and behavior. This is known as *dīkṣā* and *śikṣā*.

Lāhirī: What should one do after receiving *dīkṣā* and *śikṣā*?

Bābājī: One should maintain virtuous conduct and perform *kṛṣṇa-bhajana*. This is known as *abhidheya-tattva*, the means to achieve the ultimate goal of *kṛṣṇa-prema*. This *tattva* has been prominently described in the *Vedas* and all the *śāstras*. Consequently, Śrīman Mahāprabhu has referred to this fundamental truth as *abhidheya-tattva*.

Lāhirī Mahāśaya's eyes filled with tears and he said, "O divine Master, I take shelter at your lotus feet. Now that I have heard your ambrosial words, I now understand *sambandha-jñāna* and at the same time, to my utter amazement, all the *saṁskāras*, or deep rooted mental impressions related to my caste identification, education, and training have been dissolved by your mercy. Now please be merciful and instruct me about *abhidheya-tattva*."

Bābājī: Now there is no worry. Your development of humility is a sure sign that Śrī Caitanyadeva has bestowed His mercy upon you. *Sādhu-saṅga* is the only means of deliverance for the *jīvas* who are entangled in this world. The *sādhus* and *guru* mercifully impart instructions on how to perform *bhajana*, and on the strength of that *bhajana*, one gradually obtains the supreme goal (*prajojana*). *Sādhana-bhakti* (devotional practice) is called *abhidheya*.

Lāhirī: Please tell me how to do *bhagavad-bhajana*.

Bābājī: *Hari-bhajana* means *bhakti*. There are three stages of *bhakti*: the stage of practice (*sādhana*); the first dawning of divine love (*bhāva*); and the mature state of divine love (*prema*).

Lāhirī: Please instruct me. What are the different types of *sādhana*, and how are they performed?

Bābājī Mahāśaya: Śrī Rūpa Gosvāmī has described this subject very elaborately in his book *Śrī Bhakti-rasāmṛta-sindhu*. I will relate it to you in brief. There are nine types of *sādhana*:

*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam
arcanam vandanam dāsyam sakhyam ātma-nivedanam*

The nine primary limbs of devotion are hearing, chanting, and remembering; serving His lotus feet; worshiping Him with various types of paraphernalia; offering prayers; serving Him in the mood of an exclusive servant; serving Him in the mood of an intimate friend; and offering one's very self unto Him.

These nine types of *sādhana-bhakti* are described in *Śrīmad-Bhāgavatam* (7.5.23). Śrī Rūpa Gosvāmī has analysed these nine in terms of their various parts and subdivisions, and has given an elaborate description of sixty-four types of *sādhana-bhakti*.

There is one special characteristic—*sādhana-bhakti* is of two types: *vaidhī*, *sādhana* impelled by the rules and regulations of *śāstra*, and *rāgānugā*, *sādhana* impelled by spontaneous love. These nine types of *bhakti* refer to *vaidhī-sādhana-bhakti*. *Rāgānugā-sādhana-bhakti* consists of internal service to Kṛṣṇa in the mood of the eternal residents of Vraja, and adhering exclusively to their guidance. The *sādhaka* should practice the type of *sādhana-bhakti* for which he is eligible.

Lāhirī: How is *adhikāra* (eligibility) determined in regard to *sādhana-bhakti*?

Bābājī: When the spiritual master considers that a faithful *sādhaka* is fit to remain under the rules and regulations of *śāstra*, he will first instruct him in *vaidhī-sādhana-bhakti*. When he considers that a *sādhaka* is eligible for *rāgānugā-bhakti*, he will instruct him how to perform *bhajana* according to *rāga-mārga*.

Lāhirī: How is *adhikāra* recognized?

Bābājī: One is eligible for *vaidhī-bhakti* when one desires to worship Bhagavān according to the rules and regulations of the *śāstra*, and has not yet experienced the principle of spontaneous attraction (*rāga*) in his *ātmā*. One is eligible for *rāgānugā-bhakti* when a spontaneous inclination for *hari-bhajana* has awakened in his *ātmā*, and he does not wish to be subservient to the rules of *śāstra* in his worship of Śrī Hari.

Lāhirī: Prabhu, please determine my *adhikāra*, so that I may understand the principle of eligibility. I have not yet been able to grasp your analysis of *vaidhī* and *rāgānugā-bhakti*.

Bābājī: If you examine your heart, you will understand your own eligibility. Do you think that *bhajana* is not feasible without adhering to the tenets of *śāstra*?

Lāhirī: I think that it would be most beneficial to engage in *sādhana* and *bhajana* according to the rules outlined in the *śāstra*. Nowadays, however, it has occurred to me that *hari-bhajana* is an ocean of *rasa*. Gradually by the power of *bhajana*, I will be able to taste that *rasa*.

Bābājī: You can now understand that the rules of *śāstra* take precedence in your heart. Therefore, you should adopt the practice of *vaidhī-bhakti*. In due course, the principle of *rāga* will be awakened in your heart.

On hearing this, Lāhirī Mahāśaya touched Bābājī Mahārāja's feet. With tears in his eyes he said, "Please be merciful and instruct me in that for which I am eligible. I don't want to discuss or contemplate anything for which I am not qualified."

Bābājī Mahāśaya embraced him and told him to sit down.

Lāhirī then humbly said, "Please instruct me clearly as to which type of *bhajana* I should perform."

"You should practice *hari-nāma*," replied Bābājī Mahārāja decisively. "*Śrī-nāma-bhajana* is more powerful than all other forms of *bhajana*. There is no difference between *nāma*, the holy name, and

nāmī, Bhagavān, who possesses the holy name. If you chant *nāma* without offense, you will very quickly attain all perfection. All nine forms of *bhajana* are automatically carried out when performing *nāma-bhajana*. When one utters *śrī-nāma*, he is engaged in both hearing and chanting. As one chants, one also remembers the pastimes of Hari, and within the mind one serves His lotus feet, worships Him, offers prayers to Him, serves Him in the mood of a servant or friend, and offers one's very self to Him."

Lāhirī: My heart has become intensely eager. O Master, please don't delay in bestowing your mercy upon me.

Bābājī told him, "You should always chant these names without offense: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." As he recited these names, Bābājī placed a *tulasī mālā* in Lāhirī Mahāśaya's hands.

As he uttered the names and caressed the beads of the *mālā* meditatively, Lāhirī Mahāśaya wept. "Prabhu," he said, "I cannot describe the happiness I have experienced today." Saying this, he fell unconscious at Bābājī Mahāśaya's feet due to intense joy, but the Bābājī caught him carefully. After a long period, Lāhirī Mahāśaya regained consciousness and said, "Today I feel myself blessed. I have never before experienced such happiness."

Bābājī Mahāśaya said, "O great soul, you are indeed blessed, for you have faithfully accepted *śrī-hari-nāma*. You have also rendered me fortunate."

From then on, Lāhirī Mahāśaya was able to stay in his *kuṭīra* without fear, and he began to chant *śrī-nāma* on his *mālā*. A number of days passed in this way. He now applied *tilaka* to the twelve parts of his upper body and would eat nothing unoffered to Śrī Kṛṣṇa. He daily chanted two *lakhas* (two hundred thousand) names on his *jaṇa-mālā*. Whenever he saw a pure Vaiṣṇava, he would at once offer *daṇḍavat-praṇāma*. Every day, before attending to other duties, he would offer *daṇḍavat-praṇāma* to Paramahaṁsa Bābājī. He always served his Gurudeva, and he no longer had any taste for

mundane talks, or for displaying his mastery in singing. He was not the same Lāhirī Mahāśaya as before; he had become a Vaiṣṇava.

One day after offering *daṇḍavat-praṇāma* to Vaiṣṇava dāsa, Bābājī Lāhirī inquired, “Prabhu, what is *prayojana-tattva*?”

Bābājī answered, “The *jīva*’s ultimate goal, known as *prayojana-tattva*, is *kṛṣṇa-prema*. When one practices *sādhana* constantly, *bhāva* eventually manifests, and when *bhāva* is fully developed and complete, it is called *prema*. *Prema* is the eternal function of the *jīva*, his eternal wealth, and his eternal goal. Only in the absence of *prema* does the *jīva* undergo various sufferings in material entanglement. There is nothing greater than *prema*, for Kṛṣṇa is controlled only by *prema*. *Prema* is the complete spiritual *tattva*. When *ānanda*, spiritual ecstasy, becomes extremely thick and condensed, it is known as *prema*.”

Lāhirī: (weeping) Can I become a fit candidate for receiving *prema*?”

Bābājī embraced Lāhirī Mahāśaya and said, “In only a few days you have converted your *sādhana-bhakti* into *bhāva-bhakti*, and very soon Kṛṣṇa will certainly bestow His mercy upon you.”

Hearing this, Lāhirī Mahāśaya became choked up with bliss, and rolled on the ground at Bābājī Mahāśaya’s feet, exclaiming, “Ah! There is nothing except *guru*. Alas! What was I doing all this time? Gurudeva! You have mercifully rescued me from the dark well of sense enjoyment.”

THUS ENDS THE FOURTH CHAPTER OF JAIVA-DHARMA,

ENTITLED

“VAIṢṆAVA-DHARMA IS NITYA-DHARMA”



CHAPTER 5

Vaidhī-Bhakti is Nitya
not Naimittika Dharma

Lāhirī Mahāśaya had a residence in Śāntipura. His two sons were both highly educated. The elder, Candranātha, who was thirty-five years old, was a *zamindar*, and managed all the household affairs. He was also a scholar in medical science. Candranātha never underwent any hardship for the sake of spiritual progress, but he commanded tremendous respect in the *brāhmaṇa* community. He employed servants, maids, doorkeepers, and other workers, and he managed all the household affairs with comfort and prestige.

From childhood, the younger son, Devīdāsa, had studied the *śāstras* dealing with logic (*nyāya-śāstra*) and that presents the codes of religious ritual (*smṛti-śāstra*). Across the road from the family residence, he had opened a *pāṭha-śālā*, a school dedicated to the study of the four *Vedas* and four subjects: Sanskrit grammar, rhetoric, logic, and philosophy. There he taught a group of ten to fifteen students and had the title *Vidyāratna* (jewel of learning).

One day a rumor circulated in Śāntipura that Kālīdāsa Lāhirī Mahāśaya had put on the dress of an ascetic and had become a Vaiṣṇava. The news spread everywhere – at the bathing *ghāṭas*, in the market-place, and on the streets.

Someone said, “The old man has become senile. He was a man of ideal character for so long, but now he has gone mad.”

Someone else said, “What kind of disease is this? All kinds of happiness is there in his home; he is a *brāhmaṇa* by birth, and his

sons and family members are all obedient to him. What suffering could drive such a man to adopt the life of a mendicant?"

Another person said, "This is the ill fate of those who wander here and there, shouting, "This is *dharma!* This is *dharma!*"

A virtuous man said, "Kālidāsa Lāhirī Mahāśaya is a very pious soul. He is materially prosperous, and now in his maturity he has developed love for *hari-nāma.*"

As different people gossiped and spread various rumours, someone went to Devīdāsa Vidyāratna and reported what he had heard.

Vidyāratna became quite anxious and went to his elder brother. "Brother," he said, "it looks as if we have to face great difficulty because of Father. He is staying at Godruma in Nadiyā on the plea of maintaining good health, but he has fallen into bad company there. It is impossible to ignore the outcry in the village about this."

Candranātha said, "Brother, I have also heard some rumours. Our family is highly respected, but now we can no longer show our faces because of our father's activities. We have always belittled the descendants of Advaita Prabhu, but now what has become of our own house? Come, let's go inside. We shall discuss this matter with Mother and decide what should be done."

Soon afterwards, Candranātha and Devīdāsa were seated on the second-floor veranda taking their meal, which was served by a *brāhmaṇī* widow. Their mother sat with them. Candranātha said, "Mother, have you heard any news of Father?"

Mother said, "Why, he's well, isn't he? He is staying in Śrī Navadvīpa, and he has become mad after *hari-nāma.* Why don't you bring him here?"

Devīdāsa said, "Mother, Father is quite well, but according to the reports we have been hearing, we can no longer rely on him. On the contrary, if we brought him here, we would become a social disgrace."

Mother became somewhat perturbed and asked, “What has happened to him? Just recently I went to the bank of the Gaṅgā and had a long talk with the wife of one of the leading Gosvāmīs. She told me, ‘Your husband has met with great auspiciousness. He has earned tremendous respect among the Vaiṣṇavas.’”

Devīdāsa raised his voice slightly and said, “He has certainly gained respect, but at the cost of our heads! Would he have remained at home in his old age, and accepted our service? No. But see now! He’s bent on defaming our prestigious family by subsisting on the remnants of ragged mendicants of different castes. Alas! This is the tragic effect of the age of Kali. He was such an experienced man, but what has become of his intelligence?”

Mother said, “Bring him here now and keep him hidden until you can persuade him to change his mind.”

Candranātha said, “What other alternative do we have? Devī, go to Godruma secretly with two or three men and bring Father here.”

Devīdāsa said, “You both know very well that Father has no regard for me because he considers me to be an atheist. I am afraid that he may not even speak to me if I go there.”

Devīdāsa had a maternal cousin called Śambhunātha, who was very dear to Lāhirī Mahāśaya. He had stayed with him for a long time, and had rendered much service to him. It was decided that Devīdāsa and Śambhunātha would go together to Godruma so a servant was sent that very day to a *brāhmaṇa*’s house in Godruma, to arrange for their residential quarters.

The next day, when Devīdāsa and Śambhunātha had finished their meal, they set out for Godruma. Having reached their appointed lodging, they got down from their palanquins and gave the bearers permission to depart. A *brāhmaṇa* cook and two servants had arrived there in advance.

At dusk, Devīdāsa and Śambhunātha made their way towards Śrī Pradyumna-kuñja. On their arrival, they saw Lāhirī Mahāśaya

sitting on a mat of leaves on Surabhi Terrace with his eyes closed. He was chanting *hari-nāma* on his *tulasī-mālā* and his body was decorated in twelve places with *tilaka*. Devīdāsa and Śambhunātha slowly climbed up onto the terrace and offered *praṇāma* at his feet.

On hearing footsteps, Lāhirī Mahāśaya opened his eyes and was astonished to see the two men. “Śambhu!” he exclaimed, “What brings you here? How are you?”

“By your blessings we are quite well,” they replied politely.

“Will you take your meal here?” asked Lāhirī Mahāśaya.

“We have already arranged for a place to stay,” they replied. “You need not worry about us.”

At that moment, loud chanting of Śrī Hari’s name was heard from Śrī Premadāsa Bābājī’s *mādhavī-mālatī* bower. Vaiṣṇava dāsa Bābājī came out of his *kuṭīra* and asked Lāhirī Mahāśaya, “Why was there such a loud sound of *hari-nāma* from Paramahaṁsa Bābājī’s grove?”

Lāhirī Mahāśaya and Vaiṣṇava dāsa Bābājī went ahead to investigate, and found many Vaiṣṇavas circumambulating Bābājī Mahāśaya and chanting Śrī Hari’s name. The two of them also joined in the assembly. Everyone offered *daṇḍavat-praṇāma* to Paramahaṁsa Bābājī Mahārāja and sat down on the terrace. Devīdāsa and Śambhunātha were also seated on one side of the terrace, like crows in an assembly of swans.

In the meantime, one of the Vaiṣṇavas said, “We have come from Kaṅṭhaka-nagara (Kattwa). Our main purpose is to take *darśana* of Śrī Navadvīpa-Māyāpura and to obtain the dust of the lotus feet of Paramahaṁsa Bābājī Mahārāja.”

Paramahaṁsa Bābājī Mahārāja felt embarrassed and said, “I am a great sinner. You have simply come to purify me.”

After a short time it was discovered that these Vaiṣṇavas were all expert in singing *bhajanās* (devotional songs) glorifying Śrī Hari. *Mṛdaṅga* and *karatālas* were brought at once, and a senior member of the assembly began to sing a *bhajana* from *Prārthanā*.

“śrī kṛṣṇa caitanya prabhu nityānanda
gadāi advaita-candra gaura-bhakta-vṛnda

O Śrī Kṛṣṇa Caitanyacandra! O Prabhu Nityānanda! O
Gadādhara! O Advaitacandra! O Gaura’s bhaktas.

*apāra karuṇa-sindhu vaiṣṇava ṭhākura
mo hena pāmara dayā karaha pracura*

O Vaiṣṇava Ṭhākura, you are a boundless ocean of mercy. Please
bestow your profuse mercy on a sinful creature like me.

*jāti-vidyā-dhana-jana-made matta jane
uddhāra kara he nātha, kṛpā-vitarāṇe*

O master, please be merciful and deliver this person in-
toxicated with the pride of high birth, education, wealth
and attachment to wife, children and family members.

*kanaka-kāminī-lobha, pratiṣṭhā-vāsanā
chāḍāiyā śodha more, e mora prārthanā*

Please purify me of my lust for women and wealth and the
desire for prestige. This is my prayer.

*nāme ruci, jīve dayā, vaiṣṇave ullāsa
dayā kari’ deha more, ohe kṛṣṇa-dāsa*

O servant of Śrī Kṛṣṇa, please be merciful and give me a
taste for śrī-nāma and compassion for all jīvas – and let me
delight in the association of Vaiṣṇavas.

*tomāra caraṇa-chāyā eka-mātra āśā
jīvane maraṇe mātra āmāra bharaśā*

The shade of your lotus feet is my only hope, my sole refuge
in life and in death.”

When this *bhajana* came to an end, the Vaiṣṇavas sang a prayer
composed by Kālīdāsa Lāhīrī Mahāśaya, which was charming and
full of poetic sentiment.

*miche māyā-vaṣe, saṁsāra-sāgare, paḍiyā chilāma āmi
karuṇa kariyā, diyā pada-chāyā, āmāre tārila tumi*

I fell into the ocean of *saṁsāra* and became enslaved in futile activities by the influence of *māyā*. You were merciful and delivered me by giving me the shade of your lotus feet.

*śuna śuna vaiṣṇava ṭhākura
tomāra caraṇe, sampiyāchi māthā, mora duḥkha kara dūra*

O Vaiṣṇava Ṭhākura, please hear me. I have surrendered my head at your feet. Please dispel my misery.

*jātira gaurava, kevala raurava, vidyā se avidyā-kalā
śodhiyā āmāya, nitāi-caraṇe, samphahe – jāuka jvāla*

Pride of caste is a terrible hell. Material learning is but an aspect of ignorance. Please purify me and deliver me to the feet of Nitāi. Please extinguish my blazing agony.

*tomāra kṛpāya, āmāra jihvāya, sphuruka yugala-nāma
kahe kālīdāsa, āmāra hṛdaye, jaguka śrī-rādhā-śyāma*

By your mercy, may the holy names of Śrī Yugala appear on my tongue, and may Śrī Rādhā-Śyāma appear in my heart. This is the prayer of Kālīdāsa.

Singing this *bhajana* together, all of them became maddened with joy. At the end, they repeated the line, *jaguka śrī-rādhā-śyāma*. “May Śrī Rādhā-Śyāma appear in my heart,” again and again, and began to dance exuberantly. As they continued to dance, a few *bhāvuka* Vaiṣṇavas fell unconscious. An extraordinary atmosphere developed, and as Devīdāsa witnessed all this, he began to think that his father was deeply immersed in the pursuit of spiritual truth, and that it would be difficult to take him home.

It was about midnight when the meeting broke up. Everyone exchanged *daṇḍavat-praṇāma*, and returned to their respective

places. Devīdāsa and Śambhunātha took permission from their father and returned to their lodgings.

The following day when they had finished their meal, Devī and Śambhu went to the *kuṭīra* of Lāhirī Mahāśaya. Devīdāsa Vidyāratna offered *praṇāma* to Lāhirī Mahāśaya and said, “Dear Father, I have one request to make of you. Please come and reside in our house at Śāntipura. We will all be very happy to serve you at home. We can also arrange for a solitary *kuṭīra* for you, if you give your permission.”

Lāhirī Mahāśaya replied, “It is a good idea, but I would not get the type of *sādhu-saṅga* in Śāntipura that I get here. Devī, you know the people of Śāntipura; they are so godless and so fond of slandering others that a man can hardly be satisfied to live there. Granted, there are many *brāhmaṇas* there, but their intelligence has become crooked by their association with shallow-minded materialists like the weavers. Fine garments, grandiose words, and blasphemy of Vaiṣṇavas are the three characteristics of the people of Śāntipura. The descendants of Advaita Prabhu have undergone so much trouble there that they have become almost inimical to Mahāprabhu by such negative association. You should therefore grant that I may stay here in Godruma. That is my desire.”

Devīdāsa said, “Dear Father, what you say is true. But why must you have anything to do with the people of Śāntipura? Stay in a solitary place and spend your days cultivating your religious practices, such as *sandhyā-vandanā*. A *brāhmaṇa*’s daily work is also his *nitya-dharma* and it is the duty of a great soul like yourself to be absorbed in that way.”

Becoming somewhat grave Lāhirī Mahāśaya said, “My dear son, those days are no more. Now that I have lived for a few months in the association of *sādhus* and have heard Śrī Gurudeva’s instructions, my understanding has changed dramatically. I understand now that what you refer to as *nitya-dharma* is really *naimittika-*

dharma. The only *nitya-dharma* is *hari-bhakti*. *Sandhyā-vandanā* and other such practices are in reality *naimittika-dharma*.”

Devīdāsa said, “Father, I have never seen or heard of such an explanation in any *śāstra*. Is *sandhyā-vandanā* not *hari-bhajana*? If it is *hari-bhajana*, then it is also *nitya-dharma*. Is there any difference between *sandhyā-vandanā* and the practices that constitute *vaidhī-bhakti*, such as *śravaṇa* and *kīrtana*?”

Lāhirī Mahāśaya said, “The *sandhyā-vandanā* that is included in *karma-kāṇḍa* is significantly different from *vaidhī-bhakti*. *Sandhyā-vandanā* and other such activities are performed in the *karma-kāṇḍa* system in order to obtain liberation. However, activities of *hari-bhajana*, such as *śravaṇa* and *kīrtana*, have no ulterior motive. The *śāstras* describe the results of hearing, chanting, and the other limbs of *vaidhī-bhakti*, but this is just to interest people who would otherwise not be inclined to perform those activities. The worship of Śrī Hari has no fruit other than the service of Śrī Hari. The principal fruit of the practice of *vaidhī-bhakti* is to bring about the awakening of *prema* in *hari-bhajana*.”

Devīdāsa: Then you do admit that the divisions or *aṅgas* of *hari-bhajana* have some secondary results.

Lāhirī: Yes, but the results depend on the different types of practitioner (*sādhaka*). The Vaiṣṇavas perform *sādhana-bhakti* for the sole purpose of coming to the perfectional stage of devotion known as *siddha-bhakti*. When non-Vaiṣṇavas perform the very same divisions or *aṅgas* of *bhakti*, they have two principal motives: the desire for material enjoyment (*bhoga*) and the desire for liberation (*mokṣa*). Externally, there is no apparent difference between the *sādhana* practices of the Vaiṣṇavas and those of non-Vaiṣṇavas, but there is a fundamental difference in *niṣṭha*.

When one worships Kṛṣṇa through the path of *karma*, the mind is purified, and one may obtain material fruits, freedom from disease, or liberation. But the same worship of Kṛṣṇa through the path of *bhakti* produces only *prema* for *kṛṣṇa-nāma*. When *karmīs*, those

who follow the path of *karma*, observe Ekādaśī, it eradicates their sins; whereas when *bhaktas* observe Ekādaśī, it enhances their *hari-bhakti*. Just see what a world of difference there is!

The subtle difference between *sādhana* performed as an aspect of *karma*, and *sādhana* performed as an aspect of *bhakti* may be known only by the mercy of Bhagavān. The *bhaktas* obtain the primary result, whereas the *karmīs* are caught up in the secondary results, which may be broadly divided into two categories, namely, *bhukti* (material sense enjoyment) and *mukti* (liberation).

Devīdāsa: Then why do the *śāstras* extol the virtues of the secondary results?

Lāhirī: There are two kinds of people in this world: those who are spiritually awake and those who are spiritually unconscious. The *śāstras* have praised secondary results for the benefit of those who are spiritually unconscious, and who do not perform any pious activity unless they can visualize a forthcoming result. However, the *śāstras* do not intend such people to remain satisfied with secondary results; rather, their attraction to secondary results should induce them to perform virtuous acts, which will hasten their contact with *sādhus*. Then, by the mercy of the *sādhus*, they will come to know of the primary results of *hari-bhajana*, and taste for those results will awaken within them.

Devīdāsa: Then are we to understand that Raghunandana and the other authors of the *smṛti-śāstras* are spiritually unconscious?

Lāhirī: No, but the system that they have prescribed is for the spiritually unconscious. However, they themselves seek the primary result.

Devīdāsa: Some *śāstras* only describe the secondary results and do not mention the primary results at all. Why is this?

Lāhirī: There are three types of *śāstra*, corresponding to the varieties of *adhikāra* (eligibility) among human beings: *sāttvika*, of the nature of goodness; *rājasika*, of the nature of passion; and *tāmasika*, of the nature of ignorance. The *sāttvika-śāstras* are for people who are imbued with the nature of goodness (*sattva-guṇa*); the *rājasika-*

śāstras are for those enveloped by the nature of passion (*rajo-guṇa*); and the *tāmasika-śāstras* are for those engrossed in the nature of ignorance (*tamo-guṇa*).

Devīdāsa: If that is the case, how should one know which directives of the *śāstra* to have faith in? And how may those of lower *adhikāra* (eligibility) attain a higher destination?

Lāhirī: Human beings have different natures and faiths according to their different levels of *adhikāra*. People who are impelled primarily by the mode of ignorance have natural faith in the *tāmasika-śāstras*. Those affected primarily by the mode of passion have natural faith in the *rājasika-śāstras*, and those in the mode of goodness naturally have faith in the *sāttvika-śāstras*. One's belief in a particular conclusion of the *śāstra* is naturally in accordance with one's faith.

As one faithfully carries out the duties for which one has the *adhikāra*, he may come into contact with *sādhus* and develop a higher *adhikāra* through their association. As soon as a higher *adhikāra* is awakened, one's nature is elevated, and one's faith in a more elevated *śāstra* will follow accordingly. The authors of the *śāstras* were infallible in their wisdom and composed the *śāstras* in such a way that one will gradually develop higher *adhikāra* by carrying out the duties for which one is eligible and in which one naturally has faith. It is for this reason that different directives have been given in different *śāstras*. Faith in the *śāstra* is the root of all auspiciousness.

Śrīmad Bhagavad-Gītā is the *mīmāṃsā-śāstra* of all the *śāstras*. This *siddhānta* is clearly stated there.

Devīdāsa: I have studied many *śāstras* since my childhood, but today, by your grace, I have understood their purpose in an entirely new light.

Lāhirī: It is written in *Śrīmad-Bhāgavatam* (11.8.10):

*aṇubhyaś ca mahadbhyaś ca śāstrebhyaḥ kuśalo naraḥ
sarvataḥ sāram ādadyāt puṣṭebhya iva ṣaṭpadaḥ*

An intelligent person will take the essence of all the *śāstras*, whether they are great or small, just as a bumblebee gathers honey from many different types of flowers.

My dear son, I used to call you an atheist. Now I don't criticize anyone, because faith depends on *adhikāra*. There is no question of criticism in this regard. Everyone is working according to their own *adhikāra*, and they will advance gradually when the time is appropriate. You are a scholar of the *śāstras* dealing with logic and fruitive action, and since your statements are in accordance with your *adhikāra*, there is no fault in them.

Devīdāsa: Until now, I believed that there were no scholars in the Vaiṣṇava *sampradāya*. I thought that the Vaiṣṇavas were merely fanatics who concerned themselves solely with one part of the *śāstra*, but what you have explained today has completely dispelled my misconceptions. Now I have faith that some of the Vaiṣṇavas have truly understood the essence of the *śāstra*. Are you studying the *śāstras* from any great soul these days?

Lāhirī: My son, you may now call me a fanatical Vaiṣṇava or whatever you like. My Gurudeva performs *bhajana* in the *kuṭīra* next to mine. He has instructed me in the essential conclusion of all the *śāstras*, and I have just expressed the same thing to you. If you would like to receive instruction at his lotus feet, you may inquire from him in a devotional mood. Come, I will introduce you to him.

Lāhirī Mahāśaya took Devīdāsa Vidyāratna to the *kuṭīra* of Śrī Vaiṣṇava dāsa Bābājī Mahārāja and introduced him to his Gurudeva. He then left Devīdāsa with Bābājī Mahārāja and returned to his *kuṭīra* to chant *hari-nāma*.

Vaiṣṇava dāsa: My dear son, what is the extent of your education?

Devīdāsa: I have studied up to *muktipāda* and *siddhāntakusumāñjali* in the *nyāya-śāstra*, and all the books of the *smṛti-śāstra*.

Vaiṣṇava dāsa: Then you have laboured diligently in your study of the *śāstra*. Please give me a sample of what you have learned.

Devīdāsa:

atyanta-duḥkha-nivṛttir eva muktiḥ

The cessation of all material miseries is known as *mukti*.

One should always endeavor to obtain *mukti*, which is defined in this statement from *Sāṅkhya-darśana* (1.1 and 6.5). I am seeking that liberation through faithful adherence to my prescribed duties, known as *sva-dharma*.

Vaiṣṇava dāsa: Yes, I too, like yourself, once aspired for *mukti* after having studied all those books.

Devīdāsa: Have you now given up the pursuit of *mukti*?

Vaiṣṇava dāsa: My dear son, tell me, what is the meaning of *mukti*?

Devīdāsa: According to the *nyāya-śāstra*, the *jīva* and *brahma* are eternally distinct from each other, so it is not clear from the point of view of *nyāya* how the cessation of all miseries can take place. According to the *Vedānta*, however, *mukti* refers to the attainment of non-differentiated *brahma*, or in other words, the *jīva*'s attainment of the state of oneness with *brahma*. This is clear from one point of view.

Vaiṣṇava dāsa: My dear son, I studied Śaṅkara's *Vedānta* commentary for fifteen years, and I also remained a *sannyāsī* for several years. I endeavored strenuously to attain *mukti*. I spent a long time deeply meditating upon what Śaṅkara considered to be the four principal statements of the *śruti* (*mahā-vākyas*). Finally, I understood that the religious system that Śaṅkara advocated was newly fashioned, so I gave it up.

Devīdāsa: Why did you consider it to be a recent and antagonistic view?

Vaiṣṇava dāsa: An experienced man cannot easily convey to others what he has realized through practical examination. How will those who have not experienced it be able to understand it?

Devīdāsa could see that Vaiṣṇava dāsa was a learned scholar, and that he was straightforward and deeply realized. Devīdāsa had not studied *Vedānta*, and he began to think that he could do so if Vaiṣṇava dāsa were merciful to him, so he inquired, “Am I fit to study *Vedānta*?”

Vaiṣṇava dāsa: With the level of competence you have achieved in the Sanskrit language, you can easily learn *Vedānta* if you get a qualified instructor.”

Devīdāsa: If you will kindly teach me, I will study under you.

Vaiṣṇava dāsa: The fact is that I am a servant of the Vaiṣṇavas; there is nothing for me besides this. Paramahansa Bābājī Mahārāja has mercifully instructed me to chant *hari-nāma* constantly, and I am doing just that. I have so little time. Besides, *jagad-guru* Śrī Rūpa Gosvāmī has specifically forbidden the Vaiṣṇavas to read or hear Śaṅkara’s *Śārīraka-bhāṣya* commentary on *Vedānta*, so I no longer read it myself or teach it to others. However, Śrī Śācīnandana, who is the original preceptor of the entire world, explained the true commentary on *Vedānta-sūtra* to Śrī Sarvabhauma. Many Vaiṣṇavas still have hand-written copies of that commentary. If you want to study it, you can make a copy and I can help you understand it. You may ask for a copy from the house of Śrīmad Kavi Kārṇapūra in the village of Kāñcana-pallī.

Devīdāsa: I will try. You are a great scholar of *Vedānta*. Please tell me frankly, will I be able to ascertain the true meaning of *Vedānta* by studying the Vaiṣṇava commentary?

Vaiṣṇava dāsa: I have studied and taught the commentary of Śaṅkara, and I have also studied Śrī Rāmānuja’s *Śrī Bhāṣya*, and other commentaries as well. However, I have not seen any explanation of the *sūtras* that is superior to Mahāprabhu’s. This commentary was recorded by Gopīnātha Ācārya and it is studied by the Gauḍīya Vaiṣṇavas. There can be no doctrinal dispute in Bhagavān’s own explanation of the *sūtras*, for His commentary accurately represents the full import of the Upaniṣads. If one

presents this explanation of the *sūtras* in proper sequence, it is certain that his explanation will be respected in any assembly of learned scholars.

Devīdāsa Vidyāratna became very pleased to hear this. He faithfully offered *daṇḍavat-praṇāma* to Śrī Vaiṣṇava dāsa Bābājī and returned to his father's *kuṭīra*, where he related to his father what he had heard.

Lāhirī Mahāśaya was delighted and replied, “Devī, you have acquired a great deal of education, but now you can try to attain the highest destination, which is the ultimate benefit for all living beings.”

Devīdāsa: Actually, my sole purpose in coming was to take you home. Please return to our house just once and everyone will become satisfied. Mother is particularly anxious to have *darśana* of your feet once more.

Lāhirī: I have taken shelter of the lotus feet of the Vaiṣṇavas, and I have pledged that I will never enter any house that is opposed to *bhakti*. First you will have to become Vaiṣṇavas, and then you can take me home.

Devīdāsa: Father! How can you say that? We worship the Lord every day at home. We don't disrespect the chanting of *hari-nāma*, and we receive guests and Vaiṣṇavas cordially. Aren't we to be regarded as Vaiṣṇavas?

Lāhirī: Your activities are very similar to those of the Vaiṣṇavas, but you are not actually Vaiṣṇavas.

Devīdāsa: Then how can one become a Vaiṣṇava?

Lāhirī: You can become a Vaiṣṇava by giving up your temporary, *naimittika* duties, and adopting your eternal, spiritual *dharma*.

Devīdāsa: I have one doubt that I would ask you to resolve decisively. The activities of the Vaiṣṇavas consist of *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam*, and they are significantly connected with matter, so why aren't they also referred to as temporary, *naimittika*? I

perceive some partiality in this. Activities such as the service of the Deity, fasting, and worship with material ingredients are all connected with gross matter, so how can they be eternal?

Lāhiri: My son, I also needed a long time to understand this point. Try to understand this very carefully. There are two types of human beings: those whose interests are connected with this material world (*aihika*); and those who aspire for superior attainments in the future (*paramārthika*). Those in the first category only strive for material happiness, reputation and material prosperity. Those in the second category are of three types: those who are devoted to the Īśvara (*iśānugata*), those who are fixed in the pursuit of monistic knowledge aiming at liberation (*jñāna-niṣṭha*), and those who covet mystic powers (*siddhi-kāmī*).

The *siddhi-kāmīs* are attached to the fruits of *karma-kāṇḍa*, and they desire to obtain supernatural powers by their performance of *karma*. The methods which they adopt to obtain such unearthly powers are *yāga* (offering oblations), *yajña* (performing sacrifices), and *aṣṭāṅga-yoga* (the eightfold *yoga* system). They accept the existence of Īśvara, but they believe that He is subordinate to the laws of *karma*. This category includes the material scientists.

The *jñāna-niṣṭhas* try to awaken their identity with *brahma* by cultivating impersonal monistic knowledge. They don't know or care whether Īśvara exists or not, but they fabricate an imaginary form of Īśvara anyway for the purpose of practicing *sādhana*. The fruit of monistic knowledge is realizing one's identity with *brahma*, and the monists aspire to attain this eventually by constantly engaging in the practices of *bhakti* directed towards their imaginary form of Īśvara. When they obtain the result of *jñāna*, they have no more use for the Īśvara that they have merely imagined as a means to achieve their end. When their *bhakti* towards Īśvara bears its desired fruit, it is converted into *jñāna*. According to this doctrine, neither Bhagavān nor *bhakti* to Bhagavān is eternal.

The *īśānugatas*, those who are devoted to Īśvara, are the third category of those who seek higher attainments in the future (*paramārthikas*). Factually speaking, they are the only ones who strive for *paramārtha*, the highest goal of life. In their opinion, there is only one Īśvara, who is without beginning or end, and who manifests the *jīvas* and the material world by His own potencies. The *jīvas* are His eternal servants, and remain so, even after liberation. The eternal *dharma* of the *jīva* is to remain eternally under the guidance of Īśvara, for he can do nothing by his own strength. The *jīva* cannot obtain any eternal benefit by the performance of *karma*; however, when he submits himself to Śrī Kṛṣṇa's shelter, he obtains all perfection by His grace.

Those who covet mystic powers (*siddhi-kāmīs*) follow *karma-kāṇḍa*, and those who cultivate monistic knowledge (*jñāna-niṣṭhas*) follow *jñāna-kāṇḍa*. The *īśānugatas* are the only devotees of Īśvara. The *jñāna-kāṇḍīs* and *karma-kāṇḍīs* pride themselves on being interested in higher attainment (*pāramārthika*), but in reality they are not pursuing the highest goal but seeking temporary material gain; and whatever they say about *dharma* is *naimittika*.

The present-day worshipers of Śiva, Durgā, Gaṇeśa, and Sūrya are known respectively as Śaivas, Śāktas, Gāṇapatyas, and Sauras, and they all follow *jñāna-kāṇḍa*. They adopt the *aṅgas* of *bhakti* such as *śravaṇa* and *kīrtana* only to attain *mukti*, and ultimately the undifferentiated, impersonal *nirviśeṣa-brahma*. Those who engage in *śravaṇa* and *kīrtana* without any desire for *bhukti* or *mukti* are engaged in the service of Śrī Viṣṇu. Among these five deities, the *śrī-mūrti* of Bhagavān Śrī Viṣṇu is eternal, transcendental, and full of all potencies. Those who do not accept Bhagavān as the object of worship are merely worshiping temporary objects.

My son, the service that all of you render at home to the Deity of Bhagavān is not *paramārthika* because you do not accept the eternality of Bhagavān's form. That is why you cannot be counted

among the *īśānugatas*. Now I hope that you have understood the difference between *nitya* and *naimittika upāsanā* (worship).

Devīdāsa: Yes. If one worships the *śrī-vigraha* (Deity) of Bhagavān, but does not accept that *vigraha* as eternal, then it is not worship of an eternal object. However, can't one adopt a temporary means of worship to attain the eternal truth, which is ultimately distinct from any such temporary forms?

Lāhirī: Even if that were the case, such temporary worship cannot be called eternal *dharma*. The worship of the eternal *vigraha* as performed in *vaiṣṇava-dharma* is *nitya-dharma*.

Devīdāsa: But *śrī-vigraha* that is worshiped is fashioned by a human being, so how can it be eternal?

Lāhirī: The *vigraha* worshiped by the Vaiṣṇavas is not like that. Bhagavān is not formless like *brahma*. On the contrary, He is the all-powerful, concentrated embodiment of eternity, knowledge, and bliss. It is that *sac-cid-ānanda-ghana-vigraha* that is the worshipable Deity of the Vaiṣṇavas. Bhagavān's transcendental form of eternity, bliss, and knowledge is first revealed in the pure consciousness of the *jīva*, and then it is reflected in the mind. The external form of the Deity is fashioned according to this transcendental form revealed in the mind, and by the power of *bhakti-yoga*, the *sac-cid-ānanda* form of Bhagavān then manifests in the Deity. When the devotee takes *darśana* of the Deity, that Deity unites with the transcendental form of Bhagavān that the devotee sees in his heart.

The Deity that the *jñānīs* worship, however, is not like that. They think that the Deity is a statue made of material elements, but that the state of *brahma* is present in it while they are conducting their worship, and that it becomes a mere material statue again after they have finished their worship. Now you should consider the difference between these two conceptions of the Deity and their respective methods of worship. When you obtain Vaiṣṇava *dīkṣā* by the mercy of a genuine *guru*, you will be

able to correctly understand this difference by observing the results of both.

Devīdāsa: Yes, now this all makes more sense to me. Now I see that the Vaiṣṇavas are not just fanatics driven by blind faith; rather, they are endowed with subtle and discriminating insight. There is a major difference between the worship of the *śrī-mūrti* and the temporary worship of an imaginary form of the Lord that has been imposed on a material object. There is no difference in the external procedures of worship, but there is a vast difference in the faith of the two worshipers. I will think about this for some days. Father, today my greatest doubt has been dispelled. Now I can say emphatically that the *jñānīs'* worship is merely an attempt to cheat Śrī Bhagavān. I will submit this topic at your feet again at a later time.

After saying this, Devī Vidyāratna and Śambhu departed for their residential quarters. They returned to Lāhirī Mahāśaya's *kuṭīra* in the late afternoon, but there was no opportunity to discuss these topics further, for at that time everyone was immersed in *hari-nāma-saṅkīrtana*.

The following afternoon, everyone seated themselves in Paramahaṁsa Bābājī's bower, Devī Vidyāratna and Śambhu sat next to Lāhirī Mahāśaya. Just then, the Kāzī from the village of Brāhmaṇa-Puṣkariṇī arrived. When the Vaiṣṇavas saw him, they all stood up to offer him respect, and the Kāzī also greeted the Vaiṣṇavas with great pleasure and then sat in the assembly.

Paramahaṁsa Bābājī said, "You are blessed, for you are a descendant of Chānd Kāzī, who was an object of the mercy of Śrī Mahāprabhu. Please kindly bestow your mercy upon us."

The Kāzī said, "By the mercy of Śrī Mahāprabhu, we have become the objects of mercy of the Vaiṣṇavas. Gaurāṅga is the Lord of our life. We do not do anything without first offering our *daṇḍavat-praṇāma* to Him."

Lāhirī Mahāśaya was a learned scholar of the Farsi language, and he had studied the thirty *sephārās* of the *Qur'ān*, and many books

of the Sufis. He asked the Kāzī, “According to your ideology, what is meant by *mukti*?”

The Kāzī replied, “What you refer to as the *jīva*, individual soul, we call *rūh*. This *rūh* is found in two conditions: *rūh-mujarrad*, the conscious or liberated soul; and *rūh-tarkībī*, the conditioned soul. What you refer to as spirit (*cit*) we call *mujarrad*, and what you refer to as matter (*acit*) we call *jism*. *Mujarrad* is beyond the limitations of time and space, whereas *jism* is subordinate to time and space. The *rūh-tarkībī*, or *baddha-jīva*, has a material mind and is full of ignorance (*malphuṭ*) and desires. The *rūh-mujarrad* are pure and aloof from all these contaminations, and they reside in the spiritual abode, which is known as *ālam al-maṣhāl*.

“The *rūh* becomes pure through the gradual development of *iṣhqh* or *prema*. There is no influence of *jism*, or matter, in that abode where Khodā (God) brought the prophet Paigambar Sāhib. Yet even there, the *rūh* remains as a servitor (*bandā*), and the Lord is the master. Therefore the relationship between the *bandā* and Khodā is eternal, and *mukti* is actually the attainment of this relationship in its pure form. The *Qur’ān* and the literature of the Sufis explain these conclusions, but not everyone can understand them. Gaurāṅga Mahāprabhu mercifully taught Chānd Kāzī all these points, and since that time we have become His unalloyed *bhaktas*.”

Lāhirī: What is the primary teaching of the *Qur’ān*?

Kāzī: According to the *Qur’ān*, the Lord’s personal abode, which is the highest attainment in the spiritual world, is known as *behesht*. It is a fact that there is no formal worship there, yet life itself is worship (*ibāda*). The residents of that abode are immersed in transcendental bliss simply by seeing the Lord. This is the very same teaching that has been presented by Śrī Gaurāṅgadeva.

Lāhirī: Does the *Qur’ān* accept that the Lord has a transcendental form?

Kāzī: The *Qur’ān* states that the Lord has no form. But Śrī Gaurāṅgadeva told Chānd Kāzī that this teaching of the *Qur’ān*

means that the Lord cannot have a material form. It does not preclude the existence of His pure spiritual form. Paigambar Sāhib saw the divine loving form of the Lord in accordance with his level of eligibility. The transcendental moods and sentiments that are characteristic of the other *rasas* remained hidden from him.

Lāhirī: What is the opinion of the Sufis in this regard?

Kāzī: They adhere to the doctrine of *anā al-ḥaqq*, which means “I am Khodā.” The Sufi (*ās-waph*) doctrine of Islam is exactly the same as the *advaita-vāda* doctrine.

Lāhirī: Are you a Sufi?

Kāzī: No, we are unadulterated devotees. Gaurāṅga is our very life.

The discussion went on for a long time, and finally Kāzī Sāhib offered his respects to the Vaiṣṇavas and departed. *Hari-nāma-saṅkīrtana* followed, after which the assembly dispersed.

THUS ENDS THE FIFTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“VAIDHĪ-BHAKTI IS NITYA NOT NAIMITTIKA”



CHAPTER 6

Nitya-Dharma, Race & Caste

Devidāsa Vidyāratna was a teacher, and for a long time he had been firmly convinced that the *brāhmaṇas* were foremost among all *varṇas*. He believed that no one except *brāhmaṇas* are fit to obtain the highest goal of life, and that unless he takes birth in a *brāhmaṇa* family, the *jīva* cannot attain *mukti*. He also believed that birth in such a family is the sole cause of developing the characteristic nature of a *brāhmaṇa*. When he heard the discussions between the Vaiṣṇavas and the descendant of Chānd Kāzī, he became completely dissatisfied. He could not penetrate the statements of Kāzī Sāhib at all, for they were full of deep, fundamental truths.

Perturbed at heart, Devidāsa Vidyāratna began to think, “Indeed the Muslim race is a strange phenomenon, and one cannot make any sense of what they say. Of course, father has studied Farsi and Arabic, and he has been studying religion for a long time, but why does he give so much respect to the Muslims? A Hindu is obliged to take a bath in order to purify himself if he as much as touches a Muslim, so what could Paramahaṁsa Bābājī Mahārāja have been thinking when he invited such a person to be seated in the assembly and offered him so much respect?”

That very night Devidāsa said, “Śambhu! I cannot remain silent in this matter. I shall ignite a blazing fire of logical debate and burn this heretical view to ashes. It was here in Navadvīpa that stalwart

scholars like Sārvabhauma and Śiromaṇi discussed the *nyāya-śāstra*, and Raghunandana churned the twenty-eight truths from the *smṛti-śāstra*. How is it that the Hindus and Muslims are now intermingling in this very same Navadvīpa? Perhaps the teachers of Navadvīpa have not gotten wind of this news yet.” Vidyāratna applied himself wholeheartedly to his task for a couple of days.

At daybreak a light drizzle had fallen. By mid-morning, oppressed by the clouds, the sun had not been able to cast a single glance upon the earth. Devī and Śambhu finished a meal of *khichrī* before ten o'clock and got ready, sensing that the appropriate moment was upon them. In Śrī Godruma, the Vaiṣṇavas had been delayed in their *mādhukarī*. However, almost all of them had honored *prasāda*, and were sitting in a large *kuṭīra* to one side of the *mādhavi-mālatī* bower.

Paramahaṁsa Bābājī, Vaiṣṇava dāsa, Paṇḍita Ananta dāsa from the village of Śrī Nṛsimha-pallī, Lāhirī Mahāśaya, and Yādava dāsa from Kuliya started chanting *hari-nāma* on their *tulasī-mālā*, absorbed in *paramānanda*. At that time, the famous *paṇḍita*, Kṛṣṇa Cūḍāmaṇi, arrived, together with Vidyāratna Mahāśaya, Caturbhujā Padaratna from Samudragarh, Cintāmaṇi Nyāyaratna from Kāśī, and Kālidāsa Vācaspati from Pūrva-sthālī. The Vaiṣṇavas offered great respect to the learned *brāhmaṇas* and had them seated.

Paramahaṁsa Bābājī said, “It is said that an overcast day is inauspicious, but this day has become most auspicious for us. Today the *brāhmaṇa-paṇḍitas* of the *dhāma* have purified our *kuṭīra* with the dust of their feet.”

Vaiṣṇavas naturally consider themselves more insignificant than grass, so they all offered *praṇāma* saying, *vipra-caraṇebhyaḥ namaḥ*: “Obeisances unto the feet of the *brāhmaṇas*.” The *brāhmaṇa-paṇḍitas*, who considered themselves to be respectable scholars, responded by offering blessings to the Vaiṣṇavas, and then sat down. The *brāhmaṇas* whom Vidyāratna had prepared for a debate

offered *praṇāma* to Lāhirī Mahāśaya, because he was senior to all of them. Lāhirī Mahāśaya, who was by now conversant with the confidential truths of the *śāstras*, immediately returned *praṇāmas* to the *paṇḍitas*.

Of all the *paṇḍitas*, Kṛṣṇa Cūḍāmaṇi was the most eloquent. He had debated the meaning of the *śāstra* with many other *paṇḍitas* in Kāśī, Mithilā and numerous other places, and had defeated all of his opponents. He was short, with a lustrous dark complexion and a grave countenance, and his eyes shone like a pair of stars. Now he began the discussion with the Vaiṣṇavas.

Cūḍāmaṇi said, “Today we have come to take *darśana* of the Vaiṣṇavas. Although we do not support all your conduct, we very much admire your exclusive devotion. Śrī Bhagavān Himself states in *Bhagavad-Gītā* (9.30):

*api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag-vyavasito hi saḥ*

Even if one is an abominable sinner, if he worships Me with exclusive devotion, he is to be considered a *sādhur*, for his intelligence is firmly situated in the proper determination.

“This statement of the *Bhagavad-Gītā* is our evidence, and it is because of this conclusion that we have come to take *darśana* of the *sādhus* today. But we have one complaint. Why do you associate with Muslims on the pretext of *bhakti*? We wish to discuss this matter with you. Whoever amongst you is most expert in debate should step forward.”

The Vaiṣṇavas were distressed by Kṛṣṇa Cūḍāmaṇi’s words, and Paramahaṁsa Bābāji said very humbly, “We are fools. What do we know of debate? We simply act in accordance with the behavior shown by the previous *mahājanas*. You are all scholars, so you may recite the instructions of the *śāstra*, and we will listen in silence.”

Cūḍāmaṇi said, “How can you act according to such a statement? You are under the auspices of Hindu society, and if you perpetrate

practices and teachings that are opposed to the *śāstra*, the world will come to ruin. ‘We will practice and preach against *śāstra*, and at the same time claim that we are on the path of the *mahājanas*.’ What kind of talk is this? Who is a *mahājana*? One can be truly known as a *mahājana* only if his behavior and teachings are in accordance with *śāstra*. How can there be any benefit for the world if we simply label anyone we like a *mahājana*, and then quote the saying, *mahājano yena gataḥ sa panthāḥ*: ‘One should follow the path of the *mahājanas*.’?”

Cūḍāmaṇi’s words became intolerable for the Vaiṣṇavas, so they left and consulted with one another in a separate *kuṭīra*. They concluded that, since the *mahājanas* were being accused of being at fault, it was imperative that they refute the charges as long as it was in their power to do so. Paramahaṁsa Bābājī chose not to participate in the debate. Paṇḍita Ananta dāsa Bābājī was a scholar of the *nyāya-śāstra*, but everyone requested Śrī Vaiṣṇava dāsa Bābājī to conduct the debate. The Vaiṣṇavas could immediately understand that Devīdāsa Vidyāratna had instigated this turmoil. Lāhīrī Mahāśaya was also present, and he added, “Devī is extremely proud. His mind became disturbed on the day he witnessed our behavior with Kāzī Sāhib, and that is why he has now brought all these *brāhmaṇa-panḍitas* here.”

Vaiṣṇava dāsa took the dust of Paramahaṁsa Bābājī’s feet on his head and said, “I shall bear the order of the Vaiṣṇavas upon my head. Today the knowledge that I have imbibed must certainly bear fruit.”

By this time, the sky was clear. A broad sitting place was spread out in the *mālatī-mādhavī* grove, and the *brāhmaṇa-panḍitas* sat on one side and the Vaiṣṇavas on the other. All the *brāhmaṇas* and *panḍitas* of Śrī Godruma and Madhyadvīpa had been called there, and many neighboring students and scholarly *brāhmaṇas* also joined the assembly, so it was by no means a small gathering. About a hundred *brāhmaṇa-panḍitas* were seated on one side and about

two hundred Vaiṣṇavas on the other. Vaiṣṇava dāsa Bābājī, calm and composed, sat at the head of the assembly by the request of the Vaiṣṇavas. Just then, an astonishing incident occurred—a cluster of *mālātī* flowers fell on Vaiṣṇava dāsa’s head from the vines above. This enlivened the Vaiṣṇavas, inspiring them to utter the name of Hari loudly. “This is to be understood as the mercy of Śrīman Mahāprabhu,” they declared.

On the other side, Kṛṣṇa Cūḍāmaṇi grimaced and said, “You may think that, but flowers will not do. The tree shall be known by its fruit.”

Dismissing the matter, Vaiṣṇava dāsa began, “This meeting that is taking place in Navadvīpa today resembles the assemblies which take place in Vārāṇasī, and this is a cause of great happiness for me. Although I am a resident of Bengal, I spent many years studying and lecturing in Vārāṇasī and other places, so I am not so accustomed to speaking in Bengali. It is my request that in today’s assembly the questions and answers be made in Sanskrit.”

Cūḍāmaṇi had studied the *śāstra* very diligently, but he could not speak Sanskrit fluently, apart from some *ślokas* that he had committed to memory. He was somewhat dismayed by Vaiṣṇava dāsa’s proposal, and said, “Why? We are meeting in Bengal, so it is best to speak in Bengali. I cannot speak Sanskrit like the *paṇḍitas* of the Western provinces.”

Everyone could understand by observing their respective moods that Cūḍāmaṇi was becoming fearful of debating with Vaiṣṇava dāsa. They all requested Vaiṣṇava dāsa to speak in Bengali, and he agreed.

Cūḍāmaṇi raised the first objection by asking, “Is *jāti*, or caste, *nitya* (invariable)? Are the Hindus and Muslims not different castes? Do the Hindus not become fallen by associating with Muslims?”

Vaiṣṇava dāsa Bābājī replied, “According to the *nyāya-śāstra*, *jāti* (a term that refers to race, caste, or species) is invariable. However, the term *jāti-bheda* (caste distinction) mentioned there does

not refer to the difference of caste among human beings born in different countries. This term refers to the difference of species, such as that which is found between cows, goats, and human beings.”

Cūḍāmaṇi said, “Yes, what you say is quite true. But does that mean that there is no *jāti-bheda* (caste distinction) between Hindus and Muslims?”

Vaiṣṇava dāsa said, “Yes, there is a distinction between the castes, but that type of *jāti* is not eternal. Human beings have only one *jāti*, which in this case means “species”. Within the human species, many different *jāti*, or castes, have been invented, based on the differences of language, country, styles of dress, and skin color.”

Cūḍāmaṇi: Is there no difference in terms of birth? Or does the difference between Hindus and Muslims consist of nothing more than the difference in clothing and other such things?”

Vaiṣṇava dāsa: *Jīvas* are born into higher or lower *varṇas*, castes, according to their previous *karma*; and in congruity with their *varṇas*, they are eligible for different types of work. *Brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* are the four *varṇas*. All others are *antyaaja*, which means that they are low-born and outside the caste system.

Cūḍāmaṇi: Are the Muslims not outcaste?

Vaiṣṇava dāsa: Yes, according to the *śāstra*, they are outside the jurisdiction of the four *varṇas* (*antyaaja*).

Cūḍāmaṇi: Then how can Muslims be Vaiṣṇavas, and how can respectable Vaiṣṇavas associate with them?

Vaiṣṇava dāsa: Vaiṣṇavas are those who have pure *bhakti*, and all human beings are candidates for *vaiṣṇava-dharma*. Muslims are not eligible to perform the duties prescribed for the different *varṇas* in the *varṇāśrama* system because their birth disqualifies them. However, they have every right to participate in the practices of *bhakti*. One can never say that he knows the actual purport of the *śāstras* until he has minutely examined the subtle differences between *karma-kāṇḍa*, *jñāna-kāṇḍa*, and *bhakti-kāṇḍa*.

Cūḍāmaṇi: Very well, when one performs one's prescribed *karma*, the heart is gradually purified so that one becomes eligible for *jñāna*. Amongst the *jñānīs*, some are *nirbheda-brahmavādīs*, who advocate the undifferentiated impersonal *brahma*, while others are Vaiṣṇavas, who accept the personal form of Bhagavān possessing transcendental attributes (*saviśeṣa-vāda*). According to this progression, one cannot become a Vaiṣṇava without first completing one's eligibility for *karma*. Muslims are not eligible even to perform the prescribed *karma* within the *varṇa* system, because they are outcastes, so how can they become eligible for *bhakti*?

Vaiṣṇava dāsa: Outcaste human beings have every right to practice *bhakti*. All the *śāstras* accept this, and Bhagavān Himself has stated it in *Śrīmad Bhagavad-Gītā* (9.32):

*mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyas tathā śūdrās te 'pi yānti parām gatim*

O Pārtha, women, *vaiśyas*, *śūdras*, and low-born people who have taken birth in sinful families can attain the supreme destination by taking shelter of Me.

Here the word *āśritya*, taking shelter, refers to *bhakti*. This is corroborated in the *Skanda Purāṇa, Kāśī-khaṇḍa* (21.63):

*brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā yadi vetaraḥ
viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamaś ca saḥ
quoted in Hari-bhakti-vilāsa (10.106)*

Whether one is a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, or an outcaste, if he has taken shelter of *viṣṇu-bhakti*, he is considered to be superior to all.

It is said in the *Nāradiya Purāṇa*.

*śvapaco 'pi mahīpāla viṣṇu-bhakto dvijādhiḥ
viṣṇu-bhakti-vihīno yo yatiś ca śvapacādhiḥ
quoted in Hari-bhakti-vilāsa (10.87)*

Cūḍāmaṇi: You may give many quotations from *śāstra* as evidence, but it is important to see what is the underlying principle in this consideration. How can the defect of degraded birth be removed? Can a defect relating to one's birth be removed without taking another birth?

Vaiṣṇava dāsa: The defect of a degraded birth is the result of *prārabdha-karma*, previous activities that have begun to bear fruit in this life, and this *prārabdha-karma* can be destroyed by uttering the name of Bhagavān. The proof of this is stated in *Śrīmad-Bhāgavatam* (6.16.44):

yan-nāma sakṛc chravaṇāt pukkaśo 'pi vimucyate saṁsārāt

Even a low-born dog-eater can be delivered from material existence simply by hearing Your holy name once.

It is also stated in *Śrīmad-Bhāgavatam* (6.2.46):

*nātaḥ param karmā-nibandha-kṛntanam
mumukṣatām tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyām kalilam tato 'nyathā*

Those who desire liberation from the bondage of material existence have no means of rooting out sin except by the chanting of the holy names of Bhagavān, who sanctifies even the holy places by the mere touch of His lotus feet. The reason is that when one performs *nāma-saṅkīrtana*, the mind does not become attached to *karma* again, whereas when one practices any other means of atonement, the mind is again contaminated by the material qualities of passion and ignorance, since the tendencies to commit sin have not been destroyed at the root.

Again in *Śrīmad-Bhāgavatam* (3.33.7) it is stated:

*aho vata śvaṇaco 'to garīyān
yaj-jahvāgre vartate nāma tubhyam*

*tepus tapas te juhuvuḥ sasnur āryā
brahmānucūr nāma gr̥ṇanti ye te*

Oh! What more can be said about the greatness of a person who chants the holy name of Śrī Hari? A person whose tongue utters Your holy names is superior to all, even if he has taken birth in a family of dog-eaters. His brahminical status has already been established in his previous birth. Those fortunate *jīvas* who chant *śrī-hari-nāma* have already undergone austerities, performed fire sacrifices, bathed at the holy places, followed the rules of proper conduct, and thoroughly studied the *Vedas*.

Cūḍāmaṇi: Then why is it that a *caṇḍāla* who chants *hari-nāma* is barred from performing *yajñas* and other brahminical activities?

Vaiṣṇava dāsa: One must take birth in a *brāhmaṇa* family to perform *yajñas* and other such activities, and even one who is born in a *brāhmaṇa* family must be purified by the ceremony of investiture with the sacred thread before he is eligible to perform the duties of a *brāhmaṇa*. Similarly, a *caṇḍāla* may have become purified by taking up *hari-nāma*, but he is still not eligible to perform *yajñas* until he acquires seminal birth in a *brāhmaṇa* family. However, he can perform the *aṅgas* (limbs) of *bhakti*, which are infinitely greater than *yajñas*.

Cūḍāmaṇi: What kind of conclusion is that? How can a person who is disqualified from an ordinary privilege be qualified for something that is much higher? Is there any conclusive evidence for this?

Vaiṣṇava dāsa: There are two types of human activity: material activities that relate to practical existence (*vyāvahārika*); and spiritual activities that relate to the ultimate truth (*paramārthika*). A person may have attained spiritual qualification, but that does not necessarily qualify him for particular material activities. For example, one who is a Muslim by birth may have acquired the nature

and all the qualities of a *brāhmaṇa*, so that he is a *brāhmaṇa* from the spiritual point of view, but he still remains ineligible for certain material activities, such as marrying the daughter of a *brāhmaṇa*.

Cūḍāmaṇi: Why is that? What is wrong if he does so?

Vaiṣṇava dāsa: If one violates social customs, one is guilty of *vyāvahārika-doṣa*, secular impropriety, and members of society who take pride in their social respectability do not condone such activities. That is why one should not perform them, even if he is spiritually qualified.

Cūḍāmaṇi: Please tell me what is the cause of eligibility for *karma*, and what is the cause of eligibility for *bhakti*?

Vaiṣṇava dāsa: ‘*Tat-tat-karma-yogya-svabhāva-janma*’—nature, birth, and other such *vyāvahārika*, or practical, causes that make one suitable for a particular type of work are the sources of eligibility for *karma*. The source of eligibility for *bhakti* is *tāttvika-śraddhā*, faith that is rooted in the Absolute Truth.

Cūḍāmaṇi: Don’t try to intimidate me with the language of *Vedānta*. Explain clearly what you mean by ‘*tat-tat-karma-yogya-svabhāva*’.

Vaiṣṇava dāsa: The qualities that are found in the nature of a *brāhmaṇa* are: *śama* (control of the senses), *dama* (control of the mind), *tapah* (austerity), *śauca* (purity), *santoṣa* (satisfaction), *kṣamā* (forgiveness), *saralā* (simplicity), *īśa-bhakti* (devotion to Bhagavān), *dayā* (mercy), and *satya* (truthfulness). The natural qualities of a *kṣatriya* are *teja* (prowess), *bala* (physical strength), *dhṛti* (resoluteness), *śaurya* (heroism), *titikṣā* (tolerance), *udāratā* (magnanimity), *udyama* (perseverance), *dhīratā* (gravity), *brahmaṇyatā* (devotion to the *brāhmaṇas*), and *aiśvarya* (opulence). The qualities that characterize the *vaiśyas* are *āstikya* (theism), *dāna* (charity), *niṣṭhā* (faith), *adāmbhikatā* (absence of pride), and *artha-tṛṣṇā* (eagerness to accumulate wealth). The natural qualities of a *śūdra* are *dvija-go-deva-sevā* (service to the *brāhmaṇas*, cows, and celestial deities), and *yathā-lābha-santoṣa* (satisfaction with whatever is obtained). The

qualities in the nature of an *antya* (outcaste) are *aśaucam* (uncleanliness), *mithyā* (dishonesty), *caurya* (thievery), *nāstikatā* (atheism), *vr̥thā kalaha* (futile quarrelling), *kāma* (lust), *krodha* (anger), and *indriya-tr̥ṣṇā* (hankering to satisfy one's senses).

The *śāstras* prescribe that one's *varṇa* should be determined according to these different natures. The determination of *varṇa* on the basis of birth alone is a recent practice. An individual's inclination for a specific type of work and his expertise in it are both related to these natures. A person's nature gives rise to his inclination and taste for particular activities, and it is this particular nature (*svabhāva*) that is known as the nature according to specific types of work (*tat-tat-karma-yogya-svabhāva*).

In some cases, birth is the prominent factor in ascertaining a person's nature, and in other cases association is the primary factor. Nature is formed by association, which begins from birth, so birth is certainly one cause that determines the development of nature. Indeed, nature develops from the moment of birth but that does not mean that birth is the only cause of nature and eligibility for a particular type of work. It is a great mistake to think like this, for there are many other causes. Therefore, the *śāstras* prescribe that one must study a person's nature when one assesses eligibility for work.

Cūḍāmaṇi: What is meant by *tāttvika-śraddhā*, faith in the Absolute Truth?

Vaiṣṇava dāsa: *Tāttvika-śraddhā* is pure-hearted faith in Bhagavān, which gives rise to a spontaneous attempt to attain Him. *Atāttvika-śraddhā* (unreal faith) is that which is based on an erroneous conception of Bhagavān, which arises in an impure heart on seeing worldly activities, and which gives rise to self-interested endeavors rooted in pride, prestige, and worldly desires. Some *mahājanas* have described *tāttvika-śraddhā* as *śāstrīya-śraddhā*, faith in the *śāstras*. It is this *tāttvika-śraddhā* that is the cause of eligibility for *bhakti*.

Cūḍāmaṇi: Let us admit that some people have developed faith in the *sāstras* although their natures are not elevated. Are such people also eligible for *bhakti*?

Vaiṣṇava dāsa: *Śraddhā* is the only cause of eligibility for *bhakti*. Nature is the cause of eligibility for *karma*, but not for *bhakti*. This is clearly stated in the following *ślokas* from *Śrīmad-Bhāgavatam* (11.20.27-28):

*jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ
tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

A *sādhaka* who has developed faith in narrations about Me, and who is disgusted with all kinds of fruitive activity, may still be unable to give up material enjoyment and the desire for such enjoyment. Knowing that such so-called pleasures are actually sources of misery he should condemn himself while attempting to enjoy them. Thereafter, in due course of time, he may be able to worship Me with love, faith and fixed determination.

*proktena bhakti-yogena bhajato māsakṛṇ muneḥ
kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite
bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi mayi dṛṣṭe 'khilātmani
Śrīmad-Bhāgavatam (11.20.29-30)*

When the *sādhaka* constantly worships me by the method of *bhakti-yoga* that I have described, I come and sit in his heart. As soon as I am established there, all material desires and *saṁskāras*, the impressions, on which the material desires are based are destroyed. When the *sādhaka* directly sees Me as Paramātmā situated in the hearts of all living entities, the knot of the false ego in his heart is pierced, all of

his doubts are cut to pieces, and his desires for fruitive activities are completely eradicated.

*yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati*
Śrīmad-Bhāgavatam (11. 20. 32-33)

Whatever results are obtained with great difficulty through fruitive activities, austerity, knowledge, renunciation, practice of *yoga*, charity, religious duties, and all other auspicious types of *sādhana* are easily obtained by My *bhaktas* through the power of *bhakti-yoga*. Although my *bhaktas* are free from all ambition, they could easily obtain promotion to the celestial planets, or attain liberation, or residence in *Vaikuṅṭha*, if they at all desired such things.

This is the systematic development of *bhakti-yoga* that arises from *śraddhā*.

Cūḍāmaṇi: What if I don't accept the authority of *Śrīmad-Bhāgavatam*?

Vaiṣṇava dāsa: This is the conclusion of all the *śāstras*. If you don't accept the *Bhāgavatam*, you will be troubled by other *śāstras*. There is no need for me to quote many different *śāstras*. You may simply consider what is said in *Bhagavad-gītā*, which is accepted by the adherents of all philosophical systems. In fact, all instructions are present in the *Gītā śloka* that you uttered when you first arrived here (*Gītā* 9.30):

*api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ*

When one has no object of devotion other than Me and his faith is thus exclusively fixed in Me, he remains absorbed in worshiping Me by hearing *hari-kathā* and chanting

hari-nāma. Such a person has adopted the path of *sādhus*, and should therefore be considered a *sādhu*, even if he behaves in opposition to the path of *karma* due to an abominable and depraved nature.

The purport is that the system of *varṇāśrama* that belongs to *karma-kāṇḍa* is one type of path; the process of knowledge and renunciation that belongs to *jñāna-kāṇḍa* is a second type of path; and faith in *hari-kathā* and *hari-nāma* that develops in *sat-saṅga* is a third type of path. Sometimes these three paths are taken together as a single *yoga* system, identified either as *karma-yoga*, *jñāna-yoga*, or *bhakti-yoga*, and sometimes they are practiced as separate systems. The practitioners of these different systems are known as *karma-yogīs*, *jñāna-yogīs*, and *bhakti-yogīs*. Amongst all of these, the *bhakti-yogīs* are the best, because *bhakti-yoga* is endowed with unlimited auspiciousness and is unparalleled in its supremacy. This conclusion is supported in the statement of the *Gītā* (6.47):

*yoginām aṅgi sarveṣāṃ mad-gatenāntarātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ*

O Arjuna, of all *yogīs*, I consider the topmost *yogī* to be the one who constantly worships Me with great faith, with his mind deeply absorbed in loving attachment to Me.

The *Gītā* (9.31-32) further explains:

*kṣīpraṃ bhavati dharmātmā śaśvac-chāntiṃ nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati
mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim*

It is essential that you clearly understand the purport of the *śloka*, *kṣīpraṃ bhavati dharmātmā*. Faithful people who have adopted the path of *ananya-bhakti*, exclusive devotion, are quickly purified of all faults in their nature and behavior. *Dharma* surely follows

wherever there is *bhakti*, because Bhagavān is the root of all *dharma*, and He is easily conquered by *bhakti*. As soon as Bhagavān is established in the heart, *māyā*, who binds the *jīvas* in illusion, is immediately dissipated. There is no need of any other method of *sādhana*. *Dharma* appears as soon as one becomes a *bhakta*, and makes the *bhakta*'s heart virtuous. The moment one's desires for mundane sense enjoyment have dissipated, peace pervades the heart. That is why Śrī Kṛṣṇa promises, "My *bhakta* will never perish." The *karmīs* and *jñānīs* may fall prey to bad association in the course of practicing their *sādhana*, because they are independent, but the *bhaktas* do not fall down, because the influence of Bhagavān's presence saves them from bad association. The *bhakta* has the supreme destination in his grasp, whether he takes birth in a sinful family or in the home of a *brāhmaṇa*.

Cūḍāmaṇi: Look here, the provision found in our *śāstras* for determining caste by birth seems to me to be superior. One who has taken birth in a *brāhmaṇa* family comes to the platform of knowledge by regular practice of *sandhyā-vandanā*, and in the end he is destined to obtain liberation. I cannot understand how *śraddhā* develops. *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* explain that *bhakti* arises from *śraddhā*, but I would like to know clearly what the *jīva* should do to attain this *śraddhā*.

Vaiṣṇava dāsa: *Śraddhā* is the *jīva*'s *nitya-svabhāva* (eternal nature), but faith in the performance of *varṇāśrama* duties does not arise from this eternal nature; rather it arises from *naimittika-svabhāva* (the circumstantial or temporary nature). It is said in the *Chāndogya Upaniṣad* (7.19.1):

*yadā vai śraddadhāty atha manute, nāśraddadhan manute,
śraddadhad eva manute, śraddhā tv eva vijijñāsitavyeti
śraddhām bhagavo vijijñāsa iti*

Sanat-kumāra said, "When a person develops *śraddhā*, he can think about a subject and understand it, whereas one

cannot do so without *śraddhā*. Indeed only a person who has *śraddhā* can reflect upon anything. Therefore you must inquire very specifically about *śraddhā*.” Nārada said, “O Master, I particularly wish to know about this *śraddhā*.”

Some people who are learned in the conclusions of the *śāstras* have explained that the word *śraddhā* means to have faith in the *Vedas* and in the words of *śrī-guru*. This meaning is not wrong, but it is not entirely clear. In our *sampradāya* the meaning of the word *śraddhā* is given as follows:

*śraddhā tv anyopāya-varjanā
bhakty-unmukhī citta-vṛtti-viśeṣaḥ*

Śraddhā is the characteristic function of the heart that strives toward *bhakti* alone, which is totally devoid of *karma* and *jñāna*, and which desires nothing other than the exclusive pleasure of Kṛṣṇa. (*Āmnāya-sūtra* 57)

When the *sādhaka* regularly hears the instructions of *sādhus* in the association of *śuddha-bhaktas*, a conviction arises in his heart that he cannot obtain his eternal welfare by the methods of *karma*, *jñāna*, *yoga*, and so on, and that he has no means of success unless he takes exclusive shelter at the lotus feet of Śrī Hari. When this conviction appears, it may be understood that *śraddhā* has arisen in the *sādhaka*'s heart. The nature of *śraddhā* is described as follows:

sā ca śaraṇāpatti-lakṣaṇā

Śraddhā is characterized by its external symptom known as *śaraṇāgati*, surrender to Śrī Hari. (*Āmnāya-sūtra* 58)

Śaraṇāgati is described in these words.

*ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatih
(Hari-bhakti-vilāsa 11.47)*

There are six symptoms of self-surrender. The first two are *ānukūlyasya saṅkalpa* and *prātikūlyasya varjanam*: “I will only do that which is favorable for unalloyed *bhakti*, and I will reject all that is unfavorable.” This is called *saṅkalpa* or *pratijñā*, a solemn vow. The third symptom is *rakṣiṣyātī viśvāso*, faith in Bhagavān as one’s protector: “Bhagavān is my only protector. I can derive absolutely no benefit from *jñāna*, *yoga*, and other such practices.” This is an expression of trust (*viśvāsa*). The fourth symptom is *gopṭṛtve varaṇam*, deliberate acceptance of Bhagavān as one’s maintainer: “I cannot obtain anything, or even maintain myself, by my own endeavor. I will serve Bhagavān as far as I am able, and He will take care of me.” This is what is meant by dependence (*nirbharatā*). The fifth symptom is *ātma-nikṣepa*, surrender: “Who am I? I am His. My duty is to fulfill His desire.” This is submission of the self (*ātma-nivedana*). The sixth symptom is *kārpaṇye*, meekness: “I am wretched, insignificant, and materially destitute.” This is what is meant by humility (*kārpaṇya* or *dainya*).

When these moods become established in the heart, a disposition arises that is called *śraddhā*. A *jīva* who has this *śraddhā* is eligible for *bhakti*, and this is the first stage in the development of the *svabhāva* like that of those pure *jīvas* who are eternally liberated. Therefore this is the *nitya-svabhāva* of the *jīvas*, and all other *svabhāvas* are *naimittika*.

Cūḍāmaṇi: I understand. But you still have not explained how *śraddhā* develops. If *śraddhā* develops from *sat-karma*, virtuous deeds, then my argument is still stronger, because *śraddhā* cannot arise without properly performing the *sat-karma* and *svadharma* of *varṇāśrama*. Muslims do not perform *sat-karma*, so how can they be eligible for *bhakti*?

Vaiṣṇava dāsa: It is a fact that *śraddhā* arises from *sukṛti*, pious deeds. It is stated in the *Bṛhan-Nāradya-Purāṇa* (4.33).

*bhaktis tu bhagavad-bhakta-saṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrva-saṅcitaiḥ*

The inclination for *bhakti* is awakened by association with Bhagavān's *bhaktas*. The *jīva* obtains the association of *śuddha-bhaktas* by the accumulated effect of spiritually pious activities performed over many lifetimes.

There are two types of *sukṛti*: *nitya* and *naimittika*. The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. The *sukṛti* by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*. *Sukṛti* which bears eternal fruit is *nitya-sukṛti*. *Sukṛti* which bears temporary results which are dependent upon some cause is *naimittika* or *anitya-sukṛti*.

All types of material enjoyment are non-eternal because they clearly depend on some cause. Many people think that *mukti* is eternal, but this is only because they do not know the actual nature of *mukti*. The individual *ātmā* (soul) is *śuddha* (pure), *nitya* (eternal), and *sanātana* (primeval). The cause (*nimitta*) of the *jīvātmā*'s bondage is association with *māyā*, and *mukti* is the complete dissolution of this bondage. The act of deliverance or release from bondage is accomplished in a single moment, so the act of release is not in itself an eternal action. All consideration of *mukti* ends as soon as emancipation is attained, so *mukti* is nothing more than the destruction of a material cause. Therefore, since *mukti* is only the negation of a temporary material cause, it is also *naimittika*, causal and temporary.

On the other hand, *rati*, or attachment, for the feet of Śrī Hari never ends once it is established in the heart of the *jīva*. Therefore, this *rati* or *bhakti* is *nitya-dharma*, and if we analyse its practices (*aṅgas*) correctly, none of them can be said to be *naimittika*. The type of *bhakti* that terminates at the point that it bestows *mukti* is only a type of *naimittika-karma*, while *bhakti* that is present before, during and after *mukti* is a distinct and eternal truth, and it is the *nitya-dharma* of the *jīvas*. *Mukti* is but an irrelevant, secondary result of *bhakti*. It is said in the *Muṇḍaka Upaniṣad* (1.2.12):

*parikṣya lokān karma-citān brāhmaṇo
nirvedam āyān nāsty akṛtaḥ kṛtena
tad-vijñānārtham sa gurum evābhigacchet
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham*

A *brāhmaṇa* who has exhaustively studied the *śāstras* will become disinterested in the performance of *karma* by carefully examining the temporary, impure and miserable nature of Svarga-loka and the other celestial planets which are attainable by performing material pious deeds. This is so because the *nitya-vastu*, Bhagavān cannot be obtained by worldly *karma*, for He is beyond the reach of *karma*. To gain factual knowledge and realization of that eternal supreme Person, one should find a qualified *guru* who is learned in the *Vedas*, who is firmly established in the service of Bhagavān, and who knows the Absolute Truth. One should then approach that *guru* carrying wood for kindling a sacrificial fire, and should surrender body, mind, and words to him with faith and humility.

Karma, *yoga*, and *jñāna* all produce *naimittika-sukṛti*. *Bhakta-saṅga*, the association of *bhaktas*, and *bhakti-kriyā-saṅga*, contact with acts of devotion, produce *nitya-sukṛti*. Only one who has accumulated *nitya-sukṛti* over many lifetimes will develop *śraddhā*. *Naimittika-sukṛti* produces many different results, but it will not lead to the development of faith in unalloyed *bhakti*.

Cūḍāmaṇi: Please explain clearly what you mean by *bhakta-saṅga* and *bhakti-kriyā-saṅga* (contact with acts of devotion). From what type of *sukṛti* do these arise?

Vaiṣṇava dāsa: *Bhakta-saṅga* means conversing with *śuddha-bhaktas*, serving them, and hearing their discourses. *Śuddha-bhaktas* perform the activities of *bhakti* such as public congregational chanting of *śrī-nāma*. Participation in these activities or performing them on one's own is called *bhakti-kriyā-saṅga*, contact with acts of devotion.

In the *śāstras*, activities such as cleansing the temple of Śrī Hari, offering a lamp to Tulasī, and observing Hari-vāsara (Ekādaśī, Janmāṣṭamī, Rāma-navamī, and other such days) are called *bhakti-kriyā*. Even if one performs them accidentally or without pure *śraddhā*, they still create *bhakti-poṣaka sukṛti*, virtue that nourishes devotion. When this *sukṛti* acquires strength after many lifetimes, *śraddhā* for *sādhu-saṅga* and *ananya-bhakti* (exclusive devotion) develops.

It must be acknowledged that every *vastu*, substance, has some particular potency which is known as *vastu-śakti*, the inherent potency of that substance. The potency to nourish *bhakti* is found only within the activities of *bhakti*. These activities produce *sukṛti* even if they are performed indifferently, what to speak when they are being performed with faith. This is expressed in the *Prabhāsa-khaṇḍa* quoted in *Hari-bhakti-vilāsa* (11.451):

*madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpaṁ
sakṛd api pariḡitaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*

Śrī-kṛṣṇa nāma is the sweetest among all things that are sweet, and it stands supreme amongst all that is auspicious. It is the eternal, fully ripened spiritual fruit of the wish-fulfilling tree of the *Vedas*. O best of the Bhṛgus, if anyone even once offenselessly chants *śrī-kṛṣṇa nāma*, either with faith or indifference, *śrī-kṛṣṇa nāma* immediately delivers that person from the ocean of material existence.

Thus, all types of *sukṛti* that nourish *bhakti* are *nitya-sukṛti*. When this *sukṛti* becomes strong, one gradually develops *śraddhā* in *ananya-bhakti* (unalloyed *bhakti*), and one attains *sādhu-saṅga*. Birth in a Muslim family is the result of *naimittika-duṣkṛti*, or temporary impious deeds, whereas faith in *ananya-bhakti* is the result of *nitya-sukṛti*, eternal pious deeds. What is surprising about this?

Cūḍāmaṇi: This is what I meant by my previous question. If there is such a thing as *bhakti-ṣoṣaka-sukṛti* (virtue that nourishes devotion), it must arise from some other type of *sukṛti*. But Muslims do not have any other type of *sukṛti*, so it is not possible for them to have *bhakti-ṣoṣaka-sukṛti* either.

Vaiṣṇava dāsa: That is not a fact. *Nitya-sukṛti* and *naimittika-sukṛti* are classified separately, so they do not depend on one another. Once there was a sinful hunter who was full of impious deeds, but who chanced to stay up all night and fast on Śiva-rātrī. Because of the *nitya-sukṛti* he accrued from this, he developed eligibility for *hari-bhakti*. It is said in the *Śrīmad-Bhāgavatam* (12.13.16): *vaiṣṇavānām yathā śambhuḥ*: “Among Vaiṣṇavas, Śivajī is the best.” From this statement it is understood that Mahādeva is the most worshipful Vaiṣṇava, and one obtains *hari-bhakti* by observing a vow to please him.

Cūḍāmaṇi: So do you mean to say that *nitya-sukṛti* comes about by chance?

Vaiṣṇava dāsa: Everything comes about by chance. This is also the case on the path of *karma*. What is the circumstance by which the *jīva* first entered the cycle of *karma*? Can it be anything other than a chance occurrence? The *mīmāṃsa* philosophers have described *karma* as *anādi* (being without beginning), but actually *karma* does have a root. The chance occurrence that brings one’s original *karma* into effect is indifference to Bhagavān (*bhagavad-vimukhatā*).

Similarly, *nitya-sukṛti* also seems to be a chance occurrence. It is said in the *Śvetāśvatara Upaniṣad* (4.7):

*samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ
juṣṭam yadā paśyaty anyam īsam asya mahimānam eti vīta-śokaḥ*

The *jīva* and the indwelling Paramātmā both reside in the same tree, namely the material body. The *jīva* is attached to material sense enjoyment, and is therefore sunk in the bodily conception of life. Bewildered by *māyā*, he cannot

find any means of deliverance, and thus he laments. However, by the influence of *sukṛti* acquired over many lifetimes, he can obtain the mercy of Īśvara or His *śuddha-bhaktas*. At that time, he will see in his heart that there is a second individual within the tree of his body. This is Īśvara, who is served eternally by His unalloyed *bhaktas*. When the *jīva* witnesses the uncommon glories of Śrī Kṛṣṇa, he becomes free from all lamentation.

It is said in the *Śrīmad-Bhāgavatam* (10.51.53):

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate ratiḥ*

O Śrī Acyuta, You are eternally situated in Your original, spiritual form. The *jīva* has been wandering in the cycle of birth and death since time without beginning. When the time for his release from this cycle approaches, he obtains *sat-saṅga*, and through this, he becomes firmly attached to You, who are the supreme goal of attainment for the *sādhus* and the controller of both spirit and matter.

And (3.25.25):

*satām prasāṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyaṇāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of *śuddha-bhaktas*, the recitation and discussion of My glorious activities and pastimes are pleasing to both the heart and the ears. By cultivating knowledge in this way, one becomes established on the path of liberation and progressively attains *śraddhā*, then *bhāva*, and finally *prema-bhakti*.

Cūḍāmaṇi: In your opinion, is there no difference between an Āryan and a Yavana?

Vaiṣṇava dāsa: There are two kinds of differences: *paramārthika*, those that relate to absolute reality; and *vyāvahārika*, those that relate to practical experience. There is no *paramārthika* difference between Āryans and Yavanas, yet a *vyāvahārika* difference does exist.

Cūḍāmaṇi: Why do you insist on repeatedly showing off your verbosity in Vedanta? What do you mean by a *vyāvahārika* difference between Āryans and Yavanas?

Ignoring Cūḍāmaṇi's impertinence, Vaiṣṇava dāsa answered, "The term *vyāvahārika* refers to worldly customs. In domestic life Yavanas are considered untouchable, so their association is unsuitable from the *vyāvahārika* or practical point of view. Āryans should not touch water and food that has been touched by a Yavana. The body of a Yavana is insignificant and untouchable because of his unfortunate birth."

Cūḍāmaṇi: Then how can there possibly be no difference between Āryans and Yavanas from the absolute point of view? Please explain this clearly.

Vaiṣṇava dāsa: The *śāstras* have affirmed this lucidly. *Bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*: "O best of the Bhṛgus, *śrī-kṛṣṇa-nāma* delivers all men." According to this *śloka*, Yavanas and all other human beings have an equal opportunity to attain the supreme goal of life. Those who are devoid of *nitya-sukṛti* are known as *dvi-pada-paśu*, two-legged animals, because they have no faith in *kṛṣṇa-nāma*. Such people have no human qualities, even though they have attained a human birth. It is said in the *Mahābhārata*:

*mahāprasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-ḥṣṇavatām rājan viśvāso naiva jāyate*

O King, one whose past pious deeds are very meager cannot have faith in *mahāprasāda*, in Śrī Govinda, in *śrī-kṛṣṇa-nāma*, or in the Vaiṣṇavas.

Nitya-sukṛti is great *sukṛti* that purifies the *jīva*. *Naimittika-sukṛti* is insignificant *sukṛti* that does not have the power to awaken *śraddhā* toward transcendental objects. In this material world there are four transcendental objects that awaken spiritual consciousness; *mahāprasāda*, Kṛṣṇa, *kṛṣṇa-nāma*, and Vaiṣṇavas.

Cūḍāmaṇi smiled slightly at this statement. He said, “What kind of strange idea is this? This is simply the fanaticism of the Vaiṣṇavas. How can rice, *dahl*, and vegetables be *cinmaya*, spiritual? There is nothing that you Vaiṣṇavas are incapable of.”

Vaiṣṇava dāsa: “Whatever you do, please do not criticize the Vaiṣṇavas. This is my humble request. In a debate, one should argue the points in question. What is the use of deriding the Vaiṣṇavas? In this material world *mahāprasāda* is the only food which is fit to be accepted, because it provokes spiritual consciousness and dissolves one’s materialistic nature. Therefore, Śrī *Īśopaniṣad* (1) says:

*īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyām jagat
tena tyaktena bhujñīthā mā gṛdhaḥ kasyasvid dhanam*

Everything animate and inanimate within the universe is situated in *Īśvara*, and is also pervaded by Him. Therefore, in a detached mood, one should accept only what is necessary for one’s maintenance, considering all things to be the remnants of *Īśvara*. One should not be attached to another’s wealth, considering himself to be the enjoyer.

“Whatever exists within the universe is connected to Bhagavān’s potency. One will give up the worldly-minded spirit of enjoyment if he considers everything to be related to Bhagavān’s *cit-śakti*, spiritual potency. An introspective *jīva* will not be degraded if he accepts only those worldly things that are necessary for the maintenance of his body, considering them to be the remnants of Bhagavān; on the contrary, his inclination toward spiritual consciousness will be aroused. The remnants of food and other

articles offered to Bhagavān are known as *mahāprasāda*. It is a great misfortune that you have no faith in such extraordinary objects.”
Cūḍāmaṇi: Let us drop this subject and return to the original point of our discussion. What is the proper behavior between the Yavanas and you people?”

Vaiṣṇava dāsa: As long as someone remains a Yavana, we remain indifferent to him. However, when someone who was formerly a Yavana becomes a Vaiṣṇava by the influence of *nitya-sukṛti*, we no longer consider him a Yavana. This is very clear in the following statement from the *Padma Purāṇa*:

*sūdraṃ vā bhagavad-bhaktam niṣādam śvapacam tathā
vīkṣate jāti-sāmānyāt sa yāti narakam dhruvam*

quoted in *Hari-bhakti-vilāsa* (10.119)

If one considers a devotee of Bhagavān to be a member of the lowest of the four castes (*sūdra*), a member of an aboriginal tribe of hunters (*niṣāda*), or an outcaste dog-eater (*śvapaca*), merely because the devotee has taken birth in such families, one is assuredly destined for hell.

The *Itihāsa-samuccaya* also says:

*na me priyaś catur-vedi mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṃ tato grāhyaṃ sa ca pūjyo yathā hy aham*

quoted in *Hari-bhakti-vilāsa* (10.127)

A *brāhmaṇa* who has studied the four *Vedas*, but has no *bhakti*, is not dear to Me, whereas My *bhakta* is very dear to Me, even if he has taken birth in a family of dog-eaters. Such a *bhakta* is fit to receive charity, and whatever he offers should be accepted. Indeed, he is as worshipable as I am.

Cūḍāmaṇi: I understand. Then can a *gṛhastha* Vaiṣṇava make a marriage relationship with a Yavana family?

Vaiṣṇava dāsa: From the general point of view, a Yavana remains a Yavana in the eyes of the general populace until he relinquishes

his body. But from the absolute point of view, he is no longer regarded as a Yavana once he attains *bhakti*. Marriage is one of the ten kinds of social rites (*smārta-karma*). If a *gr̥hastha* Vaiṣṇava is an Āryan, that is, if he is included within the four *varṇas*, he should only marry within his own *varṇa*.

Even though the religious duties associated with the four castes are *naimittika* in nature, they are still recommended for the maintenance of domestic life. One cannot become a Vaiṣṇava simply by giving up the social customs of the four *varṇas*. Vaiṣṇavas should adopt whatever is favorable for *bhakti*, and one can only give up the duties of the *varṇas* when he has become qualified to do so by genuine detachment. Then one can give up the duties of the four *varṇas*, and everything associated with them.

Varṇa-dharma can be given up easily when it becomes unfavorable to *bhajana*. Similarly, a Yavana who has awakened faith in *bhakti* has the right to give up the association of the Yavana community if it becomes unfavorable for *bhajana*. Suppose that one Vaiṣṇava is an Āryan who is qualified to give up the four *varṇas*, and another Vaiṣṇava is a Yavana who is qualified to give up his community. Then what is the difference between them? Both of them have given up *vyāvahāra*, that which relates to ordinary life, and both have become brothers in regard to *paramārtha*, spiritual reality.

However, this principle of rejecting *varṇa-dharma* does not apply to a *gr̥hastha* Vaiṣṇava. A *gr̥hastha* Vaiṣṇava should not give up domestic society until he is fully qualified to do so, even if it is unfavorable to *bhajana*. However, he can easily give up worldly society when firm attachment and affection for that which is favorable to *bhajana* awakens in his heart. It is said in the *Śrīmad-Bhāgavatam* (11.11.32):

*ājñāyavaṃ guṇān doṣān mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān mām bhajet sa tu sattamaḥ*

Śrī Kṛṣṇa says, “In the *Vedas* I have given duties to human beings, explaining what are positive attributes and what are faults. One is considered the best of *sādhus* if he knows all this but abandons his duties to worship Me exclusively, with the firm conviction that all perfection may be attained by *bhakti* alone.

This is corroborated by the ultimate conclusion of the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

Abandon all varieties of *naimittika-dharma*, such as *karma* and *jñāna*, and surrender only unto Me. Do not lament, for I will deliver you from all sinful reactions incurred by giving up your prescribed duties.

This is supported further in *Śrīmad-Bhāgavatam* (4.29.46):

*yadā yasyānugṛhṇāti bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loke vede ca pariniṣṭhitām*

Bhagavān bestows his mercy upon a *jīva* with whom He is pleased because of his self-surrender, or serving Him with complete absorption of his inner faculties. At that time, the *jīva* gives up attachment for all social customs and religious rituals prescribed by the *Vedas*.

Cūḍāmaṇi: Can you eat food, drink water, and conduct other such activities with a Yavana who has truly become a Vaiṣṇava?

Vaiṣṇava dāsa: A renounced Vaiṣṇava who is indifferent to all social restrictions is known as *nirapekṣa* (without any needs or requirements), and he can honor *mahāprasāda* with such a Vaiṣṇava. A *gṛhasṭha* Vaiṣṇava cannot sit and eat with him in the context of ordinary social or family dealings, but there is no such objection when it comes to honoring Viṣṇu or Vaiṣṇava *prasāda*; in fact, it is his duty.

Cūḍāmaṇi: Then why is it that Yavana Vaiṣṇavas are not permitted to worship and serve the Deities in the Vaiṣṇava temples?

Vaiṣṇava dāsa: It is an offense to refer to a Vaiṣṇava as a Yavana, simply because he has taken birth in such a family. All Vaiṣṇavas have the right to serve Kṛṣṇa. If a *gṛhasṭha* Vaiṣṇava serves the Deity in a way that breaks the rules of *varṇāśrama*, it is considered to be a fault from the worldly point of view. *Nirapekṣa* Vaiṣṇavas are not required to worship the Deity, because that would hinder their quality of being free from all external requirements and dependencies (*nirapekṣatā*). They remain engaged in serving Śrī Rādhā-Vallabha through service carried out by the internally-conceived spiritual form (*mānasi-sevā*).

Cūḍāmaṇi: I understand. Now please tell me what you think about the *brāhmaṇas*.

Vaiṣṇava dāsa: There are two types of *brāhmaṇas*: *brāhmaṇas* by nature (*svabhāva-siddha*) and *brāhmaṇas* by birth alone (*jāti-siddha*). Those who are *brāhmaṇas* by nature should be respected by adherents of all philosophical systems because they are practically Vaiṣṇavas. Those who are only *brāhmaṇas* by birth are given conventional respect by everyone, and this is also approved by the Vaiṣṇavas. The conclusion of the *śāstra* on this topic is expressed in *Śrīmad-Bhāgavatam* (7.9.10):

*viṣṇāv dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacāṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūrimānaḥ*

A *bhakta* who is born in a family of dog-eaters, but who has dedicated his mind, words, activities, and wealth at the lotus feet of Kṛṣṇa, is superior to a *brāhmaṇa* who has all twelve brahminical qualities, but who is averse to the lotus feet of Bhagavān, whose navel is shaped like a lotus. Such a *bhakta* can purify himself and his whole family, whereas the

brāhmaṇa who is puffed-up with false prestige cannot even purify himself. That is my opinion.

Cūḍāmaṇi: *Sūdras* are not eligible to study the *Vedas*, so can a *sūdra* study the *Vedas* when he becomes a *Vaiṣṇava*?

Vaiṣṇava dāsa: From the absolute point of view, when one becomes a pure *Vaiṣṇava*, he automatically attains the status of a *brāhmaṇa*, whatever caste one may belong to. The *Vedas* are divided into two sections: instructions regarding *karma*, the performance of prescribed duties, and instructions regarding *tattva*, the Absolute Truth. Those who are qualified as *brāhmaṇas* in a worldly sense are eligible to study the *Vedas* that promote *karma*, and those who are *brāhmaṇas* by spiritual qualification are qualified to study the *Vedas* that promote *tattva*. Pure *Vaiṣṇavas* can study and teach the *Vedas* that promote spiritual truth, no matter what caste they are born into, and it is practically observed that they do so. It is said in the *Bṛhad-āraṇyaka Upaniṣad* (4.4.21):

tam eva dhīro vijñāya prajñām kurvīta brāhmaṇaḥ

A *brāhmaṇa* is a sober and spiritually enlightened person who clearly knows *para-brahma*, and serves Him through *prema-bhakti* which is a manifestation of the highest knowledge.

It is also said in the *Bṛhad-āraṇyaka Upaniṣad* (3.8.10):

*yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpanaḥ
atha ya etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ*

O Gārgi, he who quits this world without knowing the supreme imperishable being, Śrī Viṣṇu, is a wretched miser, whereas he who quits this world knowing the supreme being is recognized as a *brāhmaṇa*.

“Manu has said the following in regard to those who are *brāhmaṇas* by *vyāvahārika*, or social considerations.”

yo 'nadhītya dvijo vedam anyatra kurute śramam
 sa jivann eva śūdratvam āśu gacchati sāvayaḥ
 Manu-smṛti (2.168)

A *brāhmaṇa*, *kṣatriya*, or *vaiśya* becomes twice-born by investiture with the sacred thread, and this prepares him for studying the *Vedas*. If a *dvija* fails to study the *Vedas* after receiving the sacred thread, and instead studies other subjects such as economics, science or logic, he and his family members quickly become degraded in this very life to the status of *śūdras*.

Śvetāśvatara Upaniṣad (6.23) explains the eligibility to study the *Vedas* that promote spiritual truth:

yasya deve parā bhaktir yathā deve tathā gurau
 tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ

All the confidential truths described in this Upaniṣad will be revealed to that great soul who has the same exclusive, uninterrupted, transcendental devotion (*parā-bhakti*) for his *guru* that he has for Śrī Bhagavān.

The word *parā-bhakti* in the above śloka means *śuddha-bhakti* (pure *bhakti*). I don't want to elaborate any further on this topic. You should try to understand it yourself. In short, those who have faith in *ananya-bhakti* are eligible to study the *Vedas* that promote *tattva*, spiritual truth, and those who have already attained *ananya-bhakti* are eligible to teach those *Vedas*.

Cūḍāmaṇi: Then do you people conclude that the *Vedas* that promote *tattva* teach only *vaiṣṇava-dharma* and no other religion?

Vaiṣṇava dāsa: *Dharma*, is one, not two, and it is also known as *nitya-dharma* or *vaiṣṇava-dharma*. All other forms of *naimittika-dharma* taught in the *Vedas* are simply steps leading to that eternal religion. Śrī Bhagavān has said:

*kālena naṣṭā pralaye vāñīyaṁ veda-samjñitā
mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ
Śrīmad-Bhāgavatam (11.14.3)*

Śrī Bhagavān said: “The *Vedas* contain instructions on *bhāgavata-dharma*. At the time of annihilation, that message was lost by the influence of time. Then, at the beginning of the next creation known as *Brāhma-kalpa*, I again spoke the same Vedic message to *Brahmājī*.”

The *Kaṭha Upaniṣad* (1.3.9) states:

*sarve vedā yat padam āmananti
tat te padam saṅgrahaṇa bravīmi
tad viṣṇoḥ paramam padam sadā*

I shall now describe to you in brief that ultimate truth that all the *Vedas* have repeatedly described as the supreme object of attainment. That abode of *Viṣṇu* (the all-pervading *Paramātmā*, *Vāsudeva*) is the only supreme destination.

By this point in the discussion, the faces of *Devī Vidyāratna* and his associates looked pale and withered, and the teachers' enthusiasm was shattered. It was nearly five o'clock in the afternoon, so everyone agreed to adjourn the day's discussion, and the meeting ended.

The *brāhmaṇa-ṣaṅḍitas* departed, enthusiastically praising the scholarship of *Vaiṣṇava dāsa*, and the *Vaiṣṇavas* left for their respective places, loudly chanting the names of *Hari*.

THUS ENDS THE SIXTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“NITYA-DHARMA, RACE & CASTE”



CHAPTER 7

Nitya-Dharma & Material Existence

Over the ages, countless goldsmiths had lived in the ancient mercantile town of Saptagrāma, on the bank of the Sarasvatī River. By Śrī Nityānanda Prabhu’s mercy, since the time of Śrī Uddhāraṇa Datta, these merchants had become addicted to *hari-nāma-saṅkīrtana*. One of them, however, was a very miserly person named Caṇḍīdāsa, who used to abstain from *hari-kīrtana* with the townspeople because he was afraid of having to spend money for sponsoring festivals. Caṇḍīdāsa had managed to accumulate a good deal of wealth through stingy dealings. His wife, Damayantī, had adopted the same mood and did not extend even the least hospitality to Vaiṣṇavas or other guests. This merchant couple in their youth, had given birth to four sons and two daughters. Their daughters had both married, and a vast inheritance was reserved for their sons.

If saintly people never visit a house, the children in it are less likely to become kind and compassionate. As the sons grew up, they became increasingly selfish, and began to wish that their parents would die so that they could have their inheritance. The merchant couple became extremely unhappy. One by one, the sons were married. As their wives grew older, they imbibed their husbands’ natures and also began to wish that their parents-in-law would die. After some time, the sons became proficient in business and began to oversee the buying and selling very expertly. Dividing up most of their father’s wealth, they set up their own businesses.

One day, Caṇḍidāsa called everyone to his side and said, “Listen! I have lived a frugal existence since childhood, and as a result, I have managed to set aside a great fortune for all of you. I have never eaten fine food or dressed in luxurious clothes, and your mother has also lived in a similar manner. It is your duty to care for us now that we are growing old, but we have become increasingly distressed recently, because we have begun to feel that you are neglecting us. I still have some hidden wealth, and I will give it to whichever of my sons will be good enough to take care of us.”

Caṇḍidāsa’s sons and daughters-in-law heard his words silently, and then went off to a separate place to conspire among themselves. They concluded, “It will be best to send Mother and Father away, and then take possession of their hidden wealth and divide it amongst ourselves, for there is really no telling to whom the old man will give it unjustly.” All of them were sure that the wealth was buried in their father’s bedroom.

One morning at dawn, Caṇḍidāsa’s eldest son, Haricaraṇa, went to his father, and with feigned humility said, “Dear Father, you and Mother should go and take *darśana* of Śrī Navadvīpa-dhāma at least once, so that your human life will become successful. I have heard that no other holy place is as beneficial in this age of Kali as Śrī Navadvīpa-dhāma. It will not be troublesome or expensive for you to go there, and if you are unable to walk, we can hire you a boat to take you upstream for a nominal fee. There is also a Vaiṣṇavī who would be happy to accompany you there.”

When Caṇḍidāsa informed Damayantī about their son’s proposal, she became very happy. Both of them concluded, “Our children have become thoughtful and courteous since our talk that day. We are strong enough to walk, so let us make the pilgrimage to Śrīdhāma-Navadvīpa via Kālṇā and Śāntipura.”

Having selected an auspicious day, the couple set out on their pilgrimage, taking the Vaiṣṇavī with them. The next day, after

walking a good distance, they arrived at Ambikā-Kālnā. There they cooked for themselves in a shop, and sat down to eat. While they were taking their meal, a resident of Saptagrāma who knew them approached and informed them, “Your sons have broken the lock to your room and have taken all your possessions. They will not allow you to re-enter the house. They have also found your hidden wealth and have divided it among themselves.”

When Caṇḍidāsa and Damayantī received this news, they were stricken with grief over the loss of their wealth. They were unable to eat a single morsel, and spent the entire day crying incessant tears. After some time, the Vaiṣṇavī attendant tried to console them, saying, “Don’t be attached to your home. Come! You can take up the life of Vaiṣṇava ascetics. Build a simple *āśrama* where Vaiṣṇavas can gather and live. The children for whom you have sacrificed everything have become your enemies, so there is no need to return home. Let us go to Navadvīpa and remain there. You can maintain yourselves by accepting alms. That will be a much better life.”

When Damayantī and Caṇḍidāsa thought of the behavior of their sons and daughters-in-law, they said again and again, “It would be better for us to die than to return home.” In the end, they stayed for a few days at the home of a Vaiṣṇava in the village of Ambikā, after which they went to see Śāntipura, and finally arrived in Śrī Navadvīpa-dhāma. They stayed in Śrī Māyāpura for a few days with a merchant relative, and began to tour the seven localities of Navadvīpa on the bank of the Gaṅgā, as well as the seven localities of Kuliya-grāma on the other side of the river. After a few days, however, their attachment for their sons and daughters-in-law resurfaced.

Caṇḍidāsa said to his wife, “Come, let us return home to Saptagrāma. After all, they are our sons, aren’t they? Won’t they show us even a little affection?”

Their Vaiṣṇavī attendant said emphatically, “Have you no dignity? This time, they will take your life!”

When the old couple heard this, they saw the truth in her words, and became apprehensive. “O respected Vaiṣṇavī,” they said, “you may return to your own place. We have enough discrimination now. We will maintain our existence by begging, approach a qualified person for instruction, and engage in *bhagavad-bhajana*.”

The Vaiṣṇavī attendant left, and the merchant couple, having now given up all hope of returning to their former home in Saptagrāma, began to build a new home in the area of Kuliyā-grāma, where Chakaurī Caṭṭopādhyāya had lived. Taking contributions and instruction from many gracious and well-mannered people, they built a cottage and began to live there permanently. Kuliyā-grāma is known as the holy place where offenses are eradicated, and the longstanding belief was that all of one’s previous offenses would be dispelled if one lived there.

One day Caṇḍidāsa said, “O mother of Hari, don’t speak about our children any more; don’t even think of them. We took birth in a merchant family because of many previous offenses, and due to our defective birth we became misers and never rendered any service to guests or to Vaiṣṇavas. Now if we obtain any wealth here, we will certainly use it to serve guests, so that we may attain auspiciousness in our next life. I have been thinking of opening a grocery shop. I will beg some money from a few gentlemen and begin this work.”

Within a short time, Caṇḍidāsa opened a small store and managed to make some profit every day. The couple began to serve one guest daily, in addition to feeding themselves, and thus their life passed much more pleasantly than before.

Caṇḍidāsa had previously been educated, and now he sat in his shop and read Guṇarāja Khāna’s *Śrī Kṛṣṇa Vijaya* whenever he found time. He ran his shop honestly and served guests hospitably. Five or six months passed in this manner, and when the people of Kuliyā came to know of Caṇḍidāsa’s previous history, they began to develop faith in him.

In this village lived a *gṛhastha-brāhmaṇa* named Yādava dāsa, who lectured every day on *Śrī Caitanya-maṅgala*. Caṇḍidāsa occasionally went to hear those lectures, and when he and Damayantī saw that Yādava dāsa and his wife were always engaged in serving the Vaiṣṇavas, they also became inspired to do the same.

One day, Caṇḍidāsa inquired from Yādava dāsa, “What is this material existence?”

Yādava dāsa said, “Many learned Vaiṣṇavas live on the eastern bank of the Bhāgirathī in Śrī Godrumadvīpa. Come, let us go there and inquire from them. I also go there from time to time and receive many instructions. At present, the Vaiṣṇava scholars of Śrī Godruma are more expert than the *brāhmaṇa* scholars in the conclusions of the *śāstras*. Some days ago, Śrī Vaiṣṇava dāsa Bābājī defeated the *brāhmaṇa-ṣaṅḍitas* of the area in a debate. A deep question like yours can be resolved most satisfactorily there.”

Yādava dāsa and Caṇḍidāsa prepared to cross the Gaṅgā in the afternoon. Damayantī now regularly served pure Vaiṣṇavas, and the miserliness in her heart had become negligible. “I will go with you to Śrī Godruma,” she said.

“The Vaiṣṇavas there are not *gṛhasthas*,” said Yādava dāsa. “They have adopted a life of strict renunciation and are detached from all relations with women. I am concerned that if you come along with us they will be displeased.”

Damayantī replied, “I will offer *daṇḍavat-praṇāma* to them from a distance, and I will not enter their grove. I am an old lady. They will never become angry with me.”

Yādava dāsa agreed, but cautioned, “It is not the custom for ladies to go there. Anyway, we can take you there to sit in a nearby place, and we will bring you back with us when we return.”

By late afternoon the three of them crossed the Gaṅgā and reached Pradyumna-kuñja. Damayantī offered prostrated *daṇḍavat-praṇāma* at the door of the *kuñja*, and sat nearby under an old banyan tree. Yādava dāsa and Caṇḍidāsa entered the *kuñja*, and with

great devotion offered *daṇḍavat-praṇāma* to the assembly of Vaiṣṇavas who were seated in the *mālatī-mādhavī* bower.

Paramahaṁsa Bābājī was seated in the midst of the assembly, surrounded by Śrī Vaiṣṇava dāsa, Lāhirī Mahāśaya, Ananta dāsa Bābājī and many others. Caṇḍidāsa sat close to Yādava dāsa.

Ananta dāsa Bābājī looked at Yādava dāsa and asked, “Who is this new man?”

Yādava dāsa narrated the whole story of Caṇḍidāsa. Ananta dāsa Bābājī smiled and said, “Yes, this is what is known as material existence. One who knows material existence is actually wise, and those who fall into the cycle of material existence are pitiable.”

Caṇḍidāsa’s mind was gradually becoming purified, for when one performs *nitya-sukṛti* – such as hosting Vaiṣṇavas, and reading and hearing Vaiṣṇava *śāstras* – he certainly attains auspiciousness, and very easily develops *śraddhā* in *ananya-bhakti* (exclusive devotion). When he heard Śrī Ananta dāsa Bābājī’s words, Caṇḍidāsa said with a softened heart, “My humble prayer is that you will be merciful to me, and clearly explain what is this material existence.”

Ananta dāsa Bābājī said, “Your question is very deep, and I desire that Śrī Paramahaṁsa Bābājī Mahāśaya or Śrī Vaiṣṇava dāsa Bābājī Mahāśaya should answer it.”

Paramahaṁsa Bābājī said, “Śrī Ananta dāsa Bābājī Mahāśaya is suitably qualified to answer a question of such gravity. Today we will all listen to his instructions.”

Ananta dāsa: When I receive your order, I must certainly say whatever I know. I shall begin by remembering the lotus feet of my Gurudeva, Śrī Pradyumna Brahmācārī, a confidential associate of Śrī Caitanya Mahāprabhu.

The *jīvas* exist in two states: the liberated state (*mukta-daśā*) and the state of material bondage (*saṁsāra-baddha-daśā*). Those *jīvas* who are pure *bhaktas* of Śrī Kṛṣṇa and who have never been bound by *māyā*, or who were liberated from material existence by

the mercy of Kṛṣṇa, are known as *mukta-jīvas*. The liberated state of existence is known as *mukta-daśā*. The *baddha-jīvas*, on the other hand, are those who are oblivious to Śrī Kṛṣṇa and have fallen into the clutches of *māyā* since time without beginning. Their conditioned state of existence is known as *saṁsāra-baddha-daśā*. The *jīvas* who are liberated from *māyā* are *cinmaya*, fully spiritual, and their very life is service to Kṛṣṇa (*kṛṣṇa-dāsyā*). They do not reside in this material world, but in one of the pure spiritual worlds such as Goloka, Vaikuṅṭha, or Vṛndāvana. There are innumerable *jīvas* who are liberated from *māyā*.

The *jīvas* who are bound by *māyā* are also innumerable. Due to their *kṛṣṇa-vimukhatā*, defect of alienation from Kṛṣṇa, Kṛṣṇa's shadow potency, known as *chāyā-śakti* or *māyā*, binds the *jīva* with her three-stranded ropes consisting of the three qualities of material nature, namely *sattva-guṇa* (goodness), *rajo-guṇa* (passion) and *tamo-guṇa* (ignorance). The conditioned souls appear in a variety of states of existence, according to the influence of the various gradations of these *guṇas*. Just consider the varieties in the *jīvas*' bodies, moods, appearance, natures, living conditions, and movements.

When the *jīva* enters material existence, he takes on a new type of egoism. In the pure state of existence, the *jīva* has the egoism of being a servant of Kṛṣṇa, but in the conditioned state, many different types of egoism arise, making the living entity think, "I am a human being," "I am a *devatā*," "I am an animal," "I am a king," "I am a *brāhmaṇa*," "I am an outcaste," "I am diseased," "I am hungry," "I am dishonored," "I am charitable," "I am a husband," "I am a wife," "I am a father," "I am a son," "I am an enemy," "I am a friend," "I am a scholar," "I am handsome," "I am wealthy," "I am poor," "I am happy," "I am sad," "I am strong," and "I am weak." These attitudes are known as *ahaṁtā*, which literally means the sense of 'I-ness', or false egoism.

Besides this *ahaṁtā*, another function known as *mamatā* ('possessiveness' or the sense of 'my-ness') enters the nature of the *jīva*.

This is exemplified in attitudes such as: “This is my house,” “These are my possessions,” “This is my wealth,” “This is my body,” “These are my children,” “This is my wife,” “This is my husband,” “This is my father,” “This is my mother,” “This is my caste,” “This is my race,” “This is my strength,” “This is my beauty,” “This is my quality,” “This is my learning,” “This is my renunciation,” “This is my knowledge,” “This is my wisdom,” “This is my work,” “This is my property,” and “These are my servants and dependants.” The colossal affair that brings the conceptions of ‘I’ and ‘mine’ into play is known as *saṁsāra* (material existence).

Yādava dāsa: The conceptions of ‘I’ and ‘mine’ are active in the conditioned state, but do they also exist in the liberated state?

Ananta dāsa: They do, but in the liberated state they are spiritual and free from all defect. In the liberated state in the spiritual world, the *jīva* becomes acquainted with his pure nature, exactly as it was created by Bhagavān. In that spiritual abode there are many different types of real egoism, each with its own characteristic sense of ‘I,’ so there are also many types of *cid-rasa*, transcendental exchanges of sentiments. All the different *cinmaya-upakaraṇas*, spiritual paraphernalia, which form the constitutional ingredients of *rasa*, come under the heading of ‘mine.’

Yādava dāsa: Then what is the defect in the different conceptions of ‘I’ and ‘mine’ that exist in the conditioned state?

Ananta dāsa: The defect is that in the pure state, the conceptions of ‘I’ and ‘mine’ are real, whereas in material existence they are all imaginary, or imposed upon the living entity. That means that these conceptions are not actually aspects of the *jīva*, but are all false identities and relationships. Consequently, all varieties of material identification in mundane existence are impermanent and unreal, and only cause momentary happiness and distress.

Yādava dāsa: Is this deceptive material existence false?

Ananta dāsa: No, this deceptive world is not false; it is a reality, by Kṛṣṇa’s will. It is the *jīva*’s conception of ‘I’ and ‘mine’ when he

enters the material world that is false. Those who believe that this world is false are Māyāvādīs, advocates of the theory of illusion. Such people are offenders.

Yādava dāsa: Why have we fallen into this illusory relationship?

Ananta dāsa: Bhagavān is the complete spiritual entity (*pūrṇa-cid-vastu*), and the *jīvas* are particles of spirit (*cit-kaṇa*). The *jīva*'s first location is on the boundary line between the material and spiritual worlds. The *jīvas* who do not forget their relationship with Kṛṣṇa are empowered with *cit-śakti*, and are drawn from that position into the spiritual realm, where they become His eternal associates and begin to relish the bliss of His service.

Those *jīvas* who turn away from Kṛṣṇa desire to enjoy *māyā*, and *māyā* attracts them towards her by her potency. From that moment, our material state of existence comes into being and our true spiritual identity disappears. We therefore think, "I am the enjoyer of *māyā*". This false egoism covers us with many varieties of false identities.

Yādava dāsa: Why is it that our true identity does not become manifest despite significant endeavor?

Ananta dāsa: There are two types of endeavor: appropriate and inappropriate. Appropriate endeavors will certainly dissipate false egoism, but how can inappropriate endeavors do so?

Yādava dāsa: What are inappropriate endeavors?

Ananta dāsa: Some people think that their hearts will be purified if they follow *karma-kāṇḍa*, and that they will be liberated from *māyā* when they practice *brahma-jñāna*. This type of endeavor is inappropriate. Others think that by practicing *aṣṭāṅga-yoga*, they will enter a trance of *samādhi-yoga* and attain perfection. This is another inappropriate endeavor; there are many other types as well.

Yādava dāsa: Why are these endeavors inappropriate?

Ananta dāsa: These methods are unsuitable because practicing them creates many obstacles that impede the attainment of one's desired goal. In addition, there is only a meager possibility of

attaining that goal. The point is that our material existence has come about because of an offense, and unless we obtain the mercy of the person whom we offended, we will not gain release from our material condition and attain our pure, spiritual condition.

Yādava dāsa: What are appropriate endeavors?

Ananta dāsa: *Sādhu-saṅga* (association of devotees) and *prapatti* (surrender) are proper means. We find the following statement about *sādhu-saṅga* in *Śrīmad-Bhāgavatam* (11.2.30):

*ata ātyantikam kṣemaṁ ṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām*

O sinless one, we are inquiring from you about the supreme benefit. In this material world, even half a moment's association with a *śuddha-bhakta* is the greatest wealth for human beings.

If one asks how *jīvas* who have fallen into this material existence can attain their supreme benefit, I will reply that it can be obtained by having *sat-saṅga*, even for half a moment.

Prapatti is described in *Gītā* (7.14) as follows:

*daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te*

This divine potency of Mine, known as *daivī-māyā*, consists of the three modes of nature – *sattva*, *rajas* and *tamas*. Human beings cannot cross over this *māyā* by their own efforts, and therefore it is very difficult to overcome. Only those who surrender unto Me can cross beyond this potency of Mine.

Caṇḍīdāsa: O great soul, I cannot understand your explanation very well. I have understood that we were pure entities, and that due to our forgetfulness of Kṛṣṇa we have fallen into the hands of *māyā*, and are bound in this world. If we obtain Kṛṣṇa's mercy, we can be delivered again; otherwise we will remain in the same condition.

Ananta dāsa: Yes, for now it is sufficient for you to believe this much. Yādava dāsa Mahāśaya clearly understands all these truths. Gradually you will come to understand these things from him. Śrī Jagadānanda, has written a beautiful description of the variegated conditions of the *jīvas* in his book *Śrī Prema-vivarta* (6.1-13).

*cit-kaṇa – jīva, kṛṣṇa – cinmaya bhāskara
nitya kṛṣṇe dekhi – kṛṣṇe karena ādara
kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare*

The *jīva* is an infinitesimal particle of spiritual consciousness, like an atomic particle of light emanating from the sun. Śrī Kṛṣṇa is the complete spiritual consciousness, the transcendental sun. As long as *jīvas* focus their attention on Kṛṣṇa, they maintain reverence for Him. However, when they turn their attention away from Kṛṣṇa, they desire material enjoyment. Kṛṣṇa’s deluding potency, *māyā*, who is standing near them, then binds them in her embrace.¹

*piśācī pāile jena mati-cchana haya
māyā-grasta jīvera haya se bhāva udaya*

The *dharma* of the *jīva* who has turned away from Kṛṣṇa becomes covered, just as a person’s intelligence becomes covered when he is haunted by a witch.

¹ There are two types of entities: *cetana*, animate, and *jaḍa*, inanimate. Animate entities are those that have desire and the power to experience, and inanimate entities are those that do not. There are also two types of animate entities: those who possess full consciousness (*pūrṇa-cetana*) and those who possess minute consciousness (*kṣudra-cetana*). Bhagavān possesses full consciousness, and in His original feature He is Kṛṣṇa. This is declared in *Śrīmad-Bhāgavatam* (1.3.28) by the statement, *kṛṣṇas tu bhagavān svayam*: “Kṛṣṇa is the original Bhagavān.” The *jīvas*

*āmi siddha kṛṣṇa-dāsa, ei kathā bhūle
māyāra naṣhara hañā cira-dina bule*

He forgets Bhagavān's identity, and his own identity as a servant of Hari. Becoming a slave of *māyā*, he wanders here and there for a long time in this bewildering material existence.

*kabhu rājā, kabhu prajā, kabhu vipra, śūdra
kabhu duḥkhī, kabhu sukhī, kabhu kīṭa kṣudra*

Sometimes he is a king and sometimes a subject, sometimes a *brāhmaṇa* and sometimes a *śūdra*. Sometimes he is happy and sometimes distressed, and sometimes he is a tiny insect.

*kabhu svarge, kabhu martye, narake vā kabhu
kabhu deva, kabhu daitya, kabhu dāsa, prabhu*

possess minute consciousness. They are His separated parts, known as *vibhinnāmśa-tattva*, and they are innumerable.

The *śāstras* have compared the mutual relationship between Śrī Kṛṣṇa and the *jīvas* to the relationship that exists between the sun and the infinitesimal glittering particles of light present in the sun's rays. Bhagavān Śrī Kṛṣṇa is the spiritual sun and the *jīvas* are infinitesimal particles of spirit. The *dharma* or *sva-bhāva* of the infinitesimal *jīvas* is to serve Kṛṣṇa. When the *jīvas* are formed, their *dharma* is born simultaneously, just as in fire the power to burn is always present. As the existence of fire cannot be accepted without burning power, the essence of the individual soul's identity as a *jīva* is not established without service to Kṛṣṇa. A *vastu* (substance) cannot exist independently of its *dharma* (natural characteristic function), and neither can a function exist independently of its substance. Nonetheless, a substance and its function can become perverted. The inherent function of the *jīva* is certainly to serve Kṛṣṇa, but when the *jīva* is indifferent to Kṛṣṇa, and covets different types of sensual enjoyment, Bhagavān's external potency (*bahiraṅgā-śakti* or *māyā*), which is situated nearby, seizes him and binds him in her web.

Sometimes he is in heaven, sometimes on earth, and sometimes in hell. Sometimes he is a *deva* and sometimes a demon. Sometimes he is a servant and sometimes a master.

*ei-rūpe saṁsāra bhramite kona jana
sādhū-saṅge nija-tattva avagata hana*

As he is wandering like this throughout material existence, if by some great fortune he happens to obtain the association of pure *bhaktas*, he comes to know of his own identity, and his life thus becomes meaningful.

*nija-tattva jāni āra saṁsāra na cāya
kena vā bhajīnu māyā kare hāya hāya*

By his association with those *bhaktas*, he understands his true identity and becomes indifferent to material enjoyment. Grieving bitterly for his predicament, he laments, “Alas! Alas! Why did I serve *māyā* for so long?”

*kaṇḍe bole, ohe kṛṣṇa! āmi tava dāsa
tomāra caraṇa chāḍī' haila sarva-nāśa*

He cries profusely, and prays at the lotus feet of Bhagavān. “O Kṛṣṇa! I am Your eternal servant, but I have been ruined because I disregarded the service of Your feet. Who knows how long I have been wandering aimlessly as the slave of *māyā*?

*kākūti kariyā kṛṣṇe ḍāke eka-bāra
kṛpā kari kṛṣṇa tāre chāḍāna saṁsāra*

“O Patita-pāvana! O Dīna-nātha! Please protect this destitute soul. Deliver me from Your *māyā* and engage me in Your service.” Śrī Kṛṣṇa is an ocean of mercy, and when He hears the *jīva* cry out in such desperation even once, He quickly transports him across this insurmountable material energy.

*māyāke pichane rākhi' kṛṣṇa-pāne cāya
bhajite bhajite kṛṣṇa-pāda-padma pāya
kṛṣṇa tāre dena nija-cic-chaktira bala
māyā ākarṣaṇa chāḍe haiyā durbala*

Kṛṣṇa empowers the *jīva* with His *cit-śakti*, so that *māyā*'s power to attract the soul gradually wanes. The *jīva* then turns his back on *māyā* and desires to attain Kṛṣṇa. He worships Kṛṣṇa again and again, and finally becomes competent to attain His lotus feet.

*'sādhū-saṅge kṛṣṇa-nāma'—ei-mātra cāi
saṁsāra jinīte āra kona vastu nāi*

Therefore, the only infallible method to cross this insurmountable material existence is to chant *kṛṣṇa-nāma* in the association of *bhaktas*.

Yādava dāsa: Bābājī Mahāśaya, the *sādhū*s of whom you are speaking are also present in this world, and they are also oppressed by the miseries of material existence, so how can they deliver other *jīvas*?

Ananta dāsa: It is a fact that *sādhū*s also live in this world, but there is a significant difference between the earthly life of *sādhū*s, and that of the *jīvas* who are bewildered by *māyā*. Although the earthly lives of both appear to be the same from the outside, internally there is a vast difference. Moreover, the association of *sādhū*s is very rare, because even though *sādhū*s are always present, the common man cannot recognize them.

There are two categories of *jīvas* who have fallen into the clutches of *māyā*. Some are completely absorbed in insignificant worldly pleasures and have tremendous regard for this material world; whereas others are dissatisfied with the insignificant pleasures of *māyā* and employ finer discrimination in the hope of attaining a superior quality of happiness. Consequently, the people of this world may be roughly divided into two groups: those who lack the

power to distinguish between spirit and matter, and those who possess such spiritual insight.

Some people refer to those who have no such insight as material sense enjoyers, and to those who have insight as *mumukṣus*, those who seek liberation. When I use the word *mumukṣu* here, I am not referring to *nirbheda-brahma jñānīs*, those who seek the *nirviśeṣa-brahma* through the process of monistic knowledge. Those who are exasperated with the miseries of material existence, and seek their true spiritual identity are known as *mumukṣus* in the Vedic *śāstras*. The word *mumukṣā* literally means ‘the desire for *mukti* (liberation)’. When a *mumukṣu* gives up this desire for liberation and engages in worshiping Bhagavān, his *bhajana* is known as *śuddha-bhakti*. The *śāstras* do not order one to give up *mukti*. Rather, when a person who desires liberation gains knowledge of the truth of Kṛṣṇa and the *jīvas*, he is liberated at once. This is confirmed in *Śrīmad-Bhāgavatam* (6.14.3-5) as follows:

*rajobhiḥ sama-saṅkhyātāḥ pāṛthivair iha jantavaḥ
teṣāṁ ye kecanehante śreyo vai manujādayaḥ*

The *jīvas* of this world are as innumerable as particles of dust. Among all these living entities, very few attain higher life forms, such as those of the human beings, *devas*, and Gandharvas, and very few of those adopt higher religious principles.

*prāyo mumukṣavas teṣāṁ kecanaiva dvijottama
mumukṣūṅāṁ sahasreṣu kaścīn mucyeta sidhyati*

O best of the *brāhmaṇas*, amongst those who adopt higher religious principles, very few strive for liberation, and out of many thousands who strive for liberation, one may actually attain the perfected or liberated state.

*muktānām api siddhānām nārāyaṇa-ṣarāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

O great sage, among many millions of such liberated and perfected souls, a devotee who is fully peaceful and exclusively devoted to Śrī Nārāyaṇa is extremely rare.

Bhaktas of Kṛṣṇa are even more rare than those of Nārāyaṇa, for they have surpassed the desire for liberation and are already situated in the liberated state. They remain in this world as long as the body endures, but their earthly existence is categorically different from that of the materialists. The *bhaktas* of Kṛṣṇa live in this world in two conditions (as householders or as renunciants). **Yādava dāsa:** The *Bhāgavatam śloka*s which you just quoted refer to four categories of people who possess spiritual insight. Out of these four, which type of association is considered *sādhu-saṅga*? **Ananta dāsa:** There are four categories of people who possess spiritual insight: *vivekī*, those who are conscientious; *mumukṣu*, those who desire liberation; *mukta*, those who are liberated; and the *bhakta*. Amongst these, the association of *vivekīs* and *mumukṣus* is beneficial for *viṣayīs*, gross materialists. *Muktas* are either liberated individuals with an insatiable thirst for transcendental *rasa*, or impersonalists who pride themselves on being liberated. Only association with the first type of *muktas* is beneficial. *Nirbheda Māyāvādīs* are offenders, and association with them is forbidden for all. Such people have been condemned in *Śrīmad-Bhāgavatam* (10.2.32):

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

O lotus-eyed Lord, those who do not take shelter of Your lotus feet vainly consider themselves to be liberated. Their intelligence is impure because they are devoid of affection and devotion for You, and in reality they are *baddha-jīvas*.

Even though such people attain the platform of liberation by undergoing severe austerities and spiritual practices, they fall from that position due to neglecting Your lotus feet.

The fourth category of discriminating souls, the *bhaktas*, are attracted either to Bhagavān's opulent and majestic feature (*aiśvarya*) or to His sweet and intimate feature (*mādhurya*). The association of Bhagavān's *bhaktas* is beneficial in all respects. Particularly if one takes shelter of those *bhaktas* who are immersed in His sweetness, *viśuddha-bhakti-rasa*, the transcendental mellows of *bhakti*, will manifest in one's heart.

Yādava dāsa: You have explained that *bhaktas* live in two conditions. Kindly explain this clearly so that people like myself, who have limited intelligence, may understand easily.

Ananta dāsa: *Bhaktas* are either *gṛhastha-bhaktas*, householders, or *tyāgī-bhaktas*, those who have renounced household life.

Yādava dāsa: Please describe the nature of the *gṛhastha-bhaktas'* relationship with this world.

Ananta dāsa: One does not become a *gṛhastha* simply by building a house and living in it. The word *gṛha* in *gṛhastha* refers to the household that one establishes by accepting a suitable wife in marriage, according to Vedic rules and regulations. A *bhakta* who resides in such a condition and practices *bhakti* is known as a *gṛhastha-bhakta*.

The *jīva* who is bound by *māyā* sees form and color through the eyes; he hears sound through the ears; he smells fragrance through the nose; he touches with the skin; and he tastes with the tongue. The *jīva* enters the material world through these five senses, and becomes attached to it. The more attached he is to gross matter, the more distant he is from his Prāṇanātha (the Lord of his life) Śrī Kṛṣṇa, and his condition is called *bahirmukha-saṁsāra*, consciousness directed outwards towards mundane existence. Those

who are intoxicated with this mundane existence are known as *viṣayīs*, those who are attached to worldly sense objects.

When *bhaktas* live as *gṛhasthas*, they are not like the *viṣayīs*, who merely seek to gratify their senses. A householder's *dharma-patnī* (wife, who is one's partner in realizing *nitya-dharma*) is a *dāsī*, or maidservant of Kṛṣṇa, and so are his sons and daughters. The eyes of all the family members are satisfied to behold the form of the Deity and objects related to Kṛṣṇa; their ears become fully satisfied to hear *hari-kathā* and narrations of the lives of great *sādhus*; their noses experience satisfaction by smelling the aroma of *tulasī* and the other fragrant objects offered to the lotus feet of Śrī Kṛṣṇa; their tongues taste the nectar of *kṛṣṇa-nāma*, and the remnants of food offered to Kṛṣṇa; their skin feels delight through touching the limbs of Śrī Hari's *bhaktas*; their hopes, activities, desires, hospitality to guests, and service to the Deity are all subordinate to their service to Kṛṣṇa. Indeed, their entire life is a great festival consisting of *kṛṣṇa-nāma*, mercy to *jīvas*, and service to Vaiṣṇavas.

Only *gṛhastha-bhaktas* can possess material objects and utilize them without becoming attached to them. It is most appropriate for *jīvas* in the age of Kali to become *gṛhastha* Vaiṣṇavas, for then there is no fear of falling down.²

Bhakti can also be developed fully from this position. Many *gṛhastha* Vaiṣṇavas are *gurus* who are well versed in the fundamental truths of the *śāstra*. If the children of such saintly

² Śrīla Bhaktivinoda Ṭhākura has stated that in the age of Kali it is recommended that all *jīvas* become *gṛhastha* Vaiṣṇavas, for in this there is no fear of falling down. The meaning of this statement is that it is the duty of all human beings to live in an unfallen condition and engage in the service of Viṣṇu and Vaiṣṇavas. However, it is not the intention of the author to instruct that everyone must be a *gṛhastha*, or that in the age of Kali no one should accept any *āśrama* other than the *gṛhastha-āśrama*. Those who are heavily influenced by the material qualities of

Vaiṣṇavas are also pure Vaiṣṇavas (Gosvāmīs), they too are counted as *gṛhasṭha-bhaktas*. This is why the association of *gṛhasṭha-bhaktas* is particularly beneficial for the *jīvas*.

Yādava dāsa: *Gṛhasṭha* Vaiṣṇavas are obliged to remain under the jurisdiction of *smārta-brāhmaṇas*, otherwise they will have to suffer much harassment in society. Under such circumstances, how can they practice *śuddha-bhakti*?

Ananta dāsa: *Gṛhasṭha* Vaiṣṇavas are certainly obliged to carry out social conventions, such as getting their sons and daughters married, performing ceremonial functions for deceased forefathers, and other similar responsibilities. However, they should not engage in *kāmya-karma*, ritualistic activities meant only to fulfill material ambitions.

When it comes to maintaining one's livelihood, everyone – even one who calls himself *nirapekṣa* (devoid of all needs) – depends upon other people or things. All embodied beings have needs; they depend on medicine when they become ill, on foodstuffs when they are hungry, on clothing to dispel the cold, and on a house for protection from excessive heat or rain. *Nirapekṣa* really means to reduce one's necessities as far as possible, for no one can be absolutely independent as long as he has a material body. Still, it is best to be as free as possible from material dependency, for that is more conducive to advancement in *bhakti*.

All the activities that I mentioned before become free from defect only when one links them with Kṛṣṇa. For example, one should

passion and ignorance, who are excessively attached to material sense enjoyment, and who have a strong inclination toward the path of fruitive action (*pravṛtti-mārga*) are recommended to accept marriage and follow the *gṛhasṭha-dharma* in order to counteract these tendencies. On the other hand, those whose nature is of the quality of goodness and purity, and who follow the path of detachment (*nivṛtti-mārga*) should not marry and thus become fallen.

– footnote continued on page 168

not enter marriage with a desire to beget children, or to worship the forefathers and Prajāpatīs. It is favorable to *bhakti* to think, “I am only accepting this maidservant of Kṛṣṇa so that we can assist each other in Kṛṣṇa’s service and establish Kṛṣṇa-centered family life together.” Whatever one’s materially attached relatives or family priest may say, ultimately one reaps the fruit of one’s own determination.

On the occasion of the *śrāddha* ceremony, one should first offer the forefathers the remnants of food that has been offered to Śrī Kṛṣṇa, and then feed the *brāhmaṇas* and Vaiṣṇavas. If *gṛhasṭha* Vaiṣṇavas observe the *śrāddha* ceremony in this way, it is favorable for their *bhakti*.

All the *smārta* rituals are *karma*, unless and until one combines them with *bhakti*. If one carries out the *karma* which one is enjoined to perform by the *Vedas* in pursuance of *śuddha-bhakti*, that *karma* is not unfavorable to *bhakti*. One should perform ordinary activities in a renounced spirit and without attachment for the result, and one should perform spiritual activities in the association of *bhaktas*; then there will be no fault.

Consider for a moment that most of Śrīman Mahāprabhu’s associates were *gṛhasṭha-bhaktas*, and so were many *rājarṣis* (saintly kings) and *devarṣis* (great sages) from ancient times. Dhruva, Prahlāda, and the Pāṇḍavas were all *gṛhasṭha-bhaktas*. You should know that *gṛhasṭha-bhaktas* are also highly respected in the world. **Yādava dāsa:** If *gṛhasṭha-bhaktas* are so highly respected and dear to everyone, why do some of them renounce household life?

Ananta dāsa: Some *gṛhasṭha-bhaktas* are eligible to renounce their household life, but such Vaiṣṇavas are very few in this world, and their association is rare.

Yādava dāsa: Kindly explain how one becomes eligible to renounce household life.

Ananta dāsa: Human beings have two tendencies: *bahirmukha-pravṛtti*, the outward tendency; and *antarmukha-pravṛtti*, the inward

tendency. The *Vedas* refer to these two tendencies as being focused outwards towards the external world and focused inwards towards the soul.

When the pure spiritual soul forgets his true identity, he falsely identifies the mind as the self, although the mind is really only a part of the subtle material body. Having identified with the mind in this way, the soul takes assistance from the doorways of the senses, and becomes attracted to the external sense objects. This is the outward tendency. The inward tendency is exhibited when the stream of consciousness reverts from gross matter back into the mind, and from there to the soul proper.

One whose tendency is predominantly outward must conduct all external tendencies offenselessly with Kṛṣṇa at the center, through the strength of *sādhu-saṅga*. If one takes shelter of *kṛṣṇa-bhakti*, these outward tendencies are quickly curtailed and converted to the inward tendency. When the direction of one's tendency is completely inward, the eligibility to renounce household life is born, but if one gives up household life before this stage is reached, there is a significant danger of falling down again. The *gr̥hastha-āśrama* is a special school where the *jīvas* may receive instructions regarding *ātma-tattva*, spiritual truth, and be given the opportunity to develop their realization of such matters. They may leave the school when their education is complete.

Yādava dāsa: What are the symptoms of a *bhakta* who is eligible to give up household life?

Ananta dāsa: He should be free from the desire to associate with the opposite sex; he should have unrestricted mercy toward all living entities; he should be completely indifferent towards endeavors to accumulate wealth, and he should strive only in times of need to acquire food and clothing suitable for maintaining himself. He should have unconditional love for Śrī Kṛṣṇa; should shun the association of materialists; and should be free from

attachment and aversion in life and death. *Śrīmad-Bhāgavatam* (11.2.45) describes these symptoms as follows:

*sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanah
bhūtāni bhagavatya ātmany eṣa bhāgavatottamaḥ*

One who sees his own mood of attraction for Śrī Kṛṣṇa-candra, the Soul of all souls, in all *jīvas*, and who also sees all living entities residing within the shelter of Śrī Kṛṣṇa, is an *uttama-bhāgavata*.

In *Śrīmad-Bhāgavatam* (3.25.22), Bhagavān Kapiladeva describes the primary characteristics of *sādhus*:

*mayy ananyena bhāvena bhaktim kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ*

Those who worship no one but Me, and who therefore engage in firm and exclusive devotion unto Me, give up everything for My sake, including all duties prescribed in *varṇāśrama-dharma* and all relationships with their wives, children, friends, and relatives.

It is also stated in *Śrīmad-Bhāgavatam* (11.2.55):

*viṣṛjati hṛdayam na yasya sāksād-
dharir avaśābhīhito 'py aghaughā-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ*

If one utters, even without intent, *śrī-hari-nāma* in an offenseless mood, at once heaps of sins accumulated through many lifetimes, are destroyed. Such a person thereby binds Śrī Hari's lotus feet within his heart with ropes of love and is considered the best of *bhaktas*.

When these symptoms are manifest in a *gṛhastha-bhakta*, he is no longer suited for engagement in *karma*, and he therefore re-

nounces household life. Such *nirapekṣa-bhaktas* (renunciants) are rare, and one should consider himself extremely fortunate to attain their association.

Yādava dāsa: These days, young men often renounce household life and adopt the dress of the renounced order. They establish a place for *sādhus* to congregate, and begin to worship the Deity of the Lord. After some time, they fall into association with women again, but do not give up chanting *hari-nāma*. They maintain their hermitage by collecting alms from many places. Are such men *tyāgīs* or *gṛhasṭha-bhaktas*?

Ananta dāsa: Your question raises several issues at once, but I will answer them one by one. First of all, eligibility to renounce household life has nothing to do with youth or old age. Some *gṛhasṭha-bhaktas* are qualified by the *saṁskāras* acquired in this life and previous lives to give up household life even while they are young. For example, Śukadeva's previous *saṁskāras* enabled him to renounce household life from the moment of birth. One should only see that this eligibility is not artificial. If real detachment awakens, then youth is not an impediment.

Yādava dāsa: What is real renunciation and what is false renunciation?

Ananta dāsa: Real renunciation is so firm that it can never be broken at any time. False renunciation arises from deception, dishonesty, and the desire for prestige. Some people make a false show of renunciation to gain the respect that is offered to *nirapekṣa-bhaktas* who have given up household life, but such false detachment is futile and completely inauspicious. As soon as such a person leaves home, the symptoms of his eligibility for detachment disappear, and depravity sets in.

Yādava dāsa: Does a *bhakta* who has given up household life need to adopt the external dress of a renunciant?

Ananta dāsa: *Nirapekṣa-akiñcana-bhaktas* who have firmly renounced the spirit of enjoyment purify the entire world, whether

they live in the forest or remain at home. Some of them accept a loincloth and worn and torn clothes as external signs to identify them as members of the renounced order. At the time of accepting this attire, they strengthen their resolve by taking a firm vow in the presence of other Vaiṣṇavas who are in the renounced order. This is called entrance into the renounced order, or the acceptance of appropriate garments for renunciation. If you refer to this as *bheka-grahaṇa* or *veśa-grahaṇa*, the acceptance of the dress of renunciation, then what is the harm?

Yādava dāsa: What is the purpose of being identified by the signs of the renounced order?

Ananta dāsa: It is very helpful to be identified as a member of the renounced order. A renunciant's family members will no longer maintain a relationship with him, and will easily give him up. He will no longer desire to enter his house, and a natural detachment will awaken in his heart, with a consequent fear of materialistic society. It is beneficial for some *bhaktas* to accept the outward signs of renunciation, though this may not be necessary if detachment from household life is fully matured. It is said in the *Śrīmad-Bhāgavatam* (4.29.46): *sa jahāti matiṁ loke vede ca pariniṣṭhitām*, "A *bhakta* who has received the mercy of Bhagavān gives up attachment for all worldly activities, and for all ritualistic duties prescribed in the *Vedas*."

There is no injunction for such *bhaktas* to accept the outward dress of renunciation. It is necessary only as long as there is some dependence on public consideration.

Yādava dāsa: From whom should one accept the renounced order?

Ananta dāsa: One should accept the renounced order from a Vaiṣṇava who is situated in the renounced order. *Gṛhastha-bhaktas* have no experience of the behavior of renounced *bhaktas*, so they should not initiate anyone into the renounced order. The following statement of the *Brahma-vaivarta Purāṇa* confirms this:

aparikṣyopadiṣṭam yat loka-nāśāya tad bhavet

One brings ruination to the world if he instructs others in religious principles that he himself does not follow.

Yādava dāsa: What criteria should a *guru* use to offer initiation into the renounced order?

Ananta dāsa: The *guru* must first consider whether or not the disciple is qualified. He should see if the *gṛhastha-bhakta*, on the strength of *kṛṣṇa-bhakti*, has acquired a spiritual temperament characterized by qualities such as full control of the mind and senses. Has the hankering for wealth and the satisfaction of the tongue been uprooted or not? The *guru* should keep the disciple with him for some time in order to examine him thoroughly, and he may initiate him into the renounced order when he finds that he is a suitable candidate. Under no circumstances should he offer initiation prior to this. If the *guru* offers initiation to a person who is unqualified, he will certainly fall down himself.

Yādava dāsa: Now I see that it is no light matter to accept the renounced order; it is a serious undertaking. Unqualified *gurus* are turning this practice into a common affair. It has only just begun, and there is no telling where it will end.

Ananta dāsa: Śrī Caitanya Mahāprabhu severely punished Choṭa Haridāsa for a completely insignificant fault, just to protect the sanctity of the renounced order. The followers of our Lord should always remember the punishment of Choṭa Haridāsa.

Yādava dāsa: Is it proper to construct a monastery and establish the worship of a Deity after one has entered the renounced order?

Ananta dāsa: No. A qualified disciple who has entered the renounced order should maintain his existence by begging every day. He should not involve himself in constructing a monastery or in other grand enterprises. He can live anywhere, either in a secluded hut or in the temple of a householder. He should remain aloof from

all affairs that require money, and he should constantly chant *śrī-hari-nāma* without offense.

Yādava dāsa: What do you call renunciants who set up a monastery and then live like householders?

Ananta dāsa: They may be called *vāntāśī* (those who eat their own vomit).

Yādava dāsa: Then are they no longer to be considered Vaiṣṇavas?

Ananta dāsa: What benefit is there in their association when their behavior is contrary to *śāstra* and *vaiṣṇava-dharma*? They have given up pure *bhakti*, and have adopted a hypocritical lifestyle. What relationship could a Vaiṣṇava have with such people?

Yādava dāsa: How can one say that they have given up Vaiṣṇavism, as long as they don't give up the chanting of *hari-nāma*?

Ananta dāsa: *Hari-nāma* and *nāma-aparādha* are two different things. Pure *hari-nāma* is quite distinct from offensive chanting that only has the external appearance of *hari-nāma*. It is an offense to commit sins on the strength of chanting *śrī-nāma*. If one chants *śrī-nāma* and at the same time commits sinful activities, thinking that the power of *śrī-nāma* will exempt him from sinful reactions, he is committing *nāma-aparādha*. This is not *śuddha-hari-nāma*, and one should flee far away from such offensive chanting.

Yādava dāsa: Then is the domestic life of such people not to be considered Kṛṣṇa-centered?

“Never,” Ananta dāsa firmly said. “There is no room for hypocrisy in a Kṛṣṇa-centered domestic life. There can only be complete honesty and simplicity, with no trace of offense.”

Yādava dāsa: Is such a person inferior to a *gṛhastha-bhakta*?

Ananta dāsa: He is not even a devotee, so there is no question of comparing him with any *bhakta*.

Yādava dāsa: How may he be rectified?

Ananta dāsa: He will be counted amongst the *bhaktas* again when he gives up all these offenses, constantly chants *śrī-nāma*, and sheds tears of repentance.

Yādava dāsa: Bābājī Mahāśaya, *gṛhastha-bhaktas* are situated under the rules and regulations of *varṇāśrama-dharma*. If a *gṛhastha* is excluded from *varṇāśrama-dharma*, is he not barred from becoming a Vaiṣṇava?

Ananta dāsa: Ah! *Vaiṣṇava-dharma* is very liberal. All *jīvas* have the right to *vaiṣṇava-dharma*; that is why it is also known as *jaiva-dharma*. Even outcastes can take up *vaiṣṇava-dharma* and live as *gṛhasthas*, although they are not part of *varṇāśrama*. Moreover, people who have accepted *sannyāsa* within *varṇāśrama*, and have then fallen from their position, may later adopt pure *bhakti* by the influence of *sādhū-saṅga*. Such people can become *gṛhastha-bhaktas*, although they are also outside the jurisdiction of *varṇāśrama* regulations.

There are others who abandon *varṇāśrama-dharma* due to their misdeeds. If they and their children take shelter of *śuddha-bhakti* by the influence of *sādhū-saṅga*, they may become *gṛhastha-bhaktas*, although they are also outside *varṇāśrama*. So we see that there are two kinds of *gṛhastha-bhaktas*: one who is part of *varṇāśrama* and one who is excluded from *varṇāśrama*.

Yādava dāsa: Which is superior of these two?

Ananta dāsa: Whoever has the most *bhakti* is superior. If neither has any *bhakti*, then the person who is following *varṇāśrama* is superior from the *vyāvahārika*, or relative, point of view, because at least he has some religious principles, whereas the other is an outcaste with no religious principles. However, from the *paramārthika*, or absolute, spiritual perspective, both of them are fallen because they have no *bhakti*.

Yādava dāsa: Does a *gṛhastha* have the right to wear the garments of a mendicant while he is still a householder?

Ananta dāsa: No. If he does, he is guilty on two counts: he cheats himself and he cheats the world. If a *gṛhastha* adopts the dress of a mendicant, he simply affronts and ridicules genuine mendicants who wear the dress of the renounced order.

Yādava dāsa: Bābājī Mahāśaya, do the śāstras describe any system for accepting the renounced order?

Ananta dāsa: It is not clearly described. People of all castes can become Vaiṣṇavas, but according to śāstra, only those who are twice born can accept *sannyāsa*. In *Śrīmad-Bhāgavatam* (7.11.35), Nārada describes the separate characteristics of each of the different *varṇas*, and then concludes with this statement:

*yasya yal-lakṣaṇam proktaṁ puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet*

A person should be considered to belong to the *varṇa* whose characteristics he possesses, even if he has appeared in a different caste.

The practice of offering *sannyāsa* to men who, although born of other castes, possess the symptoms of *brāhmaṇas*, is occurring on the basis of this verdict of the śāstras. If a man born of a different caste truly possesses the symptoms of a *brāhmaṇa* and is given *sannyāsa*, then it must be avowed that this system is approved by śāstra.

This verdict of the śāstras supports the practice of offering *sannyāsa* to men who possess brahminical symptoms, even though they are born of other castes, but it only applies to *paramārthika* affairs, and not to *vyāvahārika* affairs.

Yādava dāsa: Brother Caṇḍīdāsa, do you have the answer to your question?

Caṇḍīdāsa: Today I have been blessed. Of all the instructions that have flowed from the mouth of the most revered Bābājī Mahāśaya, these are the points I have been able to assimilate. The *jīva* is an eternal servant of Kṛṣṇa, but he forgets this and takes on a material body. Influenced by the qualities of material nature, he derives happiness and distress from material objects. For the privilege of enjoying the fruits of his material activities, he must wear a garland of birth, old age, and death.

The *jīva* sometimes takes birth in a high position and sometimes in a low position, and he is led into innumerable circumstances by his repeated change of identity. Hunger and thirst spur him to action in a body that may perish at any instant. He is bereft of the necessities of this world, and is cast into unlimited varieties of suffering. Many diseases and ailments appear, which torment his body. In his home, he quarrels with his wife and children, and sometimes he goes to the extent of committing suicide. His greed to accumulate wealth drives him to commit many sins. He is punished by the government, insulted by others, and thus he suffers untold bodily afflictions.

He is constantly aggrieved by separation from family members, loss of wealth, theft by robbers, and countless other causes of suffering. When a person becomes old, his relatives do not take care of him, and this causes him great distress. His withered body is ravaged by mucus, rheumatism and a barrage of other pains, and is simply a source of misery. After death, he enters another womb and suffers intolerable pain. Yet despite all this, as long as the body remains, his discrimination is overpowered by lust, anger, greed, illusion, pride, and envy. This is *saṁsāra*.

I now understand the meaning of the word *saṁsāra*. I repeatedly offer *daṇḍavat-praṇāma* to Bābājī Mahāśaya. The Vaiṣṇavas are *gurus* for the entire world. Today, by the mercy of the Vaiṣṇavas, I have acquired real knowledge of this material world.

When the Vaiṣṇavas present had heard Ananta dāsa Bābājī Mahāśaya's profound instructions, they all loudly exclaimed, "Sādhu! Sādhu!" By this time, many Vaiṣṇavas had assembled there, and they began to sing a *bhajana* that Lāhirī Mahāśaya had composed.

*e ghora saṁsāre, paḍiyā mānava, na pāya duḥkhera śeṣa
sādhu-saṅga kori', hari bhaje yadi, tabe anta haya kleśa*

The *jīva* who has fallen into this dreadful material existence finds no end to his distress, but his troubles come to

an end when he is graced by the association of *sādhus* and then takes to the worship of Śrī Hari.

*viṣaya-anale, jvaliche hṛdaya, anale bāḍe anala
aparādha chaḍi' laya kṛṣṇa-nāma, anale paḍaye jala*

The raging fire of sensual desires scorches his heart, and when he tries to satisfy those desires, the fire simply flares up with greater intensity. However, relinquishing offenses and chanting *śrī-kṛṣṇa-nāma* acts like a cooling shower of rain, which extinguishes this blazing fire.

*nitāi-caitanya-caraṇa-kamale, āśraya laila yei
kālīdāsa bole, jīvane maraṇe, āmāra āśraya sei*

Kālīdāsa says, “He who has taken shelter of the lotus feet of Caitanya-Nitāi is my refuge in life and in death.”

As the *kīrtana* was going on, Caṇḍīdāsa danced in great ecstasy. He took the dust of the feet of the *bābājīs* upon his head, and began to roll on the ground, weeping in intense joy. Everyone declared, “Caṇḍīdāsa is extremely fortunate!”

After some time, Yādava dāsa said, “Let us go, Caṇḍīdāsa; we need to go to the other side of the river.”

Caṇḍīdāsa replied, smiling, “If you take me across (the river of material existence), I will go.”

The two of them offered *daṇḍavat-praṇāma* to Pradyumna-kuñja and departed. As they came out of the *kuñja*, they saw Damayantī offering repeated obeisances, and saying, “Alas! Why did I take birth as a woman? If I had taken birth as a man, I could easily have entered this *kuñja*, taken *darśana* of the great souls, and become purified by taking their foot dust on my head. May I simply become the servitor of the Vaiṣṇavas of Śrī Navadvīpa birth after birth, and spend my days in their service.”

Yādava dāsa said, “Ah! This Godruma-dhāma is a perfectly sacred place. Simply by coming here, one obtains *śuddha-bhakti*.

Godruma is a cowherd village, the place where Śacīnandana, the Lord of our life, enacts His divine pastimes. In his heart Śrī Prabodhānanda Sarasvatī realized this truth and prayed in the following words:

*na loka-vedoddhṛta-mārga-bhedair
 āviśya saṅkliśyate re vimūḍhāḥ
 haṭheṇa sarvaṁ parihṛtya gauḍe
 śrī-godrume parṇa-kuṭīm kurudhvam*

Śrī Navadvīpa-śataka (36)

“O fools, although you have taken shelter of worldly society and the *Vedas*, and adopted many social and religious duties, you remain miserable. Now give up these dubious paths, and quickly build yourself a leaf-hut in Śrī Godruma.”

In this way, exchanging *hari-kathā*, the three crossed the Gaṅgā and arrived in Kuliya-grāma. Thence forward, both Caṇḍidāsa and his wife Damayantī displayed a wonderful Vaiṣṇava demeanor. Untouched by the world of *māyā* they became adorned with the qualities of *vaiṣṇava-sevā*, constantly chanting *kṛṣṇa-nāma*, and showing mercy to all *jīvas*. Blessed are the merchant couple! Blessed is the mercy of the Vaiṣṇavas! Blessed is Śrī Navadvīpa-bhūmi!

THUS ENDS THE SEVENTH CHAPTER OF JAIVA-DHARMA,
 ENTITLED
 “NITYA-DHARMA & MATERIAL EXISTENCE”

– continuation of footnote 2 (from page 155):

In the *Viṣṇu Purāṇa* (3.8.9) we find the following statement regarding *āśrama*:

*varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur āvādhyate panthā nānyat tat-toṣa-kāraṇam*

Śrī Viṣṇu is worshiped only by carrying out one's prescribed duties in *varṇāśrama*. There is no other way to please Him.

In this *śloka*, the word *āśrama* refers not only to the *gṛhastha-āśrama*, but to all four *āśramas*. In *Śrīmad-Bhāgavatam* (11.17.14) there is the following statement regarding *āśrama*:

*gṛhāśramo jaṅghanato brahmacaryaṃ hṛdo mama
vakṣaḥ-sthalād vane vāsaḥ sannyāsaḥ śirasi sthitaḥ*

The *gṛhastha-āśrama* has sprung from the thighs of My universal form, the *brahmacārī-āśrama* from My heart, the *vānaprastha-āśrama* from My chest, and the *sannyāsa-āśrama* from My head.

These are the four *āśramas* described in the *śāstra*. One of the characteristics of a Vaiṣṇava is engaging in the worship of Śrī Viṣṇu while remaining in the *āśrama* for which he is eligible. At present there is no shortage of examples of this. In this very book, the characters, Prema dāsa, Vaiṣṇava dāsa, Ananta dāsa, and many other qualified instructors are *sannyāsīs*, *brahmacārīs*, or *gṛha-tyāgīs*.

Another point is that not all the followers of the author, Śrī Bhaktivinoda Ṭhākura, are *gṛhastha-bhaktas*. Some of them are *brahmacārīs* and some have given up household life, and are situated in the highest order, *sannyāsa*, and are thus fit to instruct the world. In the third chapter, *sannyāsa* is referred to as the topmost *āśrama*. This same conclusion is expressed in *Śrīmad-Bhāgavatam* (11.17.15), the crest-jewel of all *śāstras*:

*varṇānām āśramāṅāmś ca janma-bhūmy-anusārīṇiḥ
āsan prakṛtayo nṛṇām nīcair nīcottamottamāḥ*

The *varṇas* and *āśramas* of humanity are possessed of higher and lower natures in accordance with the higher and lower places on Śrī Bhagavān's universal body from which they appeared.

The conclusion of this statement is that *sannyāsa* is the highest of the four *āśramas*, and *gṛhastha* is the lowest. The *brahmacārī-*

āśrama is situated above the *gṛhastha-āśrama*, and the *vānaprastha-āśrama* is situated above the *brahmacārī-āśrama*. These *āśramas* are related to the acquired tendency arising from one's temporary nature.

Like *varṇas*, *āśramas* are also divided according to nature, tendency, and work. Men of lower nature, who are inclined to engage in fruitive action, are compelled to become *gṛhasthas*. *Naiṣṭhika-brahmacārīs*, those who adopt a life-long vow of celibacy, are the wealth of Śrī Kṛṣṇa's heart. *Vānaprastha* renunciants have appeared from Kṛṣṇa's chest, and *sannyāsīs*, who are the reservoirs of auspicious qualities, have arisen from His head. The *brahmacārīs*, *vānaprasthas*, and *sannyāsīs* are therefore all superior to the *gṛhasthas*, but one remains ineligible to enter into these three superior *āśramas* as long as a taste for the path of renunciation is not awakened in the heart. In the *Manu-saṁhitā* (5.56) it is said:

*na mām̐sa-bhakṣaṇe doṣe na madye na ca maithune
pravṛttir eṣā bhūtānām̐ nivṛttis tu mahāphalāḥ*

Human beings are naturally inclined to the pleasures of meat-eating, intoxication, and sexual indulgence, but abstinence from such activities yields highly beneficial results.

This is corroborated in the *Śrīmad-Bhāgavatam* (11.5.11):

*loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā*

In this world it is observed that people have a natural tendency toward sexual enjoyment, meat-eating, and intoxication. *Śāstra* cannot sanction engagement in such activities, but special provisions have been given whereby some association with the opposite sex is permitted through marriage; some eating of flesh is permitted through performance of sacrifice; and the drinking of wine is permitted in the ritual known as *saurāmaṇī-yajña*. The purpose of such injunctions is to restrain the licentious tendencies of the general populace and to establish them in moral conduct.

The intrinsic purpose of the *Vedas* in making such provisions is to draw people away from such activities altogether.

In many other *śāstras* the superiority of the path of renunciation has been delineated. At the end of the tenth chapter of this

book, Śrī Bhaktivinoda Ṭhākura has cited the above-mentioned *Bhāgavatam śloka*, and drawn the following conclusion: “It is not the purpose of *śāstra* to encourage the killing of animals. The *Vedas* state, *mā himsyāt sarvāṇi bhūtāni*: ‘Do not harm any living entity.’ This statement forbids violence to animals. However, as long as a person’s nature is strongly influenced by passion and ignorance, he will have a natural inclination toward sexual enjoyment, meat-eating, and intoxication. Such a person does not await the sanction of the *Vedas* to engage in such activities. The intent of the *Vedas* is to provide a means whereby human beings who have not adopted the quality of goodness – and thus renounced the tendency for violence, sexual enjoyment, and intoxication – can curb such tendencies and satisfy these demands through the agency of religion.

“People who are conducted by these lower tendencies may associate with the opposite sex through religious marriage; they may kill animals only through certain prescribed methods of sacrifice; and they may take intoxication only on certain occasions, and by following certain procedures. By following these methods their tendency toward these activities will wane and they will gradually give them up.”

Therefore, the *gṛhasṭha-āśrama* is necessary in Kali-yuga in order to draw people away from the path of fruitive action and toward the path of renunciation. It was never the intention of the author to suggest that those who are eligible for the highest order of life should become *gṛhasṭhas*. Later in this same chapter, Śrī Bhaktivinoda Ṭhākura has expressed the purpose of marriage in the following words:

“One should not enter marriage for the purpose of begetting children or to worship the forefathers. Rather, one should think, ‘I accept this maidservant of Kṛṣṇa so that we may be able to assist each other in the service of Kṛṣṇa.’ This attitude is favorable to *bhakti*.”

Consequently, those who marry without a desire for children can actually be true *gṛhasṭha* Vaiṣṇavas. When a man truly regards his wife as a maidservant of Kṛṣṇa, there is no scope for regarding her as an object of his own pleasure; instead his mood will be one of adoration. It is a fact that there are statements that sanction

the desire for children, such as *putrārthe kriyate bhāryā*: “A wife is accepted for the purpose of having children,” but the implication here is that one should desire to beget servants of Kṛṣṇa, and not ordinary mundane children.

The word *putra* (son) is derived from the word *put*, which refers to a particular hellish planet, and *tra* is derived from the verbal root meaning ‘to deliver’. Thus the traditional significance of the word *putra* is to beget a son who can deliver one from hell by offering oblations after one’s demise. However, there is no possibility that Vaiṣṇavas who regularly chant *śrī-hari-nāma* will go to the hell known as *put*. Therefore they do not desire *putras*, but servants of Kṛṣṇa.

Generally, a man who is bound by material conditioning, and who pursues the path of fruitive action, indulges in sexual intercourse with a woman in order to satisfy his lusty propensities. Children are born only as a by-product of that desire. This is the reason why people these days are generally of a lustful nature. As it is commonly said, *ātmavat jāyate putraḥ*: “A son takes after his father.”

Although the *gṛhastha-āśrama* is the lowest of the four *āśramas*, Śrīla Bhaktivinoda Ṭhākura has recommended it with a desire to benefit everyone in the world. His recommendation is especially directed toward people whose mentality is similar to that of Caṇḍīdāsa and Damayantī. Actually, great souls who naturally follow the path of detachment by the influence of the *sukṛti* they have acquired in previous lives will never become entangled in domestic life by accepting marriage. Such elevated people still have the opportunity to fall, but where is the question of falling for people who are already fallen?

If a *naiṣṭhika-brahmacārī* or a *sannyāsī* were to misunderstand the underlying meaning of the above-mentioned instruction, and on the basis of those words were to give up their *brahmacarya* or *sannyāsa* and, in contravention to *śāstra*, marry one of their disciples, a god-sister, or some other woman, or were to advise another *brahmacārī* or *sannyāsī* to do so, then such a pitiable, base, and atheistic person would indeed be rare in the history of the world.

A second point is that it is highly disgraceful for unqualified people to adopt the dress of *brahmacārīs*, *tyāgīs*, or *sannyāsīs*, to imitate their behavior, and to consider themselves equal to great personalities situated in those *āśramas*. Such people are like Śṛṅgāla Vāsudeva, the jackal who impersonated Śrī Kṛṣṇa, and whose narration has been described in *Śrīmad-Bhāgavatam*, *Harivaṁśa*, *Caitanya-Bhāgavata*, and other *śāstras*. People who are situated in a lower stage, and who are attached to the path of fruitive action, should first curb the deplorable tendency towards lust by becoming lawfully married according to religious principles. The purpose of the *śāstra* is to guide all living beings toward the path of detachment.

The *Brahma-vaivarta Purāṇa* (Kṛṣṇa-khaṇḍa 115.112-113) states:

*aśvamedhaṁ gavāmbhaṁ sannyāsaṁ palapaitṛkam
devareṇa sutotpattiṁ kalau pañca vivarjayet*

In Kali-yuga five activities are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of *sannyāsa*, offering flesh to the forefathers, and begetting children through a husband's brother.

Some people try to establish on the basis of this *śloka* that the acceptance of *sannyāsa* is forbidden in Kali-yuga. However, this *śloka* has a hidden intention. The purpose of this *śloka* is not to forbid *sannyāsa* altogether. Indeed, many great personalities who appeared in Kali-yuga were *tyāgīs* or *sannyāsīs*, including Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇu-svāmī, and other *ācāryas* who were well acquainted with all the *śāstras*, as well as the crown jewels of all *ācāryas*, the Six Gosvāmīs, who were *bhaktas* of Śrī Gaura.

The pure succession of *sannyāsa* is continuing, even today. The injunction against accepting *sannyāsa* in Kali-yuga actually means that it is improper to accept the *ekadaṇḍa-sannyāsa* that evolved from the unauthorized line of thought propagated by Ācārya Śaṅkara, and which is expressed in maxims such as *so 'haṁ* (I am that *brahma*) and *ahaṁ brahmāsmi* (I am *brahma*). It is this type of *sannyāsa* that has been forbidden.

Tridaṇḍa-sannyāsa is the real, perpetual *sannyāsa*, and it is applicable at all times. Sometimes *tridaṇḍa-sannyāsa* externally appears in the form of *ekadaṇḍa-sannyāsa*. *Ekadaṇḍa-sannyāsīs* of this

type, who are actually great souls, accept the eternality of *tridaṇḍa-sannyāsa* that symbolizes the three features of *sevyā* (the object of service), *sevaka* (the servitor), and *sevā* (service). Such people consider the *ekadaṇḍa-sannyāsa* propagated by Śaṅkara to be completely unauthorized and not supported by *śāstra*. It is therefore proven, even on the basis of the *Brahma-vaivarta Purāṇa śloka* cited by *smārta ācāryas*, that it is logical for *sādhakas* who are pursuing the *nivṛtti-mārga* to accept *sannyāsa*.



CHAPTER 8

Nitya-Dharma & Vaiṣṇava Behavior

In a forest bordering the south-eastern bank of the sacred pond known as Śrī Gorā-hrada, there were some Vaiṣṇavas living in a secluded grove. One afternoon, the Vaiṣṇavas of that place invited the Vaiṣṇavas of Godruma to join them for afternoon *prasāda*. After honoring *prasāda*, the Vaiṣṇavas sat together in the grove. At that time, Lāhirī Mahāśaya sang a *bhajana* that awakened ecstatic love of Vraja in everyone's hearts.

(*gaura!*) *kata līlā karile ekhāne*
advaitādi bhakta-saṅge nācile e vane raṅge
kāliya-damana-saṅkīrtane
e hrada haite prabhu, nistārile nakra prabhu
kṛṣṇa yena kāliya-damane

Oh, think of the many pastimes Gaura performed here! He danced and sported in this forest grove in the company of Advaita and other Vaiṣṇavas. Just as Śrī Kṛṣṇa tamed Kāliya-nāga, so our Prabhu delivered a crocodile from this pond with His *saṅkīrtana*, which became known as *kāliya-damana-saṅkīrtana*.

When the *bhajana* was over, the Vaiṣṇavas began to discuss the unity of *gaura-līlā* and *kṛṣṇa-līlā*. While they were doing so, a few Vaiṣṇavas from Baragāchī arrived and offered *daṇḍavat-praṇāma*,

first to Gorā-hrada and then to the Vaiṣṇavas. The Vaiṣṇavas in the grove offered suitable respects to the newcomers and seated them.

In that secluded *kuñja* was an ancient banyan tree, around whose base the Vaiṣṇavas had constructed a circular, mortared terrace. Everyone honored the tree as Nitāi-vaṭa (Nityānanda Prabhu's banyan tree), for He would enjoy sitting beneath it. The Vaiṣṇavas now sat beneath this Nitāi-vaṭa, and began discussing spiritual matters. A young, inquisitive Vaiṣṇava in the group from Baragāchī said very humbly, "I would like to ask a question, and I will be most satisfied if one of you will please answer it."

Haridāsa Bābājī Mahāśaya, a resident of that secluded *kuñja*, was a wise and deeply learned scholar. He was almost a hundred years old. He had personally seen Nityānanda Prabhu sitting beneath that banyan tree many years before, and his heart's desire was to depart from this world at this very spot. When he heard the youth's words, he said, "My son, while Paramahaṁsa Bābājī's entourage is sitting here, you need have no anxiety about receiving a reply to your question."

The young Vaiṣṇava from Baragāchī then enquired very humbly, "I understand that *vaiṣṇava-dharma* is eternal religion, and I would like to know in detail how one who has taken shelter of *vaiṣṇava-dharma* should behave with others."

Having heard the newcomer's question, Haridāsa Bābājī Mahāśaya glanced over at Śrī Vaiṣṇava dāsa Bābājī and said, "Vaiṣṇava dāsa, there is no scholar in Bengal at the present time who is equal to you, and you are also a superlative Vaiṣṇava. You had the association of Śrīla Prakāśānanda Sarasvatī Gosvāmī, and you have received instruction from Paramahaṁsa Bābājī. You are a very fortunate recipient of Śrīman Mahāprabhu's mercy, and you are therefore most fit to answer this question."

Vaiṣṇava dāsa Bābājī Mahāśaya said humbly, "O great soul, you have seen Śrīman Nityānanda Prabhu, who is an *avatāra* of Baladeva Himself, and your instructions have enabled countless

people to enter the spiritual path. I would deem it a great mercy if you will instruct us today.”

All the other Vaiṣṇavas agreed with Vaiṣṇava dāsa Bābāji. Seeing no other recourse, Bābāji Mahāśaya finally relented. He offered *daṇḍavat-praṇāma* to Śrī Nityānanda Prabhu at the foot of the banyan tree and began to speak.

Bābāji: I offer *praṇāma* to all the *jīvas* of this world, considering them to be servants of Kṛṣṇa. “Everyone is a servant of Śrī Kṛṣṇa, although some accept this, and some do not.” Although everyone is by nature a servant of Śrī Kṛṣṇa, due to ignorance or illusion, some souls do not accept this. They form one group. Another group consists of those who do accept their natural identity as servants of Śrī Kṛṣṇa. Consequently, there are two kinds of people in this world: *kṛṣṇa-bahirmukha*, those who are diverted from Kṛṣṇa; and *kṛṣṇa-unmukha*, those who are attentive to Kṛṣṇa.

Most people in this world are diverted from Kṛṣṇa and do not accept *dharma*. There is nothing much to say about the first group. They have no sense of what is to be done and what is not to be done, and their entire existence is based upon selfish happiness.

People who accept some moral principles have a sense of duty. For them the great Vaiṣṇava, Manu, has written:

*dhṛtiḥ kṣamā damo 'steyaṁ śaucam indriya-nigrahaḥ
dhīr vidyā satyam akrodho daśakaṁ dharma-lakṣaṇam*

Śrī Manu-saṁhitā (6.92)

There are ten characteristics of religious life: *dhṛti* (determination with patience); *kṣamā* (forgiveness), which means not retaliating when wronged by others; *dama* (control of the mind), which means equanimity even in the face of unsettling circumstances; *asteya* (abstinence from theft); *śaucam* (cleanliness); *indriya-nigrahaḥ* (restraining the senses from their sense objects); *dhī* (intelligence), which means knowledge of the *śāstra*; *vidyā* (wisdom), which

means realization of the soul; *satya* (truthfulness); and *akrodha* (absence of anger), as demonstrated by even-temperedness amidst irritating circumstances.

Six of these characteristic – determination, control of the mind, cleanliness, restraint of the senses, knowledge of the *śāstra*, and wisdom – are duties to one’s own self. The remaining four – forgiveness, abstinence from stealing, truthfulness, and absence of anger – are duties to others. These ten religious duties have been prescribed for people in general, but none of them clearly indicate *hari-bhajana*. Furthermore, one will not necessarily attain complete success in life simply by carrying out these duties faithfully. This is confirmed in the *Viṣṇu-dharmottara Purāṇa*:

*jīvitam viṣṇu-bhaktasya varam pañca-dināni ca
na tu kalpa-sahasrāṇi bhakti-hīnasya keśave*

quoted in *Hari-bhakti-vilāsa* (10.317)

It is most auspicious to live in this world, even for five days, as a *bhakta* of Śrī Viṣṇu, whereas it is not at all auspicious to live in this world for thousands of *kalpas* without *bhakti* for Śrī Keśava.

A person bereft of *kṛṣṇa-bhakti* is not fit to be called a human being, therefore *śāstra* counts such people among the two-legged animals. *Śrīmad-Bhāgavatam* (2.3.19) states:

*śva-vid-varāhoṣṭra-kharaiḥ samstutaḥ puruṣaḥ paśuḥ
na yat karṇa-pathopeto jātu nāma gadāgrajah*

Only men who are like dogs, hogs, camels and asses praise those who never hear the holy name of Śrī Kṛṣṇa, the elder brother of Gada.

If a person never allows *śrī-kṛṣṇa-nāma* to enter his ears, he is like an animal. In fact, he is more degraded than hogs that eat stool and other rejected substances, camels that wander in the desert of *samsāra* eating cactus, and asses that carry heavy loads for oth-

ers, and are always harassed by the she-ass. However, the question raised today was not about what such unfortunate people should or should not do. It was only about how those who have taken shelter of the path of *bhakti* should behave with others.

Those who have adopted the path of *bhakti* may be divided into three categories: *kaniṣṭha* (neophyte), *madhyama* (intermediate), and *uttama* (topmost). *Kaniṣṭhas* are those who have embarked upon the path of *bhakti*, but are not yet true *bhaktas*. Their symptoms are described as follows:

*arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ
Śrīmad-Bhāgavatam (11.2.47)*

One who faithfully worships the Deity form of Śrī Hari, but does not render service to His *bhaktas* or to other living beings, is a *prākṛta-bhakta*, a materialistic devotee.

Thus it is established that *śraddhā* is the *bīja*, or seed of *bhakti*. One's *bhakti* is only effective when he worships Bhagavān with *śraddhā*, and it is still not *śuddha-bhakti* unless he worships the *bhaktas* as well. *Bhakti* does not develop thoroughly as long as he fails to do so. This type of *bhakta* has barely entered the doorway of the practice of *bhakti*. It is said in the *Śrīmad-Bhāgavatam* (10.84.13):

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

One who considers this corpse-like body, comprised of the three elements *vata*, *pita*, and *kapha*, to be his real self; who regards his wife, children, and others as his very own; who considers mundane forms made of earth, stone, or wood to be worshipable; and who regards mere water to be a place of pilgrimage – but who does not consider the *bhagavad-bhaktas* to be more dear than his very self, to be his very own, to be

worshipable, and to be places of pilgrimage; such a person, though human, is no better than an ass among animals.

The purport of these two *ślokas* is that one cannot even approach the threshold of *bhakti* without worshiping Bhagavān in the form of the Deity. If one rejects the Deity form and resorts to logical debate alone to deduce the truth, his heart becomes dry and he cannot ascertain the true object of worship. Yet even when one accepts the Deity, it is essential to serve Him in transcendental consciousness (*śuddha-cinmaya-buddhi*). In this world the *jīvas* are *cinmaya vastu*, conscious entities, and among all the *jīvas*, the *bhaktas* of Kṛṣṇa are *śuddha-cinmaya*, endowed with pure consciousness. Kṛṣṇa and the *bhaktas* are both *śuddha-cinmaya-vastu* (pure conscious entities), and in order to understand them, it is essential to have *sambandha-jñāna*, which is knowledge of the interrelationship between the material world, the *jīvas*, and Kṛṣṇa. If one is to worship the Deity with *sambandha-jñāna*, then one must worship Kṛṣṇa and serve the *bhaktas* at the same time. This type of adoration and respect for *cinmaya-tattva*, the transcendental reality, which is endowed with *śraddhā*, is known as *śāstrīya śraddhā*, faith based on *śāstra*.

Worship of the Deity that lacks this unequivocal knowledge of the interrelationship between the different aspects of the transcendental reality is simply founded on *laukika śraddhā*, customary or traditional regard. Such customary worship of the Deity is not *śuddha-bhakti*, although it is the first step in approaching the entrance to *bhakti*; this is the conclusion of *śāstra*. Those who have reached this threshold of *bhakti* have been described as follows:

gṛhīta-viṣṇu-dīkṣāko viṣṇu-pūjā-para naraḥ
vaiṣṇavo 'bhihito 'bhijñair itaro 'smād avaiṣṇavaḥ
Hari-bhakti-vilāsa (1.55)

Learned scholars have determined that a Vaiṣṇava is one who is initiated into a Viṣṇu *mantra* in accordance with the regulations of *śāstra*, and who is engaged in the worship of Śrī Viṣṇu. All others are known as non-Vaiṣṇavas.

Kaniṣṭha Vaiṣṇavas, or *prākṛta-bhaktas*, are those who accept a family priest out of hereditary tradition, or who are prompted by *laukika śraddhā* (worldly faith) to imitate others by taking initiation into a Viṣṇu *mantra* and worshiping the Deity of Śrī Viṣṇu. Such materialistic devotees are not *śuddha-bhaktas*; rather, a shadow-like semblance of *bhakti* called *chāyā-bhakti-ābhāsa* is prominent in them. However, they do not have *pratibimba-bhakti-ābhāsa*, which is a reflective semblance of *bhakti*. This *pratibimba-bhakti-ābhāsa* is offensive in nature and is devoid of Vaiṣṇavism. The stage of *chāyā-bhakti-ābhāsa* is the result of great fortune, because it is the preliminary stage of *bhakti*, and people can gradually develop from it into *madhyama* and *uttama* Vaiṣṇavas. Still, those at the stage of *chāyā-bhakti-ābhāsa* cannot be called *śuddha-bhaktas*. Such people worship the Deity with *laukika śraddhā* (worldly faith). They can only behave towards others according to the ten types of religious duties that I have already described for people in general. The behavior that the *śāstras* prescribe for *bhaktas* does not apply to them, for they cannot even ascertain who is a true *bhakta* and who is not. That power to discriminate is a symptom of the *madhyama* Vaiṣṇava.

Śrīmad-Bhāgavatam (11.2.46) describes the behavior of the *madhyama* Vaiṣṇava as follows:

*īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ*

A *madhyama-bhāgavata* is one who loves Īśvara, is friendly towards His *bhaktas*, shows mercy towards those who are ignorant of *bhakti*, and neglects those who are inimical to Īśvara or His *bhaktas*.

The behavior being described here is classified in the realm of *nitya-dharma*. I am not referring here to *naimittika-dharma* (temporary religious or worldly duties). The behavior that I am describing is part of *nitya-dharma*, and it is essential in the life of a Vaiṣṇava. Other types of behavior that are not opposed to this

behavior may be accepted where necessary.

A Vaiṣṇava's behavior is directed towards four categories of individuals: *īśvara*, the Supreme Lord; *tad-adhīna*, His *bhaktas*; *bālīśa*, materialistic people who are ignorant of spiritual truth; and *dveṣī*, those who are opposed to *bhakti*. A Vaiṣṇava shows love, friendship, mercy, and neglect respectively to these four kinds of individuals. In other words, he behaves lovingly towards *īśvara*, with friendship towards the *bhaktas*, and mercifully towards the ignorant; he neglects those who are inimical.

The first characteristic of a *madhyama* Vaiṣṇava is that he has *prema* for Śrī Kṛṣṇa, who is the Supreme Lord of all. The word *prema* here refers to *śuddha-bhakti*, whose symptoms have been described as follows in *Bhakti-rasāmṛta-sindhu* (1.1.11):

*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā*

Uttamā-bhakti is the consummate endeavor to serve Śrī Kṛṣṇa in a favorable mood. It is free from any other desire, and it is not covered by knowledge of impersonal *brahma*, by the daily and periodic duties outlined in the *smṛti-śāstras*, or by renunciation, *yoga*, *sāṅkhya*, and other types of *dharma*.

Bhakti that is imbued with such characteristics is first found in the *sādhana* practices of a *madhyama* Vaiṣṇava, and it extends up to the stages of *bhāva* and *prema*. The only characteristic in the *bhakti* of the *kaniṣṭha* is that of service to the Deity with faith. Such a person does not have the characteristics of *uttamā-bhakti*, namely: *anyābhilāṣitā-śūnya*, freedom from ulterior desires; *jñāna-karmādy-anāvṛta*, freedom from the coverings of impersonal knowledge and fruitive action; and *ānukūlyena kṛṣṇānuśīlana*, consummate endeavours to serve Kṛṣṇa in a favorable mood.

A *kaniṣṭha* is considered to have become a *madhyama* Vaiṣṇava and a genuine *bhakta* when *bhakti* with these symptoms manifests in his heart. Prior to this stage, he is a *prākṛta-bhakta*, which means

that he is only a semblance of a *bhakta* (*bhakta-ābhāsa*), or a semblance of a Vaiṣṇava (*vaiṣṇava-ābhāsa*). The word *kṛṣṇānuśīlana* refers to *prema*, love for Kṛṣṇa, and it is qualified by the word *ānukūlyena*. This refers to those things that are favorable to *kṛṣṇa-prema*, namely, friendship with the *bhaktas*, mercy towards the ignorant, and neglect of those who are inimical. These three items are also symptoms of a *madhyama* Vaiṣṇava.

The second characteristic of a *madhyama* Vaiṣṇava is his friendship towards *bhaktas*, in whose hearts *śuddha-bhakti* has appeared, and who are submissive to Bhagavān's will. *Kaniṣṭha bhaktas* are not *śuddha-bhaktas* fully submissive to Bhagavān, and they do not offer respect or hospitality to *śuddha-bhaktas*. Therefore, *madhyama* and *uttama-bhaktas* are the only suitable people with whom to develop intimate friendships.

In three successive years the *bhaktas* of Kulīna-grāma asked Śrīman Mahāprabhu, "What is a Vaiṣṇava and what are the symptoms by which he can be recognized?" Śrī Mahāprabhu replied by instructing them about *uttama*, *madhyama*, and *kaniṣṭha* Vaiṣṇavas. Now, according to the characteristics of His description, all three of those classes – as He described them – meet the standards that I have defined for *madhyama* and *uttama* Vaiṣṇavas. None of them correspond to the *kaniṣṭha bhaktas* who are only capable of worshiping the Deity form, because they do not utter *śuddha-kṛṣṇa-nāma*. Their chanting is known as *chāyā-nāmābhāsa*. *Chāyā-nāmābhāsa* refers to a semblance of the pure name obscured by ignorance and *anarthas*, like the sun covered by clouds, which does not manifest its full brilliance.

Mahāprabhu instructed *madhyama-adhikārī gṛhastha* Vaiṣṇavas to serve the three kinds of Vaiṣṇavas, which He described as follows: one from whose mouth *kṛṣṇa-nāma* is heard even once; one from whose mouth *kṛṣṇa-nāma* is heard constantly; and one whose very sight spontaneously evokes the chanting of *śrī-kṛṣṇa-nāma*. All these three types of Vaiṣṇavas are worthy of service, but this is not true of one who only utters *nāmābhāsa*, and not *śuddha-kṛṣṇa-*

nāma. Only Vaiṣṇavas who utter *śuddha-nāma* are worthy of service.

We are instructed to serve the Vaiṣṇavas in accordance with their respective levels of advancement. The word *maitrī* signifies association, conversation, and service. As soon as one sees a pure Vaiṣṇava, one should receive him, respectfully converse with him, and fulfill his needs as far as one is able. One should serve him in all these ways, and one should never envy him. One should not criticize him, even by accident, or disrespect him, even if his appearance is unattractive, or if he has some disease.

The third characteristic of the *madhyama* Vaiṣṇava is that he bestows mercy on the ignorant. The word *bāliśa* refers to people who are ignorant of spiritual truth, bewildered, or foolish. It means materialistic people who have not received any genuine guidance in spiritual matters, but have not been contaminated by unauthorized doctrines such as Māyāvāda. They are not envious of *bhaktas* and *bhakti*, but their mundane egoism and attachment prevents them from developing faith in Īśvara. Learned scholars also belong in this category if they have not attained the highest fruit of study, which is to develop faith in Īśvara.

The *kaniṣṭha-adhikārī prākṛta-bhakta* is standing at the doorway to the temple of *bhakti*, but because of ignorance in the principles of *sambandha-jñāna*, he has not yet attained *śuddha-bhakti*. Such a person is also regarded as *bāliśa* until he comes to the platform of *śuddha-bhakti*. When he becomes acquainted with the truth of *sambandha-jñāna*, and awakens taste for *śuddha-hari-nāma* in the association of pure *bhaktas*, his ignorance will be dissipated, and he will attain the status of a *madhyama* Vaiṣṇava.

It is essential that a *madhyama* Vaiṣṇava should bestow his mercy upon all the above-mentioned ignorant people. He should treat them as guests and should satisfy their needs as far as he is able, but that is not enough in itself. He should also act in such a way as to awaken their faith in *ananya-bhakti* and their taste for *śuddha-nāma*. That is the real meaning of mercy. The ignorant may be vic-

timized by bad association and may fall down at any time because they lack expertise in the *śāstras*. The *madhyama* Vaiṣṇava should always protect such susceptible people from bad association. He should mercifully give them his association and gradually instruct them in spiritual matters and in the glories of *śuddha-nāma*.

A diseased person must be under the care of a physician because he cannot cure himself. Just as one should pardon the anger of a diseased person, so one should also excuse the improper behavior of the ignorant. This attitude is known as mercy. The ignorant have many misconceptions, such as faith in *karma-kāṇḍa*, occasional inclination towards *jñāna*, worshiping the Deity with ulterior motives, faith in *yoga*, indifference towards the association of pure Vaiṣṇavas, attachment to *varṇāśrama*, and many other things. However, the *kaniṣṭha-adhikārī* can quickly become a *madhyama-adhikārī* when these misconceptions are dispelled by good association, mercy, and good instructions.

When such people begin to worship the Deity of Bhagavān, it may be understood that they have laid the foundation of all auspiciousness. Of this there is no doubt. They do not have the defect of adhering to false doctrines, and for this reason they have a scent of true *śraddhā*. Their Deity worship is not like that of the Māyāvādīs, who do not have even a trace of *śraddhā* for the Deity, and who are offenders at the lotus feet of Bhagavān. That is why the words *śraddhayā ihate*, (he worships with faith), have been used in the *śloka* (11.2.47) that describes the *kaniṣṭha-bhakta*.

The philosophical outlook lodged in the heart of Māyāvādīs and proponents of other similar doctrines is that Bhagavān has no form and that the Deity which is worshiped is simply an imaginary icon. Under such circumstances, how can there be any faith in the Deity? As a result there is a significant difference between Deity worship of Māyāvādīs and that of even the most neophyte Vaiṣṇavas.

Kaniṣṭha-adhikārī Vaiṣṇavas worship the Deity with faith, knowing that Bhagavān possesses personal form and attributes.

Māyāvādīs, however, believe that Bhagavān has no form or attributes, and that the Deity is therefore imaginary and temporary. Neophytes are not guilty of the offense of Māyāvāda, and that is why they are accepted as *prākṛta* Vaiṣṇavas (materialistic devotees), even though they do not possess any other Vaiṣṇava characteristics. This is where their Vaiṣṇavism is found. On the strength of this one quality, and by the mercy of *sādhus*, they will certainly gradually be elevated. *Madhyama-adhikārī* Vaiṣṇavas must be genuinely merciful towards such people, and if they are, the neophyte *bhakta*'s worship of the Deity and his chanting of *hari-nāma* will quickly rise from the *ābhāsa* stage to the purely transcendental stage.

The *madhyama* Vaiṣṇava's fourth characteristic is neglect towards those who are inimical. Here we must define enmity and describe its different types. *Dveṣa*, enmity, is a particular attitude which is also known as *matsaratā*, envy, and which is exactly the opposite of love. *Īśvara* is the only object of love, and *dveṣa* is the attitude that is directly opposite to love for Him. There are five different types of *dveṣa*: absence of faith in *Īśvara*; the belief that *Īśvara* is nothing more than a natural potency that brings about the results of all action; the belief that *Īśvara* has no particular form; the belief that the *jīvas* are not eternally subordinate to *Īśvara*; and the absence of mercy.

Individuals whose hearts are contaminated by these inimical attitudes are absolutely bereft of *śuddha-bhakti*. They do not even have *prākṛta-bhakti*, the rudimentary devotion that is the doorway to *śuddha-bhakti*, and which is represented by the neophyte *bhakta*'s worship of the Deity. The five types of enmity are found to co-exist with attachment to material sense enjoyment. Sometimes the third and fourth types of enmity lead to such an extreme form of asceticism or aversion towards the world that it culminates in self-annihilation. This is seen in the lives of the Māyāvāda *sannyāsīs*. How should *śuddha-bhaktas* behave towards such inimical people? It is their duty to avoid them.

The word *upekṣā*, neglect, does not imply that one should abandon all social dealings that are normal between human beings. Nor does it mean that one should fail to alleviate an inimical person's difficulty or deprivation if he falls into distress. *Gṛhasṭha* Vaiṣṇavas remain within society, so they have many types of relationships, for instance, with relatives through marriage, and with others through business dealings, through the maintenance of property and bringing up of animals, through endeavoring to mitigate the suffering and ailments of others, and through their position as citizens of the state. These different social relations entail connection with inimical people, and avoidance does not mean that one should at once give them up. One is obliged to conduct routine affairs and interact with people who are indifferent to Īśvara, but one should not take their association when it comes to spiritual matters.

Some members of one's own family may acquire a malicious nature as a result of their sinful activities from a previous life. Should one abandon such people? Certainly not. One should deal with them without attachment insofar as ordinary affairs are concerned, but one should not associate with them for spiritual matters. *Upekṣā* should be applied in this regard. Spiritual association means to meet together for the purpose of spiritual advancement, to discuss topics of eternal truth, and to render reciprocal service and welfare that awakens one's devotional sentiments. *Upekṣā* means avoiding the association of people with whom such types of exchange are not possible.

When an inimical person who has adopted discordant or inconsistent opinions hears glorification of *śuddha-bhakti* or virtuous instructions regarding *bhakti*, he will immediately retort with some futile argument which is not beneficial for you or for him. One should avoid such fruitless arguments, and interact with such people only as far as necessary in routine social dealings. One may think that one should include inimical people among the igno-

rant, and therefore bestow mercy upon them, but if one does so, one will not help them and will only harm oneself. One should be benevolent, but with caution.

Madhyama-adhikāri śuddha-bhaktas should certainly follow these four instructions. If they neglect to do so in any way, they become guilty of behaving improperly and thus fail to do that for which they are qualified. This is considered a serious defect, as explained in *Śrīmad-Bhāgavatam* (11.21.2):

*sve sve 'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ*

To be firmly established in the duties one is authorized to perform is a good quality, whereas failure to do so is a fault. Good qualities and faults are ascertained in this way.

In other words, good qualities and faults are determined according to one's eligibility, and not by any other criterion. According to the *śāstras*, the *madhyama-adhikāri śuddha-bhakta* should develop *prema* for Kṛṣṇa and friendship with His pure *bhaktas*. He should be merciful to the ignorant and should neglect those who are inimical. The degree of friendship that the *madhyama-bhakta* establishes with other *bhaktas* should be in keeping with the degree of their advancement in *bhakti*; the degree of mercy that he bestows upon the ignorant depends on their degree of sincerity or foolishness; and the extent to which he neglects the inimical depends on the degree of their enmity. The *madhyama-bhakta* considers all these things as he interacts with others in spiritual affairs. Worldly affairs should be conducted in a straightforward manner, but should always be performed with consideration of the ultimate spiritual benefit.

Just then, a resident of Baragāchī named Nityānanda dāsa interrupted by saying, "What is the behavior of *uttama-bhaktas*?"

Slightly startled, Bābāji Mahāśaya said, "Brother! You have asked a question that I am just in the process of answering. Let me finish

what I have to say. I am an old man and my memory is fading. If the subject matter changes too abruptly, I will forget what I was going to say.”

Haridāsa was a strict Bābājī. Although he never found fault with anyone, he was quick to respond when anyone spoke inappropriately. Everyone was stunned to hear his words. Again he offered *praṇāma* to Nityānanda Prabhu at the foot of the banyan tree and resumed speaking.

Bābājī: When the *bhakti* of the *madhyama* Vaiṣṇava progresses beyond the stages of *sādhana* and *bhāva*, and comes to the level of *prema*, it becomes highly condensed, and at that time, the Vaiṣṇava becomes an *uttama-bhakta*. *Śrīmad-Bhāgavatam* (11.2.45) describes the symptoms of an *uttama* Vaiṣṇava as follows:

*sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ*

One who sees his own *bhagavad-bhāva*, ecstatic mood of attraction towards Śrī Kṛṣṇacandra, in the hearts of all *jīvas* (*sarva-bhūteṣu*) and sees all beings within Śrī Kṛṣṇacandra is an *uttama-bhāgavata*.

An *uttama* Vaiṣṇava perceives that all living beings love Bhagavān with the same particular feeling of transcendental love that he himself cherishes towards his *iṣṭadeva*. He also perceives that Bhagavān feels a reciprocal attitude of love towards all living beings. An *uttama* Vaiṣṇava has no disposition other than this mood of transcendental love. Other moods arise from time to time, according to different circumstances, but they are all transformations of that *prema*.

For example, Śukadeva Gosvāmī was an *uttama-bhāgavata*, but he described Kāṁsa in words such as *bhoja-pāmśula*, a disgrace to the Bhoja dynasty. Although it appears as if these words were spoken out of enmity towards Kāṁsa, they are actually a manifestation of *prema* towards Kṛṣṇa. When *śuddha-prema* becomes the very

life of a *bhakta*, he is known as an *uttama-bhāgavata*. In this condition there is no longer any distinction between love, friendship, mercy, and neglect, as is the case with the *madhyama-adhikārī*. All his behavior becomes a manifestation of *prema*, and there is no difference in his eyes between a *kaniṣṭha*, *madhyama*, or an *uttama* Vaiṣṇava, nor is there any difference between a Vaiṣṇava and a non-Vaiṣṇava. This advanced condition is extremely rare.

Just consider now that a *kaniṣṭha* Vaiṣṇava does not render service to Vaiṣṇavas, and an *uttama* Vaiṣṇava does not make any distinction between Vaiṣṇavas and non-Vaiṣṇavas, for he sees all *jīvas* as servants of Kṛṣṇa. This means that only *madhyama* Vaiṣṇavas offer respect to Vaiṣṇavas, and render service to them. A *madhyama* Vaiṣṇava must serve the three kinds of Vaiṣṇavas – those who chant *kṛṣṇa-nāma* even once, those who chant *kṛṣṇa-nāma* constantly, and those whose mere sight automatically causes *kṛṣṇa-nāma* to dance on one’s tongue. A Vaiṣṇava may be considered a Vaiṣṇava, a superior Vaiṣṇava, or a superlative Vaiṣṇava, according to his degree of advancement. A *madhyama-bhakta* should serve Vaiṣṇavas according to their status. Only an *uttama* Vaiṣṇava will conclude that it is improper to consider whether a Vaiṣṇava is *kaniṣṭha*, *madhyama*, or *uttama*. If a *madhyama-adhikārī* Vaiṣṇava thinks in this way, he will become an offender. Śrīman Mahāprabhu indicated this to the residents of Kulīna-grāma, and His instructions are to be revered even more than the *Vedas* by all *madhyama* Vaiṣṇavas. And what are the *Vedas*, or *śruti*? They are the orders of Parameśvara.

Having said this much, Haridāsa Bābāji became silent for a moment. At this time, Nityānanda dāsa Bābāji of Baragāchi folded his hands and said, “May I ask a question now?”

Haridāsa Bābāji replied, “As it pleases you.”

“Bābāji Mahāśaya, to which category of Vaiṣṇavas do you think I belong? Am I a *kaniṣṭha* or a *madhyama* Vaiṣṇava? I am certainly not an *uttama* Vaiṣṇava.”

Haridāsa Bābāji Mahāśaya smiled a little and said, “Brother, can one who has received the name Nityānanda dāsa be anything other than an *uttama* Vaiṣṇava? My Nitāi is very merciful. Even when He is beaten, He gives *prema* in return. So if one takes His name and becomes His *dāsa*, need anything more be said?”

Nityānanda dāsa: I sincerely want to know my actual position.

Bābāji: Then tell me your whole story. If Nitāi empowers me to speak, I shall say something.

Nityānanda dāsa: I took birth in a low-caste family in a small village on the bank of the Padmāvati River. I was very simple and humble by nature from childhood, and I always used to stay far away from bad company. I was married at an early age, but after some days my parents died, and my wife and I remained alone in the home. We did not have so much wealth, so we worked every day to maintain ourselves. Our days passed happily in this way, but this happiness did not last for long, for after a while, she also left her body. Because of my separation from her, thoughts of detachment awakened in my mind. Near my village were many Vaiṣṇavas who had renounced household life, and I saw that the people of Baragāchī offered them great respect. I hankered for that respect very strongly, and because of the temporary feelings of detachment brought on by the death of my wife, I went to Baragāchī and accepted the dress of a Vaiṣṇava mendicant. However, after a few days, my mind became fickle; it was possessed by wicked thoughts, and it became very difficult for me to control, but by great fortune, I received the association of an excellent Vaiṣṇava who is pure and simple. At present, he is performing *bhajana* in Vraja. With deep affection, he gave me profound advice, kept me in his association, and purified my mind.

Now my mind is no longer disturbed by mischievous thoughts. I have developed taste for chanting a hundred thousand names of *hari-nāma* every day. I understand that there is no difference between Śrī Hari and *śrī-nāma*, and that both are fully spiritual. I observe the Ekādaśī fast according to *śāstra* and offer water to Tulasī. When

the Vaiṣṇavas perform *kīrtana*, I also join with rapt attention. I drink the water that washes the feet of pure Vaiṣṇavas. I study the *bhakti-śāstras* every day. I no longer desire to eat palatable food or dress nicely. I have no taste to hear or participate in mundane talks. When I see the Vaiṣṇavas' ecstatic moods, a desire comes into my mind to roll on the ground at their feet, and sometimes I do so, but it is out a desire for prestige. Now please give your verdict: To which class of Vaiṣṇava do I belong, and how should I behave?

Haridāsa Bābājī looked at Vaiṣṇava dāsa Bābājī with a smile and said, "Tell us to which class of Vaiṣṇava does Nityānanda dāsa belong?"

Vaiṣṇava dāsa: From what I have heard, he has surpassed the *kaniṣṭha* stage and has entered the *madhyama* stage.

Bābājī: That is my feeling also.

Nityānanda dāsa: How wonderful! Today I have come to know of my true position from the mouths of Vaiṣṇavas. Please bestow your mercy upon me, so that I may gradually come to the stage of an *uttama* Vaiṣṇava.

Vaiṣṇava dāsa: At the time that you accepted mendicancy, there was a desire for honor and prestige in your heart, so you were not actually qualified to enter the renounced order, and therefore your acceptance of mendicancy was tainted with flaw of unauthorized consideration. In spite of this, you have attained genuine auspiciousness by the mercy of the Vaiṣṇavas.

Nityānanda dāsa: Even now I have some desire for honor. I think that I may attract others and win tremendous respect if I am seen weeping profusely and displaying ecstatic emotions.

Bābājī: You must endeavor to give this up, otherwise there is a serious danger that your *bhakti* will be eroded and you will have to descend to the *kaniṣṭha* platform again. Although the six enemies of lust, anger, greed, envy, pride and illusion may have departed, the desire for honor remains. This desire for fame is the most pernicious enemy of the Vaiṣṇavas, and it does not easily agree to leave

the *sādhakas*. Moreover, a single drop of genuine spiritual emotion is far superior to an imitative display of emotion (*chāyā-bhāva-ābhāsa*).

“Please give me your mercy,” said Nityānanda dāsa, and reverentially placed the dust from Haridāsa Bābājī’s lotus feet on his own head. At this, Bābājī became unsettled. He quickly got up, embraced Nityānanda dāsa, seated him by his side, and patted him on the back. How extraordinary is the effect of touching a Vaiṣṇava! Tears immediately began to stream from Nityānanda dāsa’s eyes, and Haridāsa Bābājī could not check his own tears, although he tried to do so. A wonderful atmosphere was manifest, and tears came to the eyes of all the assembled Vaiṣṇavas. At that moment, Nityānanda dāsa accepted Śrī Haridāsa in his heart as his *guru*, and his life became successful. Within a short time the emotion subsided, and he inquired, “What are the primary and secondary characteristics of a *kaniṣṭha-bhakta* in regard to *bhakti*?”

Bābājī: The two primary characteristics of a *kaniṣṭha* Vaiṣṇava are his faith in the eternal form of Bhagavān, and his worship of the Deity. His secondary characteristics are the devotional activities that he performs, such as hearing, chanting, remembering, and offering prayers.

Nityānanda dāsa: One cannot be a Vaiṣṇava unless he has faith in the eternal form of Bhagavān and worships the Deity according to the regulations of *śāstra*, so I can well understand why these two are primary symptoms. However, I cannot understand why hearing, chanting, remembering, and other such activities are secondary.

Bābājī: The *kaniṣṭha* Vaiṣṇava is not acquainted with the intrinsic nature of *śuddha-bhakti*, of which hearing, chanting, and so on are *aṅgas* (limbs). Consequently, his hearing and chanting do not assume their primary identity, but are manifest in a *gauṇa* (secondary) form. Furthermore, whatever arises from the three *guṇas* – *sattva* (goodness), *rajaḥ* (passion), and *tamaḥ* (ignorance) – is

known as *gauṇa*. When these activities become *nirguṇa*, free from the influence of the material modes, they are *aṅgas* of *śuddha-bhakti*, and one has attained the *madhyama* stage.

Nityānanda dāsa: How can the *kaniṣṭha* Vaiṣṇava be called a *bhakta* when he is contaminated with the faults of *karma* and *jñāna*, and his heart is filled with desires for things other than *bhakti*?

Bābājī: One becomes eligible for *bhakti* once he has attained *śraddhā*, which is the root of *bhakti*; there is no doubt then that he is situated at the doorway to *bhakti*. The word *śraddhā* means *viśvāsa*, belief. When the *kaniṣṭha-bhakta* awakens belief in the divine Deity, he becomes eligible for *bhakti*.

Nityānanda dāsa: When will he obtain *bhakti*?

Bābājī: The *kaniṣṭha-bhakta* becomes a *śuddha-bhakta* at the *madhyama* level when his contamination of *karma* and *jñāna* is dissipated, and he desires nothing other than *ananya-bhakti* (exclusive *bhakti*). At that point, he understands that there is a difference between service to guests and service to *bhaktas*, and thus he awakens taste for serving the *bhaktas*, which is favorable to *bhakti*.

Nityānanda dāsa: *Śuddha-bhakti* appears along with *sambandha-jñāna*. When is that knowledge awakened by which one becomes eligible for *śuddha-bhakti*?

Bābājī: True *sambandha-jñāna* and *śuddha-bhakti* are manifest simultaneously when knowledge contaminated by Māyāvāda conceptions has been dispelled.

Nityānanda dāsa: How long does that take?

Bābājī: The stronger a person's *sukṛti* from past activities, the sooner he will attain it.

Nityānanda dāsa: What is the first result attained by past *sukṛti*?

Bābājī: One attains *sādhu-saṅga*.

Nityānanda dāsa: And what is the progression that evolves from *sādhu-saṅga*?

Bābājī: *Śrīmad-Bhāgavatam* (3.25.25) describes the systematic evolution of *bhakti* very succinctly:

*satām prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyaṇāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of *śuddha-bhaktas*, the recitation and discussion of My glorious activities and pastimes are pleasing to both the heart and the ears. By cultivating knowledge in this way, one becomes established on the path of liberation and progressively attains *śraddhā*, then *bhāva*, and finally *prema-bhakti*.

Nityānanda dāsa: How does one attain *sādhu-saṅga*?

Bābājī: I have already said that *sādhu-saṅga* is attained by *sukṛti* acquired in previous births. This is explained in *Śrīmad-Bhāgavatam* (10.51.53):

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate ratiḥ*

O Acyuta, the *jīva* has been wandering in the cycle of birth and death since time without beginning. When the time for his release from this cycle approaches, he obtains *sat-saṅga*. From that moment, he becomes firmly attached to You, who are the controller of both spirit and matter, and the supreme goal of attainment for the *sādhus*.

Nityānanda dāsa: It is only by *sādhu-saṅga* that a *kaniṣṭha-bhakta* awakens an inclination for worshiping the Deity, so how can it be said that he doesn't render any service to *sādhus*?

Bābājī: When one obtains *sādhu-saṅga* by good fortune, *viśvāsa*, or belief in the divinity of the Deity awakens. Nonetheless, worship of the Deity must be accompanied by service to the *sādhus* themselves. Until this type of faith develops, one's *śraddhā* is incomplete, and one remains ineligible for *ananya-bhakti*.

Nityānanda dāsa: What are the stages of progress for a *kaniṣṭha-bhakta*?

Bābājī: Suppose that a *kaniṣṭha-bhakta* worships the Deity form of Bhagavān every day with faith, but is not yet free from the contaminations of *karma*, *jñāna*, and extraneous desires. By chance, some guests come to him who happen to be *bhaktas*, and he welcomes and serves them, just as he would any other guests. The *kaniṣṭha-bhakta* observes the activities and behavior of the *bhaktas* and gets a chance to hear their discussions of spiritual topics based on the *śāstra*. In this way, he begins to develop great respect for the character of the *bhaktas*.

At this point, he becomes aware of his own defects. He begins to follow the behavior of the *sādhus* and to rectify his own behavior. Gradually, his defects of *karma* and *jñāna* begin to fade, and as his heart becomes purified, he becomes increasingly free from extraneous desires. He studies the *śāstra* by regularly hearing narrations of Bhagavān's pastimes and the fundamental, ontological truths about Bhagavān. His *sambandha-jñāna* becomes progressively firmer as he accepts the transcendental nature of Bhagavān, *śrī-nāma*, and the *aṅgas* of *bhakti* such as hearing and chanting. When his *sambandha-jñāna* becomes complete, he attains the stage of a *madhyama Vaiṣṇava*. It is at this point that he truly begins to associate with *bhaktas*. He can then perceive that *bhaktas* are vastly superior to ordinary guests, and he can begin to regard them on the level of *guru*.

Nityānanda dāsa: Why is it that many *kaniṣṭha-bhaktas* do not progress?

Bābājī: If the *kaniṣṭha-bhakta* associates mainly with people who are inimical, his immature level of eligibility for *bhakti* quickly fades, and his eligibility for *karma* and *jñāna* becomes prominent. In some cases, eligibility neither increases nor decreases, but remains exactly the same.

Nityānanda dāsa: When does that happen?

Bābājī: When he associates equally with *bhaktas* and inimical people.

Nityānanda dāsa: Under what circumstances can his advancement be assured?

Bābājī: When his association with *bhaktas* becomes prominent and his association with the inimical becomes minimal, his advancement is rapid.

Nityānanda dāsa: What is the nature of the *kaniṣṭha-adhikāri*'s inclination towards sinful and pious activities?

Bābājī: In the preliminary stage, his inclination for sinful and pious activities will be like that of the *karmīs* and *jñānīs*, but as he progresses in *bhakti*, these propensities will be dispelled, and his inclination to please Bhagavān will become prominent.

Nityānanda dāsa: Dear master, I have understood the situation of *kaniṣṭha-adhikāris*. Now kindly describe the primary symptoms of the *madhyama-adhikāri bhaktas*.

Bābājī: The *madhyama-bhakta* has *ananya-bhakti* towards Kṛṣṇa. His friendship with the *bhaktas* consists of four attitudes: he considers *bhaktas* to be more dear than his very self (*ātma-buddhi*); he feels great possessiveness towards them (*mamatā-buddhi*); he considers *bhaktas* as worshipable (*ijya-buddhi*); and he considers them to be a place of pilgrimage (*tīrtha-buddhi*). The *madhyama-bhakta* also bestows mercy on those who are ignorant of spiritual truth, and he neglects the inimical. These are the primary characteristics of the *madhyama-bhakta*.

When one develops *sambandha-jñāna* and practices *bhakti-sādhana*, which is the means (*abhidheya*), one attains the goal of *prema* (*prayojana*). This is the methodology of the *madhyama-bhakta*. It is generally observed that *madhyama-bhaktas* perform *harināma*, *kīrtana*, and other such activities in the association of *bhaktas*, free from any offense.

Nityānanda dāsa: What are the secondary symptoms of the *madhyama-bhakta*?

Bābājī: The secondary symptom of the *madhyama-bhakta* is the way in which he lives his life. His life is completely surrendered to the will of Kṛṣṇa, and is favorable to *bhakti*.

Nityānanda dāsa: Can he still commit sins or offenses?

Bābājī: Some tendency to commit sins or offenses may remain in the beginning stage, but gradually these will disappear. Whatever sins or offenses are still present at the beginning of the *madhyama* stage are like chick-peas that are just about to be ground to a pulp; they are still seen as small lumps, but within a few moments they will be crushed and will cease to exist. *Yukta-vairāgya* (appropriate renunciation) is the life and soul of the *madhyama-bhakta*.

Nityānanda dāsa: Does the *madhyama-bhakta* have any trace of *karma*, *jñāna* or extraneous desires?

Bābājī: In the initial stages a faint trace of these things may remain, but finally they are uprooted. Whatever vestiges of *karma* and *jñāna* remain in the beginning of the *madhyama* stage occasionally make themselves visible, yet these gradually fade into oblivion.

Nityānanda dāsa: Do such *bhaktas* even desire to live, and if so, why?

Bābājī: Actually, they have no desire to live or die, or to attain liberation. They desire to live only to attain consummation of their *bhajana*.

Nityānanda dāsa: But why don't they long for death? What happiness can come from remaining in this gross material body? When they die, will they not obtain their spiritual forms and identities by Kṛṣṇa's mercy?

Bābājī: They have no independent desires. All their desires are solely dependent on Kṛṣṇa's will, because they are firmly convinced that everything is happening by His will and that whatever happens is only because of His desire. They have, therefore, no need to aspire for anything independently.

Nityānanda dāsa: I have understood the symptoms of the *madhyama-adhikārī*. Now, please tell me about the secondary symp-

toms of the *uttama-adhikārī*.

Bābājī: Their secondary symptoms are their bodily activities, but even these cannot actually be viewed separately as secondary symptoms, because they are so much under the control of *prema*, which is beyond all influence of the material modes.

Nityānanda dāsa: Prabhu, there is no provision in *śāstra* for the *kaniṣṭha-adhikārīs* to renounce household life, and *madhyama-adhikārīs* may live either as householders or renunciants. Is it possible that some *uttama-adhikārīs* may live as householders?

Bābājī: One's level of eligibility cannot be determined by whether one is a householder or a renunciant; the only criterion is one's advancement in *bhakti*. There is certainly no harm if an *uttama-adhikārī bhakta* remains a householder. All the *gṛhasṭha-bhaktas* of Vraja were *uttama-adhikārīs*. Many *gṛhasṭha-bhaktas* of our Śrī Caitanya Mahāprabhu were *uttama-adhikārīs*; Rāya Rāmānanda is the foremost example of this.

Nityānanda dāsa: Prabhu, if an *uttama-adhikārī bhakta* is a *gṛhasṭha*, and a *madhyama-adhikārī bhakta* is in the renounced order, how should they behave towards each other?

Bābājī: The person who is less qualified should offer *daṇḍavat-praṇāma* to the person who is more qualified. This stipulation is only for the benefit of the *madhyama-adhikārī*, because the *uttama-adhikārī bhakta* does not expect respect from anyone. In all living beings he sees the presence of Bhagavān.

Nityānanda dāsa: Should one bring many Vaiṣṇavas together and hold festivals for distributing *bhagavat-prasāda*?

Bābājī: From the spiritual point of view, there is no objection if many Vaiṣṇavas gather together for some particular occasion and a *madhyama-adhikārī gṛhasṭha-bhakta* wants to honor them by distributing the *bhagavat-prasāda*. However, it is not good to make a pompous display of serving the Vaiṣṇavas, for then this activity will become adulterated with the mode of passion. One should distribute *prasāda* to the assembled Vaiṣṇavas with great care and

attention. This is one's duty. If one wishes to serve the Vaiṣṇavas in this way, he should only invite pure Vaiṣṇavas.

Nityānanda dāsa: A new caste has emerged in Baragāchī consisting of people who refer to themselves as descendants of Vaiṣṇavas. *Kaniṣṭha-adhikārī* householders invite them and feed them in the name of Vaiṣṇava *sevā*. How is this to be viewed?

Bābājī: Have these descendants of Vaiṣṇavas taken up *śuddha-bhakti*?

Nityānanda dāsa: I don't see *śuddha-bhakti* in any of them. They only call themselves Vaiṣṇavas. Some of them wear *kaupīnas* (loincloths).

Bābājī: I cannot say why is this type of practice in vogue. It should not be done. I can only surmise that it is going on because *kaniṣṭha* Vaiṣṇavas have no ability to recognize who is a true Vaiṣṇava.

Nityānanda dāsa: Do the descendants of Vaiṣṇavas deserve any special regard?

Bābājī: Honor is due for those who are actually Vaiṣṇavas. If the descendants of Vaiṣṇavas are pure Vaiṣṇavas, they should be honored in proportion to their advancement in *bhakti*.

Nityānanda dāsa: What if the descendant of a Vaiṣṇava is only a worldly man?

Bābājī: Then he should be considered as a worldly man and not as a Vaiṣṇava; he should not be honored as a Vaiṣṇava. One should always remember the instruction given by Śrīman Mahāprabhu (*Śikṣāṣṭaka* 3):

*ṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

One can chant *śrī-hari-nāma* in a humble state of mind, thinking himself more insignificant than the straw in the street and more tolerant than the tree. One should be devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind, one can chant *śrī-*

hari-nāma constantly.

One should be free from pride and should offer appropriate respect to others. One should offer Vaiṣṇavas the respect due to a Vaiṣṇava, and he should offer those who are not Vaiṣṇavas the respect that befits any human being. If one does not offer respect to others, he does not acquire the necessary qualification to chant *śrī-nāma*.

Nityānanda dāsa: How can one be free from pride?

Bābājī: One should not proudly think, "I am a *brāhmaṇa*," "I am wealthy," "I am a learned scholar," "I am a Vaiṣṇava," or "I have renounced family life." People may well offer respect because one has such qualities, but one should not want to be honored by others out of such egoistic pride. One should always think oneself to be worthless, insignificant, destitute, and lower than a blade of grass.

Nityānanda dāsa: It seems from this that one cannot be a Vaiṣṇava without humility and compassion.

Bābājī: That is quite true.

Nityānanda dāsa: Then does Bhakti-devī depend on humility and compassion?

Bābājī: No, *bhakti* is completely independent. *Bhakti* is the personification of beauty and she is the supreme ornament; she does not depend on any other good quality. Humility and compassion are not separate qualities, but are included within *bhakti*. "I am a servant of Kṛṣṇa," "I am destitute," "I have nothing," "Kṛṣṇa is my all-in-all," – the *bhakti* that is expressed in these attitudes is itself humility (*dainya*).

The tenderness of heart experienced towards Kṛṣṇa is known as *bhakti*. All other *jīvas* are servants of Kṛṣṇa, and tenderness of heart towards them is compassion (*dayā*). Therefore, compassion is included within *bhakti*.

Kṣamā (forgiveness) is the *bhāva* situated between humility and compassion. "When I am so wretched and insignificant myself, how can I inflict punishment upon others?" – when this attitude is

combined with compassion, forgiveness automatically appears. Forgiveness is also included in *bhakti*.

Kṛṣṇa is *satya*, real. The fact that the *jīvas* are servants of Kṛṣṇa is also real, as is the fact that the material world is only a boarding house for the *jīvas*. That means that *bhakti* is also real, because these truths are based on the *jīvas*' relationship with Kṛṣṇa, which is itself *bhakti*. Truth, humility, compassion, and forgiveness are four special qualities that are included in *bhakti*.

Nityānanda dāsa: How should a Vaiṣṇava behave towards the followers of other religions?

Bābājī: The instruction of *Śrīmad-Bhāgavatam* (1.2.26) is:

nārāyaṇa-kalāḥ śāntāḥ bhajanti hy anasūyavaḥ

Those who are free from the propensity to slander others
and who are fully peaceful worship Śrī Nārāyaṇa and His
plenary portions.

There is no *dharma* other than *vaiṣṇava-dharma*. All other *dharmas* that are or ever will be propagated in the world are either steps on the staircase of *vaiṣṇava-dharma*, or else distortions of it. Those *dharmas* that are steps leading to *bhakti* should be respected in proportion to their degree of purity. One should not bear any malice towards *dharmas* that are distortions of *bhakti*, but one should focus exclusively on the cultivation of one's own devotional truths. One should not maintain any animosity towards the followers of other religions. When the time is ripe, the followers of various other *dharmas* will become Vaiṣṇavas easily. Of this there is no doubt.

Nityānanda dāsa: Is it our duty to preach Vaiṣṇava *dharma* or not?

Bābājī: Certainly it is. Our Śrī Caitanya Mahāprabhu has given everyone the responsibility of spreading this *dharma*:

nāco, gāo, bhakta-saṅge kara saṅkīrtana

kṛṣṇa-nāma ṁpadeśī' tāra' sarva-jana

Śrī Caitanya-caritāmṛta, Ādi-līlā (7.92)

Dance, sing, and perform *saṅkīrtana* in the association of *bhaktas*. You should deliver everyone by instructing them to chant *śrī-kṛṣṇa-nāma*.

ataeva āmi ājñā diluñ sabākāre
jāhāñ tāhāñ prema-phala deha' yāre tāre
 Śrī Caitanya-caritāmṛta, Ādi-līlā (9.36)

Therefore, I am ordering everyone to distribute the fruits of *prema* wherever they go and to whomever they meet.

However, one must remember not to give *śrī-kṛṣṇa-nāma* to unqualified people. Such people should first be given the necessary qualification; only then can they be given *hari-nāma*. Furthermore, these statements of Śrīman Mahāprabhu do not apply when neglect (*upekṣā*) is appropriate, for instance, when dealing with inimical people. Trying to enlighten such people only presents obstacles to one's preaching.

When Nityānanda dāsa had heard Haridāsa Bābājī Mahāśaya's ambrosial words, he rolled on the ground at his feet in great love. The grove reverberated with the Vaiṣṇavas' loud exclamations of *śrī-hari-nāma*, and everyone offered *daṇḍavat-praṇāma* to Bābājī Mahāśaya. The day's meeting in that secluded grove came to an end, and everyone returned to their respective places.

THUS ENDS THE EIGHTH CHAPTER OF JAIVA-DHARMA,
 ENTITLED
 "NITYA-DHARMA & VAIṢṆAVA BEHAVIOR"



CHAPTER 9

Nitya-Dharma, Material Science
& Civilization

Lāhirī Mahāśaya lived in the association of Vaiṣṇavas in Śrī Godruma for three or four years, and thus his heart became fully pure. At all times he chanted *hari-nāma*: while eating, walking, and sitting; before sleeping; and after rising. He wore simple clothes and did not even use shoes or sandals. He had relinquished his pride in his caste so completely that as soon as he saw a Vaiṣṇava, he would offer him *daṇḍavat-praṇāma*, and forcibly take the dust from his feet. He would seek out pure Vaiṣṇavas in order to honor the remnants of their meals. His sons came to him from time to time, but when they understood his mood, they departed quickly, not daring to propose that he should come home with them. To look at Lāhirī Mahāśaya now, one would certainly take him to be a Vaiṣṇava Bābājī.

From the philosophy of the Vaiṣṇavas of Śrī Godruma, Lāhirī Mahāśaya had understood that the essential principle is genuine detachment within the heart, and not the adoption of the external dress of renunciation. In order to minimize his needs, he followed the example of Śrī Sanātana Gosvāmī and tore one piece of cloth into four to use as his garments. Nonetheless, he still wore his sacred thread around his neck. Whenever his sons wanted to give him some money, he would reply, “I will not accept even a single *kaudī* from materialists.” Candraśekhara, his eldest son, once brought him a hundred rupees for a festival to feed the Vaiṣṇavas,

but Lāhirī Mahāśaya remembered Śrī Dāsa Gosvāmī's example, and did not accept the money.

One day Paramahaṁsa Bābājī said, "Lāhirī Mahāśaya, you are now free from all traces of non-Vaiṣṇava behavior. Even though we have accepted the vows of mendicancy, we can still learn much from you about renunciation. You need only accept a Vaisnava name for everything to be complete."

Lāhirī Mahāśaya replied, "You are my *parama-guru*. Please do as you see fit."

Bābājī Mahāśaya said, "Your residence is at Śrī Śāntipura, so we will address you as Śrī Advaita dāsa."

Lāhirī Mahāśaya fell in prostrated obeisance, and accepted the mercy of his new name. From that day on, everyone called him Śrī Advaita dāsa, and they referred to the *kuṭīra* in which he resided and performed his *bhajana* as Advaita-kuṭīra.

Advaita dāsa had a childhood friend named Digambara Caṭṭopādhyāya, who had earned vast wealth and reputation by performing important services in the Muslim royal administration. When Digambara Caṭṭopādhyāya attained seniority, he retired from his government post and returned to his village of Ambikā. There he heard that his childhood friend had renounced his home and was now living in Godruma under the name, Śrī Advaita dāsa, and was spending his time chanting *hari-nāma*.

Digambara Caṭṭopādhyāya was a dogmatic worshiper of the Goddess Durgā, and he would block his ears with his hands if he so much as heard the name of a Vaiṣṇava. When he heard about the 'downfall' of his beloved friend, he said to his servant, "Vāmana dāsa, arrange for a boat immediately, and I will go straight to Godruma."

The servant quickly hired a boat and reported back to his master.

Digambara Caṭṭopādhyāya was very astute. He was a scholar of the *tantra-śāstras* and was highly skilled in the ways of Muslim civilization. His knowledge of Farsi and Arabic forced even Muslim

scholars and teachers to admit defeat at his hands, and he would leave any *brāhmaṇa* scholar dumbfounded by his expertise in arguing the *tantra-śāstra*. He had acquired a significant reputation in Delhi, Lucknow, and other cities, and in his spare time, he had written a book called *Tantra-saṅgraha*, A Compendium on the *Tantra*, in which he displayed his extensive learning through his commentaries on the *ślokas*.

Digambara took his *Tantra-saṅgraha* with him and climbed into the boat in a fiery mood. Within six hours they arrived at Śrī Godruma, where Digambara instructed an intelligent man to go to Śrī Advaita dāsa, while he himself remained in the boat. Digambara's messenger found Śrī Advaita dāsa sitting in his *kuṭīra*, chanting *hari-nāma*, and he offered *praṇāma* to him.

"Who are you, and why have you come?" inquired Advaita dāsa.

The man replied, "I have been sent by the venerable Digambara Caṭṭopādhyāya. He asks whether Kālīdāsa still remembers him, or whether he has forgotten him."

Śrī Advaita dāsa asked rather eagerly, "Where is Digambara? He is my childhood friend; how could I possibly forget him? Has he now adopted *vaiṣṇava-dharma*?"

The man said, "He is sitting in a boat at the riverside. I cannot say whether he is a Vaiṣṇava or not."

Advaita dāsa said, "Why is he at the riverside? Why doesn't he come to my *kuṭīra*?"

When the messenger heard these inviting words, he left to inform Digambara, who arrived at Advaita-kuṭīra within an hour, accompanied by a few other gentlemen. Digambara had always been a generous man at heart, and now he became overwhelmed with joy when he saw his old friend. He embraced Śrī Advaita dāsa and sang a song that he had composed himself:

*kālī! tomāra līlā-khelā ke jāne mā, tribhuvane?
kabhu puruṣa, kabhu nārī, kabhu matta hao go raṇe*

*brahmā ha'ye sṛṣṭi kare, sṛṣṭi nāśa ha'ye hara,
viṣṇu ha'ye viśva-vyāpī pāla go mā, sarva-jane
kṛṣṇa-rūpe vṛndāvane, vāṁśī bājāo vane vane,
(ābāra) gaura ha'ye navadvīpe, mātāo sabe saṅkīrtane*

O Mother Kālī, who in the three worlds can fathom your pastimes? Sometimes you take the shape of a man, sometimes that of a woman, and sometimes you appear in battle in a ferocious mood. As Lord Brahmā you create the universe, as Lord Śiva you destroy it, and as Lord Viṣṇu you pervade the universe and maintain all living entities. As Śrī Kṛṣṇa you appear in Vṛndāvana and wander from forest to forest playing the flute. Then again, you appear in Navadvīpa as Śrī Gaura and intoxicate everyone with the chanting *śrī-hari-nāma*.

Advaita dāsa offered Digambara Caṭṭopādhyāya a seat made of leaves, saying, “Come in, my brother! Come in! It has been such a long time since we last met.”

Digambara sat on the seat, expressing his affection with tears as he said, “My brother Kālīdāsa, where shall I go? Now you have become a renunciant, and you don’t care for the *devas* or for your religious duties. I came from Punjab filled with so much hope, but our boyhood friends have all gone. Peśā, Pāglā, Khendā, Girish, Iśe Pāglā, Dhanuva, Kele the carpenter and Kānti Bhaṭṭacārya have all passed away. Now only you and I remain. I thought I could sometimes cross the Gaṅgā and meet you at Śāntipura, and you could sometimes cross the Gaṅgā and visit me in Ambikā. We could have spent whatever time remains to us singing together and studying the *tantra-śāstra*. Alas! Fate has dealt me a cruel blow. You have become a worthless heap of cow-dung – of no use in this life or the next. Tell me, how has this happened to you?”

Advaita dāsa could see that his boyhood friend was most undesirable company, and he began to devise a way of escaping from his

clutches. Thinking like this, he said, “Brother Digambara, do you remember that day in Ambikā when we were playing *gullī-ḍaṇḍā*, and we reached the old tamarind tree?”

Digambara: Yes, yes, I remember very clearly. It was the tamarind tree just next to Gaurīdāsa Paṇḍita’s house. Gaura-Nitāi used to sit underneath that tree.

Advaita: Brother, as we were playing, you said, “Don’t touch this tamarind tree. Aunt Śacī’s son used to sit here, and if we touch this tree, we shall become renunciants.”

Digambara: Yes, I remember it well. I noticed that you had some leaning toward the Vaiṣṇavas, and I said, “You will fall into Gaurāṅga’s trap.”

Advaita: Brother, that has been my nature. At that time, I was only on the verge of falling into that trap, but now I have actually fallen in.

Digambara: Take my hand and come out. It is not good to remain in a trap.

Advaita: Brother, I am very happy in this trap. I pray to remain here forever. Just touch this trap once and see for yourself.

Digambara: I have seen everything. It seems like happiness in the beginning, but in the end you will see that it is just deception.

Advaita: And what about the trap that you are in? Do you expect to obtain great happiness in the end? Don’t delude yourself.

Digambara: Look, we are the attendants of the Goddess Mahāvidyā (Durgā). We enjoy happiness now, and we will also enjoy it in the hereafter. You think that you are happy now, but I don’t see that you are happy at all. Furthermore, there will be no limit to your suffering in the end. I cannot understand why anyone becomes a Vaiṣṇava. You see, we enjoy eating meat and fish, we are well dressed, and we are more civilized than you Vaiṣṇavas. We enjoy all the happiness that material science affords, whereas you are deprived of all these things, and ultimately you will not even gain deliverance.

Advaita: Brother, why do you claim that there will be no deliverance for me in the end?

Digambara: No one – even Lord Brahmā, Lord Viṣṇu, or Lord Śiva – can ever obtain salvation if they are indifferent to Mother Nistāriṇī. Mother Nistāriṇī, she who grants deliverance, is the primordial power. She manifests Brahmā, Viṣṇu, and Maheśa, and after that she maintains them by her active potency (*kārya-śakti*). When that Mother desires, everything re-enters her womb, which is the vessel that contains the entire universe. Have you ever worshiped the Mother to invoke her mercy?

Advaita: Is Mother Nistāriṇī a conscious entity or inert matter?

Digambara: She is consciousness personified, and she possesses independent will. It is by her desire alone that spirit is created.

Advaita: What is *puruṣa*, and what is *prakṛti*?

Digambara: Vaiṣṇavas engage only in *bhajana*; they have no knowledge of fundamental philosophical truths. Although *puruṣa* and *prakṛti* manifest as two phenomena, they are actually one, like the two halves of a chick-pea. If you take the outer skin off the chick-pea, there are two halves; but if the outer skin remains, there is one chick-pea. *Puruṣa* is conscious and *prakṛti* is inert. When the conscious and the inert merge into one undifferentiated substance, it is known as *brahma*.

Advaita: Is your mother *prakṛti*, female, or *puruṣa*, male?

Digambara: Sometimes she is female, and sometimes male.

Advaita: So, if *puruṣa* and *prakṛti* are like the two halves of a chick-pea covered by a skin, which is the mother and which is the father?

Digambara: Are you making philosophical enquiries? Excellent! We are well acquainted with the truth. The fact is that the mother is *prakṛti*, matter, and the father is *caitanya*, consciousness.

Advaita: And who are you?

Digambara: *Pāśa-baddho bhavej jīvaḥ pāśu-muktaḥ sadāśivaḥ*: “When one is bound by the ropes of *māyā*, one is a *jīva*; and when one is released from those bonds, one is Lord Sadāśiva.”

Advaita: So are you spirit or matter?

Digambara: I am spirit, and Mother is matter. When I am bound, she is Mother; when I become liberated, she will be my wife.

Advaita: Oh, splendid! Now the whole truth is exposed without any doubt. The person who is your mother now will become your wife later. Where did you get such a philosophy?

Digambara: Brother, I am not like you, simply wandering here and there saying, “Vaiṣṇava! Vaiṣṇava!” I have acquired this knowledge by associating with innumerable perfected and liberated *sannyāsis*, *brahmacārīs* and *tāntrikas*, and by studying the *tantra-śāstras* day and night. If you wish, I can also make you fit for understanding this knowledge.

Advaita dasa thought to himself, “What a ghastly misfortune!” But aloud he said, “Very well. Please explain one idea to me. What is civilization, and what is material science (*prākṛtika-vijñāna*)?”

Digambara: Civilization means to speak courteously in a cultured society, to dress oneself in a respectable and pleasing manner, and to eat and to conduct oneself in a way that is not repugnant to others. You do none of these things.

Advaita: Why do you say that?

Digambara: You are distinctly unsociable, for you do not mingle with others. The Vaiṣṇavas have never learned what it means to please others with sweet words. As soon as they lay eyes on anyone, they command him to chant *hari-nāma*. Why, is there no other civilized discussion? Anyone who sees your dress will not be inclined to let you sit in an assembly. You wear a loincloth, a peculiar tuft of hair on the top of your head, and a garland of beads around your neck. What kind of an outfit is this? And you eat only potatoes and roots. You are not at all civilized.

Advaita dāsa determined that if he were to start a quarrel and Digambara went away angered, it would be a great relief. So he said, “Does your type of civilized living give you the opportunity to attain a higher destination in the next life?”

Digambara: Culture does not in itself grant one a higher destination in the next life, but how can society be elevated without culture? If society is elevated, then one can endeavor for progress in other planets.

Advaita: Brother, I may say something, if you will not become angry.

Digambara: You are my childhood friend; I would give up my life for you. How can I not tolerate whatever you have to say? I am fond of courtesy; even if I become angry, my words remain sweet. The more a man can conceal his inner feelings, the more cultured he is considered to be.

Advaita: Human life is very short, and there are many disturbances. In this brief span of life, the only duty of humanity is to worship Śrī Hari with simplicity. Studying the ways of material civilization and culture is simply deceiving the soul. I have understood that the word *sabhyatā* (civilization) is simply another name for civil deception. A human being remains simple as long as he adheres to the path of truth. When he adopts the path of dishonesty, he desires to appear civilized and to please others by sweet words, but internally he remains addicted to deception and wicked deeds. What you describe as civilization has no good qualities, because truthfulness and simplicity are really the only good qualities.

In modern times, civilization has come to mean keeping one's depravity concealed within. The word *sabhyatā* literally means fitness to participate in a *sabhā*, or a virtuous assembly. In reality, civilization that is free from sin and deception is only found among Vaiṣṇavas. Non-Vaiṣṇavas very much appreciate civilization that is saturated with sin. The civilization that you speak of is not related to the *nitya-dharma* of the *jīva*.

If civilization means to adorn oneself in stylish clothes to appeal to others, then prostitutes are more civilized than you are. The only requirement for clothing is that it should cover the body and be clean and free from unpleasant odor. Food is faultless when it is pure and nutritious, but you only care whether it tastes good;

you don't even consider whether it is pure or not. Wine and meat are naturally impure, and a civilization based upon the consumption of such things is simply a society dedicated to sin. What passes as civilization at present is the culture of Kali-yuga.

Digambara: Have you forgotten the civilization of the Muslim emperors? Just consider the manners with which people sit in the court of a Muslim emperor, how politely they speak, and with such proper etiquette.

Advaita: That is only worldly conduct. How deficient is a man, really, if he does not abide by these external formalities? Brother, you have served in the Muslim government for so long that you have become partial to that type of civilization. In reality, human life only becomes civilized when it is sinless. The so-called advancement of civilization in Kali-yuga simply means an increase in sinful activity; this is nothing but hypocrisy.

Digambara: Look, educated modern men have concluded that civilization means humanism, and that those who are not civilized are not human beings. To dress women attractively and thereby conceal their faults is considered to be a sign of sophistication.

Advaita: Just consider whether this idea is good or bad. I perceive that those whom you call 'educated' are merely rogues who have taken advantage of the times. Such people favor this deceitful civilization partly because of sinful impressions within their hearts, and partly because they see it as an opportunity to conceal their faults. Can a wise man find happiness in such a civilization? Only vain arguments and physical intimidation can maintain veneration for a civilization of rogues.

Digambara: Some people say that society is advancing with the increase of knowledge in the world, and eventually it will be like heaven on earth.

Advaita: That is simply fantasy. It is quite extraordinary that people have faith in this, and it is even more bizarre that others have the audacity to propagate such a view without actually believing it

themselves. There are two types of knowledge: *paramārthika* knowledge relates to eternal truth, while *laukika* knowledge relates to this transitory world. *Paramārthika* knowledge does not seem to be increasing; on the contrary, in most cases knowledge has been corrupted and deviated from its original nature. Only *laukika* knowledge seems to be on the increase. Does the *jīva* have an eternal relationship with *laukika* knowledge? When *laukika-jñāna* increases, people's minds become distracted by temporary material pursuits, and they neglect the original spiritual truth. I firmly believe that the more *laukika-jñāna* increases, the more duplicitous a civilization becomes. This is a great misfortune for the living beings.

Digambara: A misfortune? Why?

Advaita: As I said before, human life is very short. The *jīvas* are like travelers at an inn, and they should use this brief span of life to prepare themselves for their ultimate destination. It would be sheer foolishness if travelers staying in an inn were so caught up with improving the conditions of their stay that they forgot their destination. The more one's involvement with material knowledge increases, the more one's time for spiritual matters dwindles. I am convinced that material knowledge should be used only as much as it is needed to maintain one's livelihood. There is no necessity for excessive material knowledge and its companion, material civilization. For how many days will this earthly glitter remain?

Digambara: I see that I have fallen into the clutches of an unyielding renunciant. Then does society serve no function?

Advaita: That depends upon the composition of a particular society. The function served by a society of Vaiṣṇavas is highly beneficial for the *jīvas*, but a society of non-Vaiṣṇavas, or a society that is merely secular, serves no advantageous function for the *jīvas*. But enough of this topic. Tell me, What do you mean by material science?

Digambara: The *tantra-śāstra* has delineated many types of material science (*prākṛtika-vijñāna*). Material science includes whatever knowledge, skill and beauty are to be found in the material world, as well as all the various branches of knowledge, such as military science, medical science, music, dance, and astronomy. *Prakṛti* (material nature) is the primordial power, and by her own potency she has manifested this material universe and all the variety in it. Each and every form is a by-product of this potency and is accompanied by the knowledge or science corresponding to it. When one acquires that knowledge, he is liberated from sins committed to Mother Nistāriṇī. The Vaiṣṇavas do not seek this knowledge, but we *śāktas* will obtain liberation on the strength of it. Just consider how many books have been written in pursuance of this knowledge by great men such as Plato, Aristotle, Socrates, and the famous Hākim.

Advaita: Digambara, you have said that the Vaiṣṇavas have no interest in *vijñāna* (experiential, realized knowledge), but that is not true. The pure knowledge of the Vaiṣṇavas is endowed with *vijñāna*:

śrī bhagavān uvāca
jñānaṃ parama-guhyam me yad-vijñāna-samanvitam
sa-rahasyam tad-aṅgam ca gṛhāṇa gaditam mayā
 Śrīmad-Bhāgavatam (2.9.31)

Śrī Bhagavān said, “O Brahmā, knowledge of Me is non-dual, and yet it has four distinct divisions: *jñāna*, *vijñāna*, *rahasya* and *tad-aṅga*. A *jīva* cannot understand this by his own intelligence, but you can understand it by My mercy. *Jñāna* is My *svarūpa*, and My relationship with My potency is *vijñāna*. The *jīva* is My *rahasya* (secret mystery), and *pradhāna* is My *jñāna-aṅga*.”

Before this creation, Bhagavān was pleased with Brahmā’s worship, and instructed him on the tenets of pure *vaiṣṇava-dharma*.

Bhagavān said, “O Brahmā, I am explaining to you this most confidential *jñāna* of Myself, the *vijñāna* with which it is endowed, its *rahasya*, and all of its *aṅgas* (components). Accept all of this from Me.”

Digambara, there are two types of knowledge: *śuddha-jñāna*, pure knowledge, and *viśaya-jñāna*, knowledge of material objects. All human beings acquire *viśaya-jñāna* through the senses, but that knowledge is impure, so it is useless for discerning transcendental objects. It is only useful in relation to the *jīva*'s conditioned state of material existence. Knowledge that pertains to spiritual consciousness is known as *śuddha-jñāna*. That is eternal, and it is the basis of the Vaiṣṇavas' devotional service. Spiritual knowledge is the antithesis of material knowledge, and is completely distinct from it. You say that *viśaya-jñāna* is *vijñāna*, but it is not *vijñāna* in the true sense of the term. The real reason that your *Āyur-veda* and other types of material knowledge are called *vijñāna* is that they are in contrast to pure spiritual knowledge. True *vijñāna* is that pure knowledge that is distinct from material knowledge. There is no difference between *jñāna*, which is the knowledge of a truly abiding substance (*cid-vastu*), and *vijñāna*, which is the knowledge of how such an object is distinct from matter. *Jñāna* is direct perception of a transcendental object, whereas *vijñāna* is the establishment of pure knowledge in contrast to material knowledge. Although these two are actually the same thing, they are known either as *jñāna* or as *vijñāna* according to the methods they employ.

You refer to material knowledge as *vijñāna*, but the Vaiṣṇavas say that *vijñāna* is the true diagnosis of material knowledge. They have examined the nature of military science, medical science, astronomy, and chemistry, and they have concluded that these are all material knowledge, and that the *jīva* has no eternal connection with them. Therefore, these different types of material knowledge are of no consequence in relation to the *jīva*'s *nitya-dharma*.

The Vaiṣṇavas understand that those who are expanding their mundane knowledge according to their material propensities are immersed in *karma-kāṇḍa*. However, Vaiṣṇavas do not condemn such people. Indirectly, the endeavors for material improvement help the Vaiṣṇavas' spiritual progress to some extent. The material knowledge of those who pursue material advancement is insignificant, and you may call it *prākṛtika-vijñāna*, natural science. There is certainly no objection to that. It is foolish to quarrel over names.

Digambara: Well, if there were no advancement of material knowledge, how could you Vaiṣṇavas conveniently satisfy your material needs and be free to engage in *bhajana*? You should also make some endeavor for material advancement.

Advaita: People work in different ways, according to their respective inclinations, but Īśvara is the supreme controller of all, and He awards each person the appropriate result of his action.

Digambara: Where does inclination come from?

Advaita: Inclination develops from deep-rooted impressions in the heart, acquired through previous activities. The more extensively one is involved with matter, the more expert he will be in material knowledge and the crafts originating from such knowledge. The articles that such people manufacture may help the Vaiṣṇavas to serve Kṛṣṇa, but there is no need for the Vaiṣṇavas to labor for them separately. For example, carpenters earn their livelihood by producing *siṃhāsanas*, which *gṛhastha* Vaiṣṇavas use as platforms where they place the Deity. Bees are inclined to gather honey, which devotees accept for the service of the Deity. It is not that all the *jīvas* of the world endeavor for spiritual advancement. They are engaged in different types of work, impelled by their respective natures.

Human beings have different types of tendencies, some high and some low. Those with lower natures are engaged in varieties of work impelled by their lower tendencies. The menial labor they

perform assists other types of work which are prompted by higher natures. The wheel of this universe turns by the virtue of this division of work. Everyone who is under the jurisdiction of matter works according to his material propensity, and thereby assists the Vaiṣṇavas in their spiritual development. Such materialists are not aware that their activities are helping the Vaiṣṇavas because they are bewildered by the potency of Śrī Viṣṇu's *māyā*. Consequently, the entire world serves the Vaiṣṇavas, but unknowingly.

Digambara: What is this *viṣṇu-māyā*?

Advaita: In the *Caṇḍī-māhātmya* of the *Mārkaṇḍeya Purāṇa* (81.40), *viṣṇu-māyā* is described, *mahamāyā hareḥ śaktir yayā sammohitaṁ jagat*: “The potency of Bhagavān by which the entire world is bewildered is known as *mahamāyā*.”

Digambara: Then who is the goddess I know as Mother Nistāriṇī?

Advaita: She is Śrī Hari's external potency known as *viṣṇu-māyā*.

Digambara opened his book on *tantra* and said, “Look, it states in *tantra-śāstra* that my divine mother is consciousness personified. She possesses full will and she is beyond the three qualities of material nature, yet she is the support of those three qualities. Your *viṣṇu-māyā* is not free from the influence of the modes of nature, so how can you equate your *viṣṇu-māyā* with my mother? This type of fanaticism on the part of the Vaiṣṇavas really irritates me. You Vaiṣṇavas have blind faith.”

Advaita: My brother, Digambara, please don't be angry. You have come to see me after such a long time, and I want to satisfy you. Is it a slight to speak of *viṣṇu-māyā*? Bhagavān Viṣṇu is the embodiment of supreme consciousness, and He is the one supreme controller of all. Everything that exists is His potency. Potency is not an independent object (*vastu*), but rather the functional power inherent within an object (*vastu-dharma*). To say that *śakti* (potency) is the root of everything is thoroughly opposed to *tattva*, metaphysical truth. *Śakti* cannot exist independent of the object from which it originates. We must first accept the existence of an

object that possesses full spiritual consciousness, otherwise accepting *śakti* by itself is like dreaming of a flower in the sky.

The commentary on *Vedānta* states, *śakti-śaktimātor abhedaḥ*: “There is no difference between the potency and the possessor of potency.” This means that *śakti* is not a separate object. The Supreme Person who is the master of all potencies is the one truly abiding substance. *Śakti* is the quality, or inherent function, that is subordinate to His will. You have said that *śakti* is the embodiment of consciousness, that it possesses will, and that it is beyond the influence of the three qualities of material nature. This is correct, but only insofar as *śakti* operates fully under the support of a pure conscious entity, and is thus considered identical with that powerful entity. Desire and consciousness depend on the Supreme Being. Desire cannot exist in *śakti*; rather, *śakti* acts in accordance with the desire of the Supreme Being. You have the power to move, and when you desire to move, that power will act. To say “the power is moving” is merely a figure of speech; it actually means that the person who possesses that power is moving.

Bhagavān has only one *śakti*, which is manifest in different forms. When it functions in a spiritual capacity, it is known as *cit-śakti*, and when it operates in a material capacity, it is known as *māyā*, or *jaḍa-śakti*. It is stated in the *Śvetāśvatara Upaniṣad* (6.8), *parāśya śaktir vividhaiva śrūyate*, “The Vedas say that Bhagavān’s divine *śakti* is full of variety.”

The *śakti* that supports the three modes of material nature – *sattva*, *rajaḥ*, and *tamaḥ* – is known as *jaḍa-śakti*, and its functions are to create and destroy the universe. The *Purāṇas* and the *Tantra* refer to it as *viṣṇu-māyā*, *mahāmāyā*, *māyā*, and so on. There are many allegorical descriptions of her activities. For example, it is said that she is the mother of Brahmā, Viṣṇu, and Śiva, and that she slew the demoniac brothers Śumbha and Niśumbha. The living entity remains under the control of this *śakti* as long as he is

engrossed in material enjoyment. When the *jīva* is endowed with pure knowledge, he becomes aware of his own *svarūpa*, and this awareness enables him to transcend *māyā-śakti* and attain the liberated status. He then comes under the control of *cit-śakti* and obtains spiritual happiness.

Digambara: Are you not under the control of some power?

Advaita: Yes, we are *jīva-śakti*. We have abandoned *māyā-śakti* and come under the protection of *cit-śakti*.

Digambara: Then you are also a *śākta*.

Advaita: Yes, the Vaiṣṇavas are true *śāktas*. We are under the control of Śrī Rādhikā, who is the embodiment of *cit-śakti*. It is only under Her shelter that we render service to Kṛṣṇa, so who is more of a *śākta* than the Vaiṣṇavas? We do not see any difference between the Vaiṣṇavas and the real *śāktas*. Those who are only attached to *māyā-śakti*, without taking shelter of *cit-śakti*, may be called *śāktas*, but they are not Vaiṣṇavas; they are only materialists. In the *Nārada-pañcarātra*, Śrī Durgā Devī explains:

tava vakṣasi rādhāham rāse vṛndāvane vane

In the forest known as Vṛndāvana, I am Your internal *śakti*,
Śrī Rādhikā, who adorns Your chest in the *rāsa* dance.

From this statement of Durgā Devī, it is clear that there is only one *śakti*, not two. That *śakti* is Rādhikā when She manifests as the internal potency, and she is Durgā when she is manifested as the external potency. In the condition of freedom from contact with the material modes of nature, *viṣṇu-māyā* is the *cit-śakti*. That same *viṣṇu-māyā* is the *jaḍa-śakti* when it is endowed with the modes of nature.

Digambara: You said that you are *jīva-śakti*. What is that?

Advaita: Bhagavān has said in the *Bhagavad-gītā* (7.4-5):

*bhūmir āpo 'nalo vāyuḥ kham mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

*aṇareyam itas tv anyāṁ prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat*

My inferior, or material *prakṛti*, is comprised of the eight components: earth, water, fire, air, space, mind, intelligence, and ego. These eight elements are under the control of *jaḍa-māyā*. There is however another *prakṛti* which is superior to this *jaḍa-prakṛti* and which consists of the *jīvas*. By it this material world is perceived or seen.

Digambara, do you know the glory of *Bhagavad-gītā*? This *śāstra* is the essence of the instructions of all the *śāstras*, and it resolves all conflicts between the various philosophical ideologies. It establishes that the category of entities known as *jīva-tattva* is fundamentally different from the material world and is one of Īśvara's potencies. Learned authorities refer to this *tattva* as the *taṭastha-śakti*. This *śakti* is superior to the external potency and inferior to the internal potency. Therefore, the *jīvas* are a unique *śakti* of Kṛṣṇa. **Digambara:** Kālīdāsa, have you read the *Bhagavad-gītā*?

Advaita: Yes, I read it quite some time ago.

Digambara: What is the nature of its philosophical teachings?

Advaita: My brother, Digambara, people praise molasses only as long as they have not tasted sugar-candy.

Digambara: My brother, this is simply blind faith on your part. Everyone has tremendous regard for the *Devī-Bhāgavata* and the *Devī-gītā*. You Vaiṣṇavas are the only people who cannot even bear to hear the names of these two books.

Advaita: Have you read the *Devī-gītā*?

Digambara: No. Why should I lie? I was going to copy these two books, but I still have not been able to do so.

Advaita: How can you say whether a book is good or bad when you have not even read it? Is it my faith or yours that is blind?

Digambara: Brother, I have been somewhat afraid of you ever since childhood. You were always very talkative, but now that you have

become a Vaiṣṇava, you are even more assertive in expressing your views. Whatever I say, you cut to pieces.

Advaita: I am certainly a worthless fool, but I can see that there is no *śuddha-dharma* apart from *vaiṣṇava-dharma*. You were always inimical to the Vaiṣṇavas, and that is why you could not even recognize the path to your own auspiciousness.

Digambara: (a little angry) Do you claim that I cannot see the path to my own auspiciousness, when I have performed so much *sādhana* and *bhajana*? Have I been cutting grass all this time to feed my horse? Just look at this *Tantra-saṅgraha* that I have written! Do you think it was a joke to produce a book like this? You arrogantly flaunt your Vaiṣṇavism, and ridicule modern science and civilization. What am I to do about this? Come, let us go to a civilized assembly and see who will be judged right – you or me.

Advaita dāsa wanted to be free from Digambara’s undesirable association as soon as possible, for he felt that this meeting was completely non-productive. “Well brother,” he said, “what use will your material science and civilization be at the time of death?”

Digambara: Kālidāsa, you are really a strange fellow. Will anything remain after death? As long as you are alive, you should try to acquire fame among civilized men and enjoy the five pleasures: wine, meat, fish, wealth, and women. At the time of death, Mother Nistārīṇī will arrange for you to go wherever you are meant to go. Death is certain, so why are you subjecting yourself to so much tribulation at present? Where will you be when the five elements of this body merge with the five great elements of material nature?

This world is *māyā*, *yogamāyā* and *mahāmāyā*. It is she who can award you happiness now and liberation after death. Nothing exists except *śakti*; you have come from *śakti*, and you will return to *śakti* in the end. Just serve *śakti* and witness the power of *śakti* in science. Try to increase your spiritual power through *yoga*

discipline. In the end, you will see that there is nothing other than this imperceptible potency. Where did you get this far-fetched tale about a conscious supreme God? Your belief in such a story is making you suffer now, and I can't fathom what destination you will attain in the next life that will be superior to ours. What is the need for a personal God? Just serve *śakti*, and when you merge into that *śakti*, you will remain there eternally.

Advaita: My brother, you have become infatuated with this material *śakti*. If there is an all-knowing Bhagavān, then what will happen to you after death? What is happiness? Happiness is peace of mind. I have given up all material pleasure, and found happiness in inner peace. If there is anything more to be achieved after death, I will attain that as well. You are not satisfied. The more you try to enjoy, the more your thirst for material pleasure expands. You do not even know what happiness is. You are simply drifting in the current of sensuality and calling out, "Pleasure! Pleasure!" but one day you will fall into an ocean of sorrow.

Digambara: Whatever will be my fate will be. But why have you abandoned the association of cultured men?

Advaita: I have not renounced the association of cultured men; rather, that is precisely what I have obtained. I am trying to give up the association of degenerate men.

Digambara: How do you define degenerate association?

Advaita: Please hear without becoming angry, and I will tell you. *Śrīmad-Bhāgavatam* says (4.30.33):

*yāvat te māyayā spr̥ṣṭā bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānām saṅgaḥ syān no bhavē bhavē*

quoted in *Hari-bhakti-vilāsa* (10.292)

O Bhagavān! We pray that as long as we are bewildered by Your illusory potency and are wandering in material existence under the influence of our karmic activities, we may have the association of Your *premī bhaktas* birth after birth.

It is said in the *Hari-bhakti-vilāsa* (10.294):

*asadbhiḥ saha saṅgas tu na kartavyaḥ kadācana
yasmāt sarvārtha-hāniḥ syād adhaḥ-pātaś ca jāyate*

One should never associate with people who are immersed in non-reality, for by such association one is deprived of all worthwhile objects of attainment and falls down to a de-graded position.

The *Katyāyana-saṁhitā* states:

*varaṁ hutavaha-jvālā pañjarāntar-vyavasthitiḥ
na śauri-cintā-vimukha-jana-samvāsa-vaiśasam*
quoted in *Hari-bhakti-vilāsa* (10.295)

Even if I should die in a blazing fire or be trapped for all time in a cage, I still do not want the company of persons averse to thinking of Kṛṣṇa.

It is said in *Śrīmad-Bhāgavatam* (3.31.33-34):

*satyaṁ śaucaṁ dayā maunaṁ buddhir hrīr śrīr yaśaḥ kṣamā
śamo damo bhagaś ceti yat-saṅgād yāti saṅkṣayam
teṣv aśānteṣu mūḍheṣu khaṇḍitātmasv asādhuṣu
saṅgamḥ na kuryāc chocyeṣu yoṣit-krīḍā-mṛgeṣu ca*
quoted in *Hari-bhakti-vilāsa* (10.297-298)

If one associates with those who are devoid of virtue, one's good qualities – such as truthfulness, cleanliness, mercy, restraint of speech, intelligence, shyness, wealth, fame, forgiveness, control of the senses, control of the mind, and fortune – completely fade away. Therefore, one should never associate with disgraceful people who are agitated by desires for sense enjoyment, who are foolish, who are engrossed in the bodily conception of life, and who are play-things in the hands of women.

It is said in the *Garuḍa Purāṇa* (231.17):

*antargato 'pi vedānām sarva-śāstrārtha-vedy api
yo na sarveśvare bhaktas taṁ vidyāt puruṣādhamam*
quoted in Hari-bhakti-vilāsa (10.303)

One may have studied all the Vedas and be acquainted with the meaning of all the śāstras, but if he is not a devotee of Śrī Hari, he should be understood as the lowest of men.

Śrīmad-Bhāgavatam (6.1.18) states:

*prāyaścittāni cīrṇāni nārāyaṇa-ṣarāṇmukham
na niṣṭunanti rājendra surā-kumbham ivāpagāḥ*
quoted in Hari-bhakti-vilāsa (10.305)

O King, just as the water of many rivers cannot purify a wine pot, similarly, a person who is averse to Śrī Nārāyaṇa cannot become purified by all the different types of atonement, even if they are executed perfectly again and again.

It is said in the Skanda Purāṇa:

*hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane ṣatanāni ṣaṭ*
quoted in Hari-bhakti-vilāsa (10.312)

The six causes of downfall are to beat a Vaiṣṇava, to slander him, to bear malice against him, to fail to welcome or please him, to display anger towards him, and to not feel pleasure upon seeing him.

Digambara, a person can never attain auspiciousness through these types of immoral association. What possible benefit can one gain by living in a society composed of such men?

Digambara: Well now, what a distinguished gentleman I have come to speak with! You should certainly stay amidst the pure Vaiṣṇavas. I am going to my own house.

Advaita dāsa felt that his exchange with Digambara was drawing to a close, and that it would be appropriate to conclude on a

pleasant note. In a courteous mood he said, “You are my childhood friend. I know you must return home, but I don’t want you to go just yet. You have come all this way, so please stay for a while. Take some *prasāda*, and then you may go.”

Digambara: Kālīdāsa, you know very well that I follow a strict diet. I only eat *haviṣya*, and I had a meal just before coming here. However, it was a pleasure to see you. I will come again if I find the time. I cannot stay overnight because I have some duties to perform according to the system given to me by my *guru*. Brother, I must take my leave for today.

Advaita: I shall see you off to the boat. Let us go.

Digambara: No, no. Carry on with your own business. I have some men with me.

Digambara then went away, singing a song about Goddess Kālī, and Advaita dāsa was able to chant *śrī-nāma* in his *kuṭīra* without further obstruction.

THUS ENDS THE NINTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“NITYA-DHARMA, MATERIAL SCIENCE & CIVILIZATION”



CHAPTER 10

Nitya-Dharma & History

Śrī Harihara Bhaṭṭācārya was a professor residing in Agradvīpa. He had accepted initiation into *vaiṣṇava-dharma*, and was engaged in the worship of Bhagavān Śrī Kṛṣṇa in his home. But a doubt arose in his mind about Vaiṣṇavism which he could not dispel even after speaking to many people about it. In fact, such talk only agitated his mind further. One day, Harihara went to the village of Arkaṭilā, and enquired from Śrī Caturbhujā Nyāyaratna, “Bhaṭṭācārya Mahāśaya, can you tell me how long ago *vaiṣṇava-dharma* appeared?”

For nearly twenty years Nyāyaratna Mahāśaya had laboriously studied the *nyāya-śāstra*. Consequently, he had become quite indifferent to religion, and did not like to be bothered with religious discussions. He only displayed any devotional tendency when he was performing *śakti-pūjā* (worshipping Goddess Durgā).

When Nyāyaratna heard this question, he thought that Harihara, being partial to the Vaiṣṇava religion, intended to embroil him in a dispute, and that it would be best to avoid such a conflict. Thinking like this, Nyāyaratna Mahāśaya said, “Harihara, what kind of question are you asking me today? You have studied the *nyāya-śāstra* all the way up to the *muktipada* section. Look, you know that there is no mention of *vaiṣṇava-dharma* anywhere in the *nyāya-śāstra*, so why are you burdening me with such a strange question?”

Harihara, now slightly aggravated, replied, “Bhaṭṭācārya Mahāśaya, my forefathers have been Vaiṣṇavas for many generations. I am also initiated with a Vaiṣṇava *mantra*, and I have never had any doubt about *vaiṣṇava-dharma*. However, you may have heard that Tarka-cūḍāmaṇi of Vikramapura intends to uproot the Vaiṣṇava religion, and as a result he is preaching against it at the moment, both locally and abroad, and earning a good deal of wealth by so doing. In a meeting that was attended mostly by worshipers of Durgā, he proclaimed that the Vaiṣṇava religion is very recent and has no philosophical substance. He said that only low-class people become Vaiṣṇavas; high-class people do not respect *vaiṣṇava-dharma*.

“When I first heard such conclusions from a scholar of his stature, it somewhat pained my heart, but when I thought it over, it occurred to me that no *vaiṣṇava-dharma* existed anywhere in Bengal prior to the appearance of Śrī Caitanya-deva. Before that, everyone worshiped Goddess Durgā and recited the *śakti-mantras*. Granted, there were a few Vaiṣṇavas like ourselves, who worshiped by reciting Vaiṣṇava *mantras*, but everyone’s goal was ultimately to attain *brahma* and *mukti*, and to this end they diligently applied themselves.

“In the type of *vaiṣṇava-dharma* into which we were initiated, everyone approved of the *pañcopāsana* system, but after Caitanya Mahāprabhu’s time, *vaiṣṇava-dharma* assumed a new outlook, and now Vaiṣṇavas cannot even bear to hear the words *mukti* and *brahma*. I cannot even say what they think *bhakti* is. Well, as they say, “A one-eyed cow often strays from the herd.” That applies perfectly to modern Vaiṣṇavas. So my question is, did this type of *vaiṣṇava-dharma* exist previously, or has it only appeared since the time of Caitanya-deva?”

Seeing that Harihara was not as orthodox a Vaiṣṇava as he had feared, Nyāyaratna Mahāśaya’s face blossomed with happiness. “Harihara,” he said, “you are a true scholar of the *nyāya-sāstra*. You

have just expressed exactly what I believe. These days there is a new upsurge of *vaiṣṇava-dharma*, and I am afraid to say anything against it. We must be a little cautious, because it is the age of Kali. Many wealthy and respectable gentlemen have now accepted Caitanya's doctrine. They completely disregard us, and even think that we are their enemies. I am afraid that our profession will become obsolete within a short time. Why, even the inferior castes of oil-sellers, betel-leaf vendors and gold-traders have taken to studying the *śāstra*, and that pains us.

“Look, for a long time the *brāhmaṇas* had arranged things so that no other caste could study the *śāstra*, even the *kāyasthas*, who are just below the *brāhmaṇa* caste. Everyone was obliged to honor our words. Now people of all castes have become Vaiṣṇavas and deliberate on philosophical truths, and this has greatly damaged the reputation of the *brāhmaṇa* caste. Nimāi Paṇḍita is responsible for the destruction of *brāhmaṇa-dharma*. Harihara, Tarkacūḍāmaṇi has spoken correctly, whether he has done so out of greed for wealth, or after careful analysis of the situation.

“When I hear the words of the Vaiṣṇavas, my body burns with anger. Now they go as far as to say that Śaṅkarācārya established Māyāvāda *śāstra* on the order of Bhagavān Himself, and that the Vaiṣṇava religion is eternal. The religion that sprung up not even a hundred years ago has now become beginningless! How amazing! It is said, “The benefit which is meant for one man is enjoyed by another.”

“Whatever glory Navadvīpa attained formerly has now been laid to waste. In particular, there are some Vaiṣṇavas who now live at Gādīgāchā in Navadvīpa, who look upon the world as a shallow earthen plate. A few good scholars among them have stirred up such a great commotion that it has ruined the entire country. Now the occupational duties of the four castes, the eternal truth of the doctrine of Māyāvāda, and the worship of the *devatās* and *devīs* are all fading into oblivion. People seldom perform the *śrāddha*

ceremony for the benefit of their deceased relatives any more. How are we teachers to survive?”

Harihara said, “Mahātmā! Is there no remedy for this? In Māyāpura there are still six or seven *brāhmaṇa* scholars of great repute. Across the Gaṅgā in Kuliyā-grāma, there are also numerous scholars who are well versed in the *smṛti* and *nyāya-śāstras*. If they all combine together and attack Gādīgāchā, will it not bear fruit?”

Nyāyaratna said, “Why not? It’s possible if the *brāhmaṇa-pañḍitas* can unite, but there are differences among them these days. I heard that a few *pañḍitas* headed by Kṛṣṇa Cūḍāmaṇi went to Gādīgāchā and initiated a debate, but they came back to their schools defeated, after which they spoke no more about it than was absolutely required.”

Harihara said, “Bhaṭṭācārya Mahāśaya, you are not only our teacher, but the teacher of many teachers. Your commentary on the *nyāya-śāstra* has taught many scholars the art of reasoning by analyzing fallacious arguments. If you so desire, you can defeat these Vaiṣṇava scholars once and for all. Establish that the Vaiṣṇava religion is a modern invention that the *Vedas* do not support. This will be a great act of mercy on the *brāhmaṇas*, and it will reinstate our long-established *pañcopāsana* worship, which is on the point of vanishing.”

Caturbhuja Nyāyaratna was inwardly afraid to debate with the Vaiṣṇavas, thinking that they might defeat him as they had Kṛṣṇa Cūḍāmaṇi and others. He said, “Harihara, I will go in disguise. You should pose yourself as a teacher and ignite the fire of debate in Gādīgāchā. After that, I will take over and assume responsibility.”

Harihara said happily, “I will certainly carry out your order. Next Monday we will cross the Gaṅgā and attack them, invoking the name of Mahādeva for auspiciousness.”

Monday arrived while they were still pondering over this matter. Three professors, Harihara, Kamalākānta and Sadāśiva, met

Śrī Caturbhujā Nyāyaratna at his home in Arkaṭilā, and escorted him across the Gaṅgā to Godruma. At four in the afternoon they arrived at the *mādhavī* grove exclaiming “Haribol! Haribol!” having a mood like Durvāsā Muni surrounded by his followers.

Advaita dāsa was at that time chanting *hari-nāma* in his *kuṭīra*. Seeing them, he came out and affectionately offered them each a seat. He then enquired, “How may I be of service to you?”

Harihara said, “We have come to discuss some matters with the Vaiṣṇavas.”

Advaita dāsa said, “The Vaiṣṇavas of this place do not debate on any topic. However, it is all right if you have come to enquire submissively about something. The other day, a few professors initiated a full-scale debate on the pretext of making some enquiries, and in the end, they left greatly disturbed. I will ask Paramahaṃsa Bābājī Mahāśaya and then give you an answer.” Saying this, he entered Bābājī Mahāśaya’s *kuṭīra*.

A few moments later, Advaita dāsa returned and arranged more mats for sitting. Then Paramahaṃsa Bābājī Mahāśaya came into the grove and offered *daṇḍavat-praṇāma* to Vṛndā-devī and then to the cultured *brāhmaṇa* visitors. With folded hands, he enquired humbly, “O great souls, please order us. What service can we do for you?”

Nyāyaratna said, “We have one or two questions to ask, and we would like you to answer them.”

When Paramahaṃsa Bābājī Mahāśaya heard this request, he summoned Śrī Vaiṣṇava dāsa Bābājī Mahāśaya to join them. When Vaiṣṇava dāsa Bābājī arrived, he offered *praṇāma* to Paramahaṃsa Bābājī and sat next to him. Within a short while, a small group of Vaiṣṇavas had gathered.

Nyāyaratna Mahāśaya then asked his question: “Please tell us whether the Vaiṣṇava religion is ancient or modern.”

Paramahaṃsa Bābājī Mahāśaya requested Vaiṣṇava dāsa to respond. In a peaceful, yet grave tone of voice, Vaiṣṇava dāsa said,

“The *vaiṣṇava-dharma* is *sanātana*, everlasting, and *nitya*, eternal.”
Nyāyaratna: I see that there are two types of *vaiṣṇava-dharma*. One maintains that the *para-tattva* known as *brahma* is formless and devoid of qualities. However, since there is no question of worshipping a formless object, *sādhakas* first imagine *brahma* to have some form, and then they worship that. This worship is only needed to purify the heart, and when the heart is purified, knowledge of the formless *brahma* arises. At that point, there is no longer any need to continue the worship of forms. The forms of Rādhā-Kṛṣṇa, Rāma, or Nṛsimha are all imaginary, and are by-products of *māyā*. When one worships these imaginary forms, knowledge of *brahma* gradually awakens. Among worshipers of the five Deities (*pañcopāsakas*), those who worship the Deity of Viṣṇu and recite *viṣṇu-mantras* with this attitude consider themselves Vaiṣṇavas.

In the second type of *vaiṣṇava-dharma*, Bhagavān Viṣṇu, Rāma, or Kṛṣṇa are accepted as *para-brahma*, possessing eternal forms. When the *sādhaka* worships one of these particular forms with the corresponding *mantras*, he obtains eternal knowledge of the specific Deity whom he worships and receives the mercy of that Deity. According to this view, the doctrine of impersonalism is *Māyāvāda*, which is a misconception that Śaṅkara has propagated. Now tell us, which of these two types of Vaiṣṇavism is everlasting and eternal?

Vaiṣṇava dāsa: The second of these is the real *vaiṣṇava-dharma*, and it is eternal. The other is *vaiṣṇava-dharma* in name only. In reality, this pseudo *vaiṣṇava-dharma* is opposed to real *vaiṣṇava-dharma*. It is temporary and has originated from *Māyāvāda* doctrine.
Nyāyaratna: I understand that in your opinion, the only true *vaiṣṇava-dharma* is the doctrine that you have received from Caitanyadeva. You do not accept that the worship of Rādhā-Kṛṣṇa, Rāma, or Nṛsimha constitutes *vaiṣṇava-dharma* in and of itself. You only accept the worship of Rādhā-Kṛṣṇa or other Deities as *vaiṣṇava-dharma* if it is conducted in accordance with the ideology

of Caitanya. Is this not so? It is a fine idea, but how can you claim that this type of *vaiṣṇava-dharma* is eternal?

Vaiṣṇava dāsa: This type of *vaiṣṇava-dharma* is taught throughout the Vedic *sāstras*, and is instructed in all the *smṛti-sāstras*. All the Vedic histories sing the glories of this *vaiṣṇava-dharma*.

Nyāyaratna: It is obvious that Caitanyadeva is the pioneer of this doctrine, but He appeared less than one hundred and fifty years ago, so how can it be eternal?

Vaiṣṇava dāsa: This *vaiṣṇava-dharma* has been in existence from the very moment of the *jīvas'* appearance. The *jīvas* are *anādi* because they have no beginning in material time. Therefore, the constitutional function of the *jīvas*, known as *jaiva-dharma* or *vaiṣṇava-dharma*, is also *anādi*. Brahmā is the first *jīva* to take birth in the universe. As soon as he appeared, the Vedic sound vibration, which is the basis of *vaiṣṇava-dharma*, also became manifest. This is recorded in the four essential *ślokas* of *Śrīmad-Bhāgavatam* (2.9.33-36), known as the *catuḥ-ślokī*. It is also mentioned in the *Muṇḍaka Upaniṣad* (1.1.1):

*brahmā devānām prathamah sambabhūva
viśvasya karttā bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām
atharvāya jyeṣṭha-putrāya prāha*

Brahmā, who is the first of all the *devas*, and who appeared from the lotus that sprouted from the navel of Bhagavān, is the creator of the universe and the maintainer of all living entities. He imparted *brahma-vidyā*, which is the basis for all other knowledge, unto his eldest son, Atharva.

The *Ṛg Veda-saṁhitā* mentions the instructions of this *brahma-vidyā* (1.22.20):

*tad viṣṇoḥ paramam padam
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

The *jñānī-janas* (pure Vaiṣṇavas) always behold the supreme abode of Bhagavān Śrī Viṣṇu, just as the unobstructed eye sees the sun within the sky.

It is said in the *Kaṭha Upaniṣad* (1.3.9):

tad viṣṇoḥ paramaṁ padam / viṣṇor yat paramaṁ padam

That supreme abode of Bhagavān Śrī Viṣṇu is the highest attainment.

The *Śvetāśvatara Upaniṣad* (5.4) says:

*sarvā diśa ūrddhvam adhaś ca tiryak
prakāśayan bhrājate yad vanaḍvān
evaṁ sa devo bhagavān vareṇyo
yoni-svabhāvān adhitiṣṭhaty ekaḥ*

Bhagavān is the Supreme Person and the original source of all the *devas*. He is the supreme object of worship and is one without a second. Just as the sun shines radiantly, illuminating all directions, upwards, downwards, and on all sides, so Bhagavān regulates material nature, which is the origin of all different species of life.

It is said in the *Taittirīya Upaniṣad* (2.1.2):

*satyaṁ jñānam anantaṁ brahma
yo veda nihitaṁ guhāyāṁ parama vyoman
so 'śnute sarvān kāmān saha brahmaṇā vipaścitā*

Para-tattva brahma is the embodiment of truth, knowledge, and eternity. Although that *para-brahma* is situated in the spiritual sky, He is hidden in the sky of the hearts of all living entities. One who knows Īśvara, who is situated within as the indwelling Supersoul, attains the consummation of all his desires in contact with that all-knowing Īśvara.

Nyāyaratna: The *Ṛg Veda* states, *tad viṣṇoḥ paramaṁ padam*: “They see the supreme abode of Viṣṇu.” How can you say that this doesn’t

refer to the *vaiṣṇava-dharma* that is included in the Māyāvāda doctrine?

Vaiṣṇava dāsa: The *vaiṣṇava-dharma* that is included within the scope of Māyāvāda rejects the conception of eternal servitorship to Bhagavān. The Māyāvādīs believe that when the *sādhaka* acquires knowledge, he attains the status of *brahma*. However, where is the question of service if one becomes *brahma*? It is said in the *Kaṭha Upaniṣad* (1.2.23):

*nāyam ātmā pravacanena labhyo / na medhayā na bahunā śrutenā
yam evaiṣa vṛṇute tena labhyas / tasyaiṣa ātmā vivṛṇute tanuṃ svām*

That Paramātmā Parabrahma cannot be attained by delivering learned discourses, by applying one's intelligence, or even by hearing the *Vedas* extensively. That Paramātmā is attainable only by one upon whom He bestows His mercy. Since the Paramātmā is very close by, He reveals His own form.

The only true religion is the constitutional function of service and surrender. There is no other means to attain Bhagavān's mercy and thus see His eternal form. Knowledge of *brahma* will not enable one to attain *darśana* of Bhagavān's eternal form. We can understand from this categorical Vedic statement that pure *vaiṣṇava-dharma* is founded upon the *Vedas*. All the *Vedas* sanction the *vaiṣṇava-dharma* that Śrīman Mahāprabhu taught. There is no room for doubt in this regard.

Nyāyaratna: Is there any statement in the *Vedas* to the effect that *kṛṣṇa-bhajana*, and not realization of *brahma-jñāna*, is the highest attainment?

Vaiṣṇava dāsa: It is said in the *Taittirīya Upaniṣad* (2.7.1), *raso vai saḥ*: "Kṛṣṇa is the embodiment of *rasa*." Besides, the *Chāndogya Upaniṣad* (8.13.1) states:

śyāmāc chabalaṃ praṇadye śabalāc chyāmaṃ praṇadye

By service to Kṛṣṇa, one attains the transcendental abode of divine bliss, which is full of wonderful pastimes, and by reaching that transcendental abode of wonders, one attains Kṛṣṇa.

There are many similar statements in the *Vedas* which declare that *kṛṣṇa-bhajana* is the highest attainment.

Nyāyaratna: Is the name Kṛṣṇa anywhere to be found in the *Vedas*?

Vaiṣṇava dāsa: Does the word Śyāma not refer to Kṛṣṇa? It is said in the *R̥g Veda* (1.22.164.31):

apaśyaṁ goṇām aniṣadyamā namā

I saw Śrī Kṛṣṇa who is born in a dynasty of *goṇas* and who is imperishable.

There are many statements in the *Vedas* that refer specifically to Kṛṣṇa, who appeared as the son of a *goṇa* (cowherd).

Nyāyaratna: Kṛṣṇa's name is not clearly mentioned in any of these statements; this is simply your contrived interpretation.

Vaiṣṇava dāsa: If you study the *Vedas* carefully, you will see that they have used these types of indirect statements in relation to every topic. The sages of old have explained the meaning of all these statements, and we should have the highest regard for their opinions.

Nyāyaratna: Please tell me the history of *vaiṣṇava-dharma*.

Vaiṣṇava dāsa: I have already said that the appearance of *vaiṣṇava-dharma* is concurrent with the origin of the *jīva*. Brahmā was the first Vaiṣṇava. Śrīman Mahādeva is also a Vaiṣṇava, as are all the progenitors of mankind. Śrī Nārada Gosvāmī, who was born from the mind of Brahmā, is a Vaiṣṇava. This clearly verifies that *vaiṣṇava-dharma* is not a recent development, but has been prevalent from the very beginning of creation.

Not all living entities are free from the influence of the three modes of nature, and the superiority of a high Vaiṣṇava will depend

on the degree to which he is free from the modes. The *Mahābhārata*, *Rāmāyaṇa* and the *Purāṇas* are the histories of the Āryan race, and they have all described the excellence of *vaiṣṇava-dharma*. We have already seen that *vaiṣṇava-dharma* was present at the beginning of creation. Prahlāda and Dhruva were both pure Vaiṣṇavas. During their time, there were many thousands of other Vaiṣṇavas whose names are not given anywhere in history because only the most prominent have been mentioned. Dhruva was the grandson of Manu, and Prahlāda was the grandson of Prajāpati Kaśyapa, and they both lived close to the beginning of creation; of this there is no doubt. You can therefore observe that pure *vaiṣṇava-dharma* was active from the beginning of history.

Later, the kings of the solar and lunar dynasties, as well as the great *munis* and *ṛṣis*, were all intently devoted to Śrī Viṣṇu. There is extensive mention of *vaiṣṇava-dharma* in the three previous ages, known as Satya, Tretā, and Dvāpara. Even in the present age of Kali, Śrī Rāmānuja, Śrī Madhvācārya and Śrī Viṣṇusvāmī in Southern India, and Śrī Nimbāditya Svāmī in Western India initiated many thousands of disciples into pure *vaiṣṇava-dharma*. By their mercy, perhaps half the population of India crossed the ocean of *māyā* and attained shelter at the lotus feet of Bhagavān. Also, just consider how many downtrodden and degraded people Śrī Śacīnandana, who is the master of my heart and soul, delivered in this land of Bengal. Can you still not perceive the greatness of *vaiṣṇava-dharma* in spite of witnessing all this?

Nyāyaratna: Yes, but on what basis do you call Prahlāda and the others Vaiṣṇavas?

Vaiṣṇava dāsa: They can be known as Vaiṣṇavas on the basis of *śāstra*. Prahlāda's teachers, Ṣaṇḍa and Amarka, wanted to instruct him in *brahma-jñāna* contaminated with the doctrine of Māyāvāda, but he rejected their teaching, realizing that *hari-nāma* is the essence of all education, and he constantly chanted the name of Bhagavān with great love and affection. Under such circumstances,

there can be no doubt that Prahāda was a pure Vaiṣṇava. The truth is that one cannot understand the underlying essence of the *śāstras* without impartial and minute investigation.

Nyāyaratna: If, as you say, *vaiṣṇava-dharma* has been in perpetual existence, what new insight did Caitanya Mahāprabhu reveal for which He should be given such special regard?

Vaiṣṇava dāsa: *Vaiṣṇava-dharma* is like a lotus flower which gradually comes into bloom when the time is ripe. First it appears as a bud, and then it slowly begins to blossom. In its maturity, it is fully blossomed and attracts all *jīvas* by diffusing its sweet fragrance in every direction. At the beginning of creation, four aspects of knowledge were expressed to Brahmā through the medium of the *catuḥ-sloki Bhāgavatam*. These were *bhagavat-jñāna*, transcendental knowledge of the Absolute as Bhagavān; *māyā-vijñāna*, analytical knowledge of Śvara's external potency; *sādhana-bhakti*, the means of attaining the goal; and *prema*, which is the object of attainment. These four elements were manifested in the *jīvas'* hearts as the sprout of the lotus flower of *vaiṣṇava-dharma*.

At the time of Prahāda, this sprout took shape as a bud, which gradually began to blossom in the period of Veda-vyāsa Muni, and developed into a flower at the time of Rāmānuja, Madhva, and the other *sampradāya-ācāryas*. Upon the appearance of Śrīman Mahāprabhu, *vaiṣṇava-dharma* became the fully blossomed flower of *prema* and began to attract the hearts of all *jīvas* by spreading its enchantingly sweet fragrance.

The supremely confidential essence of *vaiṣṇava-dharma* is the awakening of *prema*. Śrīman Mahāprabhu created the good fortune for all *jīvas* by distributing this *prema* through the chanting of *śrī-hari-nāma*. *Śrī-nāma-saṅkīrtana* is a priceless possession, worthy of the highest regard. Did anyone reveal this teaching prior to Mahāprabhu? Although this truth existed in the *śāstras*, there was no radiant example of it that could inspire the ordinary *jīvas* to practice it in their own lives. Indeed, before Śrīman Mahāprabhu,

had anyone ever plundered the storehouse of *prema-rasa* and distributed it in this way, even to common men?

Nyāyaratna: All right, but if *kīrtana* is so beneficial, why do learned *paṇḍitas* not hold it in high esteem?

Vaiṣṇava dāsa: The meaning of the word *paṇḍita* has become perverted in the present age of Kali. *Paṇḍā* means ‘the intelligence of one who is enlightened by knowledge of the *śāstra*’, and the word *paṇḍita* really refers to one who has such intelligence. These days, however, people are known as *paṇḍitas* if they can show off their vain sophistry in the *nyāya-śāstra*, or explain the meaning of the *smṛti-śāstra* in novel ways that appeal to people in general. How can such *paṇḍitas* understand or explain the meaning of *dharma* and the true purport of the *śāstras*? That can only be realized by impartial analysis of all the *śāstras*, so how can anyone obtain it through the intellectual wrangling of *nyāya*?

The truth is that in Kali-yuga, those who are known as *paṇḍitas* are expert at deceiving themselves and others by arguing uselessly. Assemblies of such *paṇḍitas* engage in heated debates over inconsequential matters, but they never discuss knowledge of ultimate reality; knowledge of the *jīvas*’s relationship with the Absolute Truth, the supreme goal for the *jīvas*; or the method for attaining that goal. One can only understand the real nature of *prema* and *kīrtana* when he discerns the truth of these matters.

Nyāyaratna: All right, I admit that there are no qualified *paṇḍitas* these days, but why don’t high-class *brāhmaṇas* accept your *vaiṣṇava-dharma*? *Brāhmaṇas* are situated in the mode of goodness, and they are naturally inclined to the path of truthfulness and exalted religious principles, so why is it that almost all *brāhmaṇas* are opposed to *vaiṣṇava-dharma*?

Vaiṣṇava dāsa: You are asking the question, so I am compelled to answer, although *Vaiṣṇavas* are naturally opposed to criticizing others. I will try to answer your last question if you will not feel pain and anger at heart, and if you sincerely desire to know the truth.

Nyāyaratna: Come what may, our study of the *śāstra* has imbued us with a fondness for tranquility, self-control and tolerance. There is no question of not being able to tolerate your words. Please speak openly and without hesitation, and I will certainly respect whatever is reasonable and good.

Vaiṣṇava dāsa: Please consider that Rāmānuja, Madhva, Viṣṇusvāmī, and Nimbāditya were all *brāhmaṇas*, and that they each had thousands of *brāhmaṇa* disciples. In Bengal, our Śrī Caitanya Mahāprabhu was a Vedic *brāhmaṇa*, our Nityānanda Prabhu was a Rādhīya *brāhmaṇa*, and our Advaita Prabhu was a Vārendra *brāhmaṇa*. Our *gōsvāmīs* and *mahājanas* were almost all *brāhmaṇas*. Thousands of *brāhmaṇas* who are the very pinnacle of the brahminical lineage have taken refuge of *vaiṣṇava-dharma* and are propagating this spotless religion in the world. So how can you claim that high-class *brāhmaṇas* have no regard for *vaiṣṇava-dharma*?

We know that those *brāhmaṇas* who honor *vaiṣṇava-dharma* are all high-class *brāhmaṇas*. However, some people who have taken birth in *brāhmaṇa* families have become inimical toward *vaiṣṇava-dharma* because they are marred by the faults of degraded family lineage, undesirable association, and false education. Such behavior only demonstrates their misfortune and fallen condition. This is no evidence that they are actually *brāhmaṇas*. It is to be especially noted that, according to *śāstra*, the number of true *brāhmaṇas* in Kali-yuga is exceedingly small, and these few are Vaiṣṇavas. When a *brāhmaṇa* receives the *vaiṣṇava-gāyatrī-mantra*, which is the mother of the *Vedas*, he becomes an initiated Vaiṣṇava. However, due to the contamination of Kali-yuga, some of these *brāhmaṇas* accept another non-Vedic initiation and abandon their Vaiṣṇavism. Granted, the number of Vaiṣṇava *brāhmaṇas* is very small, but that is still no reason to manufacture a conclusion that is opposed to the tenets of *śāstra*.

Nyāyaratna: Why is it that so many low-class people accept *vaiṣṇava-dharma*?

Vaiṣṇava dāsa: This should not be a cause for doubt. Most low-class people consider themselves quite wretched and downtrodden, and thus they are eligible for the mercy of the Vaiṣṇavas, without which one cannot become a Vaiṣṇava. Humility cannot touch the heart of one who is intoxicated with the pride of high birth and wealth, and consequently it is very rare for such people to obtain the mercy of the Vaiṣṇavas.

Nyāyaratna: I don't care to discuss this subject any further. I can see that you will inevitably quote the harsh descriptions from *śāstra* of the *brāhmaṇas* of Kali-yuga. I feel greatly pained when I hear particular statements from the *śāstra* such as this one from the *Varāha Purāṇa*:

rākṣasāḥ kalim āsrītya jāyante brahma-yoniṣu

Taking refuge of the age of Kali, demons are born in the families of *brāhmaṇas*.

Let us not pursue this topic any further. Now, please tell me why you don't respect Śrī Śaṅkarācārya, who is a limitless ocean of knowledge.

Vaiṣṇava dāsa: Why do you say that? We consider Śrī Śaṅkarācārya to be an incarnation of Śrī Mahādeva. Śrīman Mahāprabhu instructed us to honor him by addressing him as *ācārya*. We only reject his Māyāvāda doctrine, because it is a covered form of Buddhism, which the *Vedas* do not support. On Bhagavān's order, Śaṅkarācārya distorted the meaning of the *Vedas*, *Vedānta*, and the *Gītā*, and he broadcast the false doctrine of impersonal monism known as *advaita-vāda* to convert those men who had a demonic nature. What fault is there in this for which Śaṅkarācārya should be condemned?

Buddhadeva is an *avatāra* of Bhagavān who also established and preached a doctrine that is opposed to the *Vedas*. But do descendants of the Āryans condemn him for this? Someone may disagree with such activities of Śrī Bhagavān and Mahādeva, and

claim that they are unjust, but we say that Bhagavān is the protector of the universe, and Śrī Mahādeva is His representative, and they are both all-knowing and all-auspicious. Bhagavān and Mahādeva cannot possibly be guilty of injustice. Those who blame them are ignorant and narrow-minded, and cannot understand the deeper significance of their activities.

Bhagavān and His activities are beyond human reasoning, so intelligent people should never think, “Īśvara should not have done that; it would have been better for Him to do this.” Īśvara is the director of all *jīvas*, and only He knows the necessity for binding men of ungodly nature with the doctrine of illusion. We have no means of understanding Īśvara’s purpose for manifesting the *jīvas* at the time of creation, and then destroying their forms at the time of the cosmic annihilation. This is all Bhagavān’s *līlā*. Those who are intently devoted to Bhagavān experience great delight in hearing His pastimes; they don’t like to engage in intellectual debates about these matters.

Nyāyaratna: That is all right, but why do you say that the Māyāvāda doctrine is opposed to the *Vedas*, *Vedānta*, and the *Gītā*?

Vaiṣṇava dāsa: If you have carefully examined the *Upaniṣads* and the *Vedānta-sūtra*, kindly tell me which *mantras* and *sūtras* support the doctrine of Māyāvāda? I will then explain the true meaning of those statements, and prove that they do not support Māyāvāda at all. Some Vedic *mantras* may appear to contain a faint trace of Māyāvāda philosophy, but if one examines the *mantras* that come before and after, that interpretation will be instantly dispelled.

Nyāyaratna: Brother, I have not studied the *Upaniṣads* and the *Vedānta-sūtra*. When it comes to a discussion of the *nyāya-śāstra*, I am ready to discourse on any topic. Through logic I can turn a clay pot into a piece of cloth, and a piece of cloth into a clay pot. I have read a little of the *Gītā*, but I have not entered into it deeply, so I cannot say any more on this point. Instead, let me ask you one

more question on another topic. You are a learned scholar, so please properly explain to me why Vaiṣṇavas don't have faith in the remnants of food offered to the *devas* and *devīs*, although they have great faith in *viṣṇu-prasāda*.

Vaiṣṇava dāsa: I am not a scholar; I am a great fool. You should know that whatever I am speaking is only by the mercy of my Gurudeva, Paramahaṁsa Bābāji Mahārāja. No one can know all the *śāstras*, for they are a limitless ocean, but my Gurudeva has churned that ocean and delivered the essence of the *śāstras* to me. I have accepted that very essence as the conclusion that all the *śāstras* have established.

The answer to your question is that Vaiṣṇavas do not disrespect the *prasāda* of the *devas* and *devīs*. Śrī Kṛṣṇa is the Supreme controller of all controllers; therefore, He alone is known as Parameśvara. All the *devas* and *devīs* are His devotees, and they are appointed to positions in the administration of universal affairs. Vaiṣṇavas can never disrespect the *prasāda* of *bhaktas* because one obtains *śuddha-bhakti* by honoring their remnants. The dust from *bhaktas'* feet, the nectar-like water that has washed *bhaktas'* feet, and the nectar-like food that has touched *bhaktas'* lips are three types of *prasāda* that are supremely beneficial. They are the medicine that destroys the disease of material existence.

The fact is that when Māyāvādīs worship the *devatās* and offer food to them, the *devatās* do not accept it because the worshipers are contaminated with attachment to the doctrine of illusion. There is ample evidence of this in the *śāstra*, and if you ask me, I can supply the quotations. The worshipers of the *devas* are mostly Māyāvādīs, and it is detrimental to one's *bhakti* and an offense to Bhakti-devī to accept the *prasāda* of the *devas* when such people have offered it. If a pure Vaiṣṇava offers the *prasāda* of Kṛṣṇa to the *devas* and *devīs*, they accept it with great love and begin to dance, and if a Vaiṣṇava then takes that *prasāda*, he experiences tremendous happiness.

Another point to consider is that the instruction of the *śāstra* is all-powerful, and the *yoga-śāstras* direct practitioners of the *yoga* system not to accept the *prasāda* of any *devatā*. This does not mean that those who practice *yoga* disrespect the *prasāda* of the *devatās*. It simply means that giving up *prasāda* helps those who are practicing *yoga-sādhana* to attain one-pointedness in meditation. Similarly, in *bhakti-sādhana*, a *bhakta* cannot attain exclusive devotion to Bhagavān, who is the object of his worship, if he accepts the *prasāda* of any other *deva*. It is therefore a mistake to think that Vaiṣṇavas are averse to the *prasāda* of other *devas* and *devīs*. The various practitioners only behave in that way to try to attain perfection in their respective goals, as the *śāstras* recommend.

Nyāyaratna: All right, that is clear, but why do you oppose the killing of animals in sacrifice, when the *śāstras* support it?

Vaiṣṇava dāsa: It is not the intention of *śāstra* that animals should be killed. The *Vedas* declare, *mā himsyāt sarvāṇi bhūtāni*: “One should not commit violence to any living entity.” This statement forbids violence to animals. As long as human nature is strongly influenced by the modes of passion and ignorance, people will be spontaneously driven to illicit connection with the opposite sex, meat-eating, and intoxication. Such people do not ask the *Vedas* to sanction their activities. The purpose of the *Vedas* is not to promote such activities, but rather to curb them. When human beings are situated in the mode of goodness, they can naturally refrain from animal slaughter, sexual indulgence, and intoxication. Until that point, the *Vedas* prescribe various means to control such tendencies. For this reason, they sanction association with the opposite sex through marriage (*vivāha-yajña*), the killing of animals in sacrifice, and the drinking of wine in particular ceremonies. By practicing in this way, these tendencies will gradually wane in a person, and he will eventually be able to give them up. This is the true purpose of the *Vedas*. They do not recommend the killing of

animals; their intention is expressed in these words of *Śrīmad-Bhāgavatam* (11.5.11):

*loke vyavāyāmiṣa-madya-sevā
nityās tu jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-
surā-grahair āśu nivṛttir iṣṭā*

It is observed that people in this world have a natural tendency toward intoxication, meat-eating, and sexual enjoyment, but *śāstra* cannot sanction their engagement in such activities. Therefore, special provisions have been given whereby some association with the opposite sex is permitted through marriage, some eating of flesh is permitted through performance of sacrifice, and the drinking of wine is permitted through the ritual known as *sautrāmaṇī-yajña*. The purpose of such injunctions is to restrain the licentious tendencies of the general populace, and to establish them in moral conduct. The intrinsic purpose of the Vedas in making such provisions is to draw people away from such activities altogether.

The Vaiṣṇava conclusion in this regard is that there is no objection if a person whose nature is ruled by passion and ignorance kills animals. However, a person who is situated in the mode of goodness should not do so, because causing harm to other *jīvas* is an animalistic propensity. Śrī Nārada has explained this in *Śrīmad-Bhāgavatam* (1.13.47):

*aḥastāni sa-hastānām aḥadāni catuṣ-padām
phalgūni tatra mahatām jīvo jīvasya jīvanam*

Living entities without hands are prey for those with hands. Life-forms without legs are food for the four-legged. Small creatures are subsistence for large ones. In this way, one living entity is the means of existence for another.

The verdict of *Manu-smṛiti* (5.56) is also very clear:

*na mām̐sa-bhakṣaṇe doṣe na madye na ca maithune
pravṛttir eṣā bhūtānām̐ nivṛttis tu mahā-phalā*

Abstinence from activities such as sexual indulgence, meat-eating, and intoxication yields highly beneficial results, although a human being is naturally inclined to them.

Nyāyaratna: Yes, but why do the Vaiṣṇavas object to the *śrāddha* ceremony and other activities that are meant to repay one's debt to the forefathers?

Vaiṣṇava dāsa: People who are intent on carrying out prescribed pious duties perform the *śrāddha* ceremony in accordance with the *karma-kāṇḍa* division of the *Vedas*. Vaiṣṇavas have no objection to this, but *śāstra* declares:

*devarṣi-bhūtāpta-nṛṇām̐ pitṛṇām̐
na kiṅkaro nāyam ṛṇi ca rājan
sarvātmanā yaḥ śaraṇam̐ śaraṇyam̐
gato mukundaṁ parihṛtya kartam̐*

Śrīmad-Bhāgavatam (11.5.41)

O King, when a human being gives up the ego of independence from Bhagavān and takes full shelter of Śrī Mukunda as the supreme refuge, he is released from his debts to the *devas*, the sages, the general living entities, family members, mankind, and to the forefathers. Such a devotee no longer remains subordinate to such personalities, nor is he bound to their service.

Consequently, *bhaktas* who have taken shelter of Bhagavān are not required to perform the *śrāddha* ceremony and other *karma-kāṇḍa* activities meant for gaining release from the debt to one's forefathers. They are instructed to worship Bhagavān, to offer *bhagavat-prasāda* to the forefathers, and to honor *bhagavat-prasāda* with their friends and relatives.

Nyāyaratna: At what point does one obtain the position and eligibility to act in this way?

Vaiṣṇava dāsa: It is the prerogative of a Vaiṣṇava to act in this way, and one becomes eligible from the time that one awakens faith in *hari-kathā* and *hari-nāma*. It is said in the *Śrīmad-Bhāgavatam* (11.20.9):

*tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate*

One is obliged to engage in *karma* and to follow the rules and prohibitions associated with that path as long as one has not awakened detachment from fruitive activities and the results of such activities (such as promotion to the celestial planets), or as long as one has not awakened faith in hearing and chanting *My līlā-kathā*.

Nyāyaratna: I am delighted to hear your explanations. Seeing your scholarship and fine discrimination, my faith has now been awakened in *vaiṣṇava-dharma*. My brother, Harihara, there is no profit in debating any further. These Vaiṣṇavas are great teachers among *paṇḍitas*. They are exceedingly expert in extracting the conclusions of all the *śāstras*. We may say whatever we like to preserve our occupation, but it is highly doubtful whether anyone has ever appeared in the land of Bengal, or in all of India for that matter, who can compare with such a renowned scholar and exalted Vaiṣṇava as Nimāi Paṇḍita. Let us go. The day is waning and it will be difficult to cross the Gaṅgā after dark.

Nyāyaratna and his group of teachers departed, calling out, “Haribol! Haribol!” The Vaiṣṇavas then began to dance and chant, “Jaya Śacīnandana!”

THUS ENDS THE TENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“NITYA-DHARMA & HISTORY”



CHAPTER 11

Nitya-Dharma & Idolatry

On the western bank of the Bhāgīrathī, in the Koladvīpa district of Navadvīpa, there is a famous village named Kuliyā Pāhārpura. At the time of Śrīman Mahāprabhu, a highly respected and influential Vaiṣṇava named Śrī Mādhava dāsa Caṭṭopādhyāya (also known as Chakaurī Caṭṭopādhyāya) lived in that village. Chakaurī Caṭṭopādhyāya had a son named Śrīla Vaṁśī-vadanānanda Ṭhākura. By the mercy of Śrī Caitanya Mahāprabhu, Śrī Vaṁśī-vadanānanda had tremendous power and authority. Everyone addressed him as Vaṁśī-vadanānanda Prabhu, because they regarded him as an incarnation of Kṛṣṇa’s flute. He was renowned as a special recipient of Śrī Viṣṇupriyā’s mercy.

After Śrī Priyāji’s disappearance, Vaṁśī Prabhu transferred the Deity whom she had worshiped from Śrīdhāma-Māyāpura to Kuliyā Pāhārpura, and his descendants carried out the service of this Deity for some time after that. However, when his descendants obtained the mercy of Śrī Jāhnavā Mātā, and moved from Kuliyā Pāhārpura to Śrīpāṭ Bāghanāpārā, the worship of the Deity was continued in Kuliyā-grāma by the *sevaites* from Mālañcha.

Kuliyā-grāma is situated on the opposite side of the Gaṅgā from Prācīna (old) Navadvīpa, and at that time included many small settlements, among which Cināḍāṅgā and a few others were quite famous. Once, a devotee merchant in Cināḍāṅgā arranged a spiritual festival in the temple of Kuliyā Pāhārpura and issued

invitations to many *brāhmaṇa-pañḍitas* and all the Vaiṣṇavas within the thirty-two square mile circumference of Navadvīpa. On the day of the festival, the Vaiṣṇavas came from all directions, each accompanied by their own entourage. Śrī Ananta dāsa came from Śrī Nṛsiṃha-pallī; Gorācānda dāsa Bābājī came from Śrī Māyāpura; Śrī Nārāyaṇa dāsa Bābājī came from Śrī Bilva-puṣkariṇī; the renowned Narahari dāsa came from Śrī Modadruma; Śrī Paramahaṃsa Bābājī and Śrī Vaiṣṇava dāsa came from Śrī Godruma; and Śrī Śacinandana dāsa came from Śrī Samudragarh.

The Vaiṣṇavas' foreheads were decorated with vertical *tilaka* markings (*ūrddhva-puṇḍra*), indicating that their bodies were temples of Śrī Hari. On their necks they wore *tulasī-mālās*, and their limbs looked splendid, being stamped with the names of Śrī Gaura-Nityānanda. Some held *hari-nāma-mālās* in their hands; and others loudly performed *saṅkīrtana* of the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, to the accompaniment of *mṛdaṅga* and *karatālas*; and some danced continuously as they moved along chanting, *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*.

In the bodies of many of the Vaiṣṇavas were seen the external manifestations of ecstasy, such as torrents of tears and hairs standing on end. While weeping some called out fervently, "O Gaura-Kīśora! When will You grant me a vision of Your eternal pastimes in Navadvīpa?" There were many groups of Vaiṣṇavas who sang *śrī-nāma* with the accompaniment of *mṛdaṅga* and other instruments as they walked. The women of Kuliyā, who were also *bhaktas* of Śrī Gaurāṅga, became astonished to see these spiritual emotions, and praised the spiritual good fortune of the Vaiṣṇavas.

Proceeding in this way, the Vaiṣṇavas arrived at the *nāṭya-mandīra* (dancing *mandīra*) directly adjacent to the Deities' altar. This was where Śrīman Mahāprabhu would dance and perform *saṅkīrtana*. The merchant who was sponsoring the festival greeted

all of them. As a symbol of submission, he wore cloth around his neck, and he fell at the Vaiṣṇavas feet expressing sentiments of great humility. When all the Vaiṣṇavas were seated in the *nāṭya-mandira*, the temple *sevaites* brought *prasādam* flower garlands and placed them around their necks. The poetic *ślokas* of Śrī Caitanya-*maṅgala* were then melodiously chanted, and upon hearing the ambrosial *lilā* of Śrī Caitanyadeva, these Vaiṣṇavas began to manifest various types of *sāttvika-bhāvas*.

While they were thus absorbed in *premānanda*, the doorkeeper entered and addressed the authorities of the temple: “The chief Mullah of Sātsaikā Paraganā is sitting outside the assembly hall with his associates and followers. He requests to have a discussion with some of the Vaiṣṇava *paṇḍitas*.” The temple authorities in turn informed the exalted *paṇḍita-bābājīs* that the Mullah had arrived, and desired to speak with them. As soon as the Vaiṣṇavas received this news, due to a break in the flow of transcendental *rasa*, the mood of their assembly became overcast with dejection.

Kṛṣṇa dāsa Bābājī Mahāśaya of Śrī Madhyadvīpa inquired from the temple authorities, “What is the Mullah Sāhib’s intention?” Knowing the Mullah’s purpose, they replied, “The Mullah Sāhib wants to discuss some spiritual matters with the Vaiṣṇava *paṇḍitas*.” They added that the Mullah was the foremost amongst Muslim scholars, and was highly respected by the Emperor of Delhi. Although always devoted to the promotion of his own religion, he was not in the least inimical or belligerent toward other religions. The Temple authorities humbly requested that one or two Vaiṣṇava *paṇḍitas* should come forward and discuss the *śāstra* with him to display the pre-eminence of the sacred *vaiṣṇava-dharma*.

Some of the Vaiṣṇavas felt inspired to speak with the Mullah Sāhib, seeing an opportunity to propound *vaiṣṇava-dharma*. In the end, they decided amongst themselves that Gorācānda dāsa Paṇḍita Bābājī of Śrī Māyāpura, Vaiṣṇava dāsa Paṇḍita Bābājī of

Śrī Godruma, Premadāsa Bābāji of Jahnu-nagara, and Kali-pāvana dāsa Bābāji of Campāhaṭṭa should discourse with the Mullah Sāhib. All the other Vaiṣṇavas could also go to witness their discussion when the recitation of Śrī *Caitanya-maṅgala* was completed. Hearing this decision, the four *bābājis* loudly exclaimed, “Jaya Nityānanda!” and followed the *mahānta* into the large courtyard outside the temple.

The Mullah and his company were seated in the courtyard under the pleasant and cooling shade of a large banyan tree. When they saw the Vaiṣṇavas approaching, the Mullah and his party stood up cordially to receive them. Knowing all *jīvas* as servants of Kṛṣṇa, the Vaiṣṇavas in turn offered *daṇḍavat* to Śrī Vāsudeva situated in the heart of the Mullah and his associates, and then took their respective seats. The setting was extraordinary to behold. On one side sat fifty well-dressed Muslim scholars with white beards, with their majestic, decorated stallions tethered behind them. On the other side, four Vaiṣṇavas of divine appearance sat in a humble mood. With great anticipation, many Hindus, came and sat behind them. Many others gathered there as well, taking seats nearby.

Paṇḍita Gorācānda was the first to speak. He inquired, “O great souls, why have you summoned such insignificant people as ourselves?”

Mullah Badrud-Dīn Sāhib humbly replied, “Salām! We desire to ask a few questions.”

Paṇḍita Gorācānda said, “What knowledge might we have that can possibly answer your erudite questions?”

Badr ud-Dīn Sāhib came a little closer and said, “Brothers, the *devas* and *devīs* have been worshiped in Hindu society since ancient times. Now, we see in our *Qur’ān-sharīf* that Allah is one, not two, and that He has no form. It is an offense to make an image of Him and worship it. I have a doubt about this issue, and I have consulted many *brāhmaṇa-ṇḍitas* in the hope of resolving it.

Those *ṇḍitas* replied that Allah is actually formless, however,

one cannot possibly conceive of that which has no form. Therefore, one should first make an imaginary form of Allah, and meditate upon Him by worshipping that form.

“However, I am not satisfied with this answer because creating an imaginary form of Allah is the work of Satan. It is known as ‘*but*’, and it is completely forbidden to worship it. Far from pleasing Allah, such worship only makes one subject to His punishment. We have heard that your original preceptor, Śrī Caitanyadeva, corrected all the faults in Hindu *dharma*, yet His *sampradāya* also makes provision for worshipping material forms. We want to know why you Vaiṣṇavas have not given up the worship of material forms, although you are expert in the decisions of the *śāstra*.”

The Vaiṣṇava *paṇḍitas* were inwardly amused at the Mullah’s question. Outwardly, they declared, “Paṇḍita Gorācānda Mahāśaya, kindly give a suitable reply to the Mullah’s question.”

Paṇḍita Gorācānda said graciously, “As you order,” and proceeded to answer the question.

Gorācānda: He whom you refer to as Allah, we call Bhagavān. The Supreme Lord is one, but He is known by different names in the *Qur’ān*, the *Purāṇas*, and in different countries and languages. The prime consideration is that the name which expresses all of the Supreme Lord’s characteristics should be given prominence. For this reason we have greater esteem for the name Bhagavān than the names Allah, *brahma*, and Paramātmā. The word Allah refers to that Being who has no superior, but we do not consider that greatness or supremacy is the highest characteristic of the Lord. Rather, the characteristic which evokes the highest degree of wonder (*camatkārita*) and sweetness (*mādhurī*) is worthy of the utmost regard.

Something that is exceedingly great inspires one type of wonder, but minuteness is a counterpart to greatness, and it inspires another type of wonder. Hence, the name Allah does not express the highest limit of wonder because it expresses greatness but not

minuteness. On the other hand, the word Bhagavān implies every type of wonder imaginable.

The first characteristic of Bhagavān is complete *aiśvarya* (opulence), which refers to the ultimate limit of greatness and minuteness. The second characteristic is that He is the most powerful, because He possesses all *śaktis* (*sarva-śaktimattā*). That which is beyond the reach of human intellect is governed by Īśvara's *acintya-śakti* (inconceivable potency), by which He simultaneously possesses form, and is formless. If one thinks that Īśvara cannot have a form, one rejects His *acintya-śakti*, by which Bhagavān manifests His eternal form and pastimes before His *bhaktas*. Allah, *brahma*, or Paramātmā are *nirākāra* (formless), so they do not have any special wonderful characteristics.

The third characteristic of Bhagavān is that He is always *maṅgalamaya*, auspicious, and *yaśa-pūrṇa*, all-famous. Therefore, His pastimes are full of nectar. His fourth characteristic is that He possesses all beauty (*saundarya*), and all living beings who are endowed with transcendental vision see Him as the most beautiful person. Bhagavān's fifth characteristic is that He has limitless knowledge (*aśeṣa-jñāna*). This means He is pure, complete, omniscient, and transcendental to mundane matter. His form is the very embodiment of consciousness and is beyond all material elements (*bhūta*). His sixth characteristic is that, even though He is the master and controller of all *jīvas*, He is unattached (*nirlepa*) and independent (*svatantra*). These are Bhagavān's six primary characteristics.

Bhagavān has two manifestations: His feature of *aiśvarya* (majesty) and His feature of *mādhurya* (sweetness). His *mādhurya* manifestation is the supreme friend for the *jīvas*, and it is that personality, known as Kṛṣṇa or Caitanya, who is the Lord of our hearts. You have said that worshipping some imaginary form of the Lord is worship of material forms, *but-paraṣṭ* [Arabic] or *bhūta-pūjā* [Sanskrit], and we also agree with that. The *dharma* of the

Vaiṣṇavas is to worship the fully conscious, eternal Deity form of Bhagavān. Therefore, idolatry (*but-parast*) is not part of the Vaiṣṇava doctrine.

One should clearly understand that the Vaiṣṇavas' worship of the Deity is not idolatry. One cannot prohibit Deity worship simply because some books forbid idolatry; everything depends on the quality of faith in the worshiper's heart. The more one's heart can transcend the influence of matter, the more competent one will be to worship the pure form of the Deity. You are the Mullah Sāhib, the chief of Muslim scholars, and your heart may be free from the influence of matter, but what about those of your disciples who are not so learned? Are their hearts free from all thoughts of matter?

The more one is absorbed in thoughts of matter, the more he will be implicated in the worship of matter. Although he may claim that the Lord is formless, his heart is still filled with thoughts of matter. It is very difficult for the general mass of people to worship the pure form of the Deity, for such worship is strictly a matter of personal qualification. In other words, only one who has been elevated beyond the influence of matter can transcend thoughts of material form. I sincerely request you to consider this subject carefully.

Mullah: I have considered your statement carefully. You say that Bhagavān refers to six astonishing attributes of the Supreme, and I have concluded that the *Qur'ān-sharīf* describes the same six qualities in relationship to the word Allah. There is no point arguing over the meaning of the word Allah; Allah is Bhagavān.

Gorācānda: Very good. If that is so, you must accept the beauty and opulence of the Supreme Being. It is then admitted that He possesses a splendid form in the spiritual world, which is distinct from the world of mundane matter. This is our divine Deity form.

Mullah: In our *Qur'ān* it is written that the Supreme Entity has a divine all-conscious form, so we are compelled to accept this fact.

However, any image of that spiritual form is material; that is what we call *but*. The worship of *but* is not the worship of the Supreme Being. Please tell me your viewpoint on this.

Gorācānda: In the Vaiṣṇava *śāstras* there is a provision for worshipping the divine spiritual Deity form of Bhagavān. For the elevated class of devotees no prescription has been given to worship material objects composed of earth, water, fire, or other elements. It is said in *Śrīmad-Bhāgavatam* (10.84.13):

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

One who considers this corpse-like body, comprised of the three elements *vata*, *pita*, and *kapha*, to be his real self; who regards his wife, children, and others as his very own; who considers mundane forms made of earth, stone, or wood to be worshipable; and who regards mere water to be a place of pilgrimage – but who does not consider the *bhagavad-bhaktas* to be more dear than his very self, to be his very own, to be worshipable, and to be places of pilgrimage; such a person, though human, is no better than an ass among animals.

It is said in the *Gītā* (9.25):

bhūtāni yānti bhūtejyā

Those who worship matter go to the realms of matter.

We see from these and many other conclusive statements that there is no basis in *śāstra* for the worship of dead matter. There is an important point to consider in this. Human beings have different degrees of qualification according to their knowledge and *samskāra*. Only those who can understand pure spiritual existence are competent to worship the pure spiritual form of the Deity.

One's understanding is proportionate to one's development in this regard.

Those whose spiritual qualification is extremely low cannot understand the pure, spiritual state of existence. Even when such people meditate on the Lord within their minds, the form that they imagine is material, and meditating on a material form within the mind is the same as constructing a form of physical elements, and regarding it as the Lord's form. That is why it is beneficial for a person on this level of eligibility to worship the Deity. Factually speaking, it would be most inauspicious for the general class of people if there were no worship of Deities. When ordinary *jīvas* become inclined toward the service of the Lord, they become despondent if they cannot see the Deity form of the Lord before them. In religions where there is no worship of the Deity, members who are on a low level of spiritual qualification are highly materialistic and oblivious to Īśvara, or in a state of distraction. Therefore, worship of the Deity is the foundation of religion for all humanity.

The form of Parameśvara is revealed to the *mahājanas* through their trance of unalloyed *jñāna-yoga*, and they meditate on that pure, transcendental form in their hearts, which are purified by *bhakti*. When the *bhakta*'s heart is revealed to the world after his continuous meditation, the image of the Lord's transcendental form is fashioned in this mundane world. The divine form of the Lord, having been reflected in this way by the *mahājanas*, has become the form of the Deity.

The Deity form is always *cinmaya* (spiritual and conscious) for those who are on the highest platform of eligibility. Those on the intermediate level see the Deity as endowed with perception and awareness (*manomaya*). This means that the intermediate devotee has faith that the Deity is conscious of his thoughts and prayers, and accepts his mood of worship. However, the intermediate devotee, unlike the advanced devotee, does not directly

perceive the Deity as the spiritual all-conscious form of Bhagavān. Those on the lowest level initially see the Deity as material (*jaḍamaya*), but in time, the Deity reveals His pure spiritual form to the intelligence purified by spiritual love. Consequently, the Deity form of Bhagavān is suitable to be worshipped and served by all classes of devotees. It is unnecessary to worship an imaginary form, but it is highly beneficial to worship Bhagavān's eternal Deity form.

The Vaiṣṇava *sampradāyas* give this provision for people on these three levels of eligibility to worship the Deity. There is no fault in this, for it is the only arrangement by which the *jīvas* can gradually attain auspiciousness. This is confirmed in *Śrīmad-Bhāgavatam* (11.14.26):

*yathā yathātmā parimṛjyate 'sau
mat-ṭuṅya-gāthā-śravaṇābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmaṁ
cakṣur yathaiṅjāna-samprayuktam*

O Uddhava, as the eyes that are treated with therapeutic ointment can see very minute objects, similarly, when the heart is cleansed of material contamination by hearing and reciting the narrations of My supremely pure activities, it can see My subtle transcendental form, which is beyond the purview of matter.

The *jīvātmā* is covered by the material mind, and in this state he cannot know himself or render service to Paramātmā. However, by performing *sādhana-bhakti* – which consists of hearing, chanting, and other devotional practices – the *ātmā* gradually develops spiritual power. As that power increases, material bondage slackens, and the more material bondage is relaxed, the more the soul's own natural function comes into ascendancy. Thus, one gradually attains direct perception of the self and Īśvara and engages directly in spiritual activities.

Some people think one should endeavor to realize the Absolute Truth by rejecting all that is not truth. This is known as the cultivation of dry knowledge. What power does a conditioned soul have to renounce objects that are not inherently real? Can a prisoner who is confined to a cell liberate himself simply by desiring to do so? His objective should be to eradicate the offense that has placed him in bondage. The *jīvātmā*'s principal defect is that he has forgotten that he is an eternal servant of Bhagavān, and that is why he is bound by *māyā* and forced to suffer material happiness, distress and repeated birth and death in this world.

Although a person may initially be busy in sense gratification, if for some reason or another his mind becomes a little inclined towards Īśvara, and he regularly takes *darśana* of the Deity and hears *līlā-kathā*, his original nature of being the eternal servant of Kṛṣṇa will be strengthened. The more strength this inherent nature develops, the more competent he becomes to perceive spirit directly. The only hope of spiritual progress for those who are the least spiritually qualified is to serve the Deity and to hear and chant about the Lord. That is why the *mahājanas* have established service to the Deity.

Mullah: Isn't meditating on a form of the Lord within one's mind superior to imagining a form with the help of the material elements?

Gorācānda: They are one and the same. The mind follows matter, and whatever it thinks of is also material. We may say that *brahma* is all-pervading, but how can our minds actually conceive of this? We will be forced to think of it in terms of the all-pervasiveness of the sky. How can the mind go beyond this consideration? Our conception of *brahma* is therefore constrained by the limitation of material space.

If one says, "I am meditating on *brahma*," the experience of *brahma* will be limited by material time, for it fades when one's meditation is concluded. How can the mind's meditation grasp an object that

is above matter when it is conditioned by time and space, which are material phenomena? One may reject the idea that the form of the Deity can consist of material elements such as earth and water, and one can imagine that Īśvara is situated in the directions or space, but still, this is all *bhūta-pūjā*, the worship of matter.

No material object can support one's attainment of the transcendental goal. The only thing that facilitates this is the awakening of the inclination towards Īśvara. This inclination is inherent within the *jīvātmā*, and is gradually strengthened and converted into *bhakti* when one utters the name of God, recites His pastimes, and receives inspiration from beholding the Deity (*śrī vighraha*). The Lord's spiritual form can be experienced only by pure *bhakti*, not by *jñāna* and *karma*.

Mullah: Matter is distinct from God. I think that it is better not to worship material objects, because it is said that Satan introduced the worship of matter to keep the living entities bound in the material world.

Gorācānda: Īśvara is one without a second, and He has no rival. Everything in this world is created by Him and is under His control. Therefore, He can be satisfied with any object when it is used in His worship. There is no object in this world one can worship that can arouse His malice, for He is all-auspicious. Even if a person such as Satan exists, he is no more than a special *jīva* under the control of God, and has no power to do anything that is opposed to God's will. However, in my opinion, it is not possible for such a monstrous living entity to exist. No activity can take place that is contrary to the will of Īśvara, nor is any living entity independent of the Lord.

You may ask, "What is the origin of sin?" My answer is as follows. *Vidyā* (knowledge) is the understanding that the *jīvas* are servants of Bhagavān, and *avidyā* (ignorance) is forgetfulness of this. All *jīvas* who, for whatever reason, take shelter of *avidyā* sow the seed of all sins in their hearts. In the hearts of those *jīvas* who are eternal

associates of Bhagavān, there is no seed of sin. One should understand this truth of *avidyā* carefully, instead of imagining an extraordinary myth about Satan. It means that it is not an offense to worship the Lord in material elements. Worship of the Deity is most essential for those of low spiritual eligibility, and it is particularly auspicious for people of high spiritual eligibility. In our opinion it is mere dogma to think that the worship of the Deity is not good. There is no logic or evidence from *śāstra* to support this position.

Mullah: The inclination toward God cannot be stimulated by worship of the Deity, because the mind of one who performs such worship always remains confined to the properties of matter.

Gorācānda: We can understand the defect in your theory by studying the ancient historical accounts of those who became great devotees. Many people began to worship the Deity while they were neophytes, but as their devotional mood developed through the association of pure devotees, their realization of the transcendental and conscious nature of the Deity also increased, and eventually they became immersed in the ocean of *prema*.

The irrevocable conclusion is that *sat-saṅga* is the root of all spiritual advancement. When one associates with *bhaktas* of Bhagavān who are fully situated in divine consciousness, one awakens transcendental affection toward Bhagavān. The more this transcendental affection increases, the more the material idea of the Deity vanishes and through great good fortune this divine consciousness gradually unfolds. In contrast, the advocates of non-Āryan religions generally oppose Deity worship, but just consider – how many of them have attained spiritual realization (*cinmaya-bhāva*)? They waste their time in useless arguments and malice. When have they experienced true devotion to Bhagavān?

Mullah: There is no fault if one performs internal *bhajana* of God in a mood of love, and externally engages in the worship of the Deity. However, how can it be worship of God to worship a dog, a

cat, a serpent, or a debauchee? Our revered prophet, Paigambara Sāhib, has vehemently condemned such worship of material objects.

Gorācānda: All human beings are grateful to God. No matter how many sins they commit, occasionally they become aware that God is the supreme entity, and when they are endowed with this belief, they bow down before the extraordinary things of this world. When ignorant people are inspired by their gratitude to God, they naturally offer respect to the sun, a river, a mountain, or to enormous animals. They express their hearts before such things and display submission to them. Granted, there is a vast difference between this type of worship of material objects, and transcendental affection toward the Lord (*cinmaya bhagavad-bhakti*). Still, when such ignorant people adopt a mood of gratitude to God and reverence toward material objects, it gradually produces a positive effect. Therefore, if one examines the situation logically, one cannot ascribe any fault to them.

Meditation on the formless, all-pervading feature of the Lord and offering *namāz* or other types of prayers to an impersonal aspect of the Lord are also devoid of pure transcendent love, so how are these methods any different from the worship of a cat, for example? We consider that it is essential to arouse *bhāva* towards Bhagavān by any means possible. The door leading to gradual elevation is firmly shut if people on any level of worship are ridiculed or condemned. Those who fall under the spell of dogmatism, and thereby become sectarian, lack the qualities of generosity and munificence. That is why they ridicule and condemn others who do not worship in the same way as they do. This is a great mistake on their part.

Mullah: Then must we conclude that everything is God, and that to worship anything at all is worship of God? That would mean that worship of sinful objects or the sinful tendency is also worship of God. Do all these different types of worship please God?

Gorācānda: We do not say that everything is God. On the contrary, God is distinct from all these things. God creates and controls everything, and everything has a relationship with Him. The thread of that relationship runs through everything, and that is why one may inquire about the presence of God in all things. As one inquires into the presence of God in all things, one can gradually taste or experience the supreme transcendental and conscious entity. This is expressed in the *sūtra*, *jijñāsā-āsvādanāvadhī*: “Inquiry leads to experience.”

You are all learned *paṇḍitas*. If you kindly consider this matter in a generous mood, you will understand. We Vaiṣṇavas are completely disinterested in material things and we do not want to enter into long drawn-out arguments. If you kindly permit us, we shall now go to hear the sublime musical narration of Śrī *Caitanya-maṅgala*.

It was not evident what conclusion the Mullah Sāhib reached as a result of this discussion. After a short silence he said, “I have been pleased to hear your point of view. On another day I will return and inquire further. Now it is late and I wish to return home.” He and his party then mounted their horses, and departed for Sātsāika Paraganā.

The *bābājis* loudly uttered the name of Śrī Hari with great delight and entered the temple to hear the recitation of Śrī *Caitanya-maṅgala*.

THUS ENDS THE ELEVENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“NITYA-DHARMA & IDOLATRY”



CHAPTER 12

Nitya-Dharma, Sādhana & Sādhyā

Śrī Navadvīpa-maṇḍala is supreme among all holy places of the world. Like Śrī Vṛndāvana, it covers an area of thirty-two square miles, and is shaped like an eight-petaled lotus flower. The center of that lotus is Śrī Antardvīpa, the core of which is Śrī Māyāpura. To the north of Śrī Māyāpura is Śrī Sīmantadvīpa, where a temple of Śrī Sīmantinī Devī is situated. To the north of this temple is the village of Bilva-puṣkariṇī, and to the south lies Brāhmaṇa-puṣkariṇī. That area, which is located in the northern section of Śrī Navadvīpa is commonly referred to as Simuliyā.

At the time of Śrī Mahāprabhu, Simuliyā was the residence of many learned *paṇḍitas*. The father of Śacīdevī, Śrī Nilāmbara Cakravartī Mahāśaya, had also lived in this village. Now, not far from where Nilāmbara Cakravatī's house still stood, lived a Vedic *brahmana* named Vrajanātha Bhaṭṭācārya. Vrajanātha had been brilliant from his childhood. He had studied in a Sanskrit school in Bilva-puṣkariṇī, and he had become such a superior scholar of the science of logic (*nyāya-śāstra*) that his ingenious and innovative arguments embarrassed and intimidated all the renowned scholars of Bilva-puṣkariṇī, Brāhmaṇa-puṣkariṇī, Māyāpura, Godruma, Madhyadvīpa, Āmraghaṭṭa, Samudra-garh, Kuliyā, Pūrvasthalī, and other places.

Wherever there was a gathering of *paṇḍitas*, Vrajanātha Nyāya-pañcānana would set the assembly ablaze with a barrage

of unprecedented arguments. Among these *paṇḍitas* was a cruel-hearted logician named Naiyāyika Cūḍāmaṇi, who was deeply mortified by the wounds he had received from the sharp blows of Vrajanātha's logic. This logician resolved to kill Nyāya-pañcānana using the occult knowledge described in the *tantra-śāstra*, by which one can invoke another's death through mystical incantations. To this end, he moved into the cremation ground in Rudradvīpa and began to utter death *mantras* day and night.

It was *amāvāsya*, the night of the new moon, and dense darkness pervaded all the four directions. At midnight, Naiyāyika Cūḍāmaṇi sat in the middle of the cremation ground and called out to his worshipable deity, "O Mother, you are the only worshipable deity in this Kali-yuga. I have heard that you become pleased simply by the recitation of a few *mantras*, and that you easily bestow benedictions upon your worshipers. O Goddess with a terrifying face, this servant of yours has undergone tremendous hardship in reciting your *mantras* for many days. Please be merciful upon me just once. O Mother, although I am plagued with many faults, you are still my mother. Please excuse all my faults and appear before me today."

In this way, repeatedly calling out with cries of distress, Nyāya Cūḍāmaṇi offered oblations in the fire while uttering a *mantra* in the name of Vrajanātha Nyāya-pañcānana. How astonishing was the power of that *mantra*! The sky immediately became overcast with a mass of dense, dark clouds. A fierce wind began to blow and deafening peals of thunder roared. Hideous ghosts and evil spirits could be seen in the intermittent flashes of lightning. With the help of the sacrificial wine, Cūḍāmaṇi summoned all his energy and called out, "O Mother, please do not delay another moment."

Just then an oracle from the heavens replied, "Do not worry. Vrajanātha Nyāya-pañcānana will not discuss the *nyāya-śāstra* for long. Within a few days, he will give up debating and remain silent. He will no longer be your rival. Be peaceful and return home."

When the *paṇḍita* heard this oracle, he became satisfied. He repeatedly offered *praṇāma* to Mahādeva, the chief of the *devas* and author of the *tantra*, and then returned to his own home.

Vrajanātha Nyāya-pañcānana had become a *dig-vijayī paṇḍita* (one who has conquered the four directions through scholarship) at the age of twenty-one. Day and night he studied the books of the famous logician, Śrī Gaṅgeśopādhyāya, who had initiated a new system of logic known as *navya-nyāya*. Vrajanātha had found many faults in Kāṇāibhaṭṭa Śiromaṇi's *Didhiti*, which was a celebrated commentary on Gaṅgeśopādhyāya's *Tattva-cintāmaṇi*, and he had begun to write his own commentary. Although he never thought of material enjoyment, the word *paramārtha* (spiritual reality) never so much as entered his ears. His single focus in life was to initiate logical debates using the concepts and terminology of *nyāya*, such as *avaccheda* (the property of an object by which it is distinguished from everything else), *vyavaccheda* (exclusion of one object from another), *ghaṭa* (a clay pot), and *paṭa* (a piece of cloth). While sleeping, dreaming, eating, or moving about, his heart was filled with thoughts about the nature of objects, the nature of time, and the peculiarities of aqueous and terrestrial properties.

One evening, Vrajanātha was sitting on the bank of the Gaṅgā, contemplating the sixteen categories propounded by Gautama in his system of logic, when a new student of the *nyāya-śāstra* approached him. "Nyāya-pañcānana Mahāśaya," said the student, "have you heard Nimāi Paṇḍita's logical refutation of the atomic theory of creation?"

Nyāya-pañcānana roared like a lion, "Who is Nimāi Paṇḍita? Are you speaking about the son of Jagannātha Miśra? Tell me about his logical arguments."

The student said, "A great person named Nimāi Paṇḍita lived in Navadvīpa just a short time ago. He composed many innovative logical arguments related to the *nyāya-śāstra* and thus embarrassed

Kāñāibhaṭṭa Śiromaṇi. During His time, there was no scholar equal to Him in mastery of the *nyāya-śāstra*. Yet, even though He was so adept in the *nyāya-śāstra*, He considered it quite insignificant. Indeed, He regarded not only the *nyāya-śāstra*, but the entire material world, as trifling. He therefore adopted the life of a wandering mendicant in the renounced order and traveled from place to place propagating the chanting of *hari-nāma*. Present-day Vaiṣṇavas accept Him as *pūrṇa-brahma*, the Supreme Personality of Godhead, and they worship Him with the *śrī-gaura-hari-mantra*. Nyāya-pañcānana Mahāśaya, you must look into His dialectical arguments at least once.”

After hearing such praise of Nimāi Paṇḍita’s logical reasoning, Vrajanātha Nyāya-pañcānana became quite curious to hear His arguments. With difficulty, he was able to collect a few of those arguments from various sources. Human nature is such that when one develops faith in a particular subject, he will naturally feel regard for the teachers of that subject. Moreover, for various reasons, common people do not easily develop faith in exalted personalities who are still living, whereas they tend to develop great faith in the activities of *mahājanas* who have passed away. Nyāya-pañcānana developed unshakable faith in Nimāi Paṇḍita by studying his logical thesis.

Vrajanātha would say, “O Nimāi Paṇḍita, if I had been born during Your time, there is no telling how much I could have learned from You. O Nimāi Paṇḍita, kindly enter my heart just once. You are truly *pūrṇa-brahma*, for otherwise how could such extraordinary logical arguments have come from Your mind? You are undoubtedly Gaura-Hari, for You have destroyed the darkness of ignorance by creating such remarkable arguments. The darkness of ignorance is black, but You have removed it by becoming Gaura (fair-complexioned). You are Hari because You can steal the minds of the entire world. You have stolen away my heart with the ingenuity of Your logic.”

Repeatedly speaking in this way, Vrajanātha became somewhat frantic. He called out loudly, “O Nimāi Paṇḍita! O Gaura-Hari! Please be merciful to me. When will I be able to create logical arguments like Yours? If You are merciful unto me, there is no telling how great a scholar of the *nyāya-śāstra* I may become.”

Vrajanātha thought to himself, “It seems to me that those who worship Gaura-Hari must also be attracted to Nimāi Paṇḍita’s scholarship in *nyāya*, just as I am. I should go to them and see whether they have any books that He has composed on *nyāya*.” Thinking like this, Vrajanātha developed a desire to associate with the devotees of Gaurāṅga. By constantly uttering the pure names of Bhagavān such as Nimāi Paṇḍita and Gaura-Hari, and by desiring to associate with the devotees of Gaura, Vrajanātha earned tremendous *sukṛti*.

One day, while Vrajanātha was taking a meal with his paternal grandmother, he asked, “Grandmother, did you ever see Gaura-Hari?” Upon hearing the name of Śrī Gaurāṅga, Vrajanātha’s grandmother nostalgically remembered her childhood, and said, “Aha! What an enchanting form He had! Alas! Will I ever behold His beautiful, sweet form again? Can anyone who has seen that captivating form ever engage her mind in domestic affairs again? When He performed *hari-nāma-kīrtana*, absorbed in ecstatic trance, the birds, beasts, trees, and creepers of Navadvīpa would completely lose consciousness of the external world due to intoxication of *prema*. Even now, when I contemplate these thoughts, an incessant flow of tears streams uncontrollably from my eyes and soaks my breast.”

Vrajanātha inquired further, “Do you recall any pastimes that He performed?”

Grandmother replied, “I certainly do, my son! When Śrī Gaurāṅga would visit the house of His maternal uncle with Mother Śacī, the elderly ladies of our house fed Him *śāka* (spinach) and rice. He would praise the *śāka* very highly and eat it with great *prema*.”

At that precise moment, Vrajanātha's own mother placed some *śāka* on his plate. Seeing it and appreciating the serendipity of the moment, Vrajanātha became overjoyed. "This is the beloved *śāka* of the logician Nimāi Paṇḍita," he said, and ate it with the utmost reverence.

Although Vrajanātha was completely lacking in transcendental knowledge of absolute reality, he became extremely attracted to Nimāi Paṇḍita's brilliant scholarship. Indeed, the intensity of his attraction could not be estimated. Even the name of Nimāi was a delight to his ears. When mendicants came to beg alms uttering, "Jaya Śācinandana," he received them warmly and fed them. He would sometimes go to Māyāpura, where he would hear the *bābājīs* chanting the names of Gaurāṅga, and he would ask them many questions about Gaurāṅga's triumphant activities in the field of scholarship and learning.

After a few months of these activities, Vrajanātha was no longer his former self. Previously, Nimāi's name had pleased him only in connection with His scholarship in *nyāya*, but now Nimāi pleased him in all respects. Vrajanātha lost all interest in studying and teaching *nyāya*, and no longer had any taste for dry arguments or debate. Nimāi the logician no longer had any standing in the kingdom of his heart, for Nimāi the devotee had usurped all authority.

Vrajanātha's heart would begin to dance when he heard the sound of *mṛdaṅga* and *karatālas*, and he would offer *praṇāma* within his mind whenever he saw pure devotees. He displayed great devotion toward Śrī Navadvīpa, respecting it as the birthplace of Śrī Gaurāṅgadeva. When rival *paṇḍitas* saw that Nyāya-pañcānana had become soft-hearted, they were very pleased at his condition. Now they could openly step out of their houses without fear. Naiyāyika Paṇḍita thought that his worshipable Deity had rendered Vrajanātha inactive and there was no longer any need to be afraid.

One day, while Vrajanātha was sitting in a secluded place on the bank of the Bhāgīrathī, he thought to himself, “If such a profound scholar of the *nyāya-śāstra* as Nimāi could renounce logic, and adopt the path of *bhakti*, what fault would there be if I should do the same? While I was obsessed with *nyāya*, I could not apply myself to the cultivation of *bhakti*, nor could I bear to hear the name of Nimāi. In those days, I was so immersed in the *nyāya-śāstra* that I could not even find time to eat, drink, or sleep. Now I see things in quite the opposite way. I no longer contemplate the topics of the *nyāya-śāstra*; instead, I always remember the name of Gaurāṅga. Still, even though the ecstatic devotional dancing of the Vaiṣṇavas captivates my mind, I am the son of a Vedic *brāhmaṇa*. I was born in a prestigious family and I am highly respected in society. Although I truly believe that the behavior and conduct of the Vaiṣṇavas is excellent, it is inappropriate for me to adopt their ways outwardly.

“There are many Vaiṣṇavas in Śrī Māyāpura at Kholā-bhāṅgā-ḍāṅgā, where Chāṅd Kāzī broke the *mṛdaṅga* to stop the *saṅkīrtana*, and at Vairāgī-ḍāṅgā, the place of Vaiṣṇava asceticism. I feel happy and purified at heart when I see the radiance of their faces. But amongst all those devotees, it is Śrī Raghunātha dāsa Bābājī Mahāśaya who completely captivates my mind. When I see him, my heart fills with *śraddhā*. I would like to be by his side continuously and learn the *bhakti-śāstras* from him. It is said in the *Vedas*:

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ

Bṛhad-āraṇyaka Upaniṣad (4.5.6)

One should see, hear about, think of, and meditate on the Supreme Absolute Truth.

In this *mantra*, the word *mantavyaḥ* means ‘to be thought of, to be considered or examined, to be admitted or assumed, to be approved or sanctioned, or to be called into question.’ Although

this word suggests that one should acquire *brahma-jñāna* by studying the *nyāya-śāstra*, the word *śrotavya* (to be heard or learned from a teacher) implies the necessity for something greater. So far, I have spent much of my life in useless arguments and debate. Now, without wasting any more time, I long to dedicate myself to the feet of Śrī Gaura-Hari. It will therefore be most beneficial for me to go after sunset and take *darśana* of Śrī Raghunātha dāsa Bābāji Mahāśaya.”

Vrajanātha set out for Śrī Māyāpura at the close of day. The sun was rapidly vanishing below the western horizon, but its crimson rays were still dancing amidst the treetops. A gentle breeze blew from the south and birds flew in various directions, returning to their nests. The first few stars were gradually appearing in the sky. As Vrajanātha arrived in Śrīvāsāṅgana (the courtyard of Śrīvāsa Ṭhākura’s house), the Vaiṣṇavas began *sandhyā-āratī* in worship of Bhagavān, chanting and singing with sweet voices. Vrajanātha took his seat on a platform beneath a *bakula* tree. His heart melted as he heard the *āratī-kīrtana* of Gaura-Hari, and when it ended, the Vaiṣṇavas joined him on the platform.

At that time, the elderly Raghunātha dāsa Bābāji Mahāśaya came and took a seat on the platform, chanting “Jaya Śacīnandana, Jaya Nityānanda, Jaya Rūpa-Sanātana, Jaya Dāsa Gosvāmī.” As he did so, everyone rose and offered him *daṇḍavat-praṇāma*, and Vrajanātha also felt compelled to do the same. When the aged Bābāji Mahāśaya saw the extraordinary beauty of Vrajanātha’s face, he embraced him and requested him to sit by his side. “Who are you my son?” asked Bābāji.

Vrajanātha replied, “I am one who is thirsting for the truth, and I long to receive some instruction from you.”

A Vaiṣṇava seated nearby recognized Vrajanātha, and said, “His name is Vrajanātha Nyāya-pañcānana. There is no scholar of *nyāya* equal to him in all of Navadvīpa, but now he has developed some faith in Śacīnandana.”

Hearing of Vrajanātha's vast erudition, the elderly Bābājī said courteously, "My dear son, you are a great scholar and I am a foolish and wretched soul. You are a resident of the holy *dhāma* of our Śacīnandana, and we are therefore objects of your mercy. How can we instruct you? Kindly share with us some of the purifying narrations of your Gaurāṅga and pacify our burning hearts."

As Bābājī Mahārāja and Vrajanātha conversed in this way, the other Vaiṣṇavas gradually arose and dispersed to resume their respective services.

Vrajanātha said, "Bābājī Mahāśaya, I was born in a *brāhmaṇa* family, and as a result I am very proud of my learning. Because of my egoism of high birth and knowledge, I think this earth is within the grip of my hand. I have no idea how to honor *sādhus* and great persons. I cannot say by what good fortune I have awakened faith in your character and behavior. I wish to ask you a few questions; please answer them, understanding that I have not come to you with any ulterior motive."

Vrajanātha then asked Bābājī Mahāśaya fervently, "Kindly instruct me: What is the *jīva*'s ultimate goal of life (*sādhya*), and what is the means (*sādhana*) to attain that goal? While I was studying the *nyāya-śāstra*, I concluded that the *jīva* is eternally separate from Īśvara, and that the mercy of Īśvara is the only cause of the *jīva*'s obtaining *mukti*. I have understood that the particular method by which the mercy of Īśvara may be obtained is called *sādhana*. The result that is achieved through *sādhana* is known as *sādhya*. I have probed the *nyāya-śāstra* many times with the inquiry as to what are *sādhya* and *sādhana*? However, the *nyāya-śāstra* remains completely silent on this point. It has not supplied me with the answer. Please tell me your conclusions regarding *sādhya* and *sādhana*."

Śrī Raghunātha dāsa Bābājī was a disciple of Śrī Raghunātha Dāsa Gosvāmī, and he was not only an erudite scholar, but also a self-realized saint. He had lived for a long time at Rādhā-kuṇḍa

under the shelter of Śrī Dāsa Gosvāmī's lotus feet, and every afternoon he had heard from him the pastimes of Śrī Caitanyadeva. Raghunātha dāsa Bābājī would regularly discuss philosophical truths with Kṛṣṇadāsa Kavirāja Mahāśaya, and whenever some doubt arose, they resolved it by inquiring from Śrī Dāsa Gosvāmī. After both Raghunātha dāsa Gosvāmī and Kṛṣṇadāsa Kavirāja Gosvāmī left this world, Śrī Raghunātha dāsa Bābājī came to Śrī Māyāpura and became the principal *paṇḍita-bābājī* in Śrī Gauḍamaṇḍala. He and Premadāsa Paramahaṁsa Bābājī Mahāśaya of Śrī Godruma often discussed topics of Śrī Hari, absorbed in *prema*.

Bābājī: Nyāya-pañcānana Mahāśaya, anyone who studies the *nyāya-śāstra* and then inquires about *sādhya* and *sādhana* is certainly blessed in this world, because the chief aim of the *nyāya-śāstra* is to compile axiomatic truths through logical analysis. It is a waste of time to study the *nyāya-śāstra* just to learn how to engage in dry argument and debate. If one does so, his study of logic has produced an illogical result; his labor is futile, and he has spent his life in vain.

Sādhya means the truth (*tattva*) that is attained by undertaking a specific practice. The practice is called *sādhana* and it is the means that one adopts to obtain that *sādhya* (goal). Those who are bound by *māyā* view different objects as the ultimate goal of life according to their individual tendencies and qualifications. In reality, however, there is only one supreme goal.

There are three goals that one may try to attain, and different individuals will choose one or the other according to their tendency and *adhikāra* (eligibility). These three goals are *bhukti* (material enjoyment), *mukti* (liberation), and *bhakti* (devotional service). Those who are ensnared in worldly activities, and who are distracted by desires for material pleasure, take *bhukti* as their goal. The *śāstras* are compared to a cow that fulfills all desires (*kāma-dhenu*), for a human being can obtain whatever object he desires from them. The *śāstras* dealing with *karma-kāṇḍa* have explained

that material enjoyment is the *sādhya* (goal) for those who are eligible to engage in fruitive action, and these *śāstras* delineate all varieties of material pleasure that one could possibly strive to attain in this world. Having accepted material bodies in this world, the *jīvas* are particularly fond of sensual enjoyment. The material world is an abode to facilitate enjoyment through the material senses. The pleasure one enjoys through the senses from birth until death is known as enjoyment pertaining to this life (*aihika-sukha*).

There are many different types of sensual pleasures that one may enjoy in the state one attains after death, and these are called *āmutrika-sukha* (enjoyment pertaining to the next life). For example, the pleasures of the celestial sphere include residing in Svarga (the higher planets) or Indraloka (the planet of Indra) and witnessing the dancing of the celestial society girls known as *apsarās*; drinking the nectar of immortality; smelling the fragrant flowers and seeing the beauty of the *nandana-kānana* gardens; seeing the wonder of Indrapurī; hearing the melodious songs of the *gandharvas*; and associating with the celestial damsels known as *vidyādharīs*.

Above Indraloka in succession are the planets of Maharloka, Janaloka, Tapoloka, and finally Brahmaloika, the highest planet in the material universe. The *śāstras* give fewer descriptions of Maharloka and Janaloka than of the celestial pleasures in Indraloka, and fewer descriptions still of Tapoloka and Brahmaloika. In contrast, the sensual pleasure of this earth planet, Bhūrloka, is extremely gross. The rule is that the higher the planetary system, the more subtle are the senses and their objects. This is the only difference between these realms; otherwise, the happiness available on all these planets is merely the pleasure of the senses, and there is no happiness other than this. Spiritual happiness (*cit-sukha*) is absent on all these planets, for the happiness found in such places is related to the subtle body – which consists of the mind, intelligence and ego – and is merely a semblance of

pure consciousness. The enjoyment of all these types of pleasure is called *bhukti*, and the *sādhana* for the *jīvas* trapped in the cycle of *karma* consists of the activities they adopt to fulfill their aspirations for *bhukti*. It is said in the *Yajur-Veda* (2.5.5):

svarga-kāmo 'śvamedham yajeta

Those who desire to attain the heavenly planets should perform the *aśvamedha-yajña*.

The *śāstras* describe many different types of *sādhana* to obtain *bhukti*, such as a particular type of fire sacrifice called *agniṣṭoma*; oblations offered to a certain class of *devatās*; digging wells, building temples and performing similar beneficial works for others; and ceremonies performed on the days of the new and full moon. *Bhukti* is the object of attainment (*sādhya*) for those who aspire for material enjoyment.

Some of those who are oppressed by the miseries of material existence consider the fourteen planetary systems, which are the abodes of all material enjoyment, worthless. These people therefore desire to become free from the cycle of *karma*. They consider that *mukti* is the only *sādhya*, and that *bhukti* is simply bondage. Such people say, “Those whose inclination for material enjoyment has not yet waned may realize their goal of *bhukti* by following *karma-kāṇḍa*. However, *Bhagavad-gītā* (9.21) states:

kṣīṇe puṇye martya-lokaṁ viśanti

When their pious credits have been exhausted, they again enter the planets of mortality.

“This *śloka* establishes clearly and indisputably that *bhukti* is perishable and not eternal. Whatever is subject to decay is material, not spiritual. One should undertake *sādhana* only to obtain an eternal objective. *Mukti* is eternal, so it must certainly be the *sādhya* for the *jīvas*. *Mukti* can be obtained by four types of *sādhana*. These are: discriminating between eternal and temporary objects;

renouncing enjoyment of the fruits of this world and the next; developing six qualities, such as control of the mind and senses; and cultivating the desire for liberation. These four activities are the true *sādhana*.”

This is the viewpoint of those who regard *mukti* as the object of attainment, and the *śāstras* propounding *jñāna-kāṇḍa* present this analysis of *sādhya* and *sādhana*.

The *śāstras* are *kāma-dhenu*, and they arrange different situations for the *jīvas* according to their *adhikāra* (level of qualification). *Mukti* is generally understood to be the cessation of the individual ego. However, if the *jīvas* retain their individual existence and identities when they attain it, *mukti* cannot be the final attainment. This means that the *jīvas* can only take *mukti* up to the limit of annihilation of the individual self (*nirvāṇa*), but the *jīvas* are eternal, so they cannot really be annihilated. This is confirmed in the *Śvetāśvatara Upaniṣad* (6.13):

nityo nityānām cetanaś cetanānām

He is the supreme eternal being amongst all the eternal living beings, and He is the supreme conscious entity amongst all conscious entities.

This and other Vedic *mantras* establish that the *jīva* is eternal, and that annihilation of his individual existence (*nirvāṇa*) is therefore impossible. Those who accept this conclusion understand that the *jīva* continues to exist as an individual after he attains *mukti*. Consequently, they do not accept *bhukti* or *mukti* as the ultimate goal. Rather, they consider that *bhukti* and *mukti* are actually extraneous goals which are foreign to the nature of the *jīva*.

Every endeavor has a goal and some means to attain it. The result that one strives to attain is known as *sādhya*, and the practice one adopts to bring about that result is known as *sādhana*. If you reflect deeply, you will see that the goals of the living entities and the

means that they adopt to attain them are like successive links in a chain. What is a *sādhya* (goal) now becomes the *sādhana*, the means to obtain the next *sādhya* later on. If one adopts this chain of cause and effect, one eventually comes to the final link in the chain. The effect, or *sādhya*, that is attained at that final stage is the highest and ultimate *sādhya*, which does not become a *sādhana* (means) for anything else because there is no other *sādhya* beyond it. When one crosses all the links in this chain of *sādhya* and *sādhana*, one eventually reaches the final link, which is known as *bhakti*. *Bhakti* is therefore the highest *sādhya*, because it is the *jīvas'* eternal state of perfection (*nitya-siddha-bhāva*).

Every action in human life is a link in the chain of *sādhana* and *sādhya*, or cause and effect. The *karma* section of this chain of cause and effect consists of many links joined together. When one progresses beyond this, a further series of links form another section known as *jñāna*. Finally, the *bhakti* section begins where the *jñāna* section ends. The final *sādhya* in the chain of *karma* is *bhukti*, the final *sādhya* in the chain of *jñāna* is *mukti*, and the final *sādhya* in the chain of *bhakti* is *prema-bhakti*. If one reflects upon the nature of the *jīvas'* perfected state, one must conclude that *bhakti* is both *sādhana* and *sādhya*. *Karma* and *jñāna* are not the final *sādhya* or *sādhana*, for they are only intermediate stages.

Vrajanātha: There are many prominent statements in the *Upaniṣads* that do not establish that *bhakti* is supreme, or that it is the ultimate *sādhya* of attainment. It is said in the *Bṛhad-āraṇyaka Upaniṣad* (4.5.15 and 2.4.24), *kena kaṁ paśyet*: “Who should see? Whom will they see? And by what means?” It is also stated in the *Bṛhad-āraṇyaka Upaniṣad* (1.4.10), *ahaṁ brahmāsmi*: “I am *brahma*.” It is said in the *Aitareya Upaniṣad* (1.5.3), *prajñānaṁ brahma*: “Consciousness is *brahma*.” And in the *Chāndogya Upaniṣad* (6.8.7) it is said, *tat tvam asi śvetaketu*: “O Śvetaketu, you are that *brahma*.” Considering all these statements, what is wrong in regarding *mukti* as the supreme *sādhya*?

Bābājī: I have already explained that there are many different types of *sādhya* according to different tendencies. One cannot accept the validity of *mukti* as long as one has any desire for *bhukti*, and many of the statements in *śāstra* are written for people on that level. For instance, the *Āpastamba Śrauta-sūtra* (2.1.1) states, *akṣayaṃ ha vai cāturmasya-yājinaḥ*: “Those who observe the vow of *cāturmasya* obtain perpetual residence in heaven.” Does this mean that *mukti* is a worthless goal? The *karmīs* desire only sense gratification. They cannot discover the recommendations from *śāstra* for *mukti*, but does that mean that *mukti* is not described anywhere in the *Vedas*? A few of the *ṛṣis* who recommend the path of *karma* maintain that renunciation is only prescribed for those who are incompetent, and that those who are competent should perform *karma*. This is not actually true; these instructions are given for people on lower levels of spiritual advancement in order to promote their faith in their respective positions.

It is inauspicious for *jīvas* to neglect the duties for which they are responsible. If one carries out one’s duties in full faith that they are appropriate for one’s present level, one easily gains access to the next level of qualification. Consequently, prescriptions in the *Vedas* promoting this type of faith have not been condemned. On the contrary, if one condemns such prescriptions one is liable to fall down. All *jīvas* who have attained elevation in this world have done so by strictly adhering to the duties for which they were qualified.

Jñāna is actually superior to *karma* because it yields *mukti*. Nonetheless, the *śāstras* that discuss competence for *karma* praise *karma* most highly, and do not substantiate the pre-eminence of *jñāna*. Similarly, where the *śāstras* discuss competence for *jñāna*, we find all the *mantras* that you have mentioned which praise *mukti*. However, just as eligibility for *jñāna* is superior to that for *karma*, the eligibility for *bhakti* is superior to that for *jñāna*. *Mantras* such as *tat tvam asi* and *ahaṃ brahmāsmi* praise impersonal

liberation, and they strengthen the faith of those who seek it to follow the path for which they are qualified. For this reason, it is not wrong to establish the eminence of *jñāna*. However, *jñāna* is not the ultimate *sādhana*, and the *sādhya* of *jñāna*, namely *mukti*, is not the ultimate *sādhya*. The Vedic *mantras* establish the final conclusion that *bhakti* is the *sādhana*, and *prema-bhakti* is the *sādhya*.

Vrajanātha: The *mantras* that I quoted are principal statements of the *Vedas*, known as *mahā-vākyas*. How can the *sādhya* and *sādhana* that they put forward possibly be extraneous?

Bābājī: The Vedic statements you quoted just a moment ago are not described as *mahā-vākyas* anywhere in the *Vedas*, nor have they been described as superior to other statements. Teachers of *jñāna* have proclaimed that these statements are *mahā-vākyas* in order to establish the pre-eminence of their own doctrine, but in reality, *praṇava (om)* is the only *mahā-vākya*. All other Vedic statements relate only to particular aspects of Vedic knowledge.

It would not be incorrect to refer to all the statements of the *Vedas* as *mahā-vākyas*. However, it is dogmatic to single out one particular statement of the *Vedas* as the *mahā-vākya*, and to label all others as ordinary. Those who do so are committing an offense to the *Vedas*. The *Vedas* describe many extraneous goals and the means to attain them, so they sometimes praise *karma-kāṇḍa*, and sometimes *mukti*, but in the ultimate analysis, the *Vedas* conclude that *bhakti* alone is both *sādhana* and *sādhya*.

The *Vedas* are like a cow, and Śrī Nanda-nandana is the milkman. In the *Bhagavad-gītā* (6.46-47), He has revealed the purport of the *Vedas* regarding their ultimate aim:

*tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī tasmād yogī bhavāṛjuna
yoginām api sarveṣāṁ mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ*

O Arjuna, a *yogī* is greater than all types of ascetics, fruitive workers, and those who cultivate impersonal knowledge aiming at liberation. Therefore, become a *yogī*. And I consider that the greatest of all *yogīs* is one who is attached to Me with firm faith, and who constantly worships Me with full expression of the heart.

It is said in the *Śvetāśvatara Upaniṣad* (6.23):

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*

All the confidential purports of the *Vedas* are fully revealed to that great soul who has the same *parā-bhakti* for his Gurudeva as he has for Śrī Bhagavān.

It is said in the *Gopāla-tāpanī Upaniṣad*, *Pūrva-vibhāga* (2.2):

*bhaktir asya bhajanaṁ tad ihāmutropādhi-
nairāsyenaivāmuṣmin manasaḥ kalpanam
etad eva ca naiṣkarmyam*

Bhakti performed for the pleasure of Śrī Kṛṣṇa is known as *bhajana*. This means to give up all desires for enjoyment in this world and the next, to dedicate one's mind unto Kṛṣṇa, and to develop a feeling of complete unity with Him because of an overwhelming sense of *prema*. This *bhajana* also entails freedom from all result-oriented activity.

It is said in the *Bṛhad-āraṇyaka Upaniṣad* (1.4.8):

ātmānam eva priyam upāsita

One should worship the Supreme Soul, Śrī Kṛṣṇa, as the dearest object of one's affection.

In the *Bṛhad-āraṇyaka Upaniṣad* (4.5.6) it is also said:

*ātmā vā are draṣṭavyaḥ śrotavyo
mantavyo nididhyāsitavyaḥ*

O Maitreyī, one should see, hear about, think of and meditate upon the Supreme Absolute Truth Paramātmā.

When one studies these Vedic statements carefully, it is clear that *bhakti* is the best form of *sādhana*.

Vrajanātha: The *karma-kāṇḍa* section of the *Vedas* gives instructions to perform *bhakti* to Īśvara, who bestows the results of all action. In the *jñāna-kāṇḍa* section we also find instructions to satisfy Hari by performing *bhakti* through the medium of the four types of *sādhana* known as *sādhana-catustaya*. So how can *bhakti* be the *sādhya* if it is the means to obtain *bhukti* and *mukti*? Since *bhakti* is the means, it ceases to exist when it produces *bhukti* or *mukti*. This is the general principle. Please educate me on this question.

Bābāji: It is true that performing the regulated practices (*sādhana*) of *bhakti* in *karma-kāṇḍa* gives material enjoyment, and *bhakti-sādhana* performed in *jñāna-kāṇḍa* gives *mukti*. One cannot achieve any result without satisfying Parameśvara, and He is only satisfied by *bhakti*. He is the reservoir of all potencies, and whatever potency is found within the *jīvas*, or within inert matter, is only an infinitesimal display of His potency. *Karma* and *jñāna* cannot satisfy Īśvara. *Karma* and *jñāna* give a result only with the help of *bhagavad-bhakti*. They are incapable of producing a result independently. Therefore, it is seen that there is an arrangement for some performance of a semblance of *bhakti* in *karma* and *jñāna*. However, this is not *śuddha-bhakti*. Rather, it is only *bhakty-ābhāsa*. Accordingly, the *bhakti* seen in *karma* and *jñāna* is a mere semblance of devotion, not *śuddha-bhakti*, and it is this *bhakty-ābhāsa* that is instrumental in bringing forth the results of those pursuits.

There are two types of *bhakty-ābhāsa*: *śuddha bhakty-ābhāsa* (pure) and *viddha bhakty-ābhāsa* (adulterated). I shall describe pure *bhakty-ābhāsa* later, but for the present, you should know that there are three types of adulterated *bhakty-ābhāsa*. These are *bhakty-*

ābhāsa adulterated with fruitive action, *bhakty-ābhāsa* adulterated with monistic knowledge, and *bhakty-ābhāsa* adulterated with both fruitive action and monistic knowledge.

While a person is performing a *yajña*, he may say, “O Indra, O Pūṣana (the *devatā* of the sun), please be merciful and give us the results of this *yajña*.” All activities exhibiting a semblance of *bhakti* adulterated with this type of desire are known as a semblance of *bhakti* adulterated with fruitive action. Some magnanimous souls have referred to this type of adulterated *bhakti* as devotion mixed with fruitive action (*karma-miśra-bhakti*). Others have described it as activities to which the symptoms of *bhakti* are indirectly attributed (*āropa-siddha-bhakti*).

Another person may say, “O Yadunandana, I have come to You out of fear of material existence. I chant Your name, Hare Kṛṣṇa, day and night. Please grant me liberation. O Supreme Lord, You are *brahma*. I have fallen into the trap of *māyā*. Please deliver me from this entanglement and let me merge in oneness with You.” These sentiments are a semblance of *bhakti* adulterated with monistic knowledge. Some magnanimous souls have described this as devotion mixed with monistic knowledge (*jñāna-miśra-bhakti*), and others as activities to which the symptoms of *bhakti* are indirectly attributed (*āropa-siddha-bhakti*). These adulterated forms of devotion are different from *śuddha-bhakti*.

It is said in the *Gītā* (6.47), *śraddhāvān bhajate yo mām sa me yuktatamo mataḥ*, “I consider that one who worships Me with faith is the best of all *yogīs*.” The *bhakti* to which Śrī Kṛṣṇa is referring in this statement is *śuddha-bhakti*, and this is our *sādhana*. When it is perfected, it is *prema*. *Karma* and *jñāna* are the means to obtain *bhukti* and *mukti* respectively. They are not the means by which the *jīva* can obtain his *nitya-siddha-bhāva*, or eternal constitutional position of divine love.

When Vrajanātha had heard all these conclusive truths, he was unable to make further inquiries that day. Instead, he reflected

within himself, “The examination and discussion of all these subtle philosophical truths is superior to the dialectical analysis of the *nyāya-sāstra*. Bābājī Mahāśaya is vastly learned in these matters. I will gradually acquire knowledge by inquiring from him about these topics. It is quite late, so I should return home now.”

Thinking thus, he said, “Bābājī Mahāśaya, today by your mercy, I have received essential superior knowledge. I would like to come to you from time to time to receive this type of instruction. You are a deeply realized scholar and a great teacher; please be merciful to me. Kindly permit me to ask you just one more question today, since it is already late, and I will return home when I have heard your answer. Did Śrī Śācinandana Gaurāṅga write any book in which all of His instructions can be found? If He did, I am anxious to read it.”

Bābājī Mahāśaya replied, “Śrīman Mahāprabhu did not write any book of His own, but His followers wrote many books on His order. Mahāprabhu personally gave the *jīvas* eight instructions in the form of aphorisms, named *Śikṣāṣṭaka*. These are like a necklace of jewels for the *bhaktas*. In these eight *ślokas*, He has imparted the instructions of the *Vedas*, the *Vedānta*, the *Upaniṣads*, and the *Purāṇas* in a concise and confidential manner, as if keeping a vast ocean in a single pitcher. Based on these confidential instructions, the *bhaktas* have composed ten fundamental principles known as *Daśa-mūla*. This *Daśa-mūla* succinctly describes both *sādhyā* and *sādhana* with reference to the topics of *sambandha*, *abhidheya*, and *prayojana*. You should understand this first.”

“Whatever you order, it is my duty to fulfill,” said Vrajanātha. “You are my *śikṣā-guru*. I will come tomorrow evening and take instruction from you on *Daśa-mūla*.”

Vrajanātha then offered *daṇḍavat-praṇāma* to Bābājī Mahāśaya, who embraced him with great affection. “My son,” said Bābājī, “you

have purified the *brāhmaṇa* lineage. It will give me great pleasure if you come tomorrow evening.”

THUS ENDS THE TWELFTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“NITYA-DHARMA, SĀDHANA & SĀDHYA”



CHAPTER 13

Pramāṇa & The Commencement
of Prameya

Late the next afternoon, at the time of *go-dhūli* (when the air is thick with dust-clouds raised by the cows returning to the *go-śālā*), Vrajanātha arrived at Śrīvāsāṅgana. He sat on the raised platform under the dense foliage of the *bakula* tree, and waited for the elderly Bābāji Mahārāja. Bābāji was waiting in his *bhajana-kuṭīra*, and for some unknown reason, *vātsalya-bhāva* had arisen in his heart towards Vrajanātha. As soon as a slight sound outside indicated Vrajanātha's arrival, Bābāji came out and, lovingly embracing him, took him into his *kuṭīra*, which was situated at one side of the courtyard in an arbour of *kuṇḍa* flowers. There he offered him a seat and sat beside him.

Vrajanātha took the dust of Bābāji Mahārāja's feet on his head. Feeling blessed, he said humbly, "O great soul, yesterday you told me that you would instruct me on *Daśa-mūla*, the fundamental principles of Nimāi Paṇḍita's teachings. Kindly bestow this knowledge upon me now."

When Vrajanātha asked this wonderful question, Bābāji Mahāśaya became very happy and said affectionately, "My son, I shall first explain to you the *sūtra śloka* of *Daśa-mūla*, wherein the ten ontological truths of *Daśa-mūla* are set out in a condensed form. You are a scholar, so by proper deliberation you will be able to comprehend the true meanings of this *śloka*.

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktiṁ rasābधिṁ tad-bhinnāmśāmś ca jīvān prakṛti-kavalitān tad-vimuktāmś ca bhāvād bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktiṁ sādhyam tat-prītim every upadiśati janān gauracandraḥ svayaṁ saḥ

1. *Pramāṇa*: The teachings of the *Vedas* received through *guru-paramparā* are known as *āmnāya*. The infallible evidence of the *Vedas*, of the *smṛti-sāstras* headed by the *Śrīmad-Bhāgavatam*, as well as evidence such as direct sense perception (*pratyakṣa*), that concur with the guidance of the *Vedas*, are all accepted as *pramāṇa* (evidence). This *pramāṇa* establishes the following *prameyas* (fundamental truths):
2. *Parama-tattva*: Śrī Hari alone is the Supreme Absolute Truth.
3. *Sarva-śaktimān*: Śrī Kṛṣṇa is the possessor of all potency.
4. *Akhila-rasāmṛta-sindhu*: He is the ocean of nectarean mellows.
5. *Vibhinnāmśa-tattva*: Both the *mukta* (liberated) and *baddha* (conditioned) *jīvas* are His eternally separated parts and parcels.
6. *Baddha-jīvas*: Conditioned souls are subject to the control and covering of *māyā*.
7. *Mukta-jīvas*: Liberated souls are free from *māyā*.
8. *Acintya-bhedābheda-tattva*: The entire universe, consisting of the conscious (*cit*) and unconscious (*acit*), is Śrī Hari's *acintya-bhedābheda-prakāśa*, that is to say, it is His manifestation which is inconceivably both different and non-different from Him.
9. *Śuddha-bhakti*: Pure devotional service is the only practice (*sādhana*) to attain perfection.
10. *Kṛṣṇa-prīti*: Transcendental love and affection for Kṛṣṇa is the one and only final object of attainment (*sādhyavastu*).

Svayaṁ Bhagavān Śrī Gaurāṅgadeva has herein instructed ten distinct *tattvas* (fundamental truths) to the faithful *jīvas*. The first

of these is *pramāṇa-tattva*, and the remaining nine are *prameya-tattva*. First you should understand the meaning of *pramāṇa*. That subject which is established by *pramāṇa* (evidence or proof) is known as *prameya* (that which is proved); and that by which *prameya* is proved is known as *pramāṇa*.

These ten fundamental *tattvas* (*daśa-mūla-tattva*) are set out in the *śloka* that I have just recited. The next *śloka* will be the first actual *śloka* of the *Daśa-mūla*, and it elaborates on the first of the *daśa-mūla-tattvas*, namely the authoritative Vedic literature (*āmnāya* or *pramāṇa-tattva*). From the second to the eighth *śloka* *sambandha-tattva* is described. The ninth *śloka* describes *abhidheya-tattva*, which is the *sādhana* for attaining the ultimate goal; and the tenth *śloka* describes *prayojana-tattva*, which is the *sādhya* (goal) itself.

When Vrajanātha had heard the meaning of the *śloka*, he said, “Bābājī Mahārāja, I do not have anything to ask now. If any question occurs to me after hearing the next *śloka*, I will submit it at your lotus feet. Now kindly explain the first *śloka* of the *Daśa-mūla*.”

Bābājī: Very good. Now listen attentively.

*svataḥ-siddho vedo hari-dayita-vedhaḥ-prabhṛtitaḥ
pramāṇam sat-prāptam pramiti-viśayān tān nava-vidhān
tathā pratyakṣādi-pramiti-sahitam sādhayati naḥ
na yuktis tarkākhyā praviśati tathā śakti-rahitā*

Daśa-mūla (1)

The self-evident *Vedas*, which have been received in the *sampradāya* through the *guru-paramparā* by recipients of Śrī Hari’s mercy such as Brahmājī and others, are known as *āmnāya-vākya*. The nine *prameya-tattvas* are established by these *āmnāya-vākyas* with the help of other *pramāṇas* that follow the guidance of these *śāstras*, such as evidence obtained by direct sense perception (*pratyakṣa*). Reasoning

that is only based on logic is always lame in the matter of evaluating inconceivable subject matters, since logic and argument have no access in the realm of the inconceivable.

Vrajanātha: Is there any evidence within the *Vedas* to show that Brahmājī gave instruction through disciplic succession?

Bābājī: Yes, there is. In the *Muṇḍaka Upaniṣad* (1.1.1) it is stated:

*brahmā devānām prathamah sambabhūva
viśvasya karttā bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām
atharvāya jyeṣṭha-putrāya prāha*

Brahmājī, who is the creator of the entire universe, and the protector of the worlds, was the first *deva* to appear. He gave complete instructions on *brahma-vidyā*, the basis of all knowledge, to his eldest son, Atharva.

It is also stated further on in *Muṇḍaka Upaniṣad* (1.2.13),

*yenākṣaram purusaṁ veda satyam
provāca tām tattvato brahma-vidyām*

Brahma-vidyā is knowledge that reveals the true *svarūpa* of *para-brahma*, the indestructible *Puruṣottama*.

Vrajanātha: Do you have any evidence that the ṛṣis who compiled the *smṛti-śāstras* have given the correct explanation of the *Vedas* in them?

Bābājī: Evidence for this is given in *Śrīmad-Bhāgavatam* (11.14.3-4), the crest jewel of all *śāstras*.

*kālena naṣṭā pralaye vāṇīyam veda-samjnitā
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakaḥ
tena proktā sva-putrāya manave pūrva-jāya sā
tato bhṛgv-ādāyo 'grhṇan sapta brahma-maharṣayaḥ*

Śrī Bhagavān said, “By the influence of time, the *Vedas* containing My instructions on *bhāgavata-dharma* were lost

when the cosmic devastation occurred. At the beginning of the next *brāhma-kalpa* at the time of creation, I again instructed Brahmā in that same *Veda*. Brahmā instructed his son Manu in the Vedic knowledge, and Manu in turn instructed the same science to the seven Brahmaṛṣis, headed by Bhṛgu.”

Vrajanātha: What is the necessity for a *sampradāya*?

Bābājī: Most people in this world accept the shelter of Māyāvāda philosophy, and follow that inauspicious path which is devoid of *bhakti*. Consequently, if there were no separate *sampradāya* for those who practice *śuddha-bhakti* that is untainted by the faults of Māyāvāda, it would be very difficult to attain genuine *sat-saṅga*. Therefore, it is stated in the *Padma Purāṇa*,

*sampradāya-vihinā ye mantrās te viphalā mataḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ*

Vaiṣṇava *ācāryas* in the four *sampradāyas*—namely Rāmānujācārya in the Śrī-sampradāya, Madhvācārya in the Brahma-sampradāya, Viṣṇuvāmī in the Rudra-sampradāya, and Nimbāditya in the Catuḥsana-sampradāya—purify the whole universe. *Dikṣā mantras* not received from the *ācāryas* in one of these four *sampradāyas* will be fruitless.

Of these four, the Brahma-sampradāya is the most ancient and has continued through the disciplic succession until the present day. These *sampradāyas* adhere to the system of *guru-paramparā* and they have brought the *Vedānta* and other supremely auspicious literatures unchanged from the most ancient times, and by the potency of the system of *paramparā*, there is not the slightest chance that they have made any change or eliminated any portion. There is, therefore, no reason to doubt the literature that the *sampradāya* has authorized. *Sampradāya* is an effective and indispensable arrangement, and for this reason, the *sat-sampradāya* system is continuing amongst saints and *sādhus* from the most ancient times.

Vrajanātha: Are the names of all the *ācāryas* in the *sampradāya* available in order of succession?

Bābājī: Only the names of the most prominent *ācāryas* who have appeared from time to time are mentioned.

Vrajanātha: I would like to hear the *guru-paramparā* of the Brahma-sampradāya.

Bābājī: Listen.

*para-vyomeśvarasyāsic chiṣyo brahmā jagat-patiḥ
tasya śiṣyo nārado 'bhūd vyāsas tasyāpa śiṣyatām*

Brahmā, the master of the universe, is the disciple of Parameśvara Śrī Nārāyaṇa, and Nāradaḥ became the disciple of Brahmā. Vyāsadeva became the disciple of Nāradaḥ.

*śuko vyāsasya śiṣyatvaṁ prāpto jñānāvarodhanāt
vyāsāl labdho kṛṣṇa-dikṣo madhvācārya mahāyaśaḥ*

Śrī Śukadevaḥ became the disciple of Śrī Vyāsadeva in order to check the spread of impersonal *jñāna*. The celebrated Madhvācārya also received *kṛṣṇa-dikṣā* from Śrī Vyāsadeva, Narahari became the twice-born *śiṣya* of Madhvācārya.

*tasya śiṣyo naraharis tac-chiṣyo mādhave dvijaḥ
akṣobhyas tasya śiṣyo 'bhūt tac-chiṣyo jayatīrthakaḥ*

Mādhva-dvija became the disciple of Narahari. Akṣobhya was Mādhva-dvija's disciple and accepted Jayatīrtha as his disciple.

*tasya śiṣyo jñānasindhus tasya śiṣyo mahānidhiḥ
vidyānidhis tasya śiṣyo rājendras tasya sevakaḥ*

Jñānasindhu became the disciple of Jayatīrtha, Mahānidhi became Jñānasindhu's disciple and accepted Vidyānidhi as his disciple, and Rajendra became the disciple of Vidyānidhi.

*jayadharmo munis tasya śiṣyo yad-gaṇa-madhyataḥ
śrīmad-viṣṇupurī yas tu bhakti-ratnāvalī kṛtiḥ*

Jayadharmā Muni became the disciple of Rajendra, and one of his followers named Śrī Viṣṇu Purī, who composed *Bhakti-ratnāvalī*, was a prominent *ācārya*.

*jayadharmasya śiṣyo 'bhūd brahmaṇyaḥ puruṣottamaḥ
vyāsa-tīrthas tasya śiṣyo yaś cakre viṣṇu-saṁhitām*

Jayadharmā's disciple was Brahmaṇya Puruṣottama, who in turn accepted Vyāsa-tīrtha, the author of *Viṣṇu-saṁhitā*, as his disciple.

*śrīmal-lakṣmīpatīs tasya śiṣyo bhakti-rasāśrayaḥ
tasya śiṣyo mādhavendro yad-dharmo 'yam pravartitaḥ*

Śrī Lakṣmīpati became the disciple of Vyāsa-tīrtha, and Mādhavendra Purī, who was the epitome of *bhakti-rasa*, and who propagated *bhakti-dharma*, was the disciple of Lakṣmīpati.

Vrajanātha: In the first *śloka* of *Daśa-mūla*, the *Vedas* are accepted as the sole evidence (*pramāṇa*); whereas the other *pramāṇas*, such as *pratyakṣa* (direct perception), are accepted as evidence only when they follow the *Vedas*. However, philosophies such as *nyāya* and *sāṅkhya* have accepted further types of evidence. Well-versed readers of the *Purāṇas* have accepted eight types of *pramāṇa*: *pratyakṣa* (direct perception), *anumāna* (inference based on generalized experience), *upamāna* (analogy), *śabda* (revealed knowledge), *aitihya* (traditional instruction), *arthāpatti* (inference from circumstances), *sambhava* (speculation), and *anupalabdhi* (understanding something by its non-perception). Why are there so many opinions regarding *pramāṇa*? And if direct perception and inference based on experience are not counted among the perfect *pramāṇas*, how is it possible to get real understanding? Kindly enlighten me.

Bābāji: *Pratyakṣa* and other types of evidence depend on the senses, but since the senses of the conditioned *jīva* are always subject to *bhrama* (illusion), *pramāda* (error), *vipralipsā* (cheating), and *karaṇāpāṭava* (imperfection of the senses), how can the knowledge acquired through the senses be factual and faultless? The fully independent possessor of all potencies, Śrī Bhagavān Himself, personally manifested as perfect Vedic knowledge within the pure hearts of great *mahaṛṣis* and saintly *ācāryas* who were situated in full *samādhi*. Therefore, the *Vedas*, which are the embodiment of *svataḥ-siddha-jñāna* (self-manifest, pure knowledge) are always faultless and fully dependable as evidence.

Vrajanātha: Please help me to understand clearly each of the terms *bhrama*, *pramāda*, *vipralipsā* and *karaṇāpāṭava*.

Bābāji: *Bhrama* (illusion) is the *baddha-jīva*'s false impression of reality resulting from faulty knowledge gathered through imperfect senses. For example, in the desert, the rays of the sun sometimes produce a mirage, which creates the impression of water.

This fault of making errors and mistakes is called *pramāda*. Since the material intelligence of the *baddha jīva* is by nature limited, mistakes are inevitably present in whatever *siddhānta* his limited intelligence discerns in relation to the unlimited *para-tattva*.

Vipralipsā is the cheating propensity. This is manifest when one, whose intelligence is limited by time and space, is suspicious and reluctant to believe in the activities and authority of *Īśvara*, who is far beyond time and space.

Our senses are imperfect and ineffective, and this is known as *karaṇāpāṭava*. Because of this, we cannot avoid making mistakes in everyday circumstances. For example, when we see an object suddenly, we may mistake it for something else and draw faulty conclusions.

Vrajanātha: Do *pratyakṣa* and other *pramāṇas* have no value at all as evidence?

Bābāji: What means do we have to gain knowledge of this material sphere, except through direct perception and other *pramāṇas*?

Nonetheless, they can never give knowledge about the spiritual world (*cit-jagat*), for they cannot enter into it. That is why the *Vedas* are certainly the one and only *pramāṇa* for gaining knowledge about the *cit-jagat*. The evidence gained from *pratyakṣa* and other *pramāṇas* is only worth considering when it follows the guidelines of the self-evident Vedic knowledge; otherwise its evidence can be discarded. That is why the self-evident *Vedas* are the only evidence. *Pratyakṣa* and other *pramāṇas* can also be accepted as evidence, but only if they are in pursuance of the *Vedas*.

Vrajanātha: Are literatures such as the *Gītā* and the *Bhāgavatam* not counted as *pramāṇa*?

Bābājī: The *Bhagavad-gītā* is called an *Upaniṣad* (*Gītā Upaniṣad*), because it is the *vāṇī* (instructions) of Bhagavān; hence, the *Gītā* is *Veda*. Similarly, *Daśa-mūla-tattva* is also *bhagavat-vāṇī* because it is Śrī Caitanya Mahāprabhu's instructions, so it is also *Veda*. *Śrīmad-Bhāgavatam* is the crest-jewel of all the *pramāṇas* because it is the compilation of the essence of the meaning of the *Vedas*. The instructions of different *śāstras* are authoritative evidence only as long as they follow the Vedic knowledge. There are three types of *tantra-śāstras*: *sāttvika*, *rājasika* and *tāmasika*. Of these, the *Pañcarātra* and so on are in the *sāttvika* group, and they are accepted as evidence because they expand the confidential meaning of the *Veda*.

Vrajanātha: There are many books in the Vedic line. Which of these may be accepted as evidence and which may not?

Bābājī: In the course of time, unscrupulous and untruthful personalities have interpolated many chapters, *maṇḍalas* (sections and divisions) and *mantras* into the *Vedas*, in order to fulfill various self-interests. Those parts that were added at a later time are called *prakṣipta* (interpolated) parts. It is not that we should accept any and every Vedic text as reliable evidence. Those Vedic *granthas* (sacred books) that the *ācāryas* in the *sat-sampradāyas* have accepted as evidence are definitely *Veda* and are authoritative evidence, but

we should reject literature or parts of literature that they have not recognized.

Vrajanātha: Which Vedic *granthas* have the *ācāryas* of the *sat-sampradāyas* accepted?

Bābājī: *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhad-āraṇyaka* and *Śvetāśvatara*—these eleven *sāttvika* *Upaniṣads* are accepted, and so are *Gopāla Upaniṣad*, *Nṛsimha-tāpanī* and some other *tāpanīs* that are helpful in worship. The *ācāryas* have also accepted *brāhmaṇas* and *maṇḍalas* as Vedic literature, as long as they expand the *Vedas*, following the guidance of *Ṛg*, *Sāma*, *Yajur* and *Atharva*. We receive all the Vedic literatures from the *ācāryas* in the *sat-sampradāyas*, so we can accept them as evidence from a bona fide source.

Vrajanātha: Is there any evidence in the *Veda* to show that logic cannot enter into transcendental subject matter?

Bābājī: There are many famous statements in the *Vedas*, such as, *naiṣā tarkena matir āpaneyā*, “O Naciketa! Whatever intelligence you have gained regarding *ātma-tattva* should not be destroyed by logic (*tarka*)” (*Kaṭha Upaniṣad* 1.2.9); and the statements from *Vedānta-sūtra*, such as, *tarkāpratiṣṭhānāt*, “Arguments based on logic have no foundation and cannot be used to establish any conclusions about the conscious reality, because a fact that someone establishes by logic and argument today can be refuted tomorrow by someone who is more intelligent and qualified. Therefore, the process of argumentation is said to be unfounded and baseless” (*Brahma-sūtra* 2.1.11).

Furthermore, it is stated:

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam
Mahābhārata, Bhīṣma-ṇḍaka-parva (5.22)*

All transcendental *tattvas* are beyond material nature, and are therefore inconceivable. Dry arguments are within the

jurisdiction of material nature, so they can only be applied in mundane subject matters. They cannot even come close to transcendental *tattvas*, what to speak of grasping them. As far as inconceivable conceptions are concerned, the application of dry arguments is undesirable and useless.

This *śloka* of the *Mahābhārata* establishes the limits of logic, and Śrīla Rūpa Gosvāmī, the *ācārya* of *bhakti-mārga*, has therefore written in *Bhakti-rasāmṛta-sindhu* (Eastern Division 1.1.32):

*svalpāpi rucir eva syāt bhakti-tattvāvabodhikā
yuktis tu kevalā naiva yad asyā apratiṣṭhatā*

One can comprehend *bhakti-tattva* when one has gained even a little taste for *śāstras* that establish *bhakti-tattva*, such as *Śrīmad-Bhāgavatam*. However, one cannot understand this *bhakti-tattva* by dry logic alone, because logic has no basis, and there is no end to arguments.

Nothing genuine can be ascertained by logic and argument, as this ancient statement proves:

*yatnenopādīto 'py arthaḥ kuśalair anumātṛbhiḥ
abhiyuktatarair anyair anyathavopapādyate*

Any logician can clearly establish any subject matter using arguments, but someone who is more expert in argument can easily refute him. You use logic to establish one *siddhānta* today, but a more intelligent and qualified logician will be able to refute it tomorrow, so why should you rely on logic?

Vrajanātha: Bābājī, I have fully understood that the *Veda*, which is to say, knowledge that is *svataḥ-siddha* (self-evident), is *pramāṇa*. Some logicians argue against the *Vedas*, but their efforts are fruitless. Now please be merciful and explain the second *śloka* of *Daśamūla-tattva*.

Bābājī:

*haris tv ekaṁ tattvaṁ vidhi-śiva-sureśa-praṇamitaḥ
yad evedaṁ brahma prakṛti-rahitaṁ tat tv anumahaḥ
parātmā tasyāṁśo jagad-anugato viśva-janakaḥ
sa vai rādhā-kānto nava-jalada-kāntiś cid-udayaḥ*

Indeed Śrī Hari, to whom Brahmā, Śiva, Indra and other *devatās* continuously offer *praṇāma*, is the only Supreme Absolute Truth. *Nirviśeṣa-brahma* that is devoid of *śakti* is Śrī Hari's bodily effulgence. Mahā-Viṣṇu, who has created the universe and who has entered into it as the indwelling Supersoul of all, is simply His partial manifestation. It is that Śrī Hari alone, the very form of transcendental reality (*cit-svarūpa*), whose complexion is the color of a freshly formed thunder cloud, who is Śrī Rādhā-vallabha, the beloved of Śrī Rādhā.

Vrajanātha: The *Upaniṣads* describe *brahma*, which is transcendental to affiliation with matter, to be the supreme truth, so what argument or evidence has Śrī Gaurahari used to establish *brahma* as Śrī Hari's bodily effulgence?

Bābājī: Śrī Hari is certainly Bhagavān, whose true nature has been ascertained in the *Viṣṇu Purāṇa* (6.5.74):

*aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva ṣaṅṅām bhaga itīṅganā*

Bhagavān is the Supreme Absolute Truth endowed with six inconceivable qualities: complete opulence, strength, fame, beauty, knowledge and renunciation.

Now, there is a mutual relationship amongst these qualities of body (*aṅgī*) and limbs (*aṅga*). The question may arise, which of these qualities is *aṅgī*, and which are *aṅgas*? The *aṅgī* (body) is that within which the *aṅgas* (limbs) are included. For example, a tree is *aṅgī*, and the leaves and branches are the *aṅgas*; the body is *aṅgī*, and

the feet and hands are its *aṅgas*. Therefore, the principal quality (*aṅgī-guṇa*) represents the body and to that quality all the other qualities (*aṅga-guṇas*) are arranged as its limbs.

The *aṅgī-guṇa* of Bhagavān's transcendental form is His resplendent beauty (*śrī*); and the three qualities – opulence (*aiśvarya*), strength (*vīrya*) and fame (*yaśa*) – are His *aṅgas* (limbs). The remaining two qualities – knowledge (*jñāna*) and renunciation (*vairāgya*) – are the effulgence of the quality of fame, because *jñāna* and *vairāgya* are only attributes of a quality, and not original qualities in their own right. Thus, *jñāna* and *vairāgya* are actually *nirvikāra-jñāna*, which is the intrinsic, constitutional form of the *nirviśeṣa-brahma*, and that *brahma* is the bodily effulgence of the spiritual world. The changeless, inactive, *nirviśeṣa-brahma*, which exists without body, limbs and so on, is not in itself a complete *tattva*; rather, it depends on the transcendental form of Bhagavān. *Brahma* is therefore not a supreme *vastu* (entity) that exists in its own right; it is a quality of the *vastu*. Bhagavān is indeed that *vastu*, and *brahma* is His quality, just as the light of a fire is not a complete and independent *tattva*, but only a quality that depends on the fire.

Vrajanātha: The impersonal, *nirviśeṣa* qualities of *brahma* are described in many places in the *Vedas*, and at the end of these descriptions, the *mantra* 'om śāntiḥ śāntiḥ, hariḥ om' is always used to describe the supreme truth, Śrī Hari. Who is this Śrī Hari?

Bābājī: That Śrī Hari is in fact *cit-līlā-mithuna* (the combined form of Rādhā and Kṛṣṇa), who performs divine pastimes.

Vrajanātha: I will inquire into this subject later. Now kindly tell me, how is Paramātmā, the creator of the universe, a partial manifestation of Bhagavān?

Bābājī: Pervading everything by His qualities of *aiśvarya* and *vīrya* (power), and creating all the universes, Bhagavān enters every universe by His *aṁśa* (partial manifestation), Viṣṇu. Every *aṁśa* of Bhagavān always remains complete; none of them are ever incomplete.

*pūrṇam adah pūrṇam idam pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate
Bṛhad-āraṇyaka Upaniṣad (5.1) and Īsopaniṣad (inv.)*

The *avatāri-puruṣa* (the origin of all *avatāras*) is complete and perfect. Because He is completely perfect, all *avatāras* emanating from Him are also complete. All that emanates from the Supreme Complete is complete. Even if the complete is subtracted from the complete, He still remains complete. In no way does that Parameśvara experience any diminution.

Therefore, that complete whole, Viṣṇu, who enters the universe and controls it, is certainly the indwelling Supersoul, Paramātmā. That Viṣṇu has three forms: Kāraṇodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu and Garbhodakaśāyī Viṣṇu. Kāraṇodakaśāyī Viṣṇu, who is a partial manifestation of Śrī Bhagavān, situates Himself on the Causal Ocean, or the Virajā River, which extends between the *cit* and *māyika* worlds. From there, He glances over *māyā*, who is situated far away, and by this glance the material world is created. Bhagavān Śrī Kṛṣṇa has described the creation of the material world in *Śrīmad Bhagavad-gītā* (9.10):

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram

Under My superintendence, My illusory energy creates the universe full of moving and non-moving beings.

Then it is said, *sa aikṣata*, “That Paramātmā glanced.” (*Aitareya Upaniṣad* 1.1.1)

Sa imāl lokān asṛjat, “That Paramātmā created the universe of moving and non-moving entities after glancing over His *māyā*.” (*Aitareya Upaniṣad* 1.1.2)

Kāraṇodakaśāyī Viṣṇu’s power of glancing, which enters *māyā*, becomes Garbhodakaśāyī Viṣṇu, and the localized atoms in the rays of the transcendental glance of that Mahā-Viṣṇu are the conditioned

souls; and in the heart of every *jīva*, Īśvara is situated as a thumb-sized expansion of Kṣīrodakaśāyī Viṣṇu, also known as Hiraṇyagarbha. *Śvetāśvatara Upaniṣad* (4.6) states, *dvā suparṇā sāyujā sakhāyā*, “The *jīva* and Paramātmā are in the heart of the *jīva*, like two birds on the branch of a tree. One of these birds is Īśvara, who awards the results of fruitive activity, and the other bird is the *jīva*, who is tasting the fruits of his actions.” Śrī Bhagavān has expressed this *tattva* as follows in the *Gītā Upaniṣad* (10.41):

*yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ mama tejo'mśa-sambhavam*

You should understand that all opulence, existence, splendor and potency have come from a tiny part of My opulence. Therefore, Arjuna, what is the necessity of understanding all of My attributes separately? Simply understand that by an expansion of Myself I have created this entire creation, and I thereby pervade it fully.

Therefore, the attributes of God, such as being the creator and maintainer of the universe, are manifested in Paramātmā, the partial manifestation (*aṁśa-svarūpa*) of *parama-puruṣa* Bhagavān.

Vrajanātha: I understand that *brahma* is Śrī Hari's bodily effulgence, and that Paramātmā is his part. However, what evidence is there that Bhagavān Śrī Hari is Kṛṣṇa Himself?

Bābāji: Śrī Kṛṣṇa Bhagavān is eternally manifest in two features, one of *aiśvarya* (opulence and majesty) and the other of *mādhurya* (sweetness). The feature of *aiśvarya* is Nārāyaṇa, who is the master of the spiritual sky, Vaikuṅṭha, and the origin of Mahā-Viṣṇu. Śrī Kṛṣṇa is the complete embodiment of the *mādhurya* feature. This Śrī Kṛṣṇa is the utmost limit of complete sweetness; indeed, His sweetness is so great that its rays completely cover His *aiśvarya*. From the perspective of *siddhānta* or *tattva* there is no difference between Nārāyaṇa and Kṛṣṇa. However, when we consider the degree of *rasa* to be tasted in the spiritual world, Kṛṣṇa is not only

the foundation all *rasa*, but He Himself, being the very form of *rasa*, is also *parama upādeya-tattva*, the supremely pleasing Being. We find evidence in the *Vedas*, *Upaniṣads*, and *Purāṇas* that Śrī Kṛṣṇa is Svayaṁ Bhagavān Śrī Hari. For example, the *R̥g Veda* (1.12.164.31) states:

*apaśyaṁ goṣāṁ aṇipadyamā namā
ca ṣarā ca paṭhibhiś carantam sa-sadhrīcīḥ
sa viṣucīr vasāna āvarīvartti-bhuvaneṣv antaḥ*

I saw a boy who appeared in the dynasty of cowherds. He is infallible and is never annihilated. He wanders on various paths, sometimes near and sometimes very far. Sometimes He is beautifully adorned with varieties of garments, and sometimes He wears cloth of only one color. In this way, He repeatedly exhibits His manifest and unmanifest pastimes.

In addition, in the *Chāndogya Upaniṣad* (8.13.1) it is stated:

śyāmāc chabalaṁ praṣadye śabalāc chyāmaṁ praṣadye

By rendering *sevā* to Śyāma, one attains His transcendental abode, which is full of spiritual bliss and astonishing, variegated *līlās*; and within that *cit-jagat*, one attains the eternal shelter of Śyāma.

Another understanding of this *śloka* is that the word *śyāma* refers to Kṛṣṇa, and the word Śyāma or Kṛṣṇa, meaning black, describes the *nirguṇa-para-tattva*, which like black, is colorless, while the word *śabala*, meaning *gaura*, refers to one who is endowed with variegated colors. In other words, when *para-tattva*, is endowed with all transcendental qualities, He is called *gaura*. The secret meaning of this *mantra* is that one attains *Gaura* by performing *kṛṣṇa-bhajana*, and one attains Kṛṣṇa by performing *gaura-bhajana*. This and other *mantras* describe the activities of the liberated and perfected *jīvas* even after the stage of *mukti*.

We read in *Śrīmad-Bhāgavatam* (1.3.28):

ete cāmśāḥ kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam

Rāma, Nṛsimha, and the other *avatāras* are all portions (*aṁśas*) or plenary portions (*kalā*) of the Supreme Personality, Śrī Bhagavān, but Śrī Kṛṣṇa is that original Bhagavān Himself.

In the *Gītā Upaniṣad* (7.7), Śrī Kṛṣṇa Himself says, *mattaḥ parataram nānyat kincid asti dhanañjaya*: “O Arjuna, there is nothing superior to Me,” and it is also said in the *Gopāla-tāpanī Upaniṣad* (*Pūrva* 2.8):

*eko vaśī sarva-gaḥ kṛṣṇa idyaḥ
eko 'pi san bahudhā yo 'vabhāti*

Śrī Kṛṣṇa is the all-pervasive, non-dual *para-brahma* who controls everything. He is the only worshipable object for all the *devatās*, for mankind, and for all other life-forms. Although He is one, through His *acintya-śakti* He manifests many forms and performs many varieties of *līlās*.

Vrajanātha: But how can Śrī Kṛṣṇa be all-pervading if He has a medium-sized, human-like form? If we accept that He has form, it means He can only stay in one place at a time, and that gives rise to so many philosophical discrepancies. The first is that He cannot be the all-pervading *tattva* if He has a form and body. Secondly, if He has a body, He will be limited by the material modes of nature, so how can He be independent and have limitless and absolute authority? How can this be reconciled?

Bābājī: My dear son, you are now thinking like this because you are bound by the qualities of *māyā*. As long as the intelligence remains bound by material qualities, it cannot touch *śuddha-sattva*. If such conditioned intelligence attempts to exceed its own limitations trying to understand *śuddha-tattva*, it superimposes *māyika* forms and qualities on *śuddha-tattva*, and thus conceives of a material form of Transcendence. After some time, the intellect

rejects this form as being temporary, mutable, and subject to the material modes, and then it imagines the *nirviṣeṣa-brahma*. That is why one cannot gain an understanding of the Supreme Absolute Truth through the intelligence.

Whatever limitations you are inferring about the transcendental, medium-sized form are completely unfounded. Formlessness, immutability, and inactivity simply comprise the material conception of what is opposite to our conception of material qualities, so they are themselves a type of material quality. However, Śrī Kṛṣṇa also has qualities that are of an altogether different nature: for example, His beautiful, blossoming, smiling face; His lotus eyes; His beautiful lotus feet, which bestow fearlessness and peace upon His *bhaktas*; and His spiritual form, which is the pure embodiment of transcendence, with limbs and body just suitable for varieties of playful sports. The ‘medium sized’ *śrī-vigraha*, that is the very basis of these two types of qualities (form and all pervasiveness), is supremely pleasing. The *Nārada-pañcarātra* describes His extreme attractiveness to the mind, and this description is replete with all *siddhānta*:

*nirdoṣa-guṇa-vigraha ātma-tantro
niścetanātmaka-śarīra-guṇaiś ca hīnaḥ
ānanda-mātra-kara-pāda-mukhodarādīḥ
sarvatra ca svagata-bheda-vivarjitātmā*

Śrī Kṛṣṇa’s transcendental body is composed of eternity, consciousness and bliss, without even a trace of material qualities. He is not subject to material time or space. On the contrary, He exists fully at all places and in all times simultaneously. His form and existence are the embodiment of absolute nonduality (*advaya-jñāna-svarūpa-vastu*).

Direction (space) is an unlimited entity in the material world. By material estimation, only a formless object can be unlimited or all-pervading; an entity with a medium-sized form cannot. How-

ever, this conception only applies in the material world. In the spiritual world, all objects and their intrinsic natures and attributes are unlimited, so Śrī Kṛṣṇa's medium-sized form is also all-pervading. Medium-sized objects in this material world do not have this quality of all-pervasiveness, but it is charmingly manifest in Śrī Kṛṣṇa's medium-sized *vigraha*. That is the supra-mundane glory of His transcendental *vigraha*. Can such glorious attributes be found in the conception of the all-pervading *brahma*? Material substances are always limited by time and place. If an entity who is naturally beyond the effects of time is compared to the all-pervading sky, which is limited by time and space, then is not that entity, beyond the influence of time, incomparably greater?

Śrī Kṛṣṇa's *vraja-dhāma* is none other than the Brahma-pura which is mentioned within the *Chāndogya Upaniṣad*. This *vraja-dhāma* is a completely transcendental reality, and is comprised of all types of transcendental variety. Everything in that place—the earth, water, rivers, mountains, trees, creepers, animals, birds, sky, sun, moon and constellations—is transcendental and is devoid of material flaws or shortcomings. Conscious pleasure is present always and everywhere, in its fullest form. My dear son, this Māyāpura-Navadvīpa is that self-same spiritual abode. You are unable to perceive it, however, because you are bound in *māyā*'s snare. But when, by the mercy of saints and *sādhus*, spiritual consciousness arises in your heart, you will then perceive this land as the spiritual *dhāma*, and then only will you achieve the perfection of *vraja-vāsa* (residence in Vraja).

Who has told you that there must be material merits and faults wherever there is medium-sized form? You cannot realize the actual glories of the transcendental medium-sized form as long as your intelligence is bound up in material impressions.

Vrajanātha: No intelligent person can have any doubts about this point. However, I would like to know when, where and how Kṛṣṇa's spiritual *vigraha*, *dhāma*, and *līlā* are manifested within material

limitations, since Śrī Rādhā-Kṛṣṇa's *vigraha* and bodily complexion, and Their *līlās*, associates, houses, pastime-groves, forests, secondary forests and all the objects in the spiritual world are transcendental.

Bābājī: Śrī Kṛṣṇa possesses all potencies, so even that which appears to be impossible is actually possible for Him. What is astonishing in this? He is the all-potent Personality (*sarva-śaktimān puruṣa*), the fully independent supreme controller who is completely autocratic and imbued with *līlā*. Simply by His desire, He can appear in this material world in His self-same spiritual form, along with His spiritual abode. How can there be any doubt about this?

Vrajanātha: By His desire, He can do everything, and He can manifest His purely spiritual form in this material world—that much is clear. However, materialistic people tend to think that Śrī Kṛṣṇa's own transcendental abode that is manifest here is simply a part of this material universe, and they perceive His *vraja-līlā* to be just like ordinary *māyika* activities. Why is this? Why can't worldly people see Kṛṣṇa's self-manifest, spiritual form as *sac-cid-ānanda* when He mercifully appears in this world of birth and death?

Bābājī: One of Kṛṣṇa's unlimited transcendental qualities is His *bhakta-vātsalya* (affection for His *bhaktas*). Because of this quality, His heart melts, and through His *hlādinī-śakti*, He bestows upon His *bhaktas* a type of spiritual potency that enables them to have direct *darśana* of His self-manifest form and His transcendental pastimes. However, the non-devotees' eyes, ears, and other senses are made up of *māyā*, so they can see no difference between Bhagavān's spiritual pastimes and the mundane events in human history.

Vrajanātha: Then does this mean that Bhagavān Śrī Kṛṣṇa did not descend to bestow mercy upon all *jīvas*?

Bābājī: Bhagavān certainly descends to benefit the whole world. The *bhaktas* see His descent and *līlā* as transcendental, whereas

the non-devotees perceive them as ordinary human affairs, which take place under the influence of material principles. Even so, these *līlās* have the power to bestow a type of spiritual merit (*sukṛti*), and as this *sukṛti* gradually accumulates, one is nourished so that one develops one-pointed *śraddhā* towards *kṛṣṇa-bhakti*. That is why Bhagavān's descent certainly benefits all the *jīvas* in the universe, because *jīvas* who possess such *śraddhā* and perform *ananya-bhakti-sādhana* (unalloyed devotional service) will one day be able to see Bhagavān's transcendental form and *līlā*.

Vrajanātha: Why is *kṛṣṇa-līlā* not distinctly described throughout the *Vedas*?

Bābājī: The pastimes of Śrī Kṛṣṇa are described here and there in the *Vedas*, but in some places they are described directly, and in other places indirectly.

Two types of expressions or tendencies determine the meaning of words in a text: the direct, or literal sense (*abhidhā*); and the indirect, or secondary sense (*lakṣaṇa*). These are also called *mukhya-vṛtti* and *gauṇa-vṛtti*, respectively. The literal sense (*abhidhā-vṛtti*) of the *mantra*, *śyāmāc chabalaṁ prapadye*, in the last section of the *Chāndogya Upaniṣad*, describes the eternality of *rasa* and the service attitude of the liberated *jīvas* towards Kṛṣṇa according to their respective *rasa*. The indirect meaning of the words is called *gauṇa-vṛtti* (secondary significance). In the beginning of the conversation between Yājñīna-vaikya, Gārgī and Maitreyī, Kṛṣṇa's qualities are described by means of indirect presentation (*lakṣaṇa-vṛtti*), and at the end, the super-excellence of Kṛṣṇa is established by means of direct presentation (*mukhya-vṛtti*). The eternal pastimes (*nitya-līlā*) of Bhagavān are sometimes indicated in the *Vedas* by the direct expression of the words, and in many places, the indirect approach describes the glories of *brahma* and Paramātmā. In fact, it is the pledge of all the *Vedas* to describe Śrī Kṛṣṇa's glories.

Vrajanātha: Bābājī Mahāśaya, there is no doubt that Bhagavān Śrī Hari is *para-tattva*, but what is the position of the *devatās* such as

Brahmā, Śiva, Indra, Sūrya, and Gaṇeśa? Please be merciful and explain this to me. Many *brāhmaṇas* worship Mahādeva as the highest *brahma-tattva*. I took birth in one such *brāhmaṇa* family, so I have been hearing and saying this from my birth until now. I want to know the actual truth.

Bābājī: I shall presently describe to you the respective qualities of the ordinary living entities, the worshipable *devatās* and *devīs*, and of Śrī Bhagavān. Through the gradation of their respective qualities, you can easily understand the truth regarding the supreme object of worship.

*ayaṁ netā su-ramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto balīyān vayasānvitaḥ*

These are the qualities of Śrī Kṛṣṇa, the supreme hero. He is: 1) endowed with delightfully charming bodily limbs; 2) endowed with all auspicious characteristics; 3) beautiful; 4) radiant; 5) strong; and 6) eternally youthful;

*vividhādbhuta-bhāṣā-vit satya-vākyah priyaṁ-vadaḥ
vāvadūkaḥ su-pāṇḍityo buddhimān pratibhānvitaḥ*

7) conversant with many kinds of astonishing languages; 8) truthful; 9) a pleasing speaker; 10) eloquent; 11) intelligent; 12) learned; 13) resourceful;

*vidagdhaś caturo dakṣaḥ kṛta-jñāḥ su-dṛḍha-vrataḥ
deśa-kāla-supātra-jñāḥ śāstra-cakṣuḥ śucir vaśī*

14) expert in relishing mellows; 15) clever; 16) expert; 17) grateful; 18) very firm in His vows; 19) an astute judge of time, place and circumstance; 20) a seer through the eyes of *śāstras*; 21) pure; 22) self-controlled;

*sthīro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ
vadānyo dhārmikaḥ śūraḥ karuṇo mānya-māna-kṛt*

23) steadfast; 24) forbearing; 25) forgiving; 26) inscrutable; 27) sober; 28) equipoised; 29) munificent; 30) virtuous; 31) chivalrous; 32) compassionate; 33) respectful to others;

*dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ
sukhī bhakta-suhṛt prema-vaśyaḥ sarva-śubhaṅ-karaḥ*

34) amiable; (35) modest; 36) shy; 37) the protector of surrendered souls; 38) happy; 39) the well-wisher of His *bhaktas*; 40) controlled by *prema*; 41) the benefactor of all;

*pratāpī kīrtimān rakta-lokaḥ sādhu-samāśrayaḥ
nārī-gaṇa-manohārī sarvārādhyāḥ samṛddhimān*

42) the tormentor of His enemies; 43) famous; 44) beloved by all; 45) partial to the side of the *sādhus*; 46) the enchanter of women's minds; 47) all-worshipable; 48) all-opulent;

*varīyān īśvaraś ceti guṇās tasyānukīrtitāḥ
samudrā iva pañcāśad durvigāhā harer amī*

49) superior to all; and 50) the controller. These fifty qualities are present in Bhagavān Śrī Hari to an unlimited degree like the unfathomable ocean.

They are present to a minute degree in the *jīvas*, whereas they are fully represented in Puruṣottama Bhagavān. Another five of Kṛṣṇa's qualities are present in Brahmā, Śiva and other *devatās*, but not in ordinary *jīvas*:

*sadā svarūpa-samprāptaḥ sarva-jño nitya-nūtaṇaḥ
sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ*

51) He is always situated in His *svarūpa*; 52) He is omniscient; 53) He is ever-fresh and new; 54) He is the concentrated form of existence, knowledge and bliss; and 55) He is served by all mystic opulences.

These fifty-five qualities are partially present in the *devatās*.

*athocyante guṇāḥ pañca ye lakṣmīśādi-vartinaḥ
 avicintya-mahā-śaktiḥ koṭi-brahmāṇḍa-vigrahaḥ
 avatārāvalī-bijaṁ hatāri-gati-dāyakaḥ
 ātmārāma-gaṇākarṣīty amī kṛṣṇe kilādbhutāḥ*

Lakṣmīpati Nārāyaṇa has an additional five qualities: 56) He possesses inconceivable potencies; 57) innumerable universes are situated within His body; 58) He is the original cause or seed of all *avatāras*; 59) He awards *gati* (a higher destination) to those whom He kills; and 60) He can attract even those who are *ātmārāma* (satisfied within the self).

These additional five qualities are not present in Brahmā or Śiva, but they are wonderfully present in Śrī Kṛṣṇa in their most complete form. Besides these sixty qualities, Śrī Kṛṣṇa Himself has four extra qualities, namely:

*sarvādbhuta-camatkāra-lilā-kallola-vāridhiḥ
 atulya-mādhurya-prema-maṇḍita-priya-maṇḍalaḥ
 tri-jagan-mānasākarṣī-muralī-kala-kūjitaḥ
 asamānorddhva-rūpa-śrīḥ vismāpita-carācaraḥ*

61) He is like a vast ocean teeming with waves of the most astonishing and wonderful *lilās*; 62) He is adorned with incomparable *mādhurya-prema*, and thus is auspiciousness personified for His beloved *bhaktas*, who also have unparalleled *prema* for Him; 63) He attracts the three worlds with the marvelous vibration of His *muralī* (flute); and 64) the resplendent *rūpa* (beauty) of His transcendental form is unparalleled, charming and astonishing to all moving and non-moving entities in the three worlds.

*lilā premṇā priyādhikyaṁ mādhurye veṇu-rūpayoḥ
 ity asādhāraṇaṁ proktaṁ govindasya catuṣṭayam*

Śrī Kṛṣṇa's sixty-four qualities and symptoms have been described, including *lilā-mādhurī*, *prema-mādhurī*, *veṇu-*

mādhurī and *rūpa-mādhurī*. These are four extraordinary qualities that He alone possesses.

These sixty-four qualities are fully and eternally manifest in Śrī Kṛṣṇa, who is the embodiment of *sac-cid-ānanda*. The last four qualities are present only in Śrī Kṛṣṇa's *svarūpa*, and not in any of His other pastime forms. Apart from these four qualities, the remaining sixty qualities are brilliantly situated in their complete and fully conscious state in Śrī Nārāyaṇa, who is the embodiment of Transcendence. Setting aside the last five of these sixty qualities, the remaining fifty-five are present to some extent in Śiva, Brahmā and other *devatās*, and the first fifty qualities are present to a very limited degree in all *jīvas*.

The *devatās* such as Śiva, Brahmā, Sūrya, Gaṇeśa and Indra, are endowed with Bhagavān's partial qualities in order to run the affairs of the material universe. They have received a special measure of Bhagavān's opulences to do this, so they are considered one type of special incarnation. The inherent and constitutional nature of all these *devatās* is that they are Bhagavān's servants, and many *jīvas* have obtained *bhagavad-bhakti* through their mercy. Since they are so much more qualified than other *jīvas*, they are also considered to be among the worshipable deities of the *jīvas*, depending on the *jīvas'* qualification and level of consciousness. Performing their *pūjā* is therefore considered a secondary limb of the rules and regulations of *bhagavad-bhakti*. They are always worshiped as the *gurus* of the *jīvas*, for they mercifully bestow upon them one-pointed *kṛṣṇa-bhakti*. Mahādeva, the Īśvara of all the *devas*, is so complete in *bhagavad-bhakti* that he is perceived as non-different from *bhagavat-tattva*. This is the reason that the Māyāvādīs worship him as the supreme *brahma-tattva*.

THUS ENDS THE THIRTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMĀṆA & THE COMMENCEMENT OF PRAMEYA”



CHAPTER 14

Prameya: Śakti-Tattva

The venerable Bābājī's teachings from the previous night made a deep impression upon Vrajanātha, and as he contemplated all those instructions he felt satisfied.

Sometimes he thought, "Oh! How extraordinary and unparalleled are Śrī Gaurāṅga's teachings; just hearing them, I feel as if thrust within the waves of an ocean of nectar, and the more I hear, the more thirsty and eager I become to hear. It appears that the condensed nectar of all *tattvas* streams from Bābājī Mahārāja's lotus mouth, and my heart never becomes satiated by hearing. All his teachings on *siddhānta* are perfectly balanced, without a trace of inconsistency. It is as if the *śāstras* are all running after those conclusions to verify every letter of them. I can't understand why the *brāhmaṇa* society criticizes these teachings. I think that their bias towards Māyāvāda has made them adopt a false philosophy."

Vrajanātha was thinking in this way as he reached Raghunātha dāsa Bābājī's *kuṭīra*. First he offered obeisances to the *kuṭīra*, and then seeing Bābājī Mahāśaya, he offered obeisances to him. Bābājī Mahāśaya lovingly embraced him and made him sit beside him.

Sitting down with great enthusiasm, Vrajanātha asked, "Prabhu! You told me yesterday that you would explain the third *śloka* of *Daśa-mūla*. I earnestly desire to hear it. Kindly be merciful and explain it to me."

Bābājī became very happy to hear this, and with his hairs standing on end in rapture, began to speak:

*parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jīvākhyām svām acid-abhihitām tām tri-ṣadikām
sva-tantrecchaḥ śaktim sakala-viṣaye prerāṇa-para
vikārādyaiḥ śūnyaḥ ṣarama-puruṣo 'yam vijayate
Daśa-mūla (3)*

Although Śrī Bhagavān is non-different from His inconceivable transcendental potency (*parā-śakti*), He has His own independent nature and desires. His *parā-śakti* consists of three aspects – *cit-śakti* (spiritual potency), *jīva-śakti* (marginal potency), and *māyā-śakti* (external potency) – and He always inspires them to engage in their respective functions. That *para-tattva* (Supreme Absolute Truth), even while performing all these activities, still remains immutable and is eternally situated in the fully transcendental *svarūpa* of His own glory.

Vrajanātha: The *brāhmaṇas* declare that the *brahma* form of the *para-tattva* has no *śakti*, and they say that His *śakti* is only manifest in His *Īśvara* form. I would like to hear the conclusions of the *Vedas* about this.

Bābājī: The *śakti* of *para-tattva* manifests in all of His forms. The *Vedas* say:

*na tasya kāryam karam ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiḥ śrūyate
svābhāviki jñāna-bala-kriyā ca*

Śvetāśvatara Upaniṣad (6.7–8)

None of the activities of that *para-brahma* Paramātmā is mundane, because none of His senses – such as His hands and legs – is material. Thus through the medium of His

transcendental body, He performs His pastimes without any material senses, and He is present everywhere at the same time. Therefore, no one is even equal to Him, what to speak of being greater than Him. The one divine potency of Parameśvara has been described in *śruti* in many ways, among which the description of His *jñāna-śakti* (knowledge), His *bala-śakti* (power), and His *kriyā-śakti* (potency for activity) are most important. These are also called *cit-śakti* or *samvit-śakti*; *sat-śakti* or *sandhinī-śakti*; and *ānanda-śakti* or *hlādinī-śakti* respectively.

Regarding a discription of the *cit-śakti*, it is said:

*te dhyāna-yogānugatā apaśyan
devātma-śaktim̐ sva-guṇair nigūḍhām
yaḥ kāraṇāni nikhilāni tāni
kālātma-yuktāny adhitiṣṭhaty ekaḥ
Śvetāśvatara Upaniṣad (1.3)*

The *tattva-jña ṛṣis* established themselves in *samādhi-yoga*, and being infused with the qualities of *para-brahma*, through those qualities they have directly percieved His most confidential, internal, transcendental potencies. Thus, they have realized Bhagavān, who is the basis and governor of all causes, of the *jīva*, of *prakṛti* (material nature), of *kāla* (time), and of *karma*.

Regarding *jīva-śakti*:

*ajām ekām lohita-śukla-kṛṣṇām
bahviḥ prajāḥ sṛjamānām svarūpāḥ
ajo hy eko juṣamāṇo ‘nuṣete
jahāty enām bhukta-bhogām ajo ‘nyaḥ
Śvetāśvatara Upaniṣad (4.5)*

There are two types of unborn (*aja*) *jīvas*. *Jīvas* of the first type are *ajñānī*, ignorant, and worship Bhagavān’s *prakṛti*. That

prakṛti, whose modes are red, white, and black, is also unborn like Bhagavān. However, the second type of *aja* are *jñānīs*. They have overcome ignorance and therefore completely renounce that *prakṛti* which the others strive to enjoy.

Regarding *māyā-śakti*:

*chandāmsi yajñāḥ kratavo vratāni
bhūtaṁ bhavyaṁ yac ca vedā vadanti
asmān māyī sṛjate viśvam etat
tasmimś cānyo māyayā sanniruddhaḥ*

Śvetāśvatara Upaniṣad (4.9)

Paramātmā, who is the master of *māyā-prakṛti* (the deluding material nature), has created all the teachings of the *Vedas*; special *yajñas*, such as *jyotiṣṭoma*, that are performed with *ghee*; various types of *vrata* (fasts, sacrifices, penances); and everything else in existence in the past, present and the future – that is, the entire world whose description is found in the *Vedas*. The *Īśvara* of *māyā* has created all of this, and the *aja jīvas* are bound by His *māyā*.

The Vedic *mantra*, *parāśya-śaktiḥ* (quoted previous page, *Śvet, Up.* 6.7-8), explains that there is transcendental *śakti* in even the highest stage of the *para-tattva*. The personal appearance of that *para-tattva* is called Bhagavān, and the *nirviśeṣa* manifestation is called *brahma*. Nowhere in the *Vedas* is the *para-tattva* described as being without *śakti*. What is called *brahma* is a manifestation of *para-tattva*, and this *nirviśeṣa-brahma* is also manifested by *parā-śakti*. Therefore, there is transcendental potency in *nirguṇa-nirviśeṣa-brahma* as well. In some places in the *Vedas* and the *Upaniṣads*, this *parā-śakti*, is called *svarūpa-śakti* in others *cit-śakti*, and elsewhere it has been called *antaraṅga-śakti*. Actually, there is no such *vastu* as *brahma* without *śakti*; it is simply an imagination of the

Māyāvādīs. In reality, the *nirviśeṣa-brahma* is beyond the limited conception of Māyāvāda. The *saviśeṣa-brahma* has been described as follows in the *Vedas*:

*ya eko varṇo bahudhā śakti-yogād
varṇān anekān nihitārtho dadhāti
Śvetāśvatara Upaniṣad (4.1)*

Although He has one color, He assumes several colors (*bhāvas*) by dint of His personal *śakti*. Many colors – that is, various types of potency – exist within Him. Indeed, the whole world has its being in Him, for He is its creator.

*ya eko jālavān īsata īsanībhiḥ
sarvāl lokān īsata īsanībhiḥ
Śvetāśvatara Upaniṣad (3.1)*

He who is the *Īśvara* of the whole world is one without a second, and He is the Lord of *māyā*, which is like a net in which the *jīvas* are ensnared. He regulates the entire world by His *aiśi śakti*.

Now see how the *śakti* of *para-tattva* is never absent from Him. *Para-tattva* is always self-illuminated and self-manifesting. The Vedic *mantras* describe the three types of *śakti* of that self-manifested *tattva* as follows:

*sa viśvakṛd viśvavidātma-yonirjñah
kālakālo guṇī sarvavid yah
pradhāna-kṣetrajña-patirguneśaḥ
saṁsāra-mokṣa-sthiti-bandhahetuḥ
Śvetāśvatara Upaniṣad (6.16)*

That Paramātmā is omniscient and the creator of the world. He is Self-born (*ātmā-yoni*), the controller of *kāla* (time), the knower of all, the *Īśvara* of *pradhāna* (*māyā*), and the *Īśvara* of all *kṣetrajñas* (*jīvas*). He is full of all transcendental

qualities and beyond all material qualities, yet He is their master. He binds the *jīvas* in *samsāra*, places them in their positions, and liberates them from it.

This *mantra* describes the three states of *parā-śakti*. The word *pradhāna* denotes *māyā-śakti*; the word *kṣetrajñā* denotes the *jīva-śakti*; and the *cit-śakti* has been alluded to by the word *kṣetrajñāpati*. The *Māyāvādīs* explain that *brahma* is the condition of *para-tattva* without *śakti*, and that *Īśvara* is of this state with all *śakti*, but this doctrine is simply imaginary. In reality, *Bhagavān* always possesses all *śakti*. *Śakti* is present in all of His aspects. He is eternally situated in His *svarūpa*, and although He has all *śakti* in that *svarūpa*, He Himself remains the Supreme Person, full of His own independent will.

Vrajanātha: If He is fully associated with *śakti*, He only works with the assistance of *śakti*. Then where is His independent nature and desire?

Bābājī: *Śakti-śaktimator abhedah* – according to this statement in *Vedānta*, *śakti* (potency) and the *śaktimān puruṣa* (the Supreme Person who possesses all *śakti*) are non-different. Work shows the influence of *śakti*; that is, all work is accomplished only by the means of *śakti*. However, the desire to do work is an indication of *śaktimān*. The mundane material world is the work of *māyā-śakti*, all the *jīvas* are the work of *jīva-śakti*, and the *cid-jagat* (spiritual world) is the work of *cit-śakti*. *Bhagavān* inspires the *cit-śakti*, *jīva-śakti* and *māyā-śakti* to be engaged in their respective activities, but He Himself is still *nirvikāra* (unattached and unaffected).

Vrajanātha: How can He remain *nirvikāra* when He works according to His independent desire? Indeed, to be possessed of independent desire (*sva-icchāmaya*) means that He experiences *vikāra* (transformation).

Bābājī: *Nirvikāra* means to be free from any material transformations (*māyika-vikāra*). *Māyā* is the shadow of *svarūpa-śakti*. The

work of *māyā* is reality, but it is not an eternal reality. Thus the defect of *māyā* is not present in the *para-tattva*. The *vikāra* that is present in Śrī Hari in the form of His desire and pastimes is nothing but the highest manifestation of *prema*. Such wonderful manifestations of transcendental variegatedness are present in *advaya-jñāna* Bhagavān. In spite of creating the material world by His desire through His *māyā-śakti*, this *cit* nature remains in eternal, unbroken existence. *Māyā* has no connection with the astonishing, variegated *līlā* of Bhagavān in the spiritual world. However, *jīvas* whose intelligence has been rendered dull by the influence of *māyā* think that the wonderful variegatedness of the spiritual world is just another affair of *māyā*.

One who suffers from jaundice sees everything as yellow, and one whose eyes are covered by clouds perceives the sun also to be covered by clouds. Similarly, those with *māyika* intelligence imagine that transcendental names, forms, qualities and pastimes are also *māyika*. The purport is that *māyā-śakti* is a shadow of *cit-śakti*, so the variegatedness found in spiritual activities is also reflected in the workings of *māyā*. The variegatedness seen in *māyā-śakti* is an inferior reflection, or shadow, of the variegatedness found in *cit-śakti*, so although these two types of variegatedness are apparently similar to each other, they are actually completely opposite. Superficially, a person's reflection in a mirror appears the same as his body. However, with careful examination they are seen to be exactly the opposite, for one is the body and the other is its reflection. The body's various parts appear opposite in their reflection: the left hand appears on the right side and right hand on the left; the left eye appears on the right side and the right eye on the left. Similarly, the variegatedness of the spiritual world and that of the material world appear superficially the same. From a subtle point of view, however, they are opposed to each other, for material variegatedness is a distorted reflection of transcendental variegatedness. Therefore, although there is some apparent

similarity, they are nonetheless different in essence. That independent Supreme Person, who works by His own sweet will, is the controller of *māyā*. He is free from any *māyika* transformation, and through *māyā* He fulfills His purposes.

Vrajanātha: Which of Śrī Kṛṣṇa's *śaktis* is Śrīmatī Rādhikā?

Bābājī: As Śrī Kṛṣṇa is the complete *śaktimān-tattva*, Śrīmatī Rādhikā is His complete *śakti*. She can be called the complete *svarūpa-śakti*. So that They can enact and relish Their *lilā*, Śrīmatī Rādhikā and Kṛṣṇa are eternally separate, but They are also eternally inseparable, just as musk and its scent are mutually inseparable, and fire and its heat cannot be separate from each other. That *svarūpa-śakti*, Śrīmatī Rādhikā, has three kinds of potency of activity (*kriyā-śakti*). They are known as: *cit-śakti*, *jīva-śakti* and *māyā-śakti*. The *cit-śakti* is also called the internal potency (*antaraṅga-śakti*); *māyā-śakti* is called the external potency (*bahiraṅga-śakti*); and the *jīva-śakti* is called the marginal potency (*taṭastha-śakti*). Although *svarūpa-śakti* is one, She acts in these three ways. All the eternal characteristics of *svarūpa-śakti* are completely present in the *cit-śakti*, present to a minute degree in the *jīva-śakti*, and present in a distorted way in the *māyā-śakti*.

Apart from the three kinds of *kriyā-śakti* (potency of activity) that I have described, *svarūpa-śakti* also has three other types of function, named *hlādinī*, *sandhinī* and *saṁvit*. They are described as follows in the *Daśa-mūla* (4):

*sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas
tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ
tathā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye
rasāmbodhau magno vraja-rasa-vilāsī vijayate*

There are three functions of *svarūpa-śakti*: *hlādinī*, *sandhinī* and *saṁvit*. Kṛṣṇa remains perpetually immersed in the *praṇaya-vikāra* of the *hlādinī-śakti*. Because of the confidential *bhāvas* evoked by *saṁvit-śakti*, He is ever-situated as

rasika-sekhara in relishing newer and newer *rasa*. That supremely independent pastime prince, Śrī Kṛṣṇa, is ever-drowned within the ocean of *vraja-rasa* in His transcendental bliss-filled abodes, headed by Vṛndāvana, which are manifest through *sandhinī-śakti*. All glories to Him!

The purport is that the three aspects of *svarūpa-śakti* – namely, *hlādinī*, *sandhinī*, and *saṁvit* – completely influence all the activities of the *cit-śakti*, *jīva-śakti*, and *māyā-śakti*. The *hlādinī-vṛtti* of *svarūpa-śakti*, as Śrīmatī Rādhikā, the daughter of Vṛṣabhānu Mahārāja, gives full transcendental bliss and enjoyment to Kṛṣṇa. Śrīmatī Rādhikā is the embodiment of *mahābhāva*. She gives happiness to Kṛṣṇa in Her own transcendental form, and She also eternally manifests eight *bhāvas* as the eight principal *sakhīs*, who are direct extensions (*kāya-vyūha*) of Her own *svarūpa*. Besides that, She manifests Her four different types of service moods as the four different types of *sakhīs* – namely, *priya-sakhīs*, *narma-sakhīs*, *prāṇa-sakhīs* and *parama-preṣṭha-sakhīs*. All these *sakhīs* are *nitya-siddha-sakhīs* within the transcendental realm of Vraja.

The *saṁvit-vṛtti* of *svarūpa-śakti* manifests all the various moods of the relationships (*sambandha-bhāvas*) within Vraja. *Sandhinī* manifests everything in Vraja that consists of water, earth and so on, such as the villages, forests, gardens, and Giri-Govardhana, which are places of Kṛṣṇa's pastimes. It also manifests all the other transcendental objects used in Kṛṣṇa's pastimes, as well as the transcendental bodies of Śrī Rādhikā, Śrī Kṛṣṇa, the *sakhīs*, *sakhās*, cows, *dāśas* and *dāsīs*, and so on.

Śrī Kṛṣṇa is always engrossed in supreme bliss in the form of the *praṇaya-vikāra* of *hlādinī*, and being endowed with the various *bhāvas* manifested by the *saṁvit-vṛtti*, He relishes *praṇaya-rasa*. Through the *saṁvit-vṛtti* of His *parā-śakti*, Kṛṣṇa performs activities such as attracting the *gopīs* by playing upon His *vaṁśī*, taking the cows out for grazing (*go-cāraṇa*), *rāsa-līlā* and other pastimes.

Śrī Kṛṣṇa, who is Vraja-vilāsī (the enjoyer of pastimes in Vraja), always remains immersed in *rasa* in His transcendental *dhāma*, which is manifested by the *sandhinī* potency. Amongst all the abodes of His pastimes, the abode of His Vraja pastimes is the sweetest.

Vrajanātha: You have just explained that *sandhinī*, *saṁvit*, and *hlādinī* are all manifestations of *svarūpa-śakti*. You have also said that *jīva-śakti* is an atomic part of *svarūpa-śakti*, and that *māyā-śakti* is the reflection of *svarūpa-śakti*. Now kindly explain how the *sandhinī*, *saṁvit*, and *hlādinī* tendencies act upon the *jīva* and on *māyā*.

Bābājī: *Jīva-śakti* is the atomic potency of *svarūpa-śakti*, and all three aspects of *svarūpa-śakti* are present in it to a minute degree. Thus, the *hlādinī-ṛtti* is always present in the *jīva* in the form of *brahmānanda* (spiritual bliss); *saṁvit-ṛtti* is present in the form of *brahma-jñāna* (transcendental knowledge); and *sandhinī-ṛtti* is present in the *jīva*'s minute form. I will explain this subject matter more clearly when we discuss *jīva-tattva*. In *māyā-śakti*, the *hlādinī-ṛtti* is manifest in the form of mundane pleasure (*jaḍānanda*); *saṁvit-ṛtti* is manifest in the form of material knowledge (*bhautika-jñāna*); and the *sandhinī-śakti* is manifest in the form of the entire material universe, which consists of the fourteen planetary systems and the material bodies of the *jīvas*.

Vrajanātha: Why is *śakti* called inconceivable, if all its activities can be understood like this?

Bābājī: These topics can be understood in isolation from each other, but their relationships are inconceivable. In the material world, because opposite qualities have the inherent tendency to annihilate each other, principles that are mutually opposed cannot be present together at the same place. However, Śrī Kṛṣṇa's *śakti* has such inconceivable power that in the spiritual world it manifests all the mutually opposing qualities together at the same time and in a very wonderful and beautiful manner. Even though Śrī Kṛṣṇa has the most beautiful form (*rūpa*), He is formless (*arūpa*);

He has a transcendental *mūrti* (form), but He is present everywhere; He is always active, and yet, being unaffected, He performs no *karma*; He is the son of Nanda Mahārāja, although He is unborn; He is simply a cowherd boy, although He is worshiped by all others; and He has a human-like form and *bhāva*, although He is omniscient. Similarly, at one and the same time, He possesses all qualities (*saviśeṣa*), and yet He has no qualities (*nirviśeṣa*); He is *acintya* (inconceivable), and full of *rasa*; He is both limited and limitless; He is very far away, and very close by; He is unaffected (*nirvikāra*), and yet He is afraid of the *māna* (sulking mood or apparent anger) of the *gopīs*. How far can we enumerate the infinite variety of Śrī Kṛṣṇa's qualities such as these? They contradict each other, and yet they are eternally and beautifully present without opposition or conflict in His *svarūpa* (form), His abode, and in the various paraphernalia related to Him. This is the inconceivable nature of His *śakti*.

Vrajanātha: Do the *Vedas* accept this?

Bābājī: It has been accepted everywhere. It has been said in the *Śvetāśvatara Upaniṣad* (3.19):

*aṅgāṅi-pādo javano grahitā
paśyaty acakṣuḥ sa śṛṇoty akarmaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam*

That Paramātmā has no material hands or legs, but He accepts everything with His transcendental hands and goes everywhere with His transcendental legs. He has no material eyes or ears, yet He sees and hears everything with His transcendental eyes and ears. He knows all that is to be known and the activities of everything, but no one can know Him unless He reveals Himself. The transcendentalists who know *brahma* call Him the original Personality, the great *puruṣa* who is the cause of all causes.

In the *Īśa Upaniṣad*, we find the following statements:

*tad ejati tan naijati tad dūre tad vantike
tad antar asya sarvasya tad usarvasyāsya bāhyataḥ
Īśa Upaniṣad (5)*

That Parameśvara walks and yet He does not walk. He is further than the furthest, yet He is also nearer than the nearest. He is within everything, and at the same time, outside of everything. This is how the qualities in the spiritual world are perfectly resolved, although they appear to contradict each other.

*sa paryyagāc chukram akāyam avraṇam
asnāviraṃ śuddham apāpa-viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc chāśvatibhyaḥ samābhyaḥ
Īśa Upaniṣad (8)*

That Paramātmā is omnipresent and pure. He has no material form, but He has an eternal, transcendental form full of knowledge and bliss. This body has no veins or holes, and is beyond all designations. He is the primeval sage and poet, He is omniscient, and He appears by His own desire. He is situated on the highest platform, and He controls everything. By His inconceivable potency, He maintains everything throughout eternity and engages all others in work according to their qualities.

Vrajanātha: Is there any description in the *Vedas* of Bhagavān, who is completely independent, appearing in this material world of His own volition?

Bābājī: Yes, the *Vedas* mention it in several places. The *Talavakāra*, or *Kena Upaniṣad*, relates a dialogue between Umā and Mahendra (Śrī Śivajī) which describes how once a fierce battle took place between the *devatās* and the *asuras*. On this occasion, the *asuras*

were heavily defeated and fled from the battlefield. The *devatās* were victorious, although the victory was actually Bhagavān's alone, and the *devatās* were only His instruments. However, out of pride and arrogance, the *devatās* forgot this and began to boast of their strength and valor. At this point, *para-brahma* Bhagavān, who is the reservoir of mercy, appeared there in a wonderful form, and inquired as to the cause of their pride. He then produced a straw and asked them to destroy it. The *devatās* were amazed, for the *deva* of fire could not burn it, nor could the *deva* of wind lift it, despite exerting all their potency and prowess. The *devas* were astounded to see Bhagavān's extraordinarily beautiful form and wonderful power.

*tasmai tṛṇam nidadhāveddaheti tadupapreyāya
sarvajavena tanna śasāka dagdhuma. sa tat eva nivavṛte,
naitadaśakam vijñātum yadetad yakṣamiti*

Kena Upaniṣad (3.6)

That Yakṣa (who was actually Bhagavān) put a straw in front of Agnideva and said, "Let us see your strength. Can you burn this dry straw?" Agnideva went close to that straw and directed all his powers at it, but he could not burn it. Ashamed, he returned and said to the *devatās*, "I cannot understand who this Yakṣa is."

The confidential purport of the *Vedas* is that Bhagavān is an inconceivably beautiful Person. He appears by His own sweet desire, and performs various pastimes with the *jīvas*.

Vrajanātha: Bhagavān has been called an ocean of *rasa*. Is this described anywhere in the *Vedas*?

Bābāji: It is clearly stated in the *Taittirīya Upaniṣad (2.7)*:

*yad vai tat sukṛtam raso vai saḥ
rasam hy evāyam labdhvānandī bhavati
ko hy evānyāt kaḥ prāṇyāt
yad eṣa ākāśa ānando na syāt
eṣa hy evānandayāti*

Para-brahma Paramātmā is the *sukṛta-brahma* (the very handsome supreme spirit). His *svarūpa* is unalloyed *rasa*, and when the *jīva* realizes this *rasa-svarūpa para-brahma*, he becomes full of *ānanda*. Who would endeavor to live if that undivided Reality were not the embodiment of *ānanda* in the form of *rasa*? Paramātmā alone gives bliss to all.

Vrajanātha: If He is *rasa-svarūpa*, why can't the materialists see Him or comprehend Him?

Bābājī: There are two types of conditioned *jīvas*: those who are turned away from Kṛṣṇa (*parak*), and those who are facing Kṛṣṇa (*pratyak*). *Jīvas* in the *parak* state cannot see Kṛṣṇa's beauty because they are opposed to Him; they only see and think about material things. *Jīvas* in the *pratyak* state are opposed to *māyā* and favorable to Kṛṣṇa, so they can see Kṛṣṇa's *rasa-svarūpa*. It is said in *Kaṭha Upaniṣad*:

*parāñci khāni vyatṛṇat svayambhūs
tasmāt parāñ paśyati nāntarātman
kaścīd dhīraḥ pratyag ātmānam aikṣad
āvṛtta-cakṣur amṛtatvam icchan*

The self-born Parameśvara has made all the senses so that they tend towards external objects. That is why the *jīva* normally perceives only external objects through his senses and is unable to see Bhagavān situated within his heart. Only a grave and resolute person (*dhīra*), who desires liberation in the form of love of Kṛṣṇa, can disengage his ears and other senses from external objects and see the *pratyag-ātmā* Śrī Bhagavān.

Vrajanātha: Who is the one who has been called 'the embodiment of *rasa*' in the *śloka*, *raso vai saḥ*?

Bābājī: It is said in *Gopāla-tāpanī Upaniṣad*, *Pūrva-khaṇḍa* (12-13):

*gopa-veśam abhrābham taruṇam kalpa-drumāśritam
sat-puṇḍarika-nayanam meghābham vaidyutāmbaram
dvi-bhujam mauna-mudrādhyam vana-mālinam īśvaram*

His dress is like that of a cowherd boy. His eyes are like a fully blossomed white lotus, the hue of His body is blackish-blue like monsoon clouds, and He wears an effulgent yellow cloth that is as brilliant as lightning. His form is two-handed, and He is situated in *jñāna-mudrā* (the pose indicating divine knowledge). His neck is beautified with a garland of forest flowers that reaches to His feet, and He is standing beneath a divine *kalpa-vṛkṣa*. That Śrī Kṛṣṇa is the Lord of all.

Vrajanātha: Now I understand that Śrī Kṛṣṇa in His *nitya-siddha-svarūpa* within the spiritual world is all-powerful, the embodiment (*svarūpa*) of *rasa*, and the abode (*āśraya-svarūpa*) of all *rasa*. He cannot be attained by *brahma-jñāna*. If one practices the eight-fold system of *yoga*, one can only realize His partial manifestation as *Paramātmā*. *Nirviśeṣa-brahma* is but the bodily luster of Śrī Kṛṣṇa, who is full of eternal, spiritual qualities, and is the worshipable Lord of all worlds. However, we can find no means to attain Him because He is beyond the jurisdiction of our thinking power. Moreover, what means do human beings have, apart from their faculty of contemplation? Whether one is a *brāhmaṇa* or an un-touchable, he does not have any means other than his mind. Therefore, it is very difficult to attain Śrī Kṛṣṇa's mercy.

Bābāji: It is said in *Kaṭha Upaniṣad* (2.2.13):

*tam ātma-sthaṁ ye 'nupaśyanti dhīrās
teṣāṁ śāntiḥ śāśvatī netareṣāṁ*

Only the wise man who sees *Paramātmā* within himself can achieve eternal peace; no one else can.

Vrajanātha: One may be able to attain eternal peace by constantly seeing Him within oneself, but what is the process by which one can see Him? It is difficult to understand this.

Bābāji: It is said in *Kaṭha Upaniṣad* (1.2.23):

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām*

One cannot attain *para-brahma* Paramātmā by lecturing, by intellect, or by the study of various *śāstras*. He only reveals His transcendental form by His own mercy to one whom He Himself accepts.

It is said in *Śrīmad-Bhāgavatam* (10.14.29) :

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan mahimno
na cānya eko 'pi ciraṁ vicinvan*

O Lord, one who attains even a little of the mercy of Your two lotus feet can comprehend the essence of Your transcendental glories. Others cannot realize the essential truth of Your Self, even though they may keep searching for You for many years through *jñāna* and *vairāgya*.

My son, my Prabhu is very munificent. That Śrī Kṛṣṇa, who is the Soul of all souls, cannot be attained by reading or hearing various *śāstras*, or by arguments and discussions. Nor can He be attained through sharp intelligence, or by accepting several *gurus*. Only one who accepts Him as 'My Kṛṣṇa' can attain Him. He will only manifest His transcendental *sac-cid-ānanda* form to such a *bhakta*. When we analyze the *abhidheya-tattva*, you will be able to understand these truths easily.

Vrajanātha: Are the names of Kṛṣṇa's abodes written anywhere in the *Vedas*?

Bābājī: Yes, names such as Paravyoma, Brahma-Gopāla-purī, and Gokula are found in several places in the *Vedas*. For example, the *Śvetāśvatara Upaniṣad* says:

ṛco 'kṣare paramē vyoman
 yasmin devā adhiviśve niśeduḥ
 yas tan na veda kim ṛcā kariṣyati
 ya itad vidus ta ime samāsate

One must know that infallible (*akṣara*) *brahma* who resides in the abode called Paravyoma. He is the subject matter of the *mantras* in the *Ṛg Veda*, and all the *devatās* take shelter of Him. One who does not know that *parama-puruṣa* cannot fulfill any purpose through the *Vedas*. However, one becomes blessed who realizes that *Paramātmā* in accordance with *tattva*.

It is said in *Muṇḍaka Upaniṣad* (2.2.7):

divye brahma-ṭpure hy eṣa vyomny ātmā pratiṣṭhitah

That *Paramātmā* eternally resides in the transcendental *Brahma-pura* that is the form of *Paravyoma*.

It is said in *Puruṣa-bodhinī-śruti*:

gokulākhye māthura-maṇḍale dve parśve candrāvalī rādhikā ca

In the area of *Mathurā* called *Gokula*, *Śrīmatī Rādhikā* is situated on one side of *Bhagavān*, and *Candrāvalī* on the other.

It is stated in *Gopāla-tāpanī Upaniṣad*:

tāsām madhye sākṣād brahma-gopāla-ṭpurī hi

Brahma-Gopāla-purī is situated in the middle of the group of transcendental abodes.

Vrajanātha: Why do the *tāntrika-brāhmaṇas* call *Śiva's* potency *Durgā*?

Bābājī: The deluding potency (*māyā-śakti*) is called *śiva-śakti*. This *māyā* has three modes – namely, *sattva*, *rajaḥ* and *tamaḥ*. *Brāhmaṇas*

in the *sāttvika* mode worship *māyā* in a pure way as the form that embodies *sattva-guṇa*; *brāhmaṇas* in the *rājasika* mode worship *māyā* in the form that embodies *rajo-guṇa*; and *brāhmaṇas* in the *tāmasika* mode worship *māyā* as the presiding deity of darkness, *tamo-guṇa*, taking ignorance to be knowledge. In fact, *māyā-śakti* is only a name for the transformation (*vikāra*) of Bhagavān's *parā-śakti*, in the form of its shadow (*chāyā*); it is not a separate, independent *śakti*. *Māyā* is the sole cause of the *jīva*'s bondage and liberation.

When the *jīva* becomes opposed to Kṛṣṇa, *māyā* punishes him by throwing him into worldly bondage. However, when the *jīva* becomes favorable to Kṛṣṇa, the same *māyā* manifests the *sāttvika* quality and gives him knowledge of Kṛṣṇa. She then liberates him from worldly bondage, and makes him qualified to attain love of Kṛṣṇa. Consequently, the *jīvas* bound by the modes of *māyā* cannot see the pure form of *māyā* – that is, the *svarūpa-śakti* of Bhagavān – and they worship *māyā* alone as the primeval *śakti*. The *jīva* in the state of illusion can only realize these advanced philosophical truths by good fortune, and by the power of *sukṛti*. Otherwise, being bewildered by *māyā* and entangled in false conclusions, he remains bereft of real knowledge.

Vrajanātha: In *Gokula-Upāsanā*, Durgā-devī has been counted among Śrī Hari's associates. Who is this Durgā of Gokula?

Bābājī: Durgā of Gokula is none other than *yogamāyā*. She is situated as the seed of transformation of *cit-śakti*, so when she is present in the spiritual world, she considers herself to be non-different from the *svarūpa-śakti*. The material *māyā* is only a transformation of that *yogamāyā*. Durgā situated in the material world is an attendant maidservant of that Durgā of the *svarūpa-śakti* in the spiritual world. The Durgā of the *svarūpa-śakti* is *līlā-poṣaṇa-śakti*, the potency that nourishes Kṛṣṇa's pastimes. The *goṇīs* who have taken complete shelter of the *parakīya-bhāva* (paramour mood) bestowed by *yogamāyā*, nourish Kṛṣṇa's *rasa-vilās* in the spiritual world. The purport of the statement *yoga-māyām upāśritaḥ* (Śrīmad-

Bhāgavatam 10.29.1) about the *rāsa-līlā* is that there are many such activities in Kṛṣṇa's transcendental pastimes that appear like ignorance due to the *svarūpa-sāktī*, but factually they are not. In order to nourish *mahā-rasa*, *yogamāyā* stages activities that appear to be performed in ignorance. We will analyze this subject in detail later on, when we discuss *rasa*.

Vrajanātha: There is one thing that I wish to know concerning *dhāma-tattva*. Kindly tell me, why do the Vaiṣṇavas refer to Navadvīpa as Śrīdhāma?

Bābājī: Śrī Navadvīpa-dhāma and Śrī Vṛndāvana-dhāma are non-different from each other, and Māyāpura is the highest truth within Navadvīpa-dhāma. The relationship of Śrī Māyāpura to Navadvīpa is the same as the relationship of Śrī Gokula to Vraja. Māyāpura is the Mahā-Yogapiṭha (the great place of meeting) of Navadvīpa. According to the *śloka*, *channaḥ kalau*, of *Śrīmad-Bhāgavatam* (7.9.38), the plenary *avatāra* of Bhagavān who appears in Kali-yuga (Śrī Caitanya Mahāprabhu) is covered, and similarly, His holy abodes are also covered. In Kali-yuga, no other holy place is equal to Śrī Navadvīpa. Only one who can realize the transcendental nature of this *dhāma* is actually qualified for *vraja-rasa*. From an external, material point of view, both Vraja-dhāma and Navadvīpa-dhāma appear to be mundane. Only those whose spiritual eyes have by some good fortune been opened can see the *dhāma* as it is.

Vrajanātha: I want to know the *svarūpa* of this Navadvīpa-dhāma.

Bābājī: Goloka, Vṛndāvana and Śvetadvīpa are the inner compartments of Paravyoma, the spiritual sky. Śrī Kṛṣṇa's *svakīya-līlā* takes place in Goloka. His *parakīya-līlā* takes place in Vṛndāvana, and its *pariśiṣṭa* (supplementary) *līlā* takes place in Śvetadvīpa. In *tattva*, there is no difference between these three *dhāmas*. Navadvīpa is really Śvetadvīpa, so it is non-different from Vṛndāvana. The residents of Navadvīpa are very fortunate, for they are associates of Śrī Gaurāṅgadeva. One can only attain residence of Navadvīpa

after performing many pious activities. Some *rasa* is not manifested in Vṛndāvana, but that very *rasa* is manifest in Navadvīpa as the supplement of Vṛndāvana *rasa*. One experiences that *rasa* only when one becomes competent to relish it.

Vrajanātha: How large is Navadvīpa-dhāma?

Bābājī: The area of Śrī Navadvīpa-dhāma is sixteen *krośa*, and is shaped like that of a lotus flower with eight petals, which are the eight islands: Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Ṛtudvīpa, Jahnudvīpa, Modruma-dvīpa, and Rudradvīpa. Antardvīpa, which is situated in the center of these islands, is like the whorl of the lotus flower, and Śrī Māyāpura is situated at the very heart of this Antardvīpa. One can quickly attain love of Kṛṣṇa by performing *sādhana-bhajana* in Navadvīpa-dhāma, and especially in Māyāpura. The Mahā-Yogapīṭha is the residence or *mandira* of Śrī Jagannātha Miśra – is situated in the center of Māyāpura, and in this very Yogapīṭha, the most fortunate of all *jīvas* always take *darśana* of Śrī Gaurāṅgadeva's *nitya-līlā*.

Vrajanātha: Are the pastimes of Śrī Gaurāṅgadeva a work of *svarūpa-śakti*?

Bābājī: Śrī Gaura's pastimes are arranged by the same *śakti* who arranges Śrī Kṛṣṇa's pastimes. There is no difference between Śrī Kṛṣṇa and Gaurāṅgadeva. Śrī Svarūpa Gosvāmī says:

*rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

Caitanya-caritāmṛta (Ādi-līlā 1.5)

Rādhā-Kṛṣṇa are intrinsically one. However, They are manifest eternally in two forms through the influence of *hlādinī-śakti* in the form of Their *praṇaya-vikara*, because of the eternality of Their pastimes (*vilāsa-tattva*). Now these two *tattvas* are manifested in one *svarūpa* in the form of *caitanya-*

tattva. Therefore, I bow down to this *svarūpa* of Kṛṣṇa that is endowed with the loving sentiments and luster of Śrīmatī Rādhikā.

Kṛṣṇa and Caitanya Mahāprabhu are both eternally manifest. It cannot be determined which of Them came earlier and who came later. “First Caitanya was there, and then Rādhā-Kṛṣṇa manifested, and now They have merged together again, and appeared in the form of Caitanyadeva” – the understanding of this statement is not that one of Them existed earlier, and the other appeared later. Both manifestations are eternal; They are present for all time, and will exist for all time. All the pastimes of the Supreme Truth are eternal. Those who think that one of these pastimes is principal and the other is secondary are ignorant of the truth and devoid of *rasa*.

Vrajanātha: If Śrī Gaurāṅgadeva is directly the complete plenary truth, what then is the process for His worship?

Bābāji: Worshiping Gaura by chanting *gaura-nāma-mantra* awards the same benefit as worshiping Kṛṣṇa by chanting His holy names in *kṛṣṇa-nāma-mantra*. Worshiping Gaura through the Kṛṣṇa *mantra* is the same as worshiping Kṛṣṇa by the Gaura *mantra*. Those who believe that there is a difference between Gaura and Kṛṣṇa are extremely foolish; they are simply servants of Kali.

Vrajanātha: Where can one find the *mantra* of the hidden *avatāra* Śrī Caitanya Mahāprabhu?

Bābāji: The *tantras* which contain the *mantras* of the manifest *avatāras* also contain the *mantra* of the hidden *avatāra* in a secret way. Those whose intelligence is not crooked can understand it.

Vrajanātha: By what method is Gaurāṅga worshiped as Yugala (in a dual form)?

Bābāji: Śrī Gaurāṅga’s Yugala is formed in one way in the *arcana* process, and another way in the *bhajana* process. Śrī Gaura-Viṣṇupriyā are worshiped in the process of *arcana*, and in the process of *bhajana*, one performs *seva* to Śrī Gaura-Gadādhara.

Vrajanātha: Which *śakti* of Śrī Gaurāṅga is Śrī Viṣṇupriyā?

Bābājī: The *bhaktas* generally refer to her as *bhū-śakti*. However, in reality she is the *saṁvit* potency combined with the essence of *hlādinī*. In other words, she is the personified form of *bhakti*, who has descended to assist Gaura Avatāra in the work of spreading *śrī-nāma*. Just as Navadvīpa-dhāma is the personified form (*svarūpa*) of the nine-fold process of devotional service (*navadhā-bhakti*) so Śrī Viṣṇupriyā is also the *svarūpa* of *navadhā-bhakti*.

Vrajanātha: So can Viṣṇupriyā-devī be called *svarūpa-śakti*?

Bābājī: How can there be any doubt about this? Is the combination of *saṁvit-śakti* and the essence of *hlādinī-śakti* anything but *svarūpa-śakti*?

Vrajanātha: Prabhujī, I will soon learn to worship Śrī Gaura. I have just remembered something else that I would like you to please explain to me clearly. You have explained that *cit-śakti*, *jīva-śakti*, and *māyā-śakti* are three manifestations of *svarūpa-śakti*; that *hlādinī*, *saṁvit*, and *sandhinī* are three functions (*vyttis*) of *svarūpa-śakti*; and that these three functions – namely, *hlādinī*, *saṁvit*, and *sandhinī* – act on the three manifestations, *cit-śakti*, *jīva-śakti*, and *māyā-śakti*. All of this is simply the work of *śakti*. Apart from this, the spiritual world, the spiritual body, and the spiritual pastimes are also indications of *śakti* alone. Then what is the indication of *śaktimān* Kṛṣṇa?

Bābājī: This is a very difficult problem. Do you want to kill this old man with the sharp arrows of your arguments? My dear son, the answer is as simple as the question, but it is difficult to find a person who is qualified to understand it. Anyway, I shall explain it, so please try to understand.

I agree that Kṛṣṇa's name, form, qualities, and pastimes all indicate the function of *śakti*. However, freedom (*sva-tantratā*) and free will (*sva-icchāmayatā*) are not the work of *śakti*; they are both intrinsic activities of the Supreme Person, and Kṛṣṇa is that Supreme Person who has free will and is the abode of *śakti*. *Śakti* is the enjoyed and Kṛṣṇa is the enjoyer; *śakti* is dependent but Kṛṣṇa

is independent; *śakti* surrounds that independent Supreme Person on all sides, but He is always conscious of *śakti*. The independent *puruṣa* is the master of *śakti*, even though He is covered by *śakti*. Human beings can only realize that Supreme Person (*parama-puruṣa*) by taking shelter of that *śakti*. That is why the conditioned *jīva* cannot realize the identity of *śaktimān* independently from realizing the identity of *śakti*. However, when the *bhaktas* develop love for *śaktimān*, they are able to perceive Him, who is beyond *śakti*. *Bhakti* is a form of *śakti*, and that is why she has a female form. Being under the guidance of Kṛṣṇa's internal potency (*svarūpa-śakti*), she experiences the pastimes of the *puruṣa*. Those pastimes indicate that Kṛṣṇa is possessed of both free will and the intrinsic quality of being the predominating enjoyer.

Vrajanātha: If we accept a *tattva* beyond *śakti* that is devoid of characteristics by which it can be identified, that *tattva* would be the same as the *brahma* described in the *Upaniṣads*.

Bābāji: The *brahma* of the *Upaniṣads* is devoid of desires, but Kṛṣṇa, the *parama-puruṣa* who is described in the *Upaniṣads*, is actually composed of free will (*sva-icchā-maya*). There is a big difference between the two. *Brahma* is *nirviśeṣa*, without any attributes. Conversely, even though Kṛṣṇa is distinct from *śakti*, He is *saviśeṣa*, possessed of form and attributes, because He has the qualities of *puruṣatva* (manhood), *bhoktṛtva* (being the enjoyer), *adhikāra* (authority), and *svatantratā* (independence). In reality, Kṛṣṇa and His *śakti* are non-different. The *śakti* that indicates Kṛṣṇa's presence is also Kṛṣṇa, because *kṛṣṇa-kāminī śakti* in the form of Śrī Rādhā manifests Her identity in a female form. Kṛṣṇa is the one who is served, and the supreme *śakti*, Śrīmatīji, is His *seva-dāsī*. Their individual *abhimāna*, self-conceptions, are the only *tattva* that differentiates Them.

Vrajanātha: If Kṛṣṇa's desire and capacity to enjoy indicate the form of *puruṣa*, what is Śrīmatī Rādhikā's desire?

Bābājī: Śrīmatī Rādhikā's desire is subordinate to Kṛṣṇa's; none of Her desires or efforts are independent of His desire. Kṛṣṇa has desires, and Śrīmatī Rādhikā's desire is to serve Kṛṣṇa according to His desires. Śrīmatī Rādhikā is the complete and original *śakti*, and Kṛṣṇa is *puruṣa*; that is, He controls and inspires *śakti*.

After this discussion, Bābājī Mahārāja observed that it was quite late at night and asked Vrajanātha to return to his home. Vrajanātha offered *daṇḍavat-praṇāma* at Bābājī Mahārāja's feet, and walked towards Bilva-puṣkariṇī in a blissful mood.

Day by day, Vrajanātha's moods were changing. This very much alarmed his family members, and his paternal grandmother decided to get him married as soon as possible. She started looking for a suitable match but Vrajanātha always stayed aloof from these matters and did not heed the conversations regarding marriage. Rather, he remained constantly absorbed in contemplating the various *tattvas* that he heard from Bābājī Mahārāja. He was naturally drawn to Bābājī Mahārāja in Śrīvāsāṅgana, for he wanted to realize those *tattvas* he had heard, and was greedy to hear ever-new nectarean teachings.

THUS ENDS THE FOURTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: ŚAKTI-TATTVA”



CHAPTER 15

Prameya: Jiva-Tattva

The next day, Vrajanātha reached Śrīvasāṅgana earlier than on previous days. The Vaiṣṇavas from Godruma had also come before evening to take *darśana* of *sandhyā āratī*, and Śrī Premadāsa Paramahaṁsa Bābājī, Vaiṣṇava dāsa, Advaita dāsa, and other Vaiṣṇavas were already seated in the *āratī-maṇḍapa*. When Vrajanātha saw the *bhāvas* of the Vaiṣṇavas from Godruma, he was struck with wonder, and thought, “I will perfect my life by having their association as soon as possible.” When those Vaiṣṇavas saw his humble and devotional disposition, all of them bestowed their blessings on Vrajanātha.

When *āratī* was over, Vrajanātha and the elderly Bābājī began to walk southwards together in the direction of Godruma. Raghunātha dāsa Bābājī saw an incessant stream of tears flowing from Vrajanātha’s eyes and, feeling very affectionate towards him, asked lovingly, “Bābā, why are you weeping?”

Vrajanātha said, “Prabhu, when I remember your sweet instructions, my heart becomes restless and the entire world seems to be devoid of all substance. My heart is becoming eager to take shelter at Śrī Gaurāṅgadeva’s lotus feet. Please be merciful to me and tell me who I really am according to *tattva*, and why I have come to this world.”

Bābājī: My dear son, you have blessed me by asking such a question. The day that the *jīva* first asks this question is the auspicious

day on which his good fortune arises. If you will kindly hear the fifth *śloka* of *Daśa-mūla*, all your doubts will be dispelled.

*sphuliṅgāḥ ṛddhāgner iva cid-aṅavo jīvā-nicayāḥ
hareḥ sūryasyaivāpṛthag api tu tad-bheda-viṣayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mukto 'pi prakṛti-vaśā-yogyaḥ sva-guṇataḥ*

Just as many tiny sparks burst out from a blazing fire, so the innumerable *jīvas* are like atomic, spiritual particles in the rays of the spiritual sun, Śrī Hari. Though these *jīvas* are non-different from Śrī Hari, they are also eternally different from Him. The eternal difference between the *jīva* and Īśvara is that Īśvara is the Lord and master of *māyā-śakti*, whereas the *jīva* can fall under the control of *māyā*, even in his liberated stage, due to his constitutional nature.

Vrajanātha: This is an exceptional *siddhānta*, and I would like to hear some Vedic evidence to support it. Śrī Bhagavān's statements are certainly *Veda*, but still, people will be bound to accept the teachings of Mahāprabhu if the *Upaniṣads* can substantiate this principle.

Bābājī: This *tattva* is described in many places in the *Vedas*. I will cite a few of them:

*yathāgneḥ kṣudrā visphuliṅgā vyuccaranti
evam evāsmad ātmanaḥ sarvāṇi bhūtāni vyuccaranti*
Bṛhad-āraṇyaka Upaniṣad (2.1.20)

Innumerable *jīvas* emanate from *para-brahma*, just like tiny sparks from a fire.

*tasya vā etasya puruṣasya dve eva sthāne
bhavata idaṅ ca paraloka-sthānaṅ ca
sandhyaṁ tṛtīyaṁ svapna-sthānaṁ
tasmin sandhye sthāne tiṣṭhann ete ubhe
sthāne paśyatīdaṅ ca paraloka-sthānaṅ ca*
Bṛhad-āraṇyaka Upaniṣad (4.3.9)

There are two positions about which the *jīva-puruṣa* should inquire – the inanimate material world, and the spiritual world. The *jīva* is situated in a third position, which is a dreamlike condition (*svapna-sthāna*), and is the juncture (*taṭastha*) between the other two. Being situated at the place where the two worlds meet, he sees both the *jaḍa-jagat* (inert world) and the *cid-jagat* (spiritual world).

This *śloka* describes the marginal nature of *jīva-śakti*. Again, it is said in *Bṛhad-āraṇyaka Upaniṣad* (4.3.18):

*tad yathā mahā-matsya ubhe kule ‘nusañcarati
pūrvāñ cāparañ caivam evāyañ puruṣa etāv ubhāv antāv
anu sañcarati svapnāntaṅ ca buddhāntaṅ ca*

Just as a large fish in a river sometimes goes to the eastern bank and sometimes to the western bank, so the *jīva*, being situated in *kāraṇa-jala* (the water of cause that lies between the inert and conscious worlds), also gradually wanders to both banks, the place of dreaming and the place of wakefulness.

Vrajanātha: What is the Vedāntic meaning of the word *taṭastha*?

Bābājī: The space between the ocean and the land is called the *taṭa* (shore), but the place that touches the ocean is actually nothing but land, so where is the shore? The *taṭa* is the line of distinction separating the ocean and the land, and it is so fine that it cannot be seen with the gross eyes. If we compare the transcendental realm to the ocean, and the material world to the land, then *taṭa* is the subtle line that divides the two, and the *jīva-śakti* is situated at the place where the two meet. The *jīvas* are like the countless atomic particles of light within the sunrays. Being situated in the middle place, the *jīvas* see the spiritual world on one side and the material universe created by *māyā* on the other. Just as Bhagavān’s spiritual *śakti* on one side is unlimited, *māyā-śakti* on the other side is also very powerful. The innumerable subtle

(*sūkṣma*) *jīvas* are situated between these two. The *jīvas* are marginal by nature because they have manifested from Kṛṣṇa's *taṭastha-śakti* (marginal potency).

Vrajanātha: What is the *taṭastha-svabhāva* (marginal nature)?

Bābājī: It is the nature that enables one to be situated between both worlds, and to see both sides. *Taṭastha-svabhāva* is the eligibility to come under the control of either of the *śaktis*. Sometimes the shore is submerged in the river because of erosion, and then again it becomes one with the land because the river changes its course. If the *jīva* looks in the direction of Kṛṣṇa – that is, towards the spiritual world – he is influenced by Kṛṣṇa *śakti*. He then enters the spiritual world, and serves Bhagavān in his pure, conscious, spiritual form. However, if he looks towards *māyā*, he becomes opposed to Kṛṣṇa and is incarcerated by *māyā*. This dual-faceted nature is called the *taṭastha-svabhāva* (marginal nature).

Vrajanātha: Is there any material component in the *jīva*'s original constitution?

Bābājī: No, the *jīva* is created solely from the *cit-śakti*. He can be defeated – that is, covered by *māyā* – because he is minute by nature and lacks spiritual power, but there is not even a scent of *māyā* in the *jīva*'s existence.

Vrajanātha: I have heard from my teacher that when a fraction of the conscious *brahma* is covered by *māyā*, it becomes the *jīva*. He explained the sky to be always the indivisible *mahā-ākāśa*, but when a part of it is enclosed in a pot, it becomes *ghaṭa-ākāśa*. Similarly, the *jīva* is originally *brahma*, but when that *brahma* is covered by *māyā*, the false ego of being a *jīva* develops. Is this conception correct?

Bābājī: This doctrine is only Māyāvāda. How can *māyā* touch *brahma*? The Māyāvādīs propose that *brahma* has no *śakti* (*luṭta-śakti*), so how can *māyā* – which is a *śakti* – possibly approach *brahma*, if *śakti* is supposed to be non-existent? The conclusion is that *māyā* cannot possibly cover *brahma* and cause such a miserable

condition. Conversely, if we accept the transcendental *śakti* (*parā-śakti*) of *brahma*, how can *māyā*, which is an insignificant *śakti*, defeat the *cit-śakti* and create the *jīva* from *brahma*? Besides, *brahma* is indivisible, so how can such a *brahma* be divided? The idea that *māyā* can act upon *brahma* is not acceptable. *Māyā* plays no role in the creation of the *jīvas*. Admittedly, the *jīva* is only atomic, but even so, it is still superior as a *tattva* to *māyā*.

Vrajanātha: Once another teacher said that the *jīva* is nothing but a reflection of *brahma*. The sun is reflected in water, and similarly, *brahma* becomes *jīva* when it is reflected in *māyā*. Is this conception correct?

Bābājī: Again this is simply another example of *Māyāvāda* philosophy. *Brahma* has no limits, and a limitless entity can never be reflected. The idea of limiting *brahma* is opposed to the conclusions of the *Vedas*, so this theory of reflection is to be rejected.

Vrajanātha: A *dig-vijaya sannyāsī* once told me that in reality there is no substance known as *jīva*. One only thinks of himself as a *jīva* because of illusion, and when the illusion is removed, there is only one indivisible *brahma*. Is this correct or not?

Bābājī: This is also *Māyāvāda* doctrine which has no foundation at all. According to *śāstra*, *ekam evādvitīyam*: “There is nothing apart from *brahma*.” If there is nothing except *brahma*, where has the illusion come from, and who is supposed to be in illusion? If you say that *brahma* is in illusion, you are saying that *brahma* is not actually *brahma*; rather, it is insignificant. And if you propose that illusion is a separate and independent element, you negate the undivided oneness (*advaya-jñāna*) of *brahma*.

Vrajanātha: Once an influential *brāhmaṇa paṇḍita* arrived in Navadvīpa, and in a conference of intellectuals, he established that only the *jīva* exists. His theory was that this *jīva* creates everything in his dreams, and it is because of this that he enjoys happiness and suffers distress. Then, when the dream breaks, he sees that he is nothing but *brahma*. To what extent is this idea correct?

Bābājī: This is, again, Māyāvāda. If, as they say, *brahma* is undifferentiated, how can it possibly produce the *jīva* and his dreaming state? Māyāvādīs use examples, such as, ‘the illusion of seeing mother-of-pearl in an oyster shell as gold’ and ‘the illusion of taking a rope to be a snake,’ but their philosophy cannot provide a consistent basis for *advaya-jñāna*.

Vrajanātha: So *māyā* has nothing whatever to do with creating the *svarūpa* of the *jīvas* – this has to be accepted. At the same time, I have also clearly understood that the *jīva* is by nature subject to the influence of *māyā*. Now I want to know, did the *cit-śakti* create the *jīvas* and give them their *taṭastha-svabhāva* (marginal nature)?

Bābājī: No, the *cit-śakti* is *paripūrṇa-śakti*, the complete potency of Kṛṣṇa, and its manifestations are all eternally perfect substances. The *jīva* is not *nitya-siddha*, although when he performs *sādhana*, he can become *sādhana-siddha* and enjoy transcendental happiness like the *nitya-siddhas*, eternally perfect beings. All the four types of Śrīmatī Rādhikā’s *sakhīs* are *nitya-siddha*, and they are direct expansions (*kāya-vyūha*) of the *cit-śakti*, Śrīmatī Rādhikā Herself. All the *jīvas*, on the other hand, have manifested from Śrī Kṛṣṇa’s *jīva-śakti*. The *cit-śakti* is Śrī Kṛṣṇa’s complete *śakti*, whereas the *jīva-śakti* is His incomplete *śakti*. Just as the complete *tattvas* are all transformations of the complete potency, similarly innumerable atomic, conscious *jīvas* are transformations of the incomplete *śakti*.

Śrī Kṛṣṇa, being established in each of His *śaktis*, manifests His *svarūpa* according to the nature of that *śakti*. When He is situated in the *cit-svarūpa*, He manifests His *svarūpa* as Śrī Kṛṣṇa and also as Nārāyaṇa, the Lord of Paravyoma; when He is situated in the *jīva-śakti*, He manifests His *svarūpa* as His *vilāsa-mūrti* of Vraja, Baladeva; and being established in the *māyā-śakti*, He manifests the three Viṣṇu forms: Kāraṇodakaśāyī, Kṣīrodakaśāyī and Garbhodakaśāyī. In His Kṛṣṇa form in Vraja, He manifests all the spiritual affairs to the superlative degree. In His Baladeva *svarūpa*

as *śeṣa-tattva*, He manifests *nitya-mukta-pārṣada-jīvas*, eternally liberated associates, who render eight types of service to Kṛṣṇa *śeṣī-tattva-svarūpa*, the origin of *śeṣa-tattva*. Again, as *śeṣa-rūpa* Sāṅkarṣaṇa in Paravyoma, He manifests eight types of servants to render eight kinds of services as eternally liberated associates of *śeṣī-rūpa* Nārāyaṇa. Mahā-Viṣṇu, who is an *avatāra* of Sāṅkarṣaṇa, situates Himself in the *jīva-śakti*, and in His Paramātmā *svarūpa*, He manifests the *jīvas* who have the potential to be involved in the material world. These *jīvas* are susceptible to the influence of *māyā*, and unless they attain the shelter of the *hlādinī-śakti* of the *cit-śakti* by Bhagavān's mercy, the possibility of their being defeated by *māyā* remains. The countless conditioned *jīvas* who have been conquered by *māyā* are subordinate to the three modes of material nature. Bearing all this in mind, the *siddhānta* is that it is only the *jīva-śakti*, and not the *cit-śakti*, that manifests the *jīvas*.

Vrajanātha: You said earlier that the *cit* world is eternal, and so are the *jīvas*. If this is true, how can an eternal entity possibly be created, manifested or produced? If it is created at some point of time, it must have been non-existent before that, so how can we accept that it is eternal?

Bābājī: The time and space that you experience in this material world are completely different from time and space in the spiritual world. Material time is divided into three aspects: past, present and future. However, in the spiritual world there is only one undivided, eternally present time. Every event of the spiritual world is eternally present.

Whatever we say or describe in the material world is under the jurisdiction of material time and space, so when we say – “The *jīvas* were created,” “The spiritual world was manifested,” or “There is no influence of *māyā* in creating the form of the *jīvas*,” – material time is bound to influence our language and our statements. This is inevitable in our conditioned state, so we cannot remove the influence of material time from our descriptions of the atomic *jīva*

and spiritual objects. The conception of past, present and future always enters them in some way or another. Still, those who can discriminate properly can understand the application of the eternal present when they comprehend the purport of the descriptions of the spiritual world. Bābā, be very careful in this matter. Give up the inevitable baseness, or the aspect of the description that is fit to be rejected, and have spiritual realization.

All Vaiṣṇavas say that the *jīva* is an eternal servant of Kṛṣṇa, that his eternal nature is to serve Kṛṣṇa, and that he is now bound by *māyā*, because he has forgotten that eternal nature. However, everyone knows that the *jīva* is an eternal entity, of which there are two types: *nitya-mukta* and *nitya-baddha*. The subject has been explained in this way only because the conditioned human intellect being controlled by *pramāda* (inattentiveness), is unable to comprehend a subject matter. Realized *sādhakas*, though, experience transcendental truth through their *cit-samādhi*. Our words always have some material limitation, so whatever we say will have some *māyika* defects. My dear son, you should always endeavor to realize the pure truth. Logic and argument cannot help at all in this regard, so it is futile to use them to try to understand inconceivable subject matters.

I know that you will not be able to understand these subjects in a moment, but as you cultivate these transcendental moods within your heart, you will realize *cinmaya-bhāva* more and more. In other words, all the transcendental moods will manifest themselves in the core of your purified heart. Your body is material, and all the activities of your body are also material, but the essence of your being is not material; you are an atomic conscious entity. The more you know yourself, the more you will be able to realize how your *svarūpa* is a *tattva* superior to the world of *māyā*. Even if I tell you, you will not realize it, or simply be hearing you will not attain it. Cultivate the practice of chanting *hari-nāma* as much as possible. As you go on chanting *hari-nāma*, these transcendental *bhāvas* will

begin to manifest in your heart automatically, and to the degree that they do so, you will be able to realize the transcendental world. Mind and speech both have their origin in matter, and they cannot touch the transcendental truth, even with the greatest endeavor. The *Vedas* say in *Taittirīya Upaniṣad* (2.9)

yato vāco nivartante aprāpya manasā saha

The speech and the mind return from *brahma*, being unable to attain Him.

I advise you not to inquire about this matter from anyone, but to realize it yourself. I have just given you an indication (*ābhāsa*). **Vrajanātha:** You have explained that the *jīva* is like a spark of a burning fire, or an atomic particle in the rays of the spiritual sun. What is the role of *jīva-śakti* in this?

Bābājī: Kṛṣṇa, who in these examples is compared to the blazing fire or the sun, is a self-manifest *tattva*. Within the compass of that blazing fire or sun – in other words, Kṛṣṇa – everything is a spiritual manifestation, and the rays spread far and wide beyond its sphere. These rays are the fractional function (*aṅu-kārya*) of the *svarūpa-śakti*, and the rays within that fractional function are *paramāṅu* (atomic particles) of the spiritual sun. The *jīvas* are compared to this very localized, atomic *tattva*. *Svarūpa-śakti* manifests the world within the sphere of the spiritual sun, and the function outside the sphere of the sun is carried out by *jīva-śakti*, which is the direct partial representation of *cit-śakti*. Therefore, the activities related to the *jīva* are those of *jīva-śakti*. *Parāśya śaktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8), “That *acintya-śakti* is called *parā-śakti*. Although it is one, this innate potency (*sva-bhāvīkī-śakti*) has manifold varieties based on *jñāna* (spiritual knowledge), *bala* (spiritual strength), and *kriyā* (spiritual activities).” According to this aphorism of *śruti*, the *cit-śakti* is a manifestation of the *parā-śakti*. It emanates from its own sphere – the spiritual realm – as the *jīva-śakti*, and in the marginal region between the spiritual

and the material worlds, it manifests innumerable, eternal *jīvas*, who are like atomic particles in the rays of the spiritual sun.

Vrajanātha: A burning fire, the sun, sparks, and the atomic particles of sunshine – these are all material objects. Why has a comparison been made with these material objects in the discussion of *cit-tattva*?

Bābāji: As I have already said, inevitably there are material defects in any material statements we make about *cit-tattva*, but what alternative do we have? We are obliged to use these examples, because we are helpless without them. Therefore, those who know *tattva* try to explain *cid-vastu* by comparing it to fire or the sun. In reality, Kṛṣṇa is far superior to the sun; Kṛṣṇa’s effulgence is far superior to the radiance of the sun; and Kṛṣṇa’s rays and the atoms in them – that is the *jīva-śakti* and the *jīvas* – are far superior to the rays of the sun and the atomic particles in the rays. Still, these examples have been used because there are many similarities within them.

Examples can explain some of the spiritual qualities, but not all. The beauty of the sun’s light and the ability of its rays to illuminate other objects are both qualities that compare with the *cit-tattva*, for it is the quality of spirit to reveal its own beauty and to illuminate other objects. However, the scorching heat in the sunrays has no counterpart in the *cid-vastu*, nor does the fact that the rays are material. Again, if we say, “This milk is like water,” we are only considering the liquid quality of water in the comparison; otherwise, if all the qualities of water were present in milk, why would the water not become milk? Examples can explain certain specific qualities of an object, but not all of its qualities and traits.

Vrajanātha: The spiritual rays of the transcendental Kṛṣṇa-sun and the spiritual atoms within those rays are non-different from the sun, yet at the same time they are eternally different from it. How can both these facts be true simultaneously?

Bābājī: In the material world, when one object is produced from another, either the product is completely different from its source, or else it remains a part of it. This is the nature of material objects. For example, an egg becomes separate from the mother bird once it is laid, whereas a person's nails and hair remain part of the body until they are cut, even though they are produced from his body. However, the nature of *cid-vastu* is somewhat different. Whatever has manifested from the spiritual sun is simultaneously one with it, and different from it. The rays of the sun and the atomic particles in the rays are not separate from the sun, even after they have emanated from it. Similarly, the rays of Kṛṣṇa's *svarūpa*, and the atoms in those rays – that is *jīva-śakti* and the *jīvas* – are not separate from Him, even though they are produced from Him. At the same time, although the *jīvas* are non-different from Kṛṣṇa, they are also eternally different and separate from Him, because they have their own minute particle of independent desires. Therefore, the *jīva's* difference and non-difference from Kṛṣṇa is an eternal truth. This is the special feature of the *cit* realm.

The sages give a partial example from our experience of inert matter. Suppose you cut a small piece of gold from a large piece, and use it to make a bangle. From the perspective of the gold, the bangle is not different from the original piece of gold; they are non-different. However, from the perspective of the bangle, the two are different from each other. This example is not a completely correct representation of *cit-tattva*, but it illustrates an important aspect: from the point of view of *cit-tattva*, there is no difference between Īśvara and the *jīva*, whereas from the perspective of state and quantity, these two are eternally different. Īśvara is complete *cit*, whereas the *jīva* is atomic *cit*. Īśvara is great, whereas the *jīva* is insignificant. Some people give the example of *ghaṭa-ākāśa* and *mahā-ākāśa* (the sky in a pot, and the unlimited sky) in this regard, but this example is completely inconsistent with regard to *cit-tattva*.

Vrajanātha: If transcendental entities and material objects belong to completely different categories, how can material objects be used as appropriate examples for understanding transcendental entities?

Bābāji: There are different categories of material objects, and the *paṇḍitas* of the Nyāya school consider them eternal. However, there is no such categorical difference between the *cit* (transcendental) and *jaḍa* (material). I have already said that *cit* is the only reality, and *jaḍa* is simply its transformation (*vikāra*). The *vikāra* is different from the original source, but it is still similar to the pure, original object in many respects. For example, ice is a transformation of water, and it becomes different from water through this transformation, but the two remain similar in many of their qualities, such as coldness. Hot and cold water do not both have the quality of coldness, but their quality of fluidity is the same. Therefore, the transformed object certainly retains some similarity to the pure object. According to this principle, the transcendental (*cit*) world can be understood to some extent with the help of material examples. Again, by adopting the logic of *arundhatī-darśana*¹, one can use material examples to understand something about the spiritual nature.

Kṛṣṇa's pastimes are completely spiritual, and there is not even the slightest scent of a material mood in them. The *vraja-līlā* described in *Śrīmad-Bhāgavatam* is transcendental, but when the descriptions are read in an assembly, the fruits of hearing them are

¹Arundhatī is a very small star, which is situated close to the Vasiṣṭha star in the Saptarṣi constellation (the Great Bear). In order to view it, its location is first determined by looking at a bigger star beside it, then if one looks carefully one can see Arundhatī close by. "Similarly, the *madhyama-adhikarī*, although taking help from the senses and the language of the material world in describing the spiritual world, realizes and sees the *aprākṛta-tattva* after having applied the *añjana*, ointment, of *prema* to the eyes of *bhakti*."

different according to the respective qualifications of the various listeners. Appreciating the ornamental figures of speech from the mundane perspective, those who are absorbed in material sense gratification hear it as a story of an ordinary hero and heroine. The *madhyama-adhikārīs* take shelter of *arundhati-darśana-nyāya*, and experience the transcendental pastimes, which are similar to mundane descriptions. And when the *uttama-adhikārī bhaktas* hear the descriptions of those pastimes, they become absorbed in the *rasa* of pure transcendental *cid-vilāsa*, which is above all mundane qualities. The Absolute Truth is *aprākṛta-tattva*, so how can we educate the *jīvas* about it without taking help of the principles that I have just described? Can the conditioned *jīva* understand a subject that renders the voice dumb and stops the working of the mind? There doesn't appear to be any method of explaining these subjects other than the principle of similarity, and the logic of *arundhati-darśana*.

Material objects can be either different or non-different from each other, so difference and non-difference are not visible in them at one and the same time, but this is not the case with *parama-tattva*. We have to accept that Kṛṣṇa is simultaneously different and non-different from His *jīva-śakti* and from the *jīvas* in it. This *bhedābheda-tattva* (simultaneous difference and oneness) is said to be *acintya* (inconceivable) because it is beyond the limit of human intellect.

Vrajanātha: What is the difference between Īśvara and the *jīva*?

Bābājī: First you should understand the non-difference between Īśvara and the *jīva*, and after that, I will explain their eternal difference. Īśvara is the embodiment of knowledge (*jñāna-svarūpa*), the knower (*jñātā-svarūpa*), one who considers or reflects (*mantā-svarūpa*) and the enjoyer (*bhokṣ-svarūpa*). He is self-effulgent (*sva-prakāśa*) and He also illuminates others (*para-prakāśa*). He has His own desires (*icchā-maya*), and He is the knower of all (*kṣetra-jña*). The *jīva*, too, is the form of knowledge, the knower, and the enjoyer; he too, is self-effulgent, and he illuminates others; and he too, has desires, and

is the knower of his own field (*kṣetra-jñā*). From this perspective, there is no difference between them.

However, Īśvara is omnipotent, and by dint of this omnipotence, He is the basis of all these qualities, which are present in Him in full. These qualities are also present in the atomic *jīva*, but only to a minute degree. Thus, the nature and form of Īśvara and the *jīva* are eternally different from each other because one is complete and the other is minute; and at the same time, there is a lack of distinction between Īśvara and the *jīva* because of the similarity between their qualities.

Īśvara is the Lord of *svarūpa-śakti*, *jīva-śakti* and *māyā-śakti* because of the completeness of the internal potency (*ātma-śakti*). *Śakti* is His maidservant, and He is the Lord of *śakti*, who is activated by His desire; this is the *svarūpa* of Īśvara. Though the qualities of Īśvara are present in the *jīva* to a minute degree, the *jīva* is nonetheless under the control of *śakti*.

The word *māyā* has been used in *Daśa-mūla* not only to indicate material *māyā*, but also to indicate *svarūpa-śakti*. *Mīyate anayā iti māyā*, “*Māyā* is that by which things can be measured.” The word *māyā* refers to the *śakti* that illuminates Kṛṣṇa’s identity in all the three worlds, namely, the *cit-jagat*, *acit-jagat*, and *jīva-jagat*. Kṛṣṇa is the controller of *māyā* and the *jīva* is under the control of *māyā*. Therefore, it is said in the *Śvetāśvatara Upaniṣad* (4.9-10):

*asmān māyī sṛjate viśvam etat
tasmimś cānyo māyayā sanniruddhaḥ
māyān tu prakṛtiṁ vidyān māyinan tu maheśvaram
tasyāvaya-bhūtais tu vyāptaṁ sarvam idaṁ jagat*

Parameśvara is the Lord of *māyā*, He has created the entire world wherein the *jīvas* are bound in the illusion of material identification. It should be understood that *māyā* is His *prakṛti*, and He is Maheśvara, the controller of *māyā*. This entire world is pervaded by His limbs.

In this *mantra*, the word *māyī* is used to indicate Kṛṣṇa, the controller of *māyā*, and *prakṛti* is used to indicate the complete *śakti*. His great qualities and nature are the special characteristics of Īśvara; they are not present in the *jīva*, and he cannot attain them, even after liberation. It is stated in *Brahma-sūtra* (4.4.17), *jagat-vyāpāra-varjjam prakaraṇāsannihitatvāt*, “The creation, maintenance and control of the entire transcendental and inert world is the work of *brahma* only, and no one else.” Except for this activity in relation to the *cit* and *acit* worlds, all other activities are possible for liberated *jīvas*. The *śruti* states, *yato vā imāni bhūtāni jāyante* (*Taittirīya Upaniṣad* 3.1): “He is that by which all the *jīvas* are created and maintained, and into which they enter and become unmanifest at the time of annihilation.” These statements have only been made in relation to *brahma*, and they cannot be applied to the *jīva* by any amount of manipulation, because there is no reference to liberated *jīvas* here. The *śāstras* state that it is only Bhagavān, and not the liberated *jīva*, who performs activities of creation, maintenance and annihilation. One may suppose that the *jīva* can also perform these activities, but this gives rise to the philosophy of many *īśvaras* (*bahv-īśvara-doṣa*), which is defective. Therefore, the correct *siddhānta* is that the *jīva* is not qualified for the above-mentioned activities, even when liberated.

This establishes the eternal difference between the *jīva* and Īśvara, and all learned people support this. This difference is not imaginary, but eternal; it does not disappear in any state of the *jīva*. Consequently, the statement that the *jīva* is an eternal servant of Kṛṣṇa should be accepted as a fundamental statement (*mahā-vākya*).

Vrajanātha: If one can only prove the eternal difference between Īśvara and the *jīva*, how can one accept the oneness? Another point is that, if there is oneness, do we have to accept a state of merging with Īśvara (*nirvāṇa*)?

Bābājī: No, not at all. The *jīva* is not one with Kṛṣṇa at any stage.

Vrajanātha: Then why have you spoken about *acintya-bhedābheda* (inconceivable oneness and difference)?

Bābājī: From the qualitative perspective of *cid-dharma*, there is oneness between Kṛṣṇa and the *jīvas*, but from the quantitative perspective of their essential nature and individual personalities (*svarūpa*), there is eternal difference between them. Despite the eternal oneness, it is the perception of difference that is eternally prominent. Though the *abheda-svarūpa* is an accomplished fact, there is no indication that any such state has independent existence. Rather, it is the manifestation of *nitya-bheda* (eternal difference) that is always prominent. In other words, where eternal difference and eternal oneness are present simultaneously, the perception of *bheda* is stronger. For example, let us say the owner of a house is called Devadatta, his house is simultaneously *a-devadatta* (independent of Devadatta) and *sa-devadatta* (identified with Devadatta). Even though from some points of view it may be considered independent of Devadatta, still its specific characteristic of being identified with Devadatta eternally exists. Similarly, in the case of Īśvara and the *jīvas*, non-difference, or oneness, is not part of the essential identity, even at the stage of *svarūpa-siddhi*, just as the house can be called both *a-devadatta* and *sa-devadatta*. From one perspective it may be viewed as *a-devadatta*, but still, the real identity is *sa-devadatta*.

Let me give you another example from the material world. Sky is a material element, and there is also a basis for its existence, but even though the basis is present, only the sky is actually visible. Similarly, even within the *abheda* existence, the distinctive *nitya-bheda*, which is real, is found, and that is why *nitya-bheda* is the only definitive characteristic of the essential reality (*vastu*).

Vrajanātha: Please explain the eternal nature of the *jīva* even more clearly.

Bābājī: The *jīva* is atomic consciousness and is endowed with the quality of knowledge and is described by the word *aham* ('I'). He

is the enjoyer, the thinker, and the one who comprehends. The *jīva* has an eternal form which is very subtle. Just as the different parts of the gross body, the hands, legs, nose, eyes and so on combine to manifest a beautiful form when established in their respective places, similarly a very beautiful atomic spiritual body is manifest, which is composed of different spiritual parts. However, when the *jīva* is entangled in *māyā*, that spiritual form is covered by two material bodies. One of these is called the subtle body (*liṅga-śarīra*) and the other is called the gross body (*sthūla-śarīra*). The subtle body, which is the first to cover the atomic spiritual body, is unavoidable (*aparihārya*) from the beginning of the *jīva*'s conditioned state until his liberation. When the *jīva* transmigrates from one body to the next, the gross body changes, but the subtle body does not. Rather, as the *jīva* leaves the gross body, the subtle body carries all its *karmas* and desires to the next body. The *jīva*'s change of body and transmigration are carried out through the science of *pañcāgni* (the five fires) which is delineated in the *Vedas*. The system of *pañcāgni*, such as the funeral fire, the fire of digestion and rain, has been described in the *Chāndogya Upaniṣad* and *Brahma-sūtra*. The *jīva*'s conditioned nature in the new body is the result of the influences from his previous births, and this nature determines the *varṇa* in which he takes birth. After entering *varṇāśrama*, he begins to perform *karma* again, and when he dies, he repeats the same process. The first covering of the eternal spiritual form is the subtle body, and the second is the gross body.

Vrajanātha: What is the difference between the eternal spiritual body and the subtle body?

Bābājī: The eternal body is the actual, original body, and it is atomic, spiritual, and faultless. This is the real object of the ego – the real 'I'. The subtle body arises from contact with matter, and it consists of three vitiated transformations, namely, of the mind, intelligence and ego.

Vrajanātha: Are mind, intelligence, and ego material entities? If they are, how do they have the qualities of knowledge and activity?

Bābājī:

*bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
 ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā
 apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
 jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat
 etad-yonīni bhūtāni sarvāṇīty upadhāraya
 ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā*

Bhagavad-gītā (7.4-6)

My separated eight-fold *aparā* or *māyā-prakṛti* consists of the five gross elements – earth, water, fire, air and space – and the three subtle elements – mind, intelligence and false ego. Besides this, O mighty-armed Arjuna, I have a *taṭastha-prakṛti*, which can also be called *parā-prakṛti* (superior nature). That *prakṛti* is in the form of consciousness, and the *jīvas*. All the *jīvas* who have manifested from this *parā-prakṛti* make the inert world full of consciousness. The *jīva-śakti* is called *taṭastha* because it is eligible for both worlds; the spiritual world, which is manifest from My *antaraṅga-śakti*; and the material world, which is manifest from My *bahiraṅga-śakti*.

Since all created entities are manifested from these two types of *prakṛti*, you should know that I, Bhagavān, am the sole original cause of creation and destruction of all the worlds of the moving and non-moving beings.

These *ślokas* of *Gītā Upaniṣad* describe the two types of *prakṛti* of *sarva-śaktimān* Bhagavān. One is called *parā-prakṛti* (the superior energy) and the other is called *aparā-prakṛti* (the inferior energy). They are also known as *jīva-śakti* and *māyā-śakti* respectively. The *jīva-śakti* is called *parā-śakti*, or *śreṣṭha-śakti* (the superior *śakti*), because it is full of spiritual atomic particles. The *māyā-śakti* is called *aparā* (inferior) because it is material and inert (*jaḍa*).

The *jīva* is a completely separate entity from the *aparā-śakti*, which contains eight elements: the five gross elements – earth, water, fire, air, and space – and the three subtle elements mind, intelligence and ego. These last three material elements are special. The aspect of knowledge that is visible in them is material, and not spiritual. The mind creates a false world by basing its knowledge of sensual objects on the images and influences that it absorbs from gross subjects in the mundane realm. This process has its root in mundane matter, not in spirit. The faculty that relies on that knowledge to discriminate between real and unreal is called *buddhi*, which also has its root in mundane matter. The ego, or sense of ‘I-ness’ that is produced by accepting the above knowledge is also material, and not spiritual.

These three faculties together manifest the *jīva*’s second form, which acts as the connection between the *jīva* and matter, and is called ‘the subtle body’ (*liṅga-śarīra*). As the ego of the conditioned *jīva*’s subtle body becomes stronger, it covers the ego of his eternal form. The ego in the eternal nature in relationship to the spiritual sun, Kṛṣṇa, is the eternal and pure ego, and this same ego manifests again in the liberated state. However, as long as the eternal body remains covered by the subtle body, the material self-conception (*jaḍa-abhimāna*) arising from the gross and subtle body remains strong, and consequently the *abhimāna* of relation with spirit is almost absent. The *liṅga-śarīra* is very fine, so that the function of the gross body covers it. Thus, identification with the caste and so on of the gross body arises in the subtle body because it is covered by the gross body. Although the three elements – mind, intelligence and ego – are material, the *abhimāna* of knowledge is inherent in them because they are vitiated transformations of the function of the soul (*ātma-vṛtti*).

Vrajanātha: I understand the eternal *svarūpa* of the *jīva* to be spiritual and atomic in nature, and within that *svarūpa* is a beautiful body composed of spiritual limbs. In the conditioned state, that

beautiful spiritual body remains covered by the subtle body, and the material covering of the *jīva-svarūpa* in the form of the *jaḍa-sārīra* causes its material transformation (*jaḍa-vikāra*). Now, I want to know whether the *jīva* is completely faultless in the liberated state.

Bābājī: The atomic spiritual form is free from defect, but because of its minute nature, it is inherently weak and therefore incomplete. The only defect in that state is that the *jīva*'s spiritual form may be covered through association with the powerful *māyā-śakti*.

It is said in *Śrīmad-Bhāgavatam* (10.2.32),

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

O lotus-eyed Lord, non-devotees, such as the *jñānīs*, *yogīs* and renunciants, falsely consider themselves to be liberated, but their intelligence is not really pure because they lack devotion. They perform severe austerities and penances, and achieve what they imagine to be the liberated position, but they still fall from there into a very low condition due to neglecting Your lotus feet.

This shows that the constitution of the *jīva* will always remain incomplete, no matter how elevated a stage the liberated *jīva* may achieve. That is the inherent nature of *jīva-tattva*, and that is why it is said in the *Vedas* that *Īśvara* is the controller of *māyā*, whereas the *jīva* remains eligible to be controlled of *māyā* in all circumstances.

THUS ENDS THE FIFTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: JĪVA-TATTVA”



CHAPTER 16

Prameya: Jīvas Possessed by Māyā

Having heard the illuminating description of *jīva-tattva* in *Daśa-mūla*, Vrajanātha returned home. Lying on his bed, he was unable to sleep, and he began to reflect deeply, “I have received an answer to the question, ‘Who am I?’ Now I can understand myself to be simply an atom of light in the effulgent rays of the spiritual sun, Śrī Kṛṣṇa. Although atomic by nature, I have my own inherent value, purpose, knowledge, and a drop of spiritual bliss (*bindu-cidgata-ānanda*). My *svarūpa* is a spiritual particle (*cit-kaṇa*). Even though that form is atomic, it is like Śrī Kṛṣṇa’s human-like form. Now, I cannot see this form; and this is my misfortune, only an extremely fortunate soul can realize it. It is important that I understand clearly why I suffer in this unfortunate condition. Tomorrow I will inquire about this from Śrī Gurudeva.”

Thinking thus, he finally fell asleep at around midnight. Before dawn, he dreamt he had left his family and accepted Vaiṣṇava dress. When he awoke, he joyfully thought, “It appears that Kṛṣṇa will soon pull me out of this *samsāra*.”

The next morning, while he was sitting on the porch some students approached him. Offering their respects, they said, “For a long time you have taught us very nicely, and under your guidance we have learnt many profound subject matters pertaining to *nyāya*. We hope that you will now instruct us on *nyāya-kusumāñjali*.”

With great humility Vrajanātha replied, “My dear brothers, I am unable to teach you any more, for I cannot fix my mind on teaching at all. I have decided to take another path. Under these circumstances, I suggest that you study under the guidance of some other teacher.” When they heard this the students became unhappy, but since there was nothing that they could do, gradually one by one they began to leave.

About that time, Śrī Caturbhuja Miśra Ghaṭaka came to the house to present a proposal to Vrajanātha’s paternal grandmother for his marriage. He said, “I am sure you know Vijayanātha Bhaṭṭācārya. His family is good, and quite well off; thus it will be a suitable match for you. Most importantly, this girl is as qualified as she is beautiful. On his side, Bhaṭṭācārya will make no conditions regarding the marriage of his daughter with Vrajanātha. He is ready to marry her in whichever way you desire.”

Hearing this proposal, Vrajanātha’s grandmother became exhilarated, but Vrajanātha felt dissatisfied within his heart. “Alas!” he thought, “My grandmother is arranging my marriage while I am planning to leave my family and the world. How can I feel happy to discuss marriage at this time?”

Later, there was an intense struggle of arguments and counter arguments in their home regarding marriage. Vrajanātha’s mother, grandmother and the other elderly ladies were on one side, while on the other, completely alone, was Vrajanātha. The ladies insisted in various ways that Vrajanātha should get married, but he did not agree. The discussion continued the entire day. Around evening time, it began to rain heavily, and kept pouring throughout the night, so that Vrajanātha could not go to Māyāpura. The next day, because of the heated arguments about marriage, he could not even eat his meals properly. In the evening he went to Bābājī’s cottage. He paid obeisances and sat down close to Bābājī, who said, “Yesterday night it was raining quite heavily. That’s probably why you couldn’t come. Seeing you today gives me much happiness.”

Vrajanātha said, “Prabhu, I am facing a problem which I will tell you about later. First please explain to me, if the *jīva* is a pure spiritual entity, how did he become entangled in this miserable world?”

Bābājī smiled and said :

*svarūpārthair hīnān nija-sukha-ṣarān kṛṣṇa-vimukhān
harer māyā-dandyān guṇa-nigāḍa-jālaiḥ kalayati
tathā sthūlair lingai dvi-vidhāvarenaḥ kleśa-nikarair
mahākarmālānair nayati patitān svarga-nirayau*

Daśa-mūla, Śloka (6)

By his original nature the *jīva* is an eternal servant of Kṛṣṇa. His *svarūpa-dharma* is service to Śrī Kṛṣṇa. Bhagavān’s bewildering energy (*māyā*) punishes those *jīvas* who are bereft of that *svarūpa-dharma*. These *jīvas* are diverted from Kṛṣṇa, and are concerned with their own happiness. She binds them in the ropes of the three modes of material nature – *sattva*, *rajaḥ* and *tamaḥ* – covers their *svarūpa* with gross and subtle bodies, thows them into the miserable bondage of *karma*, thus repeatedly causing them to experience happiness and distress in heaven and hell.

“Innumerable *jīvas* appear from Śrī Baladeva Prabhu to serve Vṛndāvana-vihārī Śrī Kṛṣṇa as His eternal associates in Goloka Vṛndāvana, and others appear from Śrī Saṅkarṣaṇa to serve the Lord of Vaikuṅṭha, Śrī Nārāyaṇa, in the spiritual sky. Eternally relishing *rasa*, engaged in the service of their worshipable Lord, they always remain fixed in their constitutional position. They always strive to please Bhagavān, and are always attentive to Him. Having attained the strength of *cit-śakti*, they are always strong. They have no connection with the material energy. In fact, they do not know if there is a bewildering energy called *māyā* or not. Since they reside in the spiritual world, *māyā* is very far away from them and does not affect them at all. Always absorbed in the bliss of serving their worshipable Lord, they are eternally liberated and

are free from material happiness and distress. Their life is love alone, and they are not even conscious of misery, death or fear.

“There are also innumerable, atomic, conscious *jīvas* who emanate as rays in Kāraṇodakaśāyī Māhā-Viṣṇu’s glance upon His *māyā-śakti*. Since these *jīvas* are situated next to *māyā*, they perceive her wonderful workings. Although they have all the qualities of the *jīvas* that I have already described, because of their minute and marginal nature, they sometimes look to the spiritual world, and sometimes to the material world. In this marginal condition, the *jīva* is very weak because at that time he has not attained spiritual strength from the mercy of the object of his worship (*sevā-vastu*). Among these unlimited *jīvas*, those who want to enjoy *māyā* become engrossed in mundane sense gratification and enter the state of *nitya-baddha*. On the other hand, the *jīvas* who perform *cid-anuśīlanam* of Bhagavān receive spiritual *śakti* (*cid-bala*) by His mercy, and enter the spiritual world. Bābā! It is our great misfortune that we have forgotten our service to Śrī Kṛṣṇa, and have become bound in the shackles of *māyā*. Only because we have forgotten our constitutional position, are we in this deplorable condition.”

Vrajanātha: Prabhu, I understand that this marginal position is situated in *taṭasthā-svabhāva*, or junction, of the spiritual and material worlds. Why is it that some *jīvas* go from there to the material world, while others go to the spiritual world?

Bābāji: Kṛṣṇa’s qualities are also present in the *jīvas*, but only in a minute quantity. Kṛṣṇa is supremely independent, so the desire to be independent is eternally present in the *jīvas* as well. When the *jīva* uses his independence correctly, he remains disposed towards Kṛṣṇa, but when he misuses it, he becomes *vimukha* (indifferent) to Him. It is just this indifference that gives rise to the desire in the *jīva*’s heart to enjoy *māyā*. Because of the desire to enjoy *māyā*, he develops the false ego that he can enjoy material sense gratification, and then the five types of ignorance – *tamaḥ* (not knowing

anything about the spirit soul), *moha* (the illusion of the bodily concept of life), *mahā-moha* (madness for material enjoyment), *tāmisra* (forgetfulness of one's constitutional position due to anger or envy) and *andha-tāmisra* (considering death to be the ultimate end) – cover his pure, atomic nature. Our liberation or subjugation simply depends on whether we use our minute independence properly, or misuse it.

Vrajanātha: Kṛṣṇa is *karuṇamaya* (full of mercy), so why did He make the *jīva* so weak that he became entangled in *māyā*?

Bābājī: It is true that Kṛṣṇa is *karuṇamaya*, overflowing with mercy, however, He is also *līlāmaya*, overflowing with desire to perform pastimes. Desiring various pastimes to be enacted in different situations, Śrī Kṛṣṇa made the *jīva*'s eligible for all conditions, from the marginal state to the highest state of *mahābhāva*. And to facilitate the *jīva*'s progressing practically and steadfastly towards becoming qualified for Kṛṣṇa's service, He has also created the lower levels of material existence, beginning from the lowest inert matter up to *ahaṅkāra*, which are the cause of unlimited obstruction in attaining *paramānanda*. Having fallen from their constitutional position, the *jīvas* who are entangled in *māyā* are indifferent to Kṛṣṇa and engrossed in personal sense gratification. However, Śrī Kṛṣṇa is the reservoir of mercy. The more the *jīva* becomes fallen, the more Kṛṣṇa provides him with opportunities to attain the highest spiritual perfection. He brings this about by appearing before him along with His spiritual *dhāma* and His eternal associates. Those *jīvas* who take advantage of this merciful opportunity and sincerely endeavor to attain the higher position gradually reach the spiritual world and attain a state similar to that of Śrī Hari's eternal associates.

Vrajanātha: Why must the *jīvas* suffer for the sake of Bhagavān's pastimes?

Bābājī: The *jīvas* possess some independence. This is actually a sign of Bhagavān's special mercy upon them. Inert objects are very

insignificant and worthless because they have no such independent desire. The *jīva* has attained sovereignty of the inert world only because of his independent desire.

Misery and happiness are conditions of the mind. Thus what we may consider misery is happiness for one engrossed in it. Since all varieties of material sense gratification finally result in nothing but misery, a materialistic person only achieves suffering. When that suffering becomes excessive, it gives rise to a search for happiness. From that desire, discrimination arises, and from discrimination, the tendency for inquiry is born. As a result of this, one attains *sat-saṅga* (the association of saintly people), whereupon *śraddhā* develops. When *śraddhā* is born, the *jīva* ascends to a higher stage, namely the path of *bhakti*.

Gold is purified by heating and hammering. Being indifferent to Kṛṣṇa, the *jīva* has become impure through engaging in mundane sense gratification. Therefore, he must be purified by being beaten with the hammers of misery on the anvil of this material world. By this process, the misery of the *jīvas* averse to Kṛṣṇa finally culminates in happiness. Suffering is therefore just a sign of Bhagavān's mercy. That is why far sighted people see the suffering of *jīvas* in Kṛṣṇa's pastimes as auspicious, though the near sighted can only see it as an inauspicious source of misery.

Vrajanātha: The *jīva*'s suffering in his conditioned state is ultimately auspicious, but in the present state it is very painful. Since Kṛṣṇa is omnipotent, couldn't He think of a less troublesome path?

Bābājī: Kṛṣṇa's *līlā* is extremely wonderful and of many varieties; this is also one of them. If Bhagavān is independent and almighty, and performs all kinds of pastimes, why should this be the only pastime that He neglects? No pastime can be rejected if there is to be full variety. Besides, the participants in other types of pastimes also must accept some sort of suffering. Śrī Kṛṣṇa is the enjoyer (*puruṣa*) and the active agent (*kartā*). All ingredients and paraphernalia are controlled by His desire and subject to His activities.

It is natural to experience some suffering when one is controlled by the desire of the agent. However, if that suffering brings pleasure in the end, it is not true suffering. How can you call it suffering? The so-called suffering that one undergoes in order to nourish and support Kṛṣṇa's pastimes is actually a source of delight. The *jīva*'s independent desire has caused him to abandon the pleasure of serving Kṛṣṇa, and instead accept suffering in *māyā*. This is the *jīva*'s fault, not Kṛṣṇa's.

Vrajanātha: What harm would there have been if the *jīva* had not been given independent desire? Kṛṣṇa is omniscient, and He gave this independence to the *jīvas*, even though He knew that they would suffer on account of it, so isn't He responsible for the *jīva*'s suffering?

Bābājī: Independence is a precious jewel, in the absence of which inert objects are insignificant and worthless. If the *jīva* had not received independence, he would also have become as insignificant and worthless as the material objects. The *jīva* is an atomic, spiritual entity, so he must certainly have all the qualities of spiritual objects. The only difference is that Bhagavān, who is the complete spiritual object, possesses all these qualities in full, whereas the *jīva* only has them to a very minute degree. Independence is a distinctive quality of the spiritual object, and an object's inherent quality cannot be separated from the object itself. Consequently, the *jīva* also has this quality of independence, but only to a very minute degree, because he is atomic. It is only because of this independence that the *jīva* is the supreme object in the material world, and the lord of creation.

The independent *jīva* is a beloved servant of Kṛṣṇa, and thus Kṛṣṇa is kind and compassionate towards him. Seeing the misfortune of the *jīva*, as he misuses his independence and becomes attached to *māyā*, He chases after him, weeping and weeping, and appears in the material world to deliver him. Śrī Kṛṣṇa, the ocean of compassion, His heart melting with mercy for the *jīvas*, manifests

His *acintya-līlā* in the material world, thinking that His appearance will enable the *jīva* to see His nectarean pastimes. However, the *jīva* does not understand the truth about Kṛṣṇa's pastimes, even after being showered by so much mercy, so Kṛṣṇa then descends in Śrī Navadvīpa in the form of *guru*. He personally describes the supreme process of chanting His name, form, qualities and pastimes, and personally instructs and inspires the *jīvas* to take to this path by practicing it Himself. Bābā, how can you accuse Kṛṣṇa of being at fault in any way when He is so merciful? His mercy is unlimited, but our misfortune is lamentable.

Vrajanātha: Is *māyā-śakti* the cause of our misfortune then? Would the *jīvas* have had to suffer like this if the omnipotent and omniscient Śrī Kṛṣṇa had kept *māyā* away from them?

Bābājī: *Māyā* is a reflected transformation of Kṛṣṇa's internal potency, *svarūpa-śakti*, and it is like a fiery furnace where the *jīvas* who are not qualified for Kṛṣṇa's *sevā* are chastized and made fit for the spiritual world. *Māyā* is Kṛṣṇa's maidservant. In order to purify the *jīvas* who have turned against Kṛṣṇa, she punishes them, gives appropriate therapy, and purifies them. The infinitesimal *jīva* has forgotten that he is an eternal servant of Kṛṣṇa, and for this offense, *māyā*, taking the form of a witch (*piśācī*), punishes him. This material world is like a jail, and *māyā* is the jailer who imprisons the estranged *jīvas* and punishes them. A king constructs a prison for the benefit of his subjects, and in the same way, Bhagavān has shown His immense mercy towards the *jīvas* by making this prison-like material world and appointing *māyā* as its custodian.

Vrajanātha: If this material world is a prison, it also requires some suitable shackles. What are they?

Bābājī: *Māyā* incarcerates the offensive *jīvas* with three types of shackles: those made of goodness (*sattva-guṇa*), those made of passion (*rajo-guṇa*), and those made of ignorance (*tamo-guṇa*). These fetters bind the *jīva*, whether his inclination is *tāmasika*, *rājasika*, or even *sāttvika*. Shackles may be made of different metals

– such as gold, silver or iron – but that makes no difference to the pain of being bound by them.

Vrajanātha: How can the shackles of *māyā* bind the atomic, conscious *jīvas*?

Bābājī: Objects of this material world cannot touch spiritual objects. However, as soon as the *jīva* develops the conception that he is an enjoyer of *māyā*, his atomic, spiritual form is covered by the subtle body made of false ego. That is how the shackles of *māyā* bind his legs. The *jīvas* having a *sāttvika* ego reside in the higher planets and are called *devatās*; their legs are bound by *sāttvika* shackles made of gold. The *rājasika-jīvas* have a mixture of the propensities of the *devatās* and of the human beings, and they are confined in *rājasika* shackles made of silver. And the *tāmasika jīvas*, who are mad to taste *jaḍānanda* (bliss derived from dull matter), are bound in *tāmasika* iron shackles. Once the *jīvas* are bound in these shackles, they cannot leave the prison. Even though they suffer various types of miseries, they remain in captivity.

Vrajanātha: What sort of *karma* (activities) do the *jīvas* perform while confined in *māyā*'s prison?

Bābājī: Initially, the *jīva* performs *karma* to provide himself with his desired sense pleasure, in accordance with his material propensities. Then, he performs *karma* (activity) to try and dispell the miseries that result from being bound by the shackles of *māyā*.

Vrajanātha: Please explain the first type of *karma* in detail.

Bābājī: The covering of the gross material body has six stages, namely, birth, existence, growth, creating by-products, decline and death. These six transformations are the inherent attributes of the gross body, and hunger and thirst are its deficiencies. The pious *jīva* who is situated in the material body is controlled by eating, sleeping and sensual activities, as his material sense desires dictate. In order to enjoy material comforts, he engages in a variety of activities (*karma*) that are born of his material desires. During the

course of his lifetime, he performs ten types of purificatory ceremonies (*puṇya saṃskāras*), and eighteen other sacrificial rites prescribed in the *Vedas*. His intention is to accumulate pious credits through these *karmas*, so that he can enjoy material pleasures by taking birth in a brahminical or other high-class family in this world, and thereafter, have godly pleasures in the higher planets. Thus, he undertakes the path of *karma*.

In contrast, impious conditioned *jīvas* take shelter of *adharmā*, and enjoy sense gratification sacrilegiously by performing various types of sinful activities. *Jīvas* in the first category attain the higher planets and enjoy celestial pleasures as a result of their pious activities. When this period of enjoyment ends – as it must – they take birth in the material world again as human beings or in other life-forms. *Jīvas* in the second category go to hell because of their sinful activities, and after suffering a variety of miseries there, take birth on earth again. Thus the *jīva*, bound in *māyā* and entangled in the cycle of *karma*, wanders hither and thither seeking to enjoy sense gratification. Intermittently, he also enjoys some temporary pleasures as a result of pious activities (*puṇya-karma*), and suffers miseries because of his *pāpa* (sins).

Vrajanātha: Please describe the second type of *karma* as well.

Bābājī: The *jīva* situated in the gross body undergoes immense suffering due to the deficiencies of the gross body, and he performs various types of *karma* in an attempt to minimize these miseries. He collects various foods and drinks to assuage his hunger and thirst, and he toils arduously to earn money, so that he can buy food easily. He collects warm clothes to protect himself from the cold, marries to satisfy his desire for sensual pleasures, and works hard to maintain his family and children and fulfill their needs. He takes medicines to cure diseases of the gross body, fights with others, and goes to courts of law to protect his material assets. He indulges in various sinful activities – such as fighting, enviousness, stealing, and other misdemeanors – because he is controlled

by the six foes, namely, *kāma* (lust), *krodha* (anger), *mada* (intoxication), *moha* (illusion), *mātsarya* (envy) and *bhaya* (fear). All these activities are to alleviate his sufferings. Thus the entire life of the bewildered *jīva* is wasted in trying to fulfill his desires and avoid suffering.

Vrajanātha: Wouldn't *māyā*'s purpose have been served if she had only covered the *jīva* with the subtle body?

Bābāji: The gross body is also necessary, because the subtle body cannot perform work. Desires develop in the subtle body because of the activities that the *jīva* performs in his gross body, and the *jīva* receives another gross body that is suitable to fulfill those desires.

Vrajanātha: What is the connection between *karma* and its fruits? According to the Mīmāṃsā school of thought, Īśvara cannot award the fruits of *karma* because He is only an imaginary object. The followers of this school say that performing *karma* produces a *tattva* called *apūrva*, and this *apūrva* gives the fruits of all the *karmas*. Is this true?

Bābāji: The followers of the Mīmāṃsā school do not know the actual meaning of the *Vedas*. They have a very basic understanding that the *Vedas* generally prescribe various types of sacrifices, and they have concocted a philosophy based on this, but their doctrine is not found anywhere in the *Vedas*. On the contrary, the *Vedas* state very clearly that Īśvara awards all fruits of *karma*. For example, *Śvetāśvatara Upaniṣad* (4.6), *Mundaka Upaniṣad* (3.1.1) and the *Ṛg Veda* (1.164.21) state:

*dvā suparṇā sayujā sakhāyā
samānam vṛkṣam pariśasvajāte
tayor anyah pippalam svādv atty
anaśnann anyo 'bhicākaśīt*

Kṣīrodakaśāyī Viṣṇu and the *jīva* are residing in this temporary body, like two friendly birds in a *pippala* tree. Of these

two birds, one – the *jīva* – tastes the fruits of the tree according to his *karma*, while the other – Paramātmā – does not taste the fruits, but simply observes as a witness.

The purport of this *sloka* is that this *samsāra* (material world or material body) is like a *pippala* tree in which two birds are perched. One of these is the conditioned *jīva*, and the other is his friend, Īśvara (Paramātmā). The first bird tastes the fruits of the tree, while the other bird simply watches him. This means that the *jīva* who is bound by *māyā* performs *karma* and enjoys the fruits that Īśvara, the Lord of *māyā*, awards according to the *jīva*'s *karma*. This pastime of Śrī Bhagavān continues until the *jīva* turns towards Him. Now, where is the *apūrvā* of the followers of Mīmāṃsā philosophy here? Think about this yourself. Godless doctrines can never be complete and perfect in all respects.

Vrajanātha: Why have you said that *karma* is beginningless?

Bābājī: The root of all *karma* is the desire to perform *karma*, and the root cause of this desire is *avidyā* (ignorance). *Avidyā* is forgetfulness of the truth: “I am an eternal servant of Kṛṣṇa,” and it does not have its origin in mundane time. Rather, it originates in the *taṭastha* junction of the spiritual and material worlds. That is why *karma* does not have its beginning in mundane time, and is therefore called beginningless.

Vrajanātha: What is the difference between *māyā* and *avidyā*?

Bābājī: *Māyā* is a *śakti* of Kṛṣṇa. Śrī Kṛṣṇa has created the material universe through her, and has instigated her to purify the *jīvas* who are averse to Him. *Māyā* has two aspects: *avidyā* and *pradhāna*. *Avidyā* is related to the *jīvas*, whereas *pradhāna* is related to inert matter. The entire inert, mundane world has originated from *pradhāna*, whereas the *jīva*'s desire to perform material activity originates in *avidyā*. There are also two other divisions of *māyā*, namely *vidyā* (knowledge) and *avidyā* (forgetfulness), both of which are related to the *jīva*. *Avidyā* binds the *jīva*, whereas *vidyā*

liberates him. The faculty of *avidyā* keeps working as long as the *aparādhi-jīva* continues to forget Kṛṣṇa, but when he becomes favorable to Kṛṣṇa, this is replaced by the faculty of *vidyā*. *Brahma-jñāna* and so on are only particular activities of the tendency for knowledge (*vidyā-vṛtti*). When discrimination first develops, the *jīva* tries to engage in auspicious activities, and when discrimination has matured, spiritual knowledge manifests. *Avidyā* covers the *jīva*, and *vidyā* removes that covering.

Vrajanātha: What is the function of the *pradhāna*?

Bābājī: When Īśvara's endeavor, represented by Time (*kāla*), stimulates *māyā-prakṛti*, it first creates the unmanifest aggregate of the material elements (*mahat-tattva*). Matter (*dravya*) is created by the stimulation of the faculty of *māyā* called *pradhāna*. False ego (*ahaṅkāra*) is born from a transformation of *mahat-tattva*, and space (*ākāśa*) is created from a *tāmasika* transformation of the false ego. Air is created from a transformation of space, and fire is created from a transformation of air. Water is then created by the transformation of fire, and earth is created by the transformation of water. This is how the material elements are created. They are called the five gross elements (*pañca-mahā-bhūtas*).

Now hear how the five sense objects (*pañca-tanmātra*) are created. *Kāla* (time) stimulates the faculty of *prakṛti* called *avidyā* and creates the tendencies within the *mahat-tattva* for *karma* and *jñāna*. When the *karma* propensity of *mahat-tattva* is transformed, it creates knowledge (*jñāna*) and activities (*kriyā*) from *sattva* and *rajo-guṇas* respectively. *Mahat-tattva* is also transformed to become *ahaṅkāra*. Intelligence (*buddhi*) is then created from a transformation of *ahaṅkāra*. Sound (*śabda*) which is the property of space (*ākāśa*) is created from the transformation of *buddhi*. The property of touch (*sparsa*) is created from the transformation of sound, and it includes both touch, quality of air, and sound, quality of space. *Prāṇa* (life-air), *oja* (energy), and *bala* (strength) are created from this quality of touch. From a transformation of touch

the property of form and color in illuminating objects is generated. Fire has three qualities, namely, form, touch and sound. When this quality is transformed by time, it is transformed into the four qualities, taste (*rasa*), form, touch and sound in water. When they are further transformed, the result is the five qualities in earth which are smell (*gandha*), taste, form, touch and sound. All the activities of transformation take place by the appropriate aid of the *puruṣa* in His form of consciousness (*caitanya*).

There are three kinds of *ahaṅkāra*: *vaikārika* (*sāttvika*), *taijasa* (*rājasika*), and *tamas*. The material elements are born from *sāttvika-ahaṅkāra*, and the ten senses are born from *rajasika-ahaṅkāra*. There are two types of senses: those for acquiring knowledge (*jñāna-indriya*) and the working senses (*karma-indriya*). The eyes, ears, nose, tongue and skin are the five senses for acquiring knowledge; and speech, hands, feet, anus and genital are the five working senses. Even if the five gross elements (*pañca-mahā-bhūta*) combine with the subtle elements (*sūkṣma-bhūta*), there is still no activity unless the atomic, conscious *jīva* enters into them. As soon as the *aṅu-cit-jīva*, who is a localized particle within the ray of Bhagavān's glance, enters into the body made of *mahā-bhūta* and *sūkṣma-bhūta*, all the activities are set in motion. The *sāttvika* and *rājasika guṇas* become fit to function when they combine with *tāmasika* objects that are a transformation of *pradhāna*. One should deliberate on the functions of *avidyā* and *pradhāna* in this way.

There are twenty-four elements of *māyā*: the five gross elements (*mahā-bhūtas*), namely, earth, water, fire, air and space; the five sense-objects, namely smell, taste, form, touch and sound; the five senses for acquiring knowledge; the five working senses; mind; intelligence; *citta*; and *ahaṅkāra*. These are the twenty-four elements of material nature. The atomic conscious *jīva* who enters into the body made of twenty-four elements is the twenty-fifth element, and Paramātmā Īśvara is the twenty-sixth.

Vrajanātha: Please tell me, how much of the human body, whose size is three and a half cubits (seven spans) is occupied by the subtle cover, and how much by the gross cover; and in which part of the body does the conscious *jīva* reside?

Bābāji: The five gross elements, the five sense-objects (*pañca-tanmātra*), and the ten senses altogether comprise the gross body. The four elements – mind, intelligence, *citta*, and *ahaṅkāra* – form the subtle body, or *liṅga-śarīra*. The conscious *jīva* is the one who falsely relates to the body and objects related to the body as ‘I’ and ‘mine’, and due to that misidentification has forgotten his true nature. He is extremely subtle and beyond mundane space, time and qualities. In spite of being very subtle, he pervades the entire body. Just as the pleasurable effect of a minute drop of *hari-candana* spreads all over the body when it is applied to one part, so the atomic *jīva*, too, is the knower (*kṣetra-jña*) of the whole body, and the experiencer of its pains and pleasures.

Vrajanātha: If the *jīva* performs *karma*, and experiences pains and pleasures, where is the question of Īśvara’s active involvement?

Bābāji: *Jīva* is the instrumental cause, and when he performs *karma*, Īśvara acts as the efficient cause and arranges for the fruits of the *karma* that the *jīva* is eligible to enjoy. Īśvara also arranges for the future *karma* for which the *jīva* has become eligible. In short, Īśvara awards fruits, while the *jīva* enjoys them.

Vrajanātha: How many types of *baddha-jīvas* are there?

Bābāji: There are five kinds, namely, those whose consciousness is completely covered (*ācchādita-cetana*); those whose consciousness is shrunken or contracted (*saṅkucita-cetana*); those whose consciousness is budding slightly (*mukulita-cetana*); those with developed consciousness (*vikasita-cetana*); and those with fully developed consciousness (*pūrṇa-vikasita-cetana*).

Vrajanātha: Which *jīvas* have completely covered consciousness?

Bābāji: These are *jīvas* with the bodies of trees, creepers, grass, stone and so on, who have forgotten service to Kṛṣṇa, and are so

engrossed in the material qualities of *māyā* that they have no trace of their sentient nature. There is only a slight indication of their sentience through the six transformations. This is the lowest stage of the *jīva*'s fall, and this fact is corroborated by the epic stories of Ahalyā, Yamalarjuna, and Sapta-tāla. One only reaches this stage because of some grave offense, and one can only be delivered from it by Kṛṣṇa's mercy.

Vrajanātha: Which *jīvas* have contracted consciousness?

Bābājī: Beasts, birds, snakes, fish, aquatics, mosquitoes, and various similar creatures have shrunk or contracted consciousness. The consciousness of these *jīvas* is apparent to some degree, unlike that of *jīvas* in the previous group, whose consciousness is completely covered. For example, these *jīvas* perform activities such as eating, sleeping, free movement, and quarrelling with others for things that they consider their property. They also show fear, and they become angry when they see injustice. However, they have no knowledge of the spiritual world. Even monkeys have some scientific understanding in their mischievous minds, for they have some idea of what will or will not happen in the future, and they also have the quality of being grateful. Some animals have good knowledge about various objects, too, but despite all these attributes, they do not have a propensity for inquiring about Bhagavān, so their consciousness is contracted. It is said in *śāstra* that Mahārāja Bharata still had knowledge of the names of Bhagavān, even while he was in the body of a deer, but this is unusual; it only happens in special cases. Bharata and King Nṛga had to take birth as animals because of their offenses, and they were delivered when their offense was nullified by Bhagavān's mercy.

Vrajanātha: Which *jīvas* have slightly budding consciousness (*mukulita-cetana*)?

Bābājī: Conditioned *jīvas* with human bodies fall into three categories: those with slightly budding consciousness (*mukulita-cetana*), those with developed consciousness (*vikasita-cetana*), and

those with fully developed consciousness (*pūrṇa-vikasita-cetana*). Generally, the human race can be divided into five groups: 1) immoral atheists, 2) moral atheists, 3) moral theists, who have both morals and faith in Īśvara, 4) those who are engaged in *sādhana-bhakti*, and 5) those who are engaged in *bhāva-bhakti*.

Those who are knowingly or unknowingly atheists are either immoral or moral atheists. When a moral person develops a little faith in Īśvara, he is called a moral theist. Those who develop interest in *sādhana-bhakti* according to the tenets of *śāstra* are called *sādhana-bhaktas*, and those who have developed some unalloyed love for Īśvara are called *bhāva-bhaktas*. Both immoral and moral atheists have slightly budding consciousness; moral theists and *sādhana-bhaktas* have developed consciousness; and the *bhāva-bhaktas* have fully developed consciousness.

Vrajanātha: How long do the *bhāva-bhaktas* stay bound in *māyā*?

Bābājī: I will answer that question when I explain the seventh *śloka* of *Daśa-mūla*. Now it's quite late, so kindly return to your home.

Vrajanātha returned home, contemplating all the *tattvas* he had heard.

THUS ENDS THE SIXTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: JIVAS POSSESSED BY MĀYĀ”



CHAPTER 17

Prameya: The Jīvas Free
from Māyā

Vrajanātha's grandmother completed all the arrangements for his marriage, and in the evening she explained everything to him. Vrajanātha simply took his meal in silence and made no reply that day. He lay awake on his bed late that night, deep in thought about the state of the pure spirit soul. Meanwhile, his elderly grandmother was busy trying to find ways of convincing him to agree to the marriage.

Just then, Vrajanātha's maternal cousin, Veṇī-mādhava, arrived. The girl that Vrajanātha was supposed to marry was Veṇī-mādhava's paternal cousin, and Vijaya-Vidyāratna had sent him to finalize the arrangements.

Veṇī-mādhava inquired, "What's the matter, Grandmother? Why are you delaying in arranging brother Vraja's marriage?"

The grandmother replied in a rather anxious voice, "My son, you are an intelligent boy. Perhaps he will change his mind if you speak to him. All my efforts have been in vain."

Veṇī-mādhava's character was clearly proclaimed by his short stature, small neck, black complexion, and his eyes, which blinked frequently. He liked to pry into everything that was going on, rather than taking care of his own business, but his involvement in others' affairs was never particularly useful. After listening to the old lady, he frowned slightly, then boasted, "This is no problem. I just need your permission. Veṇī-mādhava can accomplish

anything. You know me quite well. I can make money just by counting the waves. Let me discuss this with him just once. And if I succeed, then you'll treat me to a nice feast with *pūris* and *kacorīs*?"

"Vrajanātha has taken his meal, and he's asleep now," said Grandmother.

"All right, I'll come in the morning and put things in order," replied Veṅī-mādhava, and returned home.

The next day, he returned early in the morning carrying a *lotā* in his hand, and completed his morning ablutions. When Vrajanātha saw him, he was a little surprised, and said, "Brother! How have you come so early in the morning?"

Veṅī-mādhava answered, "Dādā, you have been studying and teaching *nyāya-śāstra* for a long time now. You are the son of the Paṇḍita Harinātha Cūḍāmaṇi, and you have become famous all over the country. You are the only surviving male member of the house, and if you don't have any heirs, who do you suppose will take care of this big house of yours? Brother, we have a request. Please get married."

Vrajanātha replied, "Brother, don't give me unnecessary trouble. Nowadays I'm accepting the shelter of Śrī Gaura-sundara's *bhaktas*, and I don't have any desire to get involved in worldly affairs. I feel real peace in the company of the Vaiṣṇavas in Māyāpura, and I don't find any attraction for this world. I will either accept *sannyāsa*, or spend my life in the shelter of the Vaiṣṇavas' lotus feet. I have expressed my heart to you because I know that you are my close friend, but don't disclose this to anyone else."

Veṅī-mādhava understood that nothing but trickery could change Vrajanātha's mind, so he cleverly curbed his feelings, and in order to create a particular impression he said, "I have always remained your assistant in whatever you have done. I used to carry your books when you were studying in the Sanskrit school, so I will carry your staff and water-pot when you accept *sannyāsa*."

It is difficult to understand the minds of wicked people; they have two tongues, and they say one thing with one, and exactly

the opposite with the other. They are bandits in the garb of saints, carrying the name of Śrī Rāma in the mouth, and a knife under the armpit.

Vrajanātha was a simple person. Warming to Veṇī-mādhava's sweet words, he said, "Brother, I have always regarded you as my dear friend. Grandmother is just an old woman, and she doesn't understand serious matters. She is very enthusiastic to drown me in this ocean of worldly affairs by getting me married to some girl. It will be a relief if you can change her mind and somehow dissuade her; I will always be indebted to you."

Veṇī-mādhava replied, "No one will dare to oppose your desire as long as Sharmarāma is living. Dādā, you will see what I am capable of. But just let me know one thing, why have you developed such hatred towards this world? Who is advising you to cultivate such feelings of renunciation?"

Vrajanātha explained about his renunciation, and said, "There is one elderly and experienced *bābājī* called Raghunātha dāsa Bābājī in Māyāpura. He is my instructor, and I go every day after dusk to the shelter of his feet to find relief from the burning fire of this material world. He is very merciful to me."

The evil Veṇī-mādhava started thinking, "Now I understand brother Vraja's weakness. He has to be brought back to the right track by deception, force or skill." Outwardly he said, "Brother, don't worry. I am going home now, but I will gradually change Grandmother's mind."

Veṇī-mādhava pretended to take the road that led to his home, but instead he took another way, and reached Śrīvāsāṅgana in Māyāpura. There he sat on the raised platform under the *bakula* tree and began to admire the opulences of the Vaiṣṇavas. "These Vaiṣṇavas are actually enjoying the world. They have such beautiful houses and lovely *kuñjas*. This is such a nice dias in a wonderful courtyard." In each of the *kuṭīras*, a Vaiṣṇava sat chanting *hari-nāma* on his beads. They seemed quite content, like the bulls of religion.

The women of the neighboring villages, who came to bathe in the Gaṅgā, of their own accord supplied the Vaiṣṇavas with fruits, vegetables, water and various eatables. Veṅī-mādhava thought, “The *brāhmaṇas* have systematized *karma-kāṇḍa* to receive these facilities, but instead these groups of *bābājīs* are enjoying the cream. All glories to Kali-yuga! These disciples of Kali are having a wonderful time. Oh! My birth in a high *brāhmaṇa* family is useless! No one even cares about us any more, what to speak of offering us fruits and water. These Vaiṣṇavas even condemn learned *brāhmaṇas*, and abuse and insult us by calling us lowly and foolish. Brother Vraja fits this description quite well though; although he’s such a well-educated man, he seems to have sold himself to these sly loin-cloth people. I, Veṅī-mādhava, will reform Vrajanātha and these *bābājīs* as well.”

Thinking like this, Veṅī-mādhava entered one of the *kuṭīras*, which happened to be the one in which Śrī Raghunātha dāsa Bābājī was sitting on a mat made of banana leaves, chanting his *hari-nāma*.

A person’s character is evident from his face, and the ageing *bābājī* could understand that Kali personified had entered in the form of this son of a *brāhmaṇa*. Vaiṣṇavas consider themselves lower than a blade of grass. They offer respect to those who insult them, and they pray for the well being of an opponent, even if he tortures them. Accordingly, Bābājī Mahārāja respectfully offered Veṅī-mādhava a seat. Veṅī-mādhava had no Vaiṣṇava qualities at all, so after sitting down, he offered his blessings to Bābājī Mahārāja, considering himself above all Vaiṣṇava etiquette.

“Bābā, what is your name? What brings you here?” inquired Bābājī Mahāśaya informally. Veṅī-mādhava became furious by being addressed informally, and he said angrily, “O Bābājī, can you become equal to the *brāhmaṇas* just by wearing a *kaupīna* (loincloth)? Never mind! Just tell me, do you know Vrajanātha Nyāya-pañcānana?”

Bābājī: (understanding the reason for his annoyance) Please excuse this old man; don’t become offended by my words. Yes, Vrajanātha comes here sometimes, by his own mercy.

Veṇī-mādhava: Don't think that he's a simpleton. He comes here with ulterior motives. He is being polite at first, to gain your confidence. The *brāhmaṇas* of Belpukura are extremely annoyed at your behavior, and they have consulted with each other and decided to send Vrajanātha to you. You are an old man. Just be careful. I will keep coming from time to time, to inform you how their conspiracy progresses. Don't tell him about me; otherwise you will run into even deeper trouble. I will take leave for today.

So saying, Veṇī-mādhava got up and returned to his home. Later that afternoon, while Vrajanātha sat on the verandah after his meal, Veṇī-mādhava suddenly appeared, as if from nowhere, sat next to him, and struck up a conversation. "Brother, I went to Māyāpura for some business today," he began. "There I saw an old man, maybe Raghunātha dāsa Bābājī. We were talking about things in general, and then the conversation turned to you. The things he said about you! I have never heard such repulsive things being spoken about any *brāhmaṇa*. In the end he said, 'I will bring him down from his high brahminical status by feeding him leftovers from many low-caste people.' Fie on him! It is not proper for a learned man like you to associate with such a person. You will ruin the high prestige of the *brāhmaṇas* if you act like this."

Vrajanātha was astounded to hear Veṇī-mādhava say all this. For some unknown reason, his faith and respect for the Vaiṣṇavas and old Bābājī Mahārāja only doubled, and he said gravely, "Brother, I am busy at present. You go now; I will hear everything from you tomorrow, and make a decision then."

Veṇī-mādhava went away. Vrajanātha now became fully aware of Veṇī-mādhava's two-tongued nature. He was well versed in the *nyāya-śāstra*, and although he had a natural dislike for wickedness, the thought that Veṇī-mādhava would help him on the path to *sannyāsa* had induced Vrajanātha to be friendly towards him. Now, however, he understood that all Veṇī-mādhava's sweet words had been for a particular motive. After further thought, Vrajanātha

realized that Veṇī-mādhava was acting deceitfully because he was involved in the marriage proposal. That must be why he had gone to Māyāpura – to sow the seed of some secret plot. He prayed in his mind, “O Bhagavān! Let my faith in the lotus feet of my Gurudeva and the Vaiṣṇavas remain firm. May it never be reduced by the disturbance of such impure people.” He remained absorbed in these thoughts until evening. Then he started out for Śrīvāsāṅgana, arriving there deep in anxiety.

Back in Māyāpura, after Veṇī-mādhava had left, Bābāji thought, “This man is certainly a *brahma-rākṣasa*.

rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu

Taking shelter of Kali-yuga, *rākṣasas* take birth in *brāhmaṇa* families.

“This statement of *śāstra* certainly holds true for that person. His face clearly shows his pride in his high caste, his false ego, his envy of Vaiṣṇavas, and his religious hypocrisy. His short neck, his eyes, and his deceptive way of talking actually represent his internal state of mind. Ah, this man is a complete *asura* by nature, whereas Vrajanātha is such a sweet-natured person. O Kṛṣṇa! O Gaurāṅga! Never give me association of such a person. I must warn Vrajanātha today.”

As soon as Vrajanātha reached the *kuṭīra*, Bābāji called out to him affectionately, “Come, Bābā, come!” and embraced him. Vrajanātha’s throat choked with emotion, and tears started flowing from his eyes as he fell down at Bābāji’s feet. Bābāji picked him up very affectionately and said gently, “A black-complexioned *brāhmaṇa* came here this morning. He said some agitating things and then went away again. Do you know him?”

Vrajanātha: Prabhu, your good self told me earlier that there are different kinds of *jīvas* in this world. Some of them are so envious that without any cause, they find satisfaction in troubling other *jīvas*. Our brother, Veṇī-mādhava, is one of the leaders in

that category. I will be glad if we don't discuss him further. It is his very nature to criticize you to me and me to you, and to cause disputes between us by manufacturing false accusations. I hope you didn't pay any attention to what he said.

Bābājī: *Hā Kṛṣṇa! Hā Gaurāṅga!* I have been serving the Vaiṣṇavas for many days now, and by their mercy, I have received the power to tell the difference between a Vaiṣṇava and a non-Vaiṣṇava. You don't need to say anything to me about this.

Vrajanātha: Please forget all this and tell me how a *jīva* can become free from the clutches of *māyā*.

Bābājī: You will get your answer in the seventh *śloka* of *Daśa-mūla*:

*yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ
kadācit saṁpaśyan tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtṭyā tyajati śanakair māyika-daśāṁ
svarūpaṁ vibhrāṇo vimala-rasa-bhogaṁ sa kurute*

When, in the course of wandering amongst the higher and lower species in the material world, a *jīva* is able to behold a Vaiṣṇava absorbed in the flowing *rasa* of *śrī-hari-bhakti*, taste arises in his heart for following the Vaiṣṇava way of life. By chanting *śrī-kṛṣṇa-nāma*, he gradually becomes free from his conditioning. Step by step, he then gains his intrinsic, *cinmaya-svarūpa* (transcendental form), and becomes qualified to taste the pure and spiritual *rasa* of direct service to Śrī Kṛṣṇa.

Vrajanātha: I would like to hear some evidence from the *Vedas* to verify this.

Bābājī: It is said in the *Upaniṣads*,

*samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ*

The *jīva* and the indwelling Paramātmā both reside in the body, like two birds in the same tree. The *jīva* is sunk in the bodily conception of life because of his attachment to material sense enjoyment. Bewildered by *māyā*, he cannot find any means of deliverance, and thus he laments and falls down. When the *jīva* has *darśana* of the other person within his heart – namely the Supreme Lord, who is served eternally by His unalloyed *bhaktas* – he witnesses Kṛṣṇa’s uncommon glories. He then becomes free from all lamentation, and attains his glorious position as Kṛṣṇa’s servant. (*Muṇḍaka Upaniṣad* 3.1.2 and *Śvetāśvatara Upaniṣad* 4.7)

Vrajanātha: This *śloka* states that when the *jīva* sees the worshipable Lord, he becomes free forever from all anxieties, and directly perceives His magnificence. Does this imply liberation?

Bābājī: Liberation means to be released from the clutches of *māyā*. Only those who have the association of saintly people attain this liberation, but the real subject of research is the glorious position that one receives after attaining liberation.

muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ
Śrīmad-Bhāgavatam (2.10.6)

The *jīva* in his original, constitutional form is a pure servant of Kṛṣṇa. When he falls down into the darkness of nescience, he has to accept gross and subtle material bodies. Liberation means to abandon these extraneous forms completely and to be situated in one’s original, spiritual *svarūpa*.

This half *śloka* explains that liberation means to abandon these other forms and to be situated in one’s *svarūpa*. Attaining one’s constitutional position is the necessity for the *jīva*. The work of liberation is complete the moment the *jīva* is released from the clutches of *māyā*. Then, so many activities begin once he attains his natural, constitutional position. This is the fundamental

necessity of attainment, *mūla-prajojana* of the *jīva*. Freedom from intense misery can be called liberation, but following liberation there is another stage, in which a person achieves spiritual happiness (*cit-sukha*). That state is described in the *Chāndogya Upaniṣad* (8.12.3):

*evam evaiṣa samprasādo 'smāc charīrāt samutthaya
param jyoti-rūpa-sampadya svena rūpenābhiniṣpadyate
sa uttamaḥ puruṣaḥ sa tatra paryeti jakṣan krīdan ramamāṇaḥ*

When the *jīva* achieves liberation, he transcends the gross and subtle material bodies and is situated in his own non-material, spiritual state, complete with his spiritual effulgence. He then becomes transcendently situated. In that spiritual atmosphere, he becomes absorbed in enjoyment (*bhoga*), activities (*krīdā*) and bliss (*ānanda*).

Vrajanātha: What are the symptoms of those who are liberated from *māyā*?

Bābāji: They have eight symptoms, which *Chāndogya Upaniṣad* (8.7.1) describes as follows:

*ya ātmāpahata-pāpmā vijaro vimṛtyur viśoko 'vijighatso 'piṇṣaḥ
satya-kāmaḥ satya-saṅkalpaḥ so 'nveṣṭavyaḥ*

The liberated soul has eight qualities: He is freed from all sinful activity, as well as the addiction to sinful activities that arises because of the nescience of *māyā*; he is not subject to the miseries of old age; he always remains young and fresh, and has no tendency to decay; he never comes to an end, or dies; he is never morose; he has no sensual desires; he has a natural inclination towards serving Kṛṣṇa, with no other desires; and all of his desires become realized. These eight qualities are absent from the *baddha-jīva*.

Vrajanātha: It is said in the *Daśa-mūla śloka*, “The good fortune of the *jīva* who is wandering aimlessly in the material world arises when he meets a *rasika* Vaiṣṇava who relishes the nectar of Hari.”

One might raise the objection that one could eventually attain *hari-bhakti* by performing pious activities, such as *aṣṭāṅga-yoga* and cultivating *brahma-jñāna*.

Bābājī: These are Śrī Kṛṣṇa's own words:

*na rodhayati mām yogo na sāṅkhyam dharma eva ca
na svādhyāyas tapas tyāgo neṣṭā-pūrttam na dakṣiṇā
vratāni yajñāś chandāṁsi tīrthāni niyamā yamāḥ
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām*

Śrīmad-Bhāgavatam (11.12.1-2)

Śrī Bhagavān said, "I am not controlled by those who perform *yoga*, study *sāṅkhya* philosophy, perform religious duties and pious activities, study the *Vedas*, perform penances and austerities, practice renunciation or accept *sannyāsa*, perform sacrifice and welfare activities, give donations in charity, practice fasting and other vows, perform *yajña*, chant confidential *mantras*, go on pilgrimage, and follow all the rules and regulations for spiritual life. However, one who accepts *sat-saṅga*, which destroys all material attachments, can control Me. How much can I say? *Aṣṭāṅga-yoga* can slightly satisfy Me indirectly, but *sādhu-saṅga* controls Me completely."

It is also stated in *Hari-bhakti-sudhodhaya* (8.51):

*yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kularddhyaitato dhīmān sva-yūthāny eva samśrayet*

Just as a jewel or crystal reflects the color of the object with which it is in contact, so a person develops qualities according to the company he keeps.

Therefore, by keeping association with pure *sādhus*, one can become a pure *sādhu*. Thus the association of pure *sādhus* is the root cause of all good fortune.

In the *śāstras*, the word *niḥsaṅga* means 'to live in solitude.' This implies that we should only live in the association of *bhaktas*.

Niḥsaṅga means to leave all other association and to take the association of *bhaktas*. Even unintentional association with saintly people brings good fortune for the *jīva*.

*saṅgo yaḥ saṁsṛter hetur asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate*

Śrīmad-Bhāgavatam (3.23.55)

The association of materialists is the cause of bondage in the material world, even though one may not know that this is so. Similarly, association with saintly people, even if it happens by chance or unknowingly, is called *niḥsaṅga*.

It is said in *Śrīmad-Bhāgavatam (7.5.32)*:

*naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛñīta yāvat*

The lotus feet of Urukrama, who is glorified for His uncommon activities, destroy all *anarthas* in the heart. However, those who are very materialistic cannot be attached to His lotus feet until they smear their bodies with the dust from the lotus feet of great souls who are absorbed in *bhagavat-prema* and who are completely freed from material attachments.

And *Śrīmad-Bhāgavatam (10.48.31)* states:

*na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ
te punanty uru-kālena darśanād eva sādhaveḥ*

One is purified by the holy places where rivers such as the Gaṅgā flow and by the stone and clay deities of *devatās* only after rendering them reverential service over a long period of time. However, when one has *darśana* of a *śuddha-bhakta*, he is purified immediately.

That is why *Śrīmad-Bhāgavatam* (10.51.53) also says:

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

O infallible Lord! The *jīva* has been wandering in this world of birth and death since time without beginning. When the time comes for him to leave this cycle of life and death, he associates with Your *śuddha-bhaktas*. From the moment that he achieves this association, his mind becomes firmly fixed on You, who are the sole and supreme shelter of the surrendered *bhaktas*, the controller of all, and the cause of all causes.

Bābā, since time without beginning the *jīva* who is eternally bound by *māyā* has been moving in the universe, taking birth according to his *karma*, sometimes as a *deva*, and sometimes in the various animal species. From the time that he attains the association of saintly people because of his past pious activities (*sukṛti*), he fixes his mind very strongly on Kṛṣṇa, the controller of all.

Vrajanātha: You have said that the association of *śuddha-bhaktas* is achieved by *sukṛti*. What is *sukṛti*? Is it *karma* or knowledge?

Bābājī: The *śāstras* say that there are two types of auspicious *karma* (*śubha-karma*) that are in accordance with Vedic injunctions. One causes the appearance of *bhakti*, while the other gives irrelevant, inferior results. Performance of pious activities such as *nitya* and *naimittika-karma*, studying *sāṅkhya*, and cultivating *jñāna* all give irrelevant results. The only auspicious activities that give *bhakti* as an end result (*bhakti-prada-sukṛti*) are associating with *śuddha-bhaktas* and with places, times and things that bestow *bhakti*.

When enough *bhakti-prada-sukṛti* has been accumulated, it gives rise to *kṛṣṇa-bhakti*. The other type of *sukṛti*, however, is consumed after one enjoys its results, so it does not accumulate to give any

permanent result. All the pious deeds in the world, such as charity, only result in achieving the objects of sense gratification. The *sukṛti* of impersonal speculation results in impersonal liberation. Neither of these kinds of *sukṛti* can give devotional service to Śrī Bhagavān.

Activities such as *sādhū-saṅga* and observing Ekādaśī, Janmāṣṭamī, and Gaura-pūrṇimā all help to develop one's saintly qualities. Tulasī, *mahā-prasāda*, *śrī mandira*, holy places, and articles used by *sādhūs* (*sādhū-vastu*) are all auspicious; touching them or obtaining their *darśana* are pious deeds that give rise to *bhakti*.

Vrajanātha: Can a person obtain *bhakti* if he is tormented by material problems and takes shelter of Śrī Hari's lotus feet in full knowledge to become relieved of his problems?

Bābājī: The *jīva*, harassed by the afflictions of the goddess of illusion, may somehow understand through discriminating intelligence that worldly activities are simply troublesome, and that his only solace is Kṛṣṇa's lotus feet and the feet of His *śuddha-bhaktas*. Knowing this, he takes shelter of His lotus feet, and the first step in this process of surrender is to accept the shelter of *śuddha-bhaktas*. This is the principal, *bhakti-prada-sukṛti*, through which he obtains the lotus feet of Bhagavān. Whatever renunciation and wisdom he had originally were just a secondary means of obtaining *bhakti*. Thus, the association of *bhaktas* is the only way to attain *bhakti*. There is no other recourse.

Vrajanātha: If *karma*, *jñāna*, renunciation and discrimination are secondary ways of achieving *bhakti*, what is the objection to calling them *bhakti-prada-sukṛti*?

Bābājī: There is a strong objection: they bind one to inferior, temporary results. The performance of *karma* has no permanent result, but it binds the *jīva* to the objects of sense gratification. Renunciation and empirical knowledge can only lead the *jīva* as far as knowledge of *brahma*, and this conception of an impersonal

supreme principle prevents him from attaining Bhagavān's lotus feet. Consequently, these cannot be called *bhakti-prada-sukṛti*. It is true that they sometimes take one to *bhakti*, but that is not the usual course of events. *Sādhu-saṅga*, on the other hand, definitely does not award any secondary benefit, but forcibly brings the *jīva* towards *prema*. It is explained in *Śrīmad-Bhāgavatam* (3.25.25):

*satām prasāṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of *śuddha-bhaktas*, the recitation and discussion of My glorious activities and pastimes are pleasing to both the heart and the ears. By cultivating knowledge in this way, one becomes established on the path of liberation and progressively attains *śraddhā*, then *bhāva*, and finally *prema-bhakti*.

Vrajanātha: I understand that *sādhu-saṅga* is the only *sukṛti* that gives rise to *bhakti*. One has to listen to *hari-kathā* from the mouths of *sādhus*, and thereafter one obtains *bhakti*. Is this the proper sequence to progress in *bhakti*?

Bābājī: I will explain the proper way of progressing in *bhakti*. Listen attentively. Only by good fortune does the *jīva* who is wandering throughout the universe achieve the *sukṛti* that gives rise to *bhakti*. One of the many limbs of pure *bhakti* may touch a *jīva*'s life. For example, he may fast on Ekādaśī, or touch or visit the holy places of Bhagavān's pastimes, or serve a guest who happens to be a *śuddha-bhakta*, or have the chance to hear *hari-nāma* or *hari-kathā* from the lotus mouth of an *akiñcana-bhakta*. If someone desires material benefits or impersonal liberation from such activities, the resultant *sukṛti* does not lead to devotional service. However, if an innocent person performs any of these activities, either unknowingly or out of habit, without desiring material sense gratification

or impersonal liberation, these activities lead to the accumulation of *bhakti-prada-sukṛti*.

After accumulating such *sukṛti* for many births, it becomes concentrated enough to give faith in pure *bhakti*, and when faith in *bhakti* is undivided, one develops a desire to associate with *śuddha-bhaktas*. By association, one gradually becomes engaged in performing *sādhana* and *bhajana*, and this leads to the removal of *anarthas*, in proportion to the purity of chanting. When *anarthas* are removed, the previous faith is purified further to become *niṣṭhā* (firm faith). This firm faith is also purified to become *ruci* (spiritual taste), and by the *saundarya* (beauty) of *bhakti*, this *ruci* is strengthened and takes the form of *āsakti* (transcendental attachment). Transcendental attachment matures into *rati* or *bhāva*. When *rati* combines with the appropriate ingredients it becomes *rasa*. This is the step-by-step progression in the development of *kṛṣṇa-prema*.

The principal idea is that when people with sufficient *sukṛti* have *darśana* of *śuddha-bhaktas*, they develop an inclination to proceed on the path of *bhakti*. One associates with a *śuddha-bhakta* by chance, and this leads to initial *śraddhā*, whereupon he gets the association of the *bhaktas* a second time. The result of the first association is *śraddhā*, which can also be termed surrender (*śaraṇāgati*). The initial *sādhū-saṅga* is brought about by contact with holy places, auspicious times and paraphernalia, and recipients of Śrī Hari's grace, all of which are beloved by Him. These lead to faith in His shelter. The symptoms of the development of such faith are described in the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

Here the words *sarva-dharmān* imply worldly duties (*smārta-dharma*), *aṣṭāṅga-yoga*, *sāṅkhya-yoga*, *jñāna* and renunciation. The

jīva can never achieve his ultimate spiritual goal by practicing all these *dharmas*, which is why the instruction here is to give them up. Śrī Kṛṣṇa says, “My form of pure and condensed *sac-cid-ānanda* appearing as *Vraja-vilāsī* (the performer of wonderful pastimes in *Vraja*) is the only shelter for the *jīvas*. When one understands this, he gives up all desire for *bhukti* (material sense enjoyment) and *mukti* (impersonal liberation), and with undivided attention, takes shelter of Me.” This is known as *pravṛtti-rūpa-śraddhā* (the exclusive tendency to engage in Kṛṣṇa’s service). When such faith dawns in the *jīva*’s heart, with tears in his eyes he resolves to become a follower of a *Vaiṣṇava sādhu*. The *Vaiṣṇava* of whom he takes shelter at that point is the *guru*.

Vrajanātha: How many types of *anarthas* does a *jīva* have?

Bābājī: There are four types of *anarthas*: 1) *svarūpa-bhrama* (being in illusion about one’s spiritual identity); 2) *asat-tṛṣṇā* (thirst for temporary material enjoyment); 3) *aparādha* (offenses); and 4) *hṛdaya-daurbalya* (weakness of the heart).

The *jīva*’s first *anartha*, namely *svarūpa-bhrama* occurs when he forgets the understanding that, “I – the pure, spiritual spark – am Kṛṣṇa’s servant,” and is carried far away from his original, spiritual position. When the *jīva* considers that he and his dead material possessions are ‘I’ and ‘mine’, he develops three types of *asat-tṛṣṇā*. These are the desire for a son, for wealth, and for celestial pleasures. There are ten types of *aparādha*, which I will discuss later. The *jīva* is grief-stricken because of *hṛdaya-daurbalya*. These four types of *anarthas* are the *naisargika-phala*, the fruit of *nisarga*, or the aquired nature of the *jīva* who has been caught by ignorance, and they are removed gradually by cultivating Kṛṣṇa consciousness in the association of *śuddha-bhaktas*.

The four-fold path of *yoga* consists of withdrawal from sense objects (*pratyāhāra*), self-control (*yama*), following various rules and regulations (*niyama*), and renunciation (*vairāgya*). This process is not the proper means to free oneself from material anxiety,

for it is difficult to attain perfection, and there is always a strong risk of falling down. The only way to become free from all anxiety is to cultivate pure Kṛṣṇa consciousness in the association of *śuddha-bhaktas*. Thus the *jīva* is freed from *māyā*'s stranglehold and his constitutional position is revealed to the extent that *anarthas* have been removed from his heart.

Vrajanātha: Can people with no trace of *anarthas* be termed liberated people?

Bābāji: Please consider the following *śloka*:

*rajobhiḥ sama-saṅkhyātāḥ pāṛthivair iha jantavaḥ
teṣāṃ ye kecañchante śreyo vai manujādayaḥ
prāyo mumukṣavas teṣāṃ kecanaiva dvijottama
mumukṣūṇāṃ sahasreṣu kaścin mucyate sidhyati
muktānāṃ api siddhānāṃ nārāyaṇa-ṅarāyaṇaḥ
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

Śrīmad-Bhāgavatam (6.14.3-5)

He Bhagavān! There are as many *jīvas* in this material world as there are grains of sand. Only a few of these are human beings, amongst whom only a few direct their efforts in search of a higher goal. Of those who are endeavoring for a higher goal, only a few rare individuals seek liberation from this world, and out of thousands of such people, hardly one is actually able to achieve *siddhi* (perfection) or *mukti* (liberation). Out of millions of perfected liberated souls, it is difficult to find a single peaceful, great soul who is fully dedicated to *sevā* of Śrī Nārāyaṇa. Therefore, Nārāyaṇa's *bhaktas* are very rare.

A person free from all *anarthas* is known as a *śuddha-bhakta*. Such *bhaktas* are very rare; indeed, even among millions of *muktas*, one can hardly find a single *bhakta* of Śrī Kṛṣṇa. Therefore, no association in this world is more rare than the association of Kṛṣṇa's *bhaktas*.

Vrajanātha: Does the word Vaiṣṇava imply a *bhakta* who has renounced family life?

Bābājī: A *śuddha-bhakta* is a Vaiṣṇava, whether he is a *gṛhastha* (householder) or *sannyāsī* (renunciant), a *brāhmaṇa* or a *caṇḍāla* (dog-eater), rich or poor. A devotee is a *kṛṣṇa-bhakta* to the degree that he has *śuddha-kṛṣṇa-bhakti* (pure devotion for Kṛṣṇa).

Vrajanātha: You have already said that there are five types of *jīva* in *māyā*'s stronghold, and you have also said that *bhaktas* performing *sādhana-bhakti* and *bhāva-bhakti* are under *māyā*'s control. At what stage are *bhaktas māyā-mukta* (liberated from *māyā*)?

Bābājī: One is freed from the clutches of *māyā* from the very beginning of his devotional service, but *vastu-gata-mukti*, or complete liberation from the two material bodies (gross and subtle), is only obtained when one reaches the stage of full maturity in *bhakti-sādhana*. Before this, a person is liberated to the extent that he is *svarūpa-gata*, aware of his constitutional position. The *jīva* achieves *vastu-gata-māyā-mukti*, complete freedom from *māyā*, only when he is completely disassociated from the gross and subtle bodies. The stage of *bhāva-bhakti* dawns in the *jīva*'s heart as a result of practicing *sādhana-bhakti*. When the *jīva* is firmly established in *bhāva-bhakti*, he gives up his gross body and after that he gives up the subtle body and becomes established in his pure spiritual body (*cit-śarīra*). Consequently, the *jīva* is not fully free from *māyā*'s control even in the beginning stage of *bhāva-bhakti*, because a trace of the conditioning of *māyā* always remains as long as the *jīva* is performing *sādhana-bhakti*. The authorities in our line have carefully considered *sādhana-bhakti* and *bhāva-bhakti*, and have included *bhaktas* practicing both these stages amongst the five stages of conditioned souls. The materialists and the impersonalists are definitely included amongst the five categories of conditioned souls.

The only path of deliverance from the clutches of *māyā* is *bhakti* for Śrī Hari. The *jīva* has been put under *māyā*'s control because he is offensive, and the root of all offense is forgetting that 'I am

Kṛṣṇa's servant.' The offenses can only be eradicated if one has Kṛṣṇa's mercy; only then can one be freed from *māyā's* control. The impersonalists believe that one can gain liberation from *māyā* by cultivating knowledge, but this belief has no basis; there is no possibility of becoming free from *māyā* without His mercy. This is explained in *Śrīmad-Bhāgavatam* (10.2.32-33):

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

O lotus-eyed Lord! Those who proudly think that they are liberated, but do not render devotional service unto You, certainly have impure intelligence. Although they perform severe austerities and penances, and rise up to the spiritual position of impersonal realization of *brahma*, they fall down again because they have no respect for devotional service to Your lotus feet.

*tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānikāpa-mūrdhasu prabho*

O Mādhava, Your dearest *bhaktas*, who have true love for Your lotus feet, are not like those proud *jñānīs*, for they never fall down from the path of devotional service. Since You protect them, they move about fearlessly, stepping on the very heads of those who obstruct their path, so that no obstacle can check their progress.

Vrajanātha: How many different types of *jīvas* are liberated from *māyā*?

Bābājī: Two kinds of *jīvas* are free from *māyā's* control: 1) *nitya-mukta* (the *jīvas* who were never under *māyā's* control), and 2) *baddha-mukta*

(those who were once under *māyā*'s control, but are now free). The *nitya-mukta-jīvas* are divided again into two categories: 1) *aiśvarya-gata* (those who are attracted by Bhagavān's feature of opulence and majesty), and 2) *mādhurya-gata* (those who are attracted by His feature of sweetness). Those *jīvas* who are attracted by Kṛṣṇa's *aiśvarya* are personal associates of Śrī Nārāyaṇa, the Master of Vaikuṅṭha. They are particles of spiritual effulgence emanating from Śrī Mūla-Saṅkarṣana, who resides in Vaikuṅṭha. Those who are attracted by Bhagavān's *mādhurya* are personal associates of Śrī Kṛṣṇa, the Master of Goloka Vṛndāvana. They are particles of spiritual effulgence manifesting from Śrī Baladeva, who resides in Goloka Vṛndāvana.

There are three kinds of *baddha-mukta-jīvas*: 1) *aiśvarya-gata* (those who are attracted to Bhagavān's features of opulence and majesty), 2) *mādhurya-gata* (those who are attracted to Bhagavān's feature of sweetness) and 3) *brahma-jyoti-gata* (those who are attracted to Bhagavān's impersonal effulgence). Those who are attracted to His opulence during their period of regulated service become eternal associates of Śrī Nārāyaṇa, the master of the spiritual sky, and they achieve *sālokya-mukti* (the opulence of residing on His planet). *Jīvas* who are attracted to Śrī Kṛṣṇa's sweetness during their period of *sādhana* attain direct service to Him when they are liberated in the eternal abodes of Vṛndāvana and other similar abodes. *Jīvas* who attempt to merge into the impersonal effulgence during their period of *sādhana* attain *sāyujya-mukti* when they are liberated. They merge into His effulgence, and are thus completely destroyed in the form of *brahma-sāyujya*.

Vrajanātha: What is the ultimate destination of the unalloyed *bhaktas* of Śrī Gaura-Kiśora (Caitanya Mahāprabhu)?

Bābājī: Śrī Kṛṣṇa and Śrī Gaura-Kiśora are non-different in their *tattva* (absolute nature). They are both shelters of *mādhurya-rasa*. However, there is a slight difference between Them because *mādhurya-rasa* has two *prakṛṣṭas* (chambers). One is the mood of *mādhurya* (sweetness), and the other is the mood of *audārya* (mag-

nanimity). Śrī Kṛṣṇa's *svārūpa* is manifest where *mādhurya* is prominent, and Śrī Gaurāṅga's form is manifest where *audārya* is prominent. Similarly, the transcendental Vṛndāvana also has two *prakṣṭs* (divisions): Śrī Kṛṣṇa's abode and Śrī Gaura's abode.

The *nitya-siddha* and *nitya-mukta* associates who reside in Śrī Kṛṣṇa's abode are attracted first to *mādhurya*, and then to *audārya*. The *nitya-siddha* and *nitya-mukta* associates who reside in Śrī Gaura's abode are blissfully absorbed in *audārya*, and then *mādhurya*. Some of them reside in both abodes simultaneously by expansions of the self (*svarūpa-vyūha*), while others reside in one spiritual form in only one abode, and not in the other.

Those who only worship Śrī Gaura during their period of *sādhana*, only serve Śrī Gaura when they achieve perfection, while those who only serve Śrī Kṛṣṇa during their period of *sādhana* serve Śrī Kṛṣṇa on achieving perfection. However, those who worship the forms of both Śrī Kṛṣṇa and Śrī Gaura during their period of *sādhana* manifest two forms when they attain perfection and reside in both abodes simultaneously. The truth of the simultaneous oneness and difference of Śrī Gaura and Śrī Kṛṣṇa is a very confidential secret.

When Vrajanātha had heard all these teachings about the state of the *jīvas* who are liberated from *māyā*, he could no longer keep his composure. Brimming with emotion, he fell down at the elderly Bābāji's lotus feet. Crying profusely, Bābāji Mahāśaya picked him up and embraced him. It was already quite late in the night. Vrajanātha took leave of Bābāji Mahāśaya and went home, totally engrossed in meditating on Bābāji's instructions.

When Vrajanātha reached home, he took his meal, and while doing so, he warned his grandmother sternly, "Grandmother, if you people want to see me here, stop all this talk about my marriage and do not keep any sort of contact with Veṅī-mādhava. He is my greatest enemy and from tomorrow, I will never speak with him again. You should also neglect him."

Vrajanātha's grandmother was very intelligent. Understanding Vrajanātha's mood, she decided to postpone any question of marriage. "From the kind of sentiments that he is displaying," she thought, "if he is forced too much, he might leave for Vṛndāvana or Vārāṇasī. Let Bhagavān decide as He will."

THUS ENDS THE SEVENTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
"PRAMEYA: THE JĪVAS FREE FROM MĀYĀ"



CHAPTER 18

Prameya: Bhedābheda-Tattva

Veṇī-mādhava had a wicked mind. Thus when Vrajanātha scorned him, he decided to seek revenge by teaching Vrajanātha and the Māyāpura Vaiṣṇavas a lesson. He made a plan with some like-minded friends that when Vrajanātha returned from Māyāpura, they would surround him in a secluded place near Lakṣmaṇa Hill, and give him a sound thrashing. Somehow or other, Vrajanātha got wind of all this, and consulted with Bābājī. They agreed that he would come to Māyāpura less frequently, and then only during the day, and accompanied by a bodyguard.

Vrajanātha had some tenants in the village, amongst whom Harīśa was expert at stick-fighting. One day Vrajanātha called him and made a request. He said “Harīśa, I am having a little difficulty these days, but if you help me, I might have a way out”.

Harīśa said, “Ṭhākura, I can lay down my life for you. I will kill your enemy today, if you tell me.”

Vrajanātha replied, “Veṇī-mādhava is a very wicked man, and he means to cause me some trouble. He is creating so much disturbance that I dare not go to visit the Vaiṣṇavas in Śrīvāsāṅgana. He has arranged with some of his devious friends to create trouble for me on my way home.”

Harīśa became disturbed when he heard this, and he replied, “Ṭhākura, as long as there is breath in my body, you need have no fear. It looks as if this stick of mine will soon come to good use

against Veṅī-mādhava. Just take me along with you whenever you go to Māyāpura and I will handle a hundred opponents by myself.” After Vrajanātha had made this arrangement with Hariśa, he resumed his visits to Māyāpura every second or fourth day, but he could not stay late. Yet he remained dissatisfied within himself when he could not discuss *tattva*.

After some ten or twenty days had passed in this way, the wicked Veṅī-mādhava was bitten by a snake, and died. When Vrajanātha heard the news, he wondered, “Did he meet such a fate because of his envy of the Vaiṣṇavas?” Then he concluded, “His allotted life-span had finished, and so he died.

*adya vābda-śatānte vā
mṛtyur vai prāṇiṇām dhruvaḥ*

Śrīmad-Bhāgavatam (10.1.38)

One may die today, or after hundreds of years, but death is sure for every living entity. This is an eternal truth.

“Now my path to Śrīvāsāṅgana in Māyāpura is clear.”

That day, Vrajanātha reached Śrīvāsāṅgana a little after dusk. He offered his obeisances to Raghunātha dāsa Bābājī, and said, “From today I will be able to come to serve your lotus feet every day, for the obstacle in the form of Veṅī-mādhava has left this world.” At first, the soft-hearted Bābājī became a little disturbed on hearing about the death of this spiritually unconscious person (*anudita-viveka-jīva*). Then he calmed himself and said, *Sva-karma-phala-bhuk pumān*. “Everyone enjoys or suffers the result of his *karma*.” The *jīva* belongs to Kṛṣṇa, and he will go wherever Kṛṣṇa sends him. Anyway, Bābā, I hope you have no other anxiety.”

Vrajanātha: Only one: I have missed hearing your nectarean talks all these days. Today I want to hear the remaining instructions on *Daśa-mūla*.

Bābājī: I’m always available for you. Now, where did we stop last time? Are there any questions in your heart after our last conversation?

Vrajanātha: What is the name of Śrī Gaura Kīṣora's pure and invaluable philosophical teachings? The previous *ācāryas* have established the philosophies of *advaita-vāda* (exclusive monism), *dvaita-vāda* (dualism), *śuddhādvaita-vāda* (purified non-dualism), *viśiṣṭādvaita-vāda* (specialized non-dualism), and *dvaitādvaita-vāda* (dualism-with-monism). Has Śrī Gaurāṅgadeva accepted any of these, or has He founded a different philosophical school?

When you were instructing me about the system of sampradāya, you said that Śrī Gaurāṅgadeva belongs to the Brahma-sampradāya. In that case, should we consider Him to be an *ācārya* of Madhvācārya's *dvaita-vāda*?

Bābāji: Bābā, you should hear the eighth *śloka* of *Daśa-mūla*:

*hareḥ śakteḥ sarvaṁ cid-acid akhilaṁ syāt pariṇatīḥ
vivartaṁ no satyaṁ śrutim iti viruddhaṁ kali-malam
harer bhedābhedaḥ śruti-vihita-tattvaṁ suvimalaṁ
tataḥ premaṇaḥ siddhir bhavati nitarāṁ nitya-viṣaye*

The entire spiritual and material creation is a transformation of Śrī Kṛṣṇa's *śakti*. The impersonal philosophy of illusion (*vivarta-vāda*) is not true. It is an impurity that has been produced by Kali-yuga, and is contrary to the teachings of the *Vedas*. The *Vedas* support *acintya-bhedābheda-tattva* (inconceivable oneness and difference) as the pure and absolute doctrine, and one can attain perfect love for the Eternal Absolute when he accepts this principle.

The conclusive teachings of the *Upaniṣads* are known as *Vedānta*, and in order to bring their precise meaning to light, Vyāsadeva compiled a book of four chapters, called *Brahma-sūtra* or *Vedānta-sūtra*. The *Vedānta* commands great respect amongst the intellectual class. In principle, *Vedānta-sūtra* is widely accepted as the proper exposition of the truths taught in the *Vedas*. From this *Vedānta-sūtra*, the different *ācāryas* extract different conclusions, which are just suitable to support their own philosophies.

Śrī Śaṅkarācārya has used *Vedānta-sūtra* to support his impersonal theory of illusion, which is called *vivarta-vāda*. He said that one compromises the very essence of *brahma* if one accepts any transformation in *brahma*, that the doctrine of transformation (*pariṇāma-vāda*) is therefore completely faulty, and that *vivarta-vāda* is the only reasonable philosophy. According to his own needs, Śrī Śaṅkarācārya collected some Vedic *mantras* to support His *vivarta-vāda*, which is also known as *Māyāvāda*. We can understand from this that *pariṇāma-vāda* has been popular from early times, and that Śrī Śaṅkara checked its acceptance by establishing *vivarta-vāda*, which is a sectarian doctrine.

Śrīman Madhvācārya was dissatisfied with *vivarta-vāda*, so he propounded the doctrine of dualism (*dvaita-vāda*), which he also supported with statements from the *Vedas* to suit his own purpose. Similarly, Rāmanujācārya taught specialized non-dualism (*viśiṣṭādvaita-vāda*), Śrī Nimbādityācārya taught dualism-with-monism (*dvaitādvaita-vāda*) and Śrī Viṣṇusvāmī taught purified non-dualism (*śuddhādvaita-vāda*). Śrī Śaṅkarācārya's *Māyāvāda* philosophy is opposed to the basic principles of *bhakti*. Each of the Vaiṣṇava *ācāryas* has claimed that his principles are based on *bhakti*, although there are differences between the various philosophies that they taught. Śrīman Mahāprabhu accepted all the Vedic conclusions with due respect, and gave their essence in His own instructions. Mahāprabhu taught the doctrine of *acintya-bheda-abheda-tattva* (inconceivable difference and oneness). He remained within the *sampradāya* of Śrīman Madhvācārya, but still Śrīman Mahāprabhu only accepted the essence of Madhvācārya's doctrine.

Vrajanātha: What is the doctrine of *pariṇāma-vāda* (transformation)?

Bābājī: There are two kinds of *pariṇāma-vāda*: *brahma-pariṇāma-vāda* (the doctrine of transformation of *brahma*), and *tat-śakti-pariṇāma-vāda* (the teaching of the transformation of energy). Those who believe in *brahma-pariṇāma-vāda* (the transformation of *brahma*) say that the *acintya* (inconceivable) and *nirviśeṣa*

(formless) *brahma* transforms itself into both living beings and the inert material world. To support this belief, they quote from the *Chāndogya Upaniṣad* (6.2.1), *ekam evādvitīyam*, “Before the manifestation of this universe there existed only the Absolute Truth, a non-dual *tattva* that exists in truth.”

According to this Vedic *mantra*, *brahma* is the one and only *vastu* which we should accept. This theory is also known as non-dualism, or *advaita-vāda*. Look, in this theory, the word *pariṇāma* (progressive transformation) is used, but the actual process that it describes is in fact *vikāra* (destruction or deformation).

Those who teach transformation of energy (*śakti-pariṇāma-vāda*) do not accept any sort of transformation in *brahma*. Rather, they say that the inconceivable *śakti*, or potency of *brahma*, is transformed. The *jīva-śakti* portion of the potency of *brahma* transforms into the individual spirit *jīvas*, and the *māyā-śakti* portion transforms into the material world. According to this theory, there is *pariṇāma* (transformation), but not of *brahma*.

sa-tattvato 'nyathā-buddhir vikāra ity udāhṛtaḥ

Sadānanda's *Vedānta-sāra* (59)

The word *vikāra* (modification) means that something appears to be what it is factually not.

Brahma is accepted as a *vastu* (basic substance), from which two separate products appear, namely the individual souls and this material world. The appearance of substances that are different in nature from the original substance is known as *vikāra*, (modification).

What is a *vikāra*? It is just something appearing to be what it is actually not. For example, milk is transformed into yogurt. Although yogurt is milk, it is called yogurt, and this yogurt is the *vikāra* or modification of the original substance, in this case, milk. According to *brahma-pariṇāma-vāda*, the material world and the *jīvas* are the *vikāra* of *brahma*. Without any doubt, this idea is

absolutely impure for the following reasons: Those who put forward this theory accept the existence of only one substance, namely the *nirviṣeṣa-brahma*. But how can this *brahma* be modified into a second substance, if nothing else exists apart from it? The theory itself does not allow for modification of *brahma*.

Accepting modification of *brahma* defies logic, which is why *brahma-pariṇāma-vāda* is not reasonable under any circumstances. However, there is no such fault in *śakti-pariṇāma-vāda*, because according to this philosophy, *brahma* remains unaltered at all times. Bhagavān's inconceivable *śakti* that makes the impossible possible (*aghatana-ghatana-patīyasī-śakti*) has an atomic particle, which is transformed at some places as the individual souls, and it also has a shadow portion, which is transformed in other places into material universes. When *brahma* desired, "Let there be living entities," the *jīva-śakti* part of the superior potency (*parā-śakti*) immediately produced innumerable souls. Similarly, when *brahma* desired the existence of the material world, the *māyā* potency, the shadow form of *parā-śakti*, at once manifested the unfathomable, inanimate material world. *Brahma* accepts these changes while remaining free from change itself.

One may argue: "Desiring is itself a transformation, so how can this transformation occur in the desireless *brahma*?" The answer to this is, "You are comparing the desire of *brahma* to the desire of the *jīva*, and calling it a *vikāra* (modification). Now, the *jīva* is an insignificant *śakti*, and whenever he desires, that desire comes from contact with another *śakti*. For this reason, the desire of the *jīva* is called *vikāra*. However, the desire of *brahma* is not in this category. The independent desire of *brahma* is part of its intrinsic nature. It is one with the *śakti* of *brahma*, and at the same time different from it. Therefore, the desire of *brahma* is the *svarūpa* of *brahma*, and there is no place for *vikāra*. When *brahma* desires, *śakti* becomes active, and only *śakti* is transformed. This subtle point is beyond the discriminating power of the *jīvas*'

minute intelligence, and can only be understood through the testimony of the *Vedas*.

Now we must consider the *pariṇāma* (transformation) of *śakti*. The analogy of milk changing into yogurt may not be the best example to explain *śakti-pariṇāma-vāda*. Material examples do not give a complete understanding of spiritual principles, but they can still enlighten us regarding certain specific aspects. The *cintāmaṇi* gem is a material object that can produce many varieties of jewels, but it is not transformed or deformed itself in any way. Śrī Bhagavān's creation of this material world should be understood as being something similar to this. As soon as Bhagavān desires, His *acintya-śakti* (inconceivable potency) creates innumerable universes of fourteen planetary systems and worlds where the *jīvas* can live, but He Himself remains absolutely unchanged.

It should not be understood that this “untransformed” Supreme is *nirviśeṣa* (formless) and impersonal. On the contrary, this Supreme is the great and all-encompassing substance, *brahma* (*bṛhad-vastu-brahma*). He is eternally Bhagavān, the master of the six opulences. If one accepts Him as merely *nirviśeṣa*, one cannot explain His spiritual *śakti*. By His *acintya-śakti*, He exists simultaneously in both personal and impersonal forms. To suppose that He is only *nirviśeṣa* is to accept only half the truth, without full understanding. His relationship with the material world is described in the *Vedas* using the instrumental (*karaṇa*) case to signify ‘by which...’; the ablative (*apādāna*) case to signify ‘from which...’; and the locative (*adhikaraṇa*) case to signify ‘in which...’. It is stated in the *Taittirīya Upaniṣad* (3.1.1):

*yato vā imāni bhūtāni jāyante
yena jātāni jīvanti
yat prayanty abhisamviśanti
tad vijijñāsasva tad brahma*

One should know that *brahma* is He from whom all living beings are born, by whose power they remain alive, and into whom they enter at the end. He is the one about whom you should inquire, He is *brahma*.¹

In this *śloka*, ‘*yato vā imāni*’, the ablative (*apādāna*) case for Īśvara is used when it is said that the living beings are manifested from Him; ‘*yena*’, which is the instrumental (*karāṇa*) case, is used when it is said that all sentient creatures live by His power; and ‘*yat*’, which indicates the locative (*adhikarāṇa*) case, is used when it is said that all living beings enter into Him in the end. These three symptoms show that the Absolute Truth is Supreme; this is His unique feature. That is why Bhagavān is always *saviśeṣa* (possessing form, qualities, and pastimes). Śrīla Jīva Gosvāmī describes the Supreme Person in these words:

*ekam eva parama-tattvaṁ svābhāvīkācīntya-śaktyā
sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpeṇa
caturdhāvatiṣṭhate sūryāntar-maṇḍala-stha-teja iva
maṇḍala-tad-bahīrgata-tad-raśmi-tat-praticchavi-rūpeṇa*

The Absolute Truth is one. His unique characteristic is that He is endowed with inconceivable potency, through which He is always manifested in four ways: 1) *svarūpa* (as His original form), 2) *tad-rūpa-vaibhava* (as His personal splendor, including His abode, and His eternal associates, expansions and *avatāras*), 3) *jīvas* (as the individual spirit souls), and 4) *pradhāna* (as the material energy). These four features are likened to the interior of the sun planet, the surface of the sun, the sun-rays emanating from this surface, and a remotely situated reflection, respectively.

These examples only partially explain the Absolute Truth. His original form is *sat-cid-ānanda* (full of eternity, knowledge and

¹ “The one about whom you are asking—that is *brahma*.”

bliss) and His spiritual name, abode, associates and the entire paraphernalia in His direct service are opulences that are non-different from Himself (*svarūpa-vaibhava*). The countless *nitya-mukta* and *nitya-baddha jīvas* are dependent, conscious atoms (*aṇu-cit*). *Pradhāna* includes *māyā-pradhāna*, and its products are the entire gross and subtle material worlds. These four features exist eternally, and similarly, the oneness of the Supreme Absolute is also eternal. How can these two eternal contradictions exist together? The answer is that it seems impossible to the limited intelligence of the *jīva*, and it is only possible through Bhagavān's inconceivable energy.

Vrajanātha: What is *vivarta-vāda*?

Bābājī: There is some reference to *vivarta* in the *Vedas*, but that is not *vivarta-vāda*. Śrī Śaṅkarācārya has interpreted the word *vivarta* in such a way that *vivarta-vāda* has come to mean the same as *Māyāvāda*. The scientific meaning of the word *vivarta* is:

atattvato' nyathā buddhir vivarttam ity udāhṛtaḥ

Sadānanda's *Vedānta-sāra* (49)

Vivarta is the illusion of mistaking one thing for another.

The *jīva* is an atomic, spiritual substance, but when he is bewildered, he imagines that the subtle and gross bodies in which he is engaged are his self. This bewilderment is ignorance born of lack of knowledge, and it is the only example of *vivarta* found in the *Vedas*. Someone may think, "I am *brahmaṇa* Rāmanātha Pandey, the son of the *brahmaṇa* Sanātana Pandey," and another may think, "I am the sweeper Madhuā, son of the sweeper Harkhuā," but really, such thoughts are completely illusory. The *jīva* is an atomic spiritual spark and is neither Rāmanātha Pandey nor the sweeper Madhuā; it only seems to be so because he identifies with the body. The illusions of mistaking a rope for a snake, and seeing silver in the reflection on a conch shell are similar examples.

The *Vedas* use various examples to try to convince the *jīvas* to become free from this *vivarta*, the illusion of identifying one's self with this *māyika* body. *Māyāvādīs* reject the true conclusions of the *Vedas* and establish a rather comical theory of *vivarta-vāda*. They say that the idea "I am *brahma*" is essential understanding, and the idea "I am a *jīva*" is *vivarta* (erroneous understanding). The Vedic examples of *vivarta* do not contradict *śakti-paraṇāma-vāda* at all, but the theory of *vivarta-vāda* that the *Māyāvādīs* put forward is simply foolish.

The *Māyāvādīs* propose various types of *vivarta-vāda*, of which three are most common:

1. The soul is really *brahma*, but he became bewildered into thinking himself to be an individual soul.
2. The *jīvas* are reflections of *brahma*.
3. The *jīvas* and the material world are just the dream of *brahma*.

All these varieties of *vivarta-vāda* are false and contrary to Vedic evidence.

Vrajanātha: What is this philosophy called *Māyāvāda*? I am unable to understand it.

Bābājī: Listen carefully. *Māyā-śakti* is just a perverted reflection of the spiritual kingdom, and it is also the controller of the material world which the *jīva* enters when he is overpowered by ignorance and illusion. Spiritual things have an independent existence, and are independently energetic, but *Māyāvāda* does not accept this. Instead, the *Māyāvāda* theory declares that the individual soul is itself *brahma*, and only appears to be different from *brahma* because of the influence of *māyā*. This theory states that the *jīva* only thinks himself to be an individual entity, and that the moment the influence of *māyā* is removed, he understands that he is *brahma*. According to this conception, while under the influence of *māyā*, the atomic spiritual spark has no independent identity separate from *māyā*, and therefore the way of liberation for the *jīva* is *nirvāṇa*, or merging in *brahma*. *Māyāvādīs* do not

accept the separate existence of the pure individual soul. Furthermore, they state that Bhagavān is subordinate to *māyā*, and has to take shelter of *māyā* when He needs to come to this material world. They say, “This is because *brahma* is impersonal and does not have any form, which means that He has to assume a material (*māyika*) form in order to manifest Himself in this world. His *Īśvara* aspect has a material body. The *avatāras* accept material bodies and perform wonderful feats in this material world. In the end, They leave Their material body in this world, and return to Their abode.”

Māyāvādīs show a little kindness towards Bhagavān, for they accept some differences between the *jīva* and the *avatāras* of *Īśvara*. The distinction they make is that the *jīva* has to accept a gross body because of his past *karma*. This *karma* carries him away, even against his wishes, and he is forced to accept birth, old age and death. The *Māyāvādīs* say that *Īśvara*’s body, designation, name and qualities are also material, but that He accepts them of His own accord, and that whenever He desires, He can reject everything and regain His pure spirituality. He is not forced to accept the reactions resulting from the activities that He performs. These are all misconceptions of the *Māyāvādīs*.

Vrajanātha: Is this *Māyāvāda* philosophy found anywhere in the *Vedas*?

Bābājī: No! *Māyāvāda* cannot be found anywhere in the *Vedas*. *Māyāvāda* is Buddhism, We read in *Padma Purāṇa*:

*māyāvādam asac-chāstram
pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi
kalau brāhmaṇa-mūrtinā*

Uttara-khaṇḍa (43.6)

In answer to a question by Umādevī (Parvatī), Mahādeva explains “O Devī! *Māyāvāda* is an impure *śāstra*. Although actually covered Buddhism, it has gained entry into the

religion of the Āryans, disguised as Vedic conclusions. In Kali-yuga, I shall appear in the guise of a *brāhmaṇa* and preach this Māyāvāda philosophy.”

Vrajanātha: Prabhu, why did Mahādeva perform such an ugly task, when he is the leader of the *devatās* and the foremost among Vaiṣṇavas?

Bābājī: Śrī Mahādeva is Bhagavān’s *guṇa-avatāra*. The supremely merciful Lord saw the *asuras* taking to the path of *bhakti* and worshiping Him to get fruitive results and to fulfill their wicked desires. He then thought, “The *asuras* are troubling the devotees by polluting the path of devotional service, but the path of *bhakti* should be freed from this pollution.” Thinking thus, He called for Śivajī and said, “O Śambhu! It is not auspicious for this material world if My pure *bhakti* is taught amongst those who are in the mode of ignorance and whose character is *āsurika*. You should preach from *śāstra* and spread Māyāvāda philosophy in such a way that the *asuras* become enamored and I remain concealed from them. Those whose character is *āsurika* will leave the path of devotional service and take shelter of Māyāvāda, and this will give My gentle *bhaktas* the chance to taste pure devotional service unhindered.”

Śrī Mahādeva, who is the supreme Vaiṣṇava, was at first somewhat reluctant to accept such an arduous task with which Bhagavān had entrusted him. However, considering this to be His order, he therefore preached the Māyāvāda philosophy. Where is the fault of Śrīman Mahādeva, the supreme *guru*, in this? The entire universe functions smoothly like a well-oiled machine under the guidance of Bhagavān, who expertly wields in His hand the splendid Sudarśana Cakra for the well-being of all creatures. Only He knows what auspiciousness is hidden in His order, and the duty of the humble servants is simply to obey His order. Knowing this, the pure Vaiṣṇavas never find any fault in Śaṅkarācārya, Siva’s

incarnation who preached Māyāvāda. Listen to the evidence from *śāstra* for this:

*tvam ārādhya tatha śambho grahiṣyāmi varam sadā
dvāparādau yuge bhūtvā kalayā mānuṣādiṣu
svāgamaiḥ kalpitaistvañca janān madvimukhān kṛru
māñca gopaya yena syat sṛṣṭireśontarantarā*

Padma Purāṇa, Uttara khaṇḍa (42.109-110)

and Nārada-pañcarātra (4.2.29-30):

Viṣṇu said, “O Śambhu, although I am Bhagavān, still I have worshiped different *devatās* and *devīs* to bewilder the *asuras*. In the same way, I shall worship you as well, and receive a benediction. In Kali-yuga you should incarnate amongst human beings through your partial expansion. You should preach from *śāstras* like *Āgama*, and fabricate a philosophy that will distract the general mass of people away from Me, and keep Me covered. In this way, more and more people will be diverted away from Me, and My pastimes will become all the more valuable.”

In *Varāha Purāṇa*, Bhagavān tells Śiva:

*eṣa moham sṛjāmy āśu ye janān mohayiṣyati
tvañca rudra mahāśāho mohaśāstrāṇi kāraya
atathyāni vitathyāni darśayasva mahābhujā
prakāśam kuru cātmanamprakāśaṇca mam kuru*

“I am creating the kind of illusion (*moha*) that will delude the mass of people. O strong-armed Rudra, you also create such a deluding *śāstra*. O mighty-armed one, present fact as falsehood, and falsehood as fact. Give prominence to your destructive Rudra form and conceal My eternal original form as Bhagavān.”

Vrajanātha: Is there any Vedic evidence against the Māyāvāda philosophy?

Bābājī: All the testimony of the *Vedas* refutes Māyāvāda philosophy. The Māyāvādīs have searched all the *Vedas* and isolated four sentences in their support. They call these four sentences *mahāvākya*, ‘the illustrious statements.’ These four statements are:

1) *sarvaṁ khalv idaṁ brahma*, “All the universe is *brahma*.”
Chāndogya Upaniṣad 3.14.1.

2) *prajñānaṁ brahma*, “The supreme knowledge is *brahma*.”
Aitareya Upaniṣad 1.5.3.

3) *tat tvam asi śvetaketo*, “O Śvetaketu, you are that”
Chāndogya Upaniṣad 6.8.7.

4) *ahaṁ brahmāsmi*, “I am *brahma*.”
Bṛhad-āraṇyaka Upaniṣad 1.4.10.

The first *mahāvākya* teaches that the whole universe, consisting of the living beings and non-living matter, is *brahma*; nothing exists that is not *brahma*. The identity of that *brahma* is explained elsewhere:

*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca*

Śvetāśvatara Upaniṣad (6.8)

None of the activities of that *para-brahma* Paramātmā is mundane, because none of His senses – such as His hands and legs – is material. Thus through the medium of His transcendental body, He performs His pastimes without any material senses, and He is present everywhere at the same time. Therefore, no one is even equal to Him, what to speak of being greater than Him. The one divine potency of Parameśvara has been described in *śruti* in many ways, among which the description of His *jñāna-śakti* (knowledge), His *bala-śakti* (power), and His *kriyā-śakti* (potency)

for activity) are most important. These are also called *cit-śakti* or *saṁvit-śakti*; *sat-śakti* or *sandhini-śakti*; and *ānanda-śakti* or *hlādinī-śakti* respectively.

Brahma and His *śakti* are accepted as non-different from each other. In fact, this *śakti* is said to be an inherent part of *brahma*, which is manifested in different ways. From one point of view, it may be said that nothing is different from *brahma*, for the potency and the possessor of potency are non-different. However, when we look at the material world, we can see that in another sense *brahma* and His *śakti* are certainly different.

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān*

*Kaṭha Upaniṣad (2.13) and
Śvetāśvatara Upaniṣad (6.10)*

He is the one supreme eternal being among all eternal beings, and the one supreme conscious being among all conscious beings. He alone is fulfilling the desires of everyone.

This statement from the *Vedas* accepts variegatedness within the eternally existing substance (*vastu*), *brahma*. It separates the *śakti* (potency) from *śaktimān* (the possessor of the potency), and then it considers His *jñāna* (knowledge), *bala* (power) and *kriyā* (activities).

Now let us consider the second *mahā-vākya*, *prajñānam brahma*, “The supreme knowledge is *brahma*“ (*Aitareya Upaniṣad* 1.5.3). Here it is said that *brahma* and consciousness are identical. The word *prajñānam*, which in this sentence is said to be one with *brahma*, is also used in *Bṛhad-āraṇyaka Upaniṣad* (4.4.21), where it is used to mean *prema-bhakti*:

tam eva dhiro vijñāya prajñānam kurvīta brāhmaṇaḥ

When a steady and sober person attains knowledge of *brahma*, he worships Him with genuine loving feelings (*jñāna-svarūpa-prema-bhakti*).

The third *mahā-vākya* is *tat tvam asi śvetaketu*, “O Śvetaketu, you are that,” (*Chāndogya Upaniṣad* 6.8.7). This *śloka* gives instructions on oneness with *brahma*, which is more elaborately described in *Bṛhad-āraṇyaka Upaniṣad* (3.8.10) as follows:

yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpāṇaḥ
ya etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ

O Gargī! Those who leave this material world without understanding the eternal Viṣṇu are *kṛpāṇaḥ*, extremely miserly or degraded, whereas those who leave this material world in knowledge of that Supreme Eternal are actually *brāhmaṇas*, knowers of *brahma*.

The words *tat tvam asi* therefore mean, “He who gains true knowledge eventually attains devotional service to *para-brahma*, and he is to be known as a *brāhmaṇa*.”

The fourth *mahā-vākya* is *ahaṁ brahmāsmi*, “I am *brahma*” (*Bṛhad-āraṇyaka Upaniṣad* 1.4.10). If the *vidyā* that is established in this *vākya* does not become *bhakti* in the end, then it is thoroughly condemned in *Śrī Īsopaniṣad* (9), which says:

andhaṁ tamaḥ praviśanti ye ’vidyām upāsate
tato bhūya iva te tamo ya u vidyāyām ratāḥ

Those who are situated in ignorance enter deep darkness, and those who are in knowledge enter deeper darkness still.

This *mantra* means that those who embrace ignorance, and do not know the spiritual nature of the soul, enter the darkest regions of ignorance. However, the destination of those who reject ignorance, but who believe that the *jīva* is *brahma*, and not a spiritual atom, is far worse.

Bābā! The *Vedas* have no shoreline and are unsurpassed. Their precise meaning can only be understood by studying each and every *śloka* of the *Upaniṣads* separately, and by deriving the meaning from all of them combined. If one singles out a particular sentence, he

may always be diverted by some misinterpretation. Śrī Caitanya Mahāprabhu therefore investigated all the *Vedas* thoroughly, and then preached that the individual spirit souls and the material world are simultaneously and inconceivably one with Śrī Hari and different from Him.

Vrajanātha: I understand that the *Vedas* establish the teaching of *acintya-bhedābheda-tattva*. Will you please explain this more clearly with proofs from the *Vedas* themselves?

Bābāji: Here are some of the many passages that describe the oneness aspect (*abheda-tattva*) of *bhedābheda-tattva*:

sarvaṁ khalv idam brahma, “Everything in this world is certainly *brahma*.” (*Chāndogya Upaniṣad* 3.14.1)

ātmaivedaṁ sarvaṁ iti, “Everything that is visible is spirit (*ātmā*).” (*Chāndogya Upaniṣad* 7.52.2)

sad eva saumyedaṁ agra āsid ekam evādvitīyam, “O gentle one, this world initially existed in a non-dual, spiritual form; and before the manifestation of this universe, the Supreme Spirit was just a non-dual substance.” (*Chāndogya Upaniṣad* 6.2.1)

evaṁ sa devo bhagavān vareṇyo yoni-svabhāvān adhitiṣṭhaty ekaḥ, “Bhagavān Himself is the master of all, even of the *devatās*, and He is the only one who is worthy of worship. He is the cause of all causes, but He Himself remains unaltered, just as the sun remains stationary, while spreading its radiance in all directions.” (*Śvetāśvatara Upaniṣad* 5.4)

Now listen to the *mantras* that support *bheda* (difference):

om brahma-vid āpnoti param, “One who understands *brahma* attains the *para-brahma*.” (*Taittirīya Upaniṣad* 2.1)

mahāntaṁ vibhum ātmānaṁ matvā dhīro na śocati, “A sober, intelligent person does not lament, even on seeing a soul confined

in a material body, because he knows that the soul is great and present everywhere.” (*Kaṭha Upaniṣad* 1.2.22)

satyaṁ jñānam anantaṁ brahma yo veda nihitam, “Brahma is truth, knowledge and eternity personified. That *brahma* is situated in the spiritual sky (Paravyoma), and is also present in the depth of all living entities’ hearts. One who knows this attains *siddhi* through his relationship with that indwelling Supersoul (*antaryāmī*), the omniscient *brahma*.” (First *Anuccheda* of *Taittirīya-brahmānanda-vallī*)

yasmāt paraṁ nā paraṁ asti kiñcit..., “There is no truth superior to that Supreme Person. He is smaller than the smallest, and greater than the greatest. He stands alone, immovable like a tree in His self-effulgent abode. This entire universe rests within that one Supreme Person.” (*Śvetāśvatara Upaniṣad* 3.9)

pradhāna-kṣetra-jña-patir guṇeśaḥ, “The Parabrahma is the Lord of the unmanifested material nature (*pradhāna*), the Master of that Paramātmā who knows all the individual living entities, and the Īśvara of the three modes of material nature. He is Himself transcendental to the modes of material nature.” (*Śvetāśvatara Upaniṣad* 6.16)

tasyaiṣa ātmā vivṛṇute tanuṁ svām, “He reveals His body only to those people in a very particular way.” (*Kaṭha Upaniṣad* 2.23)

tam āhur agryaṁ puruṣaṁ mahāntam, “Those who know the Absolute Truth chant His glories, knowing Him to be Mahān Ādi-puruṣa, the Great Personality, and the Cause of all causes.” (*Śvetāśvatara Upaniṣad* 3.19)

yāthātathyato ‘rthān vyadadhāt, “By His inconceivable potency, He maintains the separate identities of all the eternal elements, along with their particular attributes.” (*Īsopaniṣad*, *Mantra* 8)

naitad aśakam vijñātum yad etad yakṣam iti, “Agnideva, the *devatā* of fire said to the assembled *devatās*, ‘I cannot fully comprehend the identity of this *yakṣa*.’ ” (*Kena Upaniṣad* 3.6)

asad vā idam agra āsit..., “In the beginning, this universe was just an unmanifested form of *brahma*. This unmanifest became manifest in the form of *brahma*. That *brahma* manifested Himself in male form. For this reason that male form is known as the creator.” (*Taittirīya Upaniṣad* 2.7.1)

nityo nityānām, “Who is the supreme Eternal Being among all the eternal beings?” (*Kaṭha Upaniṣad* 2.13 and *Śvetāśvatara Upaniṣad* 6.13)

sarvaṁ hy etad brahmāyam ātmā brahma so'yam ātmā catuṣpāt, “All this is a manifestation of the inferior potency of *brahma*. The spiritual form of Kṛṣṇa is none other than the *para-brahma*. By His inconceivable potency, He eternally manifests Himself in four nectarean forms, even though He is one.” (*Muṇḍaka Upaniṣad*, Mantra 2)

ayam ātmā sarvesām bhūtānām madhu, The *Vedas* speak about Kṛṣṇa in an indirect way by describing His attributes, and here they say that “Among all living beings, it is only Kṛṣṇa Himself who is sweet like nectar.” (*Bṛhad-āraṇyaka Upaniṣad* 2.5.14)

In these and countless other passages, the *Vedas* declare that the individual souls are eternally different from the Supreme. Every part of the *Vedas* is wonderful, and no portion of them can be neglected. It is true that the individual *jīvas* are eternally different from the Supreme; and it is also true that they are eternally non-different from the Supreme. We can find evidence in the *Vedas* to support both *bheda* (difference) and *abheda* (non-difference), because *bheda* and *abheda* exist simultaneously as aspects of the

Absolute Truth. This relationship of the *jīvas* with the Supreme as simultaneously one with Him and different from Him, is inconceivable and beyond mundane intelligence. Logic and arguments about the matter only lead to confusion. Whatever has been said in the various parts of the *Vedas* is all true, but we cannot understand the complete meaning of those words because our intelligence is very limited. That is why we should never disregard Vedic teachings.

naiṣa tarkeṇa matir āpaneyā

Kaṭha Upaniṣad (2.2)

Naciketā! It is not proper to use argument to destroy the wisdom of the Absolute Truth that you have received.

nāhaṁ manye su-vedeti no na vedeti veda ca

Kena Upaniṣad (2.2)

I do not think that I have thoroughly understood *brahma*.

These Vedic *mantras* give clear instructions that the *śakti* of the Īśvara is inconceivable, and hence beyond mundane reasoning.

Mahābhārata says:

*purāṇaṁ mānavo dharmāḥ sāṅga-vedañ cikitsitam
ājñā-siddhāni catvāri na hantavyāmi hetubhiḥ*

The *sāttvata Purāṇas*, the *dharmā* instructed by *Manu*, the *Ṣaḍ-aṅga-veda* and *Cikitsā-śāstra* are the authentic orders of the Supreme, and it is improper to try to refute them by mundane arguments.

Thus it is quite clear that the *Vedas* support the *acintya-bhedābheda-tattva*. Bearing in mind the ultimate goal of the *jīva*, it seems that there is no *siddhānta* that is higher than the principle of *acintya-bhedābheda-tattva*; in fact, no other *siddhānta* even seems true. Only when one accepts this philosophy of *acintya-bhedābheda* can one realize the eternal individuality of the *jīva*, and his eternal

difference from Śrī Hari. Without understanding this difference, the individual soul cannot attain the true goal of life, which is *prīti* (love for the Supreme).

Vrajanātha: What is the evidence that *prīti* is the ultimate goal for the *jīva*?

Bābāji: It is said in the *Vedas*:

prāṇo hy eṣa yah sarva-bhūtair vibhāti

Muṇḍaka Upaniṣad (3.1.4)

The Supreme Person is the Life of all that lives, and He shines within all beings. Those who know that Supreme Personality by the science of *bhakti* do not look for anything else.² Such *jīvan-muktas* are endowed with attachment for the Supreme (*rati*), and they participate in His loving pastimes. Such *bhaktas* are the best of all those who are in knowledge of *brahma*.

In other words, the most fortunate of those who know *brahma* associate with Kṛṣṇa actively in His loving pastimes. This sentiment of *rati* is a symptom of love for Kṛṣṇa. It is explained further in *Bṛhad-āraṇyaka Upaniṣad (2.4.5 and 4.5.6)*:

*na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavaty
ātmanas tu kāmāya sarvaṁ priyaṁ bhavati*

Yājñña-valkyā said, “O Maitreyī, everyone is not dear to us because of their necessities; rather, they are dear to us because of our own necessities.”

It is evident from this *mantra* that *prīti* (love for the Supreme) is the only *prayojana* for the *jīva*. Bābā, there are many examples of such statements in the *Vedas*, *Śrīmad-Bhāgavatam* and *Taittirīya Upaniṣad (2.7.1)*:

² No topic other than the glories of Śrī Kṛṣṇa holds any further interest for those who are liberated beings (*jīvan-mukta*).

*raso vai saḥ
ko hy evānyāt kaḥ prāṇyāt
yad eṣa ākāśa ānando na syāt
eṣa hy evānandayāti*

The *para-brahma*, Paramātmā, is nectar personified. The *jīva* finds pleasure in associating with that nectarean Paramātmā, and who could live if He was not present in the heart? It is Paramātmā alone who gives bliss to the *jīvas*.

The word *ānanda* (bliss) is a synonym for *prīti* (affection). All living beings are in search of pleasure and bliss. A *mumukṣu* believes that liberation is the ultimate pleasure, and that is why he is mad for liberation. The sense enjoyers (*bubhukṣus*) believe that the objects of sense gratification are the ultimate pleasure, so they pursue the objects of sense gratification until the end of their lives. It is the hope of achieving pleasure that induces everyone to perform all his activities. The *bhaktas* are also endeavoring for Śrī Kṛṣṇa's devotional service. In fact, everyone is looking for *prīti* – so much so that they are even ready to sacrifice their lives for it. In principle, everyone's ultimate aim is *prīti*, and no one can disagree with this. Everyone is exclusively searching for pleasure, whether they are believers or atheists, fruitive workers, *karmīs*, *jñānīs*, and whether they have desires or are desireless. However, one cannot achieve *prīti* simply by seeking it.

The fruitive workers believe that celestial pleasures are the ultimate bliss, but it is explained in *Bhagavad-gītā* (9.20):

ksīṇe puṇye martya-lokaṁ viśanti

After the residents of the gigantic celestial planets have completed the results of their good *karma*, they have to take birth again on the mortal earthly planets. The *karmīs* who desire sense gratification constantly transmigrate from one planet to another in this way.

According to this *śloka* of *Gītā*, everyone realizes their mistake only when they fall from the celestial planets. A person may begin to covet the pleasures of the heavenly planets again when he fails to find pleasure in the wealth, children, fame and power that is available in the world of human beings. However, while he is falling from the celestial worlds, he adopts a respectful attitude towards an even greater happiness than that of Svarga (the heavenly planets). He becomes indifferent to the pleasures of the human worlds, the celestial planets and even the higher planets up to Brahmaloaka when he understands that they are all temporary, and that their happiness is also not fixed or eternal. He then becomes renounced and starts to investigate *brahma-nirvāṇa* and endeavor earnestly for impersonal liberation. However, when he sees that impersonal liberation also lacks bliss, he takes an unbiased (*taṭastha*) position and searches for another path that will enable him to achieve *prīti*, or pleasure.

How is it possible to experience *prīti* in impersonal liberation? Who is the personality who is supposed to experience such bliss? If I lose my identity, who will exist to experience *brahma*? The very concept of the bliss of *brahma* is meaningless because whether there is pleasure in *brahma* or not, the theory of impersonal liberation does not admit that anyone actually exists in the liberated state to enjoy such pleasure. So what conclusion can be drawn from such a doctrine? If I cease to exist when I am liberated, then my individuality is lost along with my existence. Nothing pertains to me any more by which I can experience bliss or pleasure. Nothing exists for me if I myself do not exist. Someone may say, "I am *brahma-rūpa*." However, this statement is false, because the "I" who is *brahma-rūpa* is *nitya* (eternal). In other words, if one says that he is *brahma*, then he is also eternal. In that case, everything is useless for him, including the process to attain perfection (*sādhana*) and perfection itself (*siddhi*). Therefore, *prīti* is not to be obtained in *brahma-nirvāṇa*. Even if it is

perfect, it is something that is not experienced, like a flower growing in the sky.

Bhakti is the only path by which the *jīva* can attain his true goal. The final stage of *bhakti* is *prema*, which is eternal. The pure *jīva* is eternal, pure Kṛṣṇa is eternal, and pure love for Him is also eternal. Consequently, one can only attain the perfection of true love in eternity when he accepts the truth of *acintya-bhedābheda*. Otherwise, the ultimate goal of the *jīva*, which is love for the Supreme, becomes non-eternal, and the existence of the *jīva* is also lost. Therefore, all the *śāstras* accept and confirm the doctrine of *acintya-bhedābheda*. All other doctrines are simply speculation.

Vrajanātha returned home in a blissful state of mind, deeply absorbed in thoughts about pure spiritual love.

THUS ENDS THE EIGHTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: BHEDĀBHEDA-TATTVA”



CHAPTER 19

Prameya: Abhidheya Tattva

After taking his meal, Vrajanātha retired to bed with various conflicting views about *acintya-bhedābheda* (the doctrine of inconceivable oneness and difference) arising in his heart. Sometimes he thought that *acintya-bhedābheda-tattva* was just another kind of Māyāvāda philosophy, but when he reconsidered the teaching seriously, he realized that there was no objection in *śāstra* to it. On the contrary, it contained the essence of all *śāstras*. “Śrīmad Gaura Kīśora is the complete manifestation of Bhagavān Himself, and His profound teachings cannot possibly be faulty in any way,” he said to himself. “I will never give up the lotus feet of that extremely kind and affectionate Gaura Kīśora. But alas! What have I attained so far? I have come to understand that *acintya-bhedābheda-tattva* is the ultimate truth, but what have I gained through this knowledge? Śrī Raghunātha dāsa Bābāji has said that *prīti* (love) is the *sādhya* of life for all *jīvas*. *Karmīs* and *jñānīs* are also searching for love, but they are ignorant about *śuddha-prīti*. That is why I must reach the stage of unadulterated love, but my only concern is, how may I achieve it? I will inquire from Bābāji Mahāśaya about this subject, and adopt his principles.” Thinking like this, Vrajanātha fell asleep.

Since Vrajanātha went to sleep quite late, he also awoke late the next morning. The sun had already risen when he rose from his bed, and he had hardly finished his morning ablutions when

his maternal uncle Vijaya Kumāra Bhaṭṭācārya Mahāśaya arrived from Śrī Modadruma. Vrajanātha was very pleased to see his uncle after so many days. He offered him *daṇḍavat-praṇāma*, and respectfully offered him a seat.

Vijaya Kumāra was a great scholar and orator of *Śrīmad-Bhāgavatam*, and he would travel considerable distances to give *Bhāgavatam* discourses. By the mercy of Śrī Nārāyaṇa, he had developed staunch faith in his heart in Śrī Gaurāṅga Mahāprabhu. Some days previously, he had the good fortune of obtaining *darśana* of Śrī Vṛndāvana dāsa Ṭhākura in a village by the name of Denuḍa. Śrī Vṛndāvana dāsa Ṭhākura had ordered him to visit the inconceivable Yoga-pīṭha of Śrīdhāma Māyāpura, where Śrī Śacinandana Gaura Hari's *acintya-līlā* eternally takes place. He also informed him that soon most of the holy places of Śrīman Mahāprabhu's pastimes would soon disappear, and would reappear after four hundred years. He said that the places of Śrī Gaura's pastimes were essentially non-different from Śrī Vṛndāvana, the holy place of Kṛṣṇa's *līlā*; and that only those who can perceive the transcendental nature of Śrī Māyāpura can truly have *darśana* of Śrī Vṛndāvana. Hearing these words of Śrī Vṛndāvana dāsa Ṭhākura, the incarnation of Śrī Vyāsadeva, Vijaya Kumāra became very eager to take *darśana* of Śrīdhāma Māyāpura, and decided to go there after visiting his sister and nephew in Bilva-puṣkariṇī.

These days, the villages of Bilva-puṣkariṇī and Brahma-puṣkariṇī are somewhat distant from each other, but in those days, they were immediately adjacent, and the boundary of Bilva-puṣkariṇī was within a mile of Śrīdhāma Māyāpura Yoga-pīṭha. The old village of Bilva-puṣkariṇī is abandoned these days, and is known by the names Ṭoṭā and Tāraṇvāsa.

When uncle and nephew had exchanged pleasantries, Vijaya Kumāra said, "Tell Grandmother that I am going to take *darśana* of Śrīdhāma Māyāpura, and that I will be back soon and take my afternoon meal here."

“Uncle, why do you want to visit Māyāpura?” asked Vrajanātha. Vijaya Kumāra was at that time unaware of Vrajanātha’s present condition – he had only heard that Vrajanātha had given up his study of *nyāya-śāstra*, and was now studying *Vedānta-sūtra* – so he did not consider it appropriate to describe his devotional sentiments to him. Instead, he hid his real motive, and said, “I have to meet someone in Māyāpura.”

Vrajanātha was aware that his uncle was not only a great scholar of *Śrīmad-Bhāgavatam*, but also a devotee of Śrī Gaura, so he guessed that he must have some spiritual purpose in visiting Śrīdhāma Māyāpura. “Uncle,” he said, “a very faithful and elevated Vaiṣṇava called Śrīla Raghunātha dāsa Bābājī resides in Māyāpura. You must have some discussion with him.”

Encouraged by Vrajanātha’s words Vijaya Kumāra said, “Are you developing faith in the Vaiṣṇavas these days? I heard that you have given up the study of *nyāya-śāstra* and were studying *Vedānta*, but now I see that you are entering into the path of *bhakti*, so I need not hide anything from you. The fact is that Śrī Vṛndāvana dāsa Ṭhākura Mahāśaya has ordered me to have *darśana* of Śrī Yoga-pīṭha at Śrī Māyāpura, so I have decided to take bath in the waters of Śrī Gaṅgā-devī, and then circumambulate and take *darśana* of Śrī Yoga-pīṭha. Then at Śrīvāsāṅgana, I shall roll to my heart’s content in the dust of the Vaiṣṇavas’ lotus feet.”

Vrajanātha said, “Uncle! Please take me along with you. Let’s meet with mother, and then leave for Māyāpura.”

Deciding thus, they informed Vrajanātha’s mother, and left for Māyāpura. First they took bath in the Gaṅgā, and Vijaya Kumāra exclaimed, “Aha! Today my life has become successful. At this *ghāṭa* Śrī Śacīnandana Gaurahari bestowed unlimited mercy upon Jāhnvī-devī by performing His water pastimes here for twenty-four years. While bathing in these sacred waters today I am feeling *paramānanda*.” When Vrajanātha heard Vijaya Kumāra speak these

words in an inspired mood, he spoke with a melted heart: “Uncle, today I am also blessed by your mercy.”

After Gaṅgā *snāna*, they visited Mahāprabhu’s birthplace at the home of Jagannātha Miśra. There, by the mercy of Śrī Dhāma, they became completely immersed in a mood of deep spiritual love and their bodies became drenched with tears. Vijaya Kumāra said, “If one takes birth in this land of Gaura, but does not visit this Mahā Yoga-pīṭha, one’s life is useless. Just see how this holy place seems to material eyes to appear as any ordinary piece of land, covered by straw huts, but by Gaurāṅga’s mercy see what beauty and opulence is visible to us! Look! How high and splendid are these bejeweled mansions! How inviting are these lovely gardens! How attractive to the eyes are these places of worship! Look, here Śrī Gaurāṅga and Viṣṇu-priyā are standing inside the house. O What an enchanting form! What an enchanting form!”

As he said this, they both fell down and lost consciousness. After quite some time, they recovered with the help of some other devotees, and entered Śrīvāsāṅgana. Tears flowed from their eyes, and they rolled on the ground, exclaiming, “*Ha Śrīvāsa! Ha Advaita! Ha Nityānanda! Ha Gadādhara-Gaurāṅga!* Please give us Your mercy! Free us from false pride, and give us the shelter of Your lotus feet!”

All the Vaiṣṇavas there became very joyful when they saw such emotions in the two *brāhmaṇas*. They began to dance, chanting loudly, “*Māyāpura Candra ki jaya! Ajita Gaurāṅga ki jaya! Śrī Nityānanda Prabhu ki jaya!*” Vrajanātha immediately offered his body at the lotus feet of his worshipable spiritual master, Śrī Raghunātha dāsa Bābājī Mahārāja. The elderly Bābājī picked him up and embraced him, asking, “*Bābā!* What brings you here at this time today? And who is this respectable *mahājana* with you?”

Vrajanātha humbly told him everything, and the Vaiṣṇavas seated them with utmost respect. Vijaya Kumāra then inquired submissively from Śrīmad Raghunātha dāsa Bābājī Mahārāja,

“Prabhu, by what means can the ultimate aim (*prayojana*) for all *jīvas* be achieved? Please be merciful, and tell us how we can attain that *prayojana*.”

Bābājī: You are *śuddha-bhaktas*, and everything is within your grasp. Still, since you have mercifully asked, I will explain whatever little I know. *Kṛṣṇa-bhakti* which is free from any trace of *jñāna* and *karma* is the *prayojana* (ultimate aim) for all *jīvas*, and it is also the means of attainment. During the stage of spiritual practice (*sādhana-avasthā*) it is called *sādhana-bhakti*, and in the liberated stage (*siddha-avasthā*), it is called devotional service performed in *prema-bhakti* (pure love).

Vijaya: What are the intrinsic characteristics (*svarūpa-lakṣaṇa*) of *bhakti*?

Bābājī: By the order of Śrīman Mahāprabhu, Śrī Rūpa Gosvāmī has described the intrinsic characteristics of *bhakti* in *Śrī Bhakti-rasāmṛta-sindhu* (1.1.11) as follows:

*anyābhilāṣita-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā*

Uttamā-bhakti, pure devotional service, is the cultivation of activities that are meant exclusively for the benefit of Śrī Kṛṣṇa, in other words, the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of body, mind, and speech, and through expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (knowledge of *nirviśeṣa-brahma*, aimed at impersonal liberation) and *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

This *sūtra* very clearly describes both the *svarūpa-lakṣaṇa* (intrinsic characteristics) and the *taṣṭha-lakṣaṇa* (extrinsic symptoms) of *bhakti*. The word *uttamā-bhakti* refers to pure devotional service. Devotional service mixed with fruitive activity (*karma-*

miśrā bhakti) and devotional service mixed with speculative knowledge (*jñāna-miśrā bhakti*) are not pure devotional service. The aim of devotional service mixed with fruitive activity (*karma-miśrā bhakti*) is sense gratification, and the aim of devotional service mixed with speculative knowledge (*jñāna-miśrā bhakti*) is liberation. Only such devotional service free from any trace of desire for fruitive results or liberation is *uttamā-bhakti* (pure devotional service).

The fruit of *bhakti* is *prema*. The *svarūpa-lakṣaṇa* of *bhakti* is endeavors favorable for Kṛṣṇa (*kṛṣṇānuśīlanam*) performed with body, mind and speech, and loving attitude of mind (*prītimaya-mānasa*). Such endeavors (*ceṣṭā*) and spiritual sentiments (*bhāvas*) are both favorable (*ānukūlya*) and constantly dynamic. By the mercy of Kṛṣṇa and His *bhaktas*, when the special function of the internal energy of Bhagavān manifests upon the *jīva*'s own spiritual strength, then the true form (*svarūpa*) of *bhakti* takes birth.

In the present state, the *jīva*'s body, mind and speech are all materially afflicted. When the *jīva* directs them by his own discrimination, the result is only dry speculation and renunciation, and the true nature of *bhakti* does not manifest through them. However, when Kṛṣṇa's *svarūpa-śakti* becomes active in the *jīva*'s body, mind and speech, the nature of pure *bhakti* immediately becomes manifest. The ultimate aim of all spiritual activities is Śrī Kṛṣṇa, and that is why real devotional activity must be favorable towards Kṛṣṇa. Endeavors performed for realization of *brahma* and *Paramātmā* are not accepted as pure *bhakti*. Rather, they are aspects of speculative knowledge (*jñāna*) and fruitive activities (*karma*) respectively. There are two types of endeavors: those that are favorable, and those that are unfavorable. Only favorable activities are considered to be devotional service.

The word *ānukūlyena* means the tendency to be favorably disposed towards Kṛṣṇa. This tendency has some connection with the material world during the period of devotional practice

(*sādhana-kāla*), but in the liberated stage (*siddha-kāla*) it is utterly pure, free from any connection with the material world. The characteristics of *bhakti* are the same in both these stages. Therefore, the intrinsic characteristics of *bhakti* are endeavors for the cultivation of Kṛṣṇa consciousness performed with favorable sentiments.

While we are discussing the intrinsic characteristics (*svarūpa-lakṣaṇa*) of *bhakti*, it is also necessary to describe its extrinsic characteristics (*taṭastha-lakṣaṇa*). Śrīla Rūpa Gosvāmī has explained that there are two *taṭastha-lakṣaṇa*. The first is having no other desires, and the second is freedom from the covering of *jñāna*, *karma* and other such endeavors. Any ambition other than the desire for progress in *bhakti* goes against *bhakti*, and comes in the category of other desires. *Jñāna*, *karma*, *yoga* and renunciation are said to be antagonistic to *bhakti* when they are strong enough to cover the heart. Therefore, pure *bhakti* may be described as the cultivation of activities that are favorably disposed to Śrī Kṛṣṇa, free from both the above antagonistic characteristics.

Vijaya: What are the various distinctive characteristics of *bhakti*?

Bābājī: In *Bhakti-rasāmṛta-sindhu* (1.1.17), Śrīla Rūpa Gosvāmī has described the following six special characteristics of *bhakti*:

*kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā
sāndrānanda-viśeṣātmā śrī-kṛṣṇākaraṣiṇī ca sā*

1. *kleśa-ghnī* – She destroys all kinds of distress.
2. *śubhadā* – She awards all kinds of good fortune.
3. *mokṣa-laghutā-kṛt* – She makes *kṛt*, the pleasure of impersonal liberation appear *laghutā* – insignificant.
4. *sudurlabhā* – She is rarely achieved.
5. *sāndrānanda-viśeṣātmā* – Her nature is imbued with the most intense and superlative pleasure.
6. *śrī-kṛṣṇa-ākaraṣiṇī* – She is the sole means to attract Śrī Kṛṣṇa.

Vijaya: How does *bhakti* destroy distress?

Bābājī: There are three kinds of *kleśa* (distress): sin itself (*pāpa*), sin in its seed-form (*pāpa-bīja*), and ignorance (*avidyā*). Sinful activity is classified as *pātaka* (sinful), *mahā-pātaka* (very sinful) and *atipātaka* (extremely sinful). All these are considered *pāpa*. People in whose hearts *śuddha-bhakti* has manifested are naturally not inclined to become involved in sinful activities (*pāpa*). The desire to commit sins, which is called *pāpa-bīja*, cannot remain in a heart filled with *bhakti*. *Avidyā* means ignorance of one's spiritual identity. When *śuddha-bhakti* first dawns within the heart, the *jīva* understands very clearly, "I am a servant of Kṛṣṇa," and ignorance disappears altogether. This means that as *Bhakti-devī*, the goddess of *bhakti*, spreads her effulgence, the darkness of *pāpa*, *pāpa-bīja* and *avidyā* are expelled from one's heart. On the auspicious arrival of *bhakti*, all sorts of distress go far away. That is why *bhakti* is *kleśa-ghnī*.

Vijaya: How is *bhakti śubha dā*?

Bābājī: In this world, all types of affection, all good qualities, and all the different types of pleasures are considered *śubha* (auspicious). One in whose heart pure *bhakti* has manifested is endowed with four qualities; humility, compassion, freedom from pride, and giving honor to others. For this reason the whole world bestows affection upon him. All kinds of *sad-guṇas* are automatically manifested in *śuddha-bhaktas*. *Bhakti* is capable of giving all kinds of pleasure. If one desires, she can give material enjoyment, the happiness of merging into the impersonal *brahma* (*nirviśeṣa-brahma-sukha*), all kinds of mystical powers (*siddhis*), sense gratification and liberation.

Vijaya: How does *bhakti* make even the pleasure of impersonal liberation seem insignificant (*mokṣa-laghutā-kṛt*)?

Bābājī: If even a little love for the Supreme (*bhagavad-rati*) has manifested in one's heart, *dharma* (religion), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation) naturally appear insignificant.

Vijaya: And why is it said that *bhakti* is rarely achieved (*sudurlabhā*)?

Bābājī: This matter should be understood carefully. *Bhakti* will remain elusive so long as one performs devotional service improperly, even if one engages in millions of different spiritual practices (*sādhana*). Apart from that, *Bhakti-devī* satisfies the majority of people with only impersonal liberation; she does not give *bhakti* unless she sees that the practitioner is highly qualified. It is for these two reasons that *bhakti* is rarely achieved. The *sādhana* of cultivating *jñāna* definitely leads one to liberation in the form of merging into the non-dual *brahma*, which is the very form of knowledge. It is also easy to get material sense gratification by performing pious deeds like *yajña* and other such activities. However, if one does not practice *bhakti-yoga*, one cannot achieve *bhakti* to Śrī Hari, even by performing millions of spiritual practices.

Vijaya: Why has *bhakti* been described as the superlative form of bliss (*sāndrānanda-viśeṣātma*)?

Bābājī: *Bhakti* is eternal spiritual happiness, and that is why the performance of *bhakti* places one in an ocean of bliss. If one combines all the different types of worldly material pleasure, adds the pleasure of merging into *brahma* (which is the negation of this material world), and multiplies it all tens of millions of times, the resultant pleasure still cannot compare to a single drop of the ocean of the bliss of devotional service. Material pleasures are utterly trivial, and the pleasure that appears by negating material pleasure (*mukti*) is very dry. Both these pleasures are different in nature from the bliss of the spiritual world. One cannot compare two things that are altogether different in character. Therefore, those who have developed some taste for the bliss of performing *bhakti* find the pleasure of merging into *nirviśeṣa-brahma* to be as insignificant as the water in a cow's hoof-print. Only those who have experienced this pleasure can understand it; others cannot grasp or discuss it.

Vijaya: How does *bhakti* attract the all-attractive Śrī Kṛṣṇa (*śrī-kṛṣṇa-ākāṣiṇī*)?

Bābājī: Śrī Kṛṣṇa, together with all His loved ones, becomes forcibly attracted and controlled by a person within whose heart *Bhakti-devī* has appeared. Kṛṣṇa cannot be controlled or attracted by any other means.

Vijaya: If *bhakti* is so sublimely potent, why do those who study many *śāstras* not try to achieve her?

Bābājī: *Bhakti* and Śrī Kṛṣṇa are beyond all material boundaries, so human intelligence cannot reach Them, because it is gross and limited. However, one can easily understand the essence of devotional service (*bhakti-tattva*) if he has developed even a slight taste by the influence of pious deeds accumulated in the past. No one but the most fortunate *jīvas* can understand *bhakti-tattva*.

Vijaya: Why does material logic carry no weight?

Bābājī: Logic does not have the qualities necessary for understanding spiritual pleasures. It is said,

naiṣā tarkeṇa matir āpaneyā / proktānyenaiva su-jñānāya preṣṭha
Kāṭha Upaniṣad (1.2.9)

My dearest *Naciketā*, it is not proper to use argument to destroy the wisdom of the Absolute Truth that you have received.

Then it is also said, *tarkāpratiṣṭhānāt* (*Vedānta-sūtra* 2.1.11): “Logic is useless for establishing any *vastu* (real substance), because what one person establishes by logic and argument today, a more expert logician will refute tomorrow.” That is why it is said that logic carries no respect. All these statements of the *Vedānta* establish that logic cannot explain spiritual matters.

Vrajanātha: Is there any stage of *bhakti* between *sādhana-bhakti* and *prema-bhakti*?

Bābājī: Yes, certainly. There are three stages of development of *bhakti*: *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*.

Vrajanātha: What are the characteristics of *sādhana-bhakti*?

Bābājī: *Bhakti* is one; the differences are between the different stages of development. As long as *bhakti* is performed by the conditioned *jīva* by means of his senses, it is called *sādhana-bhakti*.

Vrajanātha: You have explained that *prema-bhakti* is an eternally perfect mood (*nitya-siddha-bhāva*), so why is it necessary to practice in order to attain a sentiment that is eternally perfect?

Bābājī: *Nitya-siddha-bhāva* is not actually something to be gained from elsewhere (*sādhya*); that is, it cannot be produced by *sādhana*. *Sādhana* is a name given to the practice of manifesting *bhāva* in the heart.¹ As long as it is not manifested in the heart (due to being covered), one will have to perform *sādhana*. In reality, this *bhāva* is *nitya-siddha* (eternally present in the heart).

¹ *kṛti-sādhya bhavet sādhyā-bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya prākṛtyam hṛdi sādhyatā*

Bhakti-rasāmṛta-sindhu, Purva Lahiri (2.2)

Sādhana-bhakti, or the regulative discharge of devotional service, is the practice performed with the present senses, by which *bhāva* (transcendental loving service for Kṛṣṇa) is attained. This *bhāva* exists eternally within the heart of every *jīva*, and it is the potentiality of *sādhana-bhakti* to awaken it.

*śravaṇādi kriyā tāra svarūpa-lakṣaṇa
taṣastha-lakṣaṇe upajaya prema-dhana
nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

Caitanya-caritāmṛta, Madhya Līlā (22.106,107)

The intrinsic characteristics of *bhajana* are the spiritual activities of hearing, chanting, remembering and so on. Its marginal characteristic is that it awakens *kṛṣṇa-prema*.

Kṛṣṇa-prema is eternally established in the hearts of all *jīvas*. It is not something to be gained from another source. This love naturally awakens when the heart is purified by hearing and chanting.

Vrajanātha: Will you please explain this principle more elaborately?

Bābājī: Certainly *prema-bhakti* is *nitya-siddha* (eternally perfect), because it is a manifestation of Bhagavān's internal *śakti*, but it is not evident in the heart of the conditioned *jīva*. Spiritual practice (*sādhana*) consists of the efforts of body, mind, and speech to make it appear in the heart. As long as *bhāva* is not actually attained during the period of *sādhana*, it is considered a sentiment that is achieved by practice, but its eternal perfection becomes evident as soon as it manifests itself in the heart.

Vrajanātha: What is the distinguishing characteristic feature of *sādhana*?

Bābājī: *Sādhana-bhakti* is any method that trains the mind to become Kṛṣṇa conscious.

Vrajanātha: How many kinds of *sādhana-bhakti* are there?

Bābājī: There are two kinds: *vaidhī* and *rāgānugā*.

Vrajanātha: What is *vaidhī-bhakti*?

Bābājī: The *jīva*'s spiritual propensity is manifest in two ways. The regulations found in the codes of *śāstra* are called *vidhi*, and the inclination that has its origin in this *vidhi* is called *vaidhi-pravṛtti* (the tendency to follow *śāstra*), and *bhakti* that is caused by the discipline of *śāstra* is called *vaidhī-bhakti*, because it has its origin in *vaidhi-pravṛtti*.

Vrajanātha: I will inquire about the characteristics of spontaneous attraction (*rāga*) a little later. Now will you kindly describe the characteristics of *vidhi*?

Bābājī: The *śāstras* have prescribed regulative duties called *vidhi*, and have prohibited certain forbidden activities (*niṣedha*). The prescribed duty (*vaidha-dharma*) for the *jīvas* is to follow all the regulations and to avoid all the prohibited activities.

Vrajanātha: From your explanation, it seems as if *vaidha-dharma* consists of the rules and regulations of all the *śāstras*, but the *jīvas* of Kali-yuga are weak and short-lived, so they cannot study the prescriptions and prohibitions of all the *śāstras*, and then ascertain

vidha-dharma. Do the *śāstras* indicate how we can determine *vidhi-niṣedha* briefly and practically?

Bābāji: It is written in *Padma Purāṇa* (42.103) and *Nārada-pañcarātra* (4.2.23):

*smarttavyaḥ satataṁ viṣṇur vismarttavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayor eva kinkarāḥ*

Always remember Viṣṇu, and never forget Him. All the other prohibitions and recommendations are servitors of these two instructions.

The purport is that the arrangement of all the various kinds of *vidhi* and *niṣedha* within the *śāstras* are based on these two basic sentences. Duty (*vidhi*) is ascertained to be that which makes one constantly remember Bhagavān, and forbidden activities (*niṣedha*) are those that make one forget Him. “Remember Bhagavān Śrī Viṣṇu constantly throughout your life,” this is the basic prescription (*vidhi*), and the arrangements of *varṇāśrama* and so on for the maintenance of the *jīvas* are subject to it. “Never forget Kṛṣṇa,” this (*niṣedha*) is the basic prohibition. Everything else – such as abandoning sinful activities, avoiding the tendency to divert one’s attention from Kṛṣṇa (*kṛṣṇa-bahirmukhatā*), and atoning for sinful activities – are all subordinate to this basic *vidhi-niṣedha*. Therefore, all the rules and prohibitions described in the *śāstras* are eternal servants of the rule to remember Kṛṣṇa constantly, and the prohibition is to never forget Him. It follows that the regulation to remember Kṛṣṇa is the fundamental principle amongst all the regulations of *varṇāśrama* and other such institutions.

śrī-camasa uvāca

*mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak
ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam iśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ
Śrīmad-Bhāgavatam (11.5.2-3)*

Śrī Camasa said, “The *brāhmaṇas* came into existence from the mouth of the primordial Śrī Viṣṇu, the *kṣatriyas* from His arms, the *vaiśyas* from His thighs, and the *sūdras* from His feet. These four *varṇas* were born along with their particular characteristics, as were the four specific *āśramas*. A person living amongst these *varṇas* and *āśramas* becomes intoxicated by his high social position (*varṇa*) and spiritual position (*āśrama*), and fails to worship his *iṣṭadeva*, Bhagavān Śrī Viṣṇu, or even disrespects Him. Such a person falls down from his position in the system of *varṇa* and *āśrama*, loses all his prestige, and takes birth in the lower species.”

Vrajanātha: Why doesn't everyone who follows the regulations of *varṇāśrama* practice *kṛṣṇa-bhakti*?

Bābājī: Śrīla Rūpa Gosvāmī explains that amongst all those who follow the regulations of *śāstra*, only those who develop faith in *bhakti* are eligible to engage in *bhakti*. They are not attracted towards the regulations of material life, nor do they renounce material life. Rather, they follow the ways of ordinary civilized life to maintain their livelihood, and at the same time practice the *sādhana* of *śuddha-bhakti* with faith. A civilized *jīva* becomes qualified to engage in *bhakti* as a result of *sukṛti* accumulated in the course of many lives. There are three types of such faithful people: the *kaniṣṭha* (neophyte), the *madhyama* (intermediate *bhakta*), and the *uttama* (highly exalted *bhakta*).

Vrajanātha: It is said in *Bhagavad-gītā* that four kinds of people perform *bhakti*: *ārtta* (those who are distressed), *jijñāsu* (the inquisitive), *arthārthī* (those who desire wealth), and *jñānīs* (those who are searching for knowledge of the Absolute). What kind of *bhakti* are they qualified for?

Bābājī: When they associate with saintly *sādhus*, their distress, their inquisitiveness, their desire for wealth, and their desire for knowledge are removed, and they develop faith in unalloyed

devotional service. Then they immediately become qualified for engaging in *bhakti*. The prominent examples of this are Gajendra, Śaunaka and the other ṛṣis in Naimiṣāraṇya, Dhruva, and the four Kumāras respectively.

Vrajanātha: Do devotees attain liberation at all?

Bābājī: There are five kinds of liberation: *sālokya*, to live on the same planet as Bhagavān; *sārṣṭi*, to have the same opulences as Bhagavān; *sāmīpya*, to have constant association with Bhagavān; *sārūpya*, to obtain bodily features similar to Bhagavān's; and *sāyujya*, to become one with Bhagavān. *Bhaktas* of Śrī Kṛṣṇa do not accept *sāyujya-mukti* at any cost, because it is blatantly opposed to the principles of *bhakti*. *Sālokya*, *sārṣṭi*, *sāmīpya* and *sārūpya* are not fully opposed to *bhakti*, but they still retain some adverse elements. The *bhaktas* of Kṛṣṇa also completely reject these four kinds of liberation that are manifested in Śrī Nārāyaṇa's abode.

In some circumstances, these forms of liberation provide comforts and opulences, whereas in their matured stages they guide one towards *prema-bhakti*. If their ultimate result is only comfort and opulence, *bhaktas* should simply reject them. What to speak of liberation, even Nārāyaṇa's *prasāda* does not appeal to the unalloyed *bhaktas* of Śrī Kṛṣṇa. Śrī Nārāyaṇa and Śrī Kṛṣṇa have the same fundamental form and nature (*svarūpa*) from the point of view of *siddhānta*, but from the viewpoint of *rasa*, Śrī Kṛṣṇa's super-excellent glory is an eternal fact.

Vrajanātha: Is it only those who are born in Āryan families and who follow the regulations of *varṇāśrama* who are eligible to engage in *bhakti*?

Bābājī: The entire human race is qualified to attain eligibility for *bhakti*.

Vrajanātha: In that case, it seems that people who are situated in *varṇāśrama* have to follow two sets of duties – the regulations of *varṇāśrama*, and the rules of *śuddha-bhakti* – whereas those situated outside *varṇāśrama* have only one duty, which is to follow the

limbs (*aṅgas*) of *bhakti*. This means that people situated in *varṇāśrama* have to endeavor more, because they have to follow both the material regulations and the spiritual regulations. Why is this?

Bābājī: A *bhakta* who is qualified for *śuddha-bhakti* may be situated in *varṇāśrama*, but his only duty is to follow the *aṅga* of *bhakti*, and then all his worldly duties are fulfilled automatically. There is no fault in neglecting worldly duties where they are independent of *bhakti*, or opposed to it. A qualified *bhakta* is by his very nature not inclined to neglect prescribed duties or to perform forbidden activities. If in spite of this he accidentally commits some sinful activity, he does not have to perform the penances that are prescribed in the rules governing *karma*. When *bhakti* resides in the heart, sins that the *bhakta* commits by chance do not create a lasting impression, and they are destroyed very easily and quickly. That is why *bhaktas* do not need to perform any separate penance.

Vrajanātha: How can a qualified *bhakta* repay his debts to the *devatās* and others?

Bābājī: It is said in *Śrīmad-Bhāgavatam* that those who are under the shelter of Bhagavān are not indebted to anyone.

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya karttam

Śrīmad-Bhāgavatam (11.5.41)

One who completely surrenders to Bhagavān Mukunda, the affectionate protector of the surrendered souls, no longer remains indebted to the *devatās*, forefathers, other living beings, kinsmen, or guests. He is not subordinate to anyone, and he is not obliged to serve anyone.

The purport of the final instruction of *Bhagavad-gītā* (18.66) is that Śrī Kṛṣṇa releases one from all sins if he gives up all sorts of

duties and comes to His shelter. The essence of the *Gītā* is that when a person becomes qualified for unalloyed *bhakti*, he is no longer obliged to follow the regulations of *jñāna-śāstra* and *karma-śāstra*. On the contrary, he attains all perfection simply by following the path of *bhakti*. That is why Śrī Kṛṣṇa declares, *na me bhaktaḥ praṇaśyati*: “My *bhakta* is never vanquished.” Therefore, this promise of Śrī Kṛṣṇa should be held above all.

When Vijaya Kumāra and Vrajanātha heard these words, they said, “We have no further doubts in our hearts concerning *bhakti*. We have understood that *jñāna* and *karma* are of little consequence, and that without the mercy of *Bhakti-devī*, there is no auspiciousness for the *jīva*. Prabhu, now please be merciful, and make our lives successful by telling us about the *aṅgas* of *śuddha-bhakti*.”

Bābājī: Vrajanātha, you have heard *Daśa-mūla* as far as the eighth *śloka*. You may relate them to your uncle later. I feel very satisfied to see him. Now listen to the ninth *śloka*:

*śrutiḥ kṛṣṇākhyānaṁ smaraṇa-nati-pūjā-vidhi-gaṇāḥ
tathā dāsyam sakhyam paṛicaraṇam apy ātma-dadanam
navāṅgāny etāniha vidhi-gata-bhakter anudinam
bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate*

One should perform *bhajana* of the nine processes of *vaidhī-bhakti*, namely, hearing, chanting, remembering, offering prayers, worshiping, serving Kṛṣṇa’s lotus feet, acting as Kṛṣṇa’s servant, becoming Kṛṣṇa’s friend, and surrendering oneself fully to Śrī Kṛṣṇa. One who with faith daily practices *bhajana* in this way certainly achieves pure *kṛṣṇa-rati*.

Śravaṇam, *kīrtanam*, *smaraṇam*, *vandanam*, *pāda-sevanam*, *arcanam*, *dāsyam*, *sakhyam* and *ātma-nivedanam*: those who daily practice these nine limbs of *vaidhī-bhakti* with faith attain pure love of Śrī Kṛṣṇa. Hearing (*śravaṇa*) takes place when the descriptions of Kṛṣṇa’s transcendental holy name, form, qualities and pastimes

come in contact with the ears. There are two stages of *śravaṇa*. The first stage is hearing descriptions of Kṛṣṇa's qualities in the association of *śuddha-bhaktas* before developing *śraddhā*. This type of *śravaṇa* creates faith so that one develops a keen desire to hear *śrī-kṛṣṇa-nāma* and His qualities. After one has developed such faith, one hears Kṛṣṇa's transcendental names and qualities with great eagerness from Śrī Guru and the Vaiṣṇavas, and that is the second kind of *śravaṇa*. *Śravaṇa* is one of the limbs of *śuddha-bhakti*, and *śravaṇa* in the perfected stage is manifested as a result of hearing from *guru* and Vaiṣṇavas in the stage of spiritual practice. *Śravaṇa* is the first *aṅga* of *bhakti*.

Kīrtana takes place when *śrī-hari-nāma* and the descriptions of His form, qualities and pastimes come in contact with the tongue. There are many different varieties of *kīrtana*, such as discussions of Śrī Kṛṣṇa's pastimes, describing *śrī-kṛṣṇa-nāma*, reading from *śāstra* to others, attracting others to Kṛṣṇa by singing about Him, uttering entreaties to invoke His mercy, proclaiming His glories to others, chanting *bhajan*s in praise of the Deity, offering prayers, and so on. *Kīrtana* has been described as superior to all the other nine *aṅgas* of *bhakti*, and this is especially true in Kali-yuga, when *kīrtana* alone can bestow auspiciousness upon everyone. This is stated in all *śāstras*:

*dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam*

Padma Purāṇa, Uttara-khaṇḍa (72.25)

Whatever is achieved in Satya-yuga by meditation, in Tretā-yuga by the performance of *yajña*, and in Dvāpara-yuga by worshiping Kṛṣṇa's lotus feet is also obtained in the age of Kali simply by chanting and glorifying Śrī Keśava.

No other method purifies the heart as effectively as *hari-kīrtana*. When many devotees perform *kīrtana* together, it is called *saṅkīrtana*.

Remembering Kṛṣṇa's name, form, qualities and pastimes is called *smaraṇam*, of which there are five kinds. *Smaraṇam* means to contemplate some subject that has previously been heard of, or experienced. *Dhāraṇā* means to fix the mind on a particular subject, withdrawing it from other objects. *Dhyānam* means to meditate on a specific form. When *dhyānam* is unbroken like the continuous flow of a stream of precious oil, it is called *dhruvānusmṛti*, and *samādhi* is the state in which one is oblivious to outside reality, and only aware of the objects of meditation in one's heart.

Śravaṇam, *kīrtana* and *smaraṇam* are the three primary *aṅgas* of *bhakti*, for all the other *aṅgas* are included within them, and of these three *aṅgas*, *kīrtana* is the best and most important, because *śravaṇam* and *smaraṇam* can be included within it.

According to *Śrīmad-Bhāgavatam* (7.5.23):

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam

Hearing and chanting about Śrī Viṣṇu's transcendental name, form, qualities and so on; remembering them; serving His lotus feet; worshiping Him with sixteen types of paraphernalia; offering prayers to Him; becoming His servant; adopting a friendly mood towards Him; and surrendering everything unto Him (in other words, serving Him with the body, mind and words) – these nine are accepted as *śuddha-bhakti*.

The fourth *aṅga* of *bhakti* is performing service (*pāda-sevā* or *paricaryā*). *Pāda-sevā* must also be performed together with *śravaṇam*, *kīrtana* and *smaraṇam*. One should perform *pāda-sevā* with a humble attitude, understanding that one is unqualified for the service. It is also essential to realize the object of service as *sac-cid-ānanda*, the embodiment of eternity, knowledge and bliss. *Pāda-sevā* includes seeing the face of Śrī Kṛṣṇa's Deity form, touching Him, circumambulating Him, following Him, and visiting holy

places such as Śrī Bhagavān's temple, the Gaṅgā, Jagannātha Purī, Dvārakā, Mathurā, Navadvīpa and so forth. Śrīla Rūpa Gosvāmī has presented these in a very clear and vivid way in his description of the sixty-four *aṅgas* of *bhakti*. Service to Śrī Tulasī and *śuddha-bhaktas* is also included within this *aṅga*.

The fifth *aṅga* is worship (*arcana*). There are many considerations regarding qualification and methods of worship. If one is attracted to the path of *arcana*, even after being engaged in *śravaṇam*, *kīrtana* and *smaraṇam*, then one should perform *arcana* after properly accepting *dikṣā-mantra* from Śrī Gurudeva.

Vrajanātha: What is the difference between *nāma* and *mantra*?

Bābājī: Śrī Hari's name is the life and soul of *mantra*. The ṛṣis have added words such as *namaḥ* ('obeisances') to *śrī-hari-nāma*, and disclosed its specific power. *Śrī-hari-nāma* by nature has nothing to do with this material world, whereas the *jīva*, because of various bodily designations provided by *māyā*, is entrapped by objects consisting of dead matter. Consequently, in order to detach the *jīva*'s mind from sense objects, different principles of *arcana* have been established on the path of regulated devotional service (*maryādā-mārga*). It is essential for materialistic people to accept *dikṣā*. When one chants the Kṛṣṇa *mantra*, *siddha-sādhya-susiddha-ari* are not considered.²

Initiation into the exclusive chanting of the Kṛṣṇa *mantra* is extremely beneficial for the *jīva*, for of all the different *mantras* in the world, the *kṛṣṇa-mantra* is the most powerful. A bona fide disciple receives strength from Kṛṣṇa immediately when a bona

² Gurudeva will give initiation to his disciple after performing the process for purifying him of the four defects of *siddha*, *sādhya*, *susiddha* and *ari* (enemy). One may consult *Hari-bhakti-vilāsa*, First *Vilāsa*, *Anuccheda* 52- 103 regarding these four defects and their remedial measures. But in chanting the king of all *mantras*, the *kṛṣṇa-mantra* of eighteen letters (*gopāla-mantra*), there is no need to consider these four defects, because the *mantra* is

fide spiritual master initiates him into this *mantra*. After initiation, Gurudeva educates the inquiring disciple concerning the performance of *arcana*. Briefly, *arcana-mārga* includes the observance of Śrī Kṛṣṇa's Appearance Day, fasting in Kārttika month, observing Ekādaśī, taking bath in the month of Māgha, and other such activities. One should also understand that one must certainly worship Kṛṣṇa's *bhaktas* as well as Kṛṣṇa Himself on the path of *arcana*.

The sixth *aṅga* of *vaidhī-bhakti* is offering prayers and obeisances (*vandanam*). This is included as part of *pāda-sevā* and *kīrtana*, but it is still considered a separate *aṅga* of *bhakti*. *Namaskara* itself is also called *vandanam*. *Ekāṅga-namaskara* and paying obeisances with eight parts of the body touching the ground (*aṣṭāṅga-namaskara*) are two types of *namaskara*. It is considered offensive to offer obeisances with only one hand touching the ground; to offer obeisances when the body is covered with cloth, to offer obeisances behind the Deity; to offer prostrated obeisances with the body pointing directly towards the Deity, or with the right side towards the Deity and to offer obeisances in the *garbha-mandira* (Deity room).

Performing service (*dāsyam*) is the seventh *aṅga* of *bhakti*. "I am Kṛṣṇa's servant" – this ego or conception of the self is *dāsyam*, and *bhajana* performed with the sentiment of a servant is the topmost *bhajana*. *Dāsyam* includes offering obeisances, reciting prayers, offering all of one's activities, serving, keeping proper conduct, remembering and obeying orders (*kathā-śravaṇam*).

so powerful that these four defects are very insignificant in comparison. In *Trailokya Sammohana-tantra*, Mahādeva has said, *aṣṭādaśākṣara mantram adhikṛtya śrī-śivenoktam na cātra sātravā doṣo varṇesv ādi-vicāraṇā*, and in *Bṛhad-Gautamīya* it is stated: *siddha-sādhyā-susiddhāri-rūpā nātra vicāraṇā, sarveṣāṃ siddha-mantrānāṃ yato brahmākṣaro manuḥ*. Every single letter of this *mantra* is *brahma*. (Also see glossary).

The eighth *aṅga* of *bhakti* is serving as a friend (*sakhyam*), which includes the mood of kinship towards Kṛṣṇa with the endeavors for His well being. There are two kinds of *sakhyam*: friendship in *vaidhī-bhakti* and friendship in *rāgānugā-bhakti*, but Śrī Prahlāda's *śloka* refers to *vaidhāṅga-sakhyam*; for example, the feeling of *sakhyam* while serving the Deity is *vaidha-sakhyam*.

The ninth *aṅga* is known as *ātma-nivedanam*, which means offering the whole self – body, mind and pure *ātmā* – to Śrī Kṛṣṇa. The characteristics of *ātma-nivedanam* are exclusive endeavor for Kṛṣṇa, and lack of activity for one's own self-interest. It is also characteristic of *ātma-nivedanam* that one lives to serve the desire of Kṛṣṇa, and keeps one's own desire subordinate to Kṛṣṇa's desire, just as a cow that has been purchased does not care for its own maintenance.

Ātma-nivedanam in *vaidhī-bhakti* is described in *Śrīmad-Bhāgavatam* (9.4.18–20):as follows:

*sa vai manaḥ kṛṣṇa-padāravindayor
vacāmsi vaikuṅṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye*

Ambarīṣa Mahārāja engaged his mind in serving the lotus feet of Śrī Kṛṣṇa, his words in describing the qualities of Śrī Bhagavān, his hands in cleaning Śrī Hari's temple, and his ears in hearing Acyuta's blissful pastimes.

*mukunda-liṅgālaya-darśane dṛṣau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyaṁ rasanām tad-arpite*

He engaged his eyes in seeing the Deity of Mukunda, different temples, and the holy places; all his bodily limbs in touching the bodies of Kṛṣṇa's *bhaktas*; his nostrils in smelling the divine smell of *tulasī* offered to Kṛṣṇa's lotus feet; and his tongue in tasting the *prasāda* offered to Bhagavān.

*pādaḥ hareḥ kṣetra-padānusarpaṇe
 śiro hṛṣīkeśa-padābhivandane
 kāmam ca dāsye na tu kāma-kāmyayā
 yathottama-śloka-janāśrayā ratiḥ*

His feet were always engaged in walking to Bhagavān’s holy places, and he would pay obeisances to Śrī Kṛṣṇa’s lotus feet. Ambarīṣa Mahārāja would offer garlands, sandal, *bhoga* and similar paraphernalia in Bhagavān’s service, not with the desire to enjoy himself, but to receive the love for Śrī Kṛṣṇa that is present only in His *śuddha-bhaktas*.

When Vijaya Kumāra and Vrajanātha heard Bābāji Mahāśaya’s very sweet and blissful instructions, they were overwhelmed with joy, and offered obeisances to him, saying, “Prabhu, you are directly Bhagavān’s personal associate. We are both blessed today by receiving your nectarean instructions. We were wasting our days in the useless pride of caste, family and high education. By dint of the wealth of *sukṛti* accumulated in many previous lifetimes we have obtained your mercy.”

Vijaya: O most eminent of the *bhāgavatas*, Śrī Vṛndāvana dāsa Ṭhākura ordered me to visit the Yoga-pīṭha at Śrī Māyāpura. By his mercy today I took *darśana* of that holy place, and also of a personal associate of Śrī Bhagavān. If you will be so kind, I will come again tomorrow evening.

When the elderly Bābāji heard Śrī Vṛndāvana dāsa Ṭhākura’s name, he immediately offered prostrated *danḍavats*, and said, “I offer my respectful obeisances again and again to the incarnation of Vyāsadeva in Śrī Caitanya’s pastimes.”

Since it had become quite late in the morning, Vrajanātha and Vijaya Kumāra then departed for Vrajanātha’s home.

THUS ENDS THE NINETEENTH CHAPTER OF JAIVA-DHARMA,

ENTITLED

“PRAMEYA:ABHIDHEYA-TATTVA”



CHAPTER 20

Prameya: Abhidheya –
Vaidhī-Sādhana-Bhakti

Vrajanātha and Vijaya Kumāra returned to Vrajanātha's home before noon. Vrajanātha's mother was waiting for them, and lovingly served them sumptuous *prasādam*. On completion of the meal, uncle and nephew had affectionate discussions, and Vrajanātha gradually explained to his respected maternal uncle all the instructions that he had previously heard from Bābājī Mahārāja.

When Vijaya Kumāra heard these nectarean instructions, he became blissful and said, "You are most fortunate. *Sat-saṅga* is obtained only by great fortune. You have obtained the very rare association of a great saint like Bābājī Mahāśaya, and he has given you substantial instructions about the highest goal of life (*paramārtaha*). One who hears *bhakti-kathā* and *hari-kathā* certainly attains good fortune and well-being, but if these topics are heard from the mouth of a great personality, then good fortune comes especially quickly. You are learned in all the *śāstras*, and your scholarship in *nyāya-śāstra* is especially unparalleled. You were born in a Vedic *brāhmaṇa* family, and are not without wealth. All these opulences now appear as your ornaments. The reason for this is that you have taken shelter of the lotus feet of Vaiṣṇavas, and acquired a taste for Śrī Kṛṣṇa's *līlā-kathā*."

As they discussed the supreme goal of life in this way, Vrajanātha's mother entered and said to Vijaya Kumāra, "Brother,

it is so long since you were here. Please encourage Vrajanātha to become a *gṛhastha* (householder). From his behaviour, I am afraid that he may become some kind of *sādhu*. Several people have come with proposals for marriage, but he has taken a vow not to get married. My mother-in-law has also endeavored in this regard, but he was not convinced.”

After listening to his sister Vijaya Kumāra replied, “I will stay here for about fifteen days, and reflect carefully on this matter, and then inform you of my decision. Now please go inside the house.”

Vrajanātha’s mother left, and Vijaya Kumāra and Vrajanātha again engaged in talks about the supreme goal of life. The whole day passed like this. The following day, when they had taken their meal, Vijaya Kumāra said, “Vrajanātha, this evening let us both go to Śrīvāsāṅgana and hear from Bābājī Mahārāja the explanation of the 64 *aṅgas* of *bhakti* given by Śrī Rūpa Gosvāmī. He Vrajanātha! May I achieve association like yours birth after birth. Now, Bābājī Mahāśaya has described two paths of *sādhana-bhakti*: *vaidhī-mārga* and *rāga-mārga*. Frankly speaking, we are actually qualified for *vaidhī-dharma*. Thus we should understand *vaidhī-mārga* thoroughly and begin to practice *sādhana* before hearing instructions on *rāga-mārga*. During his last talk Śrīla Bābājī Mahārāja gave us instructions about the nine-fold (*navadhā*) process of *bhakti*, however, I do not understand how I should begin *navadhā-bhakti*. Today we should understand this subject more deeply.”

As they continued on in this way, it became evening. The sun’s rays had left the earth, and were playing with the high branches of the trees. Vijaya Kumāra and Vrajanātha left home, and arrived at Śrīvāsāṅgana again. There they offered their *daṇḍavat-praṇāma* to the assembled Vaiṣṇavas and then entered the elderly Bābājī’s *kuṭīra*.

Seeing how eager the *bhaktas* were to learn, Bābājī became very pleased. With great love, he embraced them and offered them each an *āsana*. They both offered their *daṇḍavat-praṇāma* to Bābājī Mahāśaya’s feet and sat down.

After they had chatted for a short time, Vijaya Kumāra said, “Prabhu, we are certainly giving you much trouble, however you mercifully accept it because of your affection for the *bhaktas*. Today we would like to hear from you about the 64 different *aṅgas* of *bhakti* that Śrī Rūpa Gosvāmī has described. If you think that we are qualified, kindly tell us, so that we can easily realize *śuddha-bhakti*.”

Bābājī smiled and said, “First listen attentively. I will recite the 64 *aṅgas* of *bhakti*, as described by Śrī Rūpa Gosvāmī, the first ten of which are the basic, preliminary *aṅgas*:

1. Taking shelter of the lotus feet of Śrī Guru (*guru-pādāśraya*);
2. Taking initiation and instructions from Śrī Guru (*guru-dīkṣā* and *śikṣā*);
3. Serving Śrī Guru with faith (*viśvāsa-pūrvaka guru-sevā*);
4. Following the path outlined by *sādhus*;
5. Inquiring about *sad-dharma* or the procedures of *bhajana*;
6. Renouncing all enjoyment of sense objects for Kṛṣṇa’s sake;
7. Residing in *dhāmas* such as Dvārakā, and near to holy rivers such as the Gaṅgā and Yamunā;
8. Accepting only as much money and other facilities as are required to sustain one’s life;
9. Respecting Ekādaśī, Janmāṣṭamī and other days related to Hari;
10. Offering respects to the *aśvattha*, *amalakī* and other sacred trees;

The next ten *aṅgas* take the form of prohibitions:

11. Abandoning all association of those who are averse to Kṛṣṇa;
12. Not accepting unqualified people as disciples;
13. Renouncing pretentious endeavors, such as pompous festivals, etc.;
14. Refraining from reading and reciting many books and making novel interpretations of *śāstra*;

15. Avoiding miserly behavior in practical dealings;
16. Not being influenced by emotions such as lamentation;
17. Not disrespecting or blaspheming the *devatās*;
18. Not harassing any *jīva*;
19. Abandoning fully offenses in *sevā* (*sevā-aparādha*) and in the chanting of *śrī-hari-nāma* (*nāma-aparādha*);
20. Not tolerating blasphemy of Bhagavān and His *bhaktas*.

You should understand these 20 *aṅgas* to be the entrance to the temple of *bhakti*, and the first three – taking shelter of the lotus feet of *śrī-guru*, taking *dikṣā* and *śikṣā* from *guru*, and serving him with faith – are the main activities. After this are the following:

21. Adopting the outward signs (such as *tilaka*) of a Vaiṣṇava;
22. Wearing the syllables of *śrī-hari-nāma* on one's body;
23. Accepting the remnants of garments, garlands and so on that have been offered to the Deity;
24. Dancing in front of the Deity;
25. Offering *daṇḍavat-praṇāma* to Śrī Guru, Vaiṣṇava and Bhagavān;
26. Respectfully rising from one's seat on having *darśana* of Hari, Guru and Vaiṣṇavas, and greeting them;
27. Following the Deity in procession;
28. Visiting the temples of Śrī Bhagavān;
29. Circumambulation (*parikramā*) of the temple;
30. Performing Deity worship (*pūjā* and *arcana*);
31. Serving Śrī Kṛṣṇa like a king (*paricarya*);
32. Singing;
33. Performing congregational chanting of Śrī Kṛṣṇa's Nāma, *nāma-saṅkīrtana*;
34. Performing *jaṇa* of the *gāyatrī-mantras* at the three *sandhyās*, after first performing *ācamana*;
35. Offering submissive prayers or entreaties;
36. Reciting *bhajanās* or *mantras* in praise of Śrī Kṛṣṇa;

37. Relishing *bhagavat-prasāda*;
38. Drinking *śrī-caraṇāmṛta* (the nectar that has washed Śrī Kṛṣṇa's lotus feet);
39. Smelling the fragrance of incense, garlands and so on that have been offered to Śrī Kṛṣṇa;
40. Touching the Deity;
41. Viewing (*darśana*) *śrī mūrti* with devotion;
42. Having *darśana* of *āratī* and festivals, etc.;
43. Hearing about the names, forms, qualities, pastimes, etc., of Śrī Hari;
44. Always anticipating Kṛṣṇa's mercy;
45. Contemplating (*smaraṇam*) Śrī Kṛṣṇa's name, form, qualities and pastimes;
46. Meditation;
47. Servitorship;
48. Friendship;
49. Self-surrender (*ātma-samarpaṇa*);
50. Offering one's own very dear items to Kṛṣṇa;
51. Incessantly performing activities for Kṛṣṇa's pleasure;
52. Full self-surrender (*śaraṇāgati*) unto Śrī Kṛṣṇa's lotus feet;
53. Serving Tulasī-devī;
54. Respecting *Śrīmad-Bhāgavatam* and other *bhakti-śāstras*;
55. Hearing and singing the glories of Śrī Hari's *dhāma* and His appearance places, such as Mathurā, and circumambulating them;
56. Serving the Vaiṣṇavas;
57. Celebrating festivals related to Śrī Kṛṣṇa in gatherings of *sādhus*, according to one's means;
58. Observing the vow of *cāturmāsya* and especially *niyama-sevā* in the month of Kārttika;
59. Celebrating the festival of Śrī Kṛṣṇa's Appearance Day;
60. *Śraddhayā śrī-mūrtir sevana* – serving the Deity with faith;

61. *Bhagavat-śravaṇa* – relishing the meaning of *Śrīmad-Bhāgavatam* in association with *rasika* Vaiṣṇavas;
62. *Sādhu-saṅga* – associating with *bhaktas* who are of the same mood, affectionate, and more advanced than oneself (*svajātiya-susnigdha-sadhu-saṅga*);
63. *Nāma-saṅkīrtanam* – loud congregational chanting of Śrī Kṛṣṇa's Nāma;
64. *Mathurā-vāsa* – residing in *dhāmas* like Mathurā and Vṛndāvana.

Although the last five *aṅgas* have been described at the end, they are nonetheless the most important. They are also referred to as *pañcāṅga-bhakti* (five-fold devotional service). All these *aṅgas* are to be followed with body, senses and the inner faculty (mind, heart and soul) in the worship of Kṛṣṇa.

Vijaya: Prabhu, please give us some detailed instructions regarding *śrī-guru-pādāśraya*. (#1)

Bābājī: When the disciple has become qualified for undivided *kṛṣṇa-bhakti*, he should take shelter at the feet of Śrī Guru, and by coming close to the qualified *guru*, he will learn *kṛṣṇa-tattva*. The *jīva* becomes qualified for *kṛṣṇa-bhakti* only when he is faithful. By the influence of pious activities (*sukṛti*) performed in previous births, he hears *hari-kathā* from the mouths of *sādhus*, and a strong faith in Kṛṣṇa arises in him. This is called *śraddhā*. Together with *śraddhā*, the mood of taking shelter (*śaraṇāgati*) also appears to some extent. *Śraddhā* and *śaraṇāgati* are almost the same *tattva*. The disciple is qualified for undivided (*ananya*) *bhakti* if he has developed the strong faith: “Kṛṣṇa-*bhakti* is certainly the best and highest attainment in this world. Thus I will accept *kṛṣṇa-bhakti* as my duty and to that end I will do whatever is favorable for it, and reject all activities that are unfavorable. Kṛṣṇa is my sole protector, and I accept Him as my exclusive guardian. I am very poor, wretched and destitute, and my independent desire is not beneficial for me. Thus following Kṛṣṇa's desire exclusively is beneficial for me in

all ways.” When the *jīva* attains that qualification, he becomes anxious to hear instructions on *bhakti*, and accepts shelter at the lotus feet of the *sad-guru*. That is to say, he becomes his disciple, and accepts instructions (*śikṣā*) on *bhakti*.

*tad-vijñānārtham sa gurum evābhigacchet
samiṭ-pāniḥ śrotriyaṁ brahma-niṣṭham*

Muṇḍaka Upaniṣad (1.2.12)

In order to obtain knowledge of that *bhagavad-vastu* (the absolute truth concerning Śrī Bhagavān), one should approach *sad-guru*, carrying fire wood for sacrifice. The qualification of *sad-guru* is that he is well versed in the *Vedas*, absorbed in the Absolute Truth (*brahma-jñāna*) and devoted to the service of Bhagavān.

ācāryavān puruṣo veda

Chāndogya Upaniṣad (6.14.2)

He who takes shelter of *sad-guru* comes to know that *para-brahma*.

The qualities of a *sad-guru* (bona fide *guru*) and the *sat-śiṣya* (bona fide disciple) are given in detail in the *Śrī Hari-bhakti-vilāsa* (1.23.64). The essence is that only a person with pure character and *śraddhā* is qualified to become a *śiṣya* and only that person who is endowed with *śuddha-bhakti*, who knows *bhakti-tattva*, and is of spotless character, simple, without greed, free from Māyāvāda philosophy, and expert in all devotional activities is qualified as *sad-guru*.

A *brāhmaṇa* adorned with these qualities, and who is honored by the whole society, can be *guru* of all the other *varṇas*. If there is no *brāhmaṇa*, the disciple can accept a *guru* who is situated in a higher *varṇa* than himself. Apart from these considerations of *varṇāśrama*, the principal consideration is that whoever knows *kṛṣṇa-tattva* can be accepted as *guru*. If a person born in one of the higher *varṇas* – *brāhmaṇa*, *ksatriya* and *vaiśya* – finds the above-

mentioned qualities present in a person born of a *brahmaṇa* family and accepts him as *guru*, then he can get some facilities and favors in a society that respects the higher *varṇa*. Factually, though, only a worthy *bhakta* can be *guru*. The rules for testing the *guru* and disciple, as well as the determination of time, are given in the *śāstras*. The purport is that the *guru* will bestow his mercy upon the disciple when the *guru* perceives the disciple to be qualified, and when the disciple has faith in the *guru*, understanding him to be a *śuddha-bhakta*.

There are two kinds of *guru*: *dīkṣā-guru* and *śikṣā-guru*. One has to accept *dīkṣā* from the *dīkṣā-guru*; at the same time, one also has to take *śikṣā* concerning *arcana* (Deity worship). There is one *dīkṣā-guru*, but there can be several *śikṣā-gurus*. The *dīkṣā-guru* is also competent to act as *śikṣā-guru*.

Vijaya: Since the *dīkṣā-guru* is not to be given up, how will Gurudeva give *śikṣā* if he is not competent of giving *sat-śikṣā*?

Bābājī: Before accepting a *guru*, one should examine him to see that he is expert in the *tattva* spoken in the *Vedas* and has realized *para-tattva*. If he is, then he will certainly be capable of giving all kinds of instructions about the Absolute Truth. Normally, there is no question of giving up the *dīkṣā-guru*. There are two circumstances, however, in which he should be abandoned. First, if the disciple accepted the *guru* without examining the *guru*'s knowledge of the Absolute Truth, his Vaiṣṇava qualities, and his other qualifications, and second, if after initiation, the *guru* does not perform any function, he should be given up. Many passages in *śāstras* give evidence for this:

yo vyaktir nyāya-rahitam anyāyena śṛṇoti yaḥ
tāv ubhau narakaṁ ghoraṁ vrajataḥ kālam akṣayam
Hari-bhakti-vilāsa (1.62)

He who poses as an *ācārya*, but gives false instructions that are opposed to the *sattvata-śāstras*, will reside in a terrible

hell for an unlimited period of time, and so will the misguided disciple who mistakenly listens to such a false *guru*.

*guror apy avaliptasya kāryākāryam ajānataḥ
utpatha-pratipannasya parityāgo vidhīyate*
Mahābhārata Udyoga-parva (179.25)
and Nārada-pañcarātra (1.10.20)

It is one's duty to give up a *guru* who cannot teach the disciple what he should do and what he should not do, and who takes the wrong path, either because of bad association or because he is opposed to Vaiṣṇavas.

*avaīṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*
Hari-bhakti-vilāsa (4.144)

One goes to hell if he accepts *mantras* from an *avaīṣṇava-guru*, that is, one who is associating with women, and who is devoid of *kṛṣṇa-bhakti*. Therefore, according to the rules of *sāstra*, one should take *mantras* again from a Vaiṣṇava *guru*.

The second circumstance in which one may reject the *guru* is if he was a Vaiṣṇava who knew the spiritual truth and principles when the disciple accepted him, but who later became a Māyāvādī or an enemy of the Vaiṣṇavas by the influence of *asat-saṅga*. It is one's duty to give up such a *guru*. However, it is not proper to give up a *guru* whose knowledge is meager, if he is not a Māyāvādī or an enemy of the Vaiṣṇavas, and is not attached to sinful activity. In that case, one should still respect him as *guru*, and with his permission, one should go to another Vaiṣṇava who is more knowledgeable, and serve that Vaiṣṇava and take instructions from him.

Vijaya: Please tell us about *kṛṣṇa-dikṣā* and *śikṣā*. (#2)

Bābāji: One should accept *śikṣā* about the process of *arcana* (Deity worship) and pure devotional service from Śrī Gurudeva, and one should then perform *kṛṣṇa-sevā* and *kṛṣṇa-anuśīlanam* with a

simple mood. We will consider the *aṅgas* of *arcana* in more detail later. It is essential to take *śikṣā* from Śrī Gurudeva regarding *sambandha-jñāna* (one's relationship with Kṛṣṇa), *abhidheya-jñāna* (the process of devotional service), and *prayojana-jñāna* (the ultimate goal).

Vijaya: What does it mean to perform *guru-sevā* with faith? (#3)

Bābājī: One should not consider Śrī Gurudeva to be a mortal or an ordinary *jīva*. Rather, one should understand him to be the representative of all the *devatās* (*sarva-devamaya*). One should never disobey him, and one should always know him to be *vaikuṅṭha-tattva*.

Vijaya: What does *sādhū-mārgānugmanam* (to follow the path of saints) mean? (#4)

Bābājī: *Sādhana-bhakti* may be described as the means one adopts to fix one's mind on Kṛṣṇa's feet, but it is one's duty to follow the path that the previous great personalities (*mahājanas*) have followed, because this path is always free from misery and hard labor, and is the cause of all auspiciousness.

*sa mṛgyaḥ śreyasām hetuḥ paṅthaḥ santāpa-varjitaḥ
anavāpta-śramam pūrve yena santaḥ pratashire*

Skanda Purāṇa

No one person can perfectly define the course or path of devotion that one should follow, but the previous *mahājanas*, following each other in succession, have made this path of *bhakti-yoga* clear and simple, step by step. They have made it easy, and have removed all the obstacles, great and small, so we can follow it fearlessly. Therefore, it is one's duty to depend only on that path. Even if one is performing single-pointed, undivided *bhakti* of Śrī Hari, his *bhakti* can never bring any good fortune if he is violating the rules of *śruti*, *smṛti*, the *Purāṇas* and the *Pañcarātras*. One should understand that such unauthorized *bhakti* will only be the cause of confusion and disaster.

*śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate*

*Brahma-yāmala, quoted in
Śrī Bhakti-rasāmṛta-sindhu*

Vijaya: Please tell us clearly how unauthorized *hari-bhakti* can be the cause of disaster.

Bābājī: Single-pointed and undivided consciousness in *śuddha-bhakti* is only obtained by depending on the path given by the previous *mahājanas*. One cannot attain single-pointed consciousness if one leaves the path of the previous *mahājanas* and creates another path. Consequently, Dattātreya, Buddha and other teachers who were not able to understand *śuddha-bhakti* accepted a shadow of this mood, and propagated the very insignificant paths of *māyāvāda-miśrā* (*bhakti* mixed with *māyāvāda*) and *nāstikatā-miśra* (*bhakti* mixed with atheism). They designated these as single-pointed *hari-bhakti*, but in reality, the paths that they put forward are not *hari-bhakti* at all; they only create immense confusion and spiritual disaster. Now, in the *bhajana* of spontaneous devotion (*rāga-mārga*), there is no regard for the rules of *śruti*, *smṛti*, *purāṇa*, *pañcarātra* and so on. The only concern the followers of this path have is to follow the inhabitants of Vraja, but *sādhakas* who are qualified for *vidhi-mārga* must depend only on the path of *bhakti* shown by Dhruva, Prahlāda, Nārada, Vyāsa, Śuka and other *mahājanas*. That is why *vaidhī-bhaktas* have no alternative but to follow the way of the *sādhus*.

Vijaya: What is the meaning of being inquisitive about *sad-dharma* and the procedures of *bhajana*? (#5)

Bābājī: *Sad-dharma* means real *dharma* or the *dharma* of real *sādhus*, and one should inquire enthusiastically to understand it.

Vijaya: What does it mean to give up enjoyment for Kṛṣṇa's sake? (#6)

Bābājī: Material enjoyment (*bhoga*) means enjoying happiness from the pleasure of eating and so on. That *bhoga* is usually opposed

to *bhajana*, so *bhajana* becomes easy when one gives up such enjoyment for the purpose of *kṛṣṇa-bhajana*. A person who is attached to material enjoyment is just like a person who drinks alcohol, for he's so much attached to the objects of his senses that he is unable to perform *śuddha-bhakti*. Therefore, we should not enjoy material food; rather, we should only honor and serve *bhagavat-prasāda*. One should protect the body that we use in service, and also give up all kinds of enjoyment on Ekādaśī, Janmāṣṭamī, Phālgunī Pūrṇimā, Nṛsimha Caturdaśī, and similar days.

Vijaya: What does it mean to reside in *dhāmas* such as Dvārakā, and places near the Gaṅgā and other holy rivers? (#7)

Bābājī: Faith and steadiness in *bhakti* (*bhakti-niṣṭhā*) arise in the places where Bhagavān's blessed appearance and other pastimes took place, and near pious rivers such as the Gaṅgā and Yamunā.

Vijaya: Thus if one resides in Śrī Navadvīpa-dhāma, one becomes purified. Is the Gaṅgā the cause of this, or is there another cause as well?

Bābājī: Aho! One receives all the benefits of residing in Vṛndāvana if one resides anywhere within the 16 *krośas* of Śrī Navadvīpa, and especially if one resides in Śrī Māyāpura. Ayodhyā, Mathurā, Gāyā, Kāśī, Kāñcī, Avantikā and Dvārakā are the seven holy places that give liberation, but among them Śrī Māyāpura is the most important *dhāma*. The reason is that Śrīman Mahāprabhu has caused His eternal abode Śvetadvīpa to descend here. Four centuries after Śrīman Mahāprabhu's appearance, this Śvetadvīpa will become the most important *dhāma*, above all the other *dhāmas* on earth. By residing in this *dhāma*, one becomes free from all kinds of offenses and attains *śuddha-bhakti*. Śrī Prabodhānanda Sarasvatī has accepted this *dhāma* as non-different from Śrī Vṛndāvana. In fact, in some places he has shown that it is even more glorious.

Vijaya: What does it mean to adopt appropriate means to sustain one's life for practicing *bhakti*? (#8)

Bābājī: It is said in the *Nāradya Purāṇa*:

*yāvatā syāt sva-nirvāhaḥ svikuryāt tāvad artha-vit
ādhikyē nyūnatāyām ca cyavate paramārthataḥ*

A wealthy person should accept as much wealth as he requires to follow the rules and rituals that sustain his *bhakti*. Accepting more or less than necessary is the cause of falling down, even from the highest level.

One who is qualified for *vaidhī-bhakti* may earn his livelihood by some proper means according to *varṇāśrama-dharma*. It is beneficial to accept wealth according to one's necessity. Accepting more than necessary results in attachment, which gradually destroys one's *bhajana*. It is not beneficial either to accept less than necessary, because the resultant scarcity will also weaken one's *bhajana*. Therefore, as long as one is not qualified for complete detachment (*nirapekṣa*), one should accept wealth and so forth to maintain one's life and to follow *śuddha-bhakti*.

Vijaya: How does one observe *hari-vāsara*? (#9)

Bābājī: The term *hari-vāsara* refers to pure or unbroken (*śuddha*) *Ekādaśī*. Mixed (*viddha*) *Ekādaśī* must be given up. In cases where *Dvādaśī* is *Mahā-dvādaśī*, *Dvādaśī* should be observed instead of *Ekādaśī*. One should observe celibacy on the previous day, and then spend the day of *hari-vāsara* fasting without taking water. One should stay awake the whole night, incessantly engaged in *bhajana*, and on the next day one should observe celibacy and break the fast at the proper time. This is proper observance of *hari-vāsara*. It is not possible to observe *nirjala* fasting (i.e. fasting without drinking water) without giving up *mahā-prasāda*. If one does not have the ability or strength to observe *hari-vāsara* properly, there is a provision for alternative arrangements (*aṅkalka*): According to *Hari-bhakti-vilāsa*, a representative may fast on one's behalf.

*upavāsetv aśaktasya āhitāgner athāpi vā
putrān vā kārayed anyān brāhmaṇān vāpi kārayet*

Hari-bhakti-vilāsa (12.34)

If a *sāgnika-brāhmaṇa* is unable to fast, he may arrange for *brāhmaṇas* or his sons to fast on his behalf.

The method of fasting through *haviṣyānna* and so on is described as follows:

*naktam haviṣyānna-manodanam vā
phalam tilāḥ kṣīram athāmbu cājyām
yat pañca-gavyam yadi vāpi vāyuḥ
praśastam atrottaram uttarañ ca*

Vāyu Purāṇa, quoted in
Hari-bhakti-vilāsa (12.39)

In the evening, instead of grains, one should take other food-stuffs (*haviṣyānna*), such as fruits, sesame, milk, water, ghee, *pañca-gavya* and air. In this list, each item is better than the one before. According to *Mahābhārata* (*Udyoga parva*):

*aṣṭaitānya-vratāghnāni āpo mūlam phalam payah
havir brāhmaṇa-kāmya ca guror vacanam auśadham*

The following eight items do not destroy one's *vrata* (vow): water, roots, fruits, milk, ghee, the desire of a *brāhmaṇa*, the words of the *guru*, and herbs and medicines.

Vijaya: How does one offer respects to trees such as the *aśvattha* and *amalakī*? (#10)

Bābājī: *aśvattha-tulasī-dhātrī-go-bhūmi-sura-vaiṣṇavāḥ
pūjitāḥ praṇatā dhyātāḥ kṣapayanti nṛnām agham*

Skanda Purāṇa

All of one's sins are destroyed if one remembers to perform *pūjā* and offers obeisances to the *āmalakī* and *pippala* trees, *Tulasī*, the cows, *brāhmaṇas* and *Vaiṣṇavas*.

One who is qualified for *vaidhī-bhakti* must maintain his journey in life while staying in this world. To do this, he is obliged to worship, meditate on, take care of, and offer obeisances to useful and shade-giving trees such as *pippala*, to fruit-bearing trees such

as the *āmalakī*, to worshipable trees such as Tulasī, to cows and other useful animals, to *brāhmaṇas* who protect society by giving instructions on *dharma*; and to Vaiṣṇavas. The *vaidhī-bhaktas* protect the world by performing these activities.

Vijaya: Please tell us in detail about giving up the association of people who are averse to Kṛṣṇa. (#11)

Bābājī: When *bhāva* appears, *bhakti* becomes very strong and deep, but so long as *bhāva* has not risen, it is necessary to give up the association of people who are opposed to *bhakti*. The word *saṅga* (association) indicates attachment; *saṅga* does not just mean being near other people and holding conversations with them. *Saṅga* takes place when there is attachment in that proximity and conversation. It is quite wrong to associate with people who are averse to Bhagavān. After *bhāva* has arisen, one never has any desire to associate with such people. Consequently, those with the *adhikāra* for *vaidhī-bhakti* should always stay away from such association. The creeper of *bhakti* (*bhakti-latā*) becomes dried up by aversion to Kṛṣṇa, just as polluted air and too much heat destroy trees and plants.

Vijaya: Who are those people who are averse to Kṛṣṇa?

Bābājī: There are four kinds of people who are averse to Kṛṣṇa: those who are devoid of *kṛṣṇa-bhakti* and are attached to sense enjoyment (*viṣayī*); those who are attached to associating with women (*strī-saṅgī*); those whose hearts are polluted by Māyāvāda philosophy and atheism; and those who are entangled in *karma*. One must give up the association of these four kinds of people.

Vijaya: What should we know about not accepting unqualified people as disciples? (#12)

Bābājī: It is a great fault to accept many disciples in order to gain wealth. To make many disciples, one must also accept those who do not have *śraddhā*, but it is an offense to accept unfaithful people as disciples. Only those who have *śraddhā* are qualified to be disciples; others are not.

Vijaya: What is the significance of giving up pretentious efforts in arranging festivals and so on? (#13)

Bābājī: Briefly, one must perform *bhagavad-bhajana*, and maintain one's life at the same time. If one engages in extensive material activities, he becomes so attached to them that he cannot fix his mind in *bhajana*.

Vijaya: What about giving up studying, teaching and interpreting various kinds of books? (#14)

Bābājī: The *śāstras* are just like the ocean. It is good to study with discrimination books on the subject in which we require to take instruction, but we will not get full knowledge on any subject by reading fragments of numerous books. Especially, intelligence related to *sambandha-tattva* will not arise if one does not fix his mind in studying attentively the *bhakti-śāstras*. Be careful to take only the direct meaning of the *śāstras*, for indirect interpretation (speculation) leads to the opposite conclusion.

Vijaya: What does it mean to give up miserly behavior? (#15)

Bābājī: We must collect suitable items for food and shelter during our sojourn in this life. There is difficulty if we fail to obtain these items, and also if we obtain them, and then lose them again. Therefore, we should not be perturbed when such miseries occur; instead, we should keep remembrance of Bhagavān within our minds.

Vijaya: How can one be saved from lamentation, anger, etc.? (#16)

Bābājī: If one's consciousness is full of sorrow, fear, anger, greed and madness, Śrī Kṛṣṇa's *sphūrti* (manifestation) will not appear. It is natural to feel sorrow and illusion when one is separated from friends, or when obstacles prevent us from fulfilling our desires, but it is not proper to remain under the sway of this sorrow and illusion. One will certainly feel separation when separated from a son, but one must remove this sorrow through remembrance of Śrī Hari. In this way, one should practice fixing the mind on Śrī Bhagavān's lotus feet.

Vijaya: You have said that one should not disrespect the *devatās*. Does that mean that we should perform their *pūjā*? (#17)

Bābājī: We must have undeviated *bhakti* towards Śrī Kṛṣṇa, who is the root *devatā* of all the *devas*. One should not worship any other *devatās*, thinking them to be independent of Śrī Kṛṣṇa. At the same time, one should not be disrespectful to others who offer *pūjā* to these *devatās*. One should respect the *devatās*, understanding them to be all servants of Śrī Kṛṣṇa, but one should always only remember Kṛṣṇa. Undeviating *bhakti* will not rise in the *jīva*'s heart until it is free from material qualities. One whose consciousness is covered by the *guṇas* – *sattva*, *rajaḥ* and *tamaḥ* – will perform *pūjā* of the *devatā* of the particular *guṇa* by which he is influenced, and he will have a particular faith (*niṣṭhā*) according to his qualification. Therefore, one should be respectful towards the worshipable *devatās* of different persons. By the mercy of these *devatās*, the consciousness of these worshipers will gradually become free from material qualities.

Vijaya: Please explain about not giving anxiety to other living entities. (#18)

Bābājī: Śrī Kṛṣṇa is very quickly satisfied with one who maintains a compassionate mood towards other *jīvas*, and who does not give them any kind of anxiety through his body, mind and words. Compassion is the main *dharma* of the Vaiṣṇavas.

Vijaya: How does one abandon offenses in *sevā* (*sevā-āparādha*) and in chanting *śrī-hari-nāma* (*nāma-āparādha*)? (#19)

Bābājī: One must very carefully give up the *sevā-āparādhas* in Deity worship (*arcana*) and *nāma-āparādha* in general *bhakti*. There are thirty-two kinds of *sevā-āparādha*, including entering the temple wearing shoes or sitting in a palanquin; and there are ten kinds of *nāma-āparādha*, including blaspheming saints and disrespecting *śrī-guru*. One must certainly abandon these two categories of *āparādhas*.

Vijaya: You have said that we should not tolerate hearing blasphemy of Bhagavān and His *bhaktas*. Does that mean that we should fight with the blasphemer? (#20)

Bābājī: Those who blaspheme Śrī Kṛṣṇa and the Vaiṣṇavas are opposed to Śrī Kṛṣṇa, and their association should be given up in any way possible.

Vijaya: You mentioned that these twenty *aṅgas* of *bhakti* are especially significant. What is their connection with the other *aṅgas*?

Bābājī: The remaining forty-four *aṅgas* are included within the twenty *aṅgas* that I have just described. They have been presented as different *aṅgas* in order to explain them in detail. The thirty *aṅgas* from item 21 (accepting the symbols of a Vaiṣṇava) to item 50 (offering one's dearest possessions to Kṛṣṇa) are included in the path of Deity worship (*arcana*):

21. Accepting the symbols of a Vaiṣṇava means wearing a necklace of *tulasī* beads around the neck, and applying *tilaka* on twelve parts of the body.
22. Wearing the letters of Śrī Kṛṣṇa Nāma means writing the names Hare Kṛṣṇa or the names of the Pañca-tattva on the main parts of the body with sandalwood pulp (*candana*).
23. Śrīmad-Bhāgavatam (11.6.46) recommends that we accept the Deities' remnants (*nirmālya*):

*tvayopabhukta-srag-gandha-vāso-'laṅkāra-carcitāḥ
ucchiṣṭa-bhojīno dāsās tava māyām jayema hi*

Wearing the remnants of garlands, sandalwood paste (*candana*), clothes and jewellery that You have worn, and taking the remnants of Your food, we Your servants will certainly be victorious over Your *māyā*.

24. Dancing before the Deity of Kṛṣṇa;
25. Offering prostrated obeisances (*daṇḍavat-praṇāma*);
26. Standing up when one sees *śrī vighraha* coming (*abhyutthāna*).
27. Following behind the Deity in procession (*anuvrajyā*).
28. Going into the temple of Kṛṣṇa;
29. *Parikramā* means to circumambulate the Deities at least three times keeping Them on one's right side.

30. *Arcana* means performing worship (*pūjā*) of the Deity (*śrī-mūrti*) with different articles;
31. *Paricaryā* means performing *sevā* for Śrī Kṛṣṇa just as for a king.

*paricaryā tu sevopakaraṇādi-pariṣkriyā
tathā prakīrṇaka-cchatra-vāditrādyair upāsana
Bhakti-rasāmṛta-sindhu (1.2.61)*

This *paricaryā* is of two kinds one is to clean the paraphernalia and to perform worship; and the other is to perform *sevā* with a *cāmara*, to hold an umbrella, to play musical instruments and so forth.

There is no need to explain the next few *aṅgas* separately in any detail.

32. Singing;
33. Congregational chanting of *śrī-hari-nāma*;
34. Humbly expressing one's mind in words (*viññapti*);
35. Chanting *japa* and *mantras* with *ācamana*, three times a day;
36. Reciting *ślokas* (*stava-pāṭha*) that glorify Śrī Kṛṣṇa;
37. Accepting and respecting foodstuffs offered to Śrī Kṛṣṇa (*naivedya*);
38. Tasting with devotion the water that has bathed Śrī Kṛṣṇa's lotus feet;
39. Relishing the fragrance of incense and garlands that have been offered to Śrī Kṛṣṇa;
40. Taking *darśana* of *śrī-mūrti*;
41. Touching *śrī-mūrti*;
42. Seeing the performance of the *āratī* ceremony;
43. Hearing the glories of Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa*, *līlā*, and *kathā*;
44. Experiencing Śrī Kṛṣṇa's mercy everywhere and in all circumstances;

45. Contemplating Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā*, within the mind;
46. Thoroughly meditating on Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā*, and offering service in the mind (*manasi-sevā*). These few *aṅgas* are quite clear.
47. There are two kinds of servitorship (*dāsyam*): offering the results of one's activities, and being a servant.
48. There are two kinds of *sakhyam*: that which is based on faith (*viśvāsa*), and that which is based on an attitude of friendship (*maitrī*).
49. The significance of the word *ātma-nivedanam* comes from the word *ātmā*. From this come the two principles of egoism of the embodied soul, namely, attachment to the *dehī* (possessor of the body) in the form of *ahaṁtā* (I-ness) and attachment to the *deha* (body) in the form of *mamatā* (my-ness). *Ātma-nivedanam* means to offer these two principles to Śrī Kṛṣṇa.

Vijaya: Will you please explain these two terms more clearly: the egoism of the embodied *jīva* (*dehī-niṣṭha ahaṁtā*), and attachment to the body and to things connected to the body (*deha-niṣṭha mamatā*)?

Bābājī: The *jīva* within the body is called *dehī* (embodied) or *aham* (self). Acting with the false consciousness of "I" is called *dehī-niṣṭha ahaṁtā* (the egoism of the embodied *jīva*); and the consciousness of possessing the body or things that are related to the body is called *deha-niṣṭha mamatā* (attachment to things connected with the body). These two principles of 'I' and 'mine' are both to be offered to Śrī Kṛṣṇa. *Ātma-nivedanam* means to relinquish the consciousness of 'I' and 'mine,' and to take care of the body with the consciousness, "I am Kṛṣṇa's servant, I take Kṛṣṇa's *prasāda*, and I use this body in Kṛṣṇa's service."

Vijaya: How should we offer to Kṛṣṇa things that are dear to us? (#50)

Bābājī: When we accept the things of this world that are very pleasing to us, we should first offer them to Kṛṣṇa. This is what Śrīla Rūpa Gosvāmī means by offering the dearest things to Kṛṣṇa.

Vijaya: How should we perform all endeavors for Kṛṣṇa's sake? (#51)

Bābājī: Performing all endeavors for Śrī Kṛṣṇa's sake means that one should perform all material activities and all activities in regulated devotional service that are favorable for service to Śrī Kṛṣṇa (*hari-sevā*).

Vijaya: How can one accept shelter in every way? (#52)

Bābājī: Taking full shelter (*śaraṇāgati*) means to express the mood, "O Bhagavān, I am Yours!" (*he bhagavān tavaivāsmi!*) and "O Bhagavān! I am taking shelter of You!" (*he radhe! he kṛṣṇa! tavaivāsmi*) in the mind, and out loud.

Vijaya: How does one perform service to Tulasī (*tulasī-sevā*)? (#53)

Bābājī: There are nine ways of performing *tulasī-sevā*: having *darśana* of Tulasī, touching Tulasī, remembering Tulasī, performing *kīrtana* of Tulasī, offering obeisances to Tulasī, hearing the glories and pastimes of Tulasī, planting Tulasī, looking after Tulasī, and perform regular daily worship (*nitya-pūjā*) of Tulasī.

Vijaya: How should one respect the *śāstras*? (#54)

Bābājī: The *śāstras* that establish *bhagavad-bhakti* are the real *śāstras*. *Śrīmad-Bhāgavatam* is the best of all these *śāstras*, because it is the essence of all *Vedānta*. Those who taste its nectarean mellows have no *ruci* for any other *śāstra*.

Vijaya: What are the glories of Kṛṣṇa's birthplace, Mathurā? (#55)

Bābājī: All desires are fulfilled by performing the following activities in relation to Mathurā: hearing, chanting and remembering, desiring to go there, seeing (*darśana*), touching, residing there, and serving. You should know that Śrīdhāma Māyāpura is also of exactly the same nature as Mathurā.

Vijaya: What is the purport of serving the Vaiṣṇavas (*vaiṣṇava-sevā*)? (#56)

Bābājī: Vaiṣṇavas are very dear to Bhagavān, so when we serve the Vaiṣṇavas, we obtain *bhakti* towards Bhagavān. It is said in the *śāstras* that worshiping Śrī Viṣṇu is greater than worshiping all the *devatās*, but greater than the worship of Viṣṇu is worshiping the Vaiṣṇava, who is His servant (*sevaka*).

Vijaya: What is the meaning of observing festivals according to one's means? (#57)

Bābājī: Mahotsava really means collecting articles according to one's means, and using them in Bhagavān's service and in His temple for the service of pure Vaiṣṇavas. There is no greater festival than this in this world.

Vijaya: How should we respect the month of Kārttika? (#58)

Bābājī: The month of Kārttika is also called Ūrjjā. Respecting Ūrjjā means performing *sevā* of Śrī Dāmodara by following the *aṅgas* of *bhakti*, such as *śravaṇa* and *kīrtana*, in a regulated way during this month.

Vijaya: How should one observe Kṛṣṇa's Birth Day? (#59)

Bābājī: Śrī Janma-yātrā means observing the festivals of Kṛṣṇa's Appearance Day on Kṛṣṇa-āṣṭamī in the month of Bhādrapada, and of Mahāprabhu's Appearance Day on the full moon day (Pūrṇimā) of the month of Phālguna. Surrendered *bhaktas* must certainly observe these festivals.

Vijaya: How should one faithfully serve and worship (*paricaryā*) *śrī-mūrti* with opulence suitable for a king? (#60)

Bābājī: Loving enthusiasm is very necessary in the service and worship of *śrī-mūrti*. Kṛṣṇa gives not only the insignificant fruit of *mukti*, but also the great fruit of *bhakti*, to those who perform *sevā-pūjā* of *śrī-mūrti* with great enthusiasm.

Vijaya: What does it mean to relish *Śrīmad-Bhāgavatam* in the association of *rasika-bhaktas*? (#61)

Bābājī: *Śrīmad-Bhāgavatam* is the very sweet *rasa* of the desire tree of the *Vedas*. By associating with people averse to *rasa* one will be unable to taste the *rasa* of *Śrīmad-Bhāgavatam* and the result will

be *aparādha*. One must taste the *rasa* of the *śloka*s of *Śrīmad-Bhāgavatam* in the association of those who are *rasa-jñā*, who are conversant with, and are drinking that *rasa*, and who are qualified for *śuddha-bhakti*. Speaking or hearing *Śrīmad-Bhāgavatam* in general assemblies will not award pure *bhakti*.

Vijaya: What is the association of *bhaktas* who are of the same mood (*svajātīya*) and affectionate (*snigdha*)? (#62)

Bābājī: Associating with *abhaktas* (non-devotees) in the name of *sat-saṅga* will not bring elevation in *bhakti*. The goal that *bhaktas* desire is to obtain service in Kṛṣṇa's *aprākṛta* (unmanifest) *lilā*, and one who has this desire should be known as a *bhakta*. Elevation in *bhakti* comes from associating with members of this group of *bhaktas* who are superior to oneself. Without this *saṅga*, the development of *bhakti* stops, and one acquires the nature of the class of people with whom one has *saṅga*. In relation to *saṅga*, *Hari-bhakti-sudhodaya* (8.51) says:

*yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kularddhye tato dhīmān sva-yuthāny eva saṁśrayet*

Just as a jewel reflects the colors of objects around it, similarly, a persons nature becomes like that of those with whom he associates.

Therefore, one only becomes a pure *sādhū* by the association of pure *sādhū*s. *Sādhū-saṅga* (the association of advanced *bhaktas*) is beneficial in every way. Where *śāstra* gives advice that we should be free from mundane companionship, the purport is that one should associate with *sādhū*s.

Vijaya: What is meant by *nāma-saṅkīrtana*? (#63)

Bābājī: *Nāma* is *aprākṛta-caitanya-rasa* (a transcendental living mellow), and within *nāma* there is not any scent of mundane consciousness. When the devoted *jīva* becomes purified through *bhakti* and renders service to *śrī-hari-nāma*, *śrī-nāma* personally manifests on his tongue. *Nāma* cannot be accepted with material senses. This

is how one should incessantly perform *nāma-saṅkīrtana*, either alone or with others.

Vijaya: By your mercy we have already understood something about *mathurā-vāsa* (living in Kṛṣṇa's birthplace, Mathurā). Now please explain the essence of these instructions. (#64)

Bābājī: Amongst the 64 *aṅgas*, these last five are the most exalted. If one establishes even a slight connection with them and keeps aloof from offenses, then the state of *bhāva* will arise by their unlimited wonderful influence.

Vijaya: Kindly tell us if there is something more that we should know in relation to this process.

Bābājī: The *śāstras* sometimes describe some intermediate fruits of these *aṅgas* of *bhakti*, in order to create *ruci* for *bhajana* in those who are extroverted and impious. However, the main fruit of all these *aṅgas* is to develop attachment to Kṛṣṇa. All the activities of one who is knowledgeable and expert in *bhakti* must be within the *aṅgas* of *bhakti*, and not within the *aṅgas* of *karma*. The practice of knowledge (*jñāna*) and renunciation (*vairāgya*) may sometimes assist somebody to enter within the temple of *bhakti*, but *jñāna* and *vairāgya* are not *aṅgas* of *bhakti*, because they make the heart hard, whereas *bhakti* is very soft and tender by nature. *Bhaktas* accept the *jñāna* and *vairāgya* that manifest of their own accord through the practice of *bhakti*, but *jñāna* and *vairāgya* cannot be the cause of *bhakti*, and *bhakti* easily awards results that knowledge and renunciation cannot give.

Sādhana-bhakti gives rise to such *ruci* for *hari-bhajana* that even very strong attachment to sense objects decreases and vanishes. The *sādhaka* must always practice *yukta-vairāgya*, and always stay away from the spirit of deceitful renunciation (*phalgu-vairāgya*). *Yukta-vairāgya* means to accept all paraphernalia, according to need and in a detached mood, knowing it to be related to Kṛṣṇa. If things are actually related to Śrī Hari, it is artificial to renounce them as worldly because of greed for *mukti*; this is called *phalgu-*

vairāgya. Therefore, *adhyātmika-jñāna* and *phalgu-vairāgya* should be given up.

Sometimes *bhakti* is displayed to acquire wealth, disciples and so on, but this is far from pure *bhakti*. In fact, such a show of *bhakti* is not actually an *aṅga* of *bhakti* at all. Discrimination (*viveka*) and other qualities are also not *aṅgas* of *bhakti*; they are qualities of the practitioner of *bhakti*. Similarly *yama*, *niyama*, good conduct, cleanliness, and so on are naturally present in people who are favorable towards Kṛṣṇa, so they are also not *aṅgas* of *bhakti*. Qualities such as inward and outward purity, austerity and sense control take shelter of Kṛṣṇa's *bhaktas* of their own accord; the *bhaktas* do not have to endeavor for them separately. Some of the *aṅgas* of *bhakti* that I have mentioned are principal *aṅgas*, and one will attain perfection by firmly performing *sādhana* of any of these principal *aṅgas*, or of several of them. I have explained everything about *vaidhī-sādhana-bhakti* in a very brief way. Now you should understand this clearly, take it to heart, and practice it with full force.

When Vrajanātha and Vijaya Kumāra heard these instructions from Bābājī, they offered *sāṣṭāṅga-daṇḍavat-praṇāma* and said, “Prabhu, please deliver us! We are trapped in the deep trench of pride.”

Bābājī Mahāśaya replied, “Certainly Kṛṣṇa will bestow His mercy upon you.”

That night uncle and nephew returned home very late.

THUS ENDS THE TWENTIETH CHAPTER OF JAIVA-DHARMA,

ENTITLED

“PRAMEYA: ABHIDHEYA—VAIDHĪ-SĀDHANA-BHAKTI”



CHAPTER 21

Prameya: Abhidheya –
Rāgānugā-Sādhana-Bhakti

Vijaya Kumāra and Vrajanātha were impressed when they heard the deliberation concerning *vaidhī-sādhana-bhakti*. They became firmly convinced that one must accept *hari-nāma* and *dīkṣā* from a *siddha-mahātmā* (great perfected soul) in order to enter the supreme abode. They therefore decided to accept *dīkṣā* from Siddha Bābājī Mahārāja the very next day, so as not to lose any time.

Vijaya Kumāra had already received *dīkṣā-mantra* from his family *guru* in his boyhood. Vrajanātha, however, had not received any *dīkṣā-mantra* other than the *Gāyatrī mantra*. They had both clearly understood from the revered Bābājī's instructions that the *jīva* goes to hell if he chants *mantras* received from a *guru* who is not a Vaiṣṇava; therefore, according to the regulations of *śāstra*, when proper discrimination has awakened, he should again take *dīkṣā* from a *śuddha-vaiṣṇava guru*. Particularly, one can achieve perfection in the chanting of his *mantra* very quickly by accepting the *mantra* from a *siddha-bhakta*. Thinking like this, they both decided that they would go to Māyāpura the next morning, bathe in the Gaṅgā, and then take *dīkṣā* from the most revered Bābājī.

The next morning, they bathed in the Gaṅgā and applied *tilaka* to the twelve places on their bodies. They then arrived before Raghunātha dāsa Bābājī and offered prostrated obeisances at his lotus feet. Bābājī Mahārāja, being a *siddha-vaiṣṇava*, understood

their minds, but as a matter of etiquette he said, “Why have you come here today so early in the morning? What is the matter?”

Vijaya Kumāra and Vrajanātha humbly replied, “O Master, you know that we are very lowly and destitute of spiritual wealth, so kindly take pity on us.”

Bābājī Mahāśaya was very pleased to hear them speak in this way. He called them into his *kuṭīra* separately, and bestowed upon them the *mantra* consisting of eighteen syllables. On receiving and chanting the *mantra*, they both became intoxicated with *mahā-prema*, and started dancing, crying out, “Jaya Gaurāṅga! Jaya Gaurāṅga!” Around their necks they wore three strands of *tulasī* beads, the beautiful sacred thread was draped about their bodies, which were marked with *tilaka* in twelve places; their faces were charming; they exhibited some *sāttvika-vikāra* (transformations of ecstasy); and tears flowed incessantly from their eyes. When Bābājī Mahāśaya saw such beautiful forms, he embraced them, and said, “Today, you have sanctified me.”

Again and again, they relished the dust from Bābājī’s lotus feet and rubbed it on their heads and on all their limbs. At that time, in accordance with Vrajanātha’s previous arrangement, their two servants arrived with a large quantity of food offerings (*bhoga*) for Śrīman Mahāprabhu. With folded hands Vijaya Kumāra and Vrajanātha requested that the *bhoga* preparations should be offered, and the venerable chief among the *bhaktas* of Śrīvasa-aṅgana instructed the *pūjārī* to offer the *bhoga* to the Deities of Śrī Śrī Pañca-tattva.

Conch-shells and bells sounded, and the Vaiṣṇavas took up cymbals, *karatālas* and *mṛdaṅgas* and began to sing the *bhoga-ārati* song before Śrīman Mahāprabhu. Many Vaiṣṇavas gathered, and the *bhoga* offering was accomplished with great ceremony. Arrangements were then made for distributing *prasādam* in the *nātya-mandira* (dancing hall). Hearing the loud sounds of *hari-nāma*, all the Vaiṣṇavas assembled together, bringing their *loṭas* with them.

Then they loudly chanted the glories of *mahā-prasāda* and began to honor *prasāda*. Vrajanātha and Vijaya Kumāra did not want to sit down immediately, because they were waiting for *mahā-mahā-prasāda* (the remnants of the *guru* and the Vaiṣṇavas). However, the foremost of the respected Bābājīs made them sit down, saying, “You are *grhastha* Vaiṣṇavas. We will be blessed by offering prostrated obeisances unto your lotus feet.”

Vijaya Kumāra and Vrajanātha said humbly with folded hands, “You are great renounced Vaiṣṇavas. We will be very fortunate if we can partake of your ambrosial remnants, and it will be an offense if we sit with you.”

The Vaiṣṇavas replied, “So far as Vaiṣṇavism is concerned, there is no difference between a householder and a renunciant. Vaiṣṇavas are compared only according to their devotion; the more advanced Vaiṣṇava is simply the one who has the deeper devotion for Śrī Kṛṣṇa.”

They all sat together conversing in this way, and honoring *prasāda*, but Vijaya Kumāra and Vrajanātha waited quietly, faithfully keeping their *prasāda* in front of them. Some of the Vaiṣṇavas who were respecting *prasāda* noticed this and, understanding their motive, said to Raghunātha dāsa Bābājī, “O chief of the Vaiṣṇavas, please be kind to your faithful disciples, otherwise they will not take *prasāda*.”

When the elderly Bābājī heard the Vaiṣṇavas’ request, he gave some of his *prasāda* to Vijaya and Vrajanātha. They accepted his remnants with great faith, uttering *śrī gurave namaḥ*, and began to honor *prasāda*. While the *bhaktas* were taking *prasāda*, some would call out, “*Sādhus sāvahāna*, be very careful not to overeat!” and “All glories to the greatness of the *prasādam*!”

Oh! What unprecedented splendor arose in the *nātya-mandira* of Śrīvasa-aṅgana at that time! Everyone perceived Śrī Śacī-devī, Sītā and Mālinī-devī bringing *prasāda*, while Śrīman Mahāprabhu sat and lovingly took that *prasāda* with His dear associates. See-

ing this, the Vaiṣṇavas forgot to take their own *prasāda*. They all watched, motionless, while tears of great joy gently trickled from their eyes, and their hands, which were in the act of bringing *prasāda* to their mouths, remained fixed for as long as this *līlā* was manifest. After a short time, the *līlā* disappeared from their sight, and they gazed at one another and wept. Then the sweet taste of that *prasāda* defied description. As if with a single voice all of the *bhaktas* said, “These two sons of *brāhmaṇas* are recipients of Gaura Hari’s mercy. For this reason Śrīman Mahāprabhu has manifested His *līlā* in this festival today.”

Vrajanātha and Vijaya Kumāra wept and said, “We are worthless, wretched and destitute. We know nothing at all. We could only see all these things today by the causeless mercy of our *guru* and the Vaiṣṇavas. Today our taking birth has become meaningful.”

When Vijaya Kumāra and Vrajanātha had honored *prasāda*, they took permission of the Vaiṣṇavas and returned home.

From that day on, they bathed daily in the Gaṅgā, and then offered *daṇḍavat-praṇāma* at the feet of their preceptor. They would then take *darśana* of the Deity forms of Śrī Kṛṣṇa in the *mandira*, and circumambulate Tulasī. In this way, they accepted some kind of instruction every day. After four or five days had elapsed, they presented themselves one evening at Śrīvasa-aṅgana. *Sandhyā-āratī* and *nāma-saṅkīrtana* were already over, and Śrī Raghunātha dāsa Bābājī sat in his *kuṭīra*, softly chanting *śrī-nāma* in a sweet voice. They both offered *daṇḍavat-praṇāma* at his lotus feet, and he lovingly placed his lotus hand on their heads, seated them, and inquired about their welfare.

Vrajanātha saw this as an opportunity and said, “Master, by your mercy we have properly understood *vaidhī-sādhana-bhakti*. Now we are very anxious to understand *rāgānugā-bhakti*, so kindly instruct us about this.”

Bābājī was extremely pleased to hear this, and said, “Śrī Gauracandra has taken both of you as His own, so there is nothing

that should not be given to you. Listen very carefully as I explain *rāgānugā-bhakti*.

“First, I offer my *daṇḍavat-praṇāma* again and again at the lotus feet of Śrī Rūpa Gosvāmī, whom Śrīman Mahāprabhu liberated from the association of the Muslims, and to whom he instructed *rasa-tattva* at Prayāga. I then take shelter of the lotus feet of Śrī Raghunātha dāsa Gosvāmī, who is like a black bee, tasting the nectar of that *vraja-rasa*. The supremely merciful Śrī Gaurāṅga Mahāprabhu liberated him from the bottomless pit of gross materialism. Then, by entrusting him within the hands of Śrī Svarūpa Dāmodara Gosvāmī, He bestowed all perfection upon him.

“Now, before describing *rāgānugā-bhakti*, I should explain the *svarūpa* of *rāgātmikā-bhakti*.

Vrajanātha: But I would first like to know what is *rāga*.

Bābājī: When materialistic people are in contact with the objects of the senses, they naturally become deeply attached to an endless variety of material sense enjoyment. This intense attachment in the heart is called *viśaya-rāga*. When they glance upon some beautiful object, the eyes become restless, and in the heart, there is an attraction (*rañjakatā*) towards the object of beauty and attachment (*rāga*) to it.

Rāga-bhakti is the state in which Kṛṣṇa becomes the sole object of *rāga*. Śrīla Rūpa Gosvāmī has defined the word *rāga* in the following way:

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā
Bhakti-rasāmṛta-sindhu (1.2.272)*

Rāga is the unquenchable loving thirst (*prema-mayī tṛṣṇā*) for the object of one’s affection, which gives rise to spontaneous and intense absorption (*svārasikī paramāviṣṭatā*) in that object. *Rāgamayī bhakti* is the performance of *sevā*, such as stringing garlands, with such intense *rāga*.

Rāga is the absolute (*parama*) and undivided (*svārasikī*) absorption (*āviṣṭatā*) in one's own particular object of worship. When devotion to Kṛṣṇa comes to the stage of *rāgamayī*, it is called *rāgātmikā-bhakti*. In summary, it can be said that intense hankering for Kṛṣṇa that is saturated with *prema* (*prema-mayī*) is called *rāgātmikā-bhakti*.

It is auspicious that a person in whose heart such *rāga* has not arisen should strive to cultivate such *bhakti* by behaving according to *vidhi* (the rules and regulations of *śāstra*). The principles at work in *vaidhī-bhakti* are fear, respect and reverence, whereas the only principle at work in *rāgātmikā-bhakti* is *lobha*, or greed, in relation to Śrī Kṛṣṇa's *līlā*.

Vrajanātha: Who has the *adhikāra* (qualification) for *rāgamayī bhakti*?

Bābājī: *Vaidhī-śraddhā* bestows the *adhikāra* for *vaidhī-bhakti*, and similarly, *lobhamayī śraddhā* (faith imbued with greed for Kṛṣṇa's *vraja-līlā*) bestows the *adhikāra* for *rāgamayī bhakti*.

The *bhāva* of the *vraja-vāsīs* towards Kṛṣṇa is the supreme example of *rāgātmikā-bhakti*. One who has the great fortune to have greed (*lobha*) to obtain the same *bhāva* (sentiment) as the *vraja-vāsīs* have towards Kṛṣṇa has the *adhikāra* for *rāgānugā-bhakti*.

Vrajanātha: What are the symptoms of such *lobha*?

Bābājī: When one hears about the intensely sweet *bhāvas* of the *vraja-vāsīs*, one's intelligence (*buddhi-apekṣā*) begins to consider how one may enter into those dealings. That desire (*apekṣā*) is the symptom that *lobha* has awakened.

A person who has the *adhikāra* for *vaidhī-bhakti* tests everything on the platform of intelligence, knowledge of *śāstra*, and reasoning; and when he hears *kṛṣṇa-kathā*, he only accepts it if these three support it. However, there is no such consideration in *rāga-mārga*, for intelligence, knowledge of *śāstra*, and reasoning are not desired on this path. All that is needed is the greed for the sentiments of the *vraja-vāsīs*: "What are the sweet *bhāvas* of the *vraja-vāsīs* towards

Kṛṣṇa? Is it possible for me to obtain such *bhāvas*? How can this be obtained?” This intense yearning is the symptom of greed, and one who does not have it does not have the *adhikāra* for *rāgānugā-bhakti*. This you should understand.

Vrajanātha: What is the process of *rāgānugā-bhakti*?

Bābājī: The *sādhaka* who has developed greed towards the beautiful service mood (*sevā*) of a particular *vraja-vāsī* always remembers and meditates on his *sevā* to that personality. He is absorbed in the mutual pastimes of his beloved Śrī Kṛṣṇa with that *vraja-vāsī*, and he constantly resides in Vraja, either physically or within the mind, having a greed to obtain his or her *bhāva*. He follows that *vraja-vāsī*'s example, and always renders *sevā* in two ways: Externally, he serves as a practicing *sādhaka*; and internally he renders *sevā* with the *bhāvas* (*bhāvana-pūrvaka*) of his *siddha-deha*. This is the process of *rāgānugā-bhakti*.

Vrajanātha: What is the relationship between *rāgānugā-bhakti* and the *aṅgas* of *vaidhī-bhakti*?

Bābājī: The *aṅgas* of *vaidhī-bhakti* – *śravaṇam*, *kīrtanam*, and so on – are also included in the *rāgānugā-sādhaka*'s practice. The *sādhaka* follows the eternal residents of Vraja, and consequently he tastes the eternal bliss of service. At the same time, he observes the *aṅgas* of *vaidhī-bhakti* with his external body.

Vrajanātha: Please explain the glories of *rāgānugā-bhakti*.

Bābājī: *Rāgānugā-bhakti* very quickly bestows that fruit which one cannot obtain even by observing the *aṅgas* of *vaidhī-bhakti* with firm faith (*niṣṭhā*) for a long time. Devotion on the *vaidhī-mārga* is weak, because it depends on rules and regulations; whereas *rāgānugā-bhakti* is naturally strong, because it is completely independent. When one adopts the spiritual conception of following in the footsteps of a loving resident of Vraja, *rāga* is awakened which always involves following the process of *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam* and *ātma-nivedanam*. *Ruci* for following in the footsteps of the *vraja-vāsīs*

is only awakened in those whose hearts are *nirguṇa* (beyond material attributes). This is why the greed for *rāgānugā-bhakti* is supremely rare and the root of supreme auspiciousness. There are as many types of *rāgānugā-bhakti* as there are of *rāgātmikā-bhakti*.

Vrajanātha: How many kinds of *rāgātmikā-bhakti* are there?

Bābāji: There are two kinds of *rāgātmikā-bhakti*: that which is based on transcendental lust to satisfy Kṛṣṇa (*kāma-rūpā*), and that which is based on relationship (*sambandha-rūpā*).

Vrajanātha: Please explain the difference between *kāma-rūpā* and *sambandha-rūpā*.

Bābāji: It is said in *Śrīmad-Bhāgavatam* (7.1.30-31):

*kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā bahavas tad-gatiṁ gatāḥ
gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād yūyaṁ bhaktyā vayaṁ vibho*

Many people have attained the Supreme by complete absorption of the mind in devotion through lusty desires (*kāma*), envy (*dveṣa*), fear (*bhaya*), or affection (*sneha*), and by giving up the faulty aspects of those sentiments. The *gopīs* have attained the Supreme by fixing their minds on Kṛṣṇa through *kāma*; Kaṁsa by *bhaya*; Śiṣupāla and other kings by *dveṣa*; the Yadus by family relationships (*sambandha*); you (the Pāṇḍavas) by affection (*sneha*); and we sages (Nārada and other *ṛṣis*) by *bhakti*.

Six principles are mentioned here, namely, *kāma* (lust), *bhaya* (fear), *dveṣa* (envy), *sambandha* (family relationship), *sneha* (affection), and *bhakti* (devotion). Two of these – *bhaya* (fear) and *dveṣa* (envy) – should not be imitated because they are unfavorable sentiments. Now, there are two kinds of *sneha*. The first is associated with *sakhya-bhāva* and is included in *vaidhī-bhakti*. The second kind is related to *prema* and has no application in the field of

sādhana. Therefore, *sneha* has no place in the practice of *rāgānugā-sādhana-bhakti*.

The words *bhaktyā vayam* (in the *śloka* 7.1.31) mean that ‘we’ – Nārada and other sages – have attained the Supreme by *bhakti*. The word *bhakti* here should be understood to mean *vaidhī-bhakti*, and may refer either to the *vaidhī-bhakti* practices of the sages such as Nārada, or to devotion mixed with *jñāna*.

The words *tad-gatim gatāḥ* mean that many people have attained the Supreme. It is important to have a clear understanding of this sentence. A single ray of sunlight (*kiraṇa*) and the sun itself are one and the same substance (*vastu*). Similarly, *brahma* and Kṛṣṇa are also one and the same substance; *brahma* is simply Kṛṣṇa’s bodily effulgence. The *jñānī bhaktas* merge into that *brahma* existence, and so do Kṛṣṇa’s enemies when He has personally killed them. Some of them obtain *sārūpyābhāsa* (a semblance of *sārūpya*, or having a form similar to Bhagavān’s) and remain immersed in the bliss of *brahma*. According to the *Brahmāṇḍa Purāṇa*, they stay in Siddhaloka, the liberated world beyond the material world.

Two kinds of *jīvas* reside in Siddhaloka: those who have attained perfection through the cultivation of knowledge (*jñāna-siddha*), and *asuras* who have been killed by Śrī Bhagavān. Amongst these *jñāna-siddhas*, some who are extremely fortunate become the *āśraya* of *rāga* (abode of attachment for Kṛṣṇa), and they worship His lotus feet and thus obtain the ultimate aim of *kṛṣṇa-prema*. In this way, they gain entry into the group of Kṛṣṇa’s dear associates.

As the sunrays and the sun are considered one substance, similarly there is no difference between Kṛṣṇa’s bodily effulgence known as *brahma* and Kṛṣṇa Himself. The words, *tad-gatim* mean attaining *tat*, i.e., Kṛṣṇa (*kṛṣṇa-gati*). The *jñānis* and the *asuras* achieve *sāyujya-mukti* and both attain *brahma*, which is the rays of Kṛṣṇa’s effulgence (*kṛṣṇa-kiraṇa*). The *śuddha-bhaktas* develop *prema*, and attain service to Kṛṣṇa, who is the root of all existence. Now, by removing *bhaya*, *dveṣa*, *sneha*, and *bhakti* from the above-

mentioned list of six characteristics, we are left with *kāma* and *sambandha*. Therefore, *kāma* and *sambandha* are the only *bhāvas* that are applicable in *rāga-mārga*. Thus, there are two types of *rāgamayī bhakti*: *kāma-rūpā* and *sambandha-rūpā*.

Vrajanātha: What is the *svarūpa* (intrinsic characteristic) of *kāma-rūpā bhakti*?

Bābājī: The word *kāma* signifies *sambhoga-tṛṣṇā* (the desire for *sambhoga* with Kṛṣṇa). This *sambhoga-tṛṣṇā* changes into *rāgātmikā-bhakti*, and from this, causeless loving behavior arises. In other words, *prīti-sambhoga* is to satisfy Kṛṣṇa's desires. All one's endeavors are made solely for Kṛṣṇa's happiness and prosperity, without any desire for one's own happiness. Even if there is an effort for one's own pleasure, it is in accordance with Kṛṣṇa's happiness.

This unprecedented love is only found in the female residents of Vraja. The *gopīs' prema* is endowed with a particular wonderful sweetness (*mādhurya*), and gives rise to many playful sports and pastimes. That is why learned scholars refer to this unique condition of love as *kāma* (lust), although in reality the *gopīs' kāma* is *aprākṛta* (transcendental) and completely bereft of even the slightest trace of fault. The *kāma* of the conditioned souls is full of fault and contemptible, whereas the love of the *gopīs* is so transcendently pure and attractive that even such dear *bhaktas* as Uddhava also desire to attain it. Nothing can compare with the *gopīs' kāma*; it can only be compared with itself. *Kāma-rūpā-rāgātmikā-bhakti* is found only in Vraja, and nowhere else. Kubjā's *kāma* in Mathura is not really *kāma*, but merely *rati*. The *kāma* that I am describing has no relation with that of Kubjā.

Vrajanātha: What is *sambandha-rūpā-bhakti*?

Bābājī: *Sambandha-rūpā-bhakti* is devotion to Kṛṣṇa in which one assumes an *abhimāna* (conception and identity) such as "I am Kṛṣṇa's father" or "I am Kṛṣṇa's mother." In Vraja, the devotion of Nanda Mahārāja and Mother Yaśodā are examples of *sambandha-rūpā bhakti*.

One can attain one's inherent *svarūpa* in unalloyed *prema* by developing the *bhāvas* of either *kāma-rūpā* or *sambandha-rūpā*. Therefore, both these *bhāvas* are the shelter of *nitya-siddha-bhaktas*. These have only been mentioned in the analysis of *rāgānugā-bhakti*. Now, you can see that there are two types of *rāgānugā-sādhana-bhakti*: *kāmānugā* and *sambandhānugā*.

Vrajanātha: Please explain the nature of *kāmānugā* in *rāgānugā-sādhana-bhakti*.

Bābājī: *Kāmānugā* is the desire to follow *kāma-rūpā-bhakti*, of which there are two types: *sambhoga-icchāmayī* and *tat-tad-bhāva-icchāmayī*.

Vrajanātha: What is *sambhoga-icchāmayī*?

Bābājī: *Sambhoga-icchāmayī* means the desire to engage in playful sportive pastimes (*keli*) with Kṛṣṇa. Kṛṣṇa's transcendental sportive pastimes with the *gopīs* are called *sambhoga*.

Vrajanātha: What is *tat-tad-bhāva-icchāmayī*?

Bābājī: *Tat-tad-bhāva-icchāmayī* is the desire to experience the sweet *bhāvas* that the *gopīs* of Vraja have towards Kṛṣṇa.

Vrajanātha: How do these two kinds of *rāgānugā-sādhana-bhakti* arise?

Bābājī: When a *bhakta* sees Śrī Kṛṣṇa's beautiful Deity form and hears Śrī Kṛṣṇa's *madhura-līlā-kathā* (sweet pastimes), an intense hankering arises in his heart to experience those *bhāvas*, and he then engages himself in the *sādhana* of *kāmānugā* and *sambandhānugā rāgānugā-bhakti*.

Vrajanātha: Śrī Kṛṣṇa is male (*puruṣa*) and the *gopīs* are all female (*prakṛti*). As far as I understand, only females can have the *adhikāra* for *kāmānugā rāgānugā-bhakti*, so how can a male obtain this *bhāva*?

Bābājī: *Jīvas* in this world are the abodes of five different types of relationships – *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* – according to their own inherent *svabhāva*. Of these five, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* are found in the residents of Vraja. *Dāsyā*, *sakhya*, and *vātsalya* with fatherly instincts are male *bhāvas*, and

those who are so inclined serve Kṛṣṇa in male spiritual forms. The two *rasas* in which the female *bhāva* is intrinsic are *vātsalya* with motherly instincts, and *śṛṅgāra-rasa* or *mādhurya-rasa* (the mellow of amorous love), and those who are of this nature engage in Kṛṣṇa's service as females. These two kinds of *svabhāva* exist both in Śrī Kṛṣṇa's eternal associates and in *sādhakas* who are in their *ānugātya* (following).

Vrajanātha: How do those who have a male form practice *rāgānugā-sādhana* with the *bhāva* of the *vraja-gopīs*?

Bābājī: Those who have developed *ruci* for *śṛṅgāra-rasa* according to their *adhikāra* may be male outwardly, but their spiritual body (*siddha-śarīra*) has a female form. In that *siddha-śarīra*, they engage in Kṛṣṇa's service, following in the footsteps of a particular *gopī* according to their *ruci* and inherent *svabhāva*. *Padma Purāṇa* describes males who possessed this kind of *bhāva*. When the sages of Daṇḍakāraṇya saw Śrī Rāmacandra's unparalleled beauty, they performed *bhajana* with a desire to get Him as their husband. Later, they attained *gopī* forms in Gokula *līlā* and engaged in Śrī Hari's service by *kāma-rūpā-rāgamayī-bhakti*.

Vrajanātha: We have heard that the women of Gokula are *nitya-siddhas*, who appear in Vraja in order to give nourishment to Kṛṣṇa's pastimes. If this is true, how is it consistent with the description of the *Padma Purāṇa*?

Bābājī: Those who were *nitya-siddhā gopīs* easily participated in the *rāsa* dance with Śrī Kṛṣṇa. Others had taken birth as *gopīs* after attaining *siddhi* through *kāmarūpā-sādhana-bhakti*. According to the *śloka*, *tā vāryamāṇāḥ patibhiḥ pitṛbhir bhrātr-bandhubhiḥ*¹ (*Śrīmad-Bhāgavatam* 10.29.8), they attained their *aprākṛta-svarūpa*

¹ *tā vāryamāṇāḥ patibhiḥ pitṛbhir bhrātr-bandhubhiḥ
govindāpahṛtātmano na nyavartanta mohitāḥ* (ŚB 10.29.8)

Even though the (*nitya-siddhā*) *gopīs* were forbidden by their husbands, fathers, mothers, and brothers, they did not stop,

by rendering *manasa-sevā* to Kṛṣṇa. These were mainly the *maharṣis* of Daṇḍakāraṇya.

Vrajanātha: Will you please explain who are the *nitya-siddhā gopīs* and who are the *sādhana-siddhā gopīs*?

Bābājī: Śrīmatī Rādhārāṇī is Śrī Kṛṣṇa's *svarūpa-śakti*, and the eight principal *sakhīs* are Her first *kāya-vyūha* (bodily expansions). The other *sakhīs* follow behind as Her further *kāya-vyūha*. All these *sakhīs* are *nitya-siddhā*; they are *svarūpa-śakti-tattva*, not *jīva-tattva*. The general *sakhīs* of Vraja – who attained perfection by performing *sādhana* – follow Śrīmatī Rādhārāṇī's eternal associates (*parikara*), and they are known as *sādhana-siddha jīvas*. Having been imbued with the potency of *hlādinī-śakti*, they attained *sālokya* (residence in *vraja-aprakṛta-līlā*) with the *nitya-siddhā sakhīs* of Vraja. *Jīvas* who attain perfection by the path of *rāgānugā-sādhana* in *śṛṅgāra-rasa* are included amongst the *sādhana-siddhā sakhīs*.

Those who only serve Kṛṣṇa according to the principles of the *vidhi-mārga*, with the *riraṁsā* (desire) to enjoy with Kṛṣṇa for their own pleasure, gain entry into the group of Kṛṣṇa's queens in Dvārakā. One cannot become a follower of the *vraja-gopīs* through the *vidhi-mārga* alone. However, those who behave externally according to the principles of *vidhi-mārga*, but who internally practice the *sādhana* of *rāga-mārga*, also obtain *vraja-sevā*.

Vrajanātha: How can one fulfill the desire for enjoyment (*ramaṇa*) or *riraṁsā*?

Bābājī: Those who have the mood of Kṛṣṇa's queens (*mahiṣī-bhāva*) towards Him desire to give up the quality of shamelessness (*dhṛṣṭatā*), and engage in Kṛṣṇa's service just as a housewife (*gṛhīṇī*). They do not want to serve like the beautiful *vraja-sundarīs*.

because they were enchanted, their hearts already having been stolen by Śrī Govinda. In this regard, *Śrīmad-Bhāgavatam* (10.23.20) is also worth studying.

Vrajanātha: Please explain this subject more clearly.

Bābājī: *Mahiṣī-bhāva* is the *sādhana-sevā* in which one cherishes the spiritual self-conception that Kṛṣṇa is one's own husband. The relationship that is established with Śrī Kṛṣṇa when one attains this *mahiṣī-bhāva* is known as *svakīya* (marital love). Those who have *mahiṣī-bhāva* in the stage of *sādhana* do not experience the *parakīya-rasa* (paramour mellow) of the *gopīs* of Vraja, and this is why they cannot follow the *gopīs* in *parakīya-bhāva*. Therefore, the only way to attain *vraja-rasa* is to practice *rāgānugā-sādhana-bhakti* in the *parakīya-bhāva*.

Vrajanātha: By your mercy, I have understood up to this point. Now, please explain the difference between *kāma* and *prema*. If the two are non-different, then can't *prema-rūpā* be used instead of *kāma-rūpā*? The word *kāma* sounds somewhat harsh.

Bābājī: There is some difference between *kāma* and *prema*. *Prema* is the same as *sambandha-rūpā rāgamayī-bhakti*; there is no difference between those two. In *sambandha-rūpā-bhakti*, there is no *kāma*, in other words, no desire for *sambhoga*; it is *prema* without playful sporting pastimes (*keli*). *Prema* becomes *kāma-rūpā-bhakti* when it is combined with the desire for *sambhoga*. *Kāma-rūpā-bhakti* is not present in any other *rasa*; it is found only in the *śṛṅgāra-rasa* of the *vraja-devīs*. *Kāma* in this material world takes the form of sense gratification, and it is quite different from *aprākṛta-kāma*. The *kāma* of this material world is only a perverted reflection or transformation of the faultless *aprākṛta-kāma*. Even Kubjā's *bhāva* cannot be called direct *kāma*, although it is directed towards Kṛṣṇa.

Jaḍīya-kāma (lust in relation to inert, lifeless matter) is based on sense gratification, and it is only a transformation of misery. It is worthless and contemptible. In contrast, *kāma* based on *prema* is full of *ānanda*, and it is supremely valuable and always joyful. Since *prākṛta-kāma* (worldly lust) is insignificant and abominable, you should have no hesitation in using the word *aprākṛta-kāma* (transcendental lust).

Vrajanātha: Now please explain *rāgānugā-bhakti* that is based on relationship (*sambandha-rūpā*).

Bābājī: *Sambandhānugā bhakti* has the mood of being related to Kṛṣṇa, and this relationship may be one of three types: in *dāśya* (servitude), in *sakhya* (friendship), or in *vātsalya* (parental). ‘I am Kṛṣṇa’s servant, and Kṛṣṇa is my master’; ‘I am Kṛṣṇa’s friend’; ‘I am Kṛṣṇa’s mother or father’ – all these moods are called relationship. *Sambandhānugā bhakti* is pre-eminently displayed only in the inhabitants of Vraja.

Vrajanātha: How does one cultivate *rāgānugā-bhakti* in the mood of a servant, friend or parent?

Bābājī: One who has awakened *ruci* for *dāśya-rasa* follows Kṛṣṇa’s eternal servants such as Raktaka and Patraka, and serves Kṛṣṇa by following their particular mood of service, imbued with *madhura-bhāva*. One whose *ruci* is towards *sakhya-rasa* serves Kṛṣṇa by following the *bhāva* (sentiment) and *ceṣṭā* (endeavors) of one of Kṛṣṇa’s *priya-sakhās* such as Subala. One whose *ruci* is towards *vātsalya-rasa* engages in Kṛṣṇa’s service by following the *bhāva* and activities of *bhaktas* such as Nanda and Yaśodā, who have a parental relationship with Him.

Vrajanātha: What does it mean to follow (*anukaraṇa*) the *ceṣṭā* and *bhāvas*?

Bābājī: According to one’s eternal inherent nature (*siddha-bhāva*) towards Kṛṣṇa, some specific *bhāvas* and *ceṣṭā* (endeavors) arise, and *vyavahāra* (activities) are also manifested along with them. A *sādhaka* performing *sambandhānugā bhakti* engages himself in Kṛṣṇa’s service by following these *bhāvas*, *ceṣṭā* and *vyavahāra*. For instance, Nanda Mahārāja has the mood of paternal affection towards Kṛṣṇa, so one should follow all the endeavors that he makes to please Kṛṣṇa, guided by the mood of paternal affection, but one should never consider that he himself is Nanda, Yaśodā, Subala or Raktaka. Rather, one should simply follow the *bhāvas* of these great *bhaktas* according to one’s own *ruci*; otherwise, it will be an offense.

Vrajanātha: Which type of *rāgānugā-bhakti* do we have the *adhikāra* to adopt?

Bābājī: My son, you should scrutinize your own *svabhāva*, and then you will see the corresponding type of devotion for which you are qualified. A particular *ruci* will awaken according to your inherent *svabhāva*, and you should pursue the *rasa* that is indicated by that *ruci*. In order to cultivate that *rasa*, you should follow one of Kṛṣṇa's eternal associates who is perfect in it. To determine *rasa*, it is only necessary to examine your own *ruci*. If your *ruci* is towards the path of *rāga*, then you should act according to that *ruci*; and as long as inclination has not awakened for the path of *rāga*, you should simply execute the principles of *vaidhī-bhakti* with firm faith.

Vijaya: Prabhu, I have been studying *Śrīmad-Bhāgavatam* for a long time, and I listen to *kṛṣṇa-līlā* whenever and wherever I find the opportunity. Whenever I deliberate on *kṛṣṇa-līlā*, a strong *bhāva* arises within my heart to serve the Divine Couple as Lalitā-devī does.

Bābājī: You need not say any more. You are a *mañjarī* (young maidservant) of Lalitā-devī. Which service do you like?

Vijaya: I desire that Śrīmatī Lalitā-devī should grant me permission to string garlands of flowers. I shall string lovely garlands of beautiful delicate flowers, and place them in Lalitā Sakhī's lotus hands. She will look upon me with an infinitely merciful, love-laden glance, and then she will place the garlands around the necks of Śrī Śrī Rādhā and Kṛṣṇa.

Bābājī: I give you my blessings that you may attain perfection in the goal for which you are undertaking your *sādhana*.

When Vijaya heard Bābājī Mahāśaya's affectionate benediction, he fell at the lotus feet of his preceptor and wept. Seeing his emotional state, Bābājī said, "Go on continually practicing *rāgānugā-sādhana-bhakti* with this same feeling, and externally follow the conduct laid down according to the rules of *vaidhī-sādhana-bhakti*, in a regular way."

When Vrajanātha saw Vijaya Kumāra’s spiritual wealth, he folded his hands and humbly said, “My master, whenever I meditate on Śrī Kṛṣṇa’s pastimes, a desire arises in my heart to serve Him by following in the footsteps of Subala.”

Bābājī: Which service do you like?

Vrajanātha: When the calves wander far off to graze, I would very much like to bring them back in the company of Subala. When Kṛṣṇa sits in a place to play upon His flute, I will take the permission of Subala to let the cows drink water, and then I will bring them to Bhāi (Brother) Kṛṣṇa. This is my heart’s desire.

Bābājī: I give you the benediction that you will attain Kṛṣṇa’s service as a follower of Subala. You are eligible to cultivate the sentiment of friendship (*sakhya-rasa*).

It is wonderful that from that day on, within Vijaya Kumāra’s mind, the feeling began to sprout that he was a maidservant (*dāsī*) of Śrīmatī Lalitā-devī, and he began to look upon Śrīla Bābājī Mahārāja as the personification of Śrī Lalitā-devī.

Vijaya: Oh master! What more remains to be known about this subject. Please give your order.

Bābājī: Nothing more remains. You need only know the name, form, dress and so on, of your *siddha-śarīra*. Come to me alone at another time and I shall tell you all these things.

Vijaya Kumāra offered *daṇḍavat-praṇāma* at the feet of his preceptor and replied, “As my master pleases.”

From that day on, Vrajanātha began to look upon Bābājī as the personification of Subala. Bābājī said to Vrajanātha, “You also come to me alone at another time and I will tell you the name, form, dress and ornaments of your spiritual body.”

Vrajanātha offered *daṇḍavat-praṇāma* and said, “As my master pleases.”

Vrajanātha and Vijaya Kumāra acknowledged their great good fortune, and from that day on, they happily engaged in their

spiritual practice of *rāgānugā-sādhana*. Externally, everything remained as before, but their inner emotions had changed. Externally, Vijaya Kumāra behaved only as a man, but internally he was imbued with the female nature (*strī-bhāva*), while within Vrajanātha appeared the inherent *svabhāva* of a cowherd boy.

The night was far advanced. Both of them returned home, chanting on their *japa-mālā* the *mahā-mantra* that they had received from their preceptor – Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It was midnight, and the lovely moonlight appeared like a shower of whitish silver upon the earth. An intoxicating breeze blew from the Malayan Mountain, creating a very pleasant sensation for the mind. They sat down together beneath an *āmvalā* tree in a beautiful secluded place near Lakṣmana Ṭilā, and began a discussion.

Vijaya: Vrajanātha, our hearts' desires have been fulfilled. We shall certainly be blessed with Kṛṣṇa's mercy by the grace of the Vaiṣṇavas. Let us now decide our future course of action. Tell me frankly what you want to do. Do you want to marry, or do you want to become a mendicant? I don't want to put any pressure on you; I just want you to let me know your real intention, so that I can communicate it to your mother.

Vrajanātha: Uncle, I regard you very highly, and besides that, you are an erudite scholar and a Vaiṣṇava. You have been my guardian since my father passed away, and I am prepared to act according to your order. I am nervous about marriage because I don't want to become entangled in the material world and fall down from my realization of the supreme spiritual reality. What is your opinion?

Vijaya: I don't want to impose anything on you. You have to decide for yourself.

Vrajanātha: It will be proper for me to receive Gurudeva's instruction, and act accordingly.

Vijaya: That's a good idea. Tomorrow we shall take Prabhupāda's decision on this subject.

Vrajanātha: Uncle, what is your consideration? Will you remain as a *gṛhasṭha* or become a mendicant?

Vijaya: My son, like you, I am also undecided. I sometimes think of giving up *gṛhasṭha-dharma* and becoming a mendicant; and sometimes I think that if I do so, my heart may become dried up, so that I am deprived of *bhakti-rasa* as well. I think it is appropriate to take Śrī Gurudeva's order in this regard, and act accordingly. I shall do as he instructs me.

Realizing that the night was far advanced, uncle and nephew returned home chanting *hari-nāma*, then after honoring *prasāda*, they took rest.

THUS ENDS THE TWENTY-FIRST CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: ABHIDHEYA–RĀGĀNUGĀ-SĀDHANA-BHAKTI”



CHAPTER 22

Prameya: Prayojana Tattva

It was Ekādaśī, and the Vaiṣṇavas were performing *kīrtana* on the large raised platform beneath the Bakula tree in Śrīvāsāṅgana. Some were sighing heavily, saying, “*Ha Gaurāṅga! Ha Nityānanda!*” None of them could understand in what kind of *bhāva* their revered, elderly Bābājī was absorbed. Before their eyes, he became stunned. Then after some time he burst into tears, crying, “Woe is me! Alas! Where is my Rūpa? Where is my Sanātana? Where is my Dāsa Gosvāmī? Where is my Kṛṣṇadāsa Kavirāja, the dearest brother of my heart? Where have they gone, abandoning me all alone? Fie on me that I remain alive, simply tolerating the pain of their separation! I am undone by their separation. Even the remembrance of Rādhā-kuṇḍa is troublesome to me. My life-force writhes in agony. Only the vision of Rūpa-Sanātana will save my forlorn life. I have not given up my life, even though separated from them! I am simply condemned in every way!” Speaking in this way, he began to roll in the dust of the courtyard.

All the Vaiṣṇavas there said, “Bābājī, be patient. Rūpa and Raghunātha are in your heart. Look here, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu are dancing before you.”

“Oh! Oh, where?” Bābājī suddenly leapt to his feet, and saw before him Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara, Śrīvāsa and all the devotees performing *kīrtana*. They were all dancing, completely absorbed

in *mahābhāva*. Seeing this scene, he said, “Blessed is Māyāpura! Only Śrī Māyāpura can remove the grief of separation from Vraja.” When the scene disappeared, he went on dancing for a long time. Later, becoming peaceful, he sat in his cottage.

Just then, Vijaya Kumāra and Vrajanātha came and offered obeisances at his lotus feet. Seeing them, Bābājī Mahārāja was very pleased and said, “How is your *bhajana*?”

Both of them humbly folded their hands and said, “We need your mercy, for it is everything to us. It is only because of so much *sukṛti* (pious activities) accumulated over many births that we could so easily attain the shelter of your lotus feet. Since it is Ekādaśī today, with your permission we will observe *nirjala* fasting. We have come to take your *darśana*.”

Bābājī: You two are blessed. Very soon you will attain the state of *bhāva*.

Vijaya: Prabhu, what is the state of *bhāva*? So far, you have not told us anything about this. Kindly bestow your mercy upon us by speaking on this subject.

Bābājī: Up to this point, I have only given you instructions concerning the practice of *sādhana*. By continually practicing *sādhana*, one gradually comes to the perfected stage. *Bhāva* is the preliminary condition which heralds the stage of perfection (*siddha-avasthā*). Śrī *Daśa-mūla* (10a) gives the following description of this perfected state:

*svarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana bhāvaṁ hṛdi vahan
parānande prītiṁ jagad-atula-sampat-sukham aho
vilāsākhye tattve parama-ṣaricaryām sa labhate*

In the mature stage of *sādhana-bhakti*, when the *jīva* becomes situated in his *svarūpa*, then by the influence of the *hlādinī* potency, the state of *bhāva* in *madhura-rasa* arises within him. In other words, the mood to follow in the

footsteps of the dearest associates of Śrī Śrī Rādhā Kṛṣṇa in Vraja arises in his heart. Gradually he obtains happiness and prosperity that is unsurpassed in this world, in the form of the supreme service of *paramānanda-tattva*, which is known as *vilāsa*. There is no greater gain than this for the *jīva*.

This *śloka* describes *prayojana-tattva*, the stage of *prema*. The first stage of *prema* is *bhāva*.

*prabhuḥ kaḥ ko jīvaḥ katham idam acit-viśvam iti vā
vicāryaitān ārthān hari-bhajana-kṛc chāstra-caturāḥ
abhedāśāṁ dharmān sakalam aparādham pariharan
harer nāmānandaṁ pibati hari-dāso hari janaiḥ*

Daśa-mūla (10b)

Who is Kṛṣṇa? Who am I, the *jīva*? What is this temporary material (*acit*) world, and the eternal spiritual (*cit*) world? He, who is exclusively devoted to the *bhajana* of Śrī Hari and has made an intelligent analysis of the Vaiṣṇava *śāstras* under the guidance of *śuddha-bhaktas*, who has abandoned all offenses and attachment to *dharma* and *adharmā*, and who can consider and dispose of all questions, that servant of Śrī Hari drinks the sublime beverage of *śrī-hari-nāma* in the company of other *hari-janas*.

This *Daśa-mūla* is a compilation of unparalleled beauty, in which all of Śrīman Mahāprabhu's instructions have been expressed concisely.

Vijaya: I would like to hear the exalted position of *Daśa-mūla* in brief.

Bābājī: Then listen.

*saṁsevyā daśa-mūlaṁ vai hitvā 'vidyām ayaṁ janaḥ
bhāva-ṣṭim tathā tuṣṭim labhate sādhu-saṅgataḥ*

Daśa-mūla-mahātmya

When the *jīva* studies and carefully follows this *Daśa-mūla*, he throws far away material disease in the form of ignorance. Thereafter, through the association of *sādhus*, he obtains the nourishment of *bhāva*, and becomes fully satisfied.

Vijaya: Prabhu, may all of us wear the necklace of this incomparable *Daśa-mūla* about our necks. We will recite this *Daśa-mūla* every day, and offer respectful obeisances unto Śrīman Mahāprabhu. Now kindly elaborate on the subject of *bhāva* (*bhāva-tattva*).

Bābājī: The characteristic feature of *bhāva* is that it is situated in unalloyed goodness (*śuddha-sattva-viśeṣa-rūpa-tattva*). It can be compared to a tiny ray of the *prema* sun.

The constitutional characteristic (*svarūpa-lakṣaṇa*) of *bhāva* is that it is situated in unalloyed goodness (*viśuddha-sattva*). *Bhāva* is also known by the name *rati*, and is sometimes called a sprout of *prema* (*premāṅkura*). The propensity for divine knowledge (*saṁvit-vṛtti*) is an aspect of the all-enlightening internal potency (*svarūpa-śakti*), and is the state of unalloyed goodness (*śuddha-sattva*), having no connection with *māyā*. When this *saṁvit-vṛtti* combines with the propensity for unalloyed bliss (*hlādinī-vṛtti*), the essential aspect of that combination is called *bhāva*.

One obtains knowledge of an object (*vastu*) by means of the propensity for consciousness (*saṁvit-vṛtti*), and one tastes that object through the propensity for unalloyed bliss (*hlādinī-vṛtti*). Kṛṣṇa is the supreme object, and His *svarūpa* can only be known through the all-enlightening propensity of *svarūpa-śakti*, and not by the mental faculty of the marginal *jīvas*. When the *svarūpa-śakti* manifests herself within the heart of the *jīva* by the mercy of Kṛṣṇa or of His *bhakta*, then the cognitive faculty (*saṁvit-vṛtti*) of the *svarūpa-śakti* begins to act within the heart. When that happens, knowledge of the spiritual realm (*cid-jagat*) is revealed. The spiritual world is constituted of *śuddha-sattva*, whereas the material world is constituted of a combination of the three material modes of *sattva*, *rajaḥ* and *tamaḥ*. The essential combination of *hlādinī* with

the knowledge of the spiritual world enables one to taste the sweetness of that spiritual realm, and when that taste attains fullness, it is called *prema*.

If *prema* is compared to the sun, *bhāva* can be compared to a ray (*kiraṇa*) of the sun. The constitutional nature (*svarūpa*) of *bhāva* is that it is a ray of the sun of *prema*, and its unique characteristic (*viśeṣatā*) is that it purifies the heart of the *jīva* and thus causes the heart to become softened or melted (*maṣṛṇa*). The word *ruci* signifies three desires. These are 1) the desire to attain the service of Rādhā and Kṛṣṇa (*prāpty-abhilāṣa*), 2) the desire to do that which is favorable for Kṛṣṇa's pleasure (*anukūlya-abhilāṣa*), and 3) the desire to serve Kṛṣṇa with love and affection (*sauhārda-abhilāṣa*).

Bhāva can be described as the first glimpse of *prema*. The word *maṣṛṇa* means 'softness and melting of the heart.' *Bhāva* has been described in the *tantra* as the preliminary state of *prema*, and when it arises, horripilation and other transformations of ecstasy (*sāttvika-vikāra*) are manifested slightly. However, the state of *bhāva* is self-established (*svataḥ-siddha*) in the *nitya-siddha-bhaktas*, which means that *śuddha-sattva* is eternally present in them, so there is no question of it becoming manifest in them.

In the *baddha-jīva*, this state of *bhāva* first manifests in the mental faculties (*mano-vṛtti*) and then becomes identified (*svarūpatā*) with them. Therefore, although *bhāva* is self-manifest (*svayam-prakāśa*), it appears that it did not exist previously, and that its manifestation was brought about by something else (*prakāśya*). The natural function of *bhāva* is to reveal the intrinsic identity (*svarūpa*) of Kṛṣṇa and His sweet pastimes. *Bhāva* manifests in the mental faculties (*mano-vṛtti*), yet it appears to have been manifested by some other faculty of knowledge. In reality, the nature (*svarūpa*) of *rati* is self-tasting (*svayam-āśvādana-svarūpa*); in other words, it is itself the object of taste and enjoyment for the *bhakta*, and yet at the same time it becomes the cause of the *baddha-jīva* relishing Kṛṣṇa and His *līlā*.

Vrajanātha: How many types of *bhāva* are there?

Bābājī: There are two types of *bhāva*, arising from two different causes. The first is *bhāva* that has arisen as a result of ardent spiritual practice (*sādhana-abhiniveśa-ja-bhāva*); and the second is *bhāva* that has arisen due to Kṛṣṇa's mercy or the mercy of Kṛṣṇa's *bhakta* (*prasāda-ja-bhāva*). *Bhāva* that arises from the practice of *sādhana* is the most commonly observed; *bhāva* arising from special mercy is very rare.

Vrajanātha: What is *bhāva* arising from practice (*sādhana-abhiniveśa-ja-bhāva*)?

Bābājī: There are two kinds of *bhāva* arising from practice, one on the *vaidhī-mārga* and the other on the *rāgānugā-mārga*. *Ruci* appears first, before *bhāva*, and it is followed by attachment (*āsakti*) to Kṛṣṇa, and finally *rati*. I consider *bhāva* and *rati* to be the same because this is the opinion of the *Purāṇas* and the *śāstras* concerning the performance of the dramatic arts (*nāṭya-śāstras*).

In the case of *bhāva* arising from *vaidhī-sādhana*, *śraddhā* comes first, and then gives rise to *niṣṭhā*, which in turn develops into *ruci*. However, in the case of *bhāva* arising from *rāgānugā-sādhana*, *ruci* is produced immediately.

Vrajanātha: What is *bhāva* arising from the mercy of Kṛṣṇa or His *bhakta* (*prasāda-ja-bhāva*)?

Bābājī: *Bhāva* arising from the mercy of Kṛṣṇa or His *bhakta* (*prasāda-ja-bhāva*) is *bhāva* that occurs spontaneously, without the performance of any kind of *sādhana*.

Vrajanātha: Please explain this further.

Bābājī: Kṛṣṇa's mercy is bestowed in three ways: 1) by words (*vācika*), 2) by granting vision (*āloka-dāna*), and 3) by grace manifest in the heart (*hārda*). Suppose that Kṛṣṇa bestows His mercy upon some *brāhmaṇa* by saying, "O best of the twice-born, may supremely auspicious, blissful, and uninterrupted *bhakti* arise within you." Simply by such words, *vācika-prasāda-ja-bhāva* arises within the heart.

The ṛṣis residing in the forest had never previously seen Kṛṣṇa,

but when they attained His *darśana*, *bhāva* arose within their hearts. Such is the power of Kṛṣṇa's mercy. This is an example of *bhāva* arising due to Kṛṣṇa's granting His vision (*āloka-dāna*).

Bhāva that arises within the heart due to mercy is called *hārda-bhāva*, and this is observed in the life history of Śukadeva Gosvāmī and other *bhaktas*. When Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu, there were many instances of these three kinds of *bhāva* arising from His mercy. One cannot count the number of people who were filled with *bhāva* when they saw Śrīman Mahāprabhu. Jagāi and Mādhāi are examples of those who obtained *bhāva* because of the Lord's words, and Jīva Gosvāmī obtained *bhāva* from within his heart (*hārda-bhāva*), by Śrī Gaurāṅga's mercy.

Vrajanātha: What is *bhāva* arising from the mercy of a *bhakta*?

Bābājī: Dhruva and Prahlāda obtained *bhāva* for Bhagavān by Nārada Muni's mercy, and *bhāva-bhakti* arose in the hearts of innumerable people by the mercy of Śrī Rūpa, Sanātana and other associates (*pārṣada*) of Kṛṣṇa.

Vijaya: What are the symptoms of the appearance of *bhāva*?

Bābājī: The following characteristics begin to manifest in the *sādhaka* when *bhāva* appears:

1. *kṣānti*—tolerance,
2. *avyārtha-kālatva*—concern that time should not be wasted,
3. *virakti*—detachment,
4. *māna-sūnyatā*—freedom from pride,
5. *āśā-bandha*—bound by hope,
6. *utkaṅṭhā*—deep longing,
7. *nāma-gāne sadā-ruci*—taste to always chant *śrī-hari-nāma*,
8. *āsaktis tad-guṇākhyāne*—attraction for hearing about Śrī Hari's transcendental qualities, and
9. *tad-vasati-sthale prīti*—affection for the places of Kṛṣṇa's pastimes.

Vijaya: What is *kṣānti* (tolerance)?

Bābājī: *Kṣānti* means that one remains peaceful even when there

is cause for anger or mental agitation. *Kṣānti* may also be called *kṣamā*.

Vijaya: What is *avyārtha-kālatva* (concern that time should not be wasted)?

Bābājī: *Avyārtha-kālatva* means that one does not let a moment pass in vain, and thus is incessantly engaged in *hari-bhajana*.

Vijaya: Please explain the meaning of *virakti* (detachment).

Bābājī: *Virakti* is disinterest in sense gratification.

Vijaya: Can those who have taken *veśa* (renounced order, *sannyāsa-veśa* or *bābājī-veśa*) assert that they are detached?

Bābājī: *Veśa* is a matter of social etiquette. When *bhāva* appears within the heart, *ruci* for the spiritual world becomes very strong, and taste for the material world gradually diminishes. Finally, when *bhāva* fully manifests, taste for the mundane world becomes practically nil (*śūnya-prāya*). This is called detachment (*virakti*). A detached Vaiṣṇava is one who has attained *virakti* and then takes *vaiṣṇava-veśa* to diminish his necessities. However, the *śāstras* do not sanction taking *veśa* prior to the appearance of *bhāva*; that is not real *veśa* at all. Śrīman Mahāprabhu taught this lesson to the whole world when he punished Choṭa Haridāsa.

Vijaya: What is *māna-śūnyatā* (freedom from pride)?

Bābājī: Pride (*abhimāna*) arises when one identifies with one's wealth, strength, beauty, high position, high caste, good family, lineage, etc. *Māna-śūnyatā* means being free from pride in spite of possessing such material qualification. *Padma Purāṇa* gives an excellent example of *māna-śūnyatā*. There was a wise emperor, who ruled all other prominent kings. However, when by good fortune *kṛṣṇa-bhakti* arose within his heart, he gave up his opulence and his pride in being the emperor, and maintained his life by begging in the cities of his enemies. He offered respects to all, regardless of whether they were *brāhmaṇas* or enemies.

Vijaya: What is *āśā-bandha* (the bondage of hope)?

Bābājī: *Āśā-bandha* means to engage the mind in *bhajana* bound by

the unswerving faith that “Kṛṣṇa will certainly bestow His mercy upon me.”

Vijaya: What is *utkaṇṭhā* (deep longing)?

Bābājī: *Utkaṇṭhā* is extreme greed to obtain one’s heart’s desire.

Vijaya: What is *nāma-kīrtana-ruci* (taste for chanting *śrī-hari-nāma*)?

Bābājī: *Ruci* in *nāma-kīrtana* means incessant engagement in *hari-nāma* with the faith (*viśvāsa*) that *śrī-nāma-bhajana* is the highest of all the many types of *bhajana*. *Ruci* for *nāma-kīrtana* is the key to attaining supreme auspiciousness. Another day I will explain the truth regarding *śrī-hari-nāma*.

Vijaya: What is *āsaktis tad-guṇākhyāne* (attachment to the descriptions of the transcendental qualities of Kṛṣṇa)?

Bābājī: It is said in *Śrī Kṛṣṇa-karṇāmṛta*:

*mādhuryād api madhuraṁ manmathatā tasya kim api kaiśoram
cāpalyād api cāpalaṁ, ceto bata harati hanta kim kurmaḥ*

Śrī Kṛṣṇa, as the transcendental Cupid (*manmatha*), is sweeter than the most sweet, and His adolescence is more restless than the most restless thing. The qualities of that transcendental Cupid, which defy description, are stealing my mind. Alas! What shall I do now?

No matter how much one hears about Śrī Kṛṣṇa’s qualities, one never becomes satiated. The attachment to hearing goes on increasing incessantly, and one never stops wishing to hear more and more.

Vijaya: What is *tad-vasati-sthale prīti* (affection for the places of Kṛṣṇa’s pastimes)?

Bābājī: When a *bhakta* performs *parikramā* of Śrī Navadvīpa-dhāma, he inquires as follows: “O residents of the *dhāma*, where is the birthplace of the dearest Master of our life? In which direction would Mahāprabhu’s *kīrtana* party pass? Please tell me where our Master used to perform his forenoon pastimes with the *gopas*.” The

residents of the *dhāma* reply, “This place where we are standing is Śrī Māyāpura. The elevated place that you see directly in front of us, surrounded by the grove of *tulasī* plants, is the very place where the most precious appearance of Śrīman Mahāprabhu took place. Just see the villages of Gaṅgā-nagara, Simuliyā, Gādigāchā, Majidā, and others. Śrīman Mahāprabhu’s first *saṅkīrtana* party passed through these very villages.” Hearing such sweet talks saturated with *prema* from the mouths of the residents of Gauḍa, his body thrills with horripilation, his heart becomes overwhelmed with bliss, and tears trickle from his eyes. In this way, he performs *parikramā* of all Mahāprabhu’s pastime places. This is called affection for the places where the Lord performed His pastimes (*tad-vasati-sthale prīti*).

Vrajanātha: Should we understand that *rati* towards Kṛṣṇa has arisen in every individual in whom we observe this kind of emotion?

Bābājī: No. *Rati* is emotion (*bhāva*) that arises spontaneously towards Kṛṣṇa. Similar emotion may be observed in relation to other objects, but it cannot be called *rati*.

Vrajanātha: Will you kindly give one or two examples to make this subject clear?

Bābājī: Suppose a man desires liberation, but the dry and difficult worship of the *nirviśeṣa-brahma* seems troublesome to him. Then he hears from somewhere that one can very easily attain *mukti* simply by uttering the names of Bhagavān. For example, Ajāmila obtained *mukti* easily by uttering the name of Nārāyaṇa. When the man hears this, he becomes overjoyed. As he remembers the power of *śrī-nāma* to give liberation, he becomes agitated with ecstasy, thinking that he will receive liberation easily. He chants *śrī-hari-nāma*, weeps continuously, and falls down unconscious. In this instance, the name uttered by the *sādhaka* who desires liberation is not *śuddha-nāma*, and the *bhāva* that he displays is not *kṛṣṇa-rati* (*śuddha-bhāva*), because his spontaneous feeling is

not directed towards Kṛṣṇa. His main objective is to obtain *mukti*, and not *kṛṣṇa-prema*. The name that he utters is called *nāma-ābhāsa*, and his emotional display (*bhāva*) is called *bhāva-ābhāsa*.

Another example is that of a person who worships Durgā-devī in order to obtain material enjoyment. He prays, “Please give me benedictions! Please give me wealth!” Then, thinking that Durgā-devī will fulfill his heart’s desire as soon as she becomes pleased, he exclaims, “O Durgā!” and rolls on the ground before her, crying. This person’s *bhāva* when he cries and falls on the ground is not *śuddha-bhāva*. It is sometimes described as *bhāva-ābhāsa*, and sometimes as false or impure emotion (*kubhāva*). *Bhāva* cannot arise unless one performs unadulterated worship of Kṛṣṇa (*śuddha-kṛṣṇa-bhajana*). *Bhāva* is known as *kubhāva* or *bhāva-ābhāsa* if it arises from a desire for material enjoyment (*bhoga*) or liberation (*mokṣa*), even if it is related to Kṛṣṇa.

The word *kubhāva* refers to any sort of *bhāva* that may arise in the heart of one who is contaminated with Māyāvāda philosophy. Even if such a person lies unconscious for seven *praharas*, this display cannot be called *bhāva*. *Aho!* Even the most elevated liberated souls, who are freed from all kinds of desires, incessantly search out *bhagavad-rati*. It is the supreme secret, and Kṛṣṇa does not easily bestow it, even on completely sincere *bhaktas* whose practice of *bhajana* is fully accomplished. How, then, can it arise in the hearts of those who do not have *śuddha-bhakti*, and who are contaminated with desires for material enjoyment and liberation?

Vrajanātha: Prabhu, it is often observed that when those who desire material enjoyment and liberation perform *hari-nāma-sankīrtana*, they manifest the bodily symptoms of *bhāva* that you have described. How is this to be understood?

Bābājī: Only foolish people are astonished to see the external symptoms of *bhāva* in such people; those who understand *bhāva-tattva* properly call this sort of *bhāva* “the semblance of *rati* (*rati-ābhāsa*),” and they remain far away from it.

Vijaya: How many kinds of *raty-ābhāsa* are there?

Bābājī: There are two kinds of *raty-ābhāsa*: reflected *raty-ābhāsa* (*pratibimba raty-ābhāsa*) and shadow *raty-ābhāsa* (*chāyā raty-ābhāsa*).

Vijaya: What is *pratibimba raty-ābhāsa*?

Bābājī: People who desire liberation think that one can only obtain *mukti* through *brahma-jñāna*, but the spiritual discipline of *brahma-jñāna* is difficult and troublesome. Some of them come to understand that *mukti* may be achieved simply by performing *hari-nāma*, and that one may obtain *brahma-jñāna* in this way very easily, and without hard labor. When they think like this, they become blissful, expecting to obtain *mukti* without having to undergo great difficulty. Then this semblance (*ābhāsa*) of the bodily transformations, such as tears, horripilation, etc., appear in their bodies. Such transformations are known as *pratibimba-ābhāsa*.

Vrajanātha: Why are they called ‘reflected (*pratibimba*)’?

Bābājī: If those who desire liberation or material sense enjoyment have the good fortune to associate with advanced *bhaktas*, they also begin to adopt the processes of *hari-nāma-kīrtana* and so on. At that time, some reflection of the *bhāva*-moon in the sky of the *śuddha-bhakta*’s heart also appears in the heart of those who are thirsty for liberation. This reflection is called *pratibimba*. *Śuddha-bhāva* never arises in the hearts of those who desire material sense enjoyment or liberation, but *bhāva-ābhāsa* arises in them when they see the *bhāva* of *śuddha-bhaktas*. That *bhāva-ābhāsa* is known as *pratibimba-ābhāsa*, and it does not generally produce any enduring benefit. It only bestows material enjoyment and liberation, and then it disappears. Such *bhāva-ābhāsa* may also be understood to be a kind of *nāma-aparādha*.

Vrajanātha: Please explain the nature of *chāyā-bhāva-ābhāsa*.

Bābājī: When a *kaniṣṭha-bhakta* who is unacquainted with knowledge of the self (*ātma-tattva*) associates with activities, time, places, and *bhaktas* that are dear to Hari, a shadow (*chāyā*) of *rati* may appear. Compared to *rati* itself, this shadow is insignificant by nature

and unsteady, but it creates curiosity (as to the *rati* the *śuddha-bhaktas* experience), and it destroys sorrows. This is called *chāyā-raty-ābhāsa*. The *bhakti* of these *bhaktas* may be pure up to a certain limit, but it is not resolute, and that is why it gives rise to *raty-ābhāsa*. In any case, such *chāyā-bhāva-ābhāsa* only arises through the influence of many pious activities. By the association of Vaiṣṇavas (*sat-saṅga*), *chāyā-bhāva-ābhāsa* becomes pure, and subsequently gives rise to *śuddha-bhāva*. Nonetheless, one should bear in mind that, no matter how developed this *bhāva-ābhāsa* may be, it gradually wanes like the moon in the dark half of a lunar month if one commits some offense towards a pure Vaiṣṇava. What to speak of *bhāva-ābhāsa*, even *śuddha-bhāva* will gradually vanish if one commits offenses towards Kṛṣṇa's *bhaktas*.

If one repeatedly associates with those who desire liberation, his *bhāva* will also become *bhāva-ābhāsa*, or he may fall victim to the pride of thinking himself to be Īśvara. This is why it is sometimes seen that when new *bhaktas* are dancing, they develop the desire for liberation. These new *bhaktas* do not think carefully and consider their situation, and so they associate with those who seek liberation, which results in disturbances. New *bhaktas* should, therefore, carefully avoid the association of people who aspire for liberation.

Occasionally the state of *bhāva* is seen to arise in someone suddenly, and without apparent cause. The explanation for this is that he practiced *sādhana* extensively in his previous birth, but that practice could not bear fruit until now because of various kinds of hindrances or impediments. However, *śuddha-bhāva* suddenly arose in his heart when these obstacles were removed. Sometimes, an excellent state of *bhāva* like this may also arise suddenly because of Kṛṣṇa's causeless mercy. This kind of *bhāva* is known as *śrī-kṛṣṇa-prasāda-ja-bhāva*.

One should not criticize a person in whom true *bhāva* has manifested, even though one may observe some slight fault in

his behavior, for once *bhāva* has arisen, the *sādhaka* becomes completely successful in all his endeavors. Under such circumstances, it is not possible for him to behave sinfully, but if any sinful behavior is sometimes observed, it should be understood in one of two ways. The *mahā-puruṣa-bhakta* may have performed some sinful activity by force of circumstances, but he cannot possibly remain in that condition permanently. Alternatively, some semblance of sin (*pāpa-ābhāsa*) from his previous life has not been completely destroyed, and is still present even after *bhāva* has arisen in him, although it will be destroyed very soon. One should think like this and not pay any attention to the commonplace faults that may be seen in *bhaktas*, for it is *nāma-aṣṣarādha* to do so. The *Nṛsiṃha Purāṇa* forbids us to absorb our attention in such faults.

*bhagavati ca harāv ananya-cetā
bhṛṣa-malino'pi virājate manuṣyaḥ
na hi śaśa-kaluṣa-cchaviḥ kadācit
timira-para bhavatām upaiti candraḥ*

Just as the moon is never obscured by darkness, even though covered with black spots, similarly, a person exclusively devoted to Śrī Hari remains glorious, though by appearance he may be wicked and depraved.

It should not be concluded from this instruction that a *bhakta* repeatedly engages in sinful activities. Once a *bhakta* has developed *niṣṭhā* in *bhakti*, he will have no inclination to sin further. However, as long as the material body exists, there is a chance that sinful activity will occur unexpectedly. If a *bhakta* is exclusively devoted, the influence of his *bhajana* immediately burns to ashes all kinds of sins, just as a blazing fire easily consumes a small heap of cotton, and he becomes cautious not to become victimized by any sinful activity again.

All kinds of sinful actions are dissipated at the stage of steady, uninterrupted *ananyā-bhakti*, so it may be clearly understood that

those who repeatedly engage in sinful activities have not yet developed this type of *bhakti*. To engage repeatedly and knowingly in sinful activity while practicing *bhakti-yoga* is *nāma-aparādha*, which uproots *bhakti* completely and casts it aside. *Bhaktas* therefore keep themselves distant from such offenses.

Rati is by nature restless (*aśānti*), warm, vigorous, and blissful, because it is perpetually full of increasing spiritual longing (*abhilāṣa*). Although it produces warmth in the form of *sañcārī-bhāva*, it is more cooling than millions of moons, and it tastes as sweet as nectar.

When Vrajanātha and Vijaya Kumāra heard this explanation of *bhāva-tattva*, they were wonderstruck and sat silently for a while, absorbed in thoughts of *bhāva*. After some time, they said, “Prabhu, the powerful rain of your nectarean instructions has created a flood of *prema* in our scorched hearts. Now what should we do? Where should we go? We cannot understand anything. It is very difficult for us to attain *bhāva* because our hearts are bereft of humility. We are full of pride because of our *brāhmaṇa* birth, and the only thing that can save us is your abundant love and mercy. If you bestow a drop of *prema* on us we shall certainly achieve our objective. Our only hope is that we have been able to establish a spiritual relationship with you. We are extremely poor, wretched, and destitute, and you are Kṛṣṇa’s dear associate, and supremely merciful. Please be merciful to us and instruct us as to our duty.”

Vijaya Kumāra took advantage of the opportunity, and said, “At this very moment Prabhu, the desire is arising in me to renounce householder life and obtain residence as a servant of your lotus feet. Vrajanātha is just a boy, and his mother wants him to become a *gṛhastha*, but he does not desire to do so. Please give your instruction as to what he should do in this connection.”

Bābājī: You have both received Kṛṣṇa’s mercy. You should serve Kṛṣṇa by transforming your household into Kṛṣṇa’s household.

Everyone should act according to the instructions which Caitanya Mahāprabhu gave to the world. He taught that there are two ways by which one may worship Bhagavān while in this world: one may live as a householder or in the renounced order. Until one is qualified to take up the renounced order, he should remain a householder and engage in Kṛṣṇa's service.

In the first twenty-four years of His manifest pastimes, Caitanya Mahāprabhu displayed the ideal for a *gṛhastha* Vaiṣṇava, and during His last twenty-four years, He set the ideal for a renounced Vaiṣṇava. Mahāprabhu's example as a *gṛhastha* established the goal of householder life. In my opinion, you should also do the same. You should not think that one cannot obtain the goal of *kṛṣṇa-prema* in householder life. Most of Mahāprabhu's favored devotees were *gṛhasthas*, and even Vaiṣṇavas in the renounced order of life pray for the dust from the lotus feet of those *gṛhastha-bhaktas*.

The night was far advanced. Vijaya Kumāra and Vrajanātha spent the whole night in Śrīvāsāṅgana, chanting the glories of Śrī Hari in the company of the other Vaiṣṇavas. At dawn the next morning, they finished their ablutions, bathed in the Gaṅgā, and then offered *daṇḍavat-praṇāma* at the feet of their Gurudeva and the Vaiṣṇavas. Then they again performed *saṅkīrtana*, took *mahā-prasāda*, and returned home before noon. Vijaya Kumāra called his sister and said, "Now Vrajanātha will marry, so you should make the necessary preparations. I am going to Modadruma for a few days. You can send news to me when you have fixed a date for the wedding. I shall come with other family members to enhance the auspicious marriage ceremony. I shall send my young brother Harinātha here tomorrow. He will stay here and arrange everything."

Vrajanātha's mother and paternal grandmother felt as if they had obtained sovereignty over the earth. Completely overjoyed, they presented Vijaya Kumāra with new clothes and other gifts before they bade him farewell.

THUS ENDS THE TWENTY-SECOND CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA:PRAYOJANA-TATTVA”



CHAPTER 23

Prameya: Śrī-Nāma-Tattva

Bilva-puṣkariṇī is a charming village where Bhagavatī Bhāgīrathī flows in both the northern and western directions. In one corner of the village, there is a beautiful lake surrounded by bael trees. On the shore of the lake is the Bilva-pakṣa Mahādeva Temple, and Bhavatāraṇa is splendidly situated a little distant from this temple. The village of Simuliyā is between Bilva-puṣkariṇī and Brāhmaṇa-puṣkariṇī, and all three villages are within the town of Navadvīpa. A wide road leads through the center of Bilva-puṣkariṇī, and Vrajanātha’s house is on this road towards the north.

Vijaya Kumāra had bidden his sister farewell and walked for some distance, but on the way he began to think that it would be fitting to learn *śrī-nāma-tattva* from Bābājī before he went home. Thinking like this, he returned to Bilva-puṣkariṇī, and said to his sister, “I will stay here for one or two more days, and then I will return home.”

Vrajanātha became very happy to see his maternal uncle Vijaya Kumāra return. They sat together in the Caṇḍī-maṇḍapa and began discussing the instructions of *Daśa-mūla*. By now, Sūryadeva was preparing to set on the western horizon, and the birds were quickly flying towards their nests. Just at that time, two Vaiṣṇava *sādhus* from the Śrī Rāmānuja-sampradāya arrived. They put their *āsana* beneath a jackfruit tree in front of Vrajanātha’s house, collected some sticks from here and there,

and lit a fire. Their foreheads were beautifully adorned with the *tilaka* of the Śrī Sampradāya, and a sublime peace emanated from their faces.

Vrajanātha's mother was very hospitable towards guests. Knowing that they must be hungry, she collected various kinds of edible ingredients, and placed them before the *sādhus*, requesting them to cook and eat. They were satisfied, and began to prepare their *roṭis*. When Vrajanātha and Vijaya Kumāra saw these Vaiṣṇavas' peaceful faces, they came and sat with them. Both Vaiṣṇavas were very pleased to see *tulasī-mālās* on the necks of Vrajanātha and Vijaya Kumāra, and the twelve marks of *tilaka* on their bodies. Spreading their blanket out more, they very respectfully had them sit down.

In order to become acquainted with them Vrajanātha asked, "Mahārāja, where are you coming from?"

One of the *bābājīs* answered, "We have come from Ayodhyā. For many days, we have wanted to take *darśana* of Śrī Navadvīpa-dhāma, the pastime place of Śrī Caitanya Mahāprabhu. We are so fortunate that by Bhagavān's mercy we have arrived in Śrī Navadvīpa-dhāma today. We would like to stay here for a few days and take *darśana* of the pastime places of Śrīman Mahāprabhu.

"You have certainly arrived in Śrī Navadvīpa," said Vrajanātha. "You should rest here today, and take *darśana* of Śrīman Mahāprabhu's birthplace, and of Śrīvāsāṅgana." When these two Vaiṣṇavas heard Vrajanātha's words, they became very blissful and recited a *śloka* from the *Gītā* (15.6).

yad gatvā na nivartante tad dhāma paramam mama

When one goes to My abode, he does not have to return to this world.

"Today our lives have become blessed. We have become blessed by taking *darśana* of Śrī Māyātīrtha, which is the chief holy place of the seven Purīs."

Thereafter, both Vaiṣṇavas reflected on *artha-pañcaka*, and presented Śrī Rāmānuja's views on these five subjects: *sva-svarūpa*, *para-svarūpa*, *upāya-svarūpa*, *puruṣārtha-svarūpa* and *virodhī-svarūpa*. Upon hearing these topics, Vijaya Kumāra in turn explained *tattva-traya*, that is to say, he spoke on *Īsvara*, *jīva*, *prakṛti* and their interrelationship. After some time, he said, "What is the *siddhānta* in your *sampradāya* regarding *śrī-nāma-tattva*?" However, Vrajanātha and Vijaya Kumāra were not very impressed or appreciative of the reply that the two Vaiṣṇavas' gave.

Thereafter, Vrajanātha said to Vijaya Kumāra, "Māmājī, after much deliberation I have concluded that the *jīva* can only find his welfare by accepting *kṛṣṇa-nāma*; there is no other way. The Lord of our life, Śrī Caitanya Mahāprabhu, has descended to this Māyātīrtha to teach *śuddha-kṛṣṇa-nāma* in the world. When Śrī Gurudeva last instructed us, he said that *śrī-nāma* is the foremost of all of the *aṅgas* of *bhakti* and that we must make a separate attempt to understand *nāma-tattva*. So let us go this very day and try to understand *śrī-nāma-tattva* conclusively." Then, after taking care of the needs of the guests, they departed.

The *sandhyā* had arrived, and darkness was spreading. In Śrīvāsāṅgana, Śrī Bhagavān's *sandhyā-āratī* had begun, and the Vaiṣṇavas were sitting on the platform of the bakula tree. The elderly Raghunātha dāsa Bābājī was also sitting there in their midst, chanting *nāma* on his *tulasī mālā* and keeping count (*saṅkhyā-pūrvaka*). Vrajanātha and Vijaya Kumāra offered *sāṣṭāṅga-praṇāma* at his feet, and Bābājī Mahāśaya embraced them, saying, "Is the bliss of your *bhajana* increasing?"

Vijaya Kumāra folded his hands and said, "Prabhu, by your mercy, we are well in all respects. Now, kindly bestow your mercy on us this evening and instruct us on *nāma-tattva*."

Being very pleased, Bābājī Mahārāja replied, "Śrī Bhagavān has two kinds of names: His primary names (*mukhya-nāma*) and His secondary names (*gauṇa-nāma*). Names such as the *Sṛṣṭi-kartā*

(Creator), Jagat-pātā (Protector of the universe), Viśva-niyantā (Controller of the universe), Viśva-pālaka (Maintainer of the universe), and Paramātmā (Supersoul) are related to the creation within the shelter of the material modes. These are called *gauṇa* (secondary), because they are related to the *guṇas* (modes of material nature). There are many such *gauṇa* names, including names such as *brahma*. Although their fruit is extremely great, they do not easily yield a transcendental result (*cit-phala*).

The names that are always present both in the spiritual and material worlds are spiritual and primary. For example, names such as Nārāyaṇa, Vāsudeva, Janārdana, Hṛṣīkeśa, Hari, Acyuta, Govinda, Gopāla, and Rāma are all primary. These names are present in Bhagavān's abode (*bhagavad-dhāma*), and are one with His form (*bhagavat-svarūpa*). In the material world, these names only dance on the tongues of very fortunate people to whose *bhakti* they are attracted. Śrī-*bhagavān-nāma* has no connection at all with the material world, and all the *śaktis* of Bhagavān's form (*bhagavat-svarūpa*) are present in *śrī-nāma*. Therefore, the names also possess all these *śaktis*. They have descended into the material world and are engaged in destroying *māyā*. The *jīvas* have no friend in this material world except for *hari-nāma*. In the *Bṛhan-nāradya Purāṇa*, *hari-nāma* is said to be the only way.

*harer nāmaiva nāmaiva nāmaiva mama jīvanam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
Bṛhan-nāradya Purāṇa (38.126)*

Meditation is the predominant process for perfection in Satya-yuga, *yajña* (sacrifice) in Tretā-yuga, and *arcana* (Deity worship) in Dvāpara-yuga. But in Kali-yuga *hari-nāma* is my only life, *hari-nāma* is my only life, *hari-nāma* is my only life. In Kali-yuga, other than *śrī-hari-nāma*, there is no other way, there is no other way, there is no other way.

Hari-nāma has unlimited great and wonderful *śakti* which can destroy all kinds of sins within a moment.

*aveśenāpi yan-nāmni kīrttite sarva-pātakaiḥ
pumān vimucyate sadyaḥ śimha-trastair mṛgair iva
Garuḍa Purāṇa (232.12)*

A person who performs the *kīrtana* of Śrī Nārāyaṇa with absorption becomes at once freed from all sins. They fly away from him just like frightened deer who hear the roar of a lion.

When one takes shelter of *śrī-hari-nāma*, all his miseries and all kinds of diseases disappear.

*ādhayo vyādhayo yasya smaraṇān nāma-kīrttanāt
tadaiva vilayaṁ yānti tam anantaṁ namāmy aham
Skanda-Purāṇa*

I offer obeisances to the supreme Lord, who is known as Anantadeva. Remembering Him and chanting His name immediately dispels all kinds of diseases and miseries completely.

One who performs *hari-nāma* purifies his family, his society and the whole world.

*mahāpātaka-yukto'pi kīrttayann anīśaṁ harim
śuddhāntaḥ karaṇo bhūtvā jāyate paṅkti-pāvanaḥ
Brahmāṇḍa Purāṇa*

Even if one is very sinful, if he constantly performs *hari-nāma*, his heart becomes pure, he attains twice-born status, and he purifies the whole world.

One who is dedicated to *śrī-hari-nāma* is relieved of all unhappiness, all disturbances, and all kinds of disease.

*sarva-rogoपाśamaṁ sarvopadrava-nāśanam
śānti-daṁ sarva-riṣṭānāṁ harer nāmānukīrttanam
Bṛhad-viṣṇu Purāṇa*

When one performs *śrī-hari-nāma-kīrtana*, all kinds of diseases go away, all kinds of disturbances are appeased, all kinds of obstacles are destroyed, and one attains supreme peace.

The degrading qualities of Kali cannot affect one who chants *śrī-hari-nāma*.

*hare keśava govinda vāsudeva jaganmaya
itīrayanti ye nityaṁ na hi tān bādhatē kalih
Bṛhan-nārādīya Purāṇa*

Kali cannot cause any impediment, even for a moment, to those who perform constant *kīrtana*, chanting “O Hare! O Govinda! O Keśava! O Vāsudeva! O Jaganmaya!”

One who hears *śrī-hari-nāma* becomes liberated from hell.

*yathā yathā harer nāma kīrttayanti sma nārakāḥ
tathā tathā harau bhaktim udvahanto divaṁ yayuḥ
Nṛsimha-tāpanī*

If even the residents of hell chant *hari-nāma*, they achieve *hari-bhakti*, and enter within the divine abode.

Chanting *hari-nāma* destroys *prārabdha-karma* (the results of past pious or impious activity which is now bearing fruit).

*yan nāmadheyam mṛiyamāṇa āturaḥ
patan skhalan vā vivaśo gṛṇan pumān
vimukta-karmārgala uttamām gatim
prāpnoti yakṣyanti na taṁ kalau janāḥ
Śrīmad-Bhāgavatam (12.3.44)*

If a human being helplessly chants just one name of Śrī Bhagavān at the time of death, in an afflicted situation, or when falling down or slipping, all the bondage of his *karma* is destroyed and he will obtain the highest goal. But alas! Due to the influence of Kali-yuga, people do not worship Him.

Hari-nāma-kīrtana is more glorious and beneficial than studying the *Vedas*.

*mā ṛco mā yajus tāta mā sāma paṭha kiñcana
govindeti harer nāma geyaṁ gāyasva nityaśaḥ
Skanda Purāṇa*

There is no need to study and teach the *Ṛg*, *Sāma* and *Yajur Vedas*, and so on. Simply perform constant *sankīrtana* of Śrī Hari's name, Govinda.

Performing *hari-nāma* is better than visiting all *tīrthas* (holy places).

*tīrtha-koṭi-sahasrāṇi tīrtha-koṭi-śatāni ca
tāni sarvāṅy avāpnoti viṣṇor nāmāni kīrttanāt
Skanda Purāṇa*

Kīrtana of Śrī Viṣṇu's names gives all the results obtained by going to millions of *tīrthas*.

Even a dim glimmer of *hari-nāma* (*hari-nāmābhāsa*) gives unlimitedly more results than all kinds of *sat-karma* (pious fruitive activities).

*go-koṭi-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka kalpa-vāsaḥ
yajñāyutaṁ meru-suvarṇa-dānaṁ
govinda-kīrter na samaṁ śatāmśaiḥ*

One may give cows in charity on the day of a solar eclipse; one may reside in Prayāga on the banks of the Gaṅgā for a *kalpa*; or one may perform thousands of *yajñas*, and give in charity a mountain of gold as high as Mount Sumeru. Still, all these cannot even be compared with a one-hundredth particle of *śrī-govinda-kīrtana*.

Hari-nāma can yield all kinds of benefits (*artha*).

*etat ṣaḍ-varga-haraṇam riṣu-nigrahaṇam param
adhyātma-mūlam etad dhi viṣṇor nāmānukīrttanam*

Skanda Purāṇa

Saṅkīrtana of Śrī Viṣṇu's names conquers the six senses and the six enemies (beginning with *kāma* and *krodha*) and is the root of knowledge of the Supreme Self.

Hari-nāma is invested with all *śakti*.

*dāna-vrata-tapas-tīrtha-kṣetrādīnaṅ ca yāḥ sthitāḥ
śaktayo deva mahatām sarva-pāpaharāḥ śubhāḥ
rājasūyāśvamedhānāṅ jñāna-sādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ sthāpitā sveṣu nāmasu*

Skanda Purāṇa

There are so many auspicious qualities within charity (*dāna*), vows (*vrata*), austerity (*tapā*), the holy places (*tīrtha-kṣetras*), the *devatās*, within all kinds of sin-removing righteous activities, in the aggregate of all powers (*śaktis*), in the Rājasūya and Aśvamedha sacrifices, and in the goal of knowledge of the identity of the self (*jñāna-sādhyā* of *ātma-vastu*). However, Śrī Hari has assembled all of these potencies and invested them within His own names.

Śrī-*hari-nāma* gives bliss to the whole world.

*sthāne hr̥ṣīkeṣa tava prakīrttyā / jagat prahr̥ṣyaty anurajyate ca
Bhagavad-gītā (11.36)*

O Hr̥ṣīkeṣa, the world becomes delighted on hearing the *kīrtana* of Your name and fame, and thus everyone becomes attached to You.

One who chants *śrī-hari-nāma* is worshipable in the world.

*nārāyaṇa jagannātha vāsudeva janārdana
itīrayanti ye nityam te vai sarvatra vanditāḥ*

Bṛhan-nārādīya Purāṇa

Those who always perform *kīrtana*, chanting “O Nārāyaṇa! O Jagannātha! O Vāsudeva! O Janārdana!” are worshiped everywhere in the world.

Śrī-hari-nāma is the only method for those who have no way.

*ananya-gatayo marttyā bhogino' pi parantapāḥ
jñāna-vairāgya-rahitā brahmacaryādi-varjitāḥ
sarva-dharmojjhitāḥ viṣṇor nāma-mātraika-jalpakāḥ
sukhena yām gatiṁ yānti na taṁ sarve' pi dhārmikāḥ*

Padma Purāṇa

Those who simply perform *kīrtana* of Śrī Viṣṇu's name may do so because they have no other means of support, and they may be absorbed in sense enjoyment. They may be troublesome to others, bereft of celibacy and other virtues, and outside all *dharma*. Still, the destination that they achieve cannot be attained by all the combined efforts of religious people.

Hari-nāma can be performed at all times and under all circumstances.

*na deśa-niyamas tasmin na kāla-niyamas tathā
nocchiṣṭādau niṣedho'sti śrī-harer nāmni lubdhaka*

Viṣṇu-dharmottara

O you who are greedy for *śrī-hari-nāma*, there is no rule of time and place for *kīrtana* of *śrī-hari-nāma*. One may perform *hari-nāma-kīrtana* in any condition, whether one is purified or contaminated, for example, if one's mouth is not clean after eating.

Hari-nāma certainly gives *mukti* very easily to one who desires it.

*nārāyaṇācyutānanta-vāsudevetei yo naraḥ
satataṁ kīrttayed bhuvi yāti mal-layatām sa hi*

Varāha Purāṇa

The person who wanders about the earth always chanting the names Nārāyaṇa, Ananta, Acyuta and Vāsudeva will go with Me to My planet.

*kiṁ kariṣyati sāṅkhyena kiṁ yogair nara-nāyaka
muktim icchasi rājendra kuru govinda-kīrtanam*

Garuḍa Purāṇa

O best of men, what benefit can one derive from studying sāṅkhya philosophy or practicing aṣṭāṅga-yoga? O King, if you desire liberation, just perform Śrī Govinda's kīrtana.

Hari-nāma enables the *jīvas* to attain Vaikuṅṭha.

*sarvatra sarva-kāleṣu ye'pi kurvanti pātakam
nāma-saṅkīrtanam kṛtvā yānti viṣṇoḥ paraṁ padam*

Nandī Purāṇa

Even one who has performed sinful activities always and everywhere attains the supreme abode of Viṣṇu if he performs *nāma-saṅkīrtana*.

Chanting *hari-nāma* is the topmost means of pleasing Śrī Bhagavān.

*nāma-saṅkīrtanam viṣṇoḥ kṣut-trṣṭ-prapīḍitādiṣu
karoti satatam viprās tasya prīto hy adhokṣajaḥ*

Bṛhan-nārādīya Purāṇa

O *brāhmaṇas*! Adhokṣaja Viṣṇu remains very satisfied with those who incessantly perform *saṅkīrtana* of Viṣṇu's name, even when troubled by hunger and thirst.

Hari-nāma has the *śakti* to control Śrī Bhagavān.

*ṛṇam etat pravṛddham me hṛdayān nāsarpatī
yad-govindeti cukroṣa kṣṣṇā māṁ dūra-vāsinam*

Mahābhārata

When I was far away from Draupadī, she called out to Me, “Hā Govinda!” I am very much indebted to her for her distressed call, and I have not been able to remove that debt from My heart even today.

Hari-nāma is the *puruṣārtha* (supreme goal of life) for the *jīvas*.

*idam eva hi māṅgalyam etad eva dhanārjanam
jīvitasya phalañ caitad yad dāmodara-kīrtanam
Skanda and Padma Purāṇas*

Kīrtana of Dāmodara, is certainly the cause of all auspiciousness, and the source of real wealth. The only benefit of having life is to perform such *kīrtana*.

Hari-nāma-kīrtana is the best of all the different kinds of *bhakti-sādhana*.

*agha-cchit-smaraṇaṁ viṣṇor bahv-āyāsena sādhyate
oṣṭha-spandana-mātreṇa kīrttanaṁ tu tato varam
Vaiṣṇava-cintāmaṇi*

Śrī-*viṣṇu-smaraṇam* destroys all sins but is attained only after much endeavor. *Viṣṇu-kīrtana*, however, is superior because the same benefit is attained simply by vibrating *śrī-nāma* upon one’s lips.

*yad-abhyarcya hariṁ bhaktyā kṛte kratu-śatair api
phalaṁ prāpnoty avikalaṁ kalau govinda-kīrttanam*

The same entire benefit obtained by performing hundreds of *yajñas* in Satya-yuga, can be achieved in Kali-yuga by performing *kīrtana* of Śrī Govinda’s names.

*kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paṛicaryāyāṁ kalau tad dhari-kīrttanāt
Śrīmad-Bhāgavatam (12.3.52)*

Simply performing *kīrtana* of Śrī Hari's Nāma in Kali-yuga gives the same results as those that are achieved by meditating on Bhagavān in Satya-yuga, by worshiping Him with great *yajñas* in Tretā-yuga, and by performing formal Deity worship in Dvāpara-yuga.

Vijaya: Prabhu, I have full faith that *hari-nāma* is completely spiritual, but still, in order to be free from doubts with regard to *nāma-tattva*, it is necessary to understand how *śrī-hari-nāma* can be spiritual, when it is composed of syllables (which are apparently material). Will you please clarify this point?

Bābājī: The *svarūpa* (nature and form) of *śrī-nāma* has been explained in the *Padma Purāṇa*.

*nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ*

Śrī-kṛṣṇa-nāma is *cintāmaṇi-svarūpa*. This means that it awards the supreme goal of life and all transcendental good fortune. This is because *śrī-hari-nāma* is non-different from Him who possesses *śrī-nāma*. For the same reason *śrī-divya-nāma* is the very form of mellows (*caitanya-rasa-svarūpa*), and is complete, pure, and eternally liberated from contact with *māyā*.

Śrī-nāma and *śrī-nāmī* (He who possesses *śrī-nāma*) are non-different in *tattva*. Therefore, *śrī-kṛṣṇa-nāma* has all the spiritual qualities present in Kṛṣṇa Himself, the possessor of *śrī-nāma*. Śrī-nāma is always the complete truth, and has no contact with dull matter. He is eternally liberated, because He is never bound by material modes. Śrī-kṛṣṇa-nāma is Kṛṣṇa Himself, and that is why He is the personified form of the aggregate wealth of transcendental mellows. Śrī-hari-nāma is a wish-fulfilling gem (*cintāmaṇi*), and thus can award all that one desires from Him.

Vijaya: How can the syllables of *śrī-hari-nāma* be beyond the realm of illusory, material words?

Bābājī: *Hari-nāma* has not taken birth in the material world. The conscious, spark-like *jīva* is qualified to utter *hari-nāma* when he is situated in his pure, spiritual form. However, he cannot perform pure *hari-nāma* with his material senses which are bound by *māyā*. When the *jīva* obtains the mercy of the *hlādinī-śakti*, then the activity of realizing his *svarūpa* begins, and *śuddha-nāma* arises at that time. When *śuddha-nāma* appears, He mercifully descends on the mental faculty, and dances on the tongue which has been purified through the practice of *bhakti*. *Śrī-hari-nāma* is not a form of letters, but when He dances on the material tongue, He is manifest in the form of letters; that is the secret of *kṛṣṇa-nāma*.

Vijaya: Which name is the sweetest of all the primary holy names?

Bābājī: The *Śata-nāma-stotra* says,

*viṣṇor ekaikaṁ nāmāpi sarva-vedādhikaṁ matam
tādṛk-nāma sahasreṇa rāma-nāma-samaṁ smṛtam*

Chanting one name of Viṣṇu gives more benefit than studying all the *Vedas*, and one name of Rāma is equal to a thousand names (*sahasra-nāma*) of Viṣṇu.

Again, it is stated in the *Brahmāṇḍa Purāṇa*,

*sahasra-nāmnām puṇyānām trir āvṛtṭyā tu yat phalam
ekāvṛtṭyā tu kṛṣṇasya nāmaikaṁ tat prayacchati*

If one utters *śrī-kṛṣṇa-nāma* once, one obtains the same result that comes from chanting the pure *viṣṇu-sahasra-nāma* three times.

The purport is that a thousand names of Viṣṇu equals one name of Rāma, and three thousand names of Viṣṇu – that is to say, three names of Rāma – equals one name of Kṛṣṇa. Chanting Kṛṣṇa’s name once gives the same result as chanting Rāma’s name three times.

Śrī-kṛṣṇa-nāma is certainly the supreme name. Therefore, we should follow the instruction of the Lord of our life, Śrī Gaurāṅga

Sundara, and always take *śrī-nāma* as He has given it: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare, Hare, Hare Rāma, Hare Rāma, Rāma, Rāma, Hare, Hare.

Vijaya: What is the process of *hari-nāma-sādhana*?

Bābājī: One should constantly perform *hari-nāma* by counting the names properly on a *tulasī-mālā* or in the absence of that, counting on the fingers. One should always stay far away from offenses. The fruit of *śrī-hari-nāma*—*kṛṣṇa-prema*—is attained by chanting *śuddha-nāma*. The purpose of keeping count is for the *sādhaka* to understand whether his practice of *śrī-hari-nāma* is increasing or diminishing. *Tulasī-devī* is very dear to Hari, so touching her while taking *hari-nāma* means that *hari-nāma* bestows more benefit. When one is practicing *nāma*, one should understand that *śrī-kṛṣṇa-nāma* is non-different from His *svarūpa* (eternal, intrinsic form).

Vijaya: Prabhu, there are nine or sixty-four different *aṅgas* of *sādhana*, but chanting *śrī-hari-nāma* is only one form. If one is always practicing *nāma*, how can one have time for the other forms of *sādhana*?

Bābājī: That is not difficult. The sixty-four different *aṅgas* of *bhakti* are all contained within the nine-fold process of *bhakti*. The nine *aṅgas* of *bhakti*, whether in the worship (*arcana*) of *śrī-mūrti* (the Deity) or in *nirjana-sādhana*,¹ can be performed anywhere. Simply by the pure hearing, chanting, and remembering of *śrī-kṛṣṇa-nāma* in front of *śrī-mūrti*, one has accomplished *nāma-sādhana*. Where there is no *mūrti*, simply remember the *mūrti*, and perform *sādhana* to that *mūrti* with the limbs of *navadhā* (nine-fold) *bhakti*, in the form of hearing and chanting *śrī-nāma*, etc. One who is fortunate enough to have special *ruci* for *nāma* always performs *nāma-kīrtana*. Thus, he automatically follows all the *aṅgas* of *bhakti*. *Śrī-nāma-kīrtana* is the most powerful of all the nine processes of *sādhana*: *śravaṇam kīrtanam* etc. During *kīrtana*, all the other *aṅgas* are present, although they may not be evident.

Vijaya: How is it possible to perform continuous *nāma-saṅkīrtana*?

Bābājī: Continuous *nāma-kīrtana* means performing *kīrtana* of *śrī-hari-nāma* at all times, while sitting, getting up, eating, or working, except when sleeping. In *nāma-sādhana* there is no prohibition regarding time, place, situation or cleanliness. That is, one may be in a pure or impure condition.

Vijaya: Oh, the mercy of *nāma-bhagavān* is unlimited, but we have no hope of becoming Vaiṣṇavas until you give us your mercy and bestow upon us the power to perform *nāma* constantly.

Bābājī: I have already explained that there are three kinds of Vaiṣṇava: *kaniṣṭha*, *madhyama*, and *uttama*. Śrī Caitanya Mahāprabhu told Satyarāja Khān that anyone who takes *kṛṣṇa-nāma* is a Vaiṣṇava. One who constantly takes *kṛṣṇa-nāma* is a *madhyama* Vaiṣṇava, and the *uttama* Vaiṣṇava is he whose very sight makes *kṛṣṇa-nāma* appear spontaneously in one's mouth. Since you sometimes take *kṛṣṇa-nāma* with faith, you have already obtained the position of a Vaiṣṇava.

Vijaya: Please tell us whatever else we should know about *śuddha-kṛṣṇa-nāma*.

Bābājī: *Śuddha-kṛṣṇa-nāma* is *kṛṣṇa-nāma* that has arisen through undivided *bhakti* resulting from full faith. Other than that, the chanting of *śrī-nāma* will be experienced as either *nāmābhāsa* or *nāma-āparādha*.

Vijaya: Prabhu, should we understand that *hari-nāma* is *sādhya* (the aim and purpose) or *sādhana* (the means)?

Bābājī: When one takes *hari-nāma* in the course of *sādhana-bhakti*, that *nāma* can be called *sādhana*. However, when the *bhakta* takes *hari-nāma* in the course of *bhāva-bhakti* or *prema-bhakti*, that manifestation of *śrī-hari-nāma* is *sādhya-vastu*, or the aim and object of practice. The *sādhaka*'s realization of the contraction or expansion of *śrī-hari-nāma* will depend on his level of *bhakti*.

Vijaya: Is there a difference in the experience of *kṛṣṇa-nāma* and *kṛṣṇa-svarūpa*?

Bābājī: No, there is no difference in the experience, but one should understand the confidential secret that *kṛṣṇa-nāma* is more merciful than *kṛṣṇa-svarūpa*. Kṛṣṇa's *svarūpa* (form) does not forgive whatever offense is made to Him, but *kṛṣṇa-nāma* forgives both offenses committed to the *svarūpa* and offenses committed towards Himself. When you take *nāma*, you should understand the *nāma-āparādhas* very clearly and try to avoid them, because you cannot chant *śuddha-nāma* until you stop committing offenses. The next time you come, we will discuss *nāma-āparādha*.

When Vrajanātha and Vijaya Kumāra had learned about the glories of *nāma* and *nāma-svarūpa-tattva*, they took Śrī Gurudeva's footdust, and slowly returned to Bilva-puṣkariṇī.

THUS ENDS THE TWENTY-THIRD CHAPTER OF JAIVA-DHARMA,
ENTITLED
"PRAMEYA: ŚRĪ-NĀMA-TATTVA"



CHAPTER 24

Prameya: Nāma-Aparādha

Vrajanātha and Vijaya Kumāra were extremely happy to learn the glories of *śrī-nāma* and *nāma-svarūpa-tattva*. When they arrived home, they chanted fifty thousand names on their *tulasī-mālā* without offense, and by this chanting of *śuddha-nāma* they received direct experience of Kṛṣṇa’s mercy. It was late at night when they finally took rest.

When they rose the next morning, they discussed the events of the previous night and became very blissful as they expressed their own realizations. They passed the day in bathing in the Gaṅgā, worshiping Kṛṣṇa, taking *hari-nāma*, performing *kīrtana*, studying *Daśa-mūla*, reviewing *Śrīmad-Bhāgavatam*, and performing *vaiṣṇava-sevā* and *bhagavat-prasāda-sevā*. That evening, they presented themselves at the venerable Bābājī Mahāśaya’s *kuṭīra* at Śrīvāsāṅgana. After offering *sāṣṭāṅga-praṇāma*, Vijaya Kumāra inquired about the topic of *nāma-aparādha-tattva* that had been introduced the previous evening.

On hearing Vijaya Kumāra’s eagerness to know about this *tattva*, Bābājī Mahārāja was pleased, and lovingly said, “Just as *nāma* is the highest truth, so *nāma-aparādha* (offense against *śrī-nāma*) is the most frightening of all kinds of sins and offenses. All other kinds of sins and offenses go away naturally and automatically as one utters *śrī-nāma*, but *nāma-aparādha* does not go away so easily. In the description of the glories of *śrī-nāma* in the *Padma Purāṇa*, *Svarga-khaṇḍa* (48, 49) it is said:

*nāma-aparādha-yuktānām nāmāny eva haranty agham
aviśrānta-prayuktāni tāny evārtha-karāṇi ca*

For those infected with *nāma-aparādha*, *śrī-nāma* will certainly remove the sin, provided the *sādhakas* chant tirelessly and unremittingly. *Śrī-nāma* Himself will effect their deliverance.

Just see, it is so difficult to destroy *nāma-aparādha*. Therefore, one must avoid *nāma-aparādha* when one chants *śrī-nāma*. If one tries hard to stop committing *nāma-aparādha*, *śuddha-nāma* will manifest very quickly.

One may take *śrī-nāma* and be chanting continually, with the hairs on his body standing on end and streams of tears flowing from his eyes; but it may still be that, because of *nāma-aparādha*, he is not uttering *śuddha-nāma*. Therefore, *sādhakas* must give very special attention to this; otherwise, they will not be able to chant *śuddha-nāma*.

Vijaya: Prabhu, what is *śuddha-nāma* (the pure holy name)?

Bābājī: *Śuddha-nāma* is *hari-nāma* that is free from the ten kinds of offenses. There is no consideration of purity or impurity with regard to pronunciation of the syllables of *śrī-nāma*.

*nāmaikaṁ yasya vāci smaraṇa-pātha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇa-vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-dravina-janatā lobha-pāṣāṇa-madhye
nikṣiptaṁ syānn aphala-janakaṁ śighram evātra vipra
Padma Purāṇa, Svarga-khaṇḍa (48. 60-61)*

O best of *brāhmaṇas*, if only one holy name appears on the tongue, or enters the ear, or arises on the path of one's remembrance, that *nāma* will certainly liberate one. The purity or impurity of one's pronunciation of the syllables of *śrī-nāma* (*nāma-akṣara*) in accordance with *vidhi* (regulation of *śāstra*) is not so important. That is to say, *śrī-nāma*

does not make such considerations. What is considered is that the real fruit of chanting will not come quickly if this all-powerful name is chanted in the interests of the body, house, wealth, material development, sons, and family, or with greed for gold, women, and prestige.

There are two kinds of obstacles or offenses: ordinary and great. *Śrī-nāma* that is chanted with ordinary obstacles is *nāma-ābhāsa*, which awards its benefit some time later. *Nāma* impeded with great obstacles is *nāma-aparādha*. This *aparādha* does not go far away unless one chants *śrī-nāma* constantly.

Vijaya: It seems to me that the *sādhaka* should know about *nāma-aparādha*. Please be merciful and tell us in detail about it.

Bābājī: There is a very deep and essential analysis of the ten kinds of *nāma-aparādha* in the *Padma Purāṇa*:

*satām nindā nāmnaḥ param aparādham vitanute
yataḥ khyātim yātaḥ katham u sahate tu tad-vigarhām*

(1) Criticizing or blaspheming saints and great *bhaktas* increases terrible offenses towards *śrī-nāma*. How can Śrī Kṛṣṇa tolerate blasphemy of great souls who are devoted to *śrī-nāma*, and who preach the glories of *śrī-kṛṣṇa-nāma* in this world? Therefore, the first offense is to blaspheme the *bhaktas*.

*śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhīyā bhinnam paśyeta sa khalu hari-nāmāhita-karaḥ*

(2) In this material world, Śrī Viṣṇu's name, form, qualities, pastimes and so on are all-auspicious for all beings. If one considers them to be material phenomena and different from Śrī Viṣṇu Himself, this is detrimental to one's chanting of *śrī-hari-nāma*. It is also *nāma-aparādha* to believe that Śiva and the other *devas* are independent and equal with Śrī Viṣṇu.

The other offenses are:

(3) *guror avajñā*: to disrespect *śrī-guru* who knows *nāma-tattva* by considering him an ordinary, mortal human being, with a body made of the five material elements.

(4) *śruti-śāstra-nindanam*: to blaspheme the *Vedas*, the *Sātvatas*, the *Purāṇas*, and other *śāstras*.

(5) *artha-vādaḥ*: to think that the glorification of *śrī-hari-nāma* in *śāstra* is an exaggeration.

(6) *hari-nāmni kalpanam*: to interpret *śrī-hari-nāma* (in a mundane way) or to think that *nāma* Himself is a product of the imagination.

*nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ*

(7) It is certain that one who is engaged in sinful activities on the strength of *śrī-nāma* cannot be purified by artificial yoga practices such as *yama*, *niyama*, *dhyāna*, and *dhāraṇā*.

*dharma-vrata-tyāga-hutādi-sarva
śubha-kriyā-sāmyam api pramādaḥ*

(8) It is an offense to think that rituals and pious material activities such as *dharma*, *vrata*, *tyāga*, and *homa* are equal, or even comparable to *Bhagavān's śrī-divya-nāma* (transcendental name).

*aśraddadhāne vimukhe'py aśṛṇvati
yaś copadeśaḥ śiva-nāma-aparādhaḥ*

(9) It is *nāma-aparādha* to give instructions on auspicious *śrī-nāma* to those who are faithless or averse to hearing *śrī-nāma*.

*śrute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ
ahaṁ-mamādi-paramo nāmni so'py aparādha-kṛt*

(10) One is a *nāma-aparādhī* if, even after hearing the wonderful glories of *śrī-nāma*, he does not show love or enthusiasm for chanting *śrī-nāma* and clings fast to the material conception, of ‘I’ and ‘mine’; that is to say, “I am this body, composed of blood, flesh and skin, and things relating to this body are mine.”

Vijaya: Please make us understand all these offenses by explaining each *śloka* completely.

Bābājī: The first *śloka* describes two offenses. It is a great offense to blaspheme, censure, or disrespect *bhaktas* who have completely given up materially motivated practices such as *karma*, *dharma*, *jñāna*, *yoga* and *tapasyā*, and who with an exclusive mood of devotion, have taken shelter of Bhagavān’s *śrī-nāma*. Śrī-Hari-Nāma Prabhu cannot tolerate blasphemy of those who preach the factual glories of *śrī-nāma* in this world. One should not blaspheme those *bhaktas* who are one-pointedly devoted to *śrī-nāma*. Instead, one should accept them as the best of saintly persons. One should remain and perform *nāma-kīrtana* in their association. One will certainly attain the mercy of *śrī-nāma* quickly by doing so.

Vijaya: Now we can understand the first offense clearly. Kindly explain the second offense.

Bābājī: The second offense is mentioned in the second part of the first *śloka*, and it has been explained in two ways.

The first explanation is that it is an offense to *śrī-nāma* to consider that Sadāśiva and other leaders of the *devas* are independent of Śrī Viṣṇu. According to *bahv-iśvara-vāda* (the doctrine of many controllers), Sadāśiva is a perfectly powerful controller, who is independent and separate from Bhagavān Śrī Viṣṇu. However, this conception creates an obstacle to one-pointed *hari-bhakti*. Śrī Kṛṣṇa is actually the controller of everything and everyone, and Śiva and the other *devas* only achieve their positions as controllers through His power. These *devas* have no separate

power of their own, and it is *nāma-aparādha* to perform *hari-nāma* thinking that they do.

The second explanation is that it is also an offense to *śrī-nāma* to consider that the all-auspicious, intrinsic *svarūpa* of Śrī Bhagavān's names, forms, qualities and pastimes is different from Bhagavān's eternal, perfect form (*vigraha*). Kṛṣṇa's intrinsic nature, Kṛṣṇa's name, Kṛṣṇa's qualities and Kṛṣṇa's pastimes are all transcendental and non-different from each other. One should perform *kṛṣṇa-nāma-saṅkīrtana* with this knowledge and realization, otherwise there will be an *aparādha* (offense made to *śrī-nāma*). Thus, one should perform *kṛṣṇa-nāma* after first comprehending *sambandha-jñāna*; this is the process.

Vijaya: I can understand the first and second *nāma-aparādhas* very well, because you have kindly explained to me the relationship of simultaneous oneness and difference between Śrī Kṛṣṇa's transcendental spiritual form and Śrī Kṛṣṇa Himself, who possesses the form; between His transcendental qualities and He who possesses those qualities; between His names and He who possesses those names; and between the parts and the whole.

One who is taking shelter of *śrī-nāma* must also learn from Gurudeva about the respective natures of the *cit* (conscious) and *acit* (unconscious) *tattvas*, and about the relationship between them. Now kindly explain the third offense.

Bābājī: The *śrī-nāma-guru* is he who awards instructions about the superiority of *nāma-tattva*, and one's duty is to maintain fixed and resolute *bhakti* towards him. It is *nāma-aparādha* to minimize the position of *nāma-guru*, thinking that he knows only about *nāma-śāstra*, whereas the scholars of *Vedānta* philosophy and other *śāstras* actually know the meaning of the *śāstras*. Actually, no *guru* is superior to the *nāma-tattva-vid guru*, and it is an offense to think that he is less important.

Vijaya: Prabhu, I am assured of well-being if I can maintain pure *bhakti* towards you. Please explain the fourth offense.

Bābājī: There is a special instruction in the *śruti* regarding the ultimate goal. There, the glories of *śrī-nāma* are declared to be the foremost of spiritual processes.

*om āsya jānanto nāma-cid-viviktanas
mahas te viṣṇo sumatiṁ bhajāmahe
om tat sat*

O Śrī Viṣṇu, one who chants *śrī-nāma* thoughtfully and properly will not be confused and disturbed in his *bhajana* and other regulative practices. In other words, when one accepts *śrī-nāma*, there is no question of the place, time and person being favorable or unfavorable, because *śrī-nāma* is the all-illuminating, personified form of knowledge, and the supreme knowable object. Therefore, we offer our prayers to *śrī-nāma*.

*om padaṁ devasya namasā vyantaḥ / śravasya vaśrava ānnamṛktam
nāmāni cid dadhire yajñīyāni / bhadrāyante raṇayantaḥ sandṛṣṭau*

O most worshipable Lord, I am offering obeisances to Your lotus feet again and again. Hearing the glories of Your lotus feet may give *bhaktas* the *adhikāra* for fame and liberation, but what is the value in that? Still more glorious are those *bhaktas* who engage in discussions and debates to establish Your lotus feet as the ultimate abode, and together cultivate their service relationship with You through the performance of *saṅkīrtana*. When *āsakti* appears in their hearts, they take sole shelter of Your *caitanya-svarūpa-nāma* (fully conscious name) to achieve *darśana* of Your lotus feet.

*om tam u stotāraḥ pūrvam yathāvida
ṛtasya garvabhaṁ januṣā pīparttana
āsya jānanto nāma cid-viviktana
mahas te viṣṇo sumatiṁ bhajāmahe
Hari-bhakti-vilāsa (11.274-276), Ṛg Veda (1.156.3)*

The letter ‘u’ indicates utter astonishment that we cannot make our lives successful by performing *kīrtana* of Śrī Kṛṣṇa as you do, glorifying that supremely renowned primeval and complete *tat* and *sat* Reality (*padārtha*). The reason is that we do not know how His *stava* (prayers) and *kīrtana* should be performed. Therefore our eternal duty is to fulfill the purpose of our human life by engaging in incessant *hari-nāma-kīrtana*.

All the *Vedas* and *Upaniṣads* proclaim the glories of *śrī-nāma*, and it is *nāma-aparādha* to blaspheme the *mantras* that reveal the glories of *śrī-nāma*. Some people unfortunately neglect the *śruti-mantras* that give these instructions, and give more respect to the other instructions of the *śruti*. This is also *nāma-aparādha*, and the result will be that the offender will not have any taste for *nāma*. You should perform *hari-nāma* with the understanding that these main *śruti-mantras* are the life and soul of the *śruti*.

Vijaya: Prabhu, it seems as if nectar is pouring from your mouth. Now, I am very eager to understand the fifth offense.

Bābāji: The fifth offense is to give mundane interpretations of *śrī-nāma*. The *Jaiminī-saṁhitā* explains this offense as follows:

*śruti-smṛti-purāṇesu nāma-māhātmya-vācisu
ye’rthavāda iti brūyur na teṣāṁ niraya-kṣayaḥ*

Those who consider that the *mantras* of the *Vedas*, *Purāṇas*, *Upaniṣads* and other Vedic literatures have exaggerated the glories of Bhagavān’s *nāma* will go to everlasting hell, and never return.

In the *Brahma-saṁhitā*, Śrī Bhagavān has said to Śrī Brahmā:

*yan-nāma-kīrtana-phalaṁ vividhaṁ niśamyā
na śraddhadhāti manute yad utārthavādam
yo mānuṣas tam iha duḥkha-caye kṣipāmi
saṁsāra-ghora-vividhārtti-nipīditāṅgam*

If a human being does not become faithful when he hears the glories of *hari-nāma*, but believes them to be exaggeration, I put him into the terrible cycle of birth and death with all kinds of miseries.

In the *śāstras* it is said that Bhagavān's names contain all His *śaktis*. *Śrī-nāma* is completely spiritual, and therefore He is successful in destroying the illusion of this material world.

*kṛṣṇeti mangalaṁ nāma yasya vāci pravarttate
bhasmī-bhavanti rājendra mahāpātaka-koṭayaḥ
Viṣṇu-dharma Purāṇa*

O King, millions of sins are burned to ashes if the supremely auspicious form of Kṛṣṇa's *nāma* resides in one's mouth.

*nānyat paśyāmi jantūnām vihāya hari-kīrtanam
sarva-pāpa-praśamanaṁ prāyascittaṁ divijottama
Bṛhan-nāradya Purāṇa*

O best among the *brāhmaṇas*, *śrī-hari-nāma* is the atonement that destroys all forms of sins, and I consider that one who gives up *śrī-nāma* to be no more than an animal.

*nāmno hi yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti pātakaṁ pātakī naraḥ
Bṛhad-viṣṇu Purāṇa*

The potency of *śrī-hari-nāma* can remove more sins than the most sinful person can possibly commit.

All these glories of *śrī-nāma* are the supreme absolute truth, but when people active in *karma* and *jñāna* hear them, they concoct explanations to protect their own activities. Their explanation is that the glories of *śrī-nāma* mentioned in *śāstras* are not really the truth, but are exaggerations intended to create a taste for *śrī-nāma*.

Nāma-aparādha will prevent such offenders from getting a taste for *hari-nāma*. You should perform *hari-nāma* with full faith in the statements of the *śāstras*, and never take the association of those who give mundane explanations. Furthermore, if they unexpectedly appear before your eyes, you should take bath with all your clothes on. That is Śrī Caitanya Mahāprabhu's instruction.

Vijaya: Prabhu, it appears difficult for householders to chant *suddha-hari-nāma* because we are always surrounded by offensive people who are not at all devotional. It is very difficult for *brāhmaṇa-pañḍitas* like ourselves to have *sat-saṅga*. Prabhu, please give us the strength to give up bad association. The more I hear from your mouth, the more my thirst for hearing increases. Now please explain the sixth offense to us.

Bābājī: The sixth offense is to consider *śrī-bhagavān-nāma* to be imaginary. Māyāvādīs and fruitive materialists think the changeless, *nirviśeṣa-brahma* to be the Absolute Truth. Those who believe that the ṛṣis have imagined *śrī-bhagavān-nāma* such as Rāma and Kṛṣṇa as a method to attain perfection are *nāma-aparādhīs*. *Hari-nāma* is not imaginary; He is an eternal, spiritual *vastu*. Śrī-sad-guru and the Vedic *śāstras* instruct us that when we engage in the process of *bhakti*, *hari-nāma* manifests within our spiritual senses. Therefore, *hari-nāma* must be accepted as the Absolute Truth, and if one thinks that He is imaginary, one can never attain His mercy.

Vijaya: Prabhu, before we took shelter of your fearless lotus feet, due to bad association, we also thought in that way. Now, by your mercy, this conception is vanquished. Please explain the seventh offense to us.

Bābājī: One who is engaged in sinful activities on the strength of *śrī-nāma* is a *nāma-aparādhī*. If one performs sinful activities in the belief that *śrī-nāma* will purify him, one cannot become free from those mountains of sins by following the rules and regulations of Vaiṣṇava conduct, because all these activities then assume

the form of further sins that are in the category of *nāma-aparādha*, and only the process for nullifying *nāma-aparādhas* can destroy them.

Vijaya: Prabhu, if *hari-nāma* can destroy all sins without exception, then why does it not destroy the sins of one who chants *śrī-nāma*, and why is he deemed an offender?

Bābāji: On the day that the *jīva* accepts *śuddha-nāma*, one name that he utters certainly destroys the sum total of all his *prārabdha* and *aprārabdha-karma*, and through the second name, *prema* will arise. Those who chant *śuddha-hari-nāma* have no desire to perform even pious activities, and what to speak of their maintaining *pāpa-buddhi*, a mentality that “I shall commit sin and then chant *nāma* to exonerate myself from that sin.” A person who has taken shelter of *śrī-nāma* will never commit a sin. However, it may be that a *sādhaka* only utters *nāma-ābhāsa*, and not *śuddha-nāma*, because of some remaining *nāma-aparādha*. The sins that he performed before chanting *nāma-ābhāsa* are being destroyed, and there is no taste for committing new sins. *Nāma-ābhāsa* also very slowly destroys whatever sinful *karma* remains because of previous practice. Sometimes he unexpectedly commits new sins, but they also go away because of his *nāma-ābhāsa*. However, it is *nāma-aparādha* to take shelter of *śrī-nāma* and then engage in sinful activities, thinking, “Since the influence of *śrī-nāma* destroys all my sins, certainly it will also destroy the sins that I am committing now.”

Vijaya: Now kindly tell us about the eighth offense.

Bābāji: *Sat-karma* refers to all kinds of *dharma* (in the general sense), that is to say, *varṇāśrama*, performing charity and other pious activities, observing vows (*vrata*) and other kinds of auspicious activities, renouncing the results of all activities (*sannyāsa-dharma*), all kinds of *yajñas*, *aṣṭāṅga-yoga*, and whatever else *śāstra* has defined as auspicious activity. These are all counted as material *dharma* (*jaḍa-dharma*), whereas Bhagavān’s *śrī-nāma* is transcendental to material nature. All these *sat-karma* are only

auxiliary means to attain the transcendental, blissful goal; they are not the goal themselves. However, *hari-nāma* is the means at the time of *sādhana*, and is Himself *sādhya*, the goal at the time of achieving the result. Therefore, *sat-karma* cannot possibly be compared with *hari-nāma*, and those who consider that *sat-karma* is equal to *hari-nāma* are *nāma-aparādhis*. One who prays to *śrī-hari-nāma* for the insignificant results of performing *sat-karma* is a *nāma-aparādhi*, because his activity exposes his conception that the various forms of *sat-karma* are equal to *śrī-nāma*. You should take refuge of *hari-nāma* with spiritual intelligence, knowing that the result of *sat-karma* is very insignificant. This is the understanding of the process of *sādhana* (*abhidheya-jñāna*).

Vijaya: Prabhu, we have understood very well that there is nothing equal to *hari-nāma*. Now mercifully enlighten us about the ninth offense.

Bābājī: Of all the various instructions in the *Vedas*, the instructions on *hari-nāma* are the most important, and only those who have faith in exclusive *bhakti* are qualified to hear *śrī-nāma*'s glories. It is an offense to give instruction on *hari-nāma* to those who do not have faith, who are averse to the transcendental service of Hari, or who have no taste for hearing *nāma*. It is beneficial to give instruction that *hari-nāma* is the most exalted of all spiritual practices, and that all who accept *hari-nāma* will become most fortunate, but one should not give such instructions on *hari-nāma* to the unqualified. When you become a *parama-bhāgavata*, then you will also be able to transmit *śakti*. Such a great Vaiṣṇava can first create faith in *śrī-nāma* by bestowing spiritual *śakti* on the *jīvas*, and after that instruct them about *hari-nāma*. However, as long as you remain a *madhyama* Vaiṣṇava, you must neglect those who are faithless, disinterested and envious.

Vijaya: Prabhu, how should we understand the behavior of those who give *hari-nāma* to unqualified people out of greed for wealth, name and fame?

Bābājī: They are *nāma-aparādhī*.

Vijaya: Please explain the tenth offense.

Bābājī: People in the material world think, “I am such-and-such a person. This wealth, sons and relatives are all mine.” They are madly engrossed in such material consciousness. If by coincidence they hear the glories of *hari-nāma* from learned people, a moment of renunciation or knowledge may appear, but then if they knowingly do not keep their attachment for *śrī-nāma*, they are also *nāma-aparādhīs*. Therefore it is said in the second *śloka* of *Śikṣāṣṭaka*:

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ*

O Bhagavān, You have manifested Yourself in various names, such as Kṛṣṇa, Govinda, Gopāla, Vanamālī, and so on. You have invested all your *śaktis* in these names, and there is no question of improper time or place for remembering *śrī-nāma*. You are so causelessly merciful, but unfortunately, because of my *aparādhās*, I have no taste for *śrī-hari-nāma*, whom You have made so easily available.

One should remain free from the ten kinds of *nāma-aparādha*, and engage in *hari-nāma*. If one does so, *śrī-nāma* will swiftly award you His mercy in the form of *prema*, and transform you into a *parama-bhāgavata*.

Vijaya: Prabhu, I can now understand that Māyāvādīs, *karmīs* and *yogīs* are all offenders to *śrī-nāma*. Since this is the case, is it proper for pure Vaiṣṇavas to participate when many people congregate to perform *nāma-kīrtana*?

Bābājī: It is not proper for Vaiṣṇavas to participate in *saṅkīrtana* groups in which *nāma-aparādhīs* are prominent and the lead singer is a *nāma-aparādhī*. However, there is no fault in participating in

saṅkīrtana groups in which pure Vaiṣṇavas or general *bhaktas* who are *nāma-ābhāsīs* are prominent. On the contrary, in such *saṅga* there will be gain in the form of *ānanda* in *nāma-saṅkīrtana*.

Now it is late. Tomorrow I will speak to you on *nāmābhāsa*.

Vijaya and Vrajanātha became ecstatic with *nāma-prema*. After offering prayers to Bābāji Mahārāja, they took his precious footdust on their foreheads and returned home, singing *kīrtana*, *hari haraye namaḥ kṛṣṇa yādavāya namaḥ!*

THUS ENDS THE TWENTY-FOURTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: NĀMA-APARĀDHA”



CHAPTER 25

Prameya: Nāmābhāsa

The next day shortly after *sandhyā*, Vijaya and Vrajanātha came before the respected Bābājī, and having offered *sāṣṭāṅga-daṇḍavat*, they took their *āsanas*. Vijaya took the opportunity to humbly ask, “Prabhu, kindly have mercy upon us and tell us everything about *nāmābhāsa-tattva*. We are very anxious to know the secret of *nāma-tattva*.”

Bābājī answered, “You are very fortunate. If you want to understand *nāma-tattva*, you must understand three subject matters very well: *nāma*, *nāmābhāsa* and *nāma-aparādha*. I have already explained so much about *nāma* and *nāma-aparādha*, and now I will explain about *nāmābhāsa*, which means the semblance of *śrī-nāma*.

Vijaya: What is *nāmābhāsa*, and how many kinds of *ābhāsa* are there?

Bābājī: The word *ābhāsa* means luster, shadow or reflection. As the radiance that emanates from a naturally lustrous object has *kānti* (effulgence) or *chāyā* (shadow), so the sun-like Name has two kinds of *ābhāsa*: one is the shadow (*nāma-chāyā*), and the other is the reflection (*nāma-pratibimba*). Learned people who are conversant with *bhakty-ābhāsa*, *bhāva-ābhāsa*, *nāmābhāsa*, and *vaiṣṇava-ābhāsa* say that all kinds of *ābhāsa* have two divisions: *pratibimba* (reflection) and *chāyā* (shadow).

Vijaya: What is the relation between *bhakty-ābhāsa*, *bhāva-ābhāsa*, *nāmābhāsa*, and *vaiṣṇava-ābhāsa*?

Bābājī: Vaiṣṇavas practise *hari-nāma*, and when their practice is on the level of *bhakti-ābhāsa*, then their practice of *nāma* is called *nāmābhāsa*. They themselves are also *vaiṣṇava-ābhāsa*, not pure *bhaktas*. *Bhāva* and *bhakti* are one and the same thing; it is only because they are on different levels that they are known by different names.

Vijaya: On which platform is the *jīva* called *vaiṣṇava-ābhāsa*?

Bābājī: *Śrīmad-Bhāgavatam* (11.2.47) says:

*arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

One is a materialistic devotee (*kaniṣṭha*) if he accepts the *arcā-mūrti* of Bhagavān as Śrī Hari and worships Him with faith, but does not faithfully worship Kṛṣṇa's *bhakta* or other *jīvas*.

In this *śloka* the word *śraddhā* is mentioned. However, the intended meaning is *śraddhābhāsa*, not pure *śraddhā*, because if one worships Kṛṣṇa but not His *bhaktas*, then his *śraddhā* is either *chāyā* (shadow) or *pratibimba* (reflection). That faith is worldly faith; it is not spiritual faith (*aprākṛta-śraddhā*). Therefore we should understand that anyone in whom we see that faith is a materialistic devotee (*prākṛta-bhakta*), or a semblance of a Vaiṣṇava (*vaiṣṇava-ābhāsa*). Śrīman Mahāprabhu has said that Śrī Raghunātha dāsa Gosvāmī's father and uncle, Hiraṇya and Govardhana, were *vaiṣṇava-prāya*. This means that they accepted Vaiṣṇava markings and dress, and chanted *nāmābhāsa*, as if they were *śuddha-bhaktas*, but actually they were not pure Vaiṣṇavas.

Vijaya: Can Māyāvādīs also be called *vaiṣṇava-ābhāsa* if they accept the symbols of a Vaiṣṇava and chant *śrī-nāma*?

Bābājī: No, they cannot even be called *vaiṣṇava-ābhāsa*. They are simply offenders, so they are called *vaiṣṇava-āparādhī*. In one sense, they might be called *vaiṣṇava-ābhāsa*, because they have taken

shelter of *pratibimba-nāmābhāsa* and *pratibimba-bhāva-ābhāsa*, but they are such great offenders that they are to be separated even from the name Vaiṣṇava.

Vijaya: Prabhu, please explain the symptoms of *śuddha-nāma* even more clearly, so that we may easily understand it.

Bābājī: *Śuddha-nāma* means taking *nāma* with a favorable attitude, while remaining free from all material desire (*anyābhilāṣa*), and from coverings of *jñāna*, *karma* and so on. To desire the supreme bliss that comes when the transcendental nature of *nāma* manifests clearly is not *anyābhilāṣa*. All kinds of desires apart from that – such as the desire to be free from sins and to gain liberation – are certainly *anyābhilāṣa*. There will be no *śuddha-nāma* so long as *anyābhilāṣa* remains; one will not receive *śuddha-nāma* as long as he still desires the fruits of performing *jñāna*, *karma*, *yoga* and so on.

Śuddha-nāma comes from accepting *nāma* with only favorable inclinations, and rejecting all unfavorable emotions from the heart. If one keeps these characteristics of *bhakti* in mind and deliberates carefully, it becomes clear that *śuddha-nāma* is certainly that *nāma* which is free from *nāma-āparādha* and *nāmābhāsa*. Therefore Śrī Gauracandra, the merciful *avatāra* for Kali-yuga, has said:

*tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*
Śikṣāṣṭaka (3)

One should think himself more insignificant and lower than the straw in the street, and should be more tolerant than a tree. He should give all respect to others, without desiring any respect for himself. Then he will be qualified to chant *śrī-hari-nāma* constantly.

Vijaya: Prabhu, what is the intrinsic difference between *nāmābhāsa* and *nāma-āparādha*?

Bābājī: When there is no *śuddha-nāma*, *śrī-nāma* is called *nāmābhāsa*. That *nāmābhāsa* is called *nāmābhāsa* at one stage, and *nāma-aparādha* at another stage. It is called *nāmābhāsa* when the name that is chanted is impure because one is in ignorance, that is to say, one is under the control of illusion and inattentiveness. However, when the name is chanted impurely with a desire for sense enjoyment (*bhoga*) or liberation (*mokṣa*), and based on a Māyāvāda conception, that is known as *nāma-aparādha*. If the other kinds of *aparādhas* that I told you about before are present because of simple ignorance, the *aśuddha-nāma* (impure name) taken in that situation is not *nāma-aparādha*, but *nāmābhāsa*. You should remember that, as long as one does not commit *nāma-aparādha* when one is chanting *nāmābhāsa*, there is hope that the *nāmābhāsa* will go away, and that *śuddha-nāma* will arise. However, if there is *nāma-aparādha*, the rising of *nāma* in the heart can only take place with great difficulty. There is no means to obtain benefit other than the method that I have already explained to become free from the offenses against *śrī-nāma*.

Vijaya: If someone is performing *nāmābhāsa*, what must he do so that his *nāmābhāsa* may become *śuddha-nāma*?

Bābājī: The suitable engagement is that he takes the association of *śuddha-bhaktas*. If he stays in their company and chants *nāma* according to their order and guidance, he will then acquire a taste for *śuddha-bhakti*. The name that appears on the tongue at that time will be *śuddha-nāma*. At the same time, he should diligently give up the company of *nāma-aparādhīs*, because *śuddha-nāma* will not manifest if one remains in their association. *Sat-saṅga* is the only cause of the *jīvas*' good fortune. That is why the Lord of our life, Śrī Gaurāṅgadeva, instructed Sanātana Gosvāmī that *sat-saṅga* is certainly the root of *bhakti*. One should always renounce associating with women and non-devotees, and practice *kṛṣṇa-nāma* in the association of *bhaktas*.

Vijaya: Prabhu, can the *sādhaka* not perform *śuddha-nāma* without giving up his wife.

Bābājī: It is certainly imperative to give up the association of women. A *gr̥hastha-vaiṣṇava* who remains with his married wife in a detached mood is acting properly in the Vaiṣṇava world, and this is not called “association with women.” The attachment of men for women and women for men is called *yoṣit saṅga*. If a householder takes *kṛṣṇa-nāma* and gives up his attachments, then he will certainly attain the highest goal of life.

Vijaya: How many kinds of *nāmābhāsa* are there?

Bābājī: *Śrīmad-Bhāgavatam* (6.2.14) enumerates four kinds of *nāmābhāsa*:

*sāṅketyaṁ pārihāsyam vā stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*

One may utter *śrī-kṛṣṇa-nāma* to indicate something else (*sāṅketa*), jokingly (*pārihāsa*), antagonistically (*stobha*), or even disrespectfully (*helā*). Learned people know that these four types of shadow *nāmābhāsa* destroy unlimited sins.

Those who are ignorant of *nāma-tattva* and *sambandha-tattva* perform these four kinds of *nāmābhāsa*.

Vijaya: What is *sāṅketya-nāmābhāsa*?

Bābājī: *Sāṅketya-nāmābhāsa* is uttering Bhagavān’s name when alluding to something else. For instance, Ajāmila called his son Nārāyaṇa at the time of his death, but Bhagavān Śrī Kṛṣṇa’s name is also Nārāyaṇa, so Ajāmila’s uttering ‘Nārāyaṇa’ was an instance of *sāṅketya-nāmābhāsa*. When Muslims see a pig, they show hatred and exclaim, “*Hārāma! Hārāma!*” The exclamation ‘*hārāma*’ contains the two words ‘*hā*’ and ‘*rāma*’, so the person uttering the word ‘*hārāma*’ also obtains deliverance from the cycle of birth and death as a result of taking that *sāṅketya-nāma*.

All the *śāstras* accept that *nāmābhāsa* gives *mukti*. Through *śrī-nāma*, relationship is strongly established with Mukunda, (the giver of liberation). Therefore, by uttering *śrī-nāma* one is in touch with Bhagavān Mukunda and by that contact, *mukti* (liberation)

is easily obtained. The same liberation that is obtained with great difficulty through *brahma-jñāna* is easily available to everybody without hard labor through *nāmābhāsa*.

Vijaya: Prabhu, we have read in different places in the *śāstras* that those who utter Kṛṣṇa's names jokingly obtain liberation. This includes those who desire liberation (*mumukṣu*), those who are vainly proud of their learning, *mlecchas* who are devoid of *tattva-jñāna*, and those who are *asurika* and actually opposed to the ultimate goal. Now please tell us about *stobha-nāmābhāsa*.

Bābājī: *Stobha* means uttering *śrī-nāma* antagonistically to hinder others in their chanting of Kṛṣṇa's name. For example, while a pure *bhakta* is chanting *hari-nāma*, an offender may see him, and make faces, saying, "Your 'Hari-Keṣṭ' will do everything!" This is an example of *stobha*, and that *stobha-nāma* can award liberation even to such a person as that hypocrite. The names have such natural potency.

Vijaya: What is *helā-nāmābhāsa*?

Bābājī: *Helā-nāmābhāsa* means to utter *śrī-nāma* disrespectfully. It is said in the *Prābhāsa-khaṇḍa* that taking *śrī-nāma* neglectfully also results in liberation from this material world.

*madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī sat-phalaṁ cit-svarūpam
sakṛd api paṛigītaṁ śraddhayā helayā vā
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma*

O best of the Bhṛgus, this *nāma-brahma* is more sweet than any sweet thing and the most auspicious of all that is auspicious. He is the delectable pure fruit of the flourishing *śruti* desire-creeper and appears as the embodiment of knowledge, delivering any human being who even once chants *śrī-kṛṣṇa-nāma* either with respect or disrespect.

In this *śloka*, the word *śraddhayā* means 'with respect' and *helayā* means 'with disrespect'. The purport of the statement *nara-*

mātram tārayet is that Kṛṣṇa's name even gives liberation to the Muslims.

Vijaya: But isn't it an offense to chant *hari-nāma* antagonistically or disrespectfully?

Bābājī: It is an offense if one is disrespectful knowingly and with bad intention, but if one is disrespectful unknowingly, it is *nāmābhāsa*.

Vijaya: What is the result of *nāmābhāsa*, and what will it not give?

Bābājī: *Nāmābhāsa* will give all kinds of enjoyment, happiness, liberation and the eight kinds of perfections (*siddhis*), but it will not give *kṛṣṇa-prema*, which is the highest goal of human life. However, by giving up bad association, and by associating constantly with *śuddha-bhaktas* and following their instructions regularly, one may quickly become a *madhyama Vaiṣṇava*. Then even within a few days he can obtain *śuddha-bhakti* and *kṛṣṇa-prema*.

Vijaya: Prabhu, many who are *vaiṣṇava-ābhāsa* bear the outward signs of a Vaiṣṇava, and constantly perform *nāmābhāsa*. Even so, despite engaging in this way for a long time, they still do not receive *prema*. What is the reason for this?

Bābājī: There is one secret here. The *vaiṣṇava-ābhāsa-sādhaka* is qualified to receive pure devotion, but he does not have pure, one-pointed *bhakti*. It may be that he is associating with a person whom he thinks to be a *sādhū*, but who is actually a Māyāvādī and not a *śuddha-bhakta*. Due to this undesirable association, the *sādhaka* will follow the Māyāvādī's *apasiddhāntika* instructions, and as a result, whatever *bhakti-ābhāsa* he had will vanish, and he will gradually fall down into the category of *vaiṣṇava-aparādhī*. In that condition, it is quite difficult – indeed practically impossible – for him to succeed in his practice. Yet, if his previous *sukṛti* is strong, it will remove him from that bad association and place him in the association of saintly persons; and from that *sat-saṅga* he can obtain pure Vaiṣṇavism again.

Vijaya: Prabhu, what is the result of *nāma-aparādhā*?

Bābājī: The accumulation of sins from *nāma-āparādha* is even more dreadful than the result of committing the five *mahā-pāpa* millions of times: Thus we can easily estimate the dire result of *nāma-āparādha*.

Vijaya: Prabhu, I understand that the result of *nāma-āparādha* is very dangerous, but is there any good result derived from the names that are uttered offensively?

Bābājī: Śrī-*nāma* will give whatever result the *nāma-āparādhi* desires while he is chanting the names, but it will not award *kṛṣṇa-prema*. At the same time, the offender has to suffer the result of his offenses against *śrī-nāma*. One who commits offenses to *śrī-nāma*, and who takes the name with a wicked mentality will receive the following results: In the beginning, the *nāma-āparādhi* takes *śrī-nāma* with a wicked mentality, but after sometime he occasionally chants *nāma* free from wickedness. This chanting of the name without a crooked mentality causes him to accumulate *sukṛti*. Slowly, slowly, as that *sukṛti* increases, its influence enables him to receive the association of saintly people who are chanting *suddha-nāma*. The influence of *sat-saṅga* induces the *nāma-āparādhi* to chant *śrī-nāma* constantly, which frees him from *nāma-āparādhas*. Even people who had a great desire for liberation have gradually become *hari-bhaktas* by taking shelter of this process.

Vijaya: If simply chanting one name can successfully remove all sins, why is it necessary to chant *śrī-nāma* constantly, like an unbroken stream of fragrant oil?

Bābājī: The inner self and dealings of the *nāma-āparādhi* are always crooked in every way. He is opposed to Kṛṣṇa (*bahirmukha*) by nature, and therefore has no taste for saintly people or auspicious paraphernalia and times related to Bhagavān. His natural inclination is towards unworthy people, things, conclusions and activities. However, if he always chants *śrī-nāma*, he will have no time for unwanted association and activities, and because he is not in bad association, his chanting of *śrī-nāma* will gradually

become pure and give him a taste for auspicious objects.

Vijaya: Prabhu, a current of nectar of *śrī-nāma-tattva* is flowing from your mouth and entering our hearts through our ears, and we are becoming intoxicated by *śrī-nāma-prema-rasa*. Today we have succeeded in understanding these different topics of *nāma*, *nāmābhāsa*, and *nāma-aparādha*. Now please give us whatever final instruction is appropriate for us.

Bābāji: Paṇḍita Jagadānanda has given a very beautiful instruction in his *Prema-vivarta* (Chapter 7). Listen closely:

*asādhu-saṅge bhāī, kṛṣṇa-nāma nāhi haya
nāmākṣara bahirāya baṭe, tabu nāma kabhu naya*

Remember Bhai (my dear brother), *kṛṣṇa-nāma* cannot awaken in the association of non-devotees. Only the syllables of *śrī-nāma* will come out of the mouth, but *nāma* Himself will remain far away.

*kabhu nāmābhāsa haya, sadā nāma-aparādha
e saba jānibe bhāī, kṛṣṇa-bhaktir bādha*

Certainly there is only *nāma-aparādha* in their association. Sometimes, by great fortune, there is *nāmābhāsa*, but you should know that both *nāmābhāsa* and *nāma-aparādha* are obstacles for *kṛṣṇa-bhakti*.

*yadi karibe kṛṣṇa-nāma, sādhu-saṅga kara
bhukti-mukti-siddhi-vāñchā dūre pārihāra*

If you want to chant pure *kṛṣṇa-nāma*, then take *sādhu-saṅga*, and at the same time fully relinquish all desires for enjoyment, liberation and mystic perfections.

*daśa-aparādha tyaja māna apamāna
anāsaktye viṣaya bhūñja, āra laha kṛṣṇa-nāma*

Remain free from the ten offenses to *śrī-nāma*, and from false pride, contempt for others, and so forth. Accept sense-

objects only as far as necessary, in a spirit of detachment, and incessantly take *kṛṣṇa-nāma*.

kṛṣṇa-bhaktir anukūla saba karaha svikāra
kṛṣṇa-bhaktir pratikūla saba kara parihāra

Accept all that is favorable for *kṛṣṇa-bhakti* as your very life, and wholly forsake all that may hinder your practice of *kṛṣṇa-bhakti*.

jñāna-yoga-ceṣṭā chāḍa āra karma-saṅga
markaṭa-vairāgya tyaja yāte deha-raṅga

Abandon all endeavors for *karma*, *jñāna* and *yoga*, and remain aloof from attachment to the external symptoms of renunciation (*markaṭa-vairāgya*).

kṛṣṇa āmāya pāle, rakṣe – jāna sarva-kāla
ātma-nivedana-dainye ghucāo jañjāla

At all times have this full faith: “Kṛṣṇa will certainly maintain and protect me.” Adopt the qualities of *śaraṅāgati* headed by *dainya* (humility) and *ātma-nivedana* (full surrender of oneself at Kṛṣṇa’s lotus feet), for practicing these six types of loving self-surrender destroys the web of *māyā*.

sādhu pābā kaṣṭa baḍa jivera jāniyā
sādhu-bhakta-rūpe kṛṣṇa ailā nadiyā

It is very rare that the *jīva* can receive *sādhu-saṅga*. Knowing this, Bhagavān Śrī Kṛṣṇa Himself has descended in the form of a *sādhu* and *bhakta* in Nadiyā (Navadvīpa)

gorā-pada āśraya karaha buddhimān
gorā bāi sādhu guru kebā āche ān

Therefore, O intelligent people, take shelter of Śrī Gaura’s feet. Who is a greater *sādhu* or *guru* than Him? He is Kṛṣṇa Himself.

*vairāgī bhāi grāmya-kāthā nā sunibe kāne
grāmya-vārttā nā kahibe, jabe milibe āna*

My renounced brother, if you sometimes meet with others, do not hear or discuss mundane topics.

*svaṇne o nā kara bhāi strī-sambhāṣaṇa
grhe strī-chāḍiyā bhāi āsiyācha bana*

O Bhai, do not talk with women, even in dreams. Remember how you have left your wife at home and have come to the forest (Śrī Vṛndāvana) to engage wholeheartedly in *bhajana*.

*yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa-haridāsera kathā thāke yena mane*

If you desire to repose your love at Śrī Gauracandra's lotus feet, always keep in mind Śrīman Mahāprabhu's stern dealings with Choṭa Haridāsa in this connection.

*bhāla nā khāibe, āra bhāla nā ṣaribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe*

Do not eat opulent food or wear fine clothes, but always render *sevā* to Śrī Rādhā-Kṛṣṇa within your heart of hearts.

*baḍa-haridāsera nyāya kṛṣṇa-nāma balibe badane
aṣṭa-kāla rādhā-kṛṣṇa sevibe kuñja-bane*

At all times, both by day and night, fill your mouth with *hari-nāma* in the same way as Baḍa Haridāsa, and in your heart perform *sevā* of Rādhā-Kṛṣṇa in the *kuñjas* of Vṛndāvana during the eight periods of the day and night.

*gṛhasṭha, vairāgī dūñhe bale gorā-rāya
dekha bhāi nāma binā jena dina nāhi jāya*

Look Bhai! Gaura-Rāya has given this instruction. It is of no consequence whether one is in the *gṛhasṭha-āśrama* or

the *vairāgī-āśrama*. Both should not allow a day, an hour or even a moment to pass by without taking *nāma*.

*bahu aṅga sādhanē bhāī nāhi prayojana
kṛṣṇa-nāmāśraye śuddha karaha jīvana*

He Bhai! There is no need to practice many kinds of *sādhana*. Just by taking shelter of *kṛṣṇa-nāma*, your life will become purified and full of meaning.

*baddha-jīve kṛpā kari kṛṣṇa haila nāma
kali-jīve dayā kari kṛṣṇa haila gauradhāma*

Being merciful on the *jīvas* who are bound within this age of quarrel, Śrī Kṛṣṇa has become *nāma-rūpa*; then feeling still more compassion, He also became Gaura and Śrī Gauradhāma (Navadvīpa).

*ekānta-sarala-bhāve bhaja gaura-jana
tabe ta pāibe bhāī śrī-kṛṣṇa-caraṇa*

So with single-minded determination and nonduplicitous heart, just worship Śrī Gaura Candra. Bhai, through this means, you will certainly attain the shelter of Śrī Kṛṣṇa Candra's lotus feet.

*gaura-jana-saṅga kara gaurāṅga baliyā
hare kṛṣṇa nāma bala nāciyā nāciyā*

Perform Hare Kṛṣṇa *nāma-kīrtana* in the association of Gaura *bhaktas* and continuously dance and call out "Hā Gaurāṅga! Hā Gaurāṅga!"

*acire pāibe bhāī nāma-prema-dhana
yāhā vilāite prabhur 'nade' e āgamana*

O Bhai! Being thus engaged, before long you will receive the invaluable wealth of *nāma-prema*, the very jewel which Śrī Caitanya Mahāprabhu descended to Nadiyā to distribute."

When Vijaya and Vrajanātha heard this passage of Śrī Jagadānanda's *Prema-vivarta* from the mouth of Śrīla Bābājī Mahārāja, their hearts became agitated, being absorbed in the mood of *mahā-prema* expressed by Śrī Jagadānanda Paṇḍita. Bābājī was almost unconscious for a long time, and then he embraced them and crying, sang the following *kīrtana*:

kṛṣṇa-nāma dhare kata bala

What power does the name of Kṛṣṇa possess? (refrain)

*viṣaya-vāsanānale mora citta sadā jvale,
ravi-tapta maru-bhūmi sama
kaṛṇa-randhra-patha diyā, hṛdi mājhe praveśiya,
bariṣaya sudhā anuṣama*

My heart was constantly burning in the fire of worldly desires, just like a desert scorched by the rays of the sun, but *śrī-nāma*, entering the core of my heart through the holes of my ears, has showered unparalleled nectar upon my soul.

*hṛdaya haite bale, jihvāra agrete cale
śabda-rūpe nāce anukṣaṇa
kañṭhe mora bhaṅge svara, aṅga kāmpe thara thara,
sthira haite nā pāre caraṇa*

Śrī-nāma speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.

*cakṣe dhārā, dehe gharma, pulakita saba carma,
vivarṇa haila kalevara
mūrcchita haila mana, pralayera āgamana
bhāve sarva-deha jara-jara*

Rivers of tears flow from my eyes, perspiration soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discolored. My mind grows faint, I begin to experience devastation, and my whole body is shattered by a flood of ecstatic emotions.

*kari eta upadrava, citte varṣe śudhā-drava
more ḍāre premera sāgare
kichu nā bujhite dila, more ta bātula kaila,
mora citta-vitta saba hare*

While causing such an ecstatic disturbance, śrī-nāma showers liquid nectar on my heart, and drowns me in the ocean of divine *prema*. He does not allow me to understand anything, but makes me into a madman by stealing away my mind and all my resources.

*lainu āśraya jān'ra hena vyavahāra tān'ra
varṇite nā pāri e sakala
kṛṣṇa-nāma icchāmaya jāhe jāhe sukhī haya,
sei mora sukhera sambala*

Such is the behavior of Him of whom I have taken shelter. I am not capable of completely describing Him. Śrī-kṛṣṇa-nāma is independent and acts as His sweet will dictates. In whatever way He becomes happy, that is also the main-stay of my happiness.

*premera kalikā nāma, adbhuta-rasera dhāma
hena bala karaye prakāśa
īṣat vikaśi' punaḥ, dekhāya nija-rūpa-guna
citta hari laya kṛṣṇa pāsa*

Śrī-nāma is the bud of the lotus of *prema*, and the abode of astonishing *rasa*. Such is the power that He manifests that when He begins to blossom only a little further, He reveals

His own divine form and qualities. Thus, my heart is abducted and taken into the presence of Śrī Kṛṣṇa.

*pūrṇa-vikaśita hañā, braje more jāya lañā
dekhāya more svarūpa-vilāsa
more siddha-deha diyā, kṛṣṇa-pāse rākhe giyā
e dehera kare sarba-nāśa*

Now blossoming fully, the *prema* flower of *śrī-nāma* takes me to Vraja, and reveals to me the pastimes of His own love-dalliance. *Nāma* gives me my own *siddha-deha*, keeps me by the side of Kṛṣṇa, and then He completely destroys everything related to this mortal frame of mine.

*kṛṣṇa-nāma cintāmaṇi akhila-rasera khani
nitya-mukta śuddha-rasamaya
namera bālāi yata, saba la'ye hai hata
tabe mora sukhera udaya*

The name of Kṛṣṇa is a gem that fulfills all divine aspirations (*cintāmaṇi*) and a mine of all *bhakti-rasa*. He is eternally liberated, and He is the embodiment of *śuddha-rasa*. When all impediments for the chanting of *śuddha-nāma* are destroyed, then my happiness will know its true awakening.

As they chanted this *nāma-kīrtana* again and again, half the night passed. When the *kīrtana* finally ended, Vijaya and Vrajanātha took permission from Gurudeva and returned home, absorbed in *nāma-rasa*.

THUS ENDS THE TWENTY-FIFTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“PRAMEYA: NĀMĀBHĀSA”



CHAPTER 26

Introduction to Rasa-Tattva

Vijaya Kumāra was absent for about a month. During this time, Vrajanātha's grandmother, who understood the dispositions of both Vrajanātha and Vijaya Kumāra, arranged for a suitable bride through a *brāhmaṇa* mediator. When Vijaya Kumāra was informed, he sent his younger brother to Bilva-puṣkarinī to organize the wedding ceremony, which was duly performed at an astrologically auspicious time on an auspicious day.

Vijaya Kumāra arrived some time later, when all the marriage proceedings had been completed. He sat without much interest in the situation around him, and did not discuss worldly affairs such as health and prosperity, for his heart was deeply absorbed in spiritual matters. Vrajanātha detected his indifference, and said, "Uncle, your heart appears to be uncertain these days. Why is that? It is simply by your order that I am bound in the shackles of worldly life. What have you decided to do yourself?"

Vijaya Kumāra said, "I have decided to finally go to Śrīdhāma Purī to have the *darśana* of Śrī Puruṣottama (Śrī Jagannāthadeva). Some pilgrims are setting out for Purī in a few days, and I will also go with them. I shall go and take permission from Śrī Gurudeva."

After taking lunch that afternoon, Vrajanātha and Vijaya Kumāra went to Māyāpura, where they offered *daṇḍavat-praṇāma* at Śrī Raghunātha dāsa Bābājī's feet and begged his permission to make a pilgrimage to Purī. Bābājī Mahāśaya was delighted to

hear their plea. His heart melted with affection and he said, “It is very good that you are going to Purī to take *darśana* of Śrī Jagannāthadeva. Śrīman Mahāprabhu’s sitting place is in Kāśī Miśra’s house in Purī, and Śrī Gopāla Guru Gosvāmī, the disciple of Śrī Vakreśvara Paṇḍita, is present there now in all his glory. Be sure to have his *darśana* and accept his instructions with devotion. Nowadays, it is only in that *mahātmā*’s throat that the splendor of Śrī Svarūpa Gosvāmī’s teachings is fully manifest.”

Having received Śrī Gurudeva’s permission, Vrajanātha and Vijaya Kumāra joyfully returned home. On the way, at Vrajanātha’s eager request, Vijaya Kumāra agreed to also take him to Purī. When they arrived home, they disclosed their plans for the pilgrimage to everyone. Vrajanātha’s grandmother was also ready to go with them, so finally it was decided that all three would go to Purī together.

The famous Ratha-yātrā of Śrī Jagannātha, Śrī Baladeva and Śrī Subhadrā-devī is held in Purī in the month of Āṣaḥa (June-July). At that time, those who are dedicated to *dharma* flood in from all corners of India and descend on Purī en masse. For this reason, pilgrims from distant places set out from their homes many days beforehand in order to arrive in good time. The month of Jyeṣṭha (May-June) had scarcely begun when these three also set out for Purī, along with the other pilgrims. After walking for some days, they passed Dāntana and arrived in Jaleśvara. Gradually moving on, they took *darśana* of Kṣīracorā Gopinātha, and came to Śrī Virajā-kṣetra, where they performed *nābhigayā-kriyā* and took bath in the Vaitaraṇī. Later, they had *darśana* of Śrī Śākṣī Gopāla in Kaṭaka, and Śrī Liṅgarāja in Ekāmra-kānana, and finally arrived in Śrī Kṣetra, Purī-dhāma.

All the pilgrims were accommodated in various places as directed by their respective *paṇḍās* (guardian priests). Vijaya Kumāra, Vrajanātha, and Vrajanātha’s grandmother found lodgings at Haracaṇḍī Sāhī. In accordance with the regulative

principles, they took bath in the sea, and then went for *darśana* of Śrī Jagannātha. They began to take *darśana*, perform *parikramā*, and honor the *prasāda* of the various *tīrthas* of that *dhāma*. After three or four days, Vijaya Kumāra and Vrajanātha had *darśana* of the *śrī-vigraha* of Śrīman Mahāprabhu as well as His footprints, and also His fingerprints impressed on the Garuḍa *stambha* (column of Garuḍa) in the temple of Śrī Jagannāthadeva. When Śrīman Mahāprabhu took *darśana* of Śrī Jagannāthadeva, He would become overwhelmed with *prema* and streams of tears would flow from His eyes. At such times, the stones beneath His feet melted from His touch and were marked with His footprints. At the same time, His *prema* also melted the Garuḍa *stambha*, which He used to support Himself, and the marks of His fingers became imprinted there. When Vijaya Kumāra and Vrajanātha saw these impressions, they became overwhelmed with *prema*.

That same day they went to Kāśī Miśra Bhavan. In that great house constructed from stone is Śrī Gambhīrā, the small room in which Śrīman Mahāprabhu would reside in His state of *prema*. There, in order to console Him when He was immersed in feelings of separation from Kṛṣṇa, His dear associates, Śrī Svarūpa Dāmodara and Rāya Rāmānanda, would recite *ślokas* and sing *bhajanas* about the pastimes of Rādhā and Kṛṣṇa. Vijaya Kumāra and Vrajanātha took *darśana* of that place, and of Śrīman Mahāprabhu's paraphernalia, such as His wooden sandals, that are gloriously present there. On one side, within, is the *mandira* of Śrī Rādhā-Kānta, and on the other side was the seat of Śrī Gopāla Guru Gosvāmī.

Vijaya and Vrajanātha fell at Śrī Gopāla Guru Gosvāmī's feet. They were carried away in the happiness of *prema* and began to shed tears. Śrī Guru Gosvāmī was very pleased to see their ecstatic sentiments and embraced them. He made them sit down close to him and immediately asked, "I wish to know who you are." When Vijaya and Vrajanātha introduced themselves, Guru Gosvāmī's

eyes began to stream with tears of love. Hearing the name of Śrī Navadvīpa, he said, “Today I have become blessed by seeing the residents of Śrīdhāma Navadvīpa. Tell me, how are the Vaiṣṇavas in Māyāpura, such as Śrī Raghunātha dāsa and Gorācanda dāsa? Are they well? Aho! When I remember Raghunātha dāsa, the memories of my *śikṣā-guru* Śrī Dāsa Gosvāmī come to my mind.”

Guru Gosvāmī called his disciple, Śrī Dhyānacandra, and said, “These two *mahātmās* will take *prasāda* here today.” Śrī Dhyānacandra took them both to his room and offered them *śrī-mahā-prasāda*. Afterwards the three of them discussed many subjects. Dhyānacandra Gosvāmī was overjoyed when he saw Vijaya Kumāra’s vast erudition in *Śrīmad-Bhāgavatam*, and recognized Vrajanātha as a fine scholar of all the *śāstras*. He related all their discussions to Śrī Guru Gosvāmī, who was also delighted to hear of their expertise in *śāstra*. Śrī Gopāla Guru Gosvāmī called them near to him, and said, “You are both very dear to me. Kindly allow me to see you every day, as long as you stay in Śrī Puruṣottama Dhāma.”

Vijaya Kumāra humbly replied, “O Prabhu! Śrī Raghunātha dāsa Bābāji of Śrī Māyāpura has bestowed great mercy upon us. He has given us so much *śikṣā*, and he ordered us to accept instructions at your divine feet.”

Guru Gosvāmī said, “Raghunātha dāsa Bābāji is a highly learned scholar, and you should follow his instructions thoroughly. If you want to know anything further, you may come here tomorrow afternoon and present your inquiries. You may honor *mahā-prasāda* here tomorrow.” They conversed for some time, and then Vijaya and Vrajanātha took permission from Śrī Guru Gosvāmī and returned to Haracaṇḍī Sāhī.

The next day, Vijaya Kumāra and Vrajanātha returned to Śrī Rādhā-Kānta Maṭha at the appointed time. They honored *prasāda*, and then approached Śrī Gopāla Guru Gosvāmī. When they had offered their respectful *praṇāma* to him, they said, “Prabhu, we want to know about *rasa-tattva*. Our lives will become successful

when we hear about *kṛṣṇa-bhakti-rasa* from your lotus mouth. You are the pre-eminent holy master of the Nimānanda-sampradāya and you are reigning as *jagad-guru* on the seat of Śrīman Mahāprabhu’s successor, Śrī Svarūpa Gosvāmī. We desire to hear *rasa-tattva* from your divine lips, so that our scholarship may become fruitful.”

Śrī Gopāla Guru Gosvāmī was overjoyed, and taking these worthy disciples, to a solitary place, he spoke to them. “Śacīnandana Nimāi Paṇḍita appeared in Śrī Navadvīpa-Māyāpura, and He is the very life-breath of the *bhaktas* of Śrī Gauḍa-maṇḍala, Śrī Kṣetra-maṇḍala and Śrī Vraja-maṇḍala. May that Śacīnandana give us joy. May Śrī Svarūpa Gosvāmī, whose *madhura-rasa-sevā* always fills Śrī Mahāprabhu with elation, be manifest in the core of our hearts. Śrī Vakreśvara Paṇḍita thoroughly captivated Nimāi Paṇḍita with his dancing. He also showered his mercy on Devānanda Paṇḍita by purifying him and making him Kṛṣṇa’s *bhakta*. May that Śrī Vakreśvara Paṇḍita confer all auspiciousness upon you.

“*Rasa* is an unequalled *tattva* which can be compared to the rising of the moon, whose radiance is the expanding *līlā* of *para-brahma* Śrī Kṛṣṇa. *Bhakti-rasa* is the function of *kṛṣṇa-bhakti* when it becomes absolutely pure.”

Vrajanātha: Is *rasa* a principle that is predetermined?

Gosvāmī: I cannot answer that question in a single word, “Yes” or “No.” I will explain the subject elaborately so that you can understand it clearly. The *kṛṣṇa-rati* about which you have heard from your Gurudeva is called *sthāyībhāva*. When the other components (*sāmagrī*) of *rasa* are combined with the *sthāyībhāva*, the resultant manifestation is called *kṛṣṇa-bhakti-rasa*.

Vrajanātha: Will you kindly explain in detail what is *sthāyībhāva*, and what are the constituent ingredients (*sāmagrī*) of *rasa*? We have heard from our Gurudeva about *bhāva*, but we have not heard how *bhāvas* combine with each other to form *rasa*.

Gosvāmī: Ordinarily, at the stage of *bhāva*, *bhakti* is *kṛṣṇa-rati*. This *rati* arises in the heart of the *bhakta* from the *saṁskāras* of past and present lives, and develops further to the stage of *rasa*, when it becomes the very embodiment of *ānanda*. It is made up of four different ingredients: 1) *vibhāva*, 2) *anubhāva*, 3) *sāttvika* and 4) *vyabhicārī* or *sañcārī*. I will first explain these ingredients.

Vibhāva is the cause of tasting *rati*, and it has two divisions: *ālambana* (the support) and *uddīpana* (the awakening stimulus). *Ālambana* also has two divisions, namely, the object (*viṣaya*) and the abode (*āśraya*). The *āśraya* of *rati* is the person in whom *rati* exists, while the *viṣaya* of *rati* is the person towards whom *rati* is directed. Kṛṣṇa's *bhaktas* are the *āśraya* of *rati* because they have *rati* in their hearts, whereas Kṛṣṇa is the *viṣaya* of *rati*, because *rati* is directed towards Him.

Vrajanātha: So far we have understood that *vibhāva* is divided into two parts: *ālambana* and *uddīpana*, and that *ālambana* is also divided into two categories, namely, *āśraya* and *viṣaya*. Kṛṣṇa is *viṣaya*, and the *bhaktas* are *āśraya*. Now we are inquisitive to know whether Kṛṣṇa is sometimes the *āśraya* of *rati*.

Gosvāmī: Yes, He is. When *bhaktas* have *rati* towards Kṛṣṇa, Kṛṣṇa is *viṣaya* and the *bhaktas* are *ālambana*, and when Kṛṣṇa has *rati* towards the *bhaktas*, then Kṛṣṇa is *āśraya* and the *bhaktas* are *viṣaya*.

Vrajanātha: We have heard from our Gurudeva about Śrī Kṛṣṇa's sixty-four qualities. If there is anything further to be described in regard to Śrī Kṛṣṇa, please tell us.

Gosvāmī: Although all the qualities exist fully in Śrī Kṛṣṇa, His manifestation is complete in Dvārakā, more complete in Mathurā, and most complete in Gokula. This is because of the degree to which the qualities are manifested in the respective *dhāmas*. Kṛṣṇa is one, but He plays the parts of four types of heroes (*nāyaka*) according to the differences in His *līlā*. They are 1) *dhīrodātta*, 2) *dhīra-lalīta*, 3) *dhīra-śānta* and 4) *dhīroddhata*.

Vrajanātha: What type of *nāyaka* (hero) is *dhīrodātta*?

Gosvāmī: The symptoms of Kṛṣṇa as *dhīrodātta-nāyaka* are gravity, courtesy, forgiveness, compassion, modesty, and concealed pride.

Vrajanātha: What kind of *nāyaka* is called *dhīra-lalita*?

Gosvāmī: Kṛṣṇa falls under the control of His beloved *gopīs* because He is expert in relishing loving mellows (*rasika*); He is on the threshold of youth (*nava-yauvana*); He is ingenious in joking (*parihāsa-cāturī*); and He is free from anxiety (*niścintatā*). That is why He is called *dhīra-lalita-nāyaka*.

Vrajanātha: And what are the symptoms of *dhīra-śānta*?

Gosvāmī: Kṛṣṇa is known as *dhīra-śānta-nāyaka* when He is decorated with the qualities of being naturally sedate, forbearing, judicious and humble.

Vrajanātha: What is *dhīroddhata*?

Gosvāmī: Sometimes in His *lilā*, Kṛṣṇa is also seen to be jealous, egotistical, deceitful, angry, fickle, and boastful. At that time, He is known as *dhīroddhata-nāyaka*.

Vrajanātha: The qualities that you have described are mutually contradictory, so how can they possibly exist at the same time in one Kṛṣṇa?

Gosvāmī: Kṛṣṇa is by nature fully independent, autocratic, and supreme, and He has boundless opulence. It is by the action of Kṛṣṇa's *acintya-śakti* (inconceivable potency) that these contradictory qualities exist in Him at the same time. For example, we read in the *Kūrma Purāṇa*:

*asthūlaś cāṇuś caiva / sthūlo 'ṇuś caiva sarvataḥ
avarṇaḥ sarvataḥ proktaḥ / śyāmo raktāntalocanaḥ
aiśvarya-yogād bhagavān / viruddhārtho 'bhidhīyate
tathāpi doṣo parama/ naivāhāryā kathañcana
guṇāvīruddhā apy ete / samāhāryāḥ samantataḥ*

All contradictory qualities are splendidly and very beautifully manifest in Bhagavān at the same time. Although

He is intangible and minute in every way, He is tangible and all pervading in every way. He is devoid of mundane color, but He has a transcendental *śyāma* hue, and the corners of His eyes are reddish. This is how He has been described in the *śāstras*. Bhagavān is said to possess contradictory virtues on account of His mystic opulence. Nevertheless, no fault can be attributed to Parameśvara. Although the aggregate of His qualities seems to be contradictory, these qualities are certainly virtues in all respects.

In the *Mahā-Varāha Purāṇa*, it is stated:

*sarve nityāḥ śaśvatās ca / dehās tasya parātmaṇaḥ
hānoṣādāna-rahitā / naiiva prakṛti-jaḥ kvaci
paramānanda-sandohā / jñāna-mātrās ca sarvataḥ
sarve sarva-gunaiḥ pūrṇāḥ / sarva-doṣa-vivarjitāḥ*

All the bodies of that Paramātmā are *nitya* and free from the two types of activities known as ‘giving up’ and ‘accepting’. His bodies are not born from material nature, but are composed of consciousness and are the embodiment of *paramānanda*. Each and every limb of His body is filled with all transcendental qualities and is free from all defects.

The *Vaiṣṇava-tantra* states:

*aṣṭādaśa-mahādoṣaiḥ / rahitā bhagavat-tanuḥ
sarvaiśvarya-mayī satya-vijñānānanda-rūpiṇī*

Bhagavān is endowed with all kinds of superhuman power, perfect knowledge and joy, and His body is free from the eighteen types of general faults.

These eighteen general faults are:

*mohas tandrā bhramo rukṣa-rasatā kāma ulbaṇaḥ
lolatā mada-mātsaryau himsā kheda-paraśramau*

*asatyam krodha ākāṅkṣā āśaṅkā viśva-vibhramah
viśamatva parāpekṣā doṣā aṣṭādaśoditā*

Viṣṇu-Yāmala

1) illusion, 2) lethargy, 3) bewilderment, 4) dullness, 5) intense lust, 6) fickleness, 7) pride, 8) envy, 9) violence, 10) remorse, 11) desire for excessive peace and comfort, 12) untruthfulness, 13) anger, 14) hankering, 15) fear, 16) hallucination, 17) contradiction, and 18) the tendency to depend on others.

All these transcendental qualities are present in the forms of the *avatāras*, and they are expressed to the utmost extent in Śrī Kṛṣṇa, who is *avatārī* (the origin of all *avatāras*). In addition to these, Kṛṣṇa possesses a further eight qualities which indicate His manliness (*puruṣatva*). These are: 1) *śobhā* (beauty), 2) *vilāsa* (fascinating, transcendental pastimes), 3) *mādhurya* (sweetness), 4) *māṅgalya* (auspiciousness), 5) *sthiratā* (stability), 6) *teja* (brilliance), 7) *lalita* (playfulness), and 8) *audārya* (munificence). His beauty is particularly noticeable in kindness towards the lowly, rivalry towards His peers, valor, enthusiasm, dexterity and the revelation of truth. *Vilāsa* is characterized in Him by His profound manner, calm glance and humorous words. His *mādhurya* (sweetness) is noticeable for pleasing loveliness is manifest in all His activities. His auspiciousness is the abode of faith of the entire world. His stability means that He is not deviated in any activity. His brilliance means attracting the attention of everyone towards Himself. He exhibits an abundance of amorous sentiments and endeavors and is thus called *lalita* (playful). His mood of completely offering Himself is called *audārya*. Śrī Kṛṣṇa is the crest-jewel of all heroes, and in His human-like pastimes, sages such as Garga have been described as His assistants in matters of *dharma*, *kṣatriyas* such as Yuyudhāna in matters of war, and ministers such as Uddhava in matters of counseling.

Vrajanātha: I have fully understood how Kṛṣṇa is the heroic personification of mellows. Now please tell us about Kṛṣṇa's *bhaktas* who are fit to experience *rasa*, and who are included in the category of *vibhāva*.

Gosvāmī: Only those whose hearts are overwhelmed by loving sentiments for Kṛṣṇa can be *bhaktas* in *rasa-tattva*. All of the twenty-nine qualities, from truthfulness to bashfulness (being embarrassed by true statements), which have been described in relation to Kṛṣṇa, are also found in His *bhaktas*.

Vrajanātha: How many types of *kṛṣṇa-bhaktas* are fit to experience *rasa*?

Gosvāmī: There are two types: the *sādhaka* and the *siddha*.

Vrajanātha: Who is a *sādhaka*?

Gosvāmī: *Sādhakas* are those in whom *ruci* for the topics of Kṛṣṇa has arisen, and who have acquired the qualification to have direct *darśana* of Kṛṣṇa, but who have not yet completely surpassed all obstacles and difficulties. *Madhyama-bhaktas* adorned with the symptoms described in *Śrīmad-Bhāgavatam* (11.2.46), *īsvare tad-adhīneṣu*, are in the category of *sādhaka*.

Vrajanātha: Prabhu, are the *bhaktas* described in *Śrīmad-Bhāgavatam* (11.2.47), *arcāyam eva haraye* not eligible to experience *rasa*?

Gosvāmī: They are not *sādhakas* until they become *śuddha-bhaktas* by the mercy of other *śuddha-bhaktas*. Only personalities like Bilvamaṅgala are genuine *sādhakas*.

Vrajanātha: Who are the *siddha-bhaktas*?

Gosvāmī: *Siddha-bhaktas* are those who do not experience any suffering, whose activities are all performed under the shelter of Śrī Kṛṣṇa, and who always taste the happiness of *prema*. There are two types of *siddha-bhaktas*: those who have gained perfection (*samprāpta-siddha*) and those who are eternally perfect (*nitya-siddha*).

Vrajanātha: Who are the *bhaktas* who have gained perfection (*samprāpta-siddha*)?

Gosvāmī: They are also of two types: those who attained perfection through *sādhana* (*sādhana-siddha*), and those who achieved perfection by mercy (*kṛpā-siddha*).

Vrajanātha: Who are the *nitya-siddhas*?

Gosvāmī: Śrī Rūpa Gosvāmī has said:

*ātma-koṭi-guṇaṁ kṛṣṇe / premānaṁ paramaṁ gatāḥ
nityānanda-guṇāḥ sarve / nitya-siddhā mukundavat*

The *nitya-siddhas* are those who, like Mukunda, are the embodiment of *ānanda*, and whose qualities are eternal. Their main symptom is that they are endowed with a *prema* for Kṛṣṇa that is ten million times more than they have even for themselves.

It is said in the *Uttara-Khaṇḍa* of the *Padma Purāṇa*:

*yathā saumitra-bharatau / yathā saṅkarṣaṇādayaḥ
tathā tenaiva jāyante / nija-lokāḍ yadycchayā
punas tenaiva gacchanti / tat-padaṁ śāśvataṁ paraṁ
na karma-bandhanaṁ janma / vaiṣṇavānāṁ ca vidyate*

Vaiṣṇavas are not bound by *karma*, nor do they take birth like mundane human beings. Rather, they appear as Lakṣmaṇa and Bharata, the sons of Sumitrā, appeared with Śrī Rāmacandra; as Balarāma and others appear in this material world with Bhagavān Śrī Kṛṣṇa by His will, and then return again to the eternal transcendental abode along with Him; or as the members of the Yadu dynasty also appear in Bhagavān's manifest pastimes, and then return with Him to the supreme abode (*parama-dhāma*) when His pastimes become unmanifest.

Vrajanātha: Prabhu, I have understood the *ālambana* aspect of *vibhāva*. Now kindly explain what is referred to as *uddīpana*.

Gosvāmī: *Uddīpana* is that which causes *bhāva* to be excited or stimulated. Kṛṣṇa's qualities, His activities, laughter, and the

fragrance of His bodily limbs, His flute, bugle-horn, ankle-bells, conch-shell and footprints, the places of His pastimes, Tulasī, His *bhaktas*, the auspicious times such as Ekādaśī (*hari-vāsara*), and so on – these are all *uddīpana*. Kṛṣṇa's qualities (*guṇa*) are of three types, related to His body, mind and speech, respectively (*kāyika*, *mānasika* and *vācika*).

Age (*vayasa*) is prominent among the qualities relating to His body. There are three divisions of Kṛṣṇa's age: *kaumāra*, *pauganḍa* and *kaiśora*:

kaumāraṁ pañcamābdāntarṁ / pauganḍam daśamāvadhi
āṣoḍaśāc ca kaiśoraṁ / yauvanaṁ syāt tataḥ param
Bhakti-rasāmṛta-sindhu (2.1.306)

The *kaumāra* period lasts until the age of five. The *pauganḍa* period lasts from this point until the age of ten, and the *kaiśora* stage begins at the age of ten and continues until the age of sixteen. The age after that is called *yauvana*.

The *kaiśora* stage also has three divisions, which are called the beginning, middle and end (*ādya*, *madhya* and *śeṣa*). Among the bodily qualities, the consideration of beauty is predominant. Beauty is present when the bodily limbs are in proper proportion to each other. Clothing, decoration and the arrangement of articles, including the hair and so on, is called *prasādhana*.

Kṛṣṇa has three kinds of flute: *vaṁśī*, *veṇu* and *muralī*. The *veṇu* is twelve fingers long and as thick as a thumb, and it has six holes. The *muralī* is two hands in length and has four finger-holes, besides the hole in the mouthpiece. The *vaṁśī* is 17 fingers long. Of this, there is a clear space of three finger-widths at the tail end. At the head end of the flute is another space of four finger-widths, which is also clear, except for the hole for blowing, which is half a finger's width from the end. In the middle is a space containing eight finger-holes separated from each other by a gap of half a finger's width. The *vaṁśī* therefore has a total of nine holes.

The conch-shell that turns to the right and rests radiantly in Kṛṣṇa's hand is called Pāñcajanya.

Through these *uddīpanas*, the *rati* of the *bhaktas* awakens, and when it is directed towards Kṛṣṇa, the object of *rati*, it becomes the very embodiment of *ānanda*. *Rati* is *sthāyībhāva*, and it alone transforms into *rasa*.

Come here tomorrow at the same time; I will tell you about *rasa*, and I will also explain *anubhāva* and so on.

Vijaya Kumāra and Vrajanātha offered *daṇḍavat* at Śrīla Gopāla Guru Gosvāmī's lotus feet and took their leave. Absorbed in contemplation on the subject of *rasa*, they went to have *darśana* of Siddha-bakula. From there, they went to take *darśana* of Śrī Jagannāthadeva and then returned to their quarters.

THUS ENDS THE TWENTY-SIXTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“INTRODUCTION TO RASA-TATTVA”



CHAPTER 27

Rasa-Tattva:
Sāttvika-Bhāva, Vyabhicārī-Bhava
& Raty-Ābhāsa

The next day, when Vijaya Kumāra and Vrajanātha had honored *prasāda*, they again went to Śrī Rādhā-Kānta Maṭha, arriving just after midday. Śrī Gopāla Guru Gosvāmī had also honored *mahā-prasāda*, and was waiting for them. Śrī Dhyānacandra Gosvāmī was sitting by his side writing *Upāsana-paddhati* (The Procedures for Worship). At that time, Śrī Guru Gosvāmī's appearance was most remarkable. He was attired in the dress of a *sannyāsī*, his forehead was marked with *ūrddhva-puṇḍra tilaka*, the syllables of *hari-nāma* were written on each of his limbs, and four thick strands of *tulasī* adorned his neck. He held a *japa-mālā* in his hand, and at intervals, streams of tears flowed onto his chest from his eyes, which were half-closed in meditation. Weeping and sighing, he sometimes called out loudly "Hā Gaurāṅga! Hā Nityānanda!" His body was somewhat plump, and his complexion was dark and effulgent. His coconut-shell cup full of water was standing close to the seat of banana-tree bark on which he was sitting, while his two wooden sandals lay at a distance.

When Vijaya and Vrajanātha saw all this, unprecedented *śraddhā* arose within their hearts. They both offered their *sāṣṭāṅga-praṇāma*, and remained lying on the ground for a long time. The residents of the Maṭha generally respected Vijaya and Vrajanātha, having seen their Vaiṣṇava qualities and their scholarship and

profound understanding of many *śāstras*, and also knowing them to be residents of Śrī Navadvīpa-dhāma. Today, however, all were especially struck with wonder on seeing such ideal Vaiṣṇava sentiments. When Guru Gosvāmī saw them lying down and offering *praṇāma* in this way, he lifted them up, embraced them lovingly, and made them sit down close to him. Vrajanātha waited for an appropriate moment, and then gradually and politely raised the subject of *rasa*. Śrī Gosvāmī began to speak, his heart filled with *prema*, “Today, I will make you understand the subject of *anubhāva* and so on, and cause you to enter into *rasa-tattva*.

“There are four ingredients of *rasa*: *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī*. Yesterday I explained *vibhāva-tattva*, and today I shall first explain *anubhāva*. Listen carefully.

“*Vibhāva* refers to the personalities who are the cause of *rati* arising. Now, *anubhāva* refers to those visible symptoms that cause *rati* to become evident, and by which the *bhāvas* in the heart are realized. In other words, *anubhāva* consists of activities such as sidelong glances and hairs of the body standing on end, which are manifest as external bodily transformations, but which actually reveal the *bhāvas* of the heart. These internal *bhāvas* are revealed by the following outward expressions of agitation: dancing (*nṛtya*), rolling on the ground (*viluṅṭhana*), singing (*gīta*), crying out loudly (*krośana*), stretching the body and writhing (*tanu-moṭana*), roaring (*huṅkāra*), yawning (*jṛmbhana*), sighing and breathing deeply (*dīrgha-śvāsa*), indifference to public opinion (*lokānapekṣitā*), salivating (*lālāsrāva*), laughing loudly (*aṭṭa-hāsa*), dizziness (*ghūrṇā*), and hiccupping (*hikkā*).”

Vrajanātha: How can these external transformations nourish the tasting of the *rasa* of the internal *sthāyībhāva*? I also have another question. At the time of tasting *rasa* internally, these *anubhāvas* are manifested externally in the body, so how can they be separate and distinct ingredients of *rasa*?

Gosvāmī: Bābā, you are indeed a real *paṇḍita* of *nyāya-sāstra*. To this very day, no one has posed such subtle questions as you have. When I used to study *rasa-sāstra* in the company of Śrī Paṇḍita Gosvāmī, exactly the same arguments would arise in my mind. However, my doubts were quickly dispelled by Śrī Gurudeva’s mercy. The confidential significance is that in the pure consciousness (*śuddha-sattva*) of the *jīva*, when *vibhāva* stimulates the function of consciousness (*citta*) and assists the function itself, at that time a natural wonderment (*vaicittya*) arises, which makes the heart blossom in various ways, and this in turn causes some outward transformations to become evident in the body. These external transformations, such as dancing, are called *udbhāsvara*, and they are of many types. When the heart dances, the body also begins to dance, and when the heart sings, the tongue also sings. You should understand the action of other transformations in the same way. However, the action of *udbhāsvara* is not the original action. Rather, the *anubhāvas* that arouse and nourish the *vibhāvas* then spread throughout the body in the form of *udbhāsvara*.

As soon as the *sthāyībhāva* in the heart is stimulated by the *vibhāva*, *anubhāva* begins its function as another action of the heart. Thus *anubhāva* is a separate individual ingredient. When this is revealed through activities such as singing, it is called “cooling” (*śīta*); and when it is revealed through activities such as dancing, it is called “throwing” (*kṣepaṇa*). There are also many other symptoms of *anubhāva* – such as swelling of the body, oozing of blood, and separation and contraction of the bone-joints – which are very rarely seen, so I will not elaborate upon them any further. The extremely astonishing *anubhāvas* that were seen in the body of my Prāṇeśvara Śrī Caitanya Mahāprabhu, such as becoming like a tortoise, are not possible in *sādhaka-bhaktas*.

After Vijaya and Vrajanātha had heard these confidential instructions of Guru Gosvāmī, they remained silent for some time, and then asked, “Prabhu, what is *sāttvika-bhāva*?”

Gosvāmī: The word *sattva* refers to the *citta* (pure heart or consciousness) that is stimulated by any *bhāva* in relation to Kṛṣṇa, either directly or with some obstruction. The *bhāvas* that are born from this *sattva* are called *sāttvika-bhāvas*. There are three types of *sāttvika-bhāvas*: smooth (*snigdha*), smeared (*digdha*), and rough (*rukṣa*).

Vrajanātha: What is *snigdha* (smooth) *sāttvika-bhāva*?

Gosvāmī: *Snigdha sāttvika-bhāva* has two divisions: *mukhya* (primary) and *gauṇa* (secondary). *Mukhya-snigdha sāttvika-bhāva* occurs when *mukhya-rati* that is directly in relation to Kṛṣṇa overpowers the heart. Examples of *mukhya-snigdha sāttvika-bhāva* are becoming stunned, perspiring and so on. *Gauṇa-snigdha sāttvika-bhāva* arises from an invasion of the heart by *gauṇa-rati*, when Kṛṣṇa is at some distance, or there is some obstruction. Two examples of *gauṇa-sāttvika-bhāvas* are: fading of the bodily color (*vaivarṇya*) and faltering of the voice (*svara-bheda*). Smeared (*digdha*) *sāttvika-bhāva* arises when any *bhāva* other than the function of *mukhya-rati* and *gauṇa-rati* overwhelms the heart. Trembling is an example of the *digdha* (smeared) *sāttvika-bhāvas* that follow on from *rati*.

Sometimes, when someone who only appears to be a *bhakta* hears about the extremely wonderful and sweet *bhāvas* of Kṛṣṇa, he becomes astonished and experiences elation, although he actually has no *rati*. This is the third type of *sāttvika-bhāva*, which is known as ‘rough’ (*rukṣa*). An example of *rukṣa sāttvika-bhāva* is seen when the hairs of the body stand on end (*romāñca*).

Vrajanātha: How does *sāttvika-bhāva* arise?

Gosvāmī: When the heart (*citta*) of the *sādhaka* becomes saturated with *sattva-bhāva* (pure emotion related to Kṛṣṇa), it submits itself to the life air (*prāṇa*). Then, when the *prāṇa* has been excited, it is transformed and causes the appearance of profuse agitation in the body. At that time, the bodily transformations such as *stambha* (becoming stunned) occur.

Vrajanātha: How many types of *sāttvika* transformations are there?

Gosvāmī: There are eight *sāttvika* transformations, namely, becoming stunned (*stambha*); perspiration (*sveda*); horripilation (*romāñca*); faltering of the voice (*svara-bheda*); trembling (*vepathu*); transformations of the bodily color (*vaivarṇya*), such as dirtiness and thinness, which occur due to emotions such as despair, fear and anger; shedding tears (*aśru*); and devastation (*pralaya*).

Under some circumstances, the life-air (*prāṇa*) remains as the fifth element (air) along with the other four elements (earth, water, fire and sky). However, sometimes when it predominates – that is, when it situates itself in the air (*vāyu*) element – it travels throughout the body of the *jīva*. When *prāṇa* comes in contact with the earth element, inertness (*stambha*) occurs; when it takes shelter of the water element, tears (*aśru*) appear; when it is situated in the fire element, change in bodily color (*vaivarṇya*) and perspiring (*sveda*) are evident; when *prāṇa* takes shelter of the sky element, loss of consciousness or devastation (*pralaya*) occurs; and when *prāṇa* is self-dominating and takes shelter of the air element, the transformed conditions of horripilation (*romāñca*), trembling (*vepathu*), and faltering of the voice (*svara-bheda*) are manifested, depending on whether the degree of strength of *prāṇa* is mild, moderate or intense, respectively.

Since these eight transformations are active both internally and externally, they are sometimes called *bhāva* and sometimes *anubhāva*. However, the *anubhāvas* – such as dancing, rolling on the ground and singing – are not considered the same as *sāttvika-bhāvas* because they are only active in the outer body. The *anubhāva* activities, such as dancing, are not the results of *bhāva* arising from *sattva* (i.e., *sāttvika-bhāva*). Rather, the activity is instigated by the application of intelligence. However, in transformations such as

becoming stunned, *sāttvika-bhāva* acts directly, without relying on the intelligence. For this reason, *anubhāva* and *sāttvika-bhāva* are considered to be separate and distinct ingredients.

Vrajanātha: I would like to know the cause of *aṣṭa-sāttvika* transformations such as *stambha* (becoming stunned).

Gosvāmī: *Stambha* is a state in which one becomes inert without speaking or having any other activity, and it is caused by jubilation, fear, astonishment, dejection, regret, anger and weariness. *Sveda* (perspiration) is moistness of the body caused by jubilation, fear, anger, and so on. *Romāñca* (standing of the bodily hairs) arises from astonishment, jubilation, enthusiasm and fear. *Svara-bheda* (faltering of the voice) occurs due to despair, wonder, anger, jubilation, and fear. *Vepathu* (trembling) is caused by fear, anger, jubilation, and so on. *Vaivarṇya* (change in bodily color) is due to emotions such as despair, anger, and fear. *Aśru* (tears) come from the eyes through the influence of jubilation, anger, despair and other emotions; tears of joy are cool, whereas tears of anger are warm. In the state of *pralaya* (devastation), one is bereft of activity and knowledge, and he becomes senseless and falls on the ground; this may be due to happiness or distress.

There are four types of *sāttvika-bhāvas* corresponding to progressive gradations of *sattva* (purity). These are called smoking (*dhūmāyita*), alight (*jvalita*), burning (*dīpta*), and blazing (*pradīpta*). The *rukṣa* (rough) *sāttvika-bhāvas* are generally *dhūmāyita* (smoking), whereas the *snigdha* (smooth) *sāttvika-bhāvas* gradually reach the higher stages. *Rati* is the cause of all astonishing *ānanda*, and in its absence, there is no wonderment in the *rukṣa sāttvika-bhāvas* and other emotions.

Vrajanātha: Prabhu, *sāttvika-bhāvas* arise by extreme good fortune, but many people make a show of these *bhāvas* when they are playing a role in a drama, or to accomplish their own tasks in worldly life. What may be said about the *bhāvas* of such people?

Gosvāmī: *Sāttvika-bhāvas* that manifest naturally as one performs

the *sādhana* of sincere and pure *bhakti*, are Vaiṣṇava *bhāvas*. Apart from these, whatever emotional symptoms appear can be divided into four categories: the semblance of *rati* (*raty-ābhāsa*); the semblance of *sāttvika-bhāvas* (*sattvābhāsa*); symptoms that do not arise from *sattva* (*niḥsattva*); and adverse or contrary symptoms (*pratīpa*).

Vrajanātha: What is *raty-ābhāsa* (the semblance of *rati*)?

Gosvāmī: *Raty-ābhāsa* occurs in those who desire liberation; it arises in the impersonalist *sannyāsīs* of the Śāṅkara *sampradāya* when they hear discussions about the pastimes of Kṛṣṇa.

Vrajanātha: What is *sattvābhāsa* (the semblance of *sāttvika-bhāvas*)?

Gosvāmī: *Sattvābhāsa* is the semblance of joy and astonishment that arises in those whose hearts naturally give rise to loose emotions – for example, the adherents of *jaraṇ-mīmāṃsā*, and ordinary women – when they hear *kṛṣṇa-kathā*.

Vrajanātha: What is *niḥsattva* (the semblance of *bhāva* that does not arise from *sattva*)?

Gosvāmī: *Niḥsattva* refers to symptoms such as horripilation and tears that are exhibited by people whose minds are naturally duplicit, and who practice them for the sake of a dramatic performance, or in order to accomplish a material objective. Some people are actually hard-hearted, but they are so practiced that they can begin to weep in an instant, as if they are genuinely crying. However, their crying is completely pretentious, and they are said to be slippery-minded.

Vrajanātha: What are adverse or contrary symptoms (*pratīpa*)?

Gosvāmī: *Pratīpa-bhāva-ābhāsa* is the semblance of *bhāva* that occurs because of anger, fear and other emotions resulting from activities that are unfavorable towards Kṛṣṇa. Kamsa and Siśupāla are obvious examples.

Vrajanātha: Prabhu, we have understood *vibhāva*, *anubhāva* and *sāttvika-bhāvas*, as well as the difference between *sāttvika-bhāva* and *anubhāva*. Now please describe the *vyabhicārī-bhāvas*.

Gosvāmī: There are thirty-three *vyabhicārī-bhāvas*. *Vi* means ‘distinctly’, *abhi* means ‘towards’, and *cārī* means ‘moving’. These thirty-three *bhāvas* are called *vyabhicārī* because they move distinctly towards the *sthāyībhāva*. They are also called *sañcārī-bhāvas*, because they are communicated through words, limbs and *sattva* and thus travel (*sañcārīta*) throughout the system. They are like waves in the nectar ocean of the *sthāyībhāva*, for they rise up, causing it to swell, and then they merge back into the ocean again.

The thirty-three *sañcārī-bhāvas* are: 1) regret or indifference (*nirveda*), 2) despair (*viṣāda*), 3) humility (*dainya*), 4) physical and mental debility (*glāni*), 5) fatigue (*śrama*), 6) intoxication (*mada*), 7) pride (*garva*), 8) suspicion (*śaṅkā*), 9) fear (*trāsa*), 10) agitation (*āvega*), 11) madness (*unmāda*), 12) confusion or absence of mind (*apasmṛti*), 13) disease (*vyādhi*), 14) fainting or delusion (*moha*), 15) death (*mṛtyu*), 16) laziness (*ālasya*), 17) inertness (*jāḍya*), 18) bashfulness (*vriḍā*), 19) concealment of emotions (*avahitthā*), 20) remembrance (*smṛti*), 21) deliberation or reasoning (*vitarka*), 22) anxiety (*cintā*), 23) resolve or wisdom (*matī*), 24) fortitude (*dhṛti*), 25) jubilation (*harṣa*), 26) ardent desire (*autsukatā*), 27) ferocity (*augrya*), 28) impatience and indignation (*amarṣa*), 29) envy (*asūyā*), 30) restlessness (*cāpalyam*), 31) sleep (*nidrā*), 32) deep sleep (*suṭi*), 33) awakening (*bodha*).

Some *sañcārī-bhāvas* are independent (*svatantra*), and some are dependent (*paratantra*). There are two types of dependent *sañcārī-bhāvas*: superior (*vara*) and inferior (*avara*). The superior category is also divided into two types, namely direct (*sākṣāt*) and separated, or secondary (*vyavahita*). The independent *sañcārī-bhāvas* are divided into three types: those that are devoid of *rati* (*rati-śūnya*); subsequently contacting *rati* (*rati-anusparśana*); and having a trace of *rati* (*rati-gandha*).

When these *bhāvas* appear in people who are averse to Kṛṣṇa, or are perceived in inappropriate people or things, they are divided

into two types, namely, unfavorable (*prātikūlya*) and improper (*anaucitya*). All these *bhāvas* have four conditions: generation (*utpatti*), union (*sandhi*), overcoming (*śābalya*), and pacification (*śānti*).

Vrajanātha: Generation of *bhāva* (*bhāva-utpatti*) can be easily understood, but what is union (*bhāva-sandhi*)?

Gosvāmī: *Bhāva-sandhi* occurs when two *bhāvas* – either of the same type or of different types – meet together. For example, when inertness caused by one’s loved one (*iṣṭa*) and inertness caused by something else both arise at the same time, this is an instance of the union of two identical emotions (*sarūpa-bhāva-sandhi*). Conversely, jubilation and apprehension arising simultaneously is an example of the union of two different types of *bhāva* (*bhinna-bhāva-sandhi*).

Vrajanātha: What is overcoming (*bhāva-śābalya*)?

Gosvāmī: *Bhāva-śābalya* is the clashing and jostling of many *bhāvas*, in which one *bhāva* suppresses another and becomes predominant. For instance, when Kāṁsa heard about Kṛṣṇa, he became angry and fearful at the same time; this is an example of *bhāva-śābalya*.

Vrajanātha: What is pacification (*bhāva-śānti*)?

Gosvāmī: *Bhāva-śānti* occurs when an extremely powerful *bhāva* becomes pacified. When the *vraja-vāsīs* could not see Kṛṣṇa nearby, they were very anxious, but their apprehension was at once pacified – that is, it went far away – when they heard the sound of His *vaṁśī*. This is the pacified condition of despondency (*viṣāda*).

Vrajanātha: If we are qualified to know anything more about this subject, then please tell us.

Gosvāmī: Altogether, there are forty-one *bhāvas* that cause transformations of the body and senses. These are the thirty-three *vyabhicārī-bhāvas*, one of the *mukhya-sthāyībhāvas*, and also the seven *gauṇa-sthāyībhāvas* that I shall describe later. These are

all the propensities of the heart (*citta-vṛtti*) that cause *bhāva* to arise.

Vrajanātha: Which types of *bhāva* do they arouse?

Gosvāmī: They produce the *aṣṭa-sāttvika-bhāvas* and the *anubhāvas* that come in the category of *vibhāvas*.

Vrajanātha: Are all the *bhāvas* natural and inborn?

Gosvāmī: No, some of them are natural, while others are transitory. The *bhakta's* *sthāyibhāva* is his natural *bhāva*, and the *vyabhicārī-bhāvas* are transitory.

Vrajanātha: Do all *bhaktas* have the same type of *bhāva*?

Gosvāmī: There are different types of *bhaktas* according to the difference in the dispositions of their respective minds (*manobhāvas*), so there is a gradation of awakening of *bhāvas*, depending on the disposition of the mind. This awakening is of three types: *gariṣṭha* (heavy), *laghiṣṭha* (light), and *gambhīra* (grave). However, the nature of nectar is that it is always liquid, and the heart of the *kṛṣṇa-bhakta* is like nectar by nature.

I shall stop here for today. Tomorrow I will explain *sthāyibhāva*.

Vijaya and Vrajanātha offered *sāṣṭāṅga-daṇḍavat* to Śrī Guru Gosvāmī. Taking his permission, they left for their place of residence.

THUS ENDS THE TWENTY-SEVENTH CHAPTER OF JAIVA-DHARMA,

ENTITLED

“RASA-TATTVA:

SĀTTVIKA-BHĀVA, VYABHICĀRĪ-BHĀVA & RATY-ĀBHĀSA”



CHAPTER 28

Rasa-Tattva: Mukhya-Rati

The next day, Vijaya Kumāra and Vrajanātha came as usual to the lotus feet of Śrī Gopāla Guru Gosvāmī, and after offering their *sāṣṭāṅga-daṇḍavat-praṇāma*, they began to ask questions in order to clarify the subjects that they had discussed the previous day. Vrajanātha inquired, “Prabhu, from everything you have explained about *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*, it seems that they are all *bhāvas*. Then, where is *sthāyībhāva* amongst them?”

Gosvāmī: It is true that they are all *bhāvas*. *Sthāyībhāva* is that *bhāva* which subjugates all the compatible *bhāvas* such as *hāsya*, as well as the incompatible *bhāvas* such as anger, and which predominates and continues to reign as the emperor of all the other *bhāvas*. *Sthāyībhāva* is the *rati* that the *bhakta* has in his heart for Kṛṣṇa in identifying himself as *āśraya* and Kṛṣṇa as *viśaya*. In the description of the ingredients of *rasa*, you see that *āśraya* has been classified within *vibhāva* as *ālambana* (support). That *bhāva* brings the other *bhāvas* under its control, and accepts some of them as motivations for *rasa*, and some as assistants to taste *rasa*. In this predominant position, although it has the form of a relishable *bhāva*, at the same time, it relishes the other *bhāvas* itself. Study this very deeply, and reflect on how the *sthāyībhāva* is different from the other *bhāvas*. *Rati* in the form of *sthāyībhāva* can be either primary or secondary, so there are two types of *rati*: *mukhya-rati* and *gauṇa-rati*.

Vrajanātha: What is *mukhya-rati*?

Gosvāmī: In the context of *bhāva-bhakti*, *mukhya-rati* is *rati* characterized as *śuddha-sattva-viśeṣātmā svarūpa* (the *ātmā*'s unique *svārūpa* within the state of pure goodness).

Vrajanātha: Hearing your pure deliberations today has dispelled the misconception that I developed about *rati* when I was studying mundane *alañkāra-śāstra*. Today, I have properly understood that *bhāgavata-rasa* arises within the pure *svārūpa* of the *jīva* as the innate inclination of his *ātmā*. The *rati* to which worldly authors refer is only experienced within the conditioned *jīva*'s gross body, and the mind and *citta* (heart) of the subtle body. Now I have also understood through your explanation that *rasa* which is the exclusive wealth of the pure *jīva*. By the mercy of the *hlādinī śakti* the conditioned *jīva* can realize it to a very minute degree. Please explain the different types of *śuddha* or *mukhya-rati* to us.

When Guru Gosvāmī saw Vrajanātha's comprehension of *tattva*, tears of joy flowed from his eyes. Embracing Vrajanātha, he said, "I have become blessed today by having a disciple like you. Now listen. There are two types of *mukhya-rati*: *mukhya-rati* that nourishes itself (*svārthā mukhya-rati*) and *mukhya-rati* that nourishes other *ratis* (*parārthā mukhya-rati*)."

Vrajanātha: What is *svārthā mukhya-rati*?

Gosvāmī: *Svārthā rati* supports and nourishes itself by the compatible *bhāvas*, whereas the incompatible *bhāvas* create regret or apathy in it.

Vrajanātha: What is *parārthā mukhya-rati*?

Gosvāmī: *Parārthā mukhya-rati* accommodates both the compatible and the incompatible types of *bhāva* by shrinking away (*sañkucita*). There is also another way of classifying *mukhya-rati*.

Vrajanātha: What is that?

Gosvāmī: *Mukhya-rati* is divided into five parts: *śuddha*, *dāsyā*, *sakhya*, *vātsalyā*, and *madhura*. Just as the same sun is seen in a variety of different ways when reflected on different surfaces such

as crystal, similarly, specialities of *sthāyībhāva* arise from the different receptacles of *rati*.

Vrajanātha: Please explain *śuddha-rati*.

Gosvāmī: There are three kinds of *śuddha-rati*: general (*sāmānya*), clear (*svaccha*), and tranquil (*śānta*). General or common (*sāmānya*) *rati* is the *rati* of ordinary people and girls towards Kṛṣṇa. *Svaccha* (clear) *rati* varies according to the relationships of the *sādhaka* with different types of *bhaktas*, each of whom has his own disposition and particular type of *sādhana*. *Svaccha-rati* is like a completely clean and pure crystal, and reflects the *bhāva* of whatever types of association (*bhakta-saṅga*) the *sādhaka* has. That is why it is called *svaccha* (clear) *rati*. Those who have this *rati* sometimes call Kṛṣṇa ‘Prabhu,’ and offer prayers (*stava*), sometimes they call Him ‘Mitra’ (friend) and cut jokes with Him, sometimes they maintain and nourish Him, considering Him as their son, sometimes they joyfully address Him as ‘Kānta’ (beloved), and sometimes they have the mood that He is Paramātmā.

Sama-svabhāva is the *ānanda* that arises in the mind of one who, being endowed with the quality of equilibrium, dispels all desires for sense gratification from the mind. The *rati* that such naturally equipoised people have for Kṛṣṇa arises from knowledge of Paramātmā, and is called *śānta-rati*. This *rati* is called pure and unmixed (*śuddha*) *rati*, because it has no connection with the tastes present in *dāsya-rati*, *sakhya-rati*, *vātsalya-rati*, and so on.

These three types of *rati* – *dāsya*, *sakhya* and *vātsalya* – are also divided into two categories, namely exclusive (*kevalā*) and congested (*saṅkulā*). In *kevalā rati*, only one type of *rati* is active, without even a scent of any other type. In Vraja, *kevalā rati* is exhibited by servants such as Rasāla; friends such as Śrīdāmā; and Kṛṣṇa’s superiors such as Nanda Mahārāja. Congested (*saṅkulā*) *rati* is *rati* in which two or more types of *rati* are combined together. The *rati* of Uddhava, Bhīma, and Vrajeśvarī Śrīmatī Rādhikā’s nursemaid Mukharā is called *saṅkulā rati*.

Vrajanātha: At first I had the conception that there was no *śānta-rati* in the devotees of Vraja, but now I see that it also exists in them to a limited extent. Mundane poets think that there is no *rati* in *śānta-dharma*, but it is certainly visible in *rati* for *para-brahma*. Now please explain the symptoms of *dāśya-rati*.

Gosvāmī: *Dāśya-rati* or *prīti* is the *rati* composed of sentiments of reverent service arising from the conception, “Kṛṣṇa is the master, and I am the servant.” Those who have attachment to such *rati* do not have *prīti* for anything else.

Vrajanātha: What is the symptom of *sakhya-rati*?

Gosvāmī: In *sakhya-rati*, one has steadfast confidence in Śrī Kṛṣṇa, and thinks of Him as equal to himself. *Sakhya-rati* is characterized by habitual laughter and joking.

Vrajanātha: Please describe the symptoms of *vātsalya-rati*.

Gosvāmī: The *vātsalya-rati* of Śrī Kṛṣṇa’s superiors (*guru-jana*), is composed of the desire to show favor and kindness to Him. In this *rati*, there are activities such as nourishing and protecting Kṛṣṇa, performing rituals for auspiciousness in His life, offering blessings, and touching His chin.

Vrajanātha: Now please be so kind as to describe *madhura-rati*.

Gosvāmī: *Madhura-rati* is the *rati* between the doe-eyed *gopīs* of Vraja and Śrī Kṛṣṇa, in which there are eight types of meeting and enjoyment, beginning with remembering, seeing and so on. It is expressed in activities such as casting sidelong glances, expressions and indications through the eye-brows, sweet words, and laughter. *Rati* becomes increasingly more relishable and rapturous as she progresses from *śānta* to *madhura*, and she shines eternally within the varieties of *bhāva-bhaktas*. So far I have briefly described the symptoms of the five types of *mukhya-rati*.

Vrajanātha: Now please explain *gauṇa-rati* in the context of *aprākṛta-rasa*.

Gosvāmī: *Gauṇa-rati* is the special *bhāva* that arises from *vibhāva*, specifically the excellence of *ālabhana*, and which is self-mani-

fest through a contracted *rati*. The seven *gauṇa-bhāvas* are *hāsyā* (comedy), *vismaya* (astonishment), *utsāha* (enthusiasm), *śoka* or *karuṇa* (compassion), *raudra* (anger), *bhayānaka* (fear) and *jugupsā* or *bibhatsa* (disgust). *Kṛṣṇa-bhāva* is possible in the first six *gauṇa-bhāvas*. From the point of view of *rasa*, the seventh *rati* is the disgust or reproach that the *bhaktas* feel for the inert material body and its activities when *śuddha-rati* awakens. The word *rati* has still been used for *bhāvas* such as *hāsyā* because of their combination with *parārthā mukhya-rati*, even though they are different from the distinct (*svārthā*) *rati* of *śuddha-sattva*. That is why they are referred to as *hāsyā-rati*, *vismaya-rati* and so on. Sometimes *gauṇa-rati* such as *hāsyā* attain a permanent status in some *bhaktas*, but this does not always occur. They are therefore referred to as occasional, and ‘that which is not manifested as a constant flowing current.’ In certain circumstances, they become so powerful that they even overpower the natural *śuddha-rati* and establish their own supremacy.

Vrajanātha: Eight types of *bhāva*, such as *śṛṅgāra*, *hāsyā* and *karuṇa*, have been enumerated in poetic literature of the material world (*jaḍīya-alāṅkāra*). Now I can understand that the *vibhāva* of this sort of *bhāva* can only seem beautiful in the insignificant *rasa* between a mundane *nāyaka* and heroine (*nāyikā*). This has no place in the *cinmaya-rasa* of Vraja, in which the pure *ātmā* (spirit soul) alone is active; the activities of the mind cannot reach into that sphere. Therefore, the *mahājanas* have decided that *rati* is the *sthāyibhāva* and have divided its *mukhya-bhāvas* into five types of *mukhya-rasa*, and its *gauṇa bhāvas* into seven kinds of *gauṇa-rasa*. This classification is appropriate. Now kindly describe the symptoms of *hāsyā-rati* (laughter).

Gosvāmī: The awakening of *hāsyā-rati* is the blossoming of the heart due to a comical misrepresentation of words, appearance, or activities; its symptoms are a widening of the eyes and a quivering of the nose, lips and head. This laughter is only called *hāsyā-rati*

when it has been nourished by *saṅkucita-rati* (contracted *rati*), and arises from activities related to Kṛṣṇa.

Vrajanātha: Please tell me about the symptoms of *vismaya-rati* (astonishment).

Gosvāmī: The transformation of the heart that occurs when one witnesses something uncommon is called *vismaya*, and this *vismaya* is called *vismaya-rati* when it is related to Kṛṣṇa. In this *vismaya-rati*, *anubhāvas* are manifest, such as looking with eyes wide open; expressions such as “Wah! Wah!” (in astonishment), and horripilation.

Vrajanātha: What are the symptoms of *utsāha-rati* (enthusiasm)?

Gosvāmī: *Utsāha* is the steadfast attachment of the mind to performing as soon as possible a great task whose fruit is praised by *sādhus*. It is characterized by urgency, abandoning patience, tremendous exertion, and so on.

Vrajanātha: What are the symptoms of *krodha-rati*?

Gosvāmī: *Krodha* (anger) is the burning of the heart that arises due to an incompatible *bhāva*. In *krodha*, one experiences transformation such as harshness, frowning and redness of the eyes.

Vrajanātha: What are the symptoms of *bhaya-rati*?

Gosvāmī: *Bhaya* (fear) is the excessive restlessness of the heart that occurs when one witnesses a terrible scene. The symptoms of hiding oneself, dryness of the heart, and the endeavor to run away are characteristic of *bhaya*.

Vrajanātha: Kindly tell me about the symptoms of *jugupsā-rati*.

Gosvāmī: *Jugupsā* (disgust) is the contraction, or shying away, that occurs on seeing, hearing, or remembering detestable things. Its symptoms include spitting, distorting one’s face, and vocally expressing disgust, “Chih! Chih!” They are only accepted as *rati* when they are favourable to Kṛṣṇa; otherwise they are only mundane human sentiments.

Vrajanātha: How many *bhāvas* are there altogether in *bhakti-rasa*?

Gosvāmī: There are eight *sthāyībhāvas*, thirty-three *sañcārī-bhāvas* and eight *sāttvika-bhāvas*, making a total of forty-nine *bhāvas*. If these *bhāvas* are mundane (*prākṛta*), they are full of the happiness and distress that arises from the three material qualities; and if they are manifest in relation to Śrī Kṛṣṇa, they are transcendental (*aprākṛta*), and consist of full-blown *ānanda*, beyond the three material qualities.

Even despondency (*viśāda*) is composed of immense happiness when it is related to Kṛṣṇa. Śrī Rūpa Gosvāmī has said that Kṛṣṇa and His *bhaktas*, headed by His beloved consorts, are the cause of *rati* as *ālambana*. The *sāttvika-bhāvas*, such as becoming stunned (*stambha*), are the activities of *rati*, and the *sañcārī-bhāvas*, beginning with self-disparagement (*nirveda*), are the assistants of *rati*.

When *rasa* awakens, the transformations are not called the cause, the effect, or the assistant; rather, they are called *vibhāva* and so on. *Paṇḍitas* have given *vibhāva* its name because it implants (*vibhāva*) in *rati* the qualification to become specifically relishable. *Nṛtya* (dancing) and so on are called *anubhāvas* because they illuminate (*anubhāva*) the implanted (*vibhāvita*) *rati* after they have expanded it. *Sāttvika-bhāvas* are so called because they arouse *sattva*. *Sañcārī-bhāvas* are those that make the implanted and illuminated (*vibhāvita* and *anubhāvita*) *rati* charming in a variety of ways by transmitting (*sañcārīta*) the transitory *bhāvas*, such as *nirveda*. According to the *bhaktas* who are well-versed in poems and dramas related to Bhagavān, *vibhāva* and so on are the fundamental cause of *sevā* (transcendental service). In fact, these *bhāvas*, as part of *rati*, are by their very nature the *vilāsa* of *mahā-bhakti*, and they have the quality of distinct, inconceivable *svarūpa* (*acintya-svarūpa-viśiṣṭa*). *Śāstras* such as *Mahābhārata* describe them as beyond reasoning, and have also established that it is improper to argue about the host of *bhāvas* (*bhāva-samūha*) that are beyond rational contemplation. The *tattvas* that are beyond *prakṛti* (the modes of material nature) are *acintya-tattvas*.

Rati which is part of the inconceivable *rasa-tattva* is enchanting to the mind. It actually implants (*vibhāvita*) Kṛṣṇa's *rūpa* and so on within itself, and in this way nourishes itself along with *vibhāva* and so on. *Rati* illuminates Kṛṣṇa's qualities, such as His *rūpa*, which are the abode of all types of *mādhurya*. Consequently, when Kṛṣṇa's *rūpa* and other qualities are relished, they expand the *rati*. Hence, *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī-bhāvas* assist *rati*, and *rati* also nourishes these *bhāvas*.

Vrajanātha: What is the difference between *viṣaya-rati* and *kṛṣṇa-rati*?

Gosvāmī: *Viṣaya-rati* is mundane, whereas *kṛṣṇa-rati* is transcendental. In mundane *rati*, there is pleasure in meeting and extreme distress in separation. However, when *bhaktas* who love Bhagavān achieve *kṛṣṇa-rati*, it turns into *rasa* and gives rise to the pleasure of union. At the time of separation (*vipralambha*), that very *rati* assumes the form of an extremely wonderful and astonishing whirlpool of joy (*ānanda-vivarta*). In the conversation between Śrīman Mahāprabhu and Rāya Rāmānanda, Rāya Rāmānanda explains this astonishing *ānanda-vivarta* of separation in his own *śloka*, *pahilehi rāga nayana-bhaṅge bhela* (*Caitanya-caritāmṛta*, *Madhya-līlā* 8.194). This *śloka* appears to describe intense suffering, but in fact it is full of the highest type of happiness.

Vrajanātha: Logicians say that the *rasa* that we see is not fully manifest, but is only a part of the whole *rasa*. How can we answer this contention?

Gosvāmī: Actually it is true that the *rasa* aroused by interactions in the material world (*jaḍa-rasa*) is only a part of the whole *rasa*, because *rasa* is only manifested when *sthāyibhāva* combines with the ingredients (*sāmagrī*) of *rasa*. Prior to that it remains unmanifest. But this is not the case with the transcendental *rasa* (*aprākṛta-cinmaya-rasa*). In the stage of perfection (*siddha*), it is eternal, undivided and self-manifest. During the stage of *sādhana*, one can realize this same *rasa* in the manifest form in the mundane world.

Mundane *rasa* does not endure in separation, whereas transcendental *rasa* becomes even more beautiful in the condition of separation.

This *aprākṛta-cinmaya-rasa*, as the playful pastime manifestation (*vilāsa-rūpa*) of the *hlādinī mahā-śakti*, has attained *tadātmya* (oneness) with the supreme bliss (*paramānanda*). In other words, *paramānanda* is itself *rasa*. This is beyond the realm of logic and argument because it is *acintya*.

Vrajanātha: How many types of *rasa* are there in *aprākṛta-tattva*?

Gosvāmī: There is one *mukhya* form of *rati*, and seven *gauṇa* forms, so there are eight types of *rati* altogether. Similarly, *mukhya-rasa* is also one of the five types, and there are seven types of *gauṇa-rasa*, so there are also eight types of *rasa*.

Vrajanātha: Kindly tell me the names of all eight. The more I hear, the more my desire to hear increases.

Gosvāmī: Śrī Rūpa Gosvāmī has stated in *Śrī Bhakti-rasāmṛta-sindhu* (Southern Division 5.115):

*mukhyas tu pañcadhā śantaḥ prītaḥ preyāṁś ca vatsalaḥ
madhuraś cety amī jñeyā yathā pūrvvam anuttamāḥ
hasyo 'dbhutas tathā vīraḥ karuṇo raudra ity api
bhayānakaḥ sa vibhatsa iti gauṇaś ca saptadhā*

There are five types of *mukhya-bhakti-rasa*: *śānta*, *prīta*, *preya*, *vātsalya* and *madhura*. It is to be understood that the first of these five is lower than the second, the second lower than the third, and so on in sequence. Besides these, there are seven types of *gauṇa-bhakti-rasa*: *hāsya*, *adbhuta*, *vīra*, *karuṇa*, *raudra*, *bhayānaka*, and *bībhatsa*.

Vrajanātha: What is the meaning of the word *bhāva* in the context of *cinmaya-rasa*?

Gosvāmī: In *rasa-tantra*, the word *bhāva* indicates the sentiment that is awakened by deep spiritual impressions (*gāḍha-saṁskāras*) of the subject of meditation in the heart of the learned, whose

intelligence is exclusively applied to spiritual subject matter. I have mentioned earlier that there are two types of *bhāva*: *cintya* (conceivable) and *acintya* (inconceivable). One can apply logic to the subject of *cintya-bhāvas*, because all such *bhāvas* that arise in the conditioned mind of the *baddha-jīva* are born of the inert material nature. This means that one can think about their subject matter. Similarly, any mundane thoughts about *Īśvara* are also *cintya-bhāva*.

Actually, *bhāvas* related to *Īśvara* are not *cintya* because *īśvara-tattva* is beyond the mundane substance. However, it is a mistake to think, “*Īśvara-tattva* is beyond the inert material energy, and consequently there is no conceivable *bhāva* in Him. Therefore, there is no *bhāva* at all in *īśvara-tattva*.” Actually, all the *bhāvas* exist in relation to *Īśvara*, but they are *acintya* because they are beyond the thinking capacity of the material mind. Bring those inconceivable *bhāvas* into the heart and go on cultivating them with undivided attention. You should know that one of those *bhāvas* is permanent (*sthāyī*), and you should accept the other *acintya-bhāvas* as the ingredients (*sāmagrī*) of *rasa*. When you do so, the eternally perfect (*nitya-siddha*) *rasa*, which is full and uninterrupted (*akhaṇḍa*), will arise within you.

Vrajanātha: Prabhu, what are the deep impressions (*gāḍha-saṁskāras*) you have spoken of in this context?

Gosvāmī: Bābā! You have been revolving in the cycle of *karma* birth after birth, and thus, because of attachment to worldly sense gratification, your consciousness (*citta*) is made up of two types of impressions (*saṁskāra*), namely, those acquired in previous lives (*prāktana*), and those acquired in this lifetime (*ādhunika*). During this time, the pure tendency of the heart that was present in the pure existence of your *ātma* has become distorted. Now, by the influence of spiritual merits (*sukṛti*) accumulated in many previous lives, you have attained *sat-saṅga* in this life, and you are creating *saṁskāras* by performing *bhajana* in this association. When

these *saṁskāras* dispel the distorted *saṁskāras*, your original *saṁskāras* will arise. The *acintya-tattva* will manifest within your heart to the degree that these *saṁskāras* deepen. This is known as *gāḍha-saṁskāra*.

Vrajanātha: I am curious to know who has the *adhikāra* (eligibility) to enter into *rasa-tattva*?

Gosvāmī: The only candidates for *rasa-tattva* are *sādhakas* who can bring into their hearts the *acintya-bhāvas* arising from the *gāḍha-saṁskāras*, according to the sequence that I have described. Others are not qualified. Śrī Rūpa Gosvāmī has said:

vyatītya bhāvanā-vartma / yaś camatkāra-bhāra-bhūḥ
ḥṛdi sattvojjvale bāḍham / svadate sa raso mataḥ
Bhakti-rasāmṛta-sindhu (Southern Division 5.79)

Rasa is the miraculous *sthāyībhāva*, which is the veritable repository of wonder, and which is experienced after the *sādhaka* crosses beyond the path of contemplation. It is relished in the heart that has become radiant from being thoroughly and completely refined by *śuddha-sattva*.

Vrajanātha: Who is unqualified (*anadhikārī*) for this *rasa*? It is offensive to explain *rasa* to someone who is not qualified, just as it is an offense to give *hari-nāma* to an unqualified person. Prabhu, we are low and destitute wretches, so please give us your mercy, and make us cautious in this regard.

Gosvāmī: Renunciation that is indifferent towards *śuddha-bhakti* can be called pretentious renunciation (*phalgu-vairāgya*), and knowledge that is indifferent towards *śuddha-bhakti* can be called dry speculation (*śuṣka-jñāna*). Those who are not favorable to *śuddha-bhakti* are all unqualified for the subject of *rasa*, for example, false renunciants, dry speculators, those who are dedicated to mundane logic, those who follow *karma-mīmāṁsā* and who praise the dry knowledge (*śuṣka-jñāna*) section of the *uttara-mīmāṁsā*, those who are averse to relishing *bhakti*, and those who

follow the mundane philosophical system of *kevala-advaita-vāda*. *Rasika-bhaktas* will protect *kṛṣṇa-bhakti-rasa* from these unqualified people just as one protects a valuable treasure from thieves.

Vrajanātha: Today we have been blessed. We will obey the instructions that we have received from your divine lips in all respects.

Vijaya: Prabhu, I support myself with whatever wealth I acquire from reciting *Śrīmad-Bhāgavatam* in an open assembly of general people, but *Śrīmad-Bhāgavatam* is *rasa-grantha*. Is there any *aparādha* in collecting money by reciting it to common people?

Gosvāmī: Aho! *Śrīmad-Bhāgavatam* is the crest-jewel of all *śāstra*, and it is the embodiment of the fruit of all the Vedic *śāstras*. One should simply follow the instructions in the First Canto (*Śrīmad-Bhāgavatam* 1.1.3):

muhur aho rasikā bhuvi bhāvukāḥ

O *rasika-bhaktas* who are expert in relishing the *rasa* of *bhagavat-prīti*, even in your liberated stage you should keep on repeatedly drinking the *rasa* of *Śrīmad-Bhāgavatam*, which is the ripened fruit of the wish-fulfilling tree of the *Vedas*.

According to this *śloka*, only *bhāvuka* or *rasika-bhaktas* are considered qualified to drink the *rasa* of *Śrīmad-Bhāgavatam*. Bābā, you should give up this occupation immediately. You eagerly desire *rasa*, so don't make any more *aparādha* to *rasa*. *Raso vai saḥ*—in this statement of the *Vedas*, it has been said that *rasa* is the very *svarūpa* of Kṛṣṇa. There are many other occupations by which you can maintain your life, and you should support yourself by one of them. From now on, don't collect wealth by reciting *Śrīmad-Bhāgavatam* to general people. Yes, if you meet any *rasika* listener, you can recite *Śrīmad-Bhāgavatam* to him with great pleasure, but don't take any remuneration or donation.

Vijaya: Prabhu, today you have saved me from committing a serious *aparādha*. From now on, I will not do this any more, but what

will be the effect of the *aaparādha* that I have already committed?
Gosvāmī: Those offenses will be vanquished. When you surrender to *rasa* with a simple heart, *rasa* will certainly forgive you. Don't be anxious about this.

Vijaya: Prabhu, I will maintain my life by some menial occupation, but I will not describe *rasa* to unqualified people even if they offer me money.

Gosvāmī: Bābā! You are fortunate! Kṛṣṇa has certainly accepted you as His very own, otherwise, it would not be possible for you to have such firm conviction in the subject of *bhakti*. Both of you are residents of Śrī Navadvīpa-dhāma. Śrī Gaurahari has invested you with His potency.

THUS ENDS THE TWENTY-EIGHTH CHAPTER OF JAIVA-DHARMA,
 ENTITLED
 “RASA-TATTVA: MUKHYA-RATI”



CHAPTER 29

Rasa-Tattva: Anubhāvas in Śānta, Dāsyā,
& Sakhyā Rasas

Vrajanātha and Vijaya Kumāra considered their situation carefully and decided that they would spend Cāturmāsya in Purī and hear about all the aspects of *rasa-tattva* from Śrī Gopāla Guru. When Vrajanātha’s grandmother heard the glories of residing in Purī during Cāturmāsya, she also agreed with their suggestion. From then on, they regularly went to receive *darśana* of Śrī Jagannāthadeva, morning and evening, took bath in Narendra Sarovara, and visited the important holy places in and around Purī. In addition to this, they had *darśana* of Śrī Jagannāthadeva with great devotion whenever a special service, ceremony or dressing took place. In this way, they passed their time in a very regulated and sublime manner. They expressed their innermost feelings before Śrī Gopāla Guru.

When they expressed their intentions to Śrī Guru Gosvāmī, he was delighted and said, “I have already developed such thick parental affection for you both within my heart that I think I will feel great distress when you leave. The longer you stay here, the more pleased I will be. One can easily attain a *sad-guru*, but it is not easy to find a *sat-śiṣya*.”

Vrajanātha very humbly requested, “Please be so kind as to explain *rasa-tattva* in such a way that we can easily understand the *vibhāvas* and other features of the various *rasas*.”

Gosvāmī: It is an exceedingly beautiful subject. Listen carefully and I will happily speak whatever Śrī Gaurasundara inspires me

to speak. First comes *śānta-rasa*, in which the *sthāyībhāva* is *śānti-rati*.

The *ānanda* in *brahmānanda* of the *nirviśeṣa-vādīs* is extremely limited and feeble, and so is the *ātmānanda* of the *yogīs*. The *ānanda* of realizing *Īśa* (*īśvara*) is somewhat superior to these, and realization of the *svarūpa* of *īśvara* is the cause of much satisfaction and bliss. The support (*ālambana*) of *śānta-rasa* is the four-armed form of Nārāyaṇa, who has qualities such as supremacy and opulence. *Śānta-rati* has its abode in peaceful personalities (*śānta-puruṣa*), namely, those who are *ātmārāma*, and ascetics who have faith in Bhagavān.

The four Kumāras – Sanaka, Sanātana, Sanat-kumāra and Sanandana – who wander in the forms of *bāla-sannyāsis*, are prominent among those who are *ātmārāma*. At first, they were inclined towards *nirviśeṣa-brahma*, but later they became attracted to the sweetness of Bhagavān's form, and they engaged in the worship of that *mūrti* which is the condensed embodiment of *cit* (transcendence). Ascetics who enter into *śānta-rasa* have performed appropriate renunciation (*yukta-vairāgya*), by which they have already vanquished all obstacles and dispelled all attachment to the objects of the senses. However, they still have desire for liberation.

The *uddīpana* (stimuli) of *śānta-rasa* are as follows: hearing all the prominent *Upaniṣads*; residing in a solitary place; discussing and deliberating on *tattva*; establishing the predominance of the knowledge potency (*vidyā-śakti*); honoring the universal form (*viśva-rūpa*); associating with those devoted to Śrī Hari, and who also cultivate empirical knowledge and philosophical speculation (*jñāna-miśra-bhaktas*); and reflecting upon the *tattva* of the *Upaniṣads* in the company of equally learned persons. Further *uddīpanas* are the fragrance of *tulasī* offered to Bhagavān's lotus feet; the sound of the conch-shell; sacred mountains and forests; *siddha-kṣetra*; the Gaṅgā; the inclination to diminish contact with the objects of sense gratification (that is, the desire to vanquish

all sinful reactions); and contemplating the conception of the all-devouring influence of time. These are the *vibhāvas* (impetuses for tasting) of *śānta-rasa*.

Vrajanātha: What are the visible symptoms (*anubhāvas*) of this *rasa*?

Gosvāmī: Some of the *anubhāvas* of *śānta-rasa*, which are specific (*asādhāraṇa*) to those who have *śānti-rati*, are staring at the tip of the nose; behaving as an ascetic beyond all codes of social conduct (*avadhūta*); walking with the vision extended not more than four cubits ahead; exhibiting the *jñāna-mudrā*; holding no malice towards those who are inimical to Bhagavān; the absence of excessive affection toward the *premī-bhaktas* of Bhagavān; a mood of honor and reverence towards liberation and the disintegration of material existence; indifference; freedom from feelings of proprietorship and false ego (*mamatā*); and observing silence. Yawning, contorting the limbs, instructions on *bhakti*, offering *praṇāma* and *stava-stuti* to Hari are some of the common emotions of *śānta-rasa*.

Vrajanātha: What are the *sāttvika* transformations in *śānta-rasa*?

Gosvāmī: Almost all the *sāttvika-vikāras* – such as the standing of *romāñca* (the bodily hairs), *sveda* (perspiration), and *stambha* (becoming stunned) – are visible in this *rasa*. The only exception is *pralaya* (fainting and falling unconscious on the ground). However, these *sāttvika* transformations do not extend to the stage of *dīpta* (burning).

Vrajanātha: Which of the *sañcārī-bhāvas* are evident in this *rasa*?

Gosvāmī: The *sañcārī-bhāvas* that are commonly seen in *śānta-rasa* are: remorse and *nirveda* (self-disparagement), patience, jubilation, conviction or understanding, remembrance, despondency, ardent desire, absorption and excitement, and argument.

Vrajanātha: How many types of *śānti-rati* are there?

Gosvāmī: *Śānti-rati* is the *sthāyībhāva* in *śānta-rasa*, and it is divided into two types: equal (*samā*) and condensed (*sāndrā*). *Samā śānti-rati* occurs in *asamprajñāta-samādhi* (the stage where the practitioner has

achieved trance, but the *ātma* has not yet reached the platform of perceiving his own *svarūpa*), wherein jubilation, trembling, and horripilation are manifest in the body due to experiencing a *sphūrti* of Bhagavān.

Sāndrā-sānti-rati is the *rati* in which *sāndrānanda* is manifest. This occurs in *nirvikalpa-samādhi*, the trance in which all the functions of the mind are arrested because of complete annihilation of *avidyā*, wherein one directly sees Bhagavān before him. The extreme condensed bliss that arises then is called *sāndrānanda*.

Śānta-rasa is also divided into *pārokṣa* (indirect) and *sākṣātkāra* (direct). Śukadeva and Bilvamaṅgala rejected the *brahmānanda* derived from *jñāna* and plunged themselves into the ocean of *bhakti-rasānanda*. The same is true of the renowned scholar, Śrī Sārvabhauma Bhaṭṭācārya.

Vrajanātha: Why has *śānta-rasa* not been accepted in the mundane literary tradition (*alaṅkāra*)?

Gosvāmī: The reason that mundane authors have not accepted *sānti-rati* is that in worldly affairs, variety and diversity disappear as soon as *sānti* (peacefulness) appears. However, in transcendental dealings, the *aprākṛta-rasa* increases progressively from the appearance of *śānta-rasa*. Bhagavān has stated that the quality of having one's intelligence firmly fixed in Him is called *śama*. Since it is impossible to fix the intelligence firmly in Bhagavān unless one has *sānti-rati*, *śānta-rasa* must necessarily be accepted in *cit-tattva*.

Vrajanātha: I have thoroughly understood *śānta-rasa*. Now kindly explain *dāsyā-rasa* along with its *vibhāva* and so on.

Gosvāmī: Learned scholars call *dāsyā-rasa* 'prīta-rasa'. There are two types of *prīta-rasa*: *sambhrama* and *gaurava*. Servants in *sambhrama-prīta-rasa* have the mood that they are fit to receive the kindness of their master, and those in *gaurava-prīta-rasa* have the attitude of being maintained or reared by Kṛṣṇa.

Vrajanātha: What is *sambhrama-prīta-rasa*?

Gosvāmī: *Sambhrama-prīti* towards Vrajendranandana Kṛṣṇa arises in those who have the self-conception, “I am Kṛṣṇa’s servant.” When that *prīti* is gradually nourished more and more, it is called *sambhrama-prīta-rasa*. Kṛṣṇa and His servants are the *ālambana* in this *rasa*.

Vrajanātha: What is Kṛṣṇa’s *svarūpa* in this *rasa*?

Gosvāmī: In Gokula, the *ālambana* for *sambhrama-prīta-rasa* is Kṛṣṇa’s two-armed form. In other places, He is sometimes *ālambana* in His two-armed form, and sometimes in His four-armed form. In Gokula, Śrī Kṛṣṇa is *ālambana* in the form of that Prabhu who is dressed as a cowherd boy, whose complexion is as radiant as a fresh monsoon cloud, who holds a *muralī* flute in his hand, whose midriff is adorned with a yellow cloth that defeats the beauty of gold, and who wears a crown of peacock feathers on His head.

In other places, He is present in a two-handed form, but He is *ālambana* in His opulent form, carrying *śaṅkha* and *cakra* and so forth in His hands, and wearing pearls and jeweled ornaments on all His limbs. Śrīla Rūpa Gosvāmī has written in *Bhakti-rasāmṛta-sindhu* (Western Division 2.3.5):

brahmāṇḍa-koṭi-dhāmaika-roma-kūpaḥ kṛpāmbudhiḥ
avicintya-mahāśaktiḥ sarvva-siddhi-niṣevitaḥ
avatārāvalī-bijaṁ sadātmārāma-hṛd-guṇaḥ
īśvaraḥ paramārādhyāḥ sarvva-jñāḥ sudṛḍha-vrataḥ
samṛddhimān kṣamā-śīlaḥ śaraṇāgata-pālakāḥ
dakṣiṇaḥ satya-vacano dakṣaḥ sarvva-śubhaṅkaraḥ
pratāpī dhārmikaḥ śāstra-cakṣur bhakta-suhṛttamaḥ
vadānyas tejasā yuktaḥ kṛta-jñāḥ kīrtti-saṁśrayaḥ
varīyān balavān prema-vaśya ity ādibhir guṇaiḥ
yutaś catur vidheṣv eṣa dāseṣv ālambhano hariḥ

That Śrī Hari Kṛṣṇa, who is the embodiment of *ālambana* for the four kinds of *dāsyā-bhaktas*, possesses the following

qualities: millions of universes are situated in each and every pore of His transcendental body (*koṭi-brahmāṇḍa-vidgraha*); He is the ocean of compassion (*kṛpāmbudhi*); He is endowed with inconceivable potency which is beyond the understanding of the *jīva*'s insignificant intelligence (*acintya-mahā-śakti*); He is served by all types of mystic perfections (*sarva-siddhi-niṣevita*); He is the origin of all *avatāras* such as the *guṇa-avatāras*, *līlā-avatāras*, and *śaktyāveśa-avatāras* (*avatārāvalī-bija*): He steals the hearts of self-satisfied *yogīs*, such as Śukadeva (*ātmārāma-gaṇākaraṣī*); He regulates everything (*iśvara*); He is supremely worshipable for all *jīvas* and *devatās* (*paramārādhyā*); He is omniscient (*sarva-jñā*); He is firmly fixed in His vow (*sudṛḍha-vrata*); He is opulent (*samṛddhimān*); He is forgiving (*kṣamā-śīla*); He is the protector of the surrendered souls (*śaraṇāgata-pālaka*); He is supremely liberal (*dakṣiṇa*); His words never prove false (*satya-vacana*); He can perform difficult tasks with ease (*dakṣa*); He acts for the welfare of everyone (*sarva-śubhaṅkara*); He is valorous (*pratāpī*); He is religious (*dhārmika*); He sees and acts in accordance with *śāstra* (*śāstra-cakṣu*); He is the best well-wisher of His *bhaktas* (*bhakta-suhṛt*); He is magnanimous (*vadānya*); His body is radiant, extremely powerful, and influential (*tejasvī*); He is grateful (*kṛtajñā*); He is famous (*kīrtimān*); He is the most excellent (*varīyān*); He is strong (*balavān*); and He is controlled by the love of His *bhaktas* (*prema-vaśya*).

Vrajanātha: Who are the four types of *dāsa*?

Gosvāmī: There are four types of *dāsa* who are *ālabhana* as the *āśraya* of *dāsyā-rati*. They are: 1) those who have taken His full shelter, and who always keep their eyes down; 2) those who carry out the orders of Bhagavān; 3) those who are trustworthy; and 4) those who consider Kṛṣṇa to be Prabhu, and are thus endowed with a

humble disposition. Their *tāttvika* names are 1) *adhikṛta-dāsa*, 2) *āśrita-dāsa*, 3) *pāriṣada-dāsa* and 4) *anugata-dāsa*.

Vrajanātha: Who are examples of *adhikṛta-dāsa*?

Gosvāmī: The *devas* and *devīs* headed by Brahmā, Śiva and Indra are *adhikṛta-dāsas* and *dāsīs*. They engage in Bhagavān's service when they have attained the qualification to perform tasks related to the material universe.

Vrajanātha: Who are *āśrita-dāsa*?

Gosvāmī: There are three types of *āśrita-dāsa*: those who have taken refuge (*śaraṇāgata*); those who are *jñānīs* attached to the path of *jñāna*; and those who are fixed in the service of Bhagavān (*sevā-niṣṭha*). Kāliya-nāga and the kings who had been imprisoned by Jarāsandha are in the category of *śaraṇāgata-dāsa*. The ṛṣis headed by Śaunaka are called *jñāna-niṣṭha dāsa*, because they gave up the desire for *mukti* and took shelter of Śrī Hari. The *sevā-niṣṭhā dāsa* are *bhaktas* like Candradhvāja, Harihara, Bahulāśva, Ikṣvāku and Puṇḍarīka, who were attached to *bhagavad-bhajana* from the very beginning.

Vrajanātha: Who are *pāriṣada-dāsa*?

Gosvāmī: Uddhava, Dārūka, Sātyaki, Śrutadeva, Śatrujit, Nanda, Upananda, and Bhadra are in the category of *pāriṣada-dāsa*. Although they are engaged in activities such as giving advice, they also engage in appropriate services according to time and circumstance. Bhīṣma, Parikṣit, and Vidura are also *pāriṣada-bhaktas*, and *premī-dāsa* Uddhava is the best among them all.

Vrajanātha: Who are *anugata-dāsa*?

Gosvāmī: Those servants whose hearts are always attached to performing *sevā* are called *anugata-dāsa*. They are of two types: those who reside in Vraja and those who reside in Dvārakā Purī. *Anugata-dāsas* in Dvārakā Purī include Sucandra, Maṇḍala, Stambha and Sutamba. Those in Vraja include Raktaka, Patraka, Patrī, Madhukaṅṭha, Madhuvrata, Rasāla, Suvilāsa, Premakandha, Makarandaka, Ānanda, Candrahāsa, Pāyoda, Vakula, Rasada and

Śārada. Raktaka is prominent among all these *anugata-dāsas* of Vraja.

Pāriṣada and *anugata-dāsas* are further divided into three categories, namely *dhūrya*, *dhīra*, and *vīra*. The *dhūrya-pāriṣadas* are those who display due affection towards Kṛṣṇa, His beloved *gopīs* and His servants. *Dhīra-pāriṣadas* are those who are not specifically engaged in Kṛṣṇa's service, but who take shelter of Kṛṣṇa's beloveds, such as Satyabhāmā. *Vīra-pāriṣadas* are those *bhaktas* who have taken exclusive shelter of Kṛṣṇa's mercy, and are therefore not concerned about others. These three types of *kṛṣṇa-dāsa* – *āśrita*, *pāriṣada* and *anugata* – are divided into three types again on the basis of *nitya-siddha*, *siddha*, and *sādhaka*.

Vrajanātha: Will you kindly explain the various types of *uddīpana* in *dāsya-rasa*?

Gosvāmī: The *uddīpanas* in *dāsya-rasa* are the sound of the *muralī* and *śṛṅga* (buffalo horn); Kṛṣṇa's smiling glance; hearing His qualities; a lotus flower; Kṛṣṇa's footprints; a fresh monsoon cloud; and the fragrance of Kṛṣṇa's limbs.

Vrajanātha: What are the *anubhāvas* in this *rasa*?

Gosvāmī: The *anubhāvas* that are specific (*asādhāraṇa*) to *dāsya-rasa* include being fully engaged in one's prescribed duties, obeying the orders of Bhagavān, remaining free from envy and malice in the service of Bhagavān, friendship with Kṛṣṇa's servants, and firm faith in Kṛṣṇa. The expressions (*udbhāsvaras*) that are common (*sādhāraṇa-anubhāvas*) to other *rasas* include dancing, showing respect toward Kṛṣṇa's near and dear ones, and detachment from all else.

Vrajanātha: What types of *sāttvika-vikāra* are present in *prīta-rasa*?

Gosvāmī: All the *sāttvika-bhāvas* such as *stambha* manifest in this *rasa*.

Vrajanātha: What types of *vyabhicārī-bhāvas* occur in this *rasa*?

Gosvāmī: Twenty-four *vyabhicārī-bhāvas* are present in this *rasa*. They are jubilation, pride, fortitude, self-disparagement, depres-

sion, humility, anxiety, remembrance, apprehension, resolve, ardent desire, argumentation, deliberation, agitation, bashfulness, inertness, bewilderment, madness, concealing emotions, awakening, dreaming, fatigue, disease and yearning for death. There is no distinct appearance of intoxication, exhaustion, fear, fainting and falling on the ground, laziness, fury, intolerance, envy and sleep. The *bhāvas* of jubilation, pride and fortitude are exhibited in meeting (*milana*), and the *bhāvas* of debility, disease and death are exhibited in separation. The other eighteen *bhāvas*, such as self-disparagement, are visible both in meeting and separation.

Vrajanātha: I would like to know about the *sthāyībhāva* of *prīta-rasa*.

Gosvāmī: The *sthāyībhāva* of this *rasa* is the *prīti* that results from combining an attitude of respect towards Kṛṣṇa with a trembling of the heart evoked by awe, and the conception that He is one's master.

In *śānta-rasa*, the *sthāyībhāva* is *rati* alone, whereas in this *rasa*, *sthāyībhāva* occurs when *rati* has the mood of *mamatā* (possessiveness) and becomes *prīti*. As this *sambhrama-prīti* gradually increases, it extends through the stages of *prema* and *sneha* up to the stage of *rāga*. When *sambhrama-prīti* is free from apprehension and fear, it assumes the form of *prema*. When a condensed form of *prema* gives rise to a melting of the heart, then it is known by the name of *sneha*, the stage in which the *bhakta* cannot tolerate even a moment's separation. *Sneha* becomes *rāga* when it has developed to the point where even distress seems to be happiness. In such a condition, there is a desire to give up one's life at the time of separation from Kṛṣṇa. Those who are in the categories of *adhikṛta* and *āsrita-dāsa* can reach the stage of *prema*, but not further than that. *Pāriṣadas* can reach the level of *sneha*. *Sthāyībhāva* develops up to the limit of *rāga* in Parikṣit, Dārūka, Uddhava and the *anugata-dāsas* of Vraja. When *rāga* arises, there is a partial appearance of *sakhya-bhāva*. *Paṇḍitas* call meeting with Kṛṣṇa in this *rasa* "yoga", and separation from Kṛṣṇa "ayoga." There are two types of *ayoga* – anxious

longing (*utkaṅṭhita*) and separation (*viyoga*) and three types of *yoga* – *siddhi* (perfection), *tuṣṭi* (satisfaction), and *sthiti* (residence). *Siddhi* is seeing Kṛṣṇa after being in the condition of anxious longing, and *tuṣṭi* means meeting with Kṛṣṇa after separation (*viyoga*). *Sthiti* means to live with Kṛṣṇa.

Vrajanātha: I have understood *sambhrama-prīti*. Now please explain *gaurava-prīti*.

Gosvāmī: *Gaurava-mayī-prīti* is the mood of those who have the *abhimāna*, “Kṛṣṇa should take care of me – nourishing and maintaining me.” When this *prīti* is nourished by the corresponding *vibhāvas*, *anubhāvas* and so on, it is called *gaurava-prīta-rasa*. Bhagavān Śrī Kṛṣṇa, His wards and dependent servants are the *ālambana* of this *rasa*. The *viṣaya-ālambana* in *gaurava-prīti* is Kṛṣṇa in the form of the great *guru*; the possessor of immense fame, intelligence and strength; the protector; and the maintainer. Kṛṣṇa’s wards (*lālya-bhaktas*) are divided into two categories: juniors and sons. Sāraṇa, Gada and Subhadra consider themselves juniors, while personalities such as Pradyumna, Cārudeṣṇa and Sāmba have the *abhimāna* of being sons. The *uddīpana* of this *rasa* are Śrī Kṛṣṇa’s parental affection and gentle smiling. Examples of *anubhāvas* are sitting on a lower seat in Kṛṣṇa’s presence, following the directives of one’s worshipful superiors, and giving up independent activities. You should know that the *sañcārī* or *vyabhicārī-bhāvas* are the same as I have mentioned before in regard to *sambhrama-prīta-rasa*.

Vrajanātha: What does the word *gaurava* mean?

Gosvāmī: *Gaurava* refers to the relationship with Kṛṣṇa based on the conception, “Kṛṣṇa is my father by bodily relationship,” or “Kṛṣṇa is my *guru*.” *Gaurava-prīti* is affection with full absorption towards Kṛṣṇa with the sentiment that He is nourishing and maintaining one. This is the *sthāyībhāva* of this *rasa*.

Vrajanātha: Prabhu, I have understood *prīta-rasa*. Now please describe *preyo-bhakti-rasa* (*sakhya-rasa*).

Gosvāmī: In this *rasa*, the *ālambana* is Kṛṣṇa and His friends; the two-handed form of Vrajendranandana Śrī Kṛṣṇa holding a *muralī* is *viṣaya-ālambana*, and His friends are *āśraya-ālambana*.

Vrajanātha: I would like to know the characteristics and divisions of Kṛṣṇa's *sakhās*.

Gosvāmī: Kṛṣṇa's friends have forms, qualities and attire exactly like those of the *dāsyā-bhaktas*, but they do not have *sambhrama-bhāva* as the servants do; rather, they are imbued with *viśramba-bhāva*. Kṛṣṇa's friends are divided into two categories: those who reside in the city (*pura*), and those in Vraja. Arjuna, Bhīma, Draupadī and Śrīdāma *brāhmaṇa* (Sudāma *vīpra*) are *sakhās* of the city, amongst whom Arjuna is the best.

The *sakhās* who reside in Vraja always want to be with Kṛṣṇa, and they always have an intense hankering to see Him, for He is their life and soul. For that reason, they are the principal *sakhās*. There are four types of *sakhās* in Vraja: 1) *suhṛt*, 2) *sakhā*, 3) *priya-sakhā*, and 4) *priya-narma-sakhā*. The *suhṛt-sakhās* are somewhat older than Kṛṣṇa, and they have some *vātsalya-bhāva* mixed in their moods towards Him. They carry weapons, and always protect Kṛṣṇa from miscreants. They include Subhadra, Maṇḍalībhadrā, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Vīrabhadra, Mahāguṇa, Vijaya and Balabhadra. Maṇḍalībhadrā and Balabhadra are the most prominent among them.

The *sakhās* are somewhat younger than Kṛṣṇa, and their mood of friendship is alloyed with a touch of *dāsyā-bhāva*. They include Viśāla, Vṛṣabha, Ojasvī, Devaprastha, Varūthapa, Maranda, Kusumāpīḍa, Maṇibaddha and Karandhama. Devaprastha is the best of these.

The *priya-sakhās* are friends of the same age as Kṛṣṇa with unalloyed *sakhyā-bhāva*. These include Śrīdāma, Sudāma, Dāma, Vasudāma, Kiṅkiṇī, Stoka-Kṛṣṇa, Amṣu, Bhadrāsena, Vilāsī, Puṇḍarīka, Vitaṅka and Kalaviṅka.

Kṛṣṇa's *priya-narma-sakhās* are superior to the three other groups of *sakhās* – namely the *suhṛt-sakhās*, the *sakhās* and the *priya-*

sakhās – and they are expert at performing extremely confidential activities. They include Subala, Arjuna, Gandharva, Vasanta and Ujjvala, who always speaks joking words. Among the *sakhās*, some are *nitya-priya* (*nitya-siddhas*); some were previously *devatās* who attained the position of Kṛṣṇa's friends by *sādhana*; and some are *sādhakas*. They delight Kṛṣṇa and create varieties of amusement by a variety of distinctive moods and gestures in friendly service.

Vrajanātha: What is the *uddīpana* in this *rasa*?

Gosvāmī: *Uddīpana* in *sakhya-rasa* includes Kṛṣṇa's age; His beautiful form; His horn, *veṇu* and conch-shell; His joking and laughter; His valiant deeds; and His performance of pastimes. In the pasturing grounds (*goṣṭha*), His *kumāra* age is *uddīpana*, and in Gokula, His *kaiśora* age is *uddīpana*.

Vrajanātha: I would like to know about the *anubhāvas* that are common (*sādhāraṇa*) to all the groups of *sakhās*.

Gosvāmī: Some of the *sādhāraṇa-anubhāvas* of the *sakhās* are wrestling; ball games; riding on each other's shoulders; stick-fighting; reclining or sitting together with Kṛṣṇa on a bed, a sitting place, or a swing; sitting down and joking; water sports; playing with monkeys; trying to please Kṛṣṇa; dancing; and singing. In addition to these general activities, the *suhṛt-sakhās* typically give good advice and take the lead in all activities. The special activities of the *sakhās* are offering *tāmbūla*, drawing *tilaka* markings, anointing Kṛṣṇa with sandalwood paste and so on. The special activities of the *priya-sakhās* are defeating Kṛṣṇa in fighting, pulling Kṛṣṇa by His cloth, and being decorated by Kṛṣṇa. The special prerogative of the *priya-narma-sakhās* is to assist in Kṛṣṇa's *madhura-līlā*. Like *dāsas*, they decorate Kṛṣṇa with forest flowers and render service such as fanning Him.

Vrajanātha: What are the *sāttvika* and *sañcārī-bhāvas* in *sakhya-rasa*?

Gosvāmī: They are similar to those of *dāsya-rasa*, but somewhat more intense.

Vrajanātha: What is the nature of the *sthāyībhāva* of this *rasa*?

Gosvāmī: Śrīla Rūpa Gosvāmī has written in *Śrī Bhakti-rasāmṛta-sindhu* (Western Division 9.3.45):

*vimukta-sambhramā yā syād viśrambhātmā ratir dvayoḥ
prāyah samānayoḥ atra sākhyam sthāyī-śabda-bhāk*

Sakhya-sthāyībhāva is *rati* that is full of intimacy and free from feelings of reverence between two personalities who are ordinarily equal.

Vrajanātha: What is *viśrambha*?

Gosvāmī: *viśrambho gāḍha-viśvāsa-viśeṣo yantraṇojjhitaḥ*
Śrī Bhakti-rasāmṛta-sindhu
(Western Division 3.46)

Viśrambha is the deep confidence which is devoid of restraint, which causes one to think that there is no difference at all between oneself and Kṛṣṇa.

Vrajanātha: Please be so kind as to tell me about the gradual development of this *viśrambha*.

Gosvāmī: This *sakhya-rasa* arrives at the stage of *praṇaya*, after incorporating *prema*, *sneha*, and *rāga*.

Vrajanātha: What are the symptoms of *praṇaya*?

Gosvāmī: *Praṇaya* is *rati* that is completely free from the slightest scent of reverence, even in circumstances that would ordinarily invoke such feelings.

The greatness of *sakhya-rasa* is unprecedented. In *prīta-rasa* and *vātsalya-rasa*, Kṛṣṇa's *bhāva* and the *bhāva* of His *bhakta* are different from each other. Amongst all the *rasas*, *prema-rasa* – that is *sakhya-rasa* – is certainly dear (*prīya*), because in this *rasa* both Kṛṣṇa and His *bhaktas* have the same sweet *bhāva*.

THUS ENDS THE TWENTY-NINTH CHAPTER OF JAIVA-DHARMA,

ENTITLED

“RASA-TATTVA: ANUBHĀVAS IN ŚĀNTA, DĀSYA & SAKHYA RASAS”



CHAPTER 30

Rasa-Tattva: Anubhāvas of Vātsalya
& Madhurya Rasas

One day, Vijaya and Vrajanātha, after honoring *bhagavat-prasāda* went to take *darśana* of Śrī Haridāsa Ṭhākura's *samādhi* and Śrī Gopinātha at Śrī Gopinātha-ṭoṭā. They then proceeded to the Śrī Rādhā-Kānta Maṭha. After offering their *praṇāma* at Śrī Guru Gosvāmī's lotus feet, they sat down and began to discuss a variety of subjects with Śrī Dhyānacandra Gosvāmī. In the meantime, Śrī Guru Gosvāmī after honoring *mahāprasāda*, gracefully came out and sat on his *āsana*. Vrajanātha then humbly inquired about *vātsalya-bhakti-rasa*, and Śrī Guru Gosvāmī replied, "In *vātsalya-rasa*, Śrī Kṛṣṇa is *viṣaya-ālabhana* and His elders (*guru-jana*) are *āśraya-ālabhana*. Kṛṣṇa is beautiful with His dark-complexioned limbs. He is endowed with all auspicious symptoms, His behavior is mild, His speech is sweet, and He is simple and bashful. He is modest, He is respectful towards His elders, and He is charitable. Among His elders, Vrajeśvarī Yaśodā and Vrajeśvara Nanda Mahārāja are the most prominent. Others are Rohiṇī and the other elderly *gopīs* who are Kṛṣṇa's worshipable superiors, also Devakī, Kuntī, Vasudeva, Sāndīpanī and so on. In this *rasa*, the *uddīpanas* are Kṛṣṇa's ages, such as *kaumāra*, His beauty, His dress, His childhood, His restlessness, His sweet words and laughter, and His pastimes.

Vrajanātha: Please tell me about the *anubhāvas* of this *rasa*.

Gosvāmī: The *anubhāvas* are smelling Kṛṣṇa's head, cleansing His limbs with the hands, offering blessings, giving Him orders,

nurturing Him and caring for Him, and giving beneficial instructions. The general (*sādhāraṇa*) *anubhāvas* of this *rasa* are kissing Kṛṣṇa, embracing Him, calling Him loudly by name, and restraining and scolding Him at the appropriate times.

Vrajanātha: Which *sāttvika* transformations arise in this *rasa*?

Gosvāmī: There are the eight symptoms, such as shedding tears, trembling, perspiration and becoming stunned. There is also the unique symptom of milk flowing from the breast, so altogether there are nine *sāttvika-vikāras* in this *rasa*.

Vrajanātha: Kindly also tell me about the *vyabhicārī-bhāvas*.

Gosvāmī: In *vātsalya-rasa*, the *vyabhicārī-bhāvas* are the same as those I explained previously in connection with *prīta-rasa* (*dāsyā-rasa*). In addition to all the others, there is *apasmāra* (fainting).

Vrajanātha: What is the *sthāyībhāva* of this *rasa*?

Gosvāmī: The *sthāyībhāva* is the *rati* of the benevolent superior for the object of his kindness, which is utterly devoid of reverence. The *vātsalya-rati* of elders like Yaśodā is naturally mature. The *sthāyībhāva* of this *rasa* progresses through *prema* and *sneha* to *rāga*. Baladeva Prabhu's *bhāva* is a mixture of *prīta* (*dāsyā*) and *vātsalya*; Yudhiṣṭhira's *bhāva* is combined with *vātsalya*, *prīta* (*dāsyā*) and *sakhya*; Ugrasena's *prīti-dāsyā-rasa* is a combination of *vātsalya*, and *sakhya-rasa*; while Nakula, Sahadeva, and Nārada have a mixture of *sakhya* and *dāsyā-rasa*, as is the *bhāva* of Rudra, Garuḍa, and Uddhava.

Vrajanātha: Prabhu, I have understood *vātsalya-rasa*. Now kindly explain the ultimate mellow, *madhura-rasa*, for we shall become blessed simply by hearing about it.

Gosvāmī: *Madhura-bhakti-rasa* has been called *mukhya-bhakti-rasa*. The conditioned *jīva* has taken shelter of mundane *rasa*, but when his intelligence becomes dedicated to Īśvara, he naturally attains the path of detachment. Even then, he cannot be inclined for *madhura-rasa* until he becomes eligible for *cid-rasa*. Such people have no qualification for this *rasa*. The very nature of *madhura-rasa* makes it difficult to understand, and candidates for *madhura-*

rasa are rarely found. This is the reason why this *rasa* is extremely secret. *Madhura-rasa* is naturally an extensive subject, but I will only give a brief summary now.

Vrajanātha: Prabhu, I am a follower of Subala. I know that you will consider my eligibility to hear about *madhura-rasa* and instruct me appropriately.

Gosvāmī: The *priya-narma-sakhās* are eligible for *śṛṅgāra-rasa* to some extent. I will keep your qualification in mind and speak whatever is appropriate for you, and I will say nothing unsuitable.

Vrajanātha: Who are the *ālambana* of this *rasa*?

Gosvāmī: Śrī Kṛṣṇa is the *viṣaya-ālambana* of this *rasa*. As a gallant lover, He is the supreme abode of expertise in relishing pastimes of unequalled and unsurpassed beauty. The *āśraya-ālambana* of this *rasa* are the *gopīs* of Vraja, and Śrīmatī Rādhājī is the best of all Kṛṣṇa's beloved consorts. The sound of Kṛṣṇa's *muralī* is the *uddīpana* of this *rasa*, and the *anubhāvas* are casting sidelong glances and smiling. All the *sāttvika-bhāvas* manifest completely in *madhura-rasa*, and so do all the *vyabhicārī-bhāvas*, with the exceptions of laziness and fierceness.

Vrajanātha: What is the nature of the *sthāyībhāva* of this *rasa*?

Gosvāmī: *Madhura-rati* becomes *madhura-bhakti-rasa* when it has been nourished by the appropriate *vibhāvas* and so on of one's *ātmā*. Such *rati* for Rādhā-Mādhava is not subject to any type of obstruction (*viccheda*) through the influence of compatible (*svajātīya*) or incompatible (*vijātīya*) *bhāvas*.

Vrajanātha: How many types of *madhura-rasa* are there?

Gosvāmī: There are two divisions of *madhura-rasa*: *vipralambha* (separation) and *sambhoga* (meeting).

Vrajanātha: What is *vipralambha*?

Gosvāmī: There are many types of *vipralambha*, such as *pūrva-rāga*, *māna*, and *pravāsa*.

Vrajanātha: What is *pūrva-rāga*?

Gosvāmī: *Pūrva-rāga* is the *bhāva* that exists before meeting one's beloved.

Vrajanātha: What are *māna* and *pravāsa*?

Gosvāmī: I don't need to explain *māna*, because everyone understands it. *Pravāsa* means being away from each other, or separation (*viraha*).

Vrajanātha: What is *sambhoga*?

Gosvāmī: *Sambhoga* is the *bhoga* (*ānanda*) that occurs when lovers meet. I will say no more about *madhura-rasa*. Those *sādhakas* qualified for *madhura-rasa* should learn its confidential mysteries by studying *Śrī Ujjvala-nīlamanī*.

Vrajanātha: Kindly tell me something about the position of the *gauṇa-bhakti-rasas*.

Gosvāmī: There are seven *gauṇa-rasas*: *hāsya* (comedy), *adbhuta* (wonder), *vīra* (chivalry), *karuṇa* (compassion), *raudra* (anger), *bhayānaka* (fear) and *bībhatsa* (disgust). When they become powerful and take the place of the *mukhya-rasa*, they appear as separate, individual *rasas*. When they act as independent *rasas* in this way, they become the *sthāyibhāva*, and when they are nourished by appropriate *vibhāvas* and so on, they become *rasa*. Actually, only the five *mukhya-rasas* – *śānta*, *dāsya*, *sakhya*, *vātsalya*, and *madhurya* – are *rasa*; the seven *gauṇa-rasas* beginning with *hāsya* are generally included within the category of *vyabhicārī-bhāvas*.

Vrajanātha: I am fully acquainted with *hāsya* and so on from my studies of *rasa-vicāra* in *alaṅkāra-śāstra*, so please tell me about their relationship with the *mukhya-rasas*.

Gosvāmī: Now I will explain how the various *rasas*, such as *śānta*, are mutually compatible or incompatible.

Dāsya, *bībhatsa*, *dharma-vīra* (chivalry in performing religious rites) and *adbhuta* are all compatible with *śānta*.

Adbhuta is also compatible with *dāsya*, *sakhya*, *vātsalya* and *madhura*.

Śānta is incompatible with *madhura*, *yuddha-vīra*, *raudra* and *bhayānaka*.

Dāsya is compatible with *bībhatsa*, *śānta*, *dharma-vīra* and *dāna-vīra*, and incompatible with *madhura*, *yuddha-vīra* and *raudra*.

Sakhya is compatible with *madhura*, *hāsya* and *yuddha-vīra*, and incompatible with *vātsalya*, *bībhatsa*, *raudra*, and *bhayānaka*.

Vātsalya is compatible with *hāsya*, *karuṇa* and *bhayānaka* and incompatible with *madhura*, *yuddha-vīra*, *dāsya* and *raudra*.

Madhura is compatible with *hāsya* and *sakhya*, and incompatible with *vātsalya*, *bībhatsa*, *śānta*, *raudra* and *bhayānaka*.

Hāsya is compatible with *bībhatsa*, *madhura* and *vātsalya*, and incompatible with *karuṇa* and *bhayānaka*.

Adbhuta is compatible with *vīra*, *śānta*, *dāsya*, *sakhya*, *vātsalya* and *madhura*, and incompatible with *hāsya*, *sakhya*, *dāsya*, *raudra* and *bībhatsa*.

Vīra-rasa is compatible with *adbhuta-rasa* and incompatible with *bhayānaka*. According to some opinions, *vīra* is also incompatible with *śānta*.

Karuṇa is compatible with *raudra* and *vātsalya* and incompatible with *vīra*, *hāsya*, the *sambhoga* aspect of *śṛṅgāra*, and *adbhuta*.

Raudra is compatible with *karuṇa* and *vīra*, and incompatible with *hāsya*, *śṛṅgāra* and *bhayānaka*.

Bhayānaka is compatible with *bībhatsa* and *karuṇa*, and incompatible with *vīra*, *śṛṅgāra*, *hāsya* and *raudra*.

Bībhatsa is compatible with *śānta*, *hāsya*, and *dāsya*, and incompatible with *śṛṅgāra* and *sakhya*.

The remaining combinations are all mutually neutral (*taṭastha*).
Vrajanātha: Please describe the result of the combinations.

Gosvāmī: The tasting of *rasa* is increased by the combination of compatible *rasas*. The combination of *aṅga* (supplementary) with *aṅgī* (principal) *rasas* is good. Whether the compatible *rasa* is *mukhya* or *gauṇa*, it is appropriate to make it the complement (*mitra*) of *aṅgī-rasa*.

Vrajanātha: Please tell me about the difference between *aṅga* and *aṅgī*.

Gosvāmī: When any *rasa*, either *mukhya* or *gauṇa*, dominates the other *rasas* and becomes prominent, it is called *aṅgī*, and the *rasa* that nourishes the *aṅgī-rasa* plays the role of a *sañcārī-bhāva* as an *aṅga*. As stated in *Viṣṇu-dharmottara*:

*rasānām samavetānām yasya rūpaṁ bhaved bahu
sa mantavyo rasaḥ sthāyī śeṣāḥ sañcārīṇo matāḥ*

When *rasas* combine, one should understand that the *rasa* whose nature is particularly prominent is the *sthāyī-rasa*, and the other *rasas* are *sañcārī-bhāvas*.

Vrajanātha: How can *gauṇa-rasa* be *aṅgī*?

Gosvāmī: Śrī Rūpa Gosvāmī has said:

*prodyan vibhāvanotkarṣāt puṣṭim mukhyena lambhitaḥ
kuñcatā nija-nāthena gauṇo 'py aṅgitvam aśnute
mukhyas tv aṅgatvam āsādy puṣṇann indram upendravat
gaunam evāṅginaṁ kṛtvā nigūḍha-ñija-vaibhavaḥ
anādi-vāsanodbhāsa vāsīte bhakta-cetasi
bhāty eva na tu līnaḥ syād eva sañcārī-gauṇavat
aṅgī-mukhyaḥ svam atrāṅgair bhāvais tair abhivarddhayan
svajātīyair vijātīyaiḥ svatantraḥ sann virājate
yasya mukhyasya yo bhakto bhaven nitya-nijāśrayaḥ
aṅgī sa eva tatra syān mukhyo py anyo ṅgatām vrajet*

Bhakti-rasāmṛta-sindhu

(Northern Division, 8th Wave, 46-50)

Sometimes even a *gauṇa-rasa* achieves the position of *aṅgī* when it is inspired by an abundance of *vibhāva*, and has also been nourished by the *mukhya-rasa* that usually predominates it but has now developed a contracted condition (*gauṇa-bhāva*). At that time, the former *mukhya-rasa* becomes

aṅga, hides its own splendor, and nourishes the *gauṇa-rasa* that has become *aṅgī*, just as Upendra Bhagavān, Vāmanadeva, maintained Devarāja Indra. Unlike the *gauṇa-saṅcārī-bhāvas*, this *mukhya-rasa* does not merge into the land of the *bhakta*'s heart, which is endowed with sublime fragrance in the form of the beginningless tendency for transcendental service. In other words, the *mukhya-rasa* does not disappear, as the *gauṇa-rasas* do when they become *vyabhicārī* and disappear into the *mukhya-rasas*. Rather the *mukhya-rasa* remains independently manifest, nourishing itself by the aggregate of the compatible *bhāvas*, which take the position of *aṅgas*.

Those who relish a particular *rasa* are eternally sheltered in that one specific *rasa*, which for them remains radiant as *aṅgī-rasa*. Other *rasas*, even though they may be *mukhya*, function in the capacity of *aṅgas* of this prevailing *aṅgī-rasa*.

You should also note that *aṅga-rasa* is only accepted when it combines with *aṅgī-rasa* to increase the relish of *rasa*; otherwise, its combination with another *aṅga-rasa* will be fruitless.

Vrajanātha: What happens when incompatible *rasas* are combined?

Gosvāmī: If you mix a sweet juice with sour, salty, or pungent substances, the taste becomes distasteful; similarly, when one *rasa* is combined with another that is incompatible, the result is without *rasa* or tasteless (*virasatā*). This defective combination of opposite *rasas* can be called *rasābhāsa*.

Vrajanātha: Is the combination of incompatible *rasas* invariably bad?

Gosvāmī: In Śrī *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Gosvāmī has said:

*dvayor ekatarasyeha bādhyatvenopavarṇane
smaryyamāṇatayāpy uktau sām्यena vacane 'pi ca
rasāntareṇa vyavadhau taṭasthena priyeṇa vā
viṣayāśraya-bhede ca gauṇena dviṣatā saha
ity ādiṣu na vairasyaṁ vairiṇo janayed yutiḥ*

(Northern Division 8th Wave 63-64)

The combination of two incompatible *rasas* does not result in *virasatā* under the following circumstances: when one establishes the excellence of one *rasa* by making logical statements, and by describing the obstructions or inferiority of another *rasa* that is incompatible with the first; when one describes the remembrance of an incompatible *rasa*; when one establishes a similarity; when there is the intervention of a neutral or compatible *rasa*; or when there is a difference between the *viśaya* or *aśraya* of a *gauṇa-rasa* and *mukhya-rasa* that are incompatible with each other.

Furthermore, consider this point. In *bhaktas* such as Yudhiṣṭhira, *dāśya* and *vātsalya* are manifest separately at different times. Mutually incompatible *rasas* do not arise together at the same time. However, in the stage of *adhirūḍha-mahābhāva*, if all the incompatible *bhāvas* arise together simultaneously, they will not generate *rasābhāsa*.

Śrīla Rūpa Gosvāmī has said (Śrī *Bhakti-rasāmṛta-sindhu* 80.57):

*kvāpy acintya-mahāśaktau mahāpuruṣa-śekhara
rasāvali-samāveśaḥ svādāyaivopajāyate*

When many contradictory *rasas* combine at once in a personality who is the crest-jewel of the *mahā-puruṣas* and who is imbued with inconceivable *mahā-śakti*, this only enhances the wondrous nature of the taste.

Vrajanātha: I have heard from learned and *rasika* Vaiṣṇavas that Śrīman Mahāprabhu had a low opinion of *rasābhāsa*, and that He would never hear *bhajanas*, *kīrtanas* or poetry that contained it. Now kindly tell me how many types of *rasābhāsa* there are?

Gosvāmī: *Rasa*, when it is devoid of an *aṅgī*, is called *rasābhāsa*. There are three gradations of *rasābhāsa*: major (*uttama*), intermediate (*madhyama*) and minor (*kaniṣṭha*). They are called *uṇarasa*, *anurasa* and *aṇarasa* respectively.

Vrajanātha: What is *uparasa*?

Gosvāmī: If any of the twelve *rasas*, beginning with *śānta*, has an ingredient such as the *sthāyībhāva*, *vibhāva*, or *anubhāva* that has become disfigured (*virūpitā*), they can be called *uparasa*. *Uparasa* is caused by the disfigurement of the *sthāyībhāva*, *vibhāva*, or *anubhāva*.

Vrajanātha: What is *anurasa*?

Gosvāmī: The secondary *rasas*, beginning with *hāsya*, if not related to Kṛṣṇa, are called *anurasa*. If *vīra-rasa* and so on are manifest in neutrally disposed personalities, this is also *anurasa*.

Vrajanātha: But if they arise in the heart of someone who has no relation to Kṛṣṇa, they are not *rasa* at all. In that case, they will be mere mundane *rasa*. Why then have such symptoms of *anurasa* been described?

Gosvāmī: *Rasa* is *anurasa* only when it has no direct relationship with Kṛṣṇa. For example, the *gopīs* laughed when they saw the nose of Śrīmatī Rādhā's pet female monkey, Kakkhaṭī. Another example is Devarṣi Nārada seeing some parrots sitting on the branch of a tree in Bhāṅḍīravana, discussing *Vedānta*. When he saw this, great astonishment (*adbhuta-rasa*) arose in his heart. The *gopīs'* laughter, and the *adbhuta-rasa* arising in Nārada's heart have no direct relationship with Kṛṣṇa, but there is still some distant relationship with Him. Consequently, both are examples of *anurasa*.

Vrajanātha: What is *aparasa*?

Gosvāmī: When Kṛṣṇa's opponents are the *āśraya* of any of the *gauṇa-rasas* beginning with *hāsya-rasa*, and the *viṣaya* is Kṛṣṇa Himself, the result is *aparasa*. For instance, Jarāsandha's repeated laughter when he saw Kṛṣṇa running away on the battlefield is an example of *aparasa*. Śrīla Rūpa Gosvāmī has written in *Bhakti-rasāmṛta-sindhu* (9.21):

*bhāvā sarve tad-ābhāsā rasābhāsāś ca kecana
amī proktā rasābhijñaiḥ sarve'pi rasanād rasāḥ*

Some persons refer to *bhāva* in terms of *tad-ābhāsa* (a dim reflection of the Supreme Absolute Truth) and others *rasābhāsa*. However, learned scholars who have realized *rasa* only use the word *bhāva* to denote *rasa* that is derived from relishing transcendental *ānanda*.

When Vijaya Kumāra and Vrajanātha heard this *rasika*, charming and poignant appraisal of *rasa-tattva*, they fell at Śrī Guru Gosvāmī's lotus feet weeping profusely, and spoke in voices choked with emotion:

*ajñāna-timirāndhasya jñanāñjana-śalākayā
cakṣur unmlitaṁ yena tasmai śrī-guruve namaḥ*

I offer my respectful obeisances to Śrī Gurudeva, who has applied the ointment of *divya-jñāna*, and has thus dispelled the dense darkness of the desires for *dharma*, *artha*, *kāma* and *mokṣa*, which arise from the five types of ignorance.¹ In this way, he has opened my transcendental eyes, which have become inclined to the service of Hari.

Lovingly lifting them up, Śrī Guru Gosvāmī embraced them. He blessed them, saying, “May this *rasa-tattva* manifest within your hearts.”

Every day Vijaya and Vrajanātha would discuss spiritual topics with Śrī Dhyānacandra Gosvāmī, and accept *caraṇāmṛta* and Śrī Guru Gosvāmī's *prasāda* remnants. At various times they observed that many *śuddha* Vaiṣṇavas were engaged in *bhajana* – sometimes in their *bhajana-kuṭīra*, sometimes at the *samādhi* of Śrī Haridāsa

¹ The five kinds of ignorance are: (1) ignorance of one's *svarūpa*; (2) misidentifying with the inert material body as the *ātmā*; (3) possessiveness toward mundane sense objects, or the self-conception of being an enjoyer; (4) absorption in duality, or attachment to substances other than Kṛṣṇa; (5) fear and distorted perception (*virūpa-grahaṇa*).

Ṭhākura, sometimes at the temple of Śrī Gopinātha, and sometimes at Siddha-Bakula. Thus, through the example of the Vaiṣṇavas they also became immersed in *bhāvas* favorable for their *bhajana*. They also had *darśana* of the places mentioned in *Stavāvalī* and *Stavamālā*, where Śrīman Mahāprabhu experienced complete absorption in *bhāva*. Wherever *śuddha* Vaiṣṇavas performed *nāma-kīrtana*, they would join them. In this way, they both increasingly matured in their *bhajana*.

Vijaya pondered deeply, “Śrī Guru Gosvāmī has given us *śikṣā* about *madhura-rasa*, but it was just a very brief summary. Let Vrajanātha remain submerged in *sakhya-rasa*. At an appropriate time I will come alone to Śrī Guru Gosvāmī and hear his elaborate appreciation of *madhura-rasa*.” Thinking in this way, through Dhyānacandra Gosvāmī’s mercy, he acquired a copy of *Śrī Ujjvala-nīlamaṇi*, and began to study it. Any doubts that arose in his mind, Śrī Guru Gosvāmī would mercifully reconcile.

Once, at dusk, while Vijaya and Vrajanātha were strolling, they arrived at the shore of the ocean. Sitting on the beach they gazed at the waves. There was no end to the incessant waves. Observing this, they considered, “This life is also full of an incessant and unending flow of waves. Thus no one can know what will happen next, or when it will happen. Therefore, we should immediately learn the method of *rāga-mārga bhajana*.”

Vrajanātha said, “I have seen the *bhajana-paddhati* composed by Śrī Dhyānacandra Gosvāmī. It seems to me that if one studied it under the guidance of Gurudeva, one could attain a beautiful result. I will make a copy!”

Having made this resolution, he requested Śrī Dhyānacandra Gosvāmī’s permission to copy his sacred manual, but Śrī Dhyānacandra refused to give it unless Guru Gosvāmī gave his permission to do so. Accordingly, they approached Śrī Guru Gosvāmī, begging him to allow Dhyānacandra Gosvāmī to give the *paddhati*. Śrī Guru Gosvāmī gave his consent, and when Vijaya and

Vrajanātha obtained it, they made separate copies. They considered that they should wait for an opportune moment to approach Śrī Guru Gosvāmī in order to understand this *paddhati* thoroughly.

Śrī Dhyānacandra Gosvāmī was a learned scholar with a broad and comprehensive vision of all *śāstra*. Especially in regard to the procedures for *hari-bhajana* (*hari-bhajana-tantra*), no other scholar could match the depth of his experience, and he was the most prominent among all of Śrī Gopāla Guru's disciples. Understanding that Vijaya and Vrajanātha were qualified for *bhajana*, he instructed them both thoroughly. Occasionally, they approached Śrī Guru Gosvāmī's lotus feet to clear all types of doubts about their practice of *bhajana*. Gradually through their studies, they came to comprehend the daily pastimes of Śrīman Mahāprabhu and Śrī Kṛṣṇa. Thus becoming engaged in *aṣṭa-kālīya bhajana*, they rendered service within their hearts throughout the eight time-divisions of the day.

THUS ENDS THE THIRTIETH CHAPTER OF JAIVA-DHARMA,
ENTITLED
"RASA-TATVA: ANUBHĀVAS OF VĀTSALYA & MADHURA RASAS"



CHAPTER 31

Madhurya-Rasa: Kṛṣṇa's Svarūpa,
the Nāyaka, & Svakīya-Nayikas

It was a very pleasant time in the autumn season. One night, at about ten o'clock, the earth had put on a sari of cool and gentle moonlight, and her beauty had become intensely attractive. Vijaya Kumāra was reading *Ujvala-nīlamanī* and pondering deeply on the subject matter when his gaze suddenly fell upon the auspicious radiance of the moonlight. His heart became filled with an indescribable rapture, and he thought, "This is a very beautiful time. Why not go immediately and have *darśana* of Sundarācala? I have heard that whenever Śrī Caitanya Mahāprabhu had *darśana* of Sundarācala, He saw a *sphūrṭi* of *vraja-dhāma*." Thinking like this, he set off alone in the direction of Sundarācala. By this time, Vijaya Kumāra was taking instructions in the practice of *bhajana* in pure *madhura-rasa*. His thoughts only flowed towards hearing about Kṛṣṇa's *vraja-līlā* and specifically, Śrī Kṛṣṇa's pastimes with the *gopīs*; any other topics had become tasteless to him.

He passed Balagaṇḍī and made his way towards Śraddhābāli. As he saw the small forests on either side, a *sphūrṭi* of Vṛndāvana manifested before his eyes. He became overwhelmed with *prema*, and said, "Aho! I am so very fortunate! I am having *darśana* of that *vraja-bhūmi*, which is extremely difficult to attain, even for the *devatās* such as Brahmā. How beautiful these forest bowers are! Look at this *kuñja-vana*! Oh! What am I seeing? Within this *maṇḍapa* of *mādhavī-mālatī* creepers, the master of my life, Śrī Kṛṣṇa,

is sitting with the *gopīs* and laughing and joking with them!” Vijaya Kumāra became very restless. Abandoning fear and consideration of formalities, he ran at full speed in that direction, not even aware of his body and mind. However, after going just a short distance, he fainted and fell to the ground unconscious. A gentle breeze began to serve him, and after a short time he regained his external senses. He looked in all directions, but the vision was nowhere to be seen. After some time, he returned to his dwelling, grief-stricken, and lay down on his bed without saying anything to anyone.

Vijaya was exceedingly delighted by the *sphūr̥ti* of *vraja-līlā*. In his heart, he thought, “Tomorrow, at the lotus feet of Śrī Gurudeva, I will submit a description of the confidential mystery that I have seen tonight.” However, the next moment he recalled that one should not tell others, if by great fortune one happens to see the confidential *aprākṛta-līlā*. Reflecting like this, he gradually fell asleep.

The next day, after honoring *prasāda*, he went to the house of Kāśī Mīśra, offered his *sāṣṭāṅga praṇāma* to his Gurudeva, and sat before him. Śrī Gurudeva embraced him affectionately and inquired about his well-being.

Vijaya Kumāra was very happy to see his Gurudeva. Composing himself, he said, “Prabhu, by your unlimited grace my human life has become successful. Now, I long to know some confidential *tattvas* in regard to *śrī-ujjala-rasa*. I have been reading *Ujjvala-nīlamaṇi*, and there are certain parts whose purport I cannot comprehend. May I ask you some questions about it?”

Gosvāmī: Vijaya, you are my beloved disciple. You are quite welcome to ask whatever questions you wish to, and I will try to answer them as far as I can.

Vijaya: Prabhu, of the *mukhya rasas*, *madhura-rasa* has been called the *rasa* that gives rise to an abundance of mysteries. And why not? Since the qualities of the other four *rasas* – *śānta*, *dāśya*, *sakhya*, and *vātsalya* – are eternally present in *madhura-rasa*, whatever

astonishing and wonderful qualities they lack are perfectly and beautifully established in *madhura-rasa*. Consequently, *madhura-rasa* is without any doubt superior to all others. *Madhura-rasa* is quite inappropriate for those who take shelter of the path of impersonal renunciation, because their hearts are dry. At the same time, those who are attracted to mundane sense gratification also find *madhura-rasa* difficult to understand, because it is exactly the opposite of mundane nature. The *madhura-rasa* of Vraja is not easy to attain because it is completely different from *śṛṅgāra-rasa* within the material world. So why does the *aprākṛta-madhura-rasa* appear just like the despicable mundane *rasa* between men and women in material existence?

Gosvāmī: Vijaya, you know well that all the varieties in the mundane sphere are a reflection of the varieties in the transcendental sphere, and the material world itself is also the reflection of the spiritual world. There is a profound secret in this, namely, that the nature of the reflected experience is naturally reversed. Whatever is most exalted in the original existence or form becomes most abominable in the reflection, and whatever is lowest in the original form is seen as highest in its reflected existence. Every part and limb of a body appears in a reversed form in its reflection in a mirror; similarly, the *parama-vastu* (supreme transcendental Reality) is reflected by the influence of His own inconceivable *śakti*. The shadow of that *śakti* has expanded itself in full detail in the form of mundane existence. Consequently, all the characteristics of the *parama-vastu* appear in their reversed form in material existence.

Transcendental *rasa*, which is the very nature of *parama-vastu*, is reflected in this insentient material world as the abominable, mundane *rasa*. The astonishing, matchless, variegated happiness in the *parama-vastu* is its own innate *rasa*, but when it is reflected in the inert plane, the conditioned *jīva* imagines that this principle has material designations and attributes. He then decides that the spiritual substance is only formless and featureless

(*nirviśeṣa*), and imagines that, since variety is absent in the *nirviśeṣa-tattva*, all kinds of variety must be essentially mundane. Consequently, he cannot comprehend the eternal nature of transcendental existence, which is free from all material attributes because it is totally beyond them. This is the inevitable result of using logic to try to understand the truth.

Actually, the *parama-vastu* is full of astonishing varieties because it is the embodiment of all *rasa*. Since spiritual varieties are reflected in mundane *rasa*, one can take help from the varieties of mundane *rasa* to infer the existence and qualities of the spiritual *rasa* that is beyond one's sense perception. The varieties of *rasa* in the *parama-vastu* are as follows: In the spiritual world, the *śānta-dharma* that embodies *śānta-rasa* is in the lowest position; above this is *dāsyā-rasa*, and above that *sakhya-rasa*; above *sakhya-rasa* is *vātsalya-rasa*; and *madhura-rasa* reigns splendidly above all. In the material world, everything is in the reversed order, so *madhura-rasa* is on the lowest level, *vātsalya* is above it, *sakhya* is above *vātsalya*, and *śānta-rasa* is the highest of all.

The position and activities of the reflection of *madhura-rasa* in the mundane world are extremely petty and shameful. Consequently, people who deliberate on *rasa-tattva* from the mundane perspective conclude that *madhura-rasa* is wretched and contemptible. Actually, in the spiritual world, it is completely pure, immaculate and full of astonishing sweetness. There the meeting of Kṛṣṇa with His various types of *śakti* as *puruṣa-prakṛti* is completely pure and the origin of all truth.

In the material world, the mundane behavior between men and women is indeed shameful. However, there is no transgression of *dharma* in the spiritual world because Kṛṣṇa is the only *puruṣa* and all the *cit-tattvas* in this *rasa* are *prakṛti*. In the material world, one *jīva* becomes the enjoyer and another *jīva* becomes the enjoyed, and they want to relate with each other in that way. This affair becomes abhorrent and shameful because it is completely opposed

to fundamental *tattva*. In *tattva*, one *jīva* is not the enjoyer of another *jīva*. On the contrary, Śrī Kṛṣṇa is the only enjoyer and all *jīvas* are to be enjoyed by Him. The situation in which the *jīva* becomes the enjoyer is against his eternal *dharma*. Actually, there is no doubt that this state of affairs is utterly shameful and despicable. From the perspective of reality and its reflection, it is inevitable that the behavior of mundane men and women will appear to be identical to Kṛṣṇa's immaculate pastimes, even though one is thoroughly base and the other is supremely valuable and meaningful. **Vijaya:** Prabhu, now that I have heard this unprecedented *siddhānta* and conception, my purpose has been accomplished. My self-evident conviction has now become firm and all my doubts are dispelled. I have now understood the position of *madhura-rasa* within the spiritual world. *Aho!* Just as the very word *madhura-rasa* means sweet, its transcendental *bhāva* also gives rise to such supreme bliss (*paramānanda*). Who is so unfortunate as one who finds satisfaction in *śānta-rasa* when there is a *rasa* such as *madhura-rasa*? Prabhu, I wish to hear the elaborate and full explanation of the philosophy and principles of the confidential *madhura-rasa*. **Gosvāmī:** Listen, Bābā! Kṛṣṇa is the *viśaya* of *madhura-rasa*, His dearly beloved *gopīs* are the *āśraya*, and both together are the *ālambana* of this *rasa*.

Vijaya: What is the beautiful form of Kṛṣṇa as the *viśaya* of this *rasa*?

Gosvāmī: *Aho*, what a sweet question! Kṛṣṇa's complexion is the hue of a monsoon cloud. He is charming and sweet, and He has all auspicious bodily characteristics. He is a strong, budding youth, and an eloquent and endearing speaker. He is intelligent, splendid, sober, skillful, clever, happy, grateful, sincere, and He is controlled by love. He is profound, super-excellent, and famous. He steals the hearts of young damsels, and He is ever-fresh. He enjoys incomparable pastimes, He is exquisitely beautiful, and He is the most dearly beloved who plays upon His *vaṁśī*. Kṛṣṇa is the only

person who has these qualities. The beauty of His two lotus feet has crushed to dust Kandarpa's pride. His sidelong glance enchants the hearts of all, and He is a treasury of playful pastimes.

Vijaya: I have fully realized that Śrī Kṛṣṇa with His *aprākṛta* form and qualities is the only *nāyaka* of the supremely wonderful, transcendental *madhura-rasa*. Previously, I studied various *śāstras*, and I used logic and reasoning to meditate on the form of Kṛṣṇa, but my faith in His form did not become firmly established. However, through your mercy, *bhakti* based on *ruci* has arisen within my heart. Since my heart has been purified by devotion, I am continuously experiencing the *sphūrti* of Kṛṣṇa there, day and night. Even though I leave Kṛṣṇa, Kṛṣṇa does not leave my heart. *Aho!* How merciful He is! Now I really understand:

*sarvathaiva durūho 'yam abhaktair bhagavad-rasaḥ
tat-pādāmbuja-sarvasvair bhaktair evānurasyate
vyatītya bhāvanā-vartma yaś camatkāra-bhāra-bhuḥ
hṛdi sattvojjvale bādham svadate sa raso mataḥ*

Bhakti-rasāmṛta-sindhu,

(Southern Division 5.78-79)

Only the *śuddha-bhaktas* who accept Śrī Kṛṣṇa's lotus feet as their all-in-all can experience this *bhagavad-rasa*. One can never experience this *rasa* or realize it if his heart does not have the slightest scent of *bhakti*, if he is full of mundane sentiments, or if his *saṃskāras* have molded his nature so that he is addicted to logic.

Prabhu, I have realized that *rasa* is the supremely pure and wondrous *bhāva* that arises in the heart when it is illuminated by *śuddha-sattva*, and that it transcends the limit of a human being's power of contemplation. *Rasa* is the entity of the spiritual world, and it is absent in the mundane world. It manifests upon the pure existence (*sattā*) of the *jīva* who is by nature an atomic particle of consciousness (*cit-kaṇa*). This *rasa* is experienced in the state of

Vijaya: The *śuddha-sattva* (pure existence) of the *jīva* does not manifest clearly as long as he remains conditioned in the material world. He realizes his *svarūpa* to the extent that this *śuddha-sattva* arises, but he cannot attain this result by any *sādhana* of *karma* or *jñāna*. The reason is as follows. No bodily impurity can be eradicated by another substance that is itself impure. Mundane *karma* is impure by nature, so how can it remove the contamination of *māyika* impurity on the *jīva*? As for *jñāna*, it is like fire, for it burns the impurity and at the same time it obliterates the fundamental *sattva* (existence) along with it. How can this give rise to the happiness that comes from having cleansed the impurity? Thus, *śuddha-sattva* can only appear through *bhakti*, which arises by the mercy of Kṛṣṇa and the Vaiṣṇavas. When *bhakti* appears, *śuddha-sattva* illuminates the heart.

Gosvāmī: It is a pleasure to give instructions to a person as qualified as you. Now, what else do you wish to inquire about?

Vijaya: You have already explained that there are four types of *nāyaka*: *dhīrodātta*, *dhīra-lalita*, *dhīra-śānta*, and *dhīroddhata*. Which one of these is Kṛṣṇa?

Gosvāmī: All of these four types of heroic characteristics are present in Kṛṣṇa. The mutually contradictory *bhāvas* that are seen in these four types of *nāyaka* are all present in *nāyaka* Kṛṣṇa, through His *acintya-śakti*, and He has the *śakti* to maintain all the *rasas* at once. These *bhāvas* act according to Kṛṣṇa's desire. Kṛṣṇa, who is endowed with the characteristics of all four types of *nāyaka*, also has another fascinating and secret peculiarity, which only extraordinarily qualified persons are eligible to know.

Vijaya: Since you have already bestowed your great mercy upon me, kindly tell me this *tattva* also.

Vijaya Kumāra's eyes filled with tears as he said this, and he fell at Gosvāmījī's feet. Gosvāmījī lifted him up and embraced him. His own eyes also filled with tears, as he said in a voice choked with emotion, "Bābā, the confidential mystery is that in *madhura-*

rasa Kṛṣṇa is two distinct types of *nāyaka*: He is husband (*pati*) and paramour (*upapati*) as well.”

Vijaya: Prabhu! Kṛṣṇa is our eternal *pati*. He should only be called *pati*, so why is there the relationship of *upapati*?

Gosvāmī: This is a profound mystery. Spiritual affairs are like mysterious jewels, but among them *parakīya-madhura-rasa* is like the Kaustubha-*maṇi*.

Vijaya: *Bhaktas* who have taken shelter of *madhura-rasa* engage in *bhajana* with the *bhāva* that Kṛṣṇa is their *pati*. What is the deep import of considering Kṛṣṇa one's *upapati*?

Gosvāmī: No *rasa* whatsoever appears if one conceives of *para-tattva* as impersonal and worships it in an impersonal mood (*nirviśeṣa-bhāva*). This process denies the validity of Vedic statements such as *raso vai saḥ*: “That supreme Absolute Truth is the personification of all *rasa*” (*Chāndogya Upaniṣad* 8.13.1). *Nirviśeṣa-bhāva* is useless because of its severe lack of happiness. However, from another angle of vision the experience of *rasa* can develop progressively in accordance with the variety of *saviśeṣa-bhāva*. You should understand that *rasa* is the primary *tattva* of the *para-tattva*. The *saviśeṣa-bhāva* called *īśvara-bhāva*, in which one relates to the Supreme as Controller, is somewhat superior to *nirviśeṣa-bhāva*, and the *prabhu-bhāva* of *dāsyā-rasa* is higher than the *īśvara-bhāva* of *śānta-rasa*. *Sakhya-bhāva* is more elevated than *dāsyā-bhāva*, *vātsalya-bhāva* is still more superior, and *madhura-rasa* is the topmost of all. Just as there is a sequence among these *bhāvas*, each being better than the previous one, similarly *parakīya-madhura-rasa* is superior to *svakīya*.

There are two *tattvas*: *ātmā* (one's own) and *para* (others as *āśraya*). The natural tendency to be fixed in the self (*ātma-niṣṭha dharma*) is called *ātmārāmatā* (the satisfaction from being situated in the self), and in this *ātmārāmatā*, *rasa* has no assistance from any separate entity. Kṛṣṇa has this quality of being eternally self-satisfied. However, at the same time, the quality of enjoying with

the assistance of others (*parārāmatā-dharma*) also exists in Him eternally. The aggregate of contradictory characteristics is present together simultaneously in *parama-puruṣa*, Śrī Kṛṣṇa. This is the intrinsic and constitutional nature of the Supreme Absolute Truth (*para-tattva*). In one aspect of *kṛṣṇa-līlā* there is *ātmārāmatā*, while in its counterpart, the quintessence of *parārāmatā* reigns splendidly to its fullest extent. The summit of this *parārāmatā* is *parakīya-bhāva*. *Parakīya-rasa* is the astonishing *rasa* that appears when the *nāyaka* and *nāyikā* are united by *rāga* (attraction), even though the relationship between them is *para-bhāva* (*bhāva* of accepting *para* – another’s consort).

From *ātmārāmatā* to *parakīya-madhura-rasa* is the full spectrum of *rasa*. As *rasa* is drawn in the direction of *ātmārāmatā*, it gradually becomes dry, whereas to the extent that it is drawn towards *parakīya*, it attains its fully blossomed state. When Kṛṣṇa is the *nāyaka*, *parakīya-rasa* can never be disgraceful, whereas if any ordinary *jīva* becomes the *nāyaka*, the consideration of *dharma* and *adharmā* arises, and *parakīya-bhāva* then becomes extremely base. Thus, poets have determined that the meeting between a male paramour and a married woman is utterly contemptible. However, Śrī Rūpa Gosvāmī has said that, although *alañkāra-śāstra* has described the *upapati* as detestable and contemptible, this only applies to a mundane (*prākṛta*) *nāyaka*. No such conclusion can apply to Śrī Kṛṣṇa, who is directly the transcendental source of all *avatāras*.

Vijaya: Kindly tell me about the distinct characteristic of *pati*.

Gosvāmī: A *pati* is one who has accepted the hand of a bride in marriage.

Vijaya: Please explain the characteristics of *upapati* and *parakīya*.

Gosvāmī: The *upapati* is a man who is driven by intense attachment to transgress *dharma* and accept a *parakīyā* as his most dearly beloved. A *parakīyā* is a woman who neglects the *dharma* of this world and the next, transgresses the regulations of marriage, and completely offers herself to a man other than her husband. There

are two types of *parakīyā*, namely unmarried (*kanyā*) and married (*parodhā*).

Vijaya: What are the symptoms of *svakīyā*?

Gosvāmī: A chaste woman who has been married according to the regulative principles, and who is always absorbed in following the orders of her husband, is called *svakīyā*.

Vijaya: Who are *svakīyā* and who are *parakīyā* for Śrī Kṛṣṇa?

Gosvāmī: The married ladies of Dvārakā Purī are *svakīyā*, and the young *gopīs* of Vraja are mainly *parakīyā*.

Vijaya: Where are these two types of consort situated in the *aprakāṣa-līlā*?

Gosvāmī: This is a very confidential matter. You know that the domain of the *para-tattva* comprises four quarters. Three quarters of His opulences (*vibhūti*) are manifest in the spiritual realm, and one quarter is in the mundane realm. Thus, the entire realm of *māyā*, consisting of fourteen planetary systems, is situated in one quarter of His *vibhūti*. The River Virajā lies between the material and spiritual worlds, the world of *māyā* being situated on this side of it, and the spiritual world on the other side. *Brahma-dhāma*, which is composed of effulgence, surrounds the spiritual world (*cit-jagat*) on all sides. Apart from that, when one penetrates beyond the Virajā, the spiritual sky (*paravyoma*) is seen as *saṁvyoma-rūpa* Vaikuṅṭha. There, *aiśvarya* is prominent and Nārāyaṇa reigns as the Lord of lords, attended by unlimited transcendental majestic *śaktis*. In Vaikuṅṭha, Bhagavān has *svakīya-rasa*, and the *śrī*, *bhū*, and *nīlā-śaktis* serve Him as *svakīyā* consorts. Above Vaikuṅṭha lies Goloka. In Vaikuṅṭha, the *svakīyā* consorts of the city (*pura*) remain absorbed in their respective appropriate services. In Goloka, the young ladies of Vraja serve Kṛṣṇa in their particular *rasa*.

Vijaya: If Goloka is Kṛṣṇa's highest *dhāma*, then why have the wonderful glories of Vraja been extolled?

Gosvāmī: Places such as Vraja, Gokula and Vṛndāvana are within Śrī Mathurā-maṇḍala. Mathurā-maṇḍala and Goloka are non-

different from each other (*abheda-tattva*). When this one phenomenon is situated in the highest region of the *cit-jagat*, it is known as Goloka, and when it is manifested within this material universe, it is known as Mathurā-maṇḍala. Thus, it is celebrated simultaneously in these two *svarūpas*.

Vijaya: How is that possible? I don't understand.

Gosvāmī: Such phenomena are possible only by Kṛṣṇa's *acintya-śakti*. All the activities within the jurisdiction of *acintya-śakti* are beyond comprehension and argument. That eternal abode of Goloka is called Mathurā-dhāma in the *prakaṣa-līlā* within the world of gross elements (*prapañca*), and this very same place is called Goloka in *apṛakaṣa-līlā*. Kṛṣṇa's transcendental pastimes are eternal, and Goloka is eternally manifest in the *nitya-jagat*. Those who have become eligible to have *darśana* of the pure spiritual substance see Goloka. Not only that, but they can have *darśana* of Goloka in Gokula itself. However, the *jīva* whose intelligence is material cannot attain the *darśana* of Goloka. Even though Gokula is Goloka, *jīvas* with mundane intelligence see Gokula as an ordinary place of this material world consisting of five gross elements.

Vijaya: What is the qualification to have the *darśana* of Goloka?

Gosvāmī: Śrī Śukadeva Gosvāmī has said:

*iti sañcintya bhagavān mahākāruṇiko vibhuḥ
darśayāmāsa svaṁ lokam gopānām tamasah param
satyam jñānam anantaṁ yad brahma-jyotiḥ sanātanam
yad dhi paśyanti munayo guṇāpāye samāhitāḥ*

Śrīmad-Bhāgavatam (10.28.14-15)

Although the *gopas* are eternally perfect, they nonetheless descend to this world as assistants in Kṛṣṇa's pastimes. The *sādhana-siddha-gopas* were the followers of those *nitya-siddha-gopas*. These *sādhana-siddha-gopas* thought, "Due to ignorance, the *jīvas* in this world identify themselves with their material bodies. Thus they are hankering with many

types of desires, and they engage in various types of work in order to fulfill them. As a result, they wander aimlessly accepting repeated birth in higher and lower species. We are also engaged in the same activity”.

Considering this, the greatly compassionate Bhagavān Śrī Kṛṣṇa, who has inconceivable majestic opulence, granted to those *gopas darśana* of His *parama-dhāma*, Goloka, which is beyond the dense darkness of *māyā*. The variety in that *dhāma* is eternal, absolute reality, full of unlimited spiritual pastimes. That *dhāma* is eternally self-illuminated with the effulgence of *brahma*, and it is perceived by the hosts of sages and *sādhakas* through trance in the stage beyond the influence of the three *guṇas*.

Bābā, one cannot have *darśana* of Goloka without Kṛṣṇa's mercy. Kṛṣṇa bestowed mercy on the *vraja-vāsīs* and granted them *darśana* of Goloka. This Goloka is the excellent transcendental abode beyond material nature, and its variegatedness is the embodiment of eternal truth and endless spiritual pastimes. The spiritual effulgence of the *brahmajyoti* exists there eternally as the brilliant radiance (*prabhā*) of His limbs. When the *sādhaka* is free from all mundane connections with matter, he can have *darśana* of that special *tattva*.

Vijaya: Can all liberated personalities have *darśana* of Goloka?

Gosvāmī: Even among millions of liberated souls, a *bhakta* of Bhagavān is very rare. In *brahma-dhāma* the *jīvas* who become liberated by the practice of *aṣṭāṅga-yoga* and *brahma-jñāna*, enjoy forgetfulness of the self. Just as a man in a state of deep sleep (*suṣupti*) remains completely inactive, being bereft of power to perceive, to understand, to desire and so forth, similarly, the *jīvas* who attain *brahma-dhāma* are oblivious to their own *ātmā*, so they remain like inanimate lumps. What to speak of them, even *bhaktas* absorbed in *aiśvarya* cannot see Goloka. *Bhaktas* with a mood of

aiśvarya render service to an opulent form of the Lord in Vaikuṅṭha according to their respective *bhāvas*. Even one who engages in *kṛṣṇa-bhajana* in *vraja-rasa* can only have *darśana* of Goloka if he is so fortunate that Kṛṣṇa bestows mercy upon him and releases him from the *māyā*'s endless bondage.

Vijaya: Well, if only this type of liberated *bhakta* can see Goloka, why has Goloka been described in *śāstras* such as *Śrī Brahma-samhitā*, *Hari-vaṁśa* and the *Padma Purāṇa*? If Kṛṣṇa's mercy is only available through *vraja-bhajana*, what was the point of mentioning Goloka?

Gosvāmī: Those *vraja-rasika-bhaktas* whom Kṛṣṇa elevates to Goloka from this world of five gross elements (*prapañca*) can see Goloka completely. Furthermore, *śuddha-bhaktas* in *vraja-bhāva* can also see Goloka to a certain extent. There are two types of *bhaktas*: *sādhaka* and *siddha*. *Sādhakas* are not qualified to see Goloka. Again, there are two types of *siddha-bhaktas*, namely *vastu-siddha-bhaktas* and *svarūpa-siddha-bhaktas*. *Vastu-siddha-bhaktas* are brought directly to Goloka by Kṛṣṇa's mercy, whereas *svarūpa-siddha-bhaktas* see the *svarūpa* of Goloka, but they are still situated in the *prapañca* (material existence), and not directly in Goloka. By Kṛṣṇa's mercy, their eyes of *bhakti* are in the process of gradually opening, thus there are many grades of eligibility in this group. Some see a little, some see something more, and others see more still. To the extent that Kṛṣṇa is merciful to them, they will see Goloka. As long as they are in the *sādhana* stage of *bhakti*, whatever *darśana* they attain of Gokula is tinged with some *māyika-bhāva*. After crossing the stage of *sādhana* and reaching the level of *bhāva*, their *darśana* is somewhat pure, and when they arrive at the stage of *prema*, they begin to have *darśana* to the full extent.

Vijaya: Prabhu, in what respects are Goloka and Vraja different from each other?

Gosvāmī: Everything that one sees in Vraja is present in Goloka, but the various aspects appear somewhat different because of

differences in the *niṣṭhā* of the observer. In fact, there is no difference between Goloka and Vṛndāvana; they appear differently to different observers, depending on their different vision. Extremely ignorant people see everything in Vraja as material. The vision of a person in *rajo-guṇa* is somewhat more auspicious compared to this, and those who are situated in *sattva-guṇa* have *darśana* of *śuddha-sattva* according to their ability to see. Everyone's vision is different according to their *adhikāra*.

Vijaya: Prabhu, I have some realization, but will you kindly give an example to clarify the subject further? A material object cannot serve as a complete example to illustrate spiritual subjects, but still, even a partial indication can give rise to a full realization.

Gosvāmī: This is a very difficult problem. We are forbidden to reveal our own confidential realization to others. When you also have some confidential realization by Kṛṣṇa's mercy, you should always keep it hidden. I will explain this subject to you only as far as our previous *ācāryas* have revealed it, and by Kṛṣṇa's mercy, you will be able to see the rest yourself. Perception in Goloka is purely spiritual, and there is not the slightest tinge of material perception. To nourish *rasa* there, the *cit-śakti* has manifested varieties of *bhāva* in many places, and amongst them there is one spiritual conception known as *abhimāna*. For instance, Kṛṣṇa has no beginning and no birth in Goloka, but to assist the *līlā*, *vātsalya-rasa* is personified there by the conception (*abhimāna*) in the spiritual existence of fatherhood and motherhood in the forms of Nanda and Yaśodā. Again, wonderful varieties of *śṛṅgāra-rasa*, such as separation (*vipralambha*) and meeting (*sambhoga*), exist in this conception (*abhimāna*) form. Although the actual situation in *parakīya-bhāva* is *śuddha-svakīya*, the self-conceptions (*abhimāna*) of paramour beloved (*parakīyā*) and paramour lover (*upapāti*) are eternally present in it.

Just see! All these *abhimāna* are completely convincing in Vraja, for they are exhibited in a gross outward form by the potency of

yogamāyā. For example, in Vraja, Yaśodā labors to give birth to Kṛṣṇa in her maternity room, and the *nitya-siddha-gopīs* have a *parakīya-abhimāna* that arises from their marriages to husbands such as Abhimanyu and Govardhana-gopa. In other words, the *abhimāna* of Goloka are all visible in Vraja in very tangible forms, which are managed by *yogamāyā* from the exceedingly subtle, original reality. There is not even the slightest trace of falsity in Vraja, and it resembles Goloka in all respects. Differences in vision arise only according to the degree of material obstruction of the observer.

Vijaya: Then should one meditate on the appropriate aspects of *aṣṭa-kālīya-līlā* by proper deliberation?

Gosvāmī: No, it is not like that. One who has *darśana* of *vraja-līlā* should remember *aṣṭa-kālīya-līlā* according to his realization. By Kṛṣṇa's mercy, the *līlā* manifests itself in the *sādhaka's* heart through the power of his *bhajana*. It is not necessary to try and improve the *bhāvas* of the *līlā* by one's own endeavors.

Vijaya: *Yadṛṣī bhāvanā yasya siddhir bhavati tādṛṣī*. According to this logic, the perfection that one attains corresponds exactly to the type of meditation performed at the time of *sādhana*, so it seems that one must perform purified, immaculate meditation on Goloka.

Gosvāmī: What you are saying is correct. All the perceptions in Vraja are pure reality, and not even a single one is contrary to this; otherwise, there would be a fault. Perfection occurs when *sādhana* becomes pure, and the purer one's meditation is at the time of *sādhana*, the faster one attains *siddhi*. You should endeavor in such a way that your *sādhana* may be accomplished beautifully, but still, it is beyond your power to purify your *sādhana*. Only Kṛṣṇa, through His *acintya-śakti*, can do this. If you try to do it yourself, you will become entangled in the thorny thickets of *jñāna*, but if Kṛṣṇa bestows His mercy, there will be no such injurious result.

Vijaya: Today I have become fortunate. I want to ask one further question. Is the abode of the Dvārakā consorts only in Vaikuṅṭha, or in Goloka as well?

Gosvāmī: The endless *ānanda* of the *cit-jagat* is attained in *Vaikuṅṭha*; there is no attainment higher than *Vaikuṅṭha*. Cities such as *Dvārakā* are there and the young ladies of those cities reside in their own palaces', rendering service to Kṛṣṇa. The only ones who are situated in the *madhura-rasa* of *Goloka* are the *vraja-ramaṇīs*. All the pastimes that are in *Vraja* are in *Goloka*. However, it is mentioned in *Gopāla-tāpanī Upaniṣad* that *Rukmiṇījī* is situated in *svakīya-rasa* in *Mathurā Purī*, which is in *Goloka*.

Vijaya: Prabhu, do all the activities in *Goloka* occur in the same sequence as I see them in *Vraja*?

Gosvāmī: Yes, they all exist there in the same order, but without the divisions based on *māyika* conceptions. However, all such *māyika* conceptions have their own supremely pure spiritual origins, which I cannot explain. This you can understand only by the power of your *bhajana*.

Vijaya: The whole of mundane existence (*prapañca*) becomes completely dissolved at the time of the universal dissolution (*mahā-pralaya*), so in what sense is *vraja-līlā* eternally present?

Gosvāmī: *Vraja-līlā* is eternal from both the *prakaṭa* and *aprakaṭa* perspective. The present perception (*sāmprata-pratīti*) of *vraja-līlā* is eternally existing in one of the unlimited universes, which revolve in cyclic order like a wheel. A particular *līlā* now present in one *brahmāṇḍa* appears the next moment in another *brahmāṇḍa*. Thus, that particular *līlā* is *aprakaṭa-līlā* in the first *brahmāṇḍa*, but it is present in the next *brahmāṇḍa* as *prakaṭa-līlā*. In this way, all types of *prakaṭa-līlā* are eternal. Even in the *aprakaṭa* state, all the *līlās* are eternally present.

Vijaya: If *prakaṭa-līlā* occurs in all the *brahmāṇḍas*, does *vraja-dhāma* exist in each *brahmāṇḍa*?

Gosvāmī: Yes, it does. *Goloka* is a self-manifesting phenomenon which is present in every universe as the abode of *kṛṣṇa-līlā*. *Goloka* also manifests itself in the heart of all *śuddha-bhaktas*.

Vijaya: Why does Mathurā-maṇḍala remain manifest in a universe where the *līlā* is non-manifest (*aprakāṣa*)?

Gosvāmī: The *aprakāṣa-līlā* is eternally present in the *dhāma*, which remains to bestow mercy upon the *bhaktas* who reside there.

That day's discussion drew to a close. While returning to his residence, Vijaya Kumāra repeatedly meditated upon his *sevā* in *aṣṭa-kāliya-līlā*.

THUS ENDS THE THIRTY-FIRST CHAPTER OF JAIVA-DHARMA,
ENTITLED

“MADHURA-RASA: KṚṢṆA'S SVARŪPA, THE NĀYAKA, & SVAKĪYA-NĀYIKĀS”



CHAPTER 32

Madhurya-Rasa: Parakīya-Nayikas

It was night. Vrajanātha had completed his *bhajana* for that day. Putting his *hari-nāma-mālā* aside, he fell asleep. Vijaya Kumāra had honored *prasāda*, and lay on his bed, but sleep would not come, for he was absorbed in thought. At first he had the idea that Goloka and Gokula were different places. Now, however, he concluded that Goloka and Gokula are non-different. The root of *parakīya-rasa* is in Goloka. But how can Kṛṣṇa be *upapati* (paramour) there? He could not comprehend this point.

“If Kṛṣṇa is the supreme substance,” he thought, “and *śakti* and *śaktimān* are non-different, even if *śakti* becomes separated from *śaktimān*, how can *śakti* be called *parodhā* (married to a *gopa* other than Kṛṣṇa), and Kṛṣṇa be called *upapati* (paramour)?”

At first he thought, “Tomorrow I will ask Śrī Gurudeva the question and have my doubt removed,” but then he thought, “It would be improper to ask Gurudeva anything further about Goloka. Still, it must be cleared.”

Pondering in this way, he finally fell asleep. While asleep, he dreamt that he was in the presence of his Gurudeva, and in order to vanquish his doubt, he was asking the very question that had preoccupied him just before he fell asleep. Gurudeva replied, “Bābā Vijaya, Kṛṣṇa is fully independent in all activities, and His unimpeded desires are not dependent on the desires of others. His eternal desire is that His *aiśvarya* should be concealed and His

mādhurya should be manifested. Accordingly, He assigns to His *śakti* an existence separate from Himself. Consequently, His *parā-śakti* assumes the form of millions of attractive young *gopīs*, all endeavoring to render Him various services. Still Kṛṣṇa is not fully satisfied by His *śakti*'s service while it is influenced by knowledge of His opulence. Therefore by the wonderful influence of His *yogamāyā-śakti*, He provides those beautiful *gopīs* with the *abhimāna* (self-conception) that they belong to separate households. That is to say, through the influence of that *śakti* (*yogamāyā*), they consider themselves the wives of others, and simultaneously, Kṛṣṇa also assumes the relationship as their *upapatti* (paramour).

“Out of *lobha* (greed) for *parakīya-rasa*, Kṛṣṇa transcends His *ātmārāma-dharma* (self-satisfied nature) and performs varieties of wonderful *līlas*, such as *rāsa-līlā*, with those young *gopīs*, who implicitly believe that they are married to others. *Vaṁśī* is His *priya-sakhī* (dear friend) in accomplishing this activity. In order that Kṛṣṇa taste these special features the eternal *parakīya-bhāva* is established in Goloka. For this reason, all the pastime-forests of Goloka and the sites of Kṛṣṇa's loving play, such as *Vṛndāvana*, remain eternally present. All the *līlā-sthānas* (places of pastimes) in *Vraja* – such as the arena of the *rāsa*, *Yamunā* and *Giri-Govardhana* – are in Goloka, and in this way, the moods of being married (*dāmpatyā-bhāva*), and of being faithful to one's husband (*svakīyatva-bhāva*) are present there. *Śuddha-svakīyatva*, the pure conjugal mood reigns splendidly in *Vaikuṅṭha*. The qualities of *svakīya* and *parakīya* are thus considered to be inconceivably different and non-different.

“Just see, this subject is so astounding. In Goloka, *parakīya-bhāva* is present only as *abhimāna* (a conception). In *Vraja*, it appears to be like an affair with another's wife, but there is actually no adultery because the young *gopīs* are Kṛṣṇa's own *śakti*. Kṛṣṇa is united with them from the beginning of time; therefore, their fundamental quality is actually perfect faithfulness to one's husband

(*svakīyatva*) and the quality of being married (*dāmpatyā*). The *gopas* such as Abhimanyu are special *avatāras* of their respective conceptions in Goloka. They become husbands to nourish Kṛṣṇa's *līlā* and to make Him the leader of *vilāsa* (pastimes) on the stage of Vraja in the mood of an *uṇpāpati*. In Goloka, which is far beyond the material world, *rasa* is nourished only by this conception. Within the material universe in Gokula, all the conceptions manifest their individual existences and assume bodies by *yogamāyā*'s influence in order to create the experience of being married, and then to transgress the codes of marital conduct. All this is accomplished by the actions of *yogamāyā*."

When Vijaya Kumāra had thus heard *svakīya* and *parakīya-tattva* explained by Gurudeva in his dream, his doubts were dispelled. Goloka, beyond the mundane world, is factually the selfsame *bhauma* (earthly) Gokula – his conviction in this fact became steadfast, and the supremely blissful identity of *vraja-rasa* arose in his heart. At the same time, he felt an awakening of implicit faith in the *nitya-aṣṭa-kāliya-līlā* of Vraja. Rising early the next morning, he thought, "Śrī Gurudeva has shown me unlimitedly mercy. Now I will hear from him about the components of *rasa* and then attain *niṣṭhā* in *bhajana*."

Vijaya Kumāra honored *prasāda* and came before his Gurudeva at the prearranged time. Shedding tears of *prema*, he offered his *praṇāma*. Gurudeva lovingly embraced him and said, "Bābā, Kṛṣṇa has favored you with His genuine mercy. Thus I have become fortunate simply by seeing you." As he said this, the powerful influence of *prema* made his mind unsteady.

After a short time, when Gosvāmījī regained external perception, Vijaya Kumāra offered his *sāṣṭāṅga-praṇāma*, and said, "Prabhu, I do not know Kṛṣṇa's mercy; I only know your mercy. Now I have given up trying to realize Goloka. I am fully satisfied in the endeavor to attain realization of Vraja. I want to thoroughly understand the fascinating varieties of *vraja-rasa*. Kindly tell me,

can the unmarried *gopīs* who maintained the mood that Kṛṣṇa was their husband be called *svakīya* or not?"

Gosvāmī: Those unmarried *gopīs* of Gokula were *svakīya* at that time because of their *niṣṭhā* in the mood of approaching Kṛṣṇa as their husband, but their intrinsic mood is *parakīya*. Although their *svakīya* mood is not natural, their *svakīya* relationship is perfected in that particular condition in Gokula *līlā* because Kṛṣṇa accepted them as His wives by the *gandharva-vivāha-rīti* (the custom of marriage by the exchange of garlands).

Vijaya: Prabhu, in due course, I will ask many questions, one after the other. I want to understand all the topics of Śrī Ujjvala-nīlamanī in the sequence in which they have been presented. First, I wish to learn all about *nāyaka* (heroes). There are four types of *nāyaka*, namely, *anukūla*, *dakṣiṇa*, *śaṭha* and *dhṛṣṭa*. Please describe the *anukūla* (favorable) *nāyaka*.

Gosvāmī: The *anukūla-nāyaka* is He who gives up the desire for other attractive maidens because of extreme attachment to only one *nāyikā* (heroine). The *bhāva* of Śrī Rāmacandrajī towards Śrī Sītā-devī and of Śrī Kṛṣṇa towards Śrīmatī Rādhikājī is that of the *anukūla-nāyaka*.

Vijaya: I want to know the identity of the various *bhāvas* – such as *anukūla* – of the four types of *nāyaka*, such as *dhīrodātta*. Kindly describe the symptoms of the *dhīrodātta-anukūla-nāyaka*.

Gosvāmī: The *dhīrodātta-anukūla-nāyaka* is grave, humble, forgiving, compassionate, resolute, steadfast in his vows, free from vanity, modest and extremely munificent. Still, He renounces all those qualities for the sake of His *nāyikā*, and goes to meet with her in secret.

Vijaya: Please tell me the symptoms of *dhīra-lalita-anukūla-nāyaka*.

Gosvāmī: The *dhīra-lalita-nāyaka* is by nature a connoisseur of *rasa*, ever-youthful, expert in joking, and free from anxiety. The *dhīra-lalita-anukūla-nāyaka* has all these, combined with the symptom of enjoying uninterrupted pleasure.

Vijaya: What is *dhīra-śānta-anukūla-nāyaka*?

Gosvāmī: The *dhīra-śānta-anukūla-nāyaka* is naturally serene and tolerant, wise, and considerate.

Vijaya: Kindly explain the symptoms of the *dhīroddhata-anukūla-nāyaka*.

Gosvāmī: When the *nāyaka* who is envious, proud, deceitful, easily angered, and boastful is favorable, He is called *dhīroddhata-anukūla-nāyaka*.

Vijaya: What is a *dakṣiṇa-nāyaka*?

Gosvāmī: The word *dakṣiṇa* means “simple and honest.” A *dakṣiṇa-nāyaka* is He who does not give up respect, awe, and submissive love for His previous beloved, even when He gives His heart to another *nāyikā*. One who is equally disposed towards many heroines is also called a *dakṣiṇa-nāyaka*.

Vijaya: What are the symptoms of a *śaṭha-nāyaka*?

Gosvāmī: A *śaṭha-nāyaka* is endearing in the presence of His beloved, but He secretly commits grave offenses by acting in an unloving manner behind her back.

Vijaya: What are the characteristics of a *dhṛṣṭa-nāyaka*?

Gosvāmī: A *dhṛṣṭa-nāyaka* is completely fearless and expert at lying, even though everyone can clearly see the signs of His having enjoyed the company of another beloved.

Vijaya: Prabhu, how many different types of *nāyaka* are there altogether?

Gosvāmī: As far as we are concerned, Kṛṣṇa is the only *nāyaka*. There is no one besides Him. That one Kṛṣṇa is *pūrṇa* (perfect) in Dvārakā, *pūrṇatara* (more perfect) in Mathurā, and *pūrṇatama* (most perfect) in Vraja. He is both *pati* (husband) and *upapati* (paramour) in all three of these places. Thus He is $(2 \times 3) = 6$ types of *nāyaka*. Furthermore, because of the four categories beginning with *dhīrodātta*, He embodies $(6 \times 4) = 24$ types. Then again, these types are divided into *anukūla*, *dakṣiṇa*, *śaṭha* and *dhṛṣṭa*, so there are $(24 \times 4) = 96$ types of *nāyaka*. Now you should know that there are

24 types of *nāyaka* in *svakīya-rasa*, and 24 types of *nāyaka* again in *parakīya-rasa*. In *vraja-līlā*, *svakīya-rasa* is a contracted *bhāva*, and *parakīya-rasa* predominates. Thus, the 24 types of *nāyaka* in *parakīya-rasa* are eternally and splendidly manifest in Śrī Kṛṣṇa in Vraja. He is perceived as whatever type of *nāyaka* is necessary to perform any particular part in any aspect of a *līlā*.

Vijaya: Prabhu, I have realized the various qualities of *nāyaka* and *nāyikā*. Now I want to know how many types of assistants (*sahāyaka*) the *nāyaka* has.

Gosvāmī: The *nāyaka* has five types of assistants, namely *ceṭa*, *viṭa*, *vidūṣaka*, *pīṭha-mardda*, and *priya-narma-sakhā*. They are all expert in using joking words; they are always intensely devoted to Kṛṣṇa with *anurāga* (deep love); they know how to behave according to the occasion and circumstance; they are expert; and they are adept in the art of pleasing the *gopīs* when they become angry, as well as giving confidential advice. All five types of assistants have these qualities.

Vijaya: What are the attributes of the *ceṭa* assistants?

Gosvāmī: They are expert in discovering anything, they perform secret tasks, and their disposition is somewhat bold and arrogant. In Gokula, *sakhās* such as Bhaṅgura and Bhṛṅgara perform the activities of Kṛṣṇa's *ceṭa*.

Vijaya: Who are called *viṭa*?

Gosvāmī: Kṛṣṇa's *viṭa*, such as Kaḍāra and Bhāratī Bandha, are extremely talented in activities such as dressing and decorating Kṛṣṇa. They are cunning, skilled in conversation and expert in manipulating others.

Vijaya: Who are the *vidūṣakas*?

Gosvāmī: The *vidūṣakas* are fond of eating and quarreling. They are expert at making others laugh with their comical gestures, words and dress. Madhumaṅgala and *gopas* such as Vasanta are prominent among Kṛṣṇa's *vidūṣakas*.

Vijaya: Who is in the category of *pīṭha-mardda*?

Gosvāmī: Śrīdāmā is Kṛṣṇa's *pīṭha-marḍda*. Though his qualities are just like those of a *nāyaka*, he conducts all his activities according to the order of the *nāyaka*.

Vijaya: What are the symptoms of the *priya-narma-sakhās*?

Gosvāmī: They are privy to extremely confidential secrets and have taken shelter of the *bhāvas* of the *sakhīs*. Subala and Arjuna are prominent among Kṛṣṇa's *priya-narma-sakhās*. Thus they are the best of all Kṛṣṇa's friends. Among these five – *ceṭa*, *viṭa*, *vidūṣaka*, *pīṭha-marḍda* and *priya-narma-sakhā* – the *ceṭas* are in *dāsya-rasa*, the *pīṭha-marḍdas* are in *vīra-rasa*, and the rest are in *sakhya-rasa*. The *ceṭas* are servants (*kiṅkara*) and the other four are *sakhās*.

Vijaya: Are there no female assistants (*sahāyakās*)?

Gosvāmī: Yes, there are, and they are called *dūtīs* (messengers).

Vijaya: How many types of *dūtī* are there?

Gosvāmī: There are two kinds: *svayam-dūtī* and *āpta-dūtī*. *Katākṣa* (the sidelong glance) and *vaṁśī-dhvani* (the sound of Kṛṣṇa's flute) are *svayam-dūtīs*.

Vijaya: Ahā! Who are the *āpta-dūtīs*?

Gosvāmī: *Vīrā* is proficient in speaking bold words, and *Vṛndā* is expert in persuasive flattery. They are both Śrī Kṛṣṇa's *āpta-dūtīs*. The *svayam-dūtīs* and *āpta-dūtīs* are extraordinary *dūtīs*. Apart from them, there are ordinary messengers such as *liṅginī*, *daiva-jñā* and *śilpa-kāriṇī*. I will describe them elaborately later in the context of *nāyikās* and *dūtīs*.

Vijaya: I have understood the mood and attributes of Śrī Kṛṣṇa as *nāyaka*, and I have also heard that Śrī Kṛṣṇa performs *nitya-līlā* in both *pati* and *upapati bhāva*. He performs pastimes in *Dvārakā* in *pati-bhāva*, and in *vraja-purī* in *upapati-bhāva*. Our Kṛṣṇa is *upapati*, so it is essential for us to know about the *vraja-ramaṇīs*, the charming young *gopīs*.

Gosvāmī: Most of the damsels of *Vraja* with whom *Vrajendra-nandana Śyāmasundara* performs pastimes are in *parakīya-bhāva*, because *madhura-rasa* does not fully develop without *parakīya*. The

rasa of the charming ladies of Dvārakā-purī remains limited by their marital relationship, whereas the *rasa* of the female residents of Vraja, who possess that *śuddha-kāma* from which Kṛṣṇa derives the utmost happiness, is unrestricted (*akuṅṭha*).

Vijaya: What is the purport of this?

Gosvāmī: Śrī Rudra, who is highly knowledgeable in the subject of *śṛṅgāra-rasa*, states that the supreme weapons of Kandarpa (Cupid) are obstacles such as the contrary moods of women (*vāmatā*), and the extreme difficulty in meeting with women (*durlabhatā*) because of the prohibitions that society imposes. Cānakya Paṇḍita has stated that the *nāyaka*'s heart becomes more deeply attached when He is forbidden to meet His beloved and when the doe-eyed beloved is difficult to attain. Look! Although Kṛṣṇa is *ātmārāma*, at the time of *rāsa-līlā*, He manifested Himself in as many *svarūpas* as there were *gopīs*, and then performed *līlā* with them. Every *sādhaka* should follow *rāsa-līlā*. Here the special instruction is that, if the *sādhakas* desire auspiciousness, they should enter this *rāsa-līlā* as a *bhakta*, but they should never imitate Kṛṣṇa. In other words, they should enter this *līlā* only by becoming a follower of a *gopī*, by adopting the mood of *gopī-bhāva*.

Vijaya: Can you kindly explain more elaborately the subject of *gopī-bhāva*?

Gosvāmī: Nandanandana Kṛṣṇa, the son of Nanda Mahārāja, is a *gopa*, and He does not perform amorous pastimes with anyone except with the *gopīs*. The *sādhaka* who is eligible for *śṛṅgāra-rasa* should engage in *kṛṣṇa-bhajana* with the same *bhāva* with which the *gopīs* render loving service to Śrī Kṛṣṇa. In the course of his *bhajana*, the *sādhaka* should meditate on himself as a *vraja-gopī*. The *sādhaka* should consider himself the maidservant of some extremely fortunate *vraja-vāsinī* (female resident of Vraja), and under her guidance, should render services to Rādhā-Kṛṣṇa. One cannot possibly awaken *rasa* unless one considers oneself *parodhā*, that is, married to a *gopa* other than Kṛṣṇa. It is this *parodhā*-

abhimāna, the self-conception of being married to a *gopā* other than Kṛṣṇa, that is the specific *dharma* of the *vraja-gopīs*. Śrī Rūpa Gosvāmī has written:

*māyā-kalita-tādṛk-strī-śīlanenānusūyibhiḥ
na jātu vrajadevīnām patibhiḥ saha saṅgamah
Śrī Ujjvala-nīlamanī,
Kṛṣṇa vallabhā prakaraṇa (19)*

The *vraja-devīs* who, through the influence of *yogamāyā*, consider themselves married to *gopās* other than Kṛṣṇa, never come in physical contact with their *dharmika* wedded husbands. At the time of the *gopīs'* *abhisāra* (rendezvous with Kṛṣṇa) and so on, the *gopās* in their houses see forms of the *gopīs* that exactly resemble their own wives. These forms are fabricated by *yogamāyā* so that the *gopās* will think to themselves, “Our wives are right here at home,” and they never have any opportunity to be jealous or to feel enmity towards Kṛṣṇa.

The *vraja-devīs* never had physical contact with their lawfully-wedded husbands, who were all contrived by *yogamāyā*. Each of the *vraja-gopīs'* husbands is only the manifestation from their respective *bhāvas* in the *Goloka līlā*. Their marriages are also nothing but an implicit conviction created by *yogamāyā*. The *gopīs* are not actually married to other *gopās*, but the *abhimāna*, or self-conception, of being married to other *gopās* is eternally present. If it were not so, it would naturally be impossible for the unprecedented *parakīya-rasa* to manifest because of contrariness (*vāmatā*), inaccessibility (*durlabhatā*), obstructions, social prohibitions, fear and so on. The *nāyikā-bhāva* of *vraja-rasa* cannot be attained without such a conception. Lakṣmījī of *Vaikuṅṭha* is an example of this. **Vijaya:** What is the *bhāva* of knowing oneself as *parodhā*?

Gosvāmī: A *gopī* thinks, “I am a girl who was born in the house of a *vraja-gopā*, and when I grew up to be a young adolescent, I was

given in marriage to a youthful *gopā*.” Only through this type of conviction does the intense yearning to meet intimately with Kṛṣṇa become powerful. *Gopī-bhāva* means to attribute (*āropa*) to oneself the mood of being a *gopā*’s wife who has not yet given birth to a child.

Vijaya: If the *sādhaka* is male, how can he attribute *gopī-bhāva* to himself?

Gosvāmī: People only consider themselves male because they are under the influence of the illusory nature imposed by *māyā*. Except for Kṛṣṇa’s eternal male associates, the pure, inherent spiritual nature of all others is female. Really, there are no male and female characteristics in the spiritual structure, but the *sādhaka* can attain eligibility to be a *vraja-vāsinī* when he is impelled by *svabhāva* and a steadfast *abhimāna*. Only those who have *ruci* for *madhura-rasa* are eligible to become *vraja-vāsinīs*. If one performs *sādhana* according to one’s *ruci*, one will attain a perfected state that corresponds exactly to the nature of that *sādhana*.

Vijaya: What are the glories of being a *gopī* married to a *gopā* other than Kṛṣṇa?

Gosvāmī: The *vraja-gopīs* who are married to others naturally become mines of superabundant beauty and extraordinarily powerful transcendental virtues when the intense hankering to meet intimately with Kṛṣṇa arises in their hearts. They also become decorated with the exquisite loveliness of *prema*. The sweetness of their *rasa* exceeds that of all the *śaktis* of Bhagavān, headed by the goddess of fortune Lakṣmī.

Vijaya: How many kinds of *vraja-sundarī* (beautiful damsels) are there?

Gosvāmī: There are three types: *sādhana-parā*, *devī*, and *nitya-priyā*.

Vijaya: Are there also different types of *sādhana-parā-sundarī*?

Gosvāmī: Yes, there are two types of *sādhana-parā-sundarī*: *yauthikī* and *ayauthikī*.

Vijaya: Who are the *yauthikī*?

Gosvāmī: The *yauthikī sundarīs* have taken birth in Vraja together in a group, after being absorbed in the *sādhana* for *vraja-rasa*. In other words, they are members of a particular group. There are two kinds of *yauthikī*: *muni-gaṇa* and *uṇiṣad-gaṇa*.

Vijaya: Which *munis* have taken birth in Vraja as *gopīs*?

Gosvāmī: Some *munis* offered worship to Gopāla, but were unable to attain *siddhi* (perfection). After having *darśana* of Śrī Rāmacandra's beauty, they further endeavored in *sādhana* in accordance with their cherished desire. Thus, they accepted *gopī-bhāva* and took birth as *gopīs*. *Padma Purāṇa* refers to them in this way, and *Bṛhad-Vāmana Purāṇa* states that some of them attained perfection at the beginning of the *rāsa-līlā*.

Vijaya: How did the *Uṇiṣads* take birth as *gopīs* in Vraja?

Gosvāmī: The *Mahā-Uṇiṣads* personified, who were gifted with extremely fine discrimination, became thoroughly astonished when they saw the *gopīs*' good fortune, and after performing severe austerities with *śraddhā*, they attained birth in Vraja as *gopīs*.

Vijaya: Who are *ayauthikī*?

Gosvāmī: There are two types of *sundarīs* celebrated by the name *ayauthikī*: long-standing (*prācīnā*) and new (*navīnā*). They are exceptionally attached to *gopī-bhāva*, and perform *sādhana* with intense eagerness and natural *anurāga*. Some take birth alone, and others in groups of two, three, or even more at the same time. The *prācīnā ayauthikī-gopīs* attained *sālokya* (living on the same planet) together with the *nitya-priyā gopīs* a long time ago. The *navīnā-ayauthikī gopīs* come to Vraja by taking birth in the species of *devas*, humans, and other beings. They gradually become *prācīnā*, and attain *sālokya* in the way I have already mentioned.

Vijaya: I have understood the subject of *sādhana-ṣarā*. Now please be so kind as to explain to me about the *devīs*.

Gosvāmī: When Kṛṣṇa descends among the *devas* in Svarga by His *aṁśa*, *aṁśas* of His *nitya-kāntās* also manifest as *devīs* in order to

satisfy Him. Those very *devīs* take birth in *kṛṣṇa-līlā* as the daughters of *gopas* and become the *prāṇa-sakhīs* of the *nitya-priyā-gopīs* of whom they are *aṁśas* – in other words, of their own *aṁśanīs*.

Vijaya: Prabhu, when does Kṛṣṇa take birth by His *aṁśa* in the species of *devas*?

Gosvāmī: Kṛṣṇa takes birth from Aditi's womb by His *svāmśa* form as *Vāmana*, and by His *vibhinnāmśas* (separated expansions), He becomes the *devatas*. Śiva and Brahmā are not born from the womb of a mother, and although they are not in the category of ordinary *jīvas* who have fifty qualities to a minute degree, they are still only *vibhinnāmśa*. Those fifty qualities are certainly present in Brahmā and Śiva to a somewhat greater extent, and in addition they have five more qualities that are not found in the ordinary *jīvas*. Therefore, these two are called the chief *devatās*. Gaṇeśa and Sūrya are also situated in the same category as Brahmā for the same reason, but all the other *devas* are classified as *jīvas*. All the *devatās* are Kṛṣṇa's *vibhinnāmśas*, and their wives (*devīs*) are the *vibhinnāmśas* of *cit-śakti*. Just before Kṛṣṇa's appearance, Brahmā ordered them to take birth to satisfy Kṛṣṇa, and following his order some of them took birth in *Vraja* and others in *Dvārakā*, according to their different tastes and *sādhana*. The *devīs* who take birth in *Vraja* because of intense eagerness to attain Kṛṣṇa are the *prāṇa-sakhīs* of the *nitya-priyā-gopīs*.

Vijaya: Prabhu, the *Upaniṣads* attained birth as *gopīs*, but kindly tell me, do any other presiding *devīs* of the *Vedas* also accept birth in *Vraja*?

Gosvāmī: It is written in the *ṣṛṣṭi-khaṇḍa* of *Padma Purāṇa* that *Gāyatrī*, who is *Veda-mātā*, the mother of the *Vedas*, also took birth as a *gopī* and attained Śrī Kṛṣṇa's association. From that time, she assumed the form of *kāma-gāyatrī*.

Vijaya: But isn't *kāma-gāyatrī* without any beginning (*anādi*)?

Gosvāmī: *Kāma-gāyatrī* is certainly *anādi*, and this *anādi-gāyatrī* first manifested in the form of *Veda-mātā*. Later, by the influence

of *sādhana*, and seeing the good fortune of many *Upaniṣads*, she took birth in Vraja along with the *Gopāla Upaniṣad*. Although the form of *kāma-gāyatrī* is eternal, she exists splendidly in an eternal and separate form as *Veda-mātā Gāyatrī*.

Vijaya: All those, such as the *Upaniṣads*, who took birth in Vraja had the *abhimāna* of being the daughters of *gopas*, and they accepted Kṛṣṇa as their own husband with the conception that He was a *gopa-nāyaka*. Kṛṣṇa became their husband at that time by the custom of *gandharva-vivāha*. I have understood this much. However, Kṛṣṇa's eternal beloved consorts are His associates from time without beginning, so is Kṛṣṇa's relationship of *uṇpapati* with them only a contrivance of *māyā*?

Gosvāmī: It is certainly one type of creation of *māyā*, but not of *jaḍa-māyā*, the illusory energy exhibited in the material world. *Jaḍa-māyā* can never touch *kṛṣṇa-līlā*. Although *vraja-līlā* is within the material world, it is completely beyond the jurisdiction of *jaḍa-māyā*. Another name for *cit-śakti* is *yogamāyā*, and in *kṛṣṇa-līlā* this very *yogamāyā* acts in such a way that one who is influenced by *jaḍa-māyā* sees that *kṛṣṇa-līlā* in an external form. *Yogamāyā* brings to Vraja the *parodhā-abhimāna* of Goloka with each of the *nitya-priyās*, and gives that *abhimāna* form a separate individual existence. Then, by arranging for the marriages between the *nitya-priyā-gopīs* and those separate existences,¹ she makes Kṛṣṇa *uṇpapati*.

The omniscient *puruṣa* and the all-knowing *śaktis* who are absorbed in their respective *rasa* accept these *bhāvas*. This indicates the superiority of *rasa* and the super-excellence of the fully independent *icchā-śakti*. There is no such eminence in *Vaikuṅṭha* and *Dvārakā*. When the *prāṇa-sakhīs* attain *sālokya* along with the *nitya-priyā gopīs*, their restricted *pati-bhāva* broadens and becomes *uṇpapati-bhāva*. This is their ultimate achievement.

¹ All the *abhimānas* of Goloka are manifest in tangible forms in Vraja, such as *Abhimanyu*.

Vijaya: This *siddhānta* is quite extraordinary. My heart has become refreshed. Now kindly explain to me about the *nitya-priyā goṇīs*.

Gosvāmī: Śrī Gauracandra could not have revealed such esoteric principles through my mouth if there were no qualified listener present such as your good self. Look here, in various places, Śrī Jīva Gosvāmī, who is all-knowing (*sarva-jñā*), has deliberated on this subject in a very confidential manner, which one can understand by reading his commentaries and literatures such as *Kṛṣṇa-sandarbha*. Śrī Jīva Gosvāmī was always afraid that if unqualified persons came to know about these very esoteric principles, they might later take shelter of a corrupted form of *dharma*. At that time, Śrī Jīva Gosvāmī felt anxious about all the faults, such as *rasābhāsa* and the distortion of *rasa*, that are seen in so-called Vaiṣṇavas today. He could not prevent this misfortune, although he was so careful. You should not speak this *siddhānta* in the presence of others, except for those who are qualified to receive it. Now I will describe the *nitya-priyā goṇīs*.

Vijaya: Who are the *nitya-priyā goṇīs*? Although in the past I have studied many *śāstras*, now my sole desire is to drink this nectar from the lotus mouth of Śrī Gurudeva.

Gosvāmī: Like Kṛṣṇa, the *nitya-priyā goṇīs* in Vraja are the abodes of all qualities, such as beauty and cleverness. Rādhā and Candrāvalī are most prominent among them. They have been referred to in the *Brahma-saṁhitā* (5.37).

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

When the *ānanda-amśa* of the *sac-cid-ānanda-para-tattva* agitates the *cid-amśa*, and is then enthused by the separately manifest *hlādinī pratibhā* (splendor), then Śrīmatī Rādhikā, along with Her *sakhīs* who are all extensions of

Her spiritual form, become manifest. I perform *bhajana* of that Govinda, who is the supreme, original Soul of all souls. He eternally resides in Goloka-dhāma with those damsels, who are all endowed with the sixty-four arts.

The *nitya-priyā gopīs* have been mentioned in this statement of Brahmā, which is the essence of all the *Vedas*. They are *nitya*, which means that they are a manifestation of *cit-śakti* and are thus beyond time and space – this is truth. There, *nitya-līlā* is an expression of the sixty-four arts: *kalābhiḥ svāmśa-rūpābhiḥ śaktibhiḥ*. Although there are different meanings given by the *ācāryas* in other commentaries on *Brahma Saṁhitā*, I have explained Śrī Svarūpa Dāmodara Gosvāmī's extremely confidential commentary. This secret treasure is hidden in the vault of the hearts of Śrī Rūpa-Sanātana and Śrī Jīva Gosvāmīs.

Vijaya: I am intensely eager to hear the various names of the *nitya-priyā gopīs*.

Gosvāmī: *Śāstras* such as the *Skanda Purāṇa* and *Prahlāda-saṁhitā*, have mentioned names such as Rādhā, Candrāvalī, Viśākhā, Lalitā, Śyāmā, Padmā, Śaibyā, Bhadrīkā, Tārā, Vicitrā, Gopālī, Dhaniṣṭhā, and Pālī. Another name of Candrāvalī is Somātā, and Śrīmatī Rādhikā is also called Gāndharvā. *Vraja-gopīs* such as Khañjanākṣī, Manoramā, Maṅgalā, Vimalā, Līlā, Kṛṣṇā, Śārī, Viśāradā, Tārāvalī, Cakorākṣī, Śaṅkarī and Kumkumā are also famous in this world.

Vijaya: What is their relationship with each other?

Gosvāmī: These *gopīs* are *yūtheśvarīs* (group leaders). There are not one or two groups, but hundreds, and in each of them, there are hundreds of thousands of beautiful, individual *gopīs*. All of the above mentioned *gopīs*, from Śrīmatī Rādhikā to Kumkumā, are *yūtheśvarīs*. Viśākhā, Lalitā, Padmā and Śaibyā have been described in the *śāstras* more elaborately than the others. Among these *yūtheśvarīs*, the eight *gopīs* beginning with Rādhā have been called *pradhānā*, because they are most fortunate.

Vijaya: Viśākhā, Lalitā, Padmā, and Śaibyā are *pradhānā gopīs*, and they are especially expert in nourishing Kṛṣṇa's pastimes. Why have they not been accepted as distinct *yūtheśvarīs*?

Gosvāmī: They are so qualified that although it would be proper to call them *yūtheśvarīs*, Lalitā and Viśākhā remain so enchanted by Śrīmatī Rādhikā's supremely blissful *bhāva* that they do not want to call themselves independent *yūtheśvarīs*. Among them, some are followers of Śrīmatī Rādhikā, and others are followers of Candrāvalī.

Vijaya: I have heard that Lalitā has a *gaṇa* (sub-group). What type of group is it?

Gosvāmī: Śrīmatī Rādhājī is prominent amongst all the *yūtheśvarīs*. Some of the *gopīs* in Her dependent *yūthas* are attracted to Śrī Lalitājī's special *bhāva*, and call themselves Lalitā *gaṇa*. Other *gopīs* refer to themselves as Viśākhā *gaṇa*, and so on. The *aṣṭa-sakhīs* headed by Lalitā and Viśākhā are the heroines of Śrīmatī Rādhikā's various *gaṇas*. If one is very fortunate, one can acquire the qualification to enter Śrīmatī Lalitā's *gaṇa*.

Vijaya: In which *śāstra* can the names of these *gopīs* be found?

Gosvāmī: Their names are found in *śāstras* such as *Padma Purāṇa*, *Skanda Purāṇa* and the *Uttara khaṇḍa* of *Bhaviṣya Purāṇa*. Many names are also mentioned in *Sātvata-tantra*.

Vijaya: *Śrīmad-Bhāgavatam* is the crest-jewel of all *śāstras* in the entire universe, so it would have been a matter of great joy if these names were mentioned there.

Gosvāmī: *Śrīmad-Bhāgavatam* is a *tattva-śāstra*, but it is also an ocean of *rasa*. From the point of view of the *rasika-bhaktas*, *Śrīmad-Bhāgavatam* is filled with the complete deliberation on *rasa-tattva*, as if an ocean were contained in a single jar. Śrī Rādhā's name and the *bhāvas* and identities of all the *gopīs* have been described there in a highly confidential way. If you reflect thoroughly upon the *ślokas* of the Tenth Canto, you can find everything. Śrī Śukadeva Gosvāmī has described this subject in a confidential way to keep

unqualified people at a distance. Vijaya, what will be the result of giving chanting beads and full and explicit descriptions to one and all? The reader can understand the confidential topics only as far as his conceptions are advanced. Therefore, one quality of a genuine *paṇḍita* is that he can reveal in a hidden way subjects that are not fit to be revealed in the presence of everyone. Qualified people understand them only as far as their *adhikāra* allows. There is no knowledge of the factual *vastu* without *śrī-guru-paramparā*. One may acquire knowledge in other ways, but it will have no effect. You can only attain the complete *rasa* of *Śrīmad-Bhāgavatam* after thoroughly understanding *Ujjvala-nīlamanī*.

In this way, after a long period of questions and answers, that day's *iṣṭagoṣṭhi* was completed. Vijaya returned to his residence, meditating incessantly on the subjects that he had heard. As all the *vicāra* (considerations) in relation to *nāyaka* and *nāyikā* awakened in the field of his heart, he became absorbed in *paramānanda*, and as he remembered the discussion about *vaṁśī* and *svayam-dūtī*, a stream of tears flowed from his eyes. At that time, the pastime that he had seen in the grove on his way to Sundarācala the previous night appeared vividly upon the screen of his heart.

THUS ENDS THE THIRTY-SECOND CHAPTER OF JAIVA-DHARMA,
ENTITLED
“MADHURA-RASA: PARAKĪYA-NĀYIKĀS”



CHAPTER 33

Madhurya-Rasa: Śrī Rādhā's Svarūpa,
Five Types of Sakhīs, & Messengers

One day, Vijaya Kumāra and Vrajanātha took bath in Indradyumna Sarovara, and upon returning to their residence, they honored *prasāda* together. Vrajanātha then set off to have *darśana* of Śrī Haridāsa Ṭhākura’s *samādhi*, while Vijaya Kumāra came before the lotus feet of his Gurudeva at Śrī Rādhā-Kānta Maṭha. When he saw that the time was appropriate, he posed some questions about Śrīmatī Rādhikā: “Prabhu, Śrī Vṛṣabhānundinī is our be-all and end-all and our very life’s breath. I cannot express it. I do not know why my heart melts when I just hear the name of Śrī Rādhikā. Although Śrī Kṛṣṇa is our only refuge, still I only like to taste the playful pastimes that He performs with Śrī Rādhikā. My mind does not want to hear any *kṛṣṇa-kathā* that does not mention Śrīmatī Rādhikā’s name or discuss Her pastimes. What can I say? Now I am not at all pleased to introduce myself as Vijaya Kumāra Bhaṭṭācārya. I am overjoyed to call myself Śrī Rādhikā’s *pālya-dāsi*. Another surprising thing is that I have no desire to speak *vraja-līlā-kathā* to those who are *kṛṣṇa-bahirmukha* (reluctant to serve Kṛṣṇa). I want to get up and flee from any assembly where those who are not *rasika* describe the glories of Śrī Rādhā-Kṛṣṇa.”

Gosvāmī: You are fortunate! As long as one does not have complete conviction in being a *vraja-ramaṇī*, he is not qualified to enter into the descriptions of Śrī Śrī Rādhā-Kṛṣṇa’s *līlā-vilāsa*. What to

speak of those in male forms, even a *devī* has no eligibility for Rādhā-Kṛṣṇa *kathā*.

I have already discussed Kṛṣṇa's beloved consorts with you. Rādhā and Candrāvalī are the foremost amongst them, and they both have millions of *yūthas* of fresh adolescent *gopīs*. At the time of the *mahā-rāsa* hundreds of millions of charming young *gopīs* took part in the *rāsa-maṇḍala* and expanded its beauty.

Vijaya: Prabhu, let Candrāvalī have her millions of *yūthas*, but please show mercy to me and tell me about Śrīmatī Rādhikā's glories, so that my contaminated ears may be purified and filled with *rasa*. I have taken full shelter of you.

Gosvāmī: Ahā Vijaya, of Rādhā and Candrāvalī, Śrī Rādhājī is *mahābhāva-svarūpā* (the complete embodiment of the highest love), and She therefore excels Candrāvalī in all qualities, and in all matters. Look, in the *Tāpanī śruti*, She has been called Gāndharvā. In the *Rk-pariśiṣṭa* (supplement to the *Ṛg Veda*), there is a description of the immense brilliance of Mādhava when He is with Rādhā. In the *Padma Purāṇa*, Nāradaḥ has also said, "Just as Śrīmatī Rādhikā is the most beloved of Kṛṣṇa, similarly Her *kuṇḍa* is also equally dear to Him. Of all the *gopīs*, Śrī Rādhārāṇī is the most dear to Kṛṣṇa." What an unprecedented and astonishing *tattva* this *rādhā-tattva* is! Among all the various *śaktis* of Bhagavān, the supermost *mahā-śakti* is called *hlādinī*. Rādhikā is *mahābhāva-svarūpā*, the embodiment of the condensed essence of that *hlādinī*.

Vijaya: What an exceptional *tattva*! Now please describe Śrī Rādhā's *svarūpa*.

Gosvāmī: In all respects Śrīmatī Rādhā is the most beautiful of all Śrī Kṛṣṇa's beloved consorts (*suṣṭhu-kāntā-svarūpa*), and She is adorned with sixteen *śṛṅgāra* (decorations) and twelve *ābharaṇa* (ornaments).

Vijaya: What is the meaning of *suṣṭhu-kāntā-svarūpa*?

Gosvāmī: Śrī Rādhā's *svarūpa* is so beautiful that there is no necessity of decorative embellishments. Her unparalleled loveliness

is expanded by Her hair, which is a mass of elegant curls, by Her lotus face, by Her large, restless eyes, and by Her beautiful breasts. The extraordinary beauty of Her *svarūpa* is increased many times over by Her slender waist, by Her two exquisite shoulders that are slightly lowered, and by Her flower-bud hands, which are embellished by the jewels of Her finger nails. There is no comparison to Her beauty in all the three worlds.

Vijaya: What are the sixteen *śṛṅgāras*?

Gosvāmī: Her sixteen *śṛṅgāras* are Her bath, the radiance of the jewel decorating the tip of Her nose, Her blue garments, the belt about Her waist, Her braid, Her earrings, the sandalwood paste smeared on Her limbs, the arrangement of flowers in Her hair, Her garland, the *līlā-kamala* (play-lotus) in Her hand, the *tāmbūla* in Her mouth, the dot of *kasturī* on Her chin, the *kājala* around Her eyes, the pictures drawn in *mṛgamada* (musk) on Her rosy cheeks, the red *lac* on Her feet, and the *tilaka* on Her forehead. Śrīmatī Rādhikā is always beautified by these types of decoration.

Vijaya: What are the twelve *ābharaṇas*?

Gosvāmī: The twelve *ābharaṇas* that decorate Śrī Rādhā's limbs are the exceptionally brilliant jewelled tiara upon Her head, Her golden earrings, the golden belt upon Her hips, the golden necklace, the *vallī* and golden *śalākā* on Her ears, the bracelets on Her wrists, the ornament on Her neck, the rings on Her fingers, Her pearl necklace, Her armlets, the jewelled ankle bells on Her feet, and the rings on Her toes.

Vijaya: Please show compassion to me by describing Śrī Rādhā's prominent qualities.

Gosvāmī: Like Śrī Kṛṣṇa, Śrīmatī Rādhā also has innumerable qualities, among which twenty-five are prominent.

1. She is sweet (*madhura*), that is, She is incomparably beautiful in appearance.
2. She is an ever-fresh youth.
3. Her eyes are restless and inclined to give sidelong glances.

4. She has a radiant, gentle and sweet smile.
5. She has beautiful lines, indicating auspiciousness.
6. She maddens Kṛṣṇa with the fragrance of Her bodily limbs.
7. She is expert in the musical arts.
8. She speaks sweetly.
9. She is expert in making jokes.
10. She is very polite and modest.
11. She is merciful
12. She is cunning.
13. She is expert in all duties.
14. She is shy.
15. She is always steadfast on the path of righteous conduct.
16. She is patient.
17. She is grave, so that it is very difficult to understand the import of Her mind.
18. She is fond of enjoying pastimes.
19. She is acutely eager to manifest the supermost excellence of *mahābhāva*.
20. When the residents of Gokula see Her, their hearts immediately overflow with *prema*.
21. Her fame pervades the entire universe.
22. She is the object of affection for Her superiors (*guru-jana*).
23. She is controlled by the intense love (*pranaya*) of Her *sakhīs*.
24. She is prominent among all Kṛṣṇa's *sakhīs*.
25. Keśava always remains submissive to Her orders.

Vijaya: I want to know in detail about the elegant lines that indicate Her immense good fortune.

Gosvāmī: According to the *Varāha-saṁhitā*, *Jyotiṣa-śāstra*, *Kāśī-khaṇḍa*, and the *Purāṇas* such as the *Matsya Purāṇa* and *Garuḍa Purāṇa*, these are the auspicious signs on Her left foot: 1) There is a barleycorn at the base of Her big toe, 2) below that is a *cakra*. 3) Below the middle toe is a lotus flower, and 4) below the lotus is a

banner, and 5) a flag. 6) There is a line curving up from the middle of the sole to the right side of the middle toe. 7) Below Her little toe is an elephant-goad.

The signs on Her right foot are as follows. 1) At the root of Her big toe is a conch-shell, 2) on Her heel is a fish, and 3) below Her little toe is an altar. Above the fish are 4) a chariot, 5) a mountain, 6) an earring, 7) a club, and 8) the mark of a *śakti*.

On Her left hand, 1) a long-life line extends from the point where the index finger and the middle finger meet, to below the little finger. 2) Another line begins from below the long life-line, and extends to the place between the index-finger and the thumb. 3) Below the thumb, a curved line extends from the wrist to the space between the thumb and index-finger to meet with the middle line. 4-8) On the tip of Her thumb and each of Her fingers is a *cakra*. The three lines plus the five *cakras* makes eight signs all together. 9) Then, below the ring-finger is an elephant, 10) below the life-line is a horse, 11) below the middle line is a bull, and below the little finger are 12) an elephant goad, 13) a fan, 14) a Śrī tree, 15) a victory-column, 16) an arrow, 17) a javelin, and 18) a garland.

On the right hand, just as on the left, there are three lines beginning with the life-line. In addition, there is a conch-shell on the tip of Her thumb and each of Her fingers. That makes eight signs altogether. 9) Below the index finger is a *camara*, and 10) below the little finger are an elephant goad, 11) a palace, 12) a *dundubhi* drum, 13) a lightning bolt, 14) two carts, 15) an archer's bow, 16) a sword, and 17) a waterpot.

Since there are seven signs on the left foot, eight on the right, eighteen on the left hand and seventeen on the right, altogether there are fifty auspicious signs indicating supreme fortune.

Vijaya: Are these symptoms not possible in others?

Gosvāmī: These qualities are present in the *jīvas* to a very slight degree, and somewhat more in the *devīs*, but they are all fully manifest in Śrī Rādhikā. All of Śrī Rādhikā's qualities are *aprākṛta*

(transcendental), because these qualities are not present purely and completely in anybody in the mundane world, even in goddesses such as Gaurī.

Vijaya: Ahā! Śrīmatī Rādhikā's virtues are inconceivable. One can realize them only by Her mercy.

Gosvāmī: How can I express Her glories? What is there to compare with the beauty and qualities that perpetually bewilder even Kṛṣṇa Himself?

Vijaya: Prabhu, please describe Śrīmatī Rādhikā's *sakhīs*.

Gosvāmī: Śrīmatī Rādhikā's *yūtha* is the best of all. Every young *gopī* in that group is adorned with all transcendental virtues. They directly attract even Kṛṣṇa with their qualities, playful glances and gestures.

Vijaya: How many types of *sakhīs* does Śrīmatī Rādhikā have?

Gosvāmī: There are five types: 1) *sakhī*, 2) *nitya-sakhī*, 3) *prāṇa-sakhī*, 4) *priya-sakhī*, and 5) *parama-preṣṭha-sakhī*.

Vijaya: Who are the *sakhīs*?

Gosvāmī: The *sakhīs* include Kusumikā, Vṛndā and Dhaniṣṭhā.

Vijaya: Who are the *nitya-sakhīs*?

Gosvāmī: Kastūrī, Maṇi-mañjarī and others are *nitya-sakhīs*.

Vijaya: Who are the *prāṇa-sakhīs*?

Gosvāmī: The *prāṇa-sakhīs* include Śaśimukhī, Vāsantī, and Lāsikā. They have attained forms and qualities similar to those of Vṛndāvaneśvarī, Śrīmatī Rādhikā.

Vijaya: Who are the *priya-sakhīs*?

Gosvāmī: Kurāṅgākṣī, Sumadhyā, Madanālasā, Kamalā, Mādhurī, Mañjukeśī, Kandarpa-sundarī, Mādhavī, Mālatī, Kāma-latā, Śaśikalā, and many others are *priya-sakhīs*.

Vijaya: Who are the *parama-preṣṭha-sakhīs*?

Gosvāmī: Lalitā, Viśākhā, Citrā, Campaka-latā, Tuṅga-vidyā, Indu-lekhā, Raṅgadevī, Sudevī – these eight are *pradhānā* and *parama-preṣṭha-sakhīs*. Their *prema* for Rādhā-Kṛṣṇa is developed to the highest degree. They please Rādhā and Kṛṣṇa by

sometimes showing more love for Kṛṣṇa, and sometimes showing more for Rādhā.

Vijaya: I have understood the meaning of *yūtha*. Now please tell me about *gaṇa*.

Gosvāmī: In every *yūtha*, there are several further divisions, which are called *gaṇa*. For example in the *yūtha* of Śrīmatī Rādhikā, the *sakhīs* who follow Lalitā are known as Lalitā *gaṇa*.

Vijaya: The *parodhā-bhāva* (paramour mood) of the *gopīs* of Vraja is a very important characteristic. But in what circumstances does *parodhā-bhāva* not indicate a desirable state?

Gosvāmī: In this mundane world, all femininity and masculinity is only a designation. According to the result of peoples' *karma* (activities) under the influence of illusion, one is now a woman and another a man. People in *māyā* have many petty and *adharmika* desires, so the *ṛṣis* have forbidden a man to associate with any woman except the one to whom he is married according to the injunctions of *śāstra*. Poets and authors of mundane *alaṅkāra* have also rejected the paramour mood, in order to make others understand that this instruction of the *ṛṣis* is compatible with *dharma*. The *rasa* of the transcendental pastimes is *nitya-rasa*, whereas the *śṛṅgāra-rasa* of males and females who are products of the material energy is merely its perverted reflection. The mundane display of *śṛṅgāra-rasa* is extremely limited and subject to regulative principles, and that is why the *parodhā-bhāva* of the insignificant mundane *nāyikās* has been rejected. However, Śrī Kṛṣṇa is *sac-cid-ānanda*, so when He is the only *puruṣa* or *nāyaka*, whatever meeting takes place with a paramour in order to nourish *rasa* is not subject to criticism. In this *tattva*, there is no place for conventional marriage, which is an extremely insignificant, illusory designation. The criticism of paramours is proper in worldly literature, but it cannot be applied to the young maidens of Gokula when Goloka-bihārī manifests both His supreme *parakīya-rasa* and Goloka in this world.

Vijaya: Please tell me what are the excellent characteristics that are exhibited by the young *gopīs* of Gokula due to their *kṛṣṇa-prema*?

Gosvāmī: The cowherd damsels of Gokula accept Kṛṣṇa only to be Nanda Mahārāja's son, since He appears to be that and nothing more. The *bhāvas* and characteristics that arise from this conviction are not a subject matter for *abhaktas* (non-devotees), who are addicted to logic, and they are rarely understood even by *bhaktas*. Śrī Nandanandana is not lacking in *aiśvarya-bhāva*, but it remains practically hidden, because *mādhurya* is always in the ascendant. For example, when the *gopīs* were afflicted with feelings of separation from Kṛṣṇa, He played a joke by hiding His two-armed form from them and manifesting a four-armed form, but they did not pay attention to it. Then, as soon as He came before Śrī Rādhikājī, the four-armed form disappeared and His two-armed form became manifest again. This is the result of Śrī Rādhā's extremely confidential *parakīya-bhāva*.

Vijaya: I have become so fortunate by hearing this. Prabhu, now please describe the different types of *nāyikā*.

Gosvāmī: There are three types of *nāyikās*, namely *svakīyā*, *parakīyā* and *sāmānyā*. I have already described the transcendental *rasa* of the *svakīyā* and *parakīyā-nāyikās*, and now I will explain about the *sāmānyā-nāyikā*. *Paṇḍitas* of mundane *alaṅkāra* (rhetoric) have ascertained that *sāmānyā-nāyikās* are prostitutes. They are simply avaricious. They do not hate the *nāyaka* who has no good qualities, and they do not really love the virtuous *nāyaka*. They only love money. Consequently, their *śṛṅgāra-rasa* is not actually *śṛṅgāra-rasa*, but only a semblance. Nonetheless, the maidservant Kubjā of Mathurā is included in the category of *parakīyā* as a *sāmānyā-nāyikā* because of some qualification in her *bhāva*, even though her relationship with Kṛṣṇa lacks *śṛṅgāra-rasa*.

Vijaya: What is her qualification in *bhāva*?

Gosvāmī: Kubjā never had *rati* for anyone as long as she was deformed, but when she saw Kṛṣṇa's beauty, the desire arose in her

heart to anoint Kṛṣṇa's limbs with sandal-paste in the mood of a beloved. For this reason she can be called *parakīyā*. However, her *rati* is inferior to that of the *mahiṣīs* because, unlike the queens of Dvārakā, she showed little desire to make Kṛṣṇa happy. She tugged at Kṛṣṇa's upper garment and fervently beseeched Him to enjoy with her, but because of self-interest or because the desire for her own pleasure was mixed with the *bhāva* of a beloved, her *rati* is considered *sādhāraṇī* (ordinary).

Vijaya: In *cid-rasa* there is a distinction between *svakīyā* and *parakīyā-nāyikās*. If there are any more distinct categories within these two, then please be merciful and describe them.

Gosvāmī: In the spiritual *rasa*, both kinds of *nāyikā* – namely *svakīyā* and *parakīyā* – have three divisions: *mugdhā*, *madhyā* and *pragalbhā*.

Vijaya: Prabhu, just now by your mercy, *cid-rasa* entered for a moment within my heart, and you appeared to me as a *vraja-gopī*. I have no idea what became of my illusory *puruṣa-bhāva* (male mood). Now I am becoming increasingly eager to know about the various *bhāvas* of the *nāyikās*. Although I have attained *ramaṇī-bhāva*, I do not know the appropriate activities of the *ramaṇīs*. Thus remembering your transcendental form, I am inquiring at your lotus feet about the process of rendering *kṛṣṇa-sevā*. Now please tell me, who is the *mugdhā nāyikā* (innocent heroine)?

Gosvāmī: These are the symptoms of the bewildered and innocent *nāyikā*, who has newly discovered her youthfulness (*nava-yauvanā*): She desires union with Kṛṣṇa (*kāminī*), but in loving affairs she acts in a contrary way. Her friends control her. Although she is extremely shy in the intimate activities of sensual love, still she tries her best to arrange for *sambhoga* with her lover in a covered way, hiding from the view of others. When the *nāyaka* commits an offense, she gazes at Him with tearful eyes, and neither responds with endearing words, nor rebukes Him; she does not even show jealous anger.

Vijaya: What are the characteristics of the *madhyā nāyikā*?

Gosvāmī: These are the symptoms of the *madhyā*: Her impulse for passionate love is very strong, but she is also shy. She is a fresh budding youth (*nava-yauvanā*), and in her speech there is a touch of arrogance. She experiences erotic union with Kṛṣṇa until she becomes bewildered and faints. When she is in *māna*, she is sometimes soft and sometimes harsh. There are three categories of *madhyā nāyikā*, according to their behavior when *māna* arises: *dhīrā*, *adhīrā* and *dhīrādhīrā*. The *nāyikā* who jokingly speaks crooked words with her beloved after He has offended her is called *dhīrā madhyā*; the *nāyikā* who furiously rebukes her *priya-vallabha* with harsh words is called *adhīrā madhyā*; and the *nāyikā* who tearfully uses crooked words against her *priya-vallabha* is called *dhīrādhīrā madhyā*. The supreme excellence of all *rasa* is evident only in the *madhyā nāyikā*, because of the mixture of *mugdhā* and *pragalbhā* in her nature.

Vijaya: Kindly describe the symptoms and nature of the *pragalbhā* (impudent) *nāyikā*.

Gosvāmī: The *pragalbhā nāyikā* is in full-blown youth (*pūrṇa-yauvanā*). She is blinded by pride and extremely eager for sensual love. She is expert in fully expressing a variety of *bhāvas*, and she is qualified to overwhelm her lover with *prema-rasa*. Her words and deeds are extremely profound (*gambhīra*) and mature, and when her *māna* is aroused, her behavior is very harsh. *Pragalbhā nāyikās* display three types of behavior at the time of *māna*: *dhīrā*, *adhīrā* and *dhīrādhīrā*. The *dhīrā pragalbhā* either becomes apathetic in amorous pastimes, or else she treats her beloved with extreme respect outwardly, while hiding her real *bhāvas*. The *adhīrā pragalbhā* becomes harsh, threatens and scolds her lover, and punishes Him with loud abuse. The *dhīrādhīrā pragalbhā* has virtues like those of the *dhīrādhīrā madhyā nāyikā*.

Madhyā and *pragalbhā nāyikās* are both divided into two further categories, namely *jyeṣṭha* (senior) and *kaniṣṭha* (junior). Thus, there are *jyeṣṭha-madhyā* and *kaniṣṭha-madhyā*, *jyeṣṭha-pragalbhā* and

kaniṣṭha-pragalbhā. The distinction between *jyeṣṭha* and *kaniṣṭha* depends entirely on the degree of the *nāyikā*'s *praṇaya* for her lover.

Vijaya: Prabhu, how many types of *nāyikā* are there altogether?

Gosvāmī: There are fifteen types of *nāyikā*. There is only one type of *kanyā* (unmarried *nāyikā*), because they are only *mugdā*. The other *nāyikās* are classified as *mugdā*, *madhyā* and *pragalbhā*; and of these, the *madhyā* and *pragalbhā* are both sub-divided into three further categories: *dhīrā*, *adhīrā* and *dhīrādhīrā*. This means that there are seven types of *svakīyā nāyikā*, and also seven types of *parakīyā-nāyikā*, so altogether there are $(7+7+1) = 15$ types of *nāyikā*.

Vijaya: How many *avasthās* (conditions or situations) do the *nāyikās* have?

Gosvāmī: There are eight *avasthās*: *abhisārikā* (trysting), *vāsaka-sajjā* (prepared and perfumed), *utkaṅṭhitā* (impatiently hankering), *khaṇḍitā* (jealous), *vipralabdā* (disappointed), *kalahāntarītā* (anguished due to separation by quarrel), *proṣita-bhartṛkā* (separation from the beloved) and *svādhīna-bhartṛkā* (contols her lover). These eight conditions occur in the fifteen types of *nāyikā* that I have already mentioned.

Vijaya: Who is the *abhisārikā*?

Gosvāmī: The *abhisārikā* arranges a tryst (*abhisāra*) with her lover at an appointed place, and goes there to rendezvous with Him. The *jyotsna-abhisārikā* goes for *abhisāra* dressed in white garments during the bright fortnight of the moon (*śukla-pakṣa*), and the *tamo 'bhisārikā* dresses herself in black clothes during *kṛṣṇa-pakṣa* (the dark fortnight). At the time of going for *abhisāra*, she is absolutely silent and gorgeously decorated from head to toe, as if out of shyness. She contracts Her bodily limbs, and she is accompanied by one affectionate *sakhī*.

Vijaya: Please tell me about the *vāsaka-sajjā nāyikā*.

Gosvāmī: The *vāsaka-sajjā nāyikā* ornaments and perfumes her body and prepares and decorates the place of meeting in eager anticipation of her lover's arrival, determined to engage in *smara-kṛīḍā* (the

games of Kāmadeva). Hoping that her lover will come when He gets the opportunity, she gazes down the path along which her lover will approach, glorifies her lover, and hears His *līlā-kathā* in the company of her *sakhīs*, and at every moment eagerly waits for a messenger to bring news of her lover – all these are the activities of the *vāsaka-sajjā*.

Vijaya: Please describe the *utkaṅṭhitā*.

Gosvāmī: When the *nāyaka* is late for the rendezvous through no fault of His own, the restless *nāyikā* who becomes excessively impatient and eager to meet her lover is called *utkaṅṭhitā*. Her heart burns in agony, her body trembles, she speculates as to why her lover has not come, she loses all desire to do anything, and she describes her own sorry plight, shedding tears of lamentation – these are the activities of the *utkaṅṭhitā nāyikā*.

The condition of *vāsaka-sajjā* also ultimately transforms into that of *utkaṅṭhitā*. When the *vāsaka-sajjā* has been waiting since the arranged time of her *kānta*'s arrival, and sees that He has not come, she changes her mind and thinks, "Perhaps He could not come because of the influence of another *nāyikā*." Bereft of the company of her most beloved *kānta*, she grows excessively eager and restless. She is then called *utkaṅṭhitā nāyikā*.

Vijaya: Who is the *khaṇḍitā nāyikā*?

Gosvāmī: The *khaṇḍitā nāyikā* is one whose *nāyaka* finally appears long after the appointed time for meeting, during the last *prahara* (3 hours) of the night, bearing the signs of amorous pastimes with another *nāyikā*. At that time, the *khaṇḍitā nāyikā* takes very long, drawn-out breaths due to anger, and does not speak a word to her beloved.

Vijaya: Who is called *vīpralabhā*?

Gosvāmī: Sometimes, by the will of providence, the *nāyaka* is unable to come for one reason or another, even after fixing the time and place of the tryst by a signal or hint. The *nāyikā* who is severely afflicted by pangs of separation from her beloved at that time is called *vīpralabhā*. She shows many different types of behavior, such

as decrying her own worthlessness, becoming anxious, lamenting, weeping bitterly, sighing deeply, and fainting.

Vijaya: What are the symptoms of a *kalahāntarītā*?

Gosvāmī: The *kalahāntarītā nāyikā* severely reprimands her *prāṇa-vallabha*, and then spurns Him, even after He falls at her feet before all of her friends. She is called *kalahāntarītā* because of her activities and emotions, such as delirious, incoherent speech; anguish; debility of body and mind; and taking long, drawn-out breaths.

Vijaya: Who is called *proṣita-bhartṛkā*?

Gosvāmī: The *proṣita-bhartṛkā nāyikā*'s lover has gone to a distant land. She has many activities including melancholy, inertia, anxiety, and not sleeping, dressing or bathing herself.

Vijaya: Who is *svādhīna-bhartṛkā*?

Gosvāmī: The *nāyikā* whose *priyatama* is submissive to her and who always stays with her is called *svādhīna-bhartṛkā*. She has many activities, such as enjoying pastimes with Him in the forest, playing in the water with Him, and picking flowers.

Vijaya: So the condition of *svādhīna-bhartṛkā* must be the source of immense joy.

Gosvāmī: The *svādhīna-bhartṛkā nāyikā* whose beloved cannot leave her for even a moment because of being controlled by her *prema* is called *mādhavī*. Among the eight types of *nāyikā*, three – the *svādhīna-bhartṛkā*, *vāsaka-sajjā* and *abhisārikā* – are cheerful at heart, and adorned with ornaments and other decorations. The remaining five *nāyikās* – namely *khaṇḍitā*, *vipralabdā*, *utkaṇṭhitā*, *proṣita-bhartṛkā* and *kalahāntarītā* – do not have any ornaments and finery. Their hearts are afflicted with anxiety, and they lament bitterly, resting their left cheek on their left hand.

Vijaya: How can such suffering exist in *kṛṣṇa-prema*? What is the meaning of this affliction?

Gosvāmī: Since *kṛṣṇa-prema* is *cinmaya* (transcendental), this apparent suffering is also only another astonishing variety of *paramānanda*. The affliction experienced in the material world is

actually a source of acute distress, whereas in the *cit-jagat* it is simply a transformation of ecstatic *ānanda*. When one tastes this suffering, it gives rise to the immense happiness of *cinmaya-rasa*. However, this cannot be expressed by words.

Vijaya: What are the degrees of *prema* that these *nāyikās* possess?

Gosvāmī: The *nāyikās* have been divided into three categories – *uttamā*, *madhyamā*, and *kaniṣṭhā* – according to their degree of *prema* for Vrajendranandana. Kṛṣṇa feels *bhāva* for any particular *nāyikā* to the degree that that *nāyikā* feels *bhāva* for Him.

Vijaya: What are the symptoms of *uttamā*?

Gosvāmī: The *uttamā nāyikā* can abandon all her *dharmas* as if they were an insignificant piece of straw for the sake of giving her beloved just a moment's happiness. Even if the *nāyaka* makes this type of *nāyikā* unhappy, she does not become jealous; and her heart is torn asunder if anyone tells her that her beloved is unhappy, even if it is not true.

Vijaya: Please describe the symptoms of the *madhyamā*.

Gosvāmī: Her heart simply becomes dejected when she hears about the unhappiness of her beloved.

Vijaya: What are the symptoms of the *kaniṣṭhā*?

Gosvāmī: The *kaniṣṭhā nāyikā* is fearful of obstacles – such as the shame arising from public opinion – that might prevent her from meeting Kṛṣṇa.

Vijaya: How many types of *nāyikā* are there altogether?

Gosvāmī: Altogether, there are 360 types of *nāyikā*. First, there are the fifteen types that I mentioned before, and these fifteen types have been further divided into eight types each. $(15 \times 8) = 120$ types, and each of these is again classified as *kaniṣṭhā*, *madhyamā*, and *uttamā*. $(120 \times 3) = 360$ types of *nāyikā*.

Vijaya: Now that I have heard an account of the *nāyikās*, I have become eager to know about the mutual distinctions between the *yūtheśvarīs*. Please be causelessly merciful and explain this to me.

Gosvāmī: *Yūtheśvarīs* are divided into *svapakṣā*, *vipakṣā* and *taṭasthā*.

After that, there are three more divisions, according to the degree of *saubhāgya* (good fortune): *adhikā* (great), *samā* (moderate) and *laghvī* (light). These are again divided into three further categories: *prakharā* (harsh), *madhyā* (moderate) and *mṛdvī* (soft). The *nāyikā* who boldly expresses her sorrow and anger in words is called *prakharā*. The *mṛdvī nāyikā* speaks sweetly, and the nature of the *madhyā nāyikā* is situated between these two.

The *adhikā nāyikās* are divided into two sections, namely *ātyantikī* (extreme) and *āpekṣikī* (comparative). One who has no superior and no equal is called *ātyantika-adhikā*. This applies only to Śrīmatī Rādhā. She is *madhyā* and She has no equal in Vraja.

Vijaya: Who are the *āpekṣika-adhikās*?

Gosvāmī: *Āpekṣika-adhikā nāyikās* are *yūtheśvarīs* who are superior to one or several other *yūtheśvarīs*.

Vijaya: Who are *ātyantikī laghu*?

Gosvāmī: *Ātyantikī laghu* is the *nāyikā* to whom all other *nāyikās* are superior. All *nāyikās* are *laghu* compared to *ātyantikī adhikā*. Except for the *ātyantikī laghu*, all *yūtheśvarīs* are *adhikā*. Thus, there is no question of the *ātyantikī-adhikā-yūtheśvarī* being equal or inferior to anyone else, and similarly, there is no question of the *ātyantikī-laghu* being superior to anyone else. There is only one type of *samā-laghu*. The *madhyā yūthesvarī* is of nine types arising from the categories of *adhikā, prakharā* and so on.

Therefore, there are twelve divisions among the *yūtheśvarīs*:

1) *ātyantikī-adhikā*, 2) *samā-laghu*, 3) *adhika-madhyā*, 4) *samā-madhyā*, 5) *laghu-madhyā*, 6) *adhika-prakharā*, 7) *sama-prakharā*, 8) *laghu-prakharā*, 9) *adhika-mṛdvī*, 10) *samā-mṛdvī*, 11) *laghu-mṛdvī*, and 12) *ātyantikī-laghu*.

Vijaya: Now I would like to know about the different types of *dūtīs* (messengers).

Gosvāmī: The *nāyikās* who are afflicted with an intense hankering to meet with Kṛṣṇa require the help of messengers (*dūtīs*), who are of two kinds: *svayaṁ-dūtī* and *āpta-dūtī*.

Vijaya: What is the nature of the *svayam-dūtī*?

Gosvāmī: When the *nāyikā* is bewildered by *anurāga* (deep attachment), her excessive eagerness sometimes vanquishes her shyness, so that she becomes shameless, and personally expresses her *bhāva* to her *nāyaka*. This is called *svayam-dūtī*. The expression can be of three kinds – with the body (*kāyika-abhiyoga*), in words (*vācika-abhiyoga*), and with the eyes (*cakṣuṣa-abhiyoga*).

Vijaya: What is a *vācika-abhiyoga*?

Gosvāmī: *Vācika-abhiyoga* is only a hint or suggestion (*vyaṅga*). There are two types of suggestion: the suggestion through intonation (*śabda-vyaṅga*), and the suggestion in the meaning (*artha-vyaṅga*). Sometimes the suggestion is made by referring to Kṛṣṇa, and sometimes by referring to something nearby.

Vijaya: What are the suggestions of which Kṛṣṇa is the subject?

Gosvāmī: There are two types of suggestions of which Kṛṣṇa is the subject: *sākṣāt* (direct) and *vyāpadeśa* (by deceit).

Vijaya: What is the direct suggestion?

Gosvāmī: Direct suggestions are categorized as *garva* (proud statement), *ākṣepa* (accusation) and *yāñcā* (directly begging). There are many kinds.

Vijaya: What is a suggestion expressed through an accusation (*ākṣepa*)?

Gosvāmī: One type of suggestion expressed through an accusation is based on the sound of the words, and another on the meaning. There is no necessity of giving examples to illustrate this, because you are conversant with *alaṅkāra* (rhetoric).

Vijaya: Very well. What is a suggestion expressed by begging (*yāñcā*)?

Gosvāmī: The suggestions expressed as begging are divided into two types: *svārtha* and *parārtha*. *Svārtha-yāñcā* means to express only one's own request, and *parārtha-yāñcā* means that one's request is expressed by someone else. Within these two categories, there are distinct suggestions either through intonation (*śabda-vyaṅga*) or

through meaning (*artha-vyaṅga*). When the *bhāva* is mixed in with the words, it is known as an indication (*saṅketika-yāñcā*).

Vijaya: I have understood the *sākṣāt-vyaṅga*. In those direct *abhiyoga* statements in the speech of the *nāyikās* to Kṛṣṇa, there are suggestions in intonation (*śabda-vyaṅga*) and suggestions in meaning (*artha-vyaṅga*). Their use is seen in drama and other theatrical performances, and poets have manifested them through their oratory genius. Now kindly explain the meaning of *vyapadeśa*.

Gosvāmī: The word *vyapadeśa* is a technical term derived from the word *apadeśa* in *alaṅkāra-śāstra*. *Vyapadeśa* means 'by deceit', that is, one expresses a confidential meaning on the pretext of saying something else. The purport is that one speaks to Kṛṣṇa in such a way that the obvious meaning conveys one idea, but there is a hidden entreaty to render some service. This method of communication is called *vyapadeśa*, and it performs the work of a *dūtī*.

Vijaya: So, *vyapadeśa* is a kind of deceptive statement, whose secret meaning expresses the sense of begging for loving service. Now kindly continue.

Gosvāmī: There is a type of expression called *puruṣa-viṣaya-gata-viyoga*. This occurs when one thinks, "Kṛṣṇa is present, and although He is hearing, He is not really hearing," and begins to converse with a nearby animal or bird. This is also divided into two types: the suggestion arising from the sound of the words, and the suggestion arising from the meaning of the words.

Vijaya: I have understood this by your mercy. Now, please tell me what the bodily suggestions are.

Gosvāmī: Bodily *abhiyoga* is performing activities in Kṛṣṇa's presence, such as snapping one's fingers, standing up suddenly on some pretext, covering one's limbs out of fear and shyness, writing on the ground with one's toe, scratching one's ear, applying *tilaka*, dressing oneself, gesturing with one's eyebrows, embracing one's *sakhī*, scolding one's *gopī* friend, biting one's lips, stringing a necklace, making a sound with one's ornaments, exposing

one's armpit, writing Kṛṣṇa's name, and twining creepers around a tree.

Vijaya: Please tell me about suggestions with the eyes (*cakṣuṣa-abhiyoga*).

Gosvāmī: Laughing with the eyes, half-closing the eyes, making dancing movements with the eyes, ogling, squinting, looking with the left eye, and sidelong glancing – these are all suggestions with the eyes.

Vijaya: I have understood *svayam-dūtī*. You have just given a hint to convey some idea about these messengers, and I have understood that they are of innumerable varieties. Now, please tell me about *āpta-dūtī*.

Gosvāmī: These *dūtīs* never commit a breach of confidence, or disclose the secrets to which they are privy, even if their life-airs are about to depart. They are affectionate and extremely cunning in the art of conversation. Only those youthful *gopīs* who are endowed with all virtues are the *dūtīs* of the *vraja-sundarīs*.

Vijaya: How many types of *āpta-dūtī* are there?

Gosvāmī: There are three types: *amitārthā*, *niṣṛṣṭārthā* and *patra-hārī*. *Amitārthā* is a *dūtī* who understands certain hints or signals, and then arranges for the *nāyaka* and *nāyikā* to meet. *Niṣṛṣṭārthā* is a *sakhī* who causes the meeting of the lover and beloved by employing persuasive arguments and reasoning, and the *patra-hārī* is one who only delivers a message.

Vijaya: Are there any other kinds of *āpta-dūtī*?

Gosvāmī: *Śilpa-kāriṇī* (artists), *daiva-jñā* (astrologers), *liṅgiṇī* (ascetics), *paricārikā* (maid servants), *dhātreyī* (nurses), *vana-devī* (goddesses of the forest) and *sakhīs* are also included in the category of *dūtīs*. *Śilpa-kāriṇī* use their artistic paintings to induce the lovers to meet. The *daiva-jñā dūtīs* arrange meetings by explaining their astrological predictions. *Lingiṇī dūtīs*, for example Paurṇamāsī, wear the garments of *tapasvīṇīs* (female ascetics). Several *sakhīs*, including Lavaṅga-mañjarī and Bhānumati, are *paricārikā dūtīs*.

Śrīmatī Rādhikā's nursemaids are *dhātreyī dūtīs*. The *vana-devīs* are presiding deities of the forest of Vṛndāvana (*adhiṣṭhātrī-devīs*). The *sakhīs* mentioned previously are also *dūtīs*, and they perform their function by expressing their messages openly, or by indirect hints and suggestions. To do this, they employ all kinds of devices such as *vyapadeśa* (deceit), *śabda-mūla* (tone of words), *artha-mūla* (direct word meaning), *praśamsa* (praise), and *ākṣepa* (allegations).

When Vijaya Kumāra had heard this explanation, he offered his *daṇḍavat-praṇāma* to the lotus feet of Śrī Gopala Guru Gosvāmī. Taking his leave, he returned to his residence, reflecting along the way upon all that he had heard.

THUS ENDS THE THIRTY-THIRD CHAPTER OF JAIVA-DHARMA,
ENTITLED
“MADHURA-RASA: ŚRĪ RĀDHĀ'S SVARŪPA, FIVE TYPES OF SAKHĪS,
& MESSENGERS”



CHAPTER 34

Madhurya-Rasa: Śrī Rādhā's Svarūpa,
Five Types of Sakhīs, & Messengers

The next day, Vijaya Kumāra honored *prasāda* somewhat earlier than usual, and then set out along the seashore towards Kāśī Miśra Bhavan. When he saw the ocean waves, the sentiments of the ocean of *rasa* began to surge within his heart. Overwhelmed with *bhāva*, he thought to himself, “Ahā! The ocean is inspiring *bhāva* to swell within me. Although it is a material substance, it is evoking my deeply concealed transcendental sentiments. It is just like the ocean of *rasa* that my Prabhu has described to me.

“When I leave my gross and subtle bodies far behind, I find myself sitting upon the shore of the ocean of *rasa*, relishing *rasa* in my *mañjarī-svarūpa*. Kṛṣṇa, who is imbued with the luster of a fresh monsoon rain cloud, is the exclusive Lord of my life’s breath. Śrīmatī Rādhikā, the daughter of Vṛṣabhānu Mahārāja, who keeps Her gorgeous presence at Kṛṣṇa’s side, is the be-all and end-all of my very existence. This ocean is the transformation of Rādhā and Kṛṣṇa’s intimate love (*praṇaya*). The rows of waves are the different types of *bhāva* that combine to comprise *rasa* itself. I am a *sakhī* on the shore, and the manifold waves rising up in this ocean are *bhāvas* which drown me in *prema-rasa*. Kṛṣṇa is the ocean of *rasa*, and that is why the color of the ocean is exactly like His. The waves of love in that ocean are Śrīmatī Rādhājī, and that is why the ocean waves are white. The high towering waves are the *sakhīs* and the small waves are their maidservants

(*paricārikā*). Among them, I am a follower of a *paricārikā*, like a particle of spray on a distant shore.”

Vijaya Kumāra derived great delight from these beautiful meditations. After a short while, his external consciousness returned and continuing slowly on his way, he gradually arrived at the residence of Śrī Guru Gosvāmī. He offered his *sāṣṭāṅga-praṇāma*, and sat down near his Gurudeva, feeling very insignificant.

Śrī Guru Gosvāmī then inquired with affectionate concern, “Vijaya, is everything all right?”

Vijaya: Prabhu, your mercy alone is the very root of auspiciousness for me. I want to thoroughly understand the different categories of *sakhīs* so that I may become their follower.

Gosvāmī: Vijaya, it is beyond the capability of any *jīva* to describe the glories of the *sakhīs*, but still, I have realized it practically because I have been under the *ānugāya* (guidance) of Śrī Rūpa. The beautiful *sakhīs* of Vraja cause the complete and perfect unfolding of *prema-līlā*. They are the storehouse of trust in *vraja-yugala*, the divine couple of Vraja. Only one who is very fortunate has the desire to know clearly about the elaborate considerations concerning the *sakhīs*. The divisions I have already mentioned – namely *adhikā*, *samā* and *laghu*; and *prakharā*, *madhyā* and *mṛdvī* – also exist among the *sakhīs* who are affiliated with a *yūtha*. I described all these divisions to you yesterday. In this connection, it is always befitting to remember the authoritative statements of Śrī Rūpa Gosvāmī:

*prema-saubhāgya-sād-guṇyādy- adhikyād adhikā sakhī
samā tat-sāmyato jñeyā tal-laghutvāt tathā laghuḥ*

Some of the *sakhīs* are called *adhikā* (greater), due to the abundance of their transcendental qualities and their great fortune in the matter of *prema*. Some *sakhīs* are celebrated by the name *samā* because they are equal in qualities, while others, who are less endowed with those qualities, are called *laghu*.

*durlaṅghya-vākya-prakharā prakhyātā gauravocitā
tad-ūnatve bhaven-mṛdvī madhyā tat-sāmyam āgatā*

A *sakhī* whose words are not easily transgressed (*durlaṅghya*) is renowned as *prakharā*, and she has imposing gravity. A *sakhī* who lacks gravity is called *mṛdvī*, and one who has an average amount of gravity is called *madhyā*.

*ātyantikādhikatvādi-bhedaḥ pūrvavad atra saḥ
sva-yūthe yūtha-nāthaiva syād atrātyantikādhikā
sā kvāpi prakharā yūthe kvāpi madhyā mṛduḥ kvacit
Ujvala-nīlamanī, Sakhī-prakarāṇa (3-5)*

One should also understand divisions such as *ātyantika-ādhikā* among those *sakhīs*. The *yūtheśvarī* is *ātyantika-ādhikā* in her own group, although she may also be known as *prakharā* or *mṛdū* in some other *yūthas*.

Vijaya: The *ātyantika-ādhikā yūtheśvarīs* are the most prominent *sakhīs* in their own groups. They are of three types according to their respective natures, *ātyantika-ādhikā prakharā*, *ātyantika-ādhikā madhyā* and *ātyantika-ādhikā mṛdvī*. You have already described them. Now, by your causeless grace, please explain this subject elaborately.

Gosvāmī: Only the *yūtheśvarīs* are called *ātyantika-ādhikā* (unlimitedly great). The other group members are classified as *āpekṣika-ādhikā* (relatively great), *āpekṣika-samā* (relatively equal) and *āpekṣika-laghu* (relatively unimportant), and there are also three kinds in each of these three groups, so there are nine types altogether: (1) *āpekṣika-ādhikā prakharā*, (2) *āpekṣika-ādhikā madhyā*, (3) *āpekṣika-ādhikā mṛdvī*, (4) *āpekṣika-samā prakharā*, (5) *āpekṣika-samā madhyā*, (6) *āpekṣika-samā mṛdvī*, (7) *āpekṣika-laghu prakharā*, (8) *āpekṣika-laghu madhyā*, (9) *āpekṣika-laghu mṛdvī*.

There are also two types of *ātyantika-laghu* – *ātyantika-laghu* and *samā-laghu* – which, added to the other nine makes eleven,

so when we include the *yūtheśvarī*, there are twelve types of *nāyikās* in every *yūtha*.

Vijaya: Prabhu, please be so merciful as to tell me about the groups of the most famous *sakhīs*.

Gosvāmī: The *sakhīs* headed by Lalitā in Śrī Rādhā's *yūtha* are in the category of *āpekṣika-adhikā prakharā*. The *sakhīs* headed by Viśākhā in the same group are in the *āpekṣika-adhikā madhyā*, and *sakhīs* such as Citrā and Mādhurī are *āpekṣika-adhikā mṛdvī*. In comparison with Śrīmatī Rādhikā, the *aṣṭa-sakhīs* headed by Śrī Lalitā are *āpekṣika-laghu* (relatively unimportant).

Vijaya: How many types of *āpekṣika-laghu prakharā sakhīs* are there?

Gosvāmī: There are two sorts of *laghu-prakharā sakhī*: left-wing (*vāmā*) and right-wing (*dakṣiṇā*).

Vijaya: What are the symptoms of *vāmā*?

Gosvāmī: They are always eager to accept honor, and they become angry when there is any laxity in offering them respect; and they are not at all easily controlled by their *nāyaka*. Such *nāyikās* are called *vāmā*. In Rādhikā's *yūtha*, *sakhīs* such as Lalitā are called *vāmā-prakharā*.

Vijaya: Please describe the symptoms of *dakṣiṇā*.

Gosvāmī: The *nāyikā* who does not have *māna*, who is frank and expresses herself openly, and who becomes submissive to the sweet words of the *nāyaka* is called *dakṣiṇā*. In Śrīmatī Rādhikā's *yūtha*, *sakhīs* such as Tuṅgavidyā are called *dakṣiṇā prakharā*.

Vijaya: Who are *ātyantika-laghu*?

Gosvāmī: *Sakhīs* such as Kusumikā can be called *ātyantika-laghus*, because they are gentle in all respects and they are insignificant in comparison with the other *sakhīs*.

Vijaya: What are the *sakhīs'* activities when they act as messengers (*dūtīs*)?

Gosvāmī: When the *sakhīs* act as *dūtīs*, it is their duty to arrange a meeting (*abhisāra*) in order to unite the *nāyaka* and *nāyikā* who are staying at a distance from one another.

Vijaya: Can the *sakhīs* (girlfriends) be *nāyikās*?

Gosvāmī: The *yūtheśvarīs* are eternally *nāyikās*. The *āpekṣika-adhikā prakharā*, *āpekṣika-adhikā madhyā* and *āpekṣika-adhikā mṛdvī sakhīs* have the intrinsic natures of both *nāyikā* and *sakhī*. They are *nāyikās* in relation to those who are *laghu* in comparison, and *sakhīs* in relation to those who are *adhika* in comparison, so they can be called “almost heroines” (*nāyikā-prāya*). *Āpekṣika-samā prakharā*, *madhyā* and *mṛdvī* are known as *dvi-samā* – that is, they are *sakhīs* to those who are *adhikā*, and *nāyikā* to those who are *laghu*. Those who are in the category of *āpekṣikī laghu*, *prakharā*, *madhyā* and *mṛdvī* are mainly *sakhīs*. *Ātyantikī laghu goṣīs* are *yūtheśvarīs* and according to the calculation of the three types of *sakhīs* that I mentioned before, they are in the fifth category. They are *nitya-sakhīs*. In relation to the *yūtheśvarī*, *āpekṣikī sakhīs* are *sakhīs* and *dūtīs*, not *nāyikās*. For the *ātyāntikī laghu (nitya-sakhī)*, all are *nāyikās*, not *dūtīs*.

Vijaya: Who are *dūtīs* among the *sakhīs*?

Gosvāmī: *Yūtheśvarīs* are eternally *nāyikās*. They do not act primarily as *dūtīs* because they are the object of respect of all the others. The *yūtheśvarī* engages the *sakhī* who is dearest to her in her group as a *dūtī*. Sometimes the *yūtheśvarī* also performs the activity of a *dūtī* in a secondary capacity for her *sakhī* because of that *sakhī*'s intimate love (*praṇaya*) for her. All the activities of a *dūtī*, except for coming and going to distant places, are secondary. They are divided into activities performed right before Kṛṣṇa's eyes, and activities performed in His absence.

Vijaya: How many types of messages are sent in Kṛṣṇa's presence?

Gosvāmī: These messages are of two kinds: messages in the form of hints or signals (*saṅketika*) and verbal messages (*vācika*).

Vijaya: What are *saṅketika*?

Gosvāmī: Sending a *sakhī* to Kṛṣṇa by a sidelong glance, a wink, a movement of the eyebrows or other gestures is called a *saṅketika* communication, in the form of a hint or signal.

Vijaya: What type of message is called *vācika*?

Gosvāmī: *Vācika* messages are those that are communicated by the *sakhīs* conversing amongst themselves in front of Kṛṣṇa or behind Him.

Vijaya: What are the messages carried in Kṛṣṇa's absence (*parokṣa*)?

Gosvāmī: *Parokṣa* means that one *sakhī* is offered or sent to Kṛṣṇa by another.

Vijaya: What are the communications that the *nāyikā-prāya* perform?

Gosvāmī: When three types of *sakhīs* *āpekṣika-adhikā prakharā*, *madhyā* and *mṛdvī* perform the activities of a *dūtī* for *sakhīs* who are *laghu* in comparison with themselves, those communications are called the activities of *nāyikā-prāya*. Among these, the *samā* and *madhyā sakhīs* have an especially sweet and intimate companionship, in which they feel no mutual differences. Only specialists in *prema* can understand this.

Vijaya: What do the *sakhī-prāya* do when they carry messages?

Gosvāmī: *Laghu-prakharā*, *laghu-madhyā* and *laghu-mṛdvī* mainly perform the activities of *dūtīs*. Therefore, their communication of messages is called the activity of *sakhī-prāya*.

Vijaya: Then what is a *nitya-sakhī*?

Gosvāmī: *Nitya-sakhīs* are those who only want to be *sakhīs*, and not *nāyikās*. There are two types of *nitya-sakhīs*: *ātyantikī laghu* (least significant) and *āpekṣikī laghu* (relatively unimportant).

Vijaya: If a *sakhī* has a particular *svabhāva*, such as *prakharā*, is that her permanent mode of behavior?

Gosvāmī: It may be a *sakhī's* natural disposition, but she may also exhibit other types of behavior according to time and circumstance. Lalitā's diligent efforts to break Rādhikā's *māna* are an example of this.

Vijaya: It seems that the *sakhīs* always meet with Kṛṣṇa through Śrīmatī Rādhikā's careful arrangement.

Gosvāmī: There is an esoteric mystery in this. When a *sakhī* meets with Kṛṣṇa in a solitary place while she is acting as a *dūtī*, even if

Kṛṣṇa fervently requests her to enjoy with Him, she will not agree to His proposition. If she were to agree, then her *priya-sakhī's* confidence in her as a *dūtī* would be lost.

Vijaya: What are the activities of the *sakhīs*?

Gosvāmī: The *sakhīs* perform sixteen types of activities:

1. describing the virtues of the *nāyikā* to the *nāyaka*, and vice versa;
2. increasing Their mutual attachment;
3. arranging Their rendezvous;
4. bringing one's *sakhī* and offering her to Kṛṣṇa;
5. making jokes;
6. giving consolation;
7. dressing and decorating;
8. expertly expressing the heartfelt sentiments of the *nāyaka* before the *nāyikā*, and vice versa;
9. expertly hiding Their faults and blunders;
10. giving instructions on how to cheat the husband or other relatives;
11. arranging for the *nāyaka* and *nāyikā* to meet at the appropriate time;
12. rendering the service of fanning with a *cāmara*;
13. reproaching and disregarding the *nāyaka* and *nāyikā* under special circumstances;
14. sending messages;
15. protecting the *prāṇa* of the *nāyikā*;
16. exercising extreme care and diligence in all matters.

There are astounding examples of all these activities.

Vijaya: Prabhu, I have understood the idea, and I will look at the examples in *Śrī-Ujjvala-nīlamanī*. Now I have understood a great deal, and I want to know about the resolute *prema* that the *sakhīs* have for Kṛṣṇa and for each other.

Gosvāmī: There are two kinds of *svapakṣa-sakhīs*. Those whose affection for Kṛṣṇa is the same as their affection for their *yūtheśvarī*

are *sama-snehā*, and those whose affection for Kṛṣṇa and their *yūtheśvarī* is not equal are *asama-snehā*.

Vijaya: Who are the *sakhīs* who have *asama-snehā*?

Gosvāmī: There are two types of *asama-snehā sakhīs*. Some have more affection for their *yūtheśvarī* than for Kṛṣṇa, while other *sakhīs* think, “I am the maidservant of Hari.” They do not mix with other groups, and they have complete affection for their *yūtheśvarī*, but they have still more affection for Kṛṣṇa. Alternatively, those *sakhīs* who think, “I am the maidservant of my *sakhī*,” and who have more affection for their *sakhī* than for Kṛṣṇa are called *sakhī snehā-adhika*.

Vijaya: Who are they?

Gosvāmī: Among five types of *sakhīs*, those who have more affection for Kṛṣṇa (*kṛṣṇa-sneha-adhikā*) are simply called *sakhī*. The *prāṇa-sakhīs* and *nitya-sakhīs* are both *sakhī-snehā-adhikā*, for they have more affection for their *sakhī*.

Vijaya: Who are the *sama-snehā sakhīs*?

Gosvāmī: Those who have equal affection for both Kṛṣṇa and their *yūtheśvarī* are *sama-snehā*.

Vijaya: Who are the best among all the *sakhīs*?

Gosvāmī: The best of all are those who consider themselves Śrī Rādhā’s nearest and dearest (*nija-jana*), although they love both Śrīmatī Rādhikā and Kṛṣṇa equally. They are called *priya-sakhīs* and *parama-preṣṭha-sakhīs*.

Vijaya: Prabhu, please explain the divisions between *svapakṣa* and *pratipakṣa*.

Gosvāmī: All the *vraja-sundarīs* are divided into four categories: *svapakṣā*, *suhṛt-pakṣā*, *taṭasthā* and *pratipakṣā*. The *suhṛt-pakṣa* and *taṭastha* are incidental; it is the distinction between the *svapakṣa* and *pratipakṣa* that gives rise to *rasa*.

Vijaya: Please describe the *svapakṣā* and *pratipakṣā* in detail.

Gosvāmī: I have already explained almost everything in relation to *svapakṣa*. Now I will explain the different groups, such as *suhṛt-pakṣā*. The *suhṛt-pakṣā* are divided into two categories, namely *iṣṭa-*

sādhikā and *aniṣṭa-sādhikā* (those who accomplish the desirable and undesirable, respectively). Those who are friendly towards a rival party are called *taṭasthā*.

Vijaya: Now please tell me about *vipakṣa*.

Gosvāmī: The *vipakṣa* (rival party) are those who are inimical, and who perform antagonistic activities, such as destroying what is desirable and promoting what is undesirable. These *vipakṣa-sakhīs* exhibit a host of moods, including trickery, spite, restlessness, jealousy, hostility, grief and pride.

Vijaya: How do they manifest pride?

Gosvāmī: Pride is expressed in six ways: egotism (*ahāṅkāra*), *abhimāna* (ostentatiousness), *darpa* (smugness), *uddhasita* (arrogance), *mada* (conceit), and *auddhatya* (haughtiness).

Vijaya: What does *ahāṅkāra* (egotism) mean in this context?

Gosvāmī: *Ahāṅkāra* involves criticizing another group (*pakṣa*) while glorifying the virtues of one's own group.

Vijaya: What is the purport of *abhimāna* here?

Gosvāmī: Using expressive moods and postures to show the superiority of one's own party's *prema* is called *abhimāna* (ostentatiousness).

Vijaya: What is *darpa*?

Gosvāmī: *Darpa* (smugness) is the pride that indicates the superiority of one's enjoyment of pastimes.

Vijaya: What is *uddhasita* (arrogance)?

Gosvāmī: *Uddhasita* is directly laughing at the rival party.

Vijaya: What is *mada*?

Gosvāmī: In this context, *mada* (conceit) is the pride that enhances the excellence of *sevā* and so on.

Vijaya: What is *auddhatya*?

Gosvāmī: *Auddhatya* (haughtiness) is openly declaring one's own superiority. The *sakhīs*' double-edged taunting and depreciation of others are examples of this kind of *garva*.

Vijaya: Do the *yūtheśvarīs* also directly exhibit jealousy?

Gosvāmī: No. The *yūtheśvarīs* are very grave, and they do not directly manifest spite towards the rival party. Besides, even a *sakhī* who is *prakharā* will not speak about trivial things in the presence of *vipakṣa-yūtheśvarīs*.

Vijaya: Prabhu, the *yūtheśvarīs* in *vraja-lilā* are eternally perfect *śaktīs* of Bhagavān. What is the significance of the existence of *bhāvas* such as their mutual enmity? When the worldly logicians and empiricists who are averse to Kṛṣṇa see all this, they disrespect the transcendental principle of *vraja-lilā* and ridicule it. They say that if there is malice and so on in the *parama-tattva*, then why condemn enmity in the activities of this material world? What is the point of celebrating such activities? We reside in Śrīdhāma Navadvīpa where, by Śrī Kṛṣṇa Caitanyadeva's will, one can find all kinds of materialistic people. Some are staunch followers of *karma-kāṇḍa*, and most of them are offenders who find faults in Kṛṣṇa's pastimes. They disregard this unique, transcendental *lilā*, thinking that it is a product of *māyā*. Kindly be merciful to me and clarify this subject so that my heart can be steadfast in the face of such remarks.

Gosvāmī: Only those who are completely bereft of *rasa* say that it is improper for the dear *bhaktas* of Hari to express sentiments such as hostility. If we reflect deeply on this matter, we find that Kṛṣṇa destroys sins and also enchants millions of Kāmadevas. His *priya-narma-sakhā*, *śṛṅgāra-rasa* himself, reigns splendidly, fully manifest in Vraja. It is this *rasa* alone, who, in order to satisfy Kṛṣṇa, incites jealousy and all its related sentiments among the rival groups' egotism. However, in reality there is no jealousy between them. Their apparently inimical moods are nothing but a transformation of affection.

Vijaya: Prabhu, I am an insignificant creature, and such esoteric subjects do not arise within my heart easily. Please bestow your grace upon me by explaining this matter so explicitly that I may easily understand it and become blessed.

Gosvāmī: *Prema-rasa* is like the ocean of milk, which becomes unpalatable when it is mixed with the cow urine of logic and arguments. It is not appropriate to apply philosophical considerations of *tattva* in the context of *prema-rasa*. On the one hand, Bhakti-devī bestows the illumination of *cit* and *hlādinī* in the hearts of the *sādhakas* who have accumulated a vast amount of *sukṛti*, so that they realize the essence of all *siddhānta* without the assistance of any logic at all. On the other hand, these inconceivable conclusions do not awaken at all in the hearts of those who want to comprehend *siddhānta* through mundane logic, argument and worldly scholarship. The application of false and misguided logic (*kutarka*) only gives rise to more *kutarka*. However, you are an extremely fortunate *jīva*. By Bhakti-devī's mercy, you have already understood everything, but you are still inquiring from me for the sake of fortifying your understanding of *siddhānta*. I will certainly inform you of these principles. You are not a logician or a follower of *karma-kāṇḍa* or *jñāna-kāṇḍa*, and neither are you excessively devoted to *vaidhī-bhakti*, or self-restraint through rules and regulations. There is no objection to my telling you about any *siddhānta*.

There are two types of inquisitive people. One makes inquiries after having taken shelter of dry logic, whereas the other, who has confidence in the existence of *bhakti*, can be satisfied by its *svataḥ-siddha* (self-evident) ideals. You should never reply to the questions of dry logicians, because they will never have faith in genuine explanations of the truth. Their power of reason is confined to the realm of *māyā*, so they are lame in relation to the *acintya-bhāvas*. Their intelligence cannot even begin to enter the *acintya* subject matter, no matter how strenuously they agitate their minds. Ultimately, mental speculation only diminishes whatever feeble trace of conviction one has in *Īśvara*. Those who accept the party of *bhakti-pakṣa* (the devotional viewpoint) are divided into many types according to their eligibility. Even amongst those who have

attained a *sad-guru*, only those who have achieved the *adhikāra* for *śṛṅgāra-rasa* can understand this confidential *tattva*.

Vijaya! What an unprecedented *rasa* this *vraja-līlā* is! It appears to be the same principle as the mundane *śṛṅgāra-rasa* of this world, but actually it is completely the opposite. It has been stated in the *rāsa-ṣaṅcādhyāyī* (*Śrīmad-Bhāgavatam* 10.33.40) that the heart disease of those who study this *līlā* is vanquished. What is the heart disease of the conditional soul? Material lust. This lust naturally arises in those who identify themselves with a male or female body composed of seven *dhātus*, such as flesh and blood, and who take shelter of the subtle body by accepting an identity consisting of desires pertaining to the mind, intelligence and false ego. Nothing has the power to remove this lust easily; it can only be dispelled by the continuous cultivation of endeavors and moods in pursuit of *vraja-līlā*. In this *siddhānta* you will see the miraculous feature of the *śṛṅgāra-rasa* of *Vṛndāvana līlā*. You will also realize that, although *nirviśeṣa-brahma* is characterized by self-satisfaction (*ātmārāma*), this *aprākṛta-śṛṅgāra-rasa* considers it quite insignificant and throws it very far away, reigning splendidly for all time. Moreover, this *śṛṅgāra-rasa* externally exists with a brilliance that fully and perfectly diminishes the value of the opulence of the transcendental *Vaikuṅṭha* world in the spiritual sky.

The glories of *śṛṅgāra-rasa* are unsurpassed. There is *sāndrānanda* (highly condensed bliss) in this *rasa*, but there is no dry pleasure (*śuṣkānanda*), no happiness derived from inert matter (*jaḍānanda*) and not even limited happiness (*saṅkucitānanda*). It is the embodiment of complete *ānanda*, and in order to achieve the completion of *rasa* in this *pūrṇānanda*, in many instances the unlimited varieties of *bhāva* are afflicted with mutually opposite *bhāvas*. In some circumstances, these opposing *bhāvas* are affectionate and in other circumstances, they consist of emotions such as enmity. However, the *bhāvas* of the *aprākṛta-rasa* are not base and full of defects like mundane emotions such as

enmity. They are simply varieties of the fascinating transformations of *paramānanda*. They surge up like waves, which excite the ocean of *rasa*.

Śrī Rūpa Gosvāmī's conclusion is that *bhāva* is possessed of wonderful variegatedness. The various *bhāvas* that are completely compatible with each other are in relation to *svapakṣa*. *Bhāvas* that are mostly compatible, and only slightly incompatible, are in relation to *suhṛt-pakṣa*. When the incompatible *bhāvas* predominate, and there are very few compatible *bhāvas*, those *bhāvas* are called *taṭastha*, and when all the *bhāvas* are completely incompatible, those groups of *bhāvas* are in relation to *vipakṣa*. Another point is that when these *bhāvas* are incompatible, they are not mutually pleasing, which is why they give rise to enmity and similar sentiments in this *paramānanda-rasa*.

Vijaya: What is the necessity for *pakṣa* and *vipakṣa bhāvas*?

Gosvāmī: When the *bhāvas* of two *nāyikās* are equal, the *bhāva* of rivalry occurs, and consequently the moods of friendship and hostility perform their activities as transformations of *rasa*. You should understand that this is also only to enrich the supreme sweetness of the *akhaṇḍa-śṛṅgāra-rasa*.

Vijaya: Are the two *śaktis*, Śrīmatī Rādhā and Candrāvalī, equal from the point of view of *tattva*?

Gosvāmī: No, no. Only Śrīmatī Rādhikā, who is composed entirely of *mahābhāva*, is the essence of *hlādinī*. Candrāvalī is Her *kāya-vyūha* (bodily expansion), and is unlimitedly less qualified than Śrīmatī Rādhikā. Nevertheless, in *śṛṅgāra-rasa* Candrāvalī has a mood of equality with Rādhā, so that a rivalry emerges to nourish the *prema-rasa*. Again, consider this. The *bhāva* of these two *yūtheśvarīs* cannot be completely compatible. If somehow or other it seems to be so, that is simply a coincidence, just as the shape eaten by a book worm out of the pages of a book might accidentally resemble a letter of the alphabet. Actually, the *svapakṣa* and *vipakṣa bhāvas* of *rasa* occur naturally.

Vijaya: Prabhu, you have dispelled whatever small doubts I had. Your sweet instructions have entered my heart through the path of my ears, and they are destroying all my bitterness. I have fully understood *ālambana* (the object and the abode of *rasa*) in regard to the *vibhava* of *madhura-rasa*. *Sac-cid-ānanda* Kṛṣṇa is the one and only *nāyaka*, and I am meditating upon His qualities, form and activities. He has the temperaments of *dhīrodātta*, *dhīra-lalita*, *dhīra-śānta* and *dhīroddhata*, and He eternally performs His *lilā* as a *nāyaka* in the roles of *pati* and *upapati*. As a lover, He is *anukūla* (faithful), *dakṣiṇa* (sincere), *śaṭha* (cheating), and *dhṛṣṭa* (reckless and bold). He is always served by friends who arrange His meetings (*ceṭaka*), dress Him (*viṭa*), and make jokes (*vidūṣaka*); and by His masseurs (*pīṭha-marddaka*) and His most intimate friends (*priya-narma-sakhās*). He is fond of playing on the *vaṁśī*. Today, Kṛṣṇa has appeared in my heart as the *viṣaya* of *rasa*.

At the same time, I have also understood how the beautiful young women of Vraja are the *āśraya* of *madhura-rasa*. These *gopīs* are *nāyikās*. *Nāyikās* are divided into two types: *svakīyā* and *parakīyā*. In Vraja, the *parakīyā-nāyikās* are the *āśraya* of *śṛṅgāra-rasa*, and they are of three types: *sādhana-parā*, *devī* and *nitya-priyā*. The attractive damsels of Vraja divide into groups in which they serve Kṛṣṇa, and millions of lovely *vraja-gopīs* are subordinate to one of the many *yūtheśvarīs*. Among all the *yūtheśvarīs*, Śrī Rādhā and Śrī Candrāvalī are prominent. In Śrī Rādhā's *yūtha* there are five kinds of *sakhī*, namely *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī* and *parama-śreṣṭha-sakhī*. Although the *parama-śreṣṭha-sakhīs*, who are also known as *aṣṭa-sakhīs*, are qualified to be *yūtheśvarīs*, they do not create separate *yūthas* because they desire to remain the followers of Śrī Rādhā. The *sakhīs* under their guidance are collectively called their *gaṇa*, for instance *Lalitā gaṇa*, *Viśākhā gaṇa* and so on.

Nāyikās are divided into three types – *mugdā*, *madhyā* and *pragalbā* – and of these, the *madhyā* and *pragalbā* are each divided

into three further categories: *dhīrā*, *adhīrā* and *dhīrādhīrā*. These six categories plus *mugdā* make seven categories in all, which are divided into two types – *svakīyā* and *parakīyā* – to make fourteen types in all. The category of unmarried *nāyikā* (*kanyā*) is added to these fourteen to make a total of fifteen categories of *nāyikā*. These fifteen types of *nāyikā* have the eight *avasthā* (conditions or situations), beginning with *abhisārikā* and so on, and all these categories are divided again into *uttamā*, *madhyamā* and *kaniṣṭhā* to make the sum total of $(15 \times 8 \times 3) = 360$ types of *nāyikā*. The distinct types of behavior (*vyavahāra*) of the *yūtheśvarīs*, such as *suhṛt*, as well as their purposes (*tātparya*), have awakened within my heart. I have also understood the duties of the *sakhīs* and the messengers (*dūtīs*). Now that I have learned all of these topics, I have an understanding of the *āśraya-tattva* of *rasa*, and by combining this with the details of the *viśaya-tattva* of *rasa*, I have also understood *ālambana-tattva*, which is included within the subject of *vibhāva*. And tomorrow I will learn about *uddīpana*! Kṛṣṇa has shown me unlimited kindness by giving me the association of a *sad-guru* like yourself. I am taking my nourishment by drinking the liquid nectar flowing from your lotus mouth.

Śrī Gopāla Guru Gosvāmī embraced Vijaya and said, “My dear son, I have also become successful by attaining a disciple like you. As you make more inquiries, Śrī Nityānanda Prabhu is personally replying to those questions through my mouth.” Tears of *prema* began to cascade from the eyes of both *guru* and *śiṣya*. When the *mahātmās* such as Śrī Dhyānacandra witnessed Vijaya’s immense fortune, they became immersed in *paramānanda*. Just then, some *śuddha Vaiṣṇavas* arrived outside Rādhā-Kānta Maṭha and began to sing some *ślokas* composed by Caṇḍīdāsa:

sai (sakhī), kebā sunāila śyāma-nāma (refrain)

*kānera bhītāra diyā, maramē paśila go,
ākula karila mora prāṇa*

Oh, my dear *sakhī*, who is that person who first made Me hear this name “Śyāma”? When it enters My heart through My ears, I become overwhelmed with impatience.

*na jāni kateka madhu, śyāma-nāme āche go,
vadana chāḍite nāhi pāre*

I don't know how much sweetness fills this name; it is so sweet that My tongue will not leave it for a moment.

*japite japite nāma, avaśa karila go
kemone pāibo sai, tāre*

As I go on repeating this name, I become completely absorbed. Oh, *sakhī*, how will I ever be able to meet Him?

*nāma-paraṭape jāra, aichana karila go
aṅgera paraśe kibā haya*

If that person's name alone has the power to put Me in such a condition, I cannot even imagine what My condition would be if I were to touch His body.

*yekhāne vasati tāra, sekhāne thākhiya go,
yuvatī dharama kaiche raya*

Wherever He stays, how can the young women maintain their religious principles?

*pāśarite kari mane, pāśarā na jāya go,
ki karibe ki habe upāya*

In My heart I want to forget Him, but I cannot. Now I cannot understand what is the remedy, what to do.

*kahe dvija-caṅḍidāsa, kulavatī kula-nāśe
aṇanāra yauvana jācāya*

Dvija Caṅḍidāsa says, “That Śyāmānanda has destroyed the dynasty of chaste ladies by showing His youthful beauty.”

They continued to chant this *kīrtana* with *mṛdaṅga* and *karatālas* for an hour and a half, and all became immersed in *prema*. When their absorption subsided somewhat, Vijaya Kumāra offered his respects to the Vaiṣṇavas according to their eligibility. He then offered his *sāṣṭāṅga-praṇāma* to Śrī Guru Gosvāmī and set off for his residence in Haracaṇḍī Sāhī.

THUS ENDS THE THIRTY-FOURTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“MADHURA-RASA: DIFFERENT CATEGORIES OF SAKHĪS”



CHAPTER 35

Madhura-Rasa: Uddipana

The next day, Vijaya Kumāra, having honored *prasāda*, came to Śrī Guru Gosvāmī's lotus feet at the appointed time. As he offered his *sāṣṭāṅga-daṇḍavat-praṇāma*, he became overwhelmed with excitement. Gosvāmīji lifted him up, embraced him, and very affectionately made him sit beside him. Vijaya Kumāra seized the opportunity and said, "Prabhu, I want to know about the *uddīpana* of *madhura-rasa*. Will you be so kind as to explain this to me?"

Śrī Guru Gosvāmī replied, "The *uddīpana-vibhāvas* in *madhura-rasa* are the following: the *guṇa* (qualities) of Kṛṣṇa and His beloved *gopīs*, their names (*nāma*), activities and character (*carita*), ornaments (*maṇḍana*), things related to the object of love (*sambandhī*), and things that are not directly related to the object of love (*taṭastha*)."

Vijaya: Please describe the *guṇa* first.

Gosvāmī: There are three types of *guṇa*: relating to the mind (*mānasika*), speech (*vācika*) and the body (*kāyika*).

Vijaya: What are the various types of qualities that relate to the mind (*mānasa-guṇa*) in this *rasa*?

Gosvāmī: There are many kinds of *mānasa-guṇa*, such as gratefulness, forgiveness and compassion.

Vijaya: What are the different types of *vācika-guṇa*?

Gosvāmī: All spoken words that give joy to the ears constitute *vācika-guṇa*.

Vijaya: What are the different types of bodily qualities (*kāyika-guṇa*)?

Gosvāmī: The *kāyika guṇas* are *vayasa* (age), *rūpa* (form), *lāvaṇya* (luster), *saundarya* (beauty), *abhirūpatā* (influence), *mādhurya* (sweetness), *mārdḍva* (softness), and so on. The four divisions of age that have taken shelter of *madhura-rasa* are *vayaḥ-sandhi*, *navya-vayasa*, *vyakta-vayasa* and *pūrṇa-vayasa*.

Vijaya: What is *vayaḥ-sandhi*?

Gosvāmī: *Vayaḥ-sandhi* is the juncture between the stage of childhood (*bālya*) and youth (*yauvana*), and this particular stage is called *prathama-kaiśora*. The stage of full youth (*sampūrṇa-kiśora*) is included within *vayaḥ-sandhi*. *Paugaṇḍa* (childhood up to ten years old) can be called *bālya*. The sweetness of the *vayaḥ-sandhi* of Kṛṣṇa and His beloveds is *uddīpana*.

Vijaya: What is *navya-vayasa* (sprouting)?

Gosvāmī: The symptoms of *navya-vayasa* include the arrival of fresh youthfulness (*nava-yauvana*), slight appearance of the breasts, restlessness of the eyes, gentle smiles, and somewhat agitated hearts.

Vijaya: What is *vyakta-vayasa* (revealed)?

As Vijaya Kumāra was asking this question, a Vaiṣṇava from the Rāmānuja-sampradāya and a *paṇḍita-sannyāsī* from the Śāṅkara Maṭha arrived there to take *darśana* of the Deity. The Vaiṣṇava had the conception of being a male servant of Bhagavān, and the Śāṅkara *sannyāsī* was absorbed in dry meditation on the impersonal *nirviśeṣa-brahma*, so neither of them could identify themselves as being a *vraja-gopī*. Since it is forbidden to discuss *rasa-kathā* in the presence of people who consider themselves male, Gosvāmī and Vijaya both became silent, and then began to engage in ordinary small talk about various things with the Vaiṣṇava newcomer and the *ekadaṇḍī sannyāsī*. After a short time, the two visitors set off in the direction of Siddha-bakula, and Vijaya repeated his question, smiling slightly.

Gosvāmī: In the stage known as *vyakta-vayasa*, the *gopīs*' breasts become quite prominent, their bellies have three folds, and all their limbs begin to shimmer with an effulgent luster.

Vijaya: What is *pūrṇa-vayasa* (full)?

Gosvāmī: *Pūrṇa-vayasa* is the stage at which the buttocks become highly developed, the waist becomes thin, all the limbs become lustrous, the breasts become heavy, and the thighs resemble the trunks of banana trees. A few particular *vraja-sundarīs* also exhibit the features of *pūrṇa-yauvana* in their earlier youth.

Vijaya: I have understood the subject of *vayasa*. Now please tell me about *rūpa*.

Gosvāmī: *Rūpa* is such extraordinary beauty that a woman appears to be decorated, even though she is not wearing any ornaments. Exquisite *rūpa* occurs when all the limbs are in perfect proportion.

Vijaya: What is *lāvaṇya*?

Gosvāmī: *Lāvaṇya* is a pearl-like luster that emanates from the bodily limbs.

Vijaya: What is *saundarya*?

Gosvāmī: *Saundarya* is the bodily perfection in which each and every one of the bodily limbs is appropriately shaped and in ideal proportion to the others.

Vijaya: What is *abhirūpatā*?

Gosvāmī: One is said to have *abhirūpatā* when one's astonishing qualities cause nearby objects to attain the same beauty as one's own.

Vijaya: What is *mādhurya*?

Gosvāmī: *Mādhurya* is bodily beauty that is simply indescribable.

Vijaya: What is *mārddva*?

Gosvāmī: *Mārddva* is softness which is unable to tolerate even the touch of soft things. There are three types of *mārddva*: *uttama*, *madhyama* and *kaniṣṭha*.

Vijaya: Prabhu, I have understood *guṇa*. Now please tell me about *nāma*.

Gosvāmī: Names such as Rādhā-Kṛṣṇa, which are full of supremely mysterious and confidential *rasa*, are called *nāma*.

Vijaya: Now kindly tell me about *carita* (behavior).

Gosvāmī: There are two types of *carita*: *anubhāva* and *lilā*. I will tell you about *anubhāva* when I have completed the subject of *vibhāva*.

Vijaya: Then please describe *lilā*.

Gosvāmī: The term *lilā* refers to *sundara-kṛīḍā* (beautiful games) and activities, *tāṇḍava* (dancing), *veṇu-vādana* (playing the flute), *go-dohana* (milking the cows), and calling them down from the hill and counting them.

Vijaya: What are *sundara-kṛīḍā*?

Gosvāmī: There are unlimited sportive pastimes, such as *rāsa-lilā*, ball games, and speaking in the languages of the birds and animals.

Vijaya: How many types of *maṇḍana* (decorations) are there?

Gosvāmī: There are four types of *maṇḍana*: clothes, ornaments, garlands, and *anulepana* (pastes and perfumes that are smeared on the body).

Vijaya: What is *sambandhī*?

Gosvāmī: *Sambandhī* has been divided into two types: things that are connected (*lagna*) and things that are nearby (*sannihita*).

Vijaya: What does *lagna* (auspicious occurrences) mean?

Gosvāmī: *Lagna-sambandhī* includes the sounds of the flute and the bugle, singing, fragrances, the tinkling of ornaments, footprints, the sound of the *vīṇā*, and artistic skill.

Vijaya: What is the nature of the flute's melody?

Gosvāmī: The stream of nectar that comes out from Kṛṣṇa's lips through the *muralī* is prominent among all types of *uddīpana*.

Vijaya: Now please describe things that are nearby (*sannihita-sambandhī*).

Gosvāmī: *Sannihita-sambandhī* include remnant garlands, peacock feathers, *gairika* (red stone) and other colored minerals from the hills, the cows, the stick, the bugle, the sight of Kṛṣṇa's dear associates, the dust raised by the hooves of the cows, Vṛndāvana,

entities and objects in the shelter of Vṛndāvana (*vṛndāvanāśrita-vastu*), Govardhana, Yamunā, and the *rāsa-sthālī*.

Vijaya: What is meant by *vṛndāvanāśrita* (in the shelter of Vṛndāvana)?

Gosvāmī: Animals such as deer, birds such as the peacock, bumblebees, groves of flowering vines, *tulasī*, flowers, and *kadamba* trees are all *vṛndāvanāśrita*.

Vijaya: What is meant by *taṭastha* (marginal)?

Gosvāmī: Moonbeams, clouds, lightning, the spring season, autumn, the full moon, the breezes, and birds such as the peacock are all *taṭastha*.

After hearing attentively about the *uddīpana-bhāvas*, Vijaya Kumāra was silent for a while. The meeting of *ālambana* with *uddīpana-bhāvas* aroused an exalted sentiment within his heart, and at once *anubhāvas* began to manifest in his body. In a voice choked with emotion he said, “Prabhu, now kindly describe the *anubhāvas* in detail. You have explained one part of *kṛṣṇa-carita* (Kṛṣṇa’s activities and qualities), namely *līlā*. When I learn about *anubhāva*, I will be able to know about *kṛṣṇa-carita* completely.

Gosvāmī: There are three types of *anubhāvas*: *alaṅkāra* (ornaments), *udbhāsvara* (symptoms), and *vācika* (verbal).

Vijaya: What is *alaṅkāra* (ornament)?

Gosvāmī: The twenty types of *alaṅkāras* of the attractive *gopīs* of Vraja in their youth (*yauvana*) have been called *sattva-ja* (arising from *śuddha-sattva*). These manifest wonderfully because of intense absorption in their beloved Kṛṣṇa. These twenty types of *alaṅkāra* have been divided into three categories:

1. those arising from the limbs (*aṅga-ja*),
2. those that arise spontaneously (*ayatna-ja*), and
3. those that arise from one’s own nature (*svabhāva-ja*).

The *alaṅkāras* arising from the limbs (*aṅga-ja*) are: 1) seed attachment (*bhāva*), 2) gestures (*hāva*) and 3) amorous dalliance (*helā*). *Ayatna-ja* includes 4) beauty (*śobhā*), 5) luster (*kānti*), 6) brilliance

(*dīpti*), 7) sweetness (*mādhurya*), 8) boldness (*pragalbhatā*), 9) magnanimity (*audārya*), and 10) patience (*dhairyā*). *Svabhāva-ja* includes 11) imitating *līlā*, 12) enjoyment (*vilāsa*), 13) a particular mood of dressing (*vicchitti*), 14) bewilderment (*vibhrama*), 15) a particular mixture of *bhāvas* (*kīla-kīñcita*), 16) awakening of longing (*moṭṭāyita*), 17) apparent opposition (*kuṭṭamita*), 18) disrespect (*vivvoka*), 19) tenderness (*lalita*), and 20) *bhāvas* expressed through activity (*vikṛta*).

Vijaya: What is the meaning of *bhāva* in this context?

Gosvāmī: In *ujjala-rasa*, when *rati*, which is like a seed, appears upon the unagitated *citta*, its first transformation is called *bhāva*. The untransformed stage of *citta* is called *sattva*. When the cause of transformation is present, the original transformation, which is like the first sprouting of a seed, is called *bhāva*.

Vijaya: What is *hāva* (gestures)?

Gosvāmī: *Hāva* is a condition in which *rati* is more clearly evident than in *bhāva*, with a tilting of the neck, gestures of the eyebrows and eyes, and other symptoms.

Vijaya: What is *helā*?

Gosvāmī: *Hāva* is called *helā* when it clearly indicates sensual passion.

Vijaya: What is *śobhā* (beauty)?

Gosvāmī: *Śobhā* is the beautification of the bodily limbs that arises due to youthfulness and *rūpa-sambhoga*.

Vijaya: What is *kānti* (luster)?

Gosvāmī: *Kānti* is the radiant splendor that emanates in the act of satisfaction of this supernatural *kāma*.

Vijaya: What is *dīpti*?

Gosvāmī: *Kānti* is called *dīpti* when it is intensified and becomes highly inflamed with passion through the influence of factors such as age, enjoyment, place, time, qualities, *rūpa* and attire.

Vijaya: What is *mādhurya* (sweetness)?

Gosvāmī: *Mādhurya* is the stage in which every endeavor is exquisitely elegant under all circumstances.

Vijaya: What is *pragalbhatā* (boldness)?

Gosvāmī: *Pragalbhatā* is a complete lack of inhibition or fear at the time of *prayoga*, when one's own bodily limbs are on top of the limbs of one's lover.

Vijaya: What is *audārya* (magnanimity)?

Gosvāmī: *Audārya* is the quality of being self-controlled and courteous in all situations.

Vijaya: What is *dhairya* (steadiness)?

Gosvāmī: The tendency of the heart is called *dhairya* when it is steady and unwavering.

Vijaya: What is the meaning of *līlā* in this context?

Gosvāmī: *Līlā* is imitating the charming attire and activities of one's beloved.

Vijaya: What is *vilāsa* (enjoyment)?

Gosvāmī: The particular suggestive expressions of the face and eyes that one makes while moving, standing still or sitting, to bring about union with one's beloved are called *vilāsa*.

Vijaya: What is *vicchitti*?

Gosvāmī: *Vicchitti* is a way of dressing that enhances one's splendor, although employing very little in the way of decorations and ornaments. According to the opinion of some experts in *rasa*, sometimes, when a *nāyikā*'s lover approaches her after He has committed an offense against her, the *bhāva* arises in her heart that her ornaments are simply a burden and she has only dressed and decorated herself on the insistence of her *sakhīs*. This sort of jealous and neglectful mood is also called *vicchitti*.

Vijaya: What is *vibhrama* (bewilderment)?

Gosvāmī: *Vibhrama* is a state of bewilderment that is caused by the powerful urges of *madana* when the *nāyikā* meets with her beloved. In this state, she intends to put on her necklace, garland and other ornaments in particular places, but actually puts them on in different places.

Vijaya: What is *kila-kiñcita*?

Gosvāmī: *Kila-kiñcita* is the condition in which pride, hankering, weeping, laughing, hostility, fear and anger arise at the same time because of feelings of jubilation.

Vijaya: What is *moṭṭāyita*?

Gosvāmī: *Moṭṭāyita* is the intense longing that arises in the *nāyikā*'s heart when she receives news about her lover and remembers Him.

Vijaya: What is *kuṭṭamita*?

Gosvāmī: *Kuṭṭamita* is the anger that the *nāyikā* feigns externally due to dignity, shyness and so on – although she is delighted within her heart – when her lover touches her breast or lips.

Vijaya: What is *vivvoka*?

Gosvāmī: *Vivvoka* is disrespect shown towards one's lover out of pride and *māna*.

Vijaya: What is *lalita*?

Gosvāmī: *Lalita* is the tenderness that is expressed by movements of the eyebrows and gestures of all the bodily limbs.

Vijaya: What is *vikṛta*?

Gosvāmī: *Vikṛta* is the expression by activities – rather than in words – of moods such as shyness, jealousy or *māna* that arise within the heart.

These are the twenty bodily and psychological *alañkāras*. *Rasika-bhaktas* have also accepted two more *alañkāras* in addition to the ornaments that I have already mentioned. These are feigned ignorance (*maugdhya*) and feigned fear (*cakita*).

Vijaya: What is *maugdhya*?

Gosvāmī: A *nāyikā* exhibits *maugdhya* when she pretends to be unaware of something that she actually knows perfectly well, and inquires from her lover as if in ignorance.

Vijaya: Now please tell me about *cakita*.

Gosvāmī: *Cakita* is making a show of being very afraid in the lover's presence, although one is actually not afraid at all.

Vijaya: Prabhu, I have understood the *alañkāras*. Now, please instruct me about *udbhāsva*.

Gosvāmī: When the *bhāva* of the heart is manifest in the body, the manifestation is called *udbhāsvara*. In *madhura-rasa*, the *udbhāsvaras* include a slackening or slipping of the drawstrings of one's skirt, loosening of the blouse, disarray of the braids and so on, an affliction in the body, yawning, a flaring of the nostrils, sighing deeply, restlessness, singing, and condemning oneself.

Vijaya: Couldn't all the *udbhāsvaras* you have just described be considered within the categories of *moṭṭāyita* and *vilāsa*?

Gosvāmī: They have been described separately because they enhance a special type of beauty (*śobhā*).

Vijaya: Prabhu, now please kindly explain the *vācika-anubhāvas*.

Gosvāmī: There are twelve types of *vācika-anubhāvas*: *ālāpa*, *vilāpa*, *samlāpa*, *pralāpa*, *anulāpa*, *apalāpa*, *sandeśa*, *atideśa*, *apadeśa*, *upadeśa*, *nirdeśa* and *vyapadeśa*.

Vijaya: What is *ālāpa*?

Gosvāmī: *Ālāpa* is pleasing words of flattery.

Vijaya: What is *vilāpa*?

Gosvāmī: *Vilāpa* is words uttered out of sorrow.

Vijaya: What is *samlāpa*?

Gosvāmī: *Samlāpa* is conversation.

Vijaya: What is *pralāpa*?

Gosvāmī: *Pralāpa* is meaningless talk.

Vijaya: What is *anulāpa*?

Gosvāmī: *Anulāpa* means to utter the same words repeatedly.

Vijaya: What is *apalāpa*?

Gosvāmī: *Apalāpa* means giving another meaning to words that have already been spoken.

Vijaya: What is *sandeśa*?

Gosvāmī: *Sandeśa* is sending a message to one's lover when He has gone to another land.

Vijaya: What is *atideśa*?

Gosvāmī: *Atideśa* is saying, "His words are my words."

Vijaya: What is *apadeśa*?

Gosvāmī: *Apadeśa* is expressing the subject in question through other words, and not speaking about it directly.

Vijaya: What is *upadeśa*?

Gosvāmī: The term *upadeśa* refers to words full of instruction.

Vijaya: What is *nirdeśa*?

Gosvāmī: *Nirdeśa* is confessing, “I am that very person.”

Vijaya: What is *vyapadeśa*?

Gosvāmī: *Vyapadeśa* is revealing the desire of one’s heart on the pretext of saying something else.

All these *anubhāvas* are present in all the *rasas*, but they have been described in this context because the sweetness of *ujjvala-rasa* is more greatly enhanced by these *anubhāvas*.

Vijaya: Prabhu, why is it necessary to describe the *anubhāvas* separately in the subject of *rasa*?

Gosvāmī: The *bhāvas* in the heart that have arisen from the combination of *ālambana* and *uddīpana* are called *anubhāvas* when they manifest on the bodily limbs. This subject cannot be understood clearly without explaining them separately.

Vijaya: Please be merciful and describe the *sāttvika-bhāvas* in *mādhurya-rasa*.

Gosvāmī: I mentioned the eight *sāttvika-bhāvas*, such as *stambha*, *sveda* and so on, while I was talking about ordinary *rasa-tattva*. They are also the *sāttvika-bhāvas* of this *rasa*, but the examples of these *bhāvas* are quite different in this *rasa*.

Vijaya: How are they different?

Gosvāmī: You will see that in *vraja-līlā*, becoming stunned (*stambha-bhāva*) arises out of jubilation (*harṣa*), fear (*bhaya*), wonder (*āścarya*), despondency (*viṣāda*), and indignation (*amarṣa*). Perspiration (*sveda*) arises from jubilation, fear and anger (*krodha*). Horripilation (*romāñca*) comes from wonder, jubilation and fear. Faltering of the voice occurs due to despondency, astonishment (*vismaya*), indignation, and fear. Fear, jubilation, and indignation cause trembling. Changing colour (*vaivarṇya*) arises from despon-

dency, anger, and fear. Shedding of tears (*aśru*) may occur due to jubilation, anger, or despondency. Loss of consciousness (*pralaya*) may occur due to happiness or distress.

Vijaya: Are there any manifestations of *sāttvika-vikāra* in this *rasa* that are different from those in the other *rasas*?

Gosvāmī: Yes. I have explained the *sāttvika-bhāvas* known as *dhūmāyita*, *jvalita*, *dīpta* and *uddīpta* in the context of general (*sādhāraṇa*) *rasa-vicāra*. In this *madhura-rasa*, there is one division of *uddīpta* called *sūddīpta-bhāva*.

Vijaya: Prabhu, you have been unlimitedly merciful to me. Now please tell me how the *vyabhicārī bhāvas* are manifested in this *rasa*.

Gosvāmī: Almost all of the thirty-three *sañcārī* or *vyabhicārī-bhāvas* that I have already explained to you, beginning with self-disparagement (*nirveda*), occur in *madhura-rasa*. Ferociousness (*augrya*) and laziness (*ālasya*) are the two exceptions. The *sañcārī-bhāvas* of *madhura-rasa* have several wonderful features.

Vijaya: What are they?

Gosvāmī: The most fascinating feature is that whatever type of *kṛṣṇa-prema* is present in the friends and elders (*guru-jana*) in the other *rasas* is also attained as a *sañcārī-bhāva* in *madhura-rasa*. In other words, the *sthāyībhāvas* of those other *rasas* act as *sañcārī* or *vyabhicārī-bhāvas* in this *rasa*.

Vijaya: What are the other surprising aspects?

Gosvāmī: Another wonderful point is that the *vyabhicārī-bhāvas* in this *rasa* – even those such as *maraṇa* (death) – are not considered direct *aṅgas* of *rasa*. Quite logically, in this *rasa* they have been counted among the attributes (*guṇas*) of the *rasa*. The conclusion is that *rasa* itself is the *guṇī* (that which possesses the attributes), and the *vyabhicārī-bhāvas* are the attributes (*guṇa*) that it possesses.

Vijaya: How do the *sañcārī-bhāvas* arise?

Gosvāmī: Self-disparagement (*nirveda*) arises from distress, aversion, jealousy, despondency, calamity, and offense.

Vijaya: What is the cause of humility (*dainya*)?

Gosvāmī: *Dainya* comes from sorrow, fear, and offense.

Vijaya: How does debility (*glāni*) arise?

Gosvāmī: *Glāni* is the result of exertion, anxiety, and amorous endeavors.

Vijaya: How does exhaustion (*śrama*) arise?

Gosvāmī: *Śrama* is the result of so much wandering, dancing, and amorous exertion.

Vijaya: What is the cause of intoxication (*mada*)?

Gosvāmī: *Mada* is induced by drinking honey-wine.

Vijaya: How does pride (*garva*) appear?

Gosvāmī: *Garva* comes from good fortune, beauty, personal attributes, obtaining shelter of the most excellent person, and the attainment of the object of one's desire.

Vijaya: What causes apprehension (*śankā*)?

Gosvāmī: The causes of *śankā* are theft, offense, cruelty, lightning, ferocious animals, and fearsome sounds.

Vijaya: How does agitation and uncertainty (*āvega*) arise?

Gosvāmī: *Āvega* is an acute uncertainty about what to do, which arises from seeing or hearing the object of one's affection or of one's aversion.

Vijaya: What is the cause of madness (*unmāda*)?

Gosvāmī: *Unmāda* can be caused by excessive ecstasy (*mahānanda*) or by feelings of separation.

Vijaya: Why does confusion or absence of mind (*apasmṛti*) occur?

Gosvāmī: *Apasmṛti* is the confusion or absence of mind that arises from utter distress.¹

Vijaya: What is disease (*vyādhi*)?

Gosvāmī: *Vyādhi* is bodily transformation, such as fever, that arises due to apprehension and anxiety.

Vijaya: What is bewilderment (*moha*)?

¹ In this stage the *nāyikā* trembles, faints, and falls to the ground.

Gosvāmī: *Moha* is the bewilderment that occurs when the heart is stupefied due to jubilation, separation and sorrow.

Vijaya: What is death (*mṛtyu*)?

Gosvāmī: There is no *mṛtyu* in this *rasa* – only the attempt to die.

Vijaya: What is laziness (*ālasya*)?

Gosvāmī: There is also no *ālasya* in this *rasa*. *Ālasya* is pretending to be powerless, although one has energy; however, there is not even the slightest room for *ālasya* in Kṛṣṇa’s service. It may be observed in a secondary sense, though, among the opposing elements.

Vijaya: What is the cause of inertia (*jāḍya*)?

Gosvāmī: *Jāḍya* may come about on seeing the object of one’s love, on hearing about Him, or on seeing something that is most undesirable. *Jāḍya* may also arise from feelings of separation.

Vijaya: Why does bashfulness (*vṛiḍā*) occur?

Gosvāmī: *Vṛiḍā* occurs due to meeting for the first time, behaving inappropriately, or because of words of praise or contempt.

Vijaya: What is the cause of *avahitthā* (concealing one’s nature)?

Gosvāmī: *Avahitthā* is caused by treachery, shyness, duplicity, fear, and dignity.

Vijaya: What is the cause of remembrance (*smṛti*)?

Gosvāmī: *Smṛti* is the result of seeing something similar, or due to a fixed habit.

Vijaya: How does pondering logical possibilities (*vitarka*) arise?

Gosvāmī: *Vitarka* is the result of investigation and doubt.

Vijaya: What is anxiety (*cintā*)?

Gosvāmī: *Cintā* arises from not attaining what one desires, and from fear of the undesirable.

Vijaya: What is thoughtfulness (*mati*)?

Gosvāmī: *Mati* is reflection or deliberation on something.

Vijaya: What is fortitude (*dhṛti*)?

Gosvāmī: *Dhṛti* is the steadfastness of the heart that comes from fulfilling one’s aspirations and being free from sorrow.

Vijaya: What is jubilation (*harṣa*)?

Gosvāmī: *Harṣa* is the joyfulness that arises on seeing or attaining the object of one's cherished desires.

Vijaya: What is eagerness (*autsukya*)?

Gosvāmī: *Autasukya* is the ardent desire to see one's beloved, and the intense hankering or impatience to attain Him.

Vijaya: What is ferociousness (*augrya*)?

Gosvāmī: Violence is called *augrya*, and it has no place in *madhura-rasa*.

Vijaya: What is indignation (*amarṣa*)?

Gosvāmī: *Amarṣa* is the intolerance that is expressed because of being disrespected or insulted.

Vijaya: What is enmity (*asūyā*)?

Gosvāmī: *Asūyā* is resentment of others' good fortune, and it arises due to good fortune and virtues.

Vijaya: What is the cause of unsteadiness (*cāpala*)?

Gosvāmī: *Cāpala* is fickleness or lightness of mind, and it is caused by attachment and aversion.

Vijaya: What is the cause of sleep (*nidrā*)?

Gosvāmī: *Nidrā* is induced by fatigue.

Vijaya: What is *supti*?

Gosvāmī: *Supti* means dreaming.

Vijaya: What is wakefulness (*bodha*)?

Gosvāmī: *Bodha* is being far from sleep.

Bābā Vijaya, in addition to these *vyabhicārī-bhāvas*, there are four stages, namely *bhāvotpatti*, *bhāva-sandhi*, *bhāva-śābālya* and *bhāva-śānti*. *Bhāvotpatti* is the appearance of a *bhāva*, and *bhāva-sandhi* is the joining together of two *bhāvas*. *Sa-rūpa-sandhi* is the amalgamation of two *bhāvas* that have the same cause, and *bhinna-sandhi* is the mixing of *bhāvas* that have arisen from separate causes. The mixing of many *bhāvas* at once is called *bhāva-śābālya*, and the destruction or pacification of *bhāvas* is called *bhāva-śānti*.

Vijaya now had a complete understanding of the components of *madhura-rasa*, for he had heard the explanations of its *vibhāvas*, *sāttvika-bhāvas*, and *vyabhicārī-bhāvas*. His heart became overwhelmed with *prema*, which was, however, somewhat indistinct. Having thoroughly understood this, he fell at the feet of his Gurudeva. Weeping and weeping, he said, “Prabhu, please bestow your mercy on me, and tell me why *prema* has still not blossomed in my heart.”

Guru Gosvāmijī embraced Vijaya and said, “You will be able to understand *prema-tattva* tomorrow. You have understood the components of *prema*, but it still has not yet arisen distinctly in your heart. *Prema* is the *sthāyībhāva*. You have already heard about *sthāyībhāva* in a general way, but you will attain all perfection when you hear specifically about the *sthāyībhāva* in *ujjala-rasa*. Now it has become very late. I will explain further tomorrow.”

Tears began to fall from Vijaya’s eyes again. He offered his *daṇḍavat-praṇāma* and then returned to his residence, deeply pondering all that he had heard.

THUS ENDS THE THIRTY-FIFTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“MADHURA-RASA: UDDIPANA”



CHAPTER 36

Madhura-Rasa: Sthāyibhāva & Stages of Rati

The next day, Vijaya Kumāra arrived punctually at the lotus feet of his Gurudeva, offered *sāṣṭāṅga-daṇḍavat*, and sat in his place. Śrī Gopāla Guru Gosvāmī observed Vijaya’s eagerness to know about *sthāyībhāva* and said, “*Madhura-rati* is the *sthāyībhāva* of *madhura-rasa*.”

Vijaya: What causes the appearance of *rati*?

Gosvāmī: *Rati* arises from *abhiyoga*, *viṣaya*, *sambandha*, *abhimāna*, *tadīya-viśeṣa*, *upamā* and *svabhāva*. Each of these causes is progressively superior to the previous one, so the *rati* that arises from *svabhāva* is the best of all.

Vijaya: What is *abhiyoga*?

Gosvāmī: *Abhiyoga* is expressing one’s *bhāva*. There are two types of *abhiyoga*: that which one reveals personally, and that which someone else reveals.

Vijaya: What is *viṣaya*?

Gosvāmī: There are five types of *viṣaya*, namely, sound (*śabda*), touch (*sparsa*), beauty (*rūpa*), taste (*rasa*) and fragrance (*gandha*).

Vijaya: What is *sambandha*?

Gosvāmī: *Sambandha* refers to the glories of four aspects: lineage, beauty, qualities and pastimes.

Vijaya: What is *abhimāna*?

Gosvāmī: *Abhimāna* is the definite decision to accept only one particular object although many other beautiful objects are present.

For example, when Kṛṣṇa went to Mathurā, a certain *vraja-gopī* had awakened her *rati* for Kṛṣṇa. However, she had not been able to have His association because she had not yet attained full youth. One of her friends saw the exquisite beauty of her age, and spoke to her in a solitary place to test her: “O *sakhī*, Kṛṣṇa has left Vraja and gone away, and now your new youthfulness and other qualities are developing. There are so many youths in Vraja who are handsome and qualified. If you want to marry any of them, whisper to me, and I will speak with your mother and make all the necessary arrangements.”

When that *vraja-gopī* heard her friend’s words, she replied, “O *sakhī*, this whole world may have so many expert young men, who are like waves of beauty and sweetness, each sweeter and more beautiful than the one before. Let them be. Highly qualified young ladies may accept them. As far as I am concerned, if someone does not wear a crown of peacock feathers upon His head, if there is no *muralī* splendidly adorning His lips, and if His body is not beautified by *tilaka* and other decorations made with minerals such as *gairika-dhātu*, then I will consider him to be as insignificant as a piece of straw, and I will not have the slightest inclination towards him.”

This is an example of *abhimāna*.

Vijaya: I have understood *abhimāna*. What is *tadīya-viśeṣa*?

Gosvāmī: Kṛṣṇa’s footprints, the pasturing grounds of Vṛndāvana, and Kṛṣṇa’s *priya-jana* are called *tadīya-viśeṣa*. Kṛṣṇa’s *priya-jana* are those who have *rāga*, *anurāga* and *mahābhāva* for Him.

Vijaya: What is *upamā*?

Gosvāmī: *Upamā* is a resemblance between one object and another. In this context, it refers to some resemblance to Kṛṣṇa.

Vijaya: What is *svabhāva*?

Gosvāmī: *Svabhāva* is the nature that is self-manifest and does not depend on any other cause. There are two kinds of *svabhāva*: *nisarga* and *svarūpa*.

Vijaya: What is *nisarga*?

Gosvāmī: *Nisarga* is the desire or *samskāra* arising from firmly established habits or practices. Hearing about Kṛṣṇa's *guṇa*, *rūpa* and so on is only a partial cause of the awakening of *rati*. *Nisarga* consists of the impressions caused by steadfast *raty-ābhāsa* developed in many lives of the *jīva*. It is awakened suddenly and unexpectedly when one hears the descriptions of Kṛṣṇa's *guṇa*, *rūpa* and so on. This means that hearing about Kṛṣṇa's qualities and beauty is not the only cause of *rati*.

Vijaya: Please explain *svarūpa*.

Gosvāmī: *Svarūpa* is the *bhāva* that has no birth and no origin, and which manifests its own perfection independently. There are three types of *svarūpa*: *kṛṣṇa-niṣṭha*, *lalanā-niṣṭha* and *ubhaya-niṣṭha*. Those who have a demonic nature cannot attain *kṛṣṇa-niṣṭha-svarūpa*, but it is easily attainable for those who have a godly nature. *Lalanā-niṣṭha-svarūpa* is self-manifest *rati* that is expressed as an involuntary impulse towards Śrī Kṛṣṇa, even when one has not seen Him or heard about His beauty and qualities. The *svabhāva* in which both *kṛṣṇa-niṣṭha* and *lalanā-niṣṭha* are manifest is called *ubhaya-niṣṭha-svarūpa*.

Vijaya: That means that there are seven causes all together: *abhiyoga*, *viṣaya*, *sambandha*, *abhimāna*, *tadīya-viśeṣa*, *upamā* and *svabhāva*. Do all types of *madhura-rati* arise from these seven causes?

Gosvāmī: The *kṛṣṇa-rati* of the *gopīs* of Gokula occurs naturally and of its own accord. It is self-manifest, and is not aroused by *abhiyoga* and so on. However, these causes also play a role in many pastimes. The *rati* of the *sādhana-siddhas* and *nisarga-siddhas* is awakened by these seven causes, beginning with *abhiyoga*.

Vijaya: I have not been able to comprehend this subject thoroughly. Please give one or two examples to help me to understand.

Gosvāmī: The *rati* that I am talking about arises only from *rāgānugābhakti*, but this type of *rati* is very far away as long as *vaidhī-bhakti* does not become *bhāvamayī*. A *sādhaka* who develops a greed for

those moods on seeing the *vraja-gopīs*' ecstatic emotional performance of *kṛṣṇa-sevā* gradually attains *rati* arising from the six causes other than *svabhāva*, and especially from *priya-jana*. When he becomes *sādhana-siddha*, he experiences a *sphūrṭi*, a momentary, internal manifestation of *lalanā-niṣṭha-svarūpa*.

Vijaya: How many kinds of *rati* are there?

Gosvāmī: There are three kinds of *rati*: *sādhāraṇī* (general), *samañjasā* (proper), and *samarthā* (competent). The *rati* of Kubjā is an example of *sādhāraṇī rati*. It has been condemned because its fundamental basis is the desire to enjoy union. The *rati* of the *mahiṣīs* of Dvārakā is called *samañjasā* (proper), because it satisfies worldly standards of righteous conduct, and it is awakened by the regulative principles of marriage. "I am His wife, He is my husband," this *rati* is limited by such sentiments. The *rati* of the residents of Gokula is *samarthā* because such *rati* magnificently goes beyond even the boundaries of social restrictions and religious principles. *Samarthā rati* is not actually improper. Indeed, from the perspective of the ultimate transcendental objective (*parama-paramārtha*), only *samarthā rati* is correct in the highest sense. *Sādhāraṇī rati* is like a jewel; *samañjasā rati* is like *cintāmaṇi*; and *samarthā rati* is supremely rare, like the *Kaustubha-maṇi*.

Vijaya's eyes filled with tears and, weeping continuously, he said, "Today, I am extremely fortunate to hear such an unprecedented and exalted subject. Prabhu, by your causeless mercy, please describe the characteristics of *sādhāraṇī rati*."

Gosvāmī: *Sādhāraṇī rati* appears from the desire for *sambhoga*. It is stimulated by utter infatuation when one sees Kṛṣṇa face-to-face, but it is not so deep and neither is it thick nor permanent. When the desire for *sambhoga* subsides, this *rati* also subsides, which is why it is categorized as inferior.

Vijaya: What is the nature of *samañjasā rati*?

Gosvāmī: *Samañjasā rati* is the full and concentrated *rati* that is aroused by hearing about Kṛṣṇa's beauty and qualities, and which

arises from the conception, “I am His wife, and He is my husband.” Sometimes the desire for *sambhoga* also occurs in this *rati*. When the desire for *sambhoga* is separate from *samañjasā rati*, it is not possible to control Śrī Kṛṣṇa by expressing one’s mood, or by the *hāva*, *bhāva*, *helā* and so on arising from the desire for *sambhoga*.

Vijaya: What is the nature of *samarthā rati*?

Gosvāmī: The desire for *sambhoga* with Kṛṣṇa is present in every type of *rati*. In *sādhāraṇī* and *samañjasā rati*, the desire for *sambhoga* is for one’s own personal satisfaction. *Samarthā* is the special *bhāva* that is completely selfless and free from the self-interested desire for union, and which attains the state of *tad-ātmya* or oneness with the desire for union.

Vijaya: What is the nature of that special *bhāva*? Kindly clarify this point a little more.

Gosvāmī: There are two types of desire for *sambhoga*. The first is the desire for *sambhoga* in which one desires that one’s own senses are satisfied by the beloved for one’s own happiness. The second is the desire for *sambhoga* that consists entirely of the conception that one should satisfy the senses of the beloved for His happiness. The first type of desire can be called *kāma*, because the desire for one’s own happiness is inherent in it. The second type of desire has been called *prema*, because it consists exclusively of the desire for the happiness of one’s beloved. The first type of desire, *kāma*, is powerful and it is prominent in *sādhāraṇī rati*, but it does not predominate in *samañjasā*. The latter characteristic, namely *prema*, or the exclusive desire for the happiness of one’s beloved, is the inherent distinctive function (*viśeṣa-dharma*) of the desire for *sambhoga* in *samarthā rati*.

Vijaya: One must feel happiness from the touch of one’s beloved in *sambhoga*. Is there no desire for this happiness in *samarthā rati*?

Gosvāmī: It is certainly extremely difficult to be completely free from such a desire. Nevertheless, although such a desire is present in the heart of one who has *samarthā rati*, it is extremely faint. This

samarthā rati becomes powerful with the support of its *viśeṣa-dharma* (specific characteristic) when it embraces and becomes one with the desire for *sambhoga*. This type of *rati* is celebrated by the name *samarthā* (capable) because it is endowed with great capability (to control Kṛṣṇa).

Vijaya: What is the special glory of *samarthā rati*?

Gosvāmī: As soon as this *samarthā rati* appears, one becomes oblivious to all types of obstacles, such as family, religious principles, patience and shyness. This is so, whether it was aroused by *sambandha*, *tadīya*, *svabhāvika-svarūpa*, or any of the other causes beginning with *abhiyoga* that I mentioned previously. This type of *rati* is extremely deep.

Vijaya: How does the desire for *sambhoga* attain oneness when it mixes with *śuddhā rati*?

Gosvāmī: The *samarthā rati* of the *vraja-gopīs* is only for the sake of Kṛṣṇa's happiness, and whatever happiness they experience in their *sambhoga* is also to please Kṛṣṇa. Therefore, the desire for *sambhoga* combines with *rati*, which is exclusively the desire for Kṛṣṇa's happiness, and assumes the most astounding splendor with waves of *vilāsa*. This *rati* does not allow the desire for *sambhoga* to exist separately from itself. Sometimes this *rati* can terminate itself in *samañjasā*.

Vijaya: Aho! How extraordinary this *rati* is! I want to hear about its ultimate glory.

Gosvāmī: When this *rati* is mature, it attains the condition of *mahābhāva*. All liberated personalities are searching for this *rati*, and five kinds of *bhaktas* attain it to the degree that they are capable of doing so.

Vijaya: Prabhu, I wish to know about the sequence in which *rati* evolves.

Gosvāmī: *syād dṛḍhe 'yaṁ ratiḥ premā prodyan snehaḥ kramād ayam syān mānaḥ praṇayo rāgo'nurāgo bhāva ity aṅgi*
(*Ujjvala-nīlamaṇi, Sthāyībhāva-prakaraṇa* 53)

The meaning is that this *madhura-rati* is made unshakable by the presence of antagonistic elements. Then it is called *prema*. This *prema* gradually manifests its own sweetness as it develops into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *bhāva*.

Vijaya: Prabhu, please give an example to help me understand this point.

Gosvāmī: Just as the seed of sugar cane grows and progressively develops into cane juice, *guḍa*, *khaṇḍa*, *śarkarā*, *sitā* and *sitotpala*, similarly *rati*, *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga* and *bhāva* are all one substance in progressive stages of development. In this context, the word *bhāva* refers to *mahābhāva*.

Vijaya: Why have you referred to all these *bhāvas* as *prema* when they all have different names?

Gosvāmī: *Paṇḍitas* have used the word *prema* to denote all the stages beginning with *sneha* because they are six progressive stages in the development of the unmitigated pleasure sports (*vilāsa*) of *prema* itself. As *prema* for Śrī Kṛṣṇa appears in His *bhaktas*, the corresponding type of *prema* also arises in Kṛṣṇa for His *bhaktas*.

Vijaya: What is the primary characteristic of *prema*?

Gosvāmī: In *madhura-rasa*, the bond of emotion between the youthful couple never breaks despite there being cause for the destruction of the relationship. That indestructible emotional bond is called *prema*.

Vijaya: How many kinds of *prema* are there?

Gosvāmī: There are three kinds: *prauḍha*, *madhya* and *manda*.

Vijaya: What is the nature of *prauḍha-prema*?

Gosvāmī: In *prauḍha-prema*, the heart of the beloved flounders in anxiety over the pain that her lover must be feeling when she is late for the meeting.

Vijaya: What is *madhya-prema*?

Gosvāmī: *Madhya-prema* is that in which the beloved can tolerate the distress of the lover.

Vijaya: What is *manda-prema*?

Gosvāmī: *Manda-prema* is *prema* in which forgetfulness may occur under some particular circumstances of time and place, or in which there is no sacrifice or respect, as the lovers are always extremely familiar with each other, due to being very intimate and remaining together. Although this *prema* is mild (*manda*), there is no disrespect or neglect in it.

Vijaya: If there are any more important points on this subject, please explain them.

Gosvāmī: *Praudha*, *madhya* and *manda-prema* can also be easily understood by one other type of characteristic. The *prema* in which separation is intolerable is *praudha-prema*; the *prema* in which the pain inflicted by separation is tolerable is *madhya-prema*; and the *prema* in which forgetfulness may occur in certain special circumstances is called *manda-prema*.

Vijaya: I have understood *prema*. Now please describe *sneha*.

Gosvāmī: When *prema* attains its ultimate limit and illuminates the lamp of the *citta* (mind) and melts the heart, it is called *sneha*. Here the word *citta* denotes the attainment of the object (*viṣaya*) of *prema*. The marginal characteristic of *sneha* is that one is never satiated, despite repeatedly looking at the object of one's affection.

Vijaya: Are there any superior and inferior divisions within *sneha*?

Gosvāmī: Yes. There are also three divisions in accordance with the gradations of the development of *sneha*. These are *uttama*, *madhya* and *kaniṣṭha*. In *kaniṣṭha-sneha*, the heart melts on touching the limbs of one's beloved; in *madhya-sneha*, the heart melts simply upon seeing one's beloved; and in *uttama-sneha*, the heart melts merely by hearing anything in connection with one's dearest beloved.

Vijaya: How many types of *sneha* are there?

Gosvāmī: The natural characteristic of *sneha* is that it can manifest in two ways: *ghṛta-sneha* and *madhu-sneha*.

Vijaya: What is *ghṛta-sneha*?

Gosvāmī: *Ghṛta-sneha* is deep with a great deal of respectful affection. *Ghṛta* (ghee) is not independently sweet like honey; it is only delicious when it is mixed with sugar and other ingredients. Similarly, *ghṛta-sneha* is not independently sweet like *madhu-sneha*, and it only becomes highly palatable when mixed with other *bhāvas* such as *garva* (pride) and *asūyā* (jealousy). *Ghṛta-sneha* is cool in its natural state, so it becomes thick with mutual honor and deep respect. In other words, *ghṛta-sneha* solidifies in contact with the mutual respect (*ādara*) of the *nāyaka* and *nāyikā*, just as ghee naturally solidifies in contact with a cool substance. This *sneha* is called *ghṛta-sneha* because it has the characteristics of ghee.

Vijaya: You have mentioned *ādara* (honor). What is its nature?

Gosvāmī: *Ādara* is born from *gaurava* (awe and veneration), so *ādara* and *gaurava* are mutually interdependent. This honor (*ādara*) becomes clearly manifest in *sneha*, although it is present in *rati*.

Vijaya: What is *gaurava*?

Gosvāmī: *Gaurava* is the conception, “He is my *guru-jana* (respectable superior),” and the *bhāva* that is aroused by this conception is called *sambhrama*. *Ādara* and *gaurava* are mutually interdependent. Maintaining a respectful attitude is a sign that *gaurava* (awe and veneration) is naturally present.

Vijaya: What is the nature of *madhu-sneha*?

Gosvāmī: *Madhu-sneha* is the affection that is imbued with excessive possessiveness (*madīyatva*), which makes the lover think, “He is mine.” This affection manifests its own sweetness without depending on any other *bhāvas*. It is independently full of sweetness, and a variety of *rasas* are combined within it. It also creates heat because of its natural tendency towards mad passion. It has been called *madhu-sneha* because it has these characteristics of honey.

Vijaya: What is possessiveness (*madīyatva*)?

Gosvāmī: Two conceptions are active in *rati*. One type of *rati* is imbued with the idea, “I am His,” and the other type of *rati* is imbued with

the conviction, “He is mine.” The predominant mood in *ghṛta-sneha* is “I am His,” whereas the predominant mood in *madhu-sneha* is “He is mine.” *Ghṛta-sneha* is Candrāvalī’s characteristic mood, while *madhu-sneha* is Śrīmatī Rādhikā’s. Both these *bhāvas* are *madīyatva*.

When Vijaya heard about these two types of *bhāva*, his hair began to stand on end. Choked with emotion, he offered his *daṇḍavat-praṇāma* to Śrī Guru Gosvāmī and said, “Today I have become fortunate, and my human birth has become successful. Although drinking the nectar of your instructions, my thirst to hear is still not satiated. Now please be causelessly merciful to me by explaining about *māna*.”

Gosvāmī: *Māna* is *sneha* that has attained the pinnacle of its excellence and has externally assumed a guileful or crooked mood to cause the *nāyaka* and *nāyikā* to realize a new sweetness.

Vijaya: How many types of *māna* are there?

Gosvāmī: There are two types of *māna*: *udātta* and *lalitā*.

Vijaya: What is *udātta-māna*?

Gosvāmī: There are also two types of *udātta-māna*. One type takes on a submissive mood (*dākṣiṇya-bhāva*) externally, and a contrary mood (*vāmya-bhāva*) internally. The other is expressed through extremely cryptic behavior; it hides the *bhāvas* of the mind and is characterized by profound gravity, laced with a slight scent of *vāmya*. *Udātta-māna* occurs only in *ghṛta-sneha*.

Vijaya: What is *lalita-māna*? I cannot say why, but for some reason I have more interest in it.

Gosvāmī: When *madhu-sneha* becomes turbulent due to its tendency to boil over, conveying unrestrained and extremely sweet crookedness and humor, it is called *lalita-māna*. There are also two types of *lalita-māna*, namely *kauṭilya-lalita-māna* and *narma-lalita-māna*. When the heart independently assumes a crooked nature, it is called *kauṭilya-lalita-māna*, and *māna* that is infused with humor is called *narma-lalita-māna*. Both types of *lalita-māna* arise from *madhu-sneha*.

Vijaya: What is *praṇaya*?

Gosvāmī: When *māna* is imbued with *viśrambha* so that one considers oneself non-different from one's beloved, it is called *praṇaya*.

Vijaya: What is the meaning of *viśrambha* in this context?

Gosvāmī: *Viśrambha* is intimate confidence, and it is the intrinsic nature of *praṇaya*. *Viśrambha* is not the instrumental cause (*nimitta-kāraṇa*) of *praṇaya*; rather, it is the ingredient cause (*upādāna-kāraṇa*). There are two kinds of *viśrambha*: *maitra* and *sakhya*.

Vijaya: What is *maitra-viśrambha*?

Gosvāmī: *Maitra-viśrambha* is the implicit trust that is imbued with courtesy and humility.

Vijaya: What is *sakhya-viśrambha*?

Gosvāmī: Implicit trust is called *sakhya-viśrambha* when it is free from all types of fear and is imbued with the full confidence that one's beloved is controlled by one's love.

Vijaya: Please clearly explain the inter-relationship between *praṇaya*, *sneha* and *māna*.

Gosvāmī: In some circumstances, *praṇaya* arises from *sneha*, and then develops the characteristic behavior of *māna*. In other cases, *māna* arises from *sneha*, and then becomes *praṇaya*. Therefore, *māna* and *praṇaya* are interchangeably related as cause and effect. That is why *viśrambha* has been described separately. The appearance of *maitra* and *sakhya* is caused by the differences between *udātta* and *lalita*. Moreover, there is also the further consideration of *sumaitra* and *susakhya* in *praṇaya* (i.e., the prefix *su* indicates special or good).

Vijaya: Now please describe the symptoms of *rāga*.

Gosvāmī: *Praṇaya* is called *rāga* in its highest condition, when even extreme distress seems like happiness.

Vijaya: How many types of *rāga* are there?

Gosvāmī: There are two types of *rāga*: *ñilimā-rāga* and *raktimā-rāga*.

Vijaya: How many types of *ñilimā-rāga* are there?

Gosvāmī: There are also two types of *nīlimā-rāga*, namely *nīlī-rāga* and *śyāmā-rāga*.

Vijaya: What is *nīlī-rāga*?

Gosvāmī: *Nīlī-rāga* is *rāga* that has no possibility of becoming weakened and when it is visible externally, it conceals the other *bhāvas* with which it is combined. This *rāga* can be seen in Candrāvalī and Kṛṣṇa.

Vijaya: What is *śyāmā-rāga*?

Gosvāmī: *Śyāmā-rāga* is the *rāga* that is displayed through timidity, *auśadhaseka* and so on. It is manifest somewhat more than *nīlī-rāga*, and is attained after a long time.

Vijaya: How many types of *raktimā-rāga* are there?

Gosvāmī: There are two types: *kusumbha-rāga* and *mañjiṣṭhā sambhava-rāga*.

Vijaya: What is *kusumbha-rāga*?

Gosvāmī: *Kusumbha-rāga* is the *rāga* that is infused at once within the heart, and that manifests its own beauty according to necessity, although it illuminates the splendor of other *rāgas* at the same time. *Kusumbha-rāga* is stable in the heart that has a special capacity to contain it, although it sometimes diminishes when it is mixed with *mañjiṣṭhā* in Kṛṣṇa's beloveds.

Vijaya: What is *mañjiṣṭhā-rāga*?

Gosvāmī: *Mañjiṣṭhā-rāga* is the *rāga* that is self-manifest; that is, it is not dependent on others; it is never destroyed; it is always steadfast; and it is never dulled, unlike *kusumbha*. Such *rāga* is found in Śrīmatī Rādhā and Kṛṣṇa.

The conclusion is that the *bhāvas* that I have already described – such as *ghṛta-sneha*, *udātta*, *maitra*, *sumaitra*, and *nīlimā* – are found in Candrāvalī and the *mahiṣīs* such as Rukmiṇī. All of the progressively superior *bhāvas* – such as *madhu-sneha*, *lalitā*, *sakhya*, *susakhya* and *raktimā* – are found fully in Śrī Rādhikā. They are sometimes manifested in Satyabhāmā, and under special circumstances in Lakṣmaṇā as well.

When I discussed *ālambana-vibhāva* earlier, I analyzed the divisions, such as *svapakṣa*, between the various *devīs* of Gokula, which arise from these different types of *bhāva*.

Scholarly personalities take support of transcendental intelligence (the power of *prajñā*) to comprehend the various separate divisions that can occur by the mutual combination of the forty-one other *mukhya-bhāvas* mentioned in *Bhakti-rasāmṛta-sindhu*. I am not giving a separate explanation here.

Vijaya: Which *bhāvas* do you mean when you use the term “other *bhāvas*” (*bhāvāntara*)?

Gosvāmī: This means the *sthāyī-madhura-bhāva*, thirty-three *vyabhicārī-bhāvas*, and seven *gauṇa bhāvas* beginning with *hāsya*. The term ‘other *bhāvas*’ (*bhāvāntara*) refers to this total of forty-one *bhāvas* taken together.

Vijaya: I have understood the subject of *rāga*. Now please explain *anurāga*.

Gosvāmī: *Anurāga* is eternally newer and newer and causes one’s beloved to be always experienced as new at every moment.

Vijaya: Does this *anurāga* manifest any other fascinating features?

Gosvāmī: *Anurāga* is manifest in forms such as the sentiment in which the lovers feel that each has subjugated the other by their love, by *prema-vaicittya* and by the desire to take birth among lifeless objects. *Anurāga* also causes the *sphūrti* of Kṛṣṇa to appear at the time of separation.

Vijaya: I can easily understand the sense of mutual subjugation, and the desire to take birth as an inert object such as a tree. But please, mercifully instruct me about *prema-vaicittya*.

Gosvāmī: *Prema-vaicittya* is included in *vipralambha*; I will tell you about this later.

Vijaya: That is fine. Then kindly tell me about *mahābhāva*.

Gosvāmī: My dear child, my acquaintance with *vraja-rasa* is utterly insignificant. Where am I, and where is the description of the

supremely elevated *mahābhāva*? Nevertheless, I am speaking on the strength of the merciful *śikṣā* I have received from Śrī Rūpa Gosvāmī and Paṇḍita Gosvāmī. You should realize that by their mercy alone I can say something in accordance with Śrī Rūpa Gosvāmī's specifications. When *anurāga* in the form of *yāvad-āśraya-vṛtti* attains the condition of *svayaṁvedya-daśā* and becomes manifest (*prakāśita*), it is called *bhāva* or *mahābhāva*.

Vijaya: Prabhu, I am thoroughly worthless and destitute. I am inquiring foolishly. Please be compassionate and explain the symptoms of *mahābhāva* in simple language that is suitable for my understanding.

Gosvāmī: Śrī Rādhikājī is the *āśraya* of *anurāga*, and Kṛṣṇa is the *viśaya* of *anurāga*. Śrī Nandanandana in His *śṛṅgāra* form is the ultimate limit of *viśaya-tattva*, and Śrī Rādhājī is the ultimate limit of *āśraya-tattva*. This means that Śrī Kṛṣṇa alone is the supermost *viśaya* of *anurāga*, and Śrī Rādhājī is its supermost *āśraya*. Their *anurāga* is the *sthāyībhāva*. When that *anurāga* reaches its ultimate limit, it is called *yāvad-āśraya-vṛtti*. In that condition, it attains the *svayaṁvedya-daśā*, the condition that is only completely realized by that special beloved. At that time, *anurāga* is illuminated by the *bhāvas* such as *sūddīpta*.

Vijaya: Aho! *Mahābhāva*! What is the meaning of *mahābhāva* – today I have understood something. *Mahābhāva* is the ultimate limit of all *bhāvas*. I have become intensely eager to hear an example of this *mahābhāva*. Please be merciful and describe something to satisfy my ears.

Gosvāmī: This *śloka* is an example of *mahābhāva*.

*rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī
(Ujjvala-nīlamanī, Sthāyībhāva prakaraṇa 155)*

Śrī Rādhā-Kṛṣṇa continuously enjoy Their loving play in the *nikuñjas*. Vṛṇḍā-devī, having realized the excellence of their *anurāga*, says to Kṛṣṇa, “O King of mad elephants, who sports in the groves on Govardhana Hill, there is an accomplished artist of the name Śṛṅgāra *rasa* and upon the fire generated from the heat of Your two *bhāvas*, he has slowly melted Your shellac-like hearts and made them one. Then mixing that with profuse quantities of the *kuṅkuma* of Your everfresh *rāga*, he is painting an astonishing picture upon the inner walls of the grand temple of the universe.”

Here, ‘*nirdhūta-bheda-bhramam*’ means Rādhā and Kṛṣṇa have become free from Their duality and become one, thus culminating in the stage of *svayamvedya daśā*. The grand temple of the universe should be understood to refer to *yāvad-āśraya-vṛtti* and the term “he is painting” indicates the condition of *prakāśita*.

Vijaya: Where is this *mahābhāva* to be found?

Gosvāmī: *Mahābhāva* is extremely rare, even in the *mahiṣīs* headed by Rukmiṇī. It is only experienced by the *vraja-devīs* headed by Śrī Rādhā.

Vijaya: What is the purport of this?

Gosvāmī: *Svakīya-bhāva* is present wherever the *nāyikā* is bound to the *nāyaka* by the regulations of marriage. In *svakīya-bhāva*, *rati* is *samañjasā*, so it is not competent to attain the most elevated conditions such as *mahābhāva*. *Svakīya-bhāva* is also present in some *gopīs* in Vraja, but *parakīya-bhāva* is predominant. In Vraja, *rati* is *samarthā*, so it develops fully, and reaches up to the condition of *mahābhāva*.

Vijaya: How many types of *mahābhāva* are there?

Gosvāmī: *Mahābhāva*, which is the embodiment of the highest nectar, attracts the heart and causes it to attain its own intrinsic nature. There are two types of *mahābhāva*: *rūḍha* and *adhirūḍha*.

Vijaya: What is *rūḍha-mahābhāva*?

Gosvāmī: *Rūḍha-mahābhāva* is the stage in which all the *sāttvika-bhāvas* are manifest in the *uddīpta* condition.

Vijaya: Be merciful and explain the *anubhāvas* of *rūḍha-mahābhāva*.

Gosvāmī: In *rūḍha-mahābhāva*, even the passing of a moment is unbearable; this *rūḍha-mahābhāva* churns the hearts of those present; a *kalpa* seems to pass like a moment (*kalpa-kṣaṇatva*); one feels dejected because of the apprehension that Śrī Kṛṣṇa is undergoing some inconvenience, although He is actually happy; one becomes forgetful of everything, even oneself, although one is not bewildered; and one moment seems to pass like a *kalpa* (*kṣaṇa-kalpatā*). Some of these *anubhāvas* are experienced during meeting, and some during separation.

Vijaya: “Even the passing of a moment is unbearable” – please give an example of this to help me understand.

Gosvāmī: This *bhāva* is *vaicittya-vipralambha* (a particular manifestation of separation). Even in meeting, there is the feeling of being separated, and even a moment’s separation is intolerable. That is why, when the *gopīs* looked upon Śrī Kṛṣṇa for the first time after so long at Kurukṣetra, they cursed Brahmājī, the creator of their eyelids, because the blinking of their eyelids was obstructing their vision of Kṛṣṇa. Even the time that elapsed during the blinking of their eyes became unbearable.

Vijaya: “This *rūḍha-bhāva* churns the hearts of those who are present” – what does that mean?

Gosvāmī: For example, at Kurukṣetra, when the *mahiṣīs* such as Rukmiṇī and the kings such as Yudhiṣṭhira saw the uncommon *anurāga* of the *gopīs* who had come to see Kṛṣṇa, their hearts were churned. That is what this statement refers to.

Vijaya: What is *kalpa-kṣaṇatva*?

Gosvāmī: Although the night of the *rāsa-līlā* was as long as a night of Brahmā, it still seemed to be less than a second to the *gopīs*. Such a mood is called *kalpa-kṣaṇatva*.

Vijaya: Please help me to understand the *bhāva* of feeling dejected for fear that Śrī Kṛṣṇa may undergo some inconvenience, although actually He is happy.

Gosvāmī: An example is found in the *śloka*:

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaīḥ priya dadhīmahi karkaśeṣu
tenātavīm aṭasi tad vyathate na kiṁ svit
kūrṇpādibhir bhramati dhīr bhavad-āyusāṁ naḥ
Śrīmad-Bhāgavatam (10.31.19)*

Even when the *gopīs* hold the lotus feet of Śrī Kṛṣṇa upon their breasts, they think, “It is lamentable that our breasts are so hard. Kṛṣṇa’s soft lotus feet must be feeling pain when we keep them on our breasts.” Such regret is called dejection due to the fear of difficulty for Kṛṣṇa at the time of His happiness.

Vijaya: What is the phenomenon of forgetting everything even in the absence of bewilderment?

Gosvāmī: All types of bewilderment (*moha*) are vanquished by the *sphūrti* of Kṛṣṇa within the heart; that is, there is the complete absence of *moha*. But when the *sphūrti* of Kṛṣṇa occurs, one loses awareness of everything else in the entire world, including one’s own body.

Vijaya: What is *kṣaṇa-kalpatā*?

Gosvāmī: Kṛṣṇa describes the state of the *gopīs*’ separation to Uddhava, “Uddhava, when I was with the *vraja-vāsīs* in Vṛndāvana, their nights with Me seemed to pass like a moment, but in separation from Me, those same nights appeared to never end and they felt those nights to be longer than a *kalpa*.” In this way, they would experience the passing of one moment to be like being lost in a vast ocean of time.

Vijaya: I have understood *rūḍha-mahābhāva*. Now please explain *adhirūḍha-mahābhāva*.

Gosvāmī: *Adhirūḍha-mahābhāva* is the mood in which all the *anubhāvas* that are manifested in resolute *mahābhāva* attain special

characteristics that are even more astonishing than those *anubhāvas* in their normal forms.

Vijaya: How many types of *adhirūḍha* are there?

Gosvāmī: There are two types, *modana* and *mādana*.

Vijaya: What is *modana*?

Gosvāmī: The *adhirūḍha-mahābhāva* in which all the *sāttvika-bhāvas* of the *nāyaka* and *nāyikā* are aroused to a much greater extent than in the *uddīpta* condition is called *modana*. In this *modana-bhāva*, Kṛṣṇa and Rādhā feel some anguish and fear.

Vijaya: Please describe the position of *modana*.

Gosvāmī: *Modana* does not occur anywhere other than in the *yūtha* of Śrī Rādhikā. *Modana* is the dearest and most delightful pleasure sport of the *hlādinī-śakti*. In some special conditions of separation, *modana* becomes *mohana*, and as an effect of this helpless condition of separation, all the *sāttvika-bhāvas* manifest in the *sūddīpta* condition.

Vijaya: Please describe the *anubhāvas* in the stage of *mohana*.

Gosvāmī: Kṛṣṇa faints while being embraced by another lover;¹ one desires Kṛṣṇa's happiness while personally accepting unbearable distress; the *bhāva* called *brahmāṇḍa-kṣobha-kāritā* causes the whole universe to feel anguish, and even birds and beasts begin to cry; the powerful longing that, in the event of death, the five elements of the body may associate with Śrī Kṛṣṇa. *Divya-unmāda* (divine madness) and other *anubhāvas* also occur in the stage of *mohana*. The miraculous characteristics of *mahābhāva* are manifest to the fullest extent in Śrī Rādhikā's *mohana-bhāva*, even more than in *moha*, which is included among the *sañcārī-bhāvas*.

Vijaya: Prabhu, if you consider it to be appropriate, kindly describe two symptoms of *divya-unmāda*.

¹ While Rukmiṇī is embracing Kṛṣṇa in Dvārakā, He sometimes falls unconscious, remembering His playful pastimes with Rādhā in the *nikuñjas* of Vṛndāvana near the banks of the Yamunā.

Gosvāmī: When *mohana-bhāva* attains a unique, indescribable mode of behavior, developing into a wondrous condition that resembles a state of utter confusion, then it is *divya-unmāda*. It has many different features such as *udghūrṇā* and *citra-jalpa*.

Vijaya: What is *udghūrṇā*?

Gosvāmī: The state of *divya-unmāda* in which many varieties of astounding and uncontrollable endeavors are manifest is called *udghūrṇā*.

Rādhikā experienced *udghūrṇā* when Kṛṣṇa departed for Mathurā. At that time, as if in complete forgetfulness due to feelings of separation from Kṛṣṇa, Rādhikā thought, “Kṛṣṇa is coming; He will be here in just a moment.” Thinking in that way, She made the bed in Her *kuñja*. Sometimes She rebuked the dark clouds like a *nāyikā* who expresses anger towards her unfaithful lover (*khaṇḍitā*), and sometimes She wandered around hurriedly in the dense darkness of the night, like a *nāyikā* who makes a secret journey to meet with her lover (*abhisāriṇī*).

Vijaya: What is *citra-jalpa*?

Gosvāmī: *Citra-jalpa* consists of the discourses that occur when one meets a friend of one’s beloved. They are full of intense longing, and they arise from *bhāvas* such as jealousy, envy, restlessness, pride, and eagerness.

Vijaya: How many *aṅgas* of *citra-jalpa* are there?

Gosvāmī: There are ten limbs of *citra-jalpa*, namely, *prajalpa*, *parijalpa*, *vijalpa*, *ujjalpa*, *sañjalpa*, *avajalpa*, *abhijalpa*, *ājhalpa*, *pratijalpa* and *sujalpa*. You can find a description of them in *Bhramara-gītā* in the Tenth Canto of *Śrīmad-Bhāgavatam*.²

Vijaya: What is *prajalpa*?

Gosvāmī: *Prajalpa* means to reveal the tactlessness of one’s lover,

² For further details, one may refer to *Śrīmad-Bhāgavatam*, Canto 10, chapter 47 with Śrīla Sanātana Gosvāmī’s *Vaiṣṇava-toṣaṇī*; and *Śrī Caitanya-caritāmṛta*, *Antya-līlā* 19, with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s *Anubhāṣya* commentary.

using various neglectful mannerisms that are imbued with malice, jealousy, and pride.

Vijaya: What is *parijalpa*?

Gosvāmī: *Parijalpa* is showing one's own expertise through expressions that establish faults in one's *prāṇa-dhana*, such as His cruelty, treachery and fickleness.

Vijaya: What is *vijalpa*?

Gosvāmī: *Vijalpa* refers to speech in which one outwardly makes malicious allegations against Kṛṣṇa, while the aspect of *māna* is hidden in the heart.

Vijaya: What is *ujjalpa*?

Gosvāmī: *Ujjalpa* means speaking of Kṛṣṇa's treachery, hypocrisy and so on out of jealousy arising from one's pride, and always making hostile allegations against Him.

Vijaya: What is *sañjalpa*?

Gosvāmī: *Sañjalpa* is establishing Kṛṣṇa's ungratefulness, harshness, deceitfulness and so on through cryptic joking accusations or mannerisms.

Vijaya: What is *avajalpa*?

Gosvāmī: *Avajalpa* is expressing one's involuntary or helpless attachment to Kṛṣṇa with fear imbued with jealousy, while finding in Him faults such as hard-heartedness, lustiness and villainy.

Vijaya: What is *abhijalpa*?

Gosvāmī: *Abhijalpa* means to lament with indirect expressions such as, "Kṛṣṇa even gives the distress of separation to His birds such as His parrot and the peacocks, so attachment to Him is useless."

Vijaya: What is *ājalpa*?

Gosvāmī: *Ājalpa* means to expose Kṛṣṇa's duplicity and persecution due to self-disparagement, and to say that only subjects other than Kṛṣṇa's *līlā-kathā* give happiness.

Vijaya: What is *pratijalpa*?

Gosvāmī: *Pratijalpa* means showing respect towards a messenger sent by Kṛṣṇa, and saying, "Kṛṣṇa is a knave and a dacoit when He

is seeking amorous love, so it is inappropriate to meet with Him, because He is with other charming ladies at the moment.”

Vijaya: What is *sujalpa*?

Gosvāmī: *Sujalpa* is inquiring about Kṛṣṇa out of simplicity, with a mood of gravity, humility, restlessness and eagerness.

Vijaya: Prabhu, am I qualified to know about the symptoms of *mādana*?

Gosvāmī: When *prema*, which is the embodiment of the essence of *hlādinī*, increases even further than the *mahābhāva* that I have described so far, it attains an extremely advanced condition. The paramount emotion in which it becomes jubilant (*ullāsa*) due to the simultaneous manifestation of all types of *bhāvas* is called *mādana*. This *mādana* is eternally and splendidly manifest only in Śrī Rādhā. It does not arise in other *gopīs*, even in those such as Lalitā.

Vijaya: Is there jealousy in *mādana-bhāva*?

Gosvāmī: Jealousy is very prominent in *mādana-bhāva*; it is even seen to be directed towards unworthy or inanimate objects. *Mādana* is also famous for causing Śrī Rādhā to praise anything that has even the faintest scent of a relation with Kṛṣṇa, although She is constantly in intimate union with Him. For example, Śrīmatī Rādhā becomes envious of Kṛṣṇa’s *vana-mālā* (garland of forest flowers) and Kṛṣṇa’s sweethearts from the mountainous regions, the girls of the Pulinda tribe.

Vijaya: When does *mādana* arise?

Gosvāmī: This fascinating *mādana-bhāva* only occurs at the time of meeting. The eternal sporting pastimes of *mādana* reign splendidly in innumerable forms.

Vijaya: Prabhu, can we find a description of this type of *mādana* in the statements of any sages?

Gosvāmī: *Mādana-rasa* is unlimited, so it is difficult for even the transcendental Cupid, Śrī Kṛṣṇa, to understand the full extent of its activities. That is why even Śrī Śuka Muni was not able to

describe it fully, and what to speak of the philosophers of *rasa*, such as Bharata Muni.

Vijaya: Your statements are astounding. How is it possible that even Kṛṣṇa Himself, who is the embodiment of *rasa* and the constitutional enjoyer of *rasa*, does not fully understand the behavior of *mādana*?

Gosvāmī: Kṛṣṇa is *rasa* Himself, and He is unlimited, omniscient and omnipotent. Nothing is hidden from Him, and nothing is inaccessible or impossible for Him. He is eternally *eka-rasa*, and at the same time, He is also *aneka-rasa*, due to His *acintya-bhedābheda-dharma*. As *eka-rasa* (encompassing everything within Himself), He is *ātmārāma*, and in this condition, no *rasa* exists separately from Him. However, He is simultaneously *aneka-rasa*. Thus, besides *ātma-gata-rasa* (*rasa* experienced by oneself), there is also *para-gata-rasa* (*rasa* experienced by others) and the varieties of mixed *ātma-para-vicitra-rasa*. The happiness of His *līlā* lies in the latter two types of *rasa*. When *para-gata* expands to the ultimate degree, it is called *parakīya-rasa*, and this highest development manifests abundantly in Vṛndāvana. Thus for the *ātma-gata-rasa*, the unknown, exalted and unique happiness of *parakīya-rasa* is the last limit of *mādana*. This is present during the purely unmanifest *līlā* in Goloka, and also to a slight extent in Vraja.

Vijaya: Prabhu, you have shown unlimited mercy to me. Now please explain the essence of all types of *madhura-rasa* in brief, so that I may easily understand.

Gosvāmī: All the *bhāvas* that arise in the *vraja-devīs* are divine in all respects, and beyond the jurisdiction of logic. Therefore, it is not only difficult, but impossible to describe those *bhāvas* thoroughly. It has been stated in *śāstra* that Śrī Rādhikā's *rāga* manifested from *pūrva-rāga*. Under special conditions, that very *rāga* becomes *anurāga*, and from *anurāga* comes *sneha*. Then it is further manifest in the form of *māna* and *praṇaya*. All these points are not fixed, but the condition of *dhūmāyita* is certainly the last

limit of *sādhāraṇī rati*. *Samañjasā rati* develops as far as *sneha*, *māna*, *praṇaya*, *rāga* and *anurāga*, in which *dīpta-rati* is manifest in the *jvalita* form. In *rūḍha-mahābhāva* there is *uddīpta*, and from *modana* onwards there is *sūddīpta-rati*. You should understand that *madhura-rasa* is sometimes like this because the order of the stages may also be rearranged according to differences in time, place and circumstance. *Sādhāraṇī rati* develops as far as *prema*, *samañjasā rati* as far as *anurāga*, and *samarthā rati* as far as *mahābhāva*.

Vijaya: How far does *rati* develop in *sakhya-rasa*?

Gosvāmī: The *rati* of the *narma-vayasa* associates reaches up to *anurāga*, but the *rati* of Subala and others reaches up to *mahābhāva*.

Vijaya: I see that the characteristics of *sthāyībhāva* that you described earlier reach up to the limit of *mahābhāva*. If *sthāyībhāva* is only one *tattva* from top to bottom, why do we see a difference between the *rasas*?

Gosvāmī: This difference between the *rasas* arises from the different kinds of *sthāyībhāva*. The mysterious activities of *sthāyībhāva* are not evident. The different categories only become visible when the ingredients are combined with the *sthāyībhāva*. The *sthāyībhāva* attains the state of *rasa* by a combination of the appropriate components of *rasa*, according to its particular, hidden identity.

Vijaya: Is the distinction between *svakīyā* and *parakīyā* eternal in *madhurā rati*?

Gosvāmī: Yes, the distinction between *svakīya* and *parakīya* is eternal; it is not an arbitrary designation. If this difference were to be considered an arbitrary designation, then all the *rasas* headed by *madhura-rasa* would also have to be considered arbitrary designations. One's eternal and natural *rasa* is indeed his very own distinctive category of eternal *rasa*. He has a corresponding *ruci*, and performs *bhajana* accordingly, and this leads to a corresponding type of attainment.

There is also *svakīya-rasa* in *Vraja*. Those who maintain the mood, “Kṛṣṇa is my husband,” have a corresponding type of *ruci*,

sādhana-bhajana, and ultimate attainment. The quality of *svakīya* in Dvārakā is a *Vaikuṅṭha tattva*, whereas the quality of *svakīya* in Vraja is a *Goloka tattva*. There is a difference between them. Vāsudeva Kṛṣṇa, the son of Vasudeva, is situated within Vrajanātha Kṛṣṇa, and one should understand that the highest condition of this *svakīya-tattva* in relation to Vāsudeva Kṛṣṇa extends only as far as *Vaikuṅṭha*.

After hearing this, Vijaya offered *praṇāma* to Śrī Gurudeva and returned to his residence, absorbed in great love.

THUS ENDS THE THIRTY-SIXTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“MADHURA-RASA: STHĀYĪBHĀVA & STAGES OF RATI”



CHAPTER 37

Śṛṅgāra-Rasa: Śṛṅgāra Svarūpa
& Vipralambha

Vijaya Kumāra relished the aspects of *mādhurya-bhāva* that he had heard the previous day, and he was still in this mood when he again presented himself before Śrī Gurudeva. He offered *praṇāma*, and inquired from him submissively, “Prabhu, I have understood about *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*, and also the *svarūpa* of *sthāyībhāva*. However, although I have combined these four kinds of ingredients with *sthāyībhāva*, I still cannot awaken *rasa*. Why is this?”

Gosvāmī: Dear Vijaya, you will not be able to awaken *rasa* in *sthāyībhāva* until you have become conversant with the *svarūpa* (intrinsic nature) of *śṛṅgāra-rasa*.

Vijaya: What is *śṛṅgāra-rasa*?

Gosvāmī: *Śṛṅgāra* is the super-excellent and profuse transcendental charm of *madhura-rasa*. There are two kinds of *śṛṅgāra*: *vipralambha* (love in separation) and *sambhoga* (meeting and performing joyful transcendental pastimes together).

Vijaya: I would like to know the characteristics of *vipralambha*.

Gosvāmī: *Vipralambha* is the delightful emotion that manifests when the *nāyaka* and the *nāyikās* cannot fulfill their cherished and delightful longing for pastimes such as embracing and kissing each other. *Vipralambha* can occur in any state, either during meeting (*milana*) or separation (*viyoga*), and it especially nourishes the mood of *sambhoga*. *Vipralambha* is also called *viraha* or *vīyoga*.

Vijaya: How does *vipralambha* nourish the mood of *sambhoga*?

Gosvāmī: Dipping a colored cloth repeatedly in the same dye increasingly enhances the brilliance of the color. Similarly, *vipralambha* enhances the super-excellent brilliance of *sambhoga-rasa*. *Sambhoga* cannot develop fully without *vipralambha*.

Vijaya: How many different types of *vipralambha* are there?

Gosvāmī: There are four types: *pūrva-rāga*, *māna*, *prema-vaicittya* and *pravāsa*.

Vijaya: What is *pūrva-rāga*?

Gosvāmī: *Pūrva-rāga* is the fascination and enchantment that arises when the *nāyaka* and *nāyikā* see each other and hear about each other before they actually meet.

Vijaya: What are the different ways of seeing each other?

Gosvāmī: The *nāyikā* may see Kṛṣṇa directly in person, see His form in a picture, or see Him in dreams.

Vijaya: And what are the different ways of hearing about each other?

Gosvāmī: One may hear someone reciting the *nāyaka*'s *stutis* and glorification, hear about Him from the lips of *sakhīs* and messengers (*dūtīs*), and listen to songs praising Him.

Vijaya: What causes the appearance of this *rati*?

Gosvāmī: When I explained *sthāyībhāva* before, I mentioned that the appearance of *rati* is caused by *abhiyoga*, *viṣaya*, *sambandha*, *abhimāna* and so on. These are also the causes of *rati* appearing in *pūrva-rāga*.

Vijaya: Does this *pūrva-rāga* manifest first in the *vraja-nāyaka*, or in the *vraja-nāyikās*?

Gosvāmī: There are many considerations here. In mundane affairs, the man generally initiates the longing for mutual attraction, because women are usually more shy than men. However, since women also have more *prema*, *pūrva-rāga* manifests first in the doe-eyed *goṣīs*. The *bhakti-śāstras* state that *pūrva-rāga* manifests first in the *bhakta*, and Śrī Kṛṣṇa reciprocates accordingly. The *vraja-devīs* are the topmost of all *bhaktas*, so *pūrva-rāga* manifests perfectly in them first.

There is an ancient adage in regard to this trait of human nature – “The woman feels attraction first, and the man responds to her gesture.” However, there is no fault in reversing the above order, if the intensity of *prema* is the same in both of them.

Vijaya: Please explain the *sañcārī-bhāvas* of *pūrva-rāga*.

Gosvāmī: Disease, doubt, jealousy, exertion, fatigue, depression, eagerness, humility, anxiety, sleep, awakening, dejection, inertia, madness, bewilderment and longing for death are all *sañcārī-* or *vyabhicārī-bhāvas*.

Vijaya: How many different types of *pūrva-rāga* are there?

Gosvāmī: There are three types: *prauḍha* (fully matured), *samañjasa* (intermediate), and *sādhāraṇa* (general).

Vijaya: What is *prauḍha* (fully matured) *pūrva-rāga*?

Gosvāmī: *Pūrva-rāga* is *prauḍha* when it occurs in those possessed of *samarthā rati*. On this level of *pūrva-rāga*, the ten *daśās* (states) beginning from intense longing (*lālasā*) up to the desire for death (*marāṇa*) can manifest. Since this *pūrva-rāga* is *prauḍha* (fully matured), the states that manifest in it are also *prauḍha*.

Vijaya: What are the ten *daśās* (states)?

Gosvāmī: They are as follows:

*lālasodvega-jāgaryās tānavam jaḍimātra tu
vaiyagryam vyādhir unmādo moho mṛtyur daśā daśa
(Ujjvala-nīlamanī, pūrva-rāga division, 9)*

The ten states are intense longing (*lālasa*), anxiety (*udvega*), sleeplessness (*jāgaraṇa*), emaciation (*tānava*), inertia (*jaḍatā*), impatience (*vyagratā*), illness (*vyādhi*), madness (*unmāda*), delusion (*moha*), and longing for death (*mṛtyu*).

Vijaya: What is *lālasā*?

Gosvāmī: *Lālasā* is the intense longing to attain one’s heartfelt desire (*abhīṣṭa*), and its symptoms are eagerness, fickleness, reeling, and heavy breathing.

Vijaya: What is *udvega*?

Gosvāmī: *Udvega* is perturbation of the mind, and it manifests itself through symptoms such as deep, heavy breathing; fickleness; motionlessness; thoughtfulness; tears; change of bodily color; and perspiration.

Vijaya: What is *jāgaraṇa*?

Gosvāmī: *Jāgaraṇa* is sleeplessness, and it gives rise to motionlessness, and dryness of the senses.

Vijaya: What is *tānava*?

Gosvāmī: *Tānava* is leanness of the body, and it is accompanied by symptoms such as bodily weakness and reeling of the mind. Some people read *vilāpa* (lamentation) in place of *tānava*.

Vijaya: What is *jaḍatā* (inertia)?

Gosvāmī: *Jaḍatā* is shown by the absence of discrimination, by not responding even when asked something, and by the loss of ability to see and hear. It is also known as *jaḍimā*.

Vijaya: What is *vyagrātā* (impatience)?

Gosvāmī: The condition in which the transformations resulting from *bhāva* do not manifest externally is called “gravity.” *Vyagrātā* is the state in which this gravity is agitated and becomes intolerable. The symptoms of *vyagrātā* are discrimination, despondency, regret, and jealousy.

Vijaya: What is *vyādhi*?

Gosvāmī: When one becomes acutely disappointed because one has not attained one’s cherished goal (*abhīṣṭa*) – namely one’s beloved – the resultant state has symptoms such as becoming pale, and developing a high fever. This is called *vyādhi*, and it gives rise to *anubhāvas* such as cold and shivering; desire; delusion; deep, long breathing; and falling unconscious on the ground.

Vijaya: What is *unmāda* (madness)?

Gosvāmī: *Unmāda* is the condition in which the *nāyikā* always mistakenly perceives her beloved in different objects everywhere – for example, taking a *tamāla* tree to be Kṛṣṇa, and embracing it. It is the result of intense absorption of the mind in constant

thoughts of one's beloved, and of being overwhelmed by *bhāvas* such as despondency, dejection, and humility. Its *anubhāvas* are aversion, making jealous remarks to one's beloved, long breathing, not blinking the eyes, and feeling extreme pangs of separation.

Vijaya: What is *moha*?

Gosvāmī: *Moha* means to become unconscious, and its *anubhāvas* are becoming motionless, falling unconscious and so on.

Vijaya: What is *mṛtyu* (longing for death)?

Gosvāmī: When the *nāyikā* is unable to meet with her *kānta* (beloved), even though she employs all means, such as sending love-letters and messages through *sakhīs*, Cupid's arrows cause such unbearably intense pangs of separation that she strives for death. In this state, she gives away her cherished belongings to her *sakhīs*. *Uddīpana-vibhāvas*, such as bees, a mild breeze, moonlight, *kadamba* trees, clouds, lightning, and peacocks stimulate the development of this state of *mṛtyu*.

Vijaya: What is *samañjasa-pūrva-rāga*? Kindly explain.

Gosvāmī: *Samañjasa-pūrva-rāga* is the *pūrva-rāga* that appears prior to meeting, and it is the specific characteristic of *samañjasā rati*. In this condition, the *nāyikā* can gradually manifest the ten conditions, namely, longing (*abhilāṣa*), contemplation (*cintā*), remembrance (*smṛti*), glorifying the qualities of the lover (*guṇa-kīrtana*), agitation and anxiety (*udvega*), lamentation (*vilāpa*), madness (*unmāda*), illness (*vyādhi*), inertia (*jaḍatā*), and longing for death (*mṛtyu*).

Vijaya: What is the meaning of *abhilāṣa* in this context?

Gosvāmī: *Abhilāṣa* refers to the endeavors made to meet one's beloved, and its *anubhāvas* are decorating one's body, approaching the beloved on the pretext of doing something else, and displaying one's attraction (*anurāga*) towards Him.

Vijaya: What is the nature of *cintā* here?

Gosvāmī: *Cintā* is meditation on how to achieve association with one's lover, such as informing him of one's condition through a

brāhmaṇa, or sending a letter. Its symptoms are tossing and turning in bed; long, deep breathing; and gazing.

Vijaya: What is meant by *smṛti* here?

Gosvāmī: *Smṛti* is deep absorption in thoughts of the beloved whose association has been experienced by seeing Him and hearing about Him and His beauty, His ornaments, His pastimes and various blissful dealings, and everything related to Him. Its *anubhāvas* are trembling, fatigue, change in bodily color, tears, detachment and renunciation, and deep breathing.

Vijaya: What is *guṇa-kīrtana*?

Gosvāmī: *Guṇa-kīrtana* is the glorification of the *nāyaka*'s qualities, such as His form and beauty, and its *anubhāvas* include trembling, horripilation, and choking of the voice. Anxiety, lamentation accompanied by madness, illness, inertia, and longing for death – these six symptoms are manifest in *samañjasa-pūrva-rāga* to the same extent as they are in *samañjasā rati*.

Vijaya: Now, please explain the symptoms of *sādhāraṇa-pūrva-rāga*.

Gosvāmī: *Sādhāraṇa-pūrva-rāga* is exactly like *sādhāraṇī rati*. In this condition, the first six stages (*daśās*) – up to lamentation (*vilāpa*) – appear in a mild way. I do not feel the need to give examples here, because they are very simple. In this type of *pūrva-rāga*, the lover and beloved exchange love-letters (*kāma-lekha-patra*), garlands, and so on through confidential companions.

Vijaya: What are *kāma-lekha-patra* (love-letters)?

Gosvāmī: Love-letters are expressions of mutual loving sentiments in writing. There are two kinds: *sākṣara*, those written with letters or inscriptions of the alphabet, and *nirakṣara*, those written without using letters.

Vijaya: What are *nirakṣara-kāma-lekha*?

Gosvāmī: An example of a symbolic love-letter is a half-moon shaped impression made with a nail on a red-colored leaf, without any other mark or letter on it.

Vijaya: What are *sākṣara-kāma-lekha* (written love-letters)?

Gosvāmī: Written love-letters are letters exchanged between the *nāyaka* and *nāyikā* that they have written in their own handwriting, expressing their heartfelt emotional state in natural language. These love-letters are written with colored inks which are obtained either from minerals from the mountains, by squeezing red flowers, or from *kuṅkuma* powder. Large flower-petals are used instead of paper for writing on, and the letters are tied with fibers from the stalks of lotuses.

Vijaya: What is the gradual development of *pūrva-rāga*?

Gosvāmī: Some say that affection is aroused at first simply by seeing one's beloved. This is followed by contemplation, attachment, making a vow, desire for meeting, sleeplessness, emaciation, distaste for everything else, loss of shyness, madness, falling unconscious, and longing for death – in that order. Such is the extension of the intensity of *kāma* (*prema*). *Pūrva-rāga* manifests both in the *nāyaka* and in the *nāyikās*, but it appears in the *nāyikās* first, and then in the *nāyaka*.

Vijaya: What is *māna*?

Gosvāmī: *Māna* is the *bhāva* that prevents the *nāyaka* and *nāyikā* from engaging in their cherished activities of embracing, looking at each other, kissing, talking in a pleasing way, and so forth, even though they are both in the same place and they share a deep attachment for each other. *Māna* causes the appearance of *sañcārī-bhāvas* such as despondency, doubt, anger, restlessness, pride, jealousy, concealing the sentiments, guilt, and serious thoughtfulness.

Vijaya: What is the underlying principle of *māna*?

Gosvāmī: The basis of *māna* is *praṇaya*; *māna* does not normally arise prior to the stage of *praṇaya*, and even if it does, it is only in a contracted or unripe state. There are two types of *māna*: *māna* with a cause (*sahetu*) and *māna* without a cause (*nirhetu*).

Vijaya: What is *māna* with a cause (*sahetu-māna*)?

Gosvāmī: *Īrṣyā* (jealous feelings) rise in the heart of the *nāyikā* when she sees or hears about the *nāyaka* behaving with special affection for a *nāyikā* from the rival (*vipakṣa*) or marginal (*taṭastha*) groups. When this *īrṣyā* (jealousy) becomes overwhelmed by *praṇaya*, it develops into *sahetu-māna*. It has long been held that, just as there is no *bhaya* (fear) without *sneha*, similarly, there can be no *īrṣyā* without *praṇaya*. In this way, all these various expressions of *māna* only illuminate the intensity of the *prema* between the *nāyikās* and the *nāyaka*.

The *nāyikā*'s heart is imbued with *bhāvas* such as intense loving possessiveness for her beloved (*susakhya*). When she sees the *nāyaka*, who is exceedingly attached to her, favoring a rival *nāyikā* and sporting with her, she becomes restless and impatient. Once, in *Dvārakā*, Śrī Kṛṣṇa presented a *pārijāta* flower to Śrī Rukmiṇī. However although all the queens heard about this incident, only *Satyabhāmā*'s heart was overpowered by *māna*. *Satyabhāmā*'s *māna* was aroused when she understood the unique position afforded to her rival.

Vijaya: How many ways are there of discovering the special position of rivals (*vipakṣa-vaiśiṣṭya*)?

Gosvāmī: There are three ways: hearing (*śruta*), inference (*anumati*), and seeing (*dṛṣṭa*).

Vijaya: What is hearing (*śruta*)?

Gosvāmī: *Śruta-vipakṣa-vaiśiṣṭya* comes about when the *nāyikā* hears from a *priya-sakhī* or from a parrot about the pastimes of her beloved with a *nāyikā* from the opposing party.

Vijaya: What is *anumati-vipakṣa-vaiśiṣṭya*?

Gosvāmī: *Anumati-vipakṣa-vaiśiṣṭya* occurs when the *nāyikā* sees that the body of her lover bears evidence of amorous pastimes with another *nāyikā*, or when she hears her lover inadvertently say the name of a rival *nāyikā*, or when she sees her rival *nāyikā* in a dream. The marks of union seen on the bodies of the *nāyaka* and a rival *nāyikā* are called *bhogāṅka*, and speaking the name of a rival *nāyikā*

is called *gotra-skhalana*. When this occurs, the *nāyikā* feels that it is more painful than death.

Vijaya: I would like to hear an example of *gotra-skhalana*.

Gosvāmī: Once, when Kṛṣṇa was returning to His home after spending time with Śrīmatī Rādhā, He suddenly met with Candrāvalī. Śrī Kṛṣṇa inquired from her, “O Rādhē, is everything fine with you?” When Candrāvalī heard Kṛṣṇa speaking like this, she replied rather angrily, “O Kāṁsa, are You well?” Kṛṣṇa was surprised, and asked her, “O beautiful one, why are you so bewildered?” Candrāvalī became flushed with anger, and promptly replied, “Where have You seen Rādhā around here?” Then Kṛṣṇa understood the situation, and thought to Himself, “Oh, I have addressed Candrāvalī as Rādhā by mistake.” Understanding His own mistake, He felt ashamed and lowered His face. He was also smiling mildly to see Candrāvalī’s spontaneous and cunning eloquence, which resulted from her *īrṣyā* (jealousy). May this Hari, who dispels all miseries, protect us all.

Vijaya: What is understanding the particular position of a rival through a dream (*svapna-dṛṣṭa-vipakṣa-vaiśiṣṭya*)?

Gosvāmī: The activities of Kṛṣṇa and His *viduṣaka* friends while dreaming are examples of this. For example on one occasion, Kṛṣṇa and Candrāvalī were sleeping on the same bed after amorous pastimes in the *kṛīḍā-kuñja*. While dreaming, Kṛṣṇa said, “O Rādhē! I promise You that You alone are My most beloved; only You are inside and outside My heart; only You are in front of Me, and behind Me, and everywhere. What more can I say? Only You are present in My house, in Govardhana, and in its forested valleys.” When Candrāvalī heard Śrī Kṛṣṇa speaking like this in His dream, she got up from the bed due to *māna* arising in her heart, and walked away.

Now here is one of Madhumaṅgala’s dreams. Once he was sleeping on a raised platform outside a *kuñja* in which Kṛṣṇa and Candrāvalī were engaged in happy pastimes, and in his dream he

said, “O Mādhavī, Kṛṣṇa is talking very expertly and flattering Padmā’s *sakhī* Candrāvalī just to deceive her. Try to bring Rādhā here quickly, so that She can meet with Kṛṣṇa. Don’t worry.” When Candrāvalī heard Madhumaṅgala speaking like this in his dream, she became distressed. At that time, Padmā was sitting in a nearby *kuñja*, and when she saw Candrāvalī’s condition, she said to Śaibyā, “Oh *sakhī*, just see how miserable Candrāvalī’s face has become since she heard Madhumaṅgala talking in his dream! She has lowered her head and she is burning with grief.”

Vijaya: What is directly seeing (*darśana*)?

Gosvāmī: This means that the *nāyikā* directly sees her *nāyaka* engaged in pastimes with another *nāyikā*.

Vijaya: What is causeless *māna* (*nirhetuka-māna*)?

Gosvāmī: Causeless *māna* develops between the *nāyaka* and *nāyikā* when *praṇaya* is enhanced by an apparent cause for *māna*, although there is no cause for *māna* in reality. *Paṇḍitas* have concluded that *māna* is the effect of *praṇaya*, and that causeless *māna* is nothing but an extension of *praṇaya* arising from its *vilāsa* (joyful pastimes). They call this causeless *māna* ‘*praṇaya-māna*’. The previous authorities (*paṇḍitas*) also maintain that the movements and dealings of *prema* are crooked, like the movement of a snake. Therefore, two kinds of *māna* are evident in the dealings between the *nāyaka* and the *nāyikā*: *māna* without a cause (*nirhetu*) and *māna* with a cause (*sahetu*). The *vyabhicārī-bhāva* in this *rasa* is concealing one’s emotions and feelings (*avahitthā*).

Vijaya: How is causeless *māna* pacified?

Gosvāmī: This *māna* is pacified by itself; it does not need any remedial measures. When laughter occurs, then the *māna* disappears automatically. However, to pacify *sahetu-māna*, the *nāyaka* has to adopt many appropriate means, such as *sāma* (consoling words), *bheda* (diplomatic remarks), *kriyā* (taking an oath), *dāna* (presentations), *nati* (bowing down), *upekṣā* (neglect and apparent indifference), and *rasāntara* (a sudden change of mood). The

sign that the *nāyikā's māna* has been pacified is that the *nāyaka* wipes away her tears, and there is laughter and so on.

Vijaya: What is *sāma* (consolation with words)?

Gosvāmī: *Sāma* is the use of sweet, pleasing words and promises to pacify *priyā* (the beloved).

Vijaya: What is *bheda* (diplomatic remarks)?

Gosvāmī: There are two types of *bheda*: one is expressing one's greatness by various gestures and insinuations, and the other is rebuking the *nāyikā* indirectly through *sakhīs*.

Vijaya: What is meant by *dāna* (presentation)?

Gosvāmī: *Dāna* is the deceitful presentation of ornaments and other gifts.

Vijaya: What is *nati* (humble submission)?

Gosvāmī: *Nati* means to fall at the *nāyikā's* feet with all possible humility.

Vijaya: What is *upekṣā* (neglect)?

Gosvāmī: *Upekṣā* (neglect or indifference) is the mood of apparently abandoning the *nāyikā* when all other means of pacifying her *māna* have proved fruitless. Others say that *upekṣā* refers to using remarks with double meaning to please the *nāyikā*.

Vijaya: What does your expression *rasāntara* (change of thoughts) mean?

Gosvāmī: *Rasāntara* is the sudden creation of fear in the *nāyikā's* mind by words, or by some natural occurrence. There are two types of *rasāntara*: that which occurs by itself, and that which is created by the sharp intelligence of the *nāyaka*.

Here is an example of a change of mind that takes place spontaneously: Once, Kṛṣṇa was unable to pacify Bhadrā's *māna*, despite various endeavors. Suddenly there was a tremendous sound of thunder, which frightened Bhadrā so much that she at once embraced Kṛṣṇa who was sitting in front of her.

Here is an example of pacifying *māna* by an intelligent plan: Once, Rādhikā was deeply absorbed in *māna*. Kṛṣṇa, who is

supremely playful by nature, saw that He could not pacify Her by any means, so He played a charming trick. He personally made a very beautiful flower garland, and placed it around the neck of Śrīmatījī. She angrily took the garland off Her neck and threw it away, and by the will of providence it fell on Kṛṣṇa. He immediately screwed up His eyes, made a face as if He had been badly injured, and sat in one corner looking very depressed. Seeing this, Rādhājī became restless and anxious, and She held Kṛṣṇa's shoulders with Her two hands. Then Kṛṣṇa laughed and enfolded Her in His strong embrace.

Vijaya: Are there any other means to pacify *māna*?

Gosvāmī: Apart from these methods, the *māna* of the *vraja-gopīs* can be pacified in special times and places, and with the sound of the *muralī*, even without using *sāma* and so on. Mild *māna* can be pacified without much effort, whereas pacifying moderate *māna* requires careful efforts. The most deeply rooted *māna* (*durjaya-māna*) is extremely difficult to pacify.

The *gopīs* use various remarks to chastise Kṛṣṇa when they are in *māna*, for example, Vāma (ungrateful one, who acts unfavorably), Durlīla-śīromaṇi (crest-jewel of the mischief-makers), Kitava-rāja (King of cheaters), Khala-śreṣṭha (supremely wicked), Mahā-dhūrta (extremely crooked ruffian), Kaṭhora (cruel and hard-hearted), Nirlajja (shameless), Atidurlalita (extremely hard to please), Gopī-kāmuka (one who lusts after the *gopīs*), Ramaṇī-cora (one who steals the chastity of the *gopīs*), Gopī-dharma-nāśaka (one who spoils the religious principles and chastity of the *gopīs*), Gopa-sādhvi-vidambaka (one who mocks the chastity of the *gopīs*), Kāmukeśvara (Lord of lust), Gāḍh-timira (one who puts others in the darkness of delusion), Śyāma (one who has a very dark complexion, which puts others in the darkness of illusion), Vastra-cora (one who steals the clothes of the *gopīs*), Govardhana-upatyakā-taskara (one who steals the chastity of *gopīs* in the hills of Govardhana).

Vijaya: What is *prema-vaicittya*?

Gosvāmī: *Prema-vaicittya* refers to heartfelt pangs of separation that the *nāyikā* feels, even when she is very close to the *nāyaka*, and it is the intrinsic nature of *prema* in its highest state. This super-excellent feature results in a type of helplessness or agitation of mind that creates an illusion of being separate from Kṛṣṇa, and this unnatural state is called *vaicittya*.

Vijaya: What is *pravāsa*?

Gosvāmī: *Pravāsa* is the obstruction or hindrance between the *nāyaka* and *nāyikā* when they have been together and are now separated, either because they live in different countries or different villages, or because of a difference in mood (*rasāntara*), or because they are in different places. In *pravāsa*, one experiences all the *vyabhicārī-bhāvas* of *śrīngāra-rasa* except jubilation, pride, madness, and shyness. There are two types of *pravāsa*: that which is intentional, and that which is not pre-planned, or which takes place by force of circumstance.

Vijaya: What is intentional *pravāsa*?

Gosvāmī: Intentional *pravāsa* takes place when the *nāyaka* goes away because of some obligation or responsibility. By His very nature, Kṛṣṇa is obliged to His *bhaktas* – for example, the moving and non-moving *jīvas* of Vṛndāvana, the Pāṇḍavas, and Śrutadeva in Mithila – to give them full happiness and good instructions, and to fulfill their desires. *Pravāsa* has two further divisions: one is just going out of sight, and the other is going to some distant place (*sudūra*). There are three types of *sudūra-pravāsa*, corresponding to the three phases of time: past, present and future. During *sudūra-pravāsa*, the *nāyaka* and *nāyikā* exchange messages.

Vijaya: What is unintentional *pravāsa*?

Gosvāmī: Unintentional *pravāsa* is the *sudūra-pravāsa* caused by subordination to others, or by circumstances that are beyond one's control. There are various types of subordination, classified as *divya*,

adivya and *divyādivya*. The ten states that occur in this *pravāsa* are: thoughtfulness, sleeplessness, anxiety, becoming thinner, darkening of the limbs and face, incoherent talk, illness, madness, bewilderment, and longing for death. In *vipralambha* caused by *pravāsa*, these ten states manifest even in Kṛṣṇa.

My dear Vijaya, although various states appear as *anubhāvas* in the different distinct types of *prema*, I have not mentioned them all. Generally, all of these states appear as the effect of the gradations of *prema*, beginning from *sneha* and developing through *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva* up to *mahābhāva*. However, the stage of *mohana*, an unparalleled state which I have already explained, manifests in Śrīmatī Rādhikā. Some of the authors of *rasa-śāstra* have accepted *vipralambha* related to compassion (*karuṇā*) as a separate division, but I have not explained this *rasa* separately because it is another type of *pravāsa*.

As Vijaya was contemplating Śrī Guru Gosvāmī's instructions on *vipralambha*, he said to himself, "*Vipralambha-rasa* is not an independent phenomenon or a self-perfected *rasa*; it simply promotes and nourishes the mood of *sambhoga*. For a *jīva* bound to worldliness, such pangs of separation (*vipralambha-rasa*) manifest in a special manner, and this is ultimately favorable for his pleasure in meeting (*sambhoga-rasa*). However, in the eternal transcendental *rasa*, the *bhāva* of *vipralambha* exists eternally, to some extent. In fact, the variegatedness of spiritual pastimes cannot be invoked to its fullest possible degree without *vipralambha*."

THUS ENDS THE THIRTY-SEVENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
"ŚRĪGĀRA-RASA: ŚRĪGĀRA SVARŪPA & VIPRALAMBHA"



CHAPTER 38

Śṛṅgāra-Rasa: Mukhya-Sambhoga
& Aṣṭa-Kāliya-Līlā

Vijaya Kumāra, with folded hands, inquired from his Gurudeva about *sambhoga-rasa*. He replied affectionately.

Gosvāmī: There are two types of *kṛṣṇa-līlā*: *prakāṣa* (manifest) and *aprakāṣa* (unmanifest). The states of separation (*viraha*) in *vipralambha-rasa* that I have already described correspond to *prakāṣa-līlā*. However, in *aprakāṣa* Vṛndāvana, there is no separation of the *vraja-devīs* from Śrī Hari, who is eternally engaged in His variegated, blissful *līlā* such as the *rāsa-līlā*. It is written in the *Mathurā-mahātmya*: “Kṛṣṇa plays eternally with the *gopas* and *gopīs* there.” Since the verb ‘plays’ (*krīd*) is in the present tense, it is to be understood that Kṛṣṇa’s *līlās* are eternal. Therefore, in the *aprakāṣa-līlā* of Goloka or Vṛndāvana, there is no separation caused by Kṛṣṇa’s making His residence in a distant place (*dūra-pravāsa*). Love in union (*sambhoga*) exists eternally there.

The *nāyaka* and *nāyikās* are respectively the *viśaya* (object) and *āśraya* (abode) of love, and the term *sambhoga* refers to the wonderful *bhāva* that arises from the rapture of their loving dealings – such as seeing each other, talking together, and touching each other – the object of which is solely to give pleasure to each other. There are two types of *sambhoga*: *mukhya* and *gauṇa*

Vijaya: What is *mukhya-sambhoga*?

Gosvāmī: *Mukhya* (principal) *sambhoga* is the *sambhoga* that takes place in the awakened state. There are four kinds of *mukhya*-

sambhoga: 1) *sañkṣipta-sambhoga* (brief *sambhoga*), which takes place after *pūrva-rāga*; 2) *sañkīrṇa-sambhoga* (restricted *sambhoga*), which takes place after *māna* is pacified; 3) *sampanna-sambhoga* (enriched *sambhoga*), which takes place after the *nāyaka* and *nāyikā* have been somewhat distant from each other for some time; and 4) *saṃyaddhimān sambhoga* (flourishing *sambhoga*), which takes place after being separated by a long distance.

Vijaya: Please describe *sañkṣipta-sambhoga* in more detail.

Gosvāmī: *Sañkṣipta-sambhoga* is characterized by reverence and shyness between *nāyaka* and *nāyikā*. As a result, the expressions of their mutual love – such as kissing and embracing – are brief and hasty.

Vijaya: Please explain *sañkīrṇa-sambhoga*.

Gosvāmī: In *sañkīrṇa-sambhoga*, the *nāyikā*'s endeavors for amorous pastimes are expressed with simultaneous feelings of pain and pleasure. This is compared to the relish of chewing hot sugar cane; although it is sweet, it also burns. This state results from her remembering that the *nāyaka* deceived her, or from seeing marks of amorous enjoyment on the *nāyaka*'s body, or from hearing from others about His amorous activities with other women.

Vijaya: What is *sampanna-sambhoga*?

Gosvāmī: *Sampanna-sambhoga* takes place when the *nāyaka* returns to be with the *nāyikā* after being a short distance away. There are two types: *āgati* and *prādurbhāva*. *Āgati* is the appearance of the *nāyaka* before the *nāyikā* during the routine of general, everyday life; for example, the *gopīs* have *darśana* of Kṛṣṇa regularly in the evening when He returns from grazing the cows. *Prādurbhāva* refers to Kṛṣṇa's sudden appearance before the *gopīs* when they are extremely overwhelmed by *prema*. An example is Śrī Kṛṣṇa's sudden appearance before the *gopīs* when they were lamenting in separation because He had disappeared from the *rāsa-līlā*. In *prādurbhāva* there is a festival of happiness arising from the fulfillment of all one's cherished desires.

Vijaya: What is *samṛddhimān sambhoga*?

Gosvāmī: It is not possible for the *nāyaka* and *nāyikās* to see each other and meet together all the time, because they are subordinate to others and are bound by social etiquette. The profuse bliss that They experience when They meet suddenly, after being released from the influence of external pressures, is called *samṛddhimān sambhoga*. There are two types of *sambhoga-rasa*, namely concealed (*channa*), and manifest (*prakāśa*), but there is no need to explain them at present.

Vijaya: What is *gauṇa-sambhoga*?

Gosvāmī: *Gauṇa-sambhoga* refers to the particular pastimes of Śrī Kṛṣṇa that are experienced during dreams. There are two kinds of dreams: general and special. I have already described general dreams in the context of *vyabhicārī-bhāva*. The *sambhoga* in special dreams is experienced as real and supremely amazing, and it is endowed with *sthāyībhāvas* and *sañcārī-bhāvas* like those of the waking state; in other words, it is exactly like *sambhoga* while one is awake. *Gauṇa-sambhoga* has the same four divisions as *mukhya-sambhoga*: 1) *sañkṣipta-sambhoga* (brief *sambhoga*), 2) *sañkīrṇa-sambhoga* (restricted *sambhoga*), 3) *saṃpanna-sambhoga* (enriched *sambhoga*), and 4) *samṛddhimān sambhoga* (flourishing *sambhoga*).

Vijaya: No factual events occur when one is dreaming, so how is *samṛddhimān sambhoga* at all possible in dreams?

Gosvāmī: The *svarūpa* (essential nature) of a dream is the same as that of the waking state. This is demonstrated by the example of Ūṣā and Aniruddha. While Ūṣā was asleep in King Bāṇa's inner royal chambers at Śoṇitapura, she was practically experiencing the pleasure of union with Aniruddha in her dream. At the very same time, Aniruddha was dreaming in his sleeping chamber in Dvārakā-purī, and was also enjoying the pleasure of *vilāsa* with Ūṣā. Ordinary people of the mundane realm do not have such experiences.

We can substantiate this fact still further by the evidence of direct perception, for there are examples of *siddha-bhaktas* having

supremely wonderful dreams in which they receive articles such as ornaments which are still with them when they wake up; this is because such dreams are themselves a reality. Similarly, Kṛṣṇa and His *kāntās* also have unimpeded dreams in which *sambhoga* actually takes place. These dreams are of two types: 1) the dream that occurs while one is awake (*jāgarāyamāna-svapna*), and 2) the condition of wakefulness that occurs while one is dreaming (*svapnāyamāna-jāgara*). The dreams of *gopīs* who have transcended the fourth state, namely *samādhi*, and attained the fifth state, namely *prema*, are not false like the dreams that are caused by the mode of passion. Rather, the dreams of the *gopīs* are *aprākṛta*, *nirguṇa*, and absolutely real. Consequently, it is perfectly possible for *samṛddhimān sambhoga* to take place in the highly astonishing, *aprākṛta* dream pastimes of Kṛṣṇa and His beloved *gopīs*.

Vijaya: Please describe the *anubhāvas* of *sambhoga*.

Gosvāmī: The *anubhāvas* of *sambhoga* are: seeing each other (*sandarśana*), talking (*jalpana*), touching (*sparśana*), blocking each others' way in a solitary place (*raha-vartma-rodhana*), *rāsa-līlā*, pleasure pastimes in *Vṛndāvana* (*vṛndāvana-kṛīḍa*), playing in the *Yamunā* (*yamunā-jale keli*), boat pastimes (*nauka-vilāsa*), pastimes of stealing flowers (*puṣpa-caurya-līlā*), pastimes of demanding taxes (*dāna-līlā*), hide-and-peek in the *kuñjas* (*kuñje lukocuri-khelā*), drinking honey wine (*madhu-pāna*), Kṛṣṇa dressing in female attire (*strī-veśa-dhāraṇa*), pretending to sleep (*kaṣaṭa-nidrā*), gambling (*dyūta-kṛīḍā*), pulling off each others' garments (*vastra-ākaraṣaṇa*), kissing (*cumbana*), embracing (*ālingana*), making nail-marks (*nakha-arpaṇa*), drinking the nectar of the lips that are like *bimba* fruit (*bimba-adhara-sudhā-pāna*), and enjoying amorous union (*nidhu-vane ramaṇa-samprayoga*).

Vijaya: Prabhu, *līlā-vilāsa* is distinct from amorous union (*samprayoga*). Which of these two gives more bliss?

Gosvāmī: There is more bliss in *līlā-vilāsa* than in *samprayoga*.

Vijaya: How do Śrī Kṛṣṇa's beloved *gopīs* address Him in a loving mood (*praṇaya*)?

Gosvāmī: The *sakhīs* address Śrī Kṛṣṇa with great affection as, “He Gokulānanda, He Govinda, He Goṣṭhendra-Kula-candra (the moon of the family of the King of cowherd men), He Prāṇeśvara (the Lord of my life), He Sundarottama (whose chest and shoulders are very beautiful), He Nāgara Śiromaṇi (O crest jewel of lovers), He Vṛndāvana-candra, He Gokula-rāja, and He Manohara (O thief of my mind).”

Vijaya: Prabhu, I understand that there are two types of *kṛṣṇa-līlā*, namely *prakaṭa* (manifest) and *aprakaṭa* (unmanifest), but that they are still one and the same *tattva*. Now, please explain to me the types of *prakaṭa-vraja-līlā*.

Gosvāmī: There are two types of *prakaṭa-vraja-līlā*: *nitya* (eternal) and *naimittika* (occasional). The Vraja pastimes that take place during the eight periods of the day and night (*aṣṭa-kāliya-līlā*) are actually *nitya-līlā*, whereas Kṛṣṇa's killing Pūtanā, and His long sojourn away from Vraja in Mathurā and Dvārakā, are *naimittika-līlās*.

Vijaya: Prabhu, please instruct me about the *nitya-līlā*.

Gosvāmī: We find two types of descriptions: one by the *ṛṣis* and the other by the Gosvāmīs of Vṛndāvana. Which of these would you like to hear?

Vijaya: I would like to hear the description in the *ślokas* that the *ṛṣis* have composed.

Gosvāmī:

*niśāntah prātah pūrvāhno madhyāhaś cāparāhnakah
sāyaṇṇ pradoṣo-ratris ca kālāṣṭau ca yathā-kṛmamam
madhyāhno yāminī cobhau yan muhūrttam ito smṛtau
tri-muhūrttam itā jñeyā niśānta-pramukhāḥ pare*

The *aṣṭa-kāliya-līlā* of Vraja takes place during eight periods of the day and night. These are 1) *niśānta* (the end of

the night just before dawn), 2) *prātaḥ* (morning), 3) *pūrvāhna* (forenoon), 4) *madhyāhna* (noon), 5) *aparāhna* (afternoon), 6) *sāyam* (late afternoon and dusk), 7) *pradoṣa* (evening), and 8) *rātri* (night). The *rātri-lilā* and *madhyāhna-lilās* both last for six *muhūrtas*, while the other six periods each last for three *muhūrtas*.

Śrī Sadāśiva has explained this *aṣṭa-kālīya-lilā* in *Sanat-kumāra-saṁhitā*. He has specified which services are to be rendered at particular times of the day, in accordance with the *aṣṭa-kālīya-lilā*. Thus, one should remember the appropriate *lilā* at the appropriate time.

Vijaya: Prabhu, may I please hear the statements of Jagad-guru Sadāśiva?

Gosvāmī: Listen carefully:

sadā-śiva uvāca

*parakīyābhīmānīnyas / tathāsya ca priyāḥ janāḥ
pracureṇaiva bhāvena / ramayanti nija-ṭriyam*

Sadāśiva said, “Śrī Hari’s beloved damsels in Vraja, who have the sentiments of *parakīya-bhāva* towards Him, please the darling of their hearts with profuse moods of *divya-prema*.

*ātmānam cintayet tatra / tāsām madhye manoramām
rūpa-yauvana-saṁpannām / kiśorīm pramadākṛtim*

He Nārada! You should contemplate your *ātma-svarūpa* in the following manner. You are a *kiśorī* (pre-adolescent) *gopī* and you reside in the very heart of transcendental Vṛndāvana, amidst the beloved damsels of Kṛṣṇa, who are endowed with paramour sentiment for Him. You have a charming youthful form, and enchanting, intoxicating beauty.

*nānā-śilpa-kalābhijñām / kṛṣṇa-bhogānurūpiṇīm
prārthitām aṇi kṛṣṇena / tato bhoga-ṭarāṇ-mukhīm*

You are accomplished in many fine arts for Śrī Kṛṣṇa's pleasure. Yet even if Kṛṣṇa earnestly requests to meet with you, you are ever averse to pleasure unrelated to the pleasure of your Svāminī.

*rādhikānucarīm nityam / tat-sevana-parāyaṇām
kṛṣṇād 'apy adhikaṁ prema / rādhikāyām prakūrvatiṁ*

You are the maidservant of Śrī Kṛṣṇa's most beloved consort Śrīmatī Rādhikā, and are wholly and exclusively dedicated to Her *sevā*. You always have more *prema* for Śrī Rādhikā than for Śrī Kṛṣṇa.

*prītyānudivasam yatnāt / tayoh saṅgama-kāriṇīm
tat-sevana-sukhāhlāda-bhāvenātisunirvṛtām*

Everyday with much endeavor you arrange for the youthful couple's meeting, and remain forever content with the ecstatic bliss of Their service.

*ity ātmānam vicintyaiva / tatra sevām samācaret
brāhma-mūhūrtaṁ ārabhya / yāvat tu śyān mahāniśi*

Thus, while conceiving of your *ātma-svarūpa* in this particular way, you should painstakingly render *mānasi sevā* in transcendental Vṛndāvana from *brāhma-muhūrta* to the end of *niśānta-līlā* (pastimes at night's end)."

Vijaya: What are the activities of *niśānta-līlā*?

Gosvāmī:

*śrī vṛndā uvāca
madhye vṛndāvane ramye / pañcāśat-kuñja-maṇḍite
kalpa-vṛkṣa-nikuñjesu / divya-ratnamaye gṛhe*

Śrī Vṛndā-devī said, "In the midst of enchanting Vṛndāvana, surrounded by fifty *kuñjas* of desire trees, lies a bower-cottage of *cintāmaṇi* gems.

*nidritau tiṣṭhitas talpe / niviḍāliṅgitau mithaḥ
mad-ājñā-kāribhīh paścāt / pakṣibhir bodhitāv api*

There on a bed of fragrant flowers, *yugala-kīśora* Vṛṣabhānūdulālī Śrīmatī Rādhārāṇī and Vrajendra-nandana Śyāmasundara Śrī Kṛṣṇa lie asleep in a firm embrace. Then according to my instructions, the birds attempt to awaken Them by a rousing chorus of melodious warbling songs.

*gādhāliṅgana-nirbhedam / āptau tad-bhaṅga-kātarau
no matim kurvatas talpāt / samutthātum manāg api*

However, the two lovers have become so intrinsically, unbreakably one through Their deep embrace that even the thought of breaking up evokes alarm. Indeed, They are unable in the slightest to fix their minds on rising.

*tataś ca śārikā-śabdaiḥ / śuka-śabdaiś ca tau muhuḥ
bodhitau vividhair vākyaiḥ / sva-talpād udatiṣṭhatām*

However, by the repeated and ingenious urgings of the *śuka* and *śārikā* (male and female parrots), They at last awaken and rise from Their bed.

*upaviṣṭau tato dṛṣtvā / sakhyas talpe mudāṅvitau
praviśya kurvanti sevām / tat-kālasycitām tayoh*

Seeing Rādhā-Kṛṣṇa sitting blissfully on the bed, the *sakhīs* happily approach Them and render the various services required at that time.

*punaś ca śārikā-vākyair / utthāya tau sva-talpatāḥ
āgatau sva-sva-bhavanam / bhūty-utkaṅṭhākulau mithaḥ*

But just thereafter, through further prompting from the *śārikā*, the Divine Couple inevitably arise from that bed and rush to Their respective homes, full of anxiety provoked by the transcendental *rasas* of fear and restlessness.”

Vijaya: What are the *prātaḥ kālīya-līlā* (morning pastimes)?

Gosvāmī:

*prātaś ca bodhito mātṛā / talpād utthāya sa-tvaraḥ
kṛtvā kṛṣṇo danta-kāṣṭham / baladeva-samanvitaḥ*

In the morning, Yaśodā Māiyā calls Kṛṣṇa, who then gets up from His bed and brushes His teeth with a twig in the company of Śrī Baladeva.

*mātrānumodito yāti / gośālām dohanotsukaḥ
rādhā 'pi bodhitā vipra / vayasyābhiḥ sva-talpataḥ*

Then with her permission, They go to the cowshed, eager to milk Their cows. O sage, Śrī Rādhā also leaves Her bed in the morning, awakened by Her *sakhīs*.

*utthāya danta-kāṣṭhādi / kṛtvā 'bhyaṅgam samācaret
snāna-vedīm tato gatvā / snāpitā lalitādibhiḥ*

After She has brushed Her pearl-like teeth with an astringent twig, Her *sakhīs* massage Her body with aromatic oils. After that, She enters the bathing chamber and sits upon an elevated *āsana* while Lalitā and the other principal *sakhīs* perform *abhiṣeka* of Her Divine Form.

*bhūṣā-grham vrajet tatra / vayasyā bhūṣayanty aṇi
bhūṣaṇair vividhair divyair / gandha-mālyānulepanaiḥ*

Next, She enters the ornament palace. There, Her *sakhīs* apply divine creams and scents, decorate Her with various divine garments and ornaments, adorn Her with pleasing, fragrant garlands and cool Her brow with the pulp of sandal.

*tataś ca sva-janais tasyāḥ / śuśrūṣām prāpya yatnataḥ
paktum ahūyate sv-annaṁ / sa-sakhī sā yaśodayā*

When Śrīmatī Rādhikā has thus received complete and attentive service from Her *sakhīs*, by Yaśodā Māiyā's request

She departs for Nanda-bhavan to cook delicious food for Śrī Kṛṣṇa”

Hearing this, Nārada asked:

*katham ahūyate devi / pākārthaṁ sā yaśodayā
satīṣu pākatrīṣu ca / rohiṇī-pramukhāsv aṇi*

“He Devī. There are many expert cooks headed by Rohini Māiyā; why then does Mother Yaśodā invite Rādhārāṇī to cook in Nanda-bhavan?”

*durvāsasā svayaṁ datto / varas tasyai mudā mune
iti kātyāyanī-vaktrāt / śrutam āsīn mayā ṇurā*

Śrī Vṛndā-devī said, “O Nārada, I formerly heard from Bhagavatī Kātyāyanī that Durvāsā Muni bestowed the following boon upon Śrīmatī Rādhikā:

*tvaṇyā yat pacyate devi / tad-annaṁ mad-anugrahāt
miṣṭam svādv-amṛta-sparddhīm bhoktrr āyuṣkaraṁ tathā*

‘He Devi! By my mercy, whatever food You cook will rival the nectar of the gods. Furthermore it will bless the eater with great longevity.’

*ity āhvayati tāṁ nityaṁ / yaśodā ṇura-vatsalā
āyuṣmān me bhavet ṇuraḥ / svādu-lobhāt tathā sati*

Thus *ṇura-vatsalā* Yaśodā, praying, ‘Let my son be long-lived!’ daily invites Śrīmatī Rādhikā to Nanda-bhavan to cook. She also has an intense greed to taste that delectable food.

*śvaśrānumoditā sāṇi / hṛṣṭā nandālayaṁ vrajet
sva-sakhī-prakarā tatra / gatvā ṇuram karoti ca*

Taking permission from Her mother-in-law, Śrīmatī Rādhikā blissfully comes to the home of Nanda accompanied by Her *sakhīs* to prepare the kitchen.

*kṛṣṇo'pi dugdhvā gāḥ kāścit / dohayitvā janaiḥ paraiḥ
āgacchati pitur vākyāt / sva-gṛhaṁ sakhibhir vṛtaḥ*

“Meanwhile, Śrī Kṛṣṇa milks a few cows Himself and then, on His father’s order, He engages others to milk the remaining cows and returns home with His friends.

*abhyāṅga-mardanaṁ kṛtvā / dāsaiḥ saṁsnāpito mudā
dhauta-vastra-dharaḥ sragvī / candanākta-kalevaraḥ*

Arriving home, His servants gleefully massage His divine body with oil and bathe Him. Then they dress Him with fresh clothes, smear His body beautifully with sandal paste, and decorate Him with fragrant garlands.

*dvi-vastra-baddha-keśaś ca / grīvābhālo-paraṣphuran
candrākāra-sphurad-bhālas / tilakāloka-rañjitah*

Kṛṣṇa wears two garments. One covers His lower body and one His chest. Cascading around His graceful neck and forehead, His charming, curly hair brilliantly expands His unprecedented, sweet beauty. On His effulgent forehead, which resembles the half-moon, His servants draw a charming *tilaka* sign which delights the eyes of all.

*kaṅkanāṅgada-keyūra / ratna-mudrā-lasat-karaḥ
muktāhāra-sphurad-vakṣo / makarākṛti-kuṇḍalah*

On His wrists, Śrī Kṛṣṇa wears bejeweled bracelets, and on His arms, precious jeweled bangles. On His hands, signet rings shine. On His chest, a pearl necklace glistens, and dazzling *makara*-shaped sapphire earrings swing from His ears.

*muhur ākārīto mātṛā / praviśed bhojanālayam
avalambya karaṁ sakhīyur / baladevam anuvrataḥ*

After this, Śrī Kṛṣṇa hears Yaśomatī repeatedly calling Him. So, surrounded by His *sakhās* and holding one of them by

the hand, He follows His elder brother Baladeva to the *bhojanālaya* (dining hall).

*bhunkte 'pi vividhānnāni / mātrā ca sakhibhir vṛtaḥ
hāsayan vividhair hāsyaiḥ / sakhims tair hasati svayam*

There, in His *sakhās'* company, He relishes all the preparations prepared by Rādhikā and Her *sakhīs*. Making many jokes, He makes His friends laugh, and He also laughs with them.

*itthaṁ bhuktvā tathācamya / divya-khaṭṭopari kṣaṇam
viśramet sevakair dattaṁ / tāmbūlam vibhajann adan*

When He has finished His meal, He takes *ācamana* (mouthwash) and His servants offer Him *tāmbūla*, which He distributes among His *sakhās*. Thereafter, He rests on a transcendental bed for some time and chews the *tāmbūla*.”

Vijaya: Please describe the *pūrvāhna-līlā* (forenoon pastimes).
Gosvāmī:

*goṇa-veśa-dharaḥ kṛṣṇo / dhenu-vṛnda-puraḥsaraḥ
vrajavāsi-janaiḥ prītyā / sarvair anugataḥ paṭhi*

“Śrī Kṛṣṇa, attired in *goṇa-veśa*, then leaves the village with the cows for cow-grazing. At that time, all the *vraja-vāsīs* follow Him some distance from the village, drawn by their intense love and affection for Him.

*pitaraṁ mātaraṁ natvā / netrāntena priyā-gaṇam
yathā-yogyam tathā cānyān / sa nivarṭtya vanam vrajet*

Speaking respectfully, Śrī Kṛṣṇa offers *praṇāma* to His father and mother. At the same time, through the corner of His eyes He glances meaningfully at His beloved *goṇīs* and thrills their hearts. Then after paying due respect to those who have followed Him, Vamśīdhārī Śyāma proceeds with His *sakhās* towards the pastures.

*vanam̐ praviśya sakhībhiḥ / kṛīḍayitvā kṣaṇam̐ tataḥ
vihārair vividhais tatra / vane vikṛīḍato mudā*

Having entered the forest, for some time He creates many kinds of games and gleefully sports with His *sakhās*.

*vañcayitvā ca tān sarvān / dvitiraiḥ priya-sakhair vṛtaḥ
sāṅketakaṁ vrajed dharsāt / priyā-sandarśanotsakaḥ*

Then, cleverly engaging them in activities such as pasturing the cows, He tricks them and leaves them all aside. He then proceeds jubilantly with two or three *priya-sakhās* towards the rendezvous (*saṅketa*) with His beloved *gopīs* eager to see His *priyā*.”

Vijaya: Please describe the *madhyāhna-līlā* (mid-day pastimes).

Gosvāmī: *sāpi kṛṣṇe vanam̐ yāntam̐ / dṛṣṭvā sva-gṛham āgatā
sūryādi-pūjā-vyājena / kusumādyāhṛti-cchalāt*

“After watching Śrī Kṛṣṇa leave for the forest, His most beloved consort Śrīmatī Rādhikā returns to Her home. Then, on the pretext of performing *Sūrya-pūjā* or collecting flowers,...

*vañcayitvā gurūn yāti / priya-saṅgeccchayā vanam̐
ittham̐ tau bahu-yatnena / militvā sva-gaṇais tataḥ*

...She tricks Her elders in order to have *saṅga* with Her *priyatama* Śyāma. Accompanied by Her *sakhīs*, She goes to the same forest to meet Him. Thus after much endeavor, Rādhā and Kṛṣṇa meet again...

*vihārair vividhais tatra / vane vikṛīḍito mudā
hindolikā samārūḍhau / sakhībhir dolitau kvacit*

...and blissfully enact various sportive *paramānanda-līlā* together in the forest. At times, Rādhā and Kṛṣṇa sit on a swing and are swung by Their *sakhīs*.

*kvaciḍ veṇuṁ kara-srastam / priyayāpahṛtam hariḥ
anveṣayann upālabdho / vipralabdho priyā-gaṇaiḥ*

Sometimes (while feeling slightly drowsy) Śrī Hari's *veṇu* slips from His fingers and is stolen by His *priyā* Śrī Rādhā. Despite restlessly searching on all sides for it, He finally becomes disappointed and gives up hope. At that point the beloved *gopīs* offer the *veṇu* into His lotus hands,

*hāsito bahudhā tābhir / hāsitas tatra tiṣṭhati
vasanta-ṛtunā juṣtam / vanam khaṇdam kvacin mudā*

laughing and making witty remarks. At that time Kṛṣṇa looks splendid as He delights the *gopīs* by teasing them, joking and countering their impudent remarks. Sometimes, Śrīmatī Rādhikā and Śrī Kṛṣṇa enter a particular section of the forest that is attended by the spring season personified.

*praviśya candanāmbhobhiḥ / kuṅkumādi-jalair api
niṣiñcato yantra-muktais / tat-pankair limpato mithaḥ*

There, They use silver syringes filled with colored water mixed with fragrant substances, such as *kuṅkuma* and *candana*, to drench each other; and at other times, They smear the paste of *candana*, *kuṅkuma* and so on over each other's limbs.

*sakhyo'py evam viṣiñcanti / tāś ca tau siñcataḥ punaḥ
vasanta-vāyu-juṣṭeṣu / vana-khaṇḍeṣu sarvataḥ*

In the beauty and splendor of that forest, which is served on all sides by soothing spring breezes, the *sakhīs* also join in Their transcendental sports by assisting Them to bathe one another with that fragrant water...

*tat-tat-kālocitair nānā-vihāraiḥ sa-gaṇair dvija
śrāntau kvaciḍ vṛkṣa-mūlam / āsādyā muni-sattama*

O best of the *munis*, Śrīmatī Rādhā and Kṛṣṇa and their confidential *sakhās* and *sakhīs* perform various blissful sports appropriate for that time. Feeling fatigued from performing Their pastimes in this lively way, They sit beneath a tree...

*upaviśyāsane divye / madhu-pānaṁ pracakratuḥ
tato madhu-madonmattau / nidrayā militekṣaṇau*

...on a divine throne and enjoy drinking nectarean honey-wine (*madhu*). Becoming intoxicated by that *madhu*, They close Their eyes in sleep for some time.

*mithaḥ pāṇi-samālambya / kāma-bāṇa-prasaṅgatau
riraṁsur viśataḥ kuñje / skhalat-pādābjakau pathi*

Holding each other's hands Rādhā-Śyāma become pierced by the arrows of Kāmadeva, and desiring to enjoy with one another, Their lotus feet stumble from the path and They enter the *kuñja*.

*kṛīdataś ca tatas tatra / kariṇī-yūthapau yathā
sakhyo'pi madhubhir mattā / nidrayā pīḍitekṣaṇau*

Thereafter, Śrīmatī Rādhikā and Śyāmasundara freely consort with each other in the *kuñja*, like the king of elephants and his mate. The *sakhīs*, who are also intoxicated with *madhu*, proceed drowsily...

*abhito mañju-kuñjeṣu / sarvā evāpi śiṣyire
pṛthag ekena vapuṣā / kṛṣṇo'pi yugapad vibhuḥ*

...to various charming *kuñjas* nearby. By the influence of His inconceivable potency, Śrī Kṛṣṇa manifests Himself in many forms, and simultaneously meets individually with each *sakhī*.

*sarvāsām sannidhiṁ gacchet / priyayā prerito muhuḥ
ramayitvā ca taḥ sarvāḥ / kariṇīr gaja-rāḍ iva*

Just as an elephant infatuated by lust does not feel tired when he unites with a number of she-elephants, at the same time that He is giving further and further inspiration to Śrī Rādhā, Śrī Kṛṣṇa consorts with many beloved *sakhīs*.

priyayā ca tathā tābhiḥ / kṛīḍārthañ ca saro vrajet

After such amorous sports with Śrīmatī Rādhikā and Her confidential *sakhīs*, They enter a lake for water sports.”

*vṛnde śrī-nanda putrasya / mādhyura-kṛīḍane katham
aiśvaryaśya prakāśo’bhūt / iti me chindi saṁśayam*

Śrī Nārada said, “O Vṛndā, how is it possible for the *aiśvarya* feature to manifest in the *mādhyura* of Śrī Nandanandana’s pastimes? Please dispel this doubt.”

*mune mādhyuram apy asti / līlā-śaktiḥ hares tu sā
tayaḥ pṛthak kṛīḍaṁ gopa-gopikābhiḥ samaṁ hariḥ*

Śrī Vṛndā-devī said, “O Muni, Śrī Hari’s *mādhyura* is actually His *līlā-śakti*. With this *śakti* He performs His most attractive and sweet pastimes. It is only through this *mādhyura-līlā-śakti* that He sports at the same time with each *gopa* and *gopī*,...

*rādhayā saha rūpeṇa / nijena ramate svayam
iti mādhyura-līlāyāḥ / śaktir na tv īśatā hareḥ*

but in His own original form He sports with Śrī Rādhā. This is Śrī Kṛṣṇa’s *mādhyura-śakti*, not His *aiśvarya-śakti*.

*jala-sekair mithas tatra / kṛīḍitvā sva-gaṇais tataḥ
vāsah śrak-candanair divyair / bhūṣaṇair api bhūṣitau*

“After entering within the lake, Rādhā-Kṛṣṇa and Their *sakhīs* begin Their play by splashing water at each other, and then bathing each other. After that, They are decorated with

beautiful garments, fragrant garlands, *candana* and divine ornaments.

*tatraiva sarasas tīre / divya-maṇimaye gṛhe
aśnataḥ phala-mūlāni / kalpītāni mayaiiva hi*

Then, within a divine bower of jewels situated on the shore of that lake, I offer them a repast of fruits and herbal drinks that I have prepared myself.

*haris tu prathamam bhuktvā / kāntayā parisevitaḥ
dvi-trābhīḥ sevito gacchec / chayyām puṣpa-vinirmītām*

Śrīmatī Rādhikā personally serves Śrī Kṛṣṇa as He honors the festive foods first. He then rests on a bed of flowers. At that time, two or three *sakhīs* attend Him...

*tāmbūlair vyajanais tatra / pāda-samvāhanādibhiḥ
sevyamāno hasaṁs tābhīr / modate preyasīm smaran*

...by supplying Him with betel nuts (*tāmbūla*), fanning Him, massaging His feet, and so on. As the *sakhīs* serve Śrī Kṛṣṇa, He falls asleep smiling, absorbed in thoughts of His beloved Rādhikā.

*śrī-rādhāpi harau supte / sa-sakhī moditāntarā
kānta-dattam prīta-manā / ucchiṣṭam bubhujē tataḥ*

While Śrī Kṛṣṇa rests, Rādhikā and Her *sakhīs* with great love and delight relish the remnants of food and drink left by Her lover.

*kiñcid eva tato bhuktvā / vrajet śayyā-niketanam
draṣṭum kānta-mukhāmbhojam / cakorīva niṣā-karam*

“After Śrī Rādhikā has accepted a little of Kṛṣṇa’s remnants, She goes to the bedroom and gazes upon the lotus face of Her Prāṇa-vallabha, Śrī Kṛṣṇa, just like the *cakorī* bird looks at the moon.

*tāmbūla-carvitam tasya / tatratyābhir niveditam
tāmbūlāny aṅgī cāśnāti / vibhajantī priyāliṣu*

The *sakhīs* there offer Her the *tāmbūla* chewed by Śrī Śyāmasundara. She also chews the remnants, after dividing it among Her *sakhīs*.

*kṛṣṇo'pi tāsām śuśrūṣuḥ / svacchanda-bhāṣitam mithaḥ
prāpta-nidra ivābhāti / vinidro'pi paṭāvṛtaḥ*

Śrī Kṛṣṇa is eager to hear the sweet, uninhibited talks between Śrī Rādhikā and Her *sakhīs*, so He has covered His whole body with cloth and pretends to be deeply asleep, although He is fully awake.

*tāś ca kelī-kṣaṇam kṛtvā / mithaḥ kānta-kathāśrayāḥ
vyāja-nidrām harer jñātvā / kutaścid anumānataḥ*

The *sakhīs* think that Kṛṣṇa is asleep and freely make witty remarks, laughing and cutting jokes with each other. Soon afterwards, however, they guess that He was only pretending to be asleep, and that He has cleverly heard everything that they said.

*vyudasya rasanām dadbhiḥ / paśyantyo'nyonya-mānanam
līnā iva lajjayā syuḥ / kṣaṇam ucur na kiñcana*

Feeling ashamed, they press their tongues between their teeth, and immersed in shyness, they look at each other's faces in awe, unable to speak.

*kṣaṇād eva tato vastram / durikṛtya tad-aṅgataḥ
sādhū-nidrām gato'sīti / hāsayanti hasanti tāḥ*

However, they very soon recover their natural state; throwing the cloth from Kṛṣṇa's body, they say, 'What a sound sleep You are having!' This amuses Kṛṣṇa, and they all laugh together.

*evam tau vividhair hāsyai / ramamānau gaṇaiḥ saha
anubhūyaḥ kṣaṇam nidrām / sukhañ ca muni-sattama*

“O best of the *munis*, in this way Rādhā, Kṛṣṇa and the *sakhīs* perform a variety of playful pastimes which are full of witty jokes and laughter, and then They enjoy blissful sleep for sometime.

*upaviśyāsane divye / sa-gaṇau vistṛte mudā
pañikṛtya mitho hāram / cumbāśleṣa-paricchadān*

Thereafter, in great delight, they all sit on a divine, capacious raised seat. Then, wagering necklaces, garments, kisses or embraces,...

*akṣair vikṛīdataḥ premnā / narmālāpa-ṭuraḥsaram
parājito’pi priyayā / jitam ity vadan mṛṣā*

...with *bhāvas* of *prema* they jestingly gamble with dice. Even though Kṛṣṇa is defeated, He falsely claims that He has won.

*hārādi-gṛahaṇe tasyāḥ / pravṛttas tādṛyate tayā
tathaivam tāditaḥ kṛṣṇaḥ / karotpala-sarorūhaiḥ*

Thus He approaches to take away Rādhikā’s necklace, but She slaps Him. Being thus slapped by Her lotus hands,...

*viṣaṇṇa-mānaso bhūtvā / gantum ca kurute matim
jito’smi cet tvayā devi / gṛhyatām mat-pañikṛtam*

Kṛṣṇa becomes morose. Pretending that He is about to leave the place, He says ‘O Devī, I have been defeated by You. Here, take my wager.

*cumbanādi mayā dattam / ity uktvā ca tathācaret
kauṭilyam tad-bhruvor draṣṭum / śrotum tad-bhartsanam vacaḥ*

These are the kisses and other things that I staked before.’ So saying, Śrī Kṛṣṇa awards Śrīmatī Rādhikā Her kisses and

so on. Being eager to witness Śrī Rādhā's crooked eyebrows and hear Her words of chastisement to Śrī Śyāma...

*tataḥ śārī-śukānāñ ca / śrutvā bāgāharam mithaḥ
nirgacchataḥ tataḥ sthānād / gantu-kāmau gṛhaṁ prati*

...the *śuka* and *śārī* birds come and begin a dispute about the respective virtues of Rādhā and Kṛṣṇa. After hearing that dispute between the *śuka* and *śārī*, Śrī Śrī Rādhā and Kṛṣṇa depart for Their respective destinations.

*kṛṣṇaḥ kāntām anujñāpya / gavām abhimukhaṁ vrajet
sā tu sūrya-gṛhaṁ gacchet / sakhī-maṇḍala-samvṛtā*

Śrī Kṛṣṇa takes leave of His Prāṇa-vallabhā Śrīmatī Rādhikā, and goes to rejoin the cows, while Śrīmatī Rādhikā goes with Her *sakhīs* to Sūrya Mandira to perform Sūrya-pūjā.

*kiyaḍ dūram tato gatvā / parāvṛtya hariḥ punaḥ
vipra-veśaṁ samāsthāya / yāti sūrya-gṛhaṁ prati*

Meanwhile, after Śrī Kṛṣṇa has gone a short distance, He disguises Himself as a *brāhmaṇa* priest, and also sets off for Sūrya Mandira.

*sūryaṅ ca pūjayet tatra / prārthitas tat-sakhī-janaiḥ
tadaiva kalpitair vedaiḥ / parihāsa-viśāradaḥ*

Śrīmatī Rādhikā's *sakhīs* think that He is a *pūjārī* who will help them to conduct their worship, and they request Him to perform Sūrya-pūjā on their behalf. Thereupon, Śrī Kṛṣṇa begins to perform Sūrya-pūjā with funny, concocted Vedic *mantras*.

*tatas tā vyathitaṁ kāntaṁ / pariñāya vicakṣaṇāḥ
ānanda-sāgare līnā / na viduḥ svaṁ na cāparam*

When the intelligent *sakhīs* hear these made-up Vedic *mantras*, they immediately understand that this priest is

none other than their lover Śrī Kṛṣṇa Himself, who is distressed in separation from Śrī Rādhikā. Knowing this, drowning in the ocean of the bliss of *prema*, they forget their own identity and that of others.

*vihāir vividhair evaṁ / sārddhayām advayaṁ mune
nītvā grhaṁ vrajeyus tāḥ / sa ca kṛṣṇo gavāṁ vrajet*

(O Muni), when They have spent two and a half *praharas* performing a variety of pastimes like this, Śrīmatī Rādhikā and Her *sakhīs* return to their respective homes, while Kṛṣṇa proceeds to His cows.”

Vijaya: What are the *aparāhna-līlā* (afternoon pastimes)?

Gosvāmī:

*saṅgamyā sva-sakhīn kṛṣṇo / gṛhītvā gāḥ samantataḥ
āgacchati vrajaṁ karṣan / tatratyān muralī-ravaiḥ*

Śrī Vṛndā-devī continues, “O Nārada, Kṛṣṇa rejoins His *sakhās* and returns to Vraja. By the sweet sound of His *muralī*, He assembles all the cows from every direction and steals away the hearts of the *vraja-vāsīs*.

*tato nandādayaḥ sarve / śrutvā veṇu-ravaṁ hareḥ
go-dhūli-paṭala-vyāptam / dṛṣṭvā vāpi nabha-sthalam
kṛṣṇasyābhimukhaṁ yānti / tad-darśana-samutsukāḥ*

When Nanda and the other *vraja-vāsīs* hear the sweet sound of Śrī Hari’s *veṇu* and see the sky being covered with the dust raised by the cows’ hooves, they become very eager to see Him and immediately proceed in that direction.

*rādhikāpi samāgatya / gṛhe snātvā vibhūṣitā
sampādyā kānta-bhogārthaṁ / bhakṣyāṇi vividhāni ca
sakhī-saṅgha-yutā yāti / kāntam draṣṭuṁ samutsukāḥ*

After returning to Her home, and being bathed, dressed and ornamented by Her *sakhīs*, Śrīmatī Rādhikā prepares various

types of foods for Her Prāṇa-vallabha Śrī Kṛṣṇa and anxiously leaves with Her *sakhīs* to take His *darśana*.

*rāja-mārge vraja-dvāri / yatra sarva-vrajaukasah
kṛṣṇo'pi tān samāgamya / yathāvad anupūrvaśaḥ*

When Kṛṣṇa returns to the outskirts of Vraja on the way from *go-cāraṇa*, all of the *vraja-vāsīs* gather on both sides of the royal path. Śrī Kṛṣṇa greets everyone, and offers respect according to age, qualities and so forth.

*darśanaiḥ sparśanair vācā / smita-pūrvāvalokanaiḥ
gopa-vṛddhān namaskāraiḥ / kāyikair vācikair api*

Some He favors by looking on them, some by embracing, some by sweet words, and some by jubilant, sweet, smiling glances overflowing with *prema*.

*sāṣṭāṅga-pātaiḥ pitarau / rohiṇīm api nārada
netrānta-sūcitenaiḥ / vinayena priyām tathā*

He Nārada! Śrī Kṛṣṇa offers respectful *namaskara* both by bodily gestures and by respectful words to all the elderly *gopas*. Falling down, He offers *sāṣṭāṅga-daṇḍavat* to the feet of Mahārāja Nanda, Yaśodā Māiyā, and Rohiṇī Māiyā, and gives special delight to His beloved *gopīs* with His *kṛpā-kaṭākṣa* (merciful sweet sidelong glances).

*evaṁ taiś ca yathā-yogyam / vrajaukobhiḥ prapūjitaḥ
gavālayam tathā gās ca / sampraviśya samantataḥ*

In return, the various *vraja-vāsīs* offer Him blessings, exchange sweet words, worship Him and so on. He then carefully herds the cows into the *go-śālā*.

*pitṛbhyām arthito yāti / bhrātrā saha nijālayam
snātvā bhuktvā kiñcid atra / pitrā mātrānumoditaḥ
gavālayam punar yāti / dogdhu-kāmo gavām payaḥ*

Afterwards at the request of Their parents, Śrī Kṛṣṇa and Daujī go to Their rooms and bathe and take a little *prasāda*. Then after requesting their parents' blessings, the two divine brothers again proceed eagerly towards the *go-śālā* to milk the cows.”

Vijaya: What are the *śāyam-līlā* (pastimes during dusk and early evening)?

Gosvāmī:

*tāś ca dugdhvā punaḥ kṛṣṇaḥ / dohayitvā ca kāścana
pitrā sārddham gṛham yāti / payo-bhāra-śatānugaḥ*

“Then Śrī Kṛṣṇa milks some of the cows Himself and engages others in milking the rest. When this is done, He returns to His house with His father, followed by hundreds of servants carrying pots of milk.

*tatrāpi māṭṛ-vṛndaiś ca / tat-putraiś ca balena ca
sambhukte vividhānnāni / carvya-coṣyādikāni ca*

Arriving home, He sits beside Nanda Mahārāja, His uncles, His cousins, Balarāma and the *sakhās* while Yaśodā, Rohiṇī, and other elderly *gopīs* serve Them, and He relishes varieties of food preparations that are chewed, sucked, licked and drunk.”

Vijaya: Please tell me about the *pradoṣa-līlā* (pastimes of the first part of the night).

Gosvāmī:

*tan-mātuh prārthanāt pūrvam / rādhāyāpi tadaiva hi
prasthāpyante sakhī-dvārā / pakvānnāni tadālayam*

“In great excitement, Śrīmatī Rādhikā cooks varieties of food preparations and sends them by Her *sakhīs* to Kṛṣṇa in Nanda-bhavan, even before Her mother-in-law orders Her to do so.

*ślāghayaṁś ca haris tāni / bhuktvā piṭrādibhiḥ saha
sabhā-gṛhaṁ vrajet taiś ca / juṣṭaṁ bandhu-jaṇādibhiḥ
pakvānnāni gṛhītvā tāḥ / sakhyaḥ tatra samāgatāḥ
bahūny eva punas tāni / pradattāni yaśodayā*

Along with His father and the *sakhās*, Śrī Kṛṣṇa repeatedly relishes and praises the varieties of preparations sent by Śrī Rādhā, as well as many others given by Yaśodā Māiyā. Then Kṛṣṇa goes with His father, friends and relatives to the assembly hall where singers and dancers entertain them with sweet songs and dances.

*sakhyā tatra tayā dattaṁ / kṛṣṇocchiṣṭaṁ tathā rahaḥ
sarvaṁ tābhiḥ samānīya / rādhikāyai nivedyate*

Meanwhile, the *sakhīs* take Kṛṣṇa's remnants and offer them to Rādhikā in a secret place. Śrīmatī Rādhikā distributes them amongst the *sakhīs* in order of seniority (and deeply absorbed in thoughts of Him She honors them with great delight).

*sāpi bhuktvā sakhī-vargā yutā tad-anupūrvaśaḥ
sakhībhīr maṇḍitā tiṣṭhet / abhisarttuṁ samudyatā*

After enjoying those remnants, Her *sakhīs* decorate Her very charmingly, and She is then ready to go on *abhisāra* (meeting with Her *priyatama Śyāma!*)”

Vijaya: Prabhu, I am becoming very eager to hear about *rātri-līlā* (the night pastimes).

Gosvāmī: *prasthāpyate mayā kācid / ata eva tataḥ sakhī
tathābhisāritābhiś ca / yamunāyāḥ samīpataḥ
kalpa-vṛkṣe nikuñje'smin / divya-ratnamaye gṛhe
sita-kṛṣṇa-niśāyogyā / veśayitvā sakhī-yutā*

Śrī Vṛndā-devī said, "I send a certain *sakhī* from here to Śrīmatī Rādhikā, who accompanied by Her *sakhīs* then comes to a divine, bejeweled bower inside the *nikuñja*. It is situated on the banks of Yamunā, densely covered by *kalpa-*

vṛkṣa trees. According to the messenger *sakhī*'s indication, Śrīmatī Rādhikā dresses in clothes that suit the brightness of the moon. During the dark fortnight (*kṛṣṇa-pakṣa*), She dresses in dark clothes, while in the bright fortnight (*śukla-pakṣa*), She wears light or white clothes.

*kṛṣṇo'pi vividhas tatra / dṛṣṭvā kautūhalaṃ tataḥ
kātyāyanī manojñāni / śrutvāpi gītakānyāpi*

Meanwhile, Kṛṣṇa sits in His father's assembly hall, watching various types of wonderful shows and listening to *kātyāyanī-saṅgīta* songs that captivate the mind.

*dhana-dhānyādibhis tāmś ca / prīṇayitvā vidhānataḥ
janair ārādhitō mātrā / yāti śayyā-nīketanam*

After that, He suitably rewards and satisfies the performers with wealth or grains, accepts worship from Nanda Mahārāja's subjects, and proceeds with His mother towards His bedroom.

*mātari prasthitāyān tu / bahir gatvā tato gṛhāt
sāṅketitaṃ kāntayātra / samāgacched alakṣitaḥ*

After Yaśodā Māiyā has put Kṛṣṇa to sleep, she leaves His room and goes to rest in her own room. Thereupon, Kṛṣṇa, who was only pretending to be asleep, silently leaves His room, taking care not to be noticed by anyone,

*militvā tāv ubhāv atra / kṛīdato vana-rājiṣu
vihārair vividhai rāsa-lāsya-gīta-ṭuraḥsaraiḥ*

He goes to join His consort at the assigned meeting (*saṅketa*) place. There, They perform various pastimes headed by singing and *rāsa* dancing together in the forest with Their *sakhīs*.

*sārddham yāma-dvayaṃ nītvā / rātrāv eva vidhānataḥ
viśve suṣuṣuṭaḥ kuñje / pakṣibhis tāv alakṣitau*

“After spending almost two and a half *praharas* of the night and performing various other pastimes of the *rāsa-līlā*, (such as bathing in Yamunā), the two Moieties enter Their *kuñja* unnoticed by the sleeping birds.

*ekānte kusumaiḥ klipte / keli-talpe manohare
suptāvatiṣṭhatām tatra / sevyamānau nijālibhiḥ*

In that solitary *kuñja*, Rādhā and Kṛṣṇa lie down on a sublime bed of flowers, just suitable for Their mind-captivating, amorous pastimes. Then they rest while Their most confidential *sakhīs* render appropriate services.”

Vijaya, this is the most celebrated Śrī Kṛṣṇa’s *aṣṭa-kālīya-līlā*, in which the ingredients of all types of *rāsa* are present. The various types of *rasas* that I have discussed with you previously are all present in this *līlā*. You should keep rendering your service at your assigned place, at the appointed time, in your appointed group, and with your specific relationship.

When Vijaya Kumāra had heard all these descriptions from Śrī Guru Gosvāmī’s lotus mouth, he became overwhelmed with *bhāva*. Tears of *prema* rolled down his cheeks, and the hairs on his body stood on end. He spoke a few words in a faltering voice, and then fell unconscious at Śrī Gopāla Guru Gosvāmī’s lotus feet. Some time later, when he regained consciousness, Śrī Gopāla Guru Gosvāmī embraced him with great affection, and stroked his head. Streams of tears also fell from Śrī Guru Gosvāmī’s eyes.

Eventually, realizing that it was very late at night, Vijaya Kumāra offered *danḍavat-praṇāma* at Śrī Guru Gosvāmī’s lotus feet, composed himself, and walked slowly to his place. Now *rāsa-kathā* began to appear in his heart day and night.

THUS ENDS THE THIRTY-EIGHTH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“ŚRĪGĀRA-RASA: MUKHYA-SAMBHOGA & AṢṬA-KĀLIYA-LĪLĀ”



CHAPTER 39

Entering Līlā

Now an intense longing possessed Vijaya Kumāra. Nothing seemed to please him, and he could no longer steady his heart, even after having *darśana* of Jagannāthadeva in the temple. He had long ago understood the fundamentals of *rasa-tattva*, but it was only now, in Śrī Gopāl Guru Gosvāmī’s association, that he came to understand *madhura-rasa* with its *sthāyībhāva*, *vibhāvas*, *anubhāvas*, *sattvika-bhāvas* and *vyabhicārī-bhāvas*. Different *bhāvas* manifested in his heart at different times. For a while, one *bhāva* would arise and immerse him in bliss, and then a new *bhāva* would invade his heart. He passed his days in this way, completely helpless to check the awakening and movement of any *bhāva* in his heart, or its transformation into another *bhāva*. Consequently, one day he approached the lotus feet of Śrī Guru Gosvāmī with tearful eyes and submitted the following request, “Prabhu, by your unlimited compassion, I have learnt everything, but I cannot control my real self, so I cannot firmly establish myself in *kṛṣṇa-līlā*. Kindly bestow upon me whatever instructions you may think suitable for me in my present condition.”

Śrī Guru Gosvāmī became overjoyed to see Vijaya Kumāra’s *bhāvas*, and thought to himself, “Aho! How glorious and wonderful the nature of *kṛṣṇa-prema* is! It makes happiness seem like distress, and distress like happiness!” Then he said to Vijaya Kumāra, “My dear son, now you should adopt the means by which you can enter into *kṛṣṇa-līlā*.”

Vijaya: What is the method for doing that?

Gosvāmī: Śrīla Raghunātha dāsa Gosvāmī has prescribed the method to enter *kṛṣṇa-līlā* in the following *śloka*:

*na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-ṭaricaryām iha tanu
śaci-sūnuṁ nandīśvara-ṭati-sutatve guru-varam
mukunda-ṭreṣṭhatve smara ṭaram ajasraṁ nanu manaḥ*

Śrī Manaḥ-śikṣā (2)

O my dear mind! Please do not perform either *dharma* or *adharma* mentioned in the *śrutis*. Rather, you should render profuse loving service to Śrī Śrī Rādhā-Kṛṣṇa Yugala here in Vraja, for the *śrutis* have ascertained that They are the highest principle of supreme worship and the Supreme Absolute Truth. Always meditate on Śaci-nandana Śrī Caitanya Mahāprabhu, who is richly endowed with the complexion and sentiments of Śrīmatī Rādhikā, as non-different from Śrī Nanda-nandana; and always remember Śrī Gurudeva as most dear to Śrī Mukunda.

Don't waste time vainly deliberating on the righteous and unrighteous activities (*dharma* and *adharma*) mentioned in *śāstra*. In other words, you should completely abandon *śāstric* reasoning and logic, and engage in the *sādhana* of *rāgānugā-bhakti* according to the greed developed in your heart. Render profuse loving service to Śrī Śrī Rādhā and Kṛṣṇa in Vraja. That is, engage in the *bhajana* of *vraja-rasa*. If you ask who will teach the aim and object of *vraja-rasa bhajana*, then please listen.

After *vraja-līlā*, our Prāṇanātha Śrī Nimānanda has appeared from the womb of Śrī Śaci-devī in *pracchanna* (concealed) Vṛndāvana, Śrī Navadvīpa-dhāma. Śacinandana Gaurahari is none other than Kṛṣṇa Himself, the son of the Lord of Nandīśvara, Śrī Nanda Mahārāja. Never consider Śrī Caitanya Mahāprabhu to be inferior to Śrī Kṛṣṇa in any aspect of *tattva*. He has appeared

in Navadvīpa, and has displayed a distinct *bhajana-līlā*, so you should never give up *vraja-bhajana*, thinking that He is Navadvīpa-nāgara (the lover who enjoys His consorts in Navadvīpa). He is Kṛṣṇa Himself, but you should not disturb those on the path of *arcana*, who meditate upon Him separately from Kṛṣṇa and perform His worship with separate *mantras*. On the *rasa-mārga*, He is the exclusive object of *bhajana* as Śrī Rādhā-vallabha, and He has appeared as Śacī-nandana, the sole *guru* of *vraja-rasa*. Therefore, perform *bhajana* of that Śacī-nandana as *kṛṣṇa-preṣṭha*, that is considering Him to be *guru* who is very dear to Kṛṣṇa. Before performing *rādhā-kṛṣṇa-smaraṇa*, always remember *gaura-līlā*, because it will stimulate and awaken your *bhāvas* of *aṣṭa-kālīya-kṛṣṇa-līlā*. Always realize *bhajana-gurudeva* as none other than a *vraja-yūtheśvarī* or *sakhī*. Enter into *vraja-līlā* by performing *bhajana* in this way.

Vijaya: Prabhu, now I will put aside all the logical arguments of the *śāstras* and all the other paths, for I am becoming very eager to render appropriate services in *aṣṭa-kālīya-kṛṣṇa-līlā*, as taught and demonstrated by Śrī Gaurāṅgadeva, under the guidance of my *guru-rūpā sakhī*. Please instruct me how can I make my mind steadfast in this attitude, so that I can achieve my goal.

Gosvāmī: Two subjects are to be clearly understood in this connection: *upāsya-pariṣkṛti* and *upāsaka-pariṣkṛti*. *Upāsya-pariṣkṛti* means to refine the conception and realize the true nature of the *upāsya*, or the object of one's *sevā*. You have already accomplished *upāsya-pariṣkṛti*, for you have understood *rasa-tattva*. There are eleven *bhāvas* (*ekādaśa-bhāvas*) with respect to *upāsaka-pariṣkṛti*; you have gained almost all of them, but you need to be somewhat more firmly established in them.

Vijaya: Kindly explain these *ekādaśa-bhāvas* to me thoroughly once again.

Gosvāmī: The *ekādaśa-bhāvas* are: 1) *sambandha* (relationship), 2) *vayasa* (age), 3) *nāma* (name), 4) *rūpa* (personal form and beauty),

5) *yūtha* (group), 6) *veśa* (dress), 7) *ājñā* (specific instruction), 8) *vāsa* (residence), 9) *sevā* (exclusive service); 10) *parākāṣṭhā-śvāsa* (the highest summit of emotion, which is the aspirant's very life breath), and 11) *pālya-dāsi-bhāva* (the sentiment of a maidservant under the protection of Śrī Rādhā).

Vijaya: What is *sambandha* (relationship)?

Gosvāmī: The sentiment of *sambandha* is the very foundation of this subject. The sentiments with which one relates to Kṛṣṇa when one establishes *sambandha* determine one's corresponding state of perfection (*siddhi*). One who accepts Kṛṣṇa as master when he establishes his relationship with Him becomes *dāsa*. One who accepts Kṛṣṇa as his *sakhā* or son when he establishes his relationship becomes *sakhā* or parent, respectively. One who accepts Him as husband in the marital (*svakīya*) relationship becomes a beautiful young lady in Dvārakā. *Śānta-rasa* is absent in Vraja, and even *dāsyā-rasa* is very inhibited. In any case, this relationship is established according to the worshiper's *ruci*.

Your nature is feminine, and your inclination is in *parakīya-rasa*, so you are a subordinate attendant of Vraja-vaneśvarī. The *sambandha* that you have to cultivate and realize fully is: "I am a maidservant of Śrīmatī Rādhikā's most confidential attendant maid. Śrīmatī Rādhikā is the mistress of my very life, and Kṛṣṇa is Her life; therefore Śrī Rādhā-vallabha Śrī Kṛṣṇa is certainly the Lord of my life."

Vijaya: I have heard that our *ācārya*, Śrīla Jīva Gosvāmī, was in favor of *sambandha* in *svakīya-bhāva* (the marital relationship). Is this true?

Gosvāmī: None of the followers of Śrīman Mahāprabhu were outside the pure, transcendental *parakīya-bhāva*. Śrī Svarūpa Gosvāmī is the sole *guru* of this transcendental *parakīya-rasa*. He has given instruction on the purest transcendental *parakīya-bhāva*, and Śrīla Jīva Gosvāmī – as well as Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī – followed in his footsteps and maintained the

same opinion. Śrīla Jīva Gosvāmī has never cherished any independent sentiments of *svakīya-bhajana*. However, he observed the scent of *svakīya-bhāva* in some of the *upāsakas* (worshippers) of Vraja. The *svakīya-bhāva* of Vraja is found only where the *samarthā rati* has a scent of *samañjasā rati* in it. Those who maintain a slight sense of *svakīya-bhāva* when they establish their relationship with Kṛṣṇa are actually *svakīya-upāsakas*. Śrīla Jīva Gosvāmī had both types of disciples: those with *śuddha parakīya-bhāva*, and those whose worship was mixed with a sense of *svakīya-bhāva*. Consequently, he left separate instructions according to his disciples' different inclinations. This fact is clearly established by the *śloka*: *svecchayā likhitaṁ kiñcit* in his *Locana-rocanī ṭīkā* on *Ujjvala-nīlamaṇi*.

Vijaya: Very well. I have understood that only the unadulterated *parakīya-bhajana* is accepted in the *viśuddha* (pure) Gauḍīya conception. Now that I have understood *sambandha*, please tell me about *vayasa* (age).

Gosvāmī: The *sambandha* that you have established with Kṛṣṇa has resulted in your unprecedented and unparalleled intrinsic *svarūpa* (*vraja-lalanā-svarūpa*) of a *vraja-goṇī*. Now, to render service in that *svarūpa*, you need to have a suitable age (*vayasa*). The appropriate age is *kaiśora* (the age from ten to sixteen), also known as *vayaḥ-sandhi*. In your *svarūpa*, you will begin from the age of ten, and grow up to sixteen years. *Vraja-lalanā*'s do not have the three ages of *bālya* (infancy, ages 0 – 5), *ṭaugāṇḍa* (childhood, ages 5 – 10), and *vṛddha* (adulthood), so you should always foster the spiritual identification of being a *kiśorī*.

Vijaya: Please explain to me about *nāma* (name). I have already received the name of my *svarūpa*, but still, please give me firm instructions in this regard.

Gosvāmī: After hearing about the services of various damsels of Vraja, your own service tendency has awakened. According to that natural tendency for service, you are a maidservant of Rādhikā-

sakhī. The name of that maidservant is your name. Your Gurudeva has given you your name after examining your inclination or *ruci*. That name is to be considered your *nitya-nāma*. You will be delighted (*manoramā*) by this name among the *vraja-gopīs*.

Vijaya: Prabhu, now please tell me about *rūpa* (eternal form).

Gosvāmī: Your intrinsic, transcendental identity is that of a beautiful, youthful *kiśorī*, which means that your Śrī Gurudeva has defined your *siddha-rūpa* according to your inclination and *ruci*. How can one be the maidservant of Śrīmatī Rādhikā without having been endowed with an inconceivably divine form and personal beauty?

Vijaya: Please consolidate my faith regarding *yūtha* (group).

Gosvāmī: Śrīmatī Rādhikā Herself is the *yūtheśvarī* (leader of the *yūtha*), and you have to live as an attendant in the group of one of Her eight principal *sakhīs*. Your Gurudeva has put you under the guidance of Śrīmatī Lalitā, so now you should render loving service to Yūtheśvarī Śrīmatī Rādhikā and Līlāmaya Śrī Kṛṣṇa, under Śrī Lalitā's order.

Vijaya: Prabhu, what sort of *sādhakas* become followers in the groups of *yūtheśvarīs* such as Śrī Candrāvalī?

Gosvāmī: The intense desire to be the attendant of a *yūtheśvarī* awakens in one's heart only after accumulating fortune (*sukṛti*) for many births, so only the most fortunate *sādhakas* have access to Śrīmatī Rādhikā's *yūtha*. The efforts of Śrī Candrāvalī and other *yūtheśvarīs* are simply to enhance the *līlā*, and it is only to nourish Śrī Śrī Rādhā-Mādhava's transcendental *rasa* that the other *yūtheśvarīs* have accepted the mood of an opponent. In fact, Śrīmatī Rādhikā alone is *yūtheśvarī*.

Śrī Kṛṣṇa's variegated pastimes are full of *abhimāna* (spiritual self-conception). Those who have a particular service to Śrī Kṛṣṇa in His pastimes identify themselves as being perfectly fitted for just that service.

Vijaya: Now I wish to become resolute with regard to *guṇa* (qualities).

Gosvāmī: You are expert in the various types of fine skills required for your assigned service. You need suitable qualities and dress in order to render your service perfectly, and your Gurudeva has already ascertained these for you.

Vijaya: Now, please tell me about *ājñā* (specific orders).

Gosvāmī: There are two types of *ājñā*: *nitya* and *naimittika*. Your *nitya-ājñā* is whatever *ājñā* your compassionate *sakhī* has bestowed upon you regarding your *sevā* during the *aṣṭa-kālīya līlā*, and you must continue to render it regularly at that particular time, without any negligence. Apart from that, from time to time, she may give you *ājñā* about other services when the necessity arises, and this is called *naimittika-ājñā* (occasional orders). You should also attend to these services with the utmost diligence.

Vijaya: What is *vāsa* (residence)?

Gosvāmī: To reside in Vraja eternally – this is *vāsa*. You should realize your identity as a *gopī* who is born in the house of some *gopa* in one of the villages of Vraja, and you have been married to a *gopa* of some other village of Vraja. However, the sweet sound of Kṛṣṇa's *muralī* has captivated you. Śrīmatī Rādhikā's confidential *sakhī* has taken you under her guidance and has appointed a place of residence for you in a beautiful *kuṭīra* in a grove on the bank of Rādhā-kuṇḍa. The residence that you have realized internally, by your intrinsic spiritual identity, is your true *vāsa*. Your *parakīya-bhāva* is actually your *nitya-siddha-bhāva*.

Vijaya: Kindly give more specific details about my *sevā* (service).

Gosvāmī: You are a maidservant of Śrīmatī Rādhikā, and your eternal service is to render loving service unto Her. Sometimes, out of necessity, She may send you to be alone with Śrī Kṛṣṇa in a solitary place, and at that time, Kṛṣṇa may express His desire to enjoy with you. However, you should never agree to His proposals. You are a *dāsī* of Śrīmatī Rādhikā, and you never independently serve Kṛṣṇa for His pleasure without Her permission. You have equal loving attachment for Rādhā and Kṛṣṇa, but still you should

maintain greater earnestness for Her loving service (*dāsyā-prema*) than for Kṛṣṇa's. This is the meaning of *sevā*. Your *sevā* is to care for Śrī Rādhikā's comfort and pleasure in all the eight-fold pastimes of the *aṣṭa-kālīya-līlā*. Śrīla Raghunātha dāsa Gosvāmī has presented the outline of your service in Śrī *Vilāpa-kusumāñjali*, based on Śrī Svarūpa Dāmodara's treatise.

Vijaya: How can the *parākāṣṭhā-śvāsa* (the utmost summit of sentiments, and the very breath of the aspirant) be ascertained?

Gosvāmī: Śrīla Raghunātha dāsa Gosvāmī has explained *parākāṣṭhā* in the following two *śloka*s: (*Vilāpa-kusumāñjali* 102-103)

*āśā-bharair amṛta-śindhumayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmprataṁ hi
tvañ cet kṛpāṁ mayi vidhāsyasi naiva kiṁ me
prāṇair vrajena ca varoru vakāriṇāpi*

Hā Varoru Rādhe, I am spending my days in great distress, maintaining the highest expectation of attaining the ocean of nectar. Now please bestow Your kindness upon me, for if You do not do so, what is the use of my life, my residence in Vraja, or even my servitude to Kṛṣṇa? All will be completely in vain.

*hā nātha gokula-sudhā-kara suprasanna-
vaktrāravinda madhura-smita he kṛpārdra
yatra tvayā viharate praṇayaiḥ prayārāt
tatraiva mām api naya priya-sevanāya*

Hā! Gokulacandra! *Hā!* Kṛṣṇa, with a smiling, blissful, lotus face! *Hā!* You whose heart is soft and melting, wanting to bestow mercy on all! Kindly take me where You lovingly take Śrīmatī Rādhikā and sport with Her eternally, and allow me to render confidential, loving service to You both.

Vijaya: Please explain *pālya-dāsī-svabhāva* (the disposition of the maids who have accepted the protection of Śrī Rādhā).

Gosvāmī: Śrīla Dāsa Gosvāmī has explained the disposition of the *pālya-dāsīs* in his *Vraja-vilāsa-stava* as follows:

*sāndra-prema-rasaiḥ plutā priyatayā prāgalbhyam āptā tayoh
prāṇa-preṣṭha-vayasyayor anudinaṁ līlābhisāraṁ kramaiḥ
vaidaghyena tathā sakhīm prati sadā mānasya śikṣām rasair
yeyam kārayatiha hanta lalitā gṛhṇātu sā mām gaṇaiḥ*
Vraja-vilāsa-stava (29)

Śrī Lalitā-devī is drowning in the utterly unfathomable *prema-rasa*. Śrī Śrī Rādhā-Kṛṣṇa are her *prāṇa-preṣṭha* (her dearest beloved, the life of her life), and every day, with the *pragalbhatā* (boldness) born of her love for Them both, she arranges for Their loving meetings. With great expertise she instructs her *sakhī* Śrīmatī Rādhikā. May she accept me as *pālya-dāsī*, one of the attendant maids in her personal group.

Vijaya: What sort of attitude should a *pālya-dāsī* have towards Śrī Lalitā-devī's other attendant maids, and how should she deal with them?

Gosvāmī: All of Śrīla Dāsa Gosvāmī's writings are enriched with transcendental *rasa*, which are but illustrations of Śrī Svarūpa Dāmodara Gosvāmī's instructions. In this respect, he has written:

*tāmbūlarpaṇa-pāda-mardana-payodānābhisārādibhir
vṛndāraṇya-maheśvarīm priyatayā yās toṣayanti priyāḥ
prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
keli-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ saṁśraye*
Vraja-vilāsa-stava (38)

I take shelter of Śrī Rūpa Mañjarī and the other maidservants of Śrīmatī Rādhārāṇī, the great Queen of Vṛndāvana. Those maidservants perpetually satisfy Her by their loving services, such as offering *tāmbūla*, massaging Her feet, bringing water, and arranging for Her trysts with Śrī Kṛṣṇa.

The *prāṇa-preṣṭha-sakhīs* are dearer to Śrīmatī Rādhikā than Her very life, but these maidservants are still more dear, because without feeling shy they can enter the area where the Divine Couple enjoy Their most confidential pastimes.

Vijaya: What type of attitude and dealings should be maintained towards the other principal *sakhīs*?

Gosvāmī: Śrīla Dāsa Gosvāmī has indicated this in the following *śloka*:

*praṇaya-lalita-narma-sphāra-bhūmis tayor yā
vraja-pura-nava-yūnor yā ca kaṅṭhān pīkānām
nayatī param adhastād divya-gānena tuṣṭyā
prathayatū mama dīkṣām hanta seyaṁ viśākhā*

Vraja-vilāsa-stava (30)

Śrī Viśākhā-devī is favored by the youthful couple on account of her qualities of intimate love, playful humor, and daring, amorous curiosity. Her charming, celestial singing mocks the sweetness of the cuckoo. May that Viśākhā mercifully train me in the art of music.

Gopāl Guru Gosvāmī added. “You must also maintain a similar submissive attitude towards the other *sakhīs*.”

Vijaya: But what type of mood should be maintained towards the *sakhīs* of the rival group (*vipakṣa*)?

Gosvāmī: In this regard, Śrīla Dāsa Gosvāmī states:

*sāpatnyoccaya-rajyad-ujjvala-rasasyoccaiḥ samudvṛddhaye
saubhāgyodbhaṭa-garva-vibhrama-bhṛtaḥ śrī-rādhikāyāḥ sphuṭam
govindaḥ smara-phulla-vallava-vadhū-vargeṇa yena kṣaṇam
kṛīḍaty eṣa tam atra viśṛta-mahā-ṣuṇyaṁ ca vandāmahe*

Vraja-vilāsa-stava (41)

I repeatedly offer my prayers to the *vraja-gopīs*, headed by the highly fortunate Candrāvalī, who have the mood of rivals towards Śrīmatī Rādhikā. They are endowed with

attributes such as the feelings of great fortune, pride in their excellence, and amorous delusion (*vibhrama*). Śrī Kṛṣṇa consorts with them for only a few moments, just to enhance the mood of Śrī Rādhikā's *śṛṅgāra-rasa*.

One has to maintain this type of feeling within the heart towards the *sakhīs* belonging to the opposing group, and at the time of rendering service, you can deal with each individual appropriately with loving remarks and jokes.

In summary, you should render your *sevā* according to the methods and *bhāvas* illustrated in Śrī *Vilāpa-kusumāñjalī*, and maintain mutual relationship and dealings with *sakhīs* and other *vraja-vāsīs* as explained in Śrī *Vraja-vilāsa-stava*. Contemplate all the variegated *līlās* included within the *aṣṭa-kālīya-līlā* as they are explained in *Viśākhānandādi-stotram*. Absorb your mind in *kṛṣṇa-līlā* according to the approach specified in Śrī *Maṇḍana-śikṣā*, and maintain resolute determination for the rules and regulations of *bhakti* according to the *bhāvas* presented in *Sva-niyama-daśakam*.

In his writings, Śrīla Rūpa Gosvāmī has illustrated *rasa-tattva* extensively. Since Śrī Caitanya Mahāprabhu entrusted him with this particular responsibility, he has not explained how *rasa* acts while one renders *sevā*. Śrīla Dāsa Gosvāmī accomplished this task in his writings, which are based on the *kaḍaca* (notes) of Śrīla Svarūpa Dāmodara. Śrīman Mahāprabhu authorized and empowered His different associates respectively with different missionary responsibilities, and following His instructions, they discharged their services flawlessly.

Vijaya: Please tell me what those various responsibilities were, and to whom Śrīman Mahāprabhu entrusted them.

Gosvāmī: Śrīman Mahāprabhu entrusted Śrī Svarūpa Dāmodara with the responsibility of teaching the process of *sevā* endowed with transcendental *rasa* (*rasamayī upāsana*). To fulfill Śrīman Mahāprabhu's order, Śrī Svarūpa Dāmodara presented his treatise

in two parts. One part is called the internal path (*antaḥ-panthā*) of *rasamayī upāsanā*, while the second part is called the external path (*bahih-panthā*) of *rasamayī upāsanā*. Śrī Svarūpa Dāmodara offered this *antaḥ-panthā* around the neck of Śrīla Dāsa Gosvāmī, and it is illustrated and well-preserved in Dāsa Gosvāmī's writings. He taught the *bahih-panthā* to Śrī Vakreśvara Gosvāmī, and this is the distinguished treasure of our line right up to the present day. I gave this treasured process to Śrīman Dhyānacandra, and he has written a *paddhati* (a systematic, step-by-step method of practice) based upon it, which you have already obtained.

Śrīman Mahāprabhu empowered Śrī Nityānanda Prabhu and Śrī Advaita Prabhu and entrusted them with the responsibility of preaching the glories of *śrī-nāma*. He ordered and empowered Śrīla Rūpa Gosvāmī to manifest *rasa-tattva*, and He gave Śrīla Sanātana Gosvāmī the responsibility of elaborately illustrating the relationship between *vaidhī-bhakti* and *rāga-bhakti*. He also instructed Śrīla Sanātana Gosvāmī to explain the esoteric relationship between *prakaṣa* and *aprakaṣa* Gokula. Through Śrī Nityānanda Prabhu and Śrīla Sanātana Gosvāmī, Mahāprabhu empowered Śrīla Jīva Gosvāmī to establish the *tattva* of *sambandha*, *abhidheya* and *prayojana*. In this way, each of them carried out just those specific responsibilities that Mahāprabhu had entrusted to them.

Vijaya: Prabhu, what responsibility did Mahāprabhu entrust to Śrī Rāya Rāmānanda?

Gosvāmī: Śrīman Mahāprabhu entrusted Śrī Rāya Rāmānanda with the responsibility of elaborately illustrating *rasa-tattva*, and through Śrīla Rūpa Gosvāmī, he accomplished this to the fullest extent.

Vijaya: Prabhu, what was the responsibility entrusted to Śrī Sārvabhauma?

Gosvāmī: He was entrusted with the responsibility of teaching the philosophical truths about the Absolute Reality (*tattva*). He in turn

gave that responsibility to Śrīla Jīva Gosvāmī, through the medium of one of his own disciples.

Vijaya: What was Śrīman Mahāprabhu’s instruction to His prominent followers in Bengal?

Gosvāmī: The responsibility of the Gauḍīya *mahāntas* was to illuminate *śrī gaura-tattva* and to awaken in the *jīvas*’ hearts transcendental *śraddhā* for the *kṛṣṇa-bhakti-rasa* that Śrī Gaura had initiated. Again, Mahāprabhu entrusted some great souls among them with the responsibility of composing and propagating a special mode of *rasa-kīrtana*.

Vijaya: What was the responsibility entrusted to Śrīla Raghunātha Bhaṭṭa?

Gosvāmī: He was entrusted to teach the glories of *Śrīmad-Bhāgavatam*.

Vijaya: And to Śrīla Gopāla Bhaṭṭa?

Gosvāmī: Śrīman Mahāprabhu entrusted him with the responsibility of properly protecting and preserving the supremely pure and transcendental *śṛṅgāra-rasa* from any distortions, and of checking any unreasonable negligence towards *vaidhī-bhakti*.

Vijaya: What responsibility was given to Śrī Prabhodhānanda Gosvāmī, the *guru* and uncle of Śrī Gopāla Bhaṭṭa Gosvāmī?

Gosvāmī: He was entrusted with the responsibility of informing the world that the highest achievement is to cultivate spontaneous loving attachment for *vraja-rasa*.

When Vijaya Kumāra heard all these topics, he was delighted, and considered himself to be supremely blessed.

THUS ENDS THE THIRTY-NINETH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“ENTERING LĪLĀ”



CHAPTER 40

Attaining Prema, the Supreme Wealth

Vijaya pondered deeply, “Hearing about *vraja-līlā*, a greed has now awakened in my heart for that *līlā*, and thus I will gradually attain the stage of complete success (*sampatti-daśā*).” He therefore concluded that he must know about the nature of this gradual development. Thinking thus, he approached Śrī Guru Gosvāmī and humbly inquired, “Prabhu, I need to know the various stages that a *bhakta* undergoes, beginning from the stage of hearing to the stage of *sampatti-daśā* (complete success).”

Gosvāmī: Altogether there are five stages: (1) *śravaṇa-daśā* (the stage of hearing), (2) *varaṇa-daśā* (the stage of acceptance), (3) *smaraṇa-daśā* (the stage of remembrance), (4) *bhāvāpana-daśā* (the stage of spiritual ecstasy), and (5) *prema-sampatti-daśā* (the state of attaining the highest success of *prema*).

Vijaya: Kindly explain *śravaṇa-daśā*.

Gosvāmī: When the *jīva* develops *ruci* for hearing *kṛṣṇa-līlā-kathā*, it should be understood that his state of aversion has been removed. At that time, an intense hankering to hear *kṛṣṇa-kathā* awakens in him, and he has to hear transcendental *kṛṣṇa-kathā* from the lips of a *bhakta* who is much more advanced than he is.

It is said in *Śrīmad-Bhāgavatam* (4.29.40):

*tasmin mahān-mukharitā madhu-bhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti*

*tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ*

In assemblies of saintly people, unlimited rivers of pure nectar emanate from the mouths of great souls in the form of descriptions of the transcendental character, pastimes and qualities of Śrī Kṛṣṇa. Those who are never satiated when they drink these nectarean glories through their ears with rapt attention can never be subjected to hunger, thirst, fear, grief, delusion and other *anarthas*.

Vijaya: Those who are averse (*bahirmukha-daśā*) also occasionally hear *kṛṣṇa-kathā*. What kind of *śravaṇa* is that?

Gosvāmī: There is a vast difference between the *śravaṇa* of *kṛṣṇa-kathā* in the state of aversion (*bahirmukha-daśā*) and *śravaṇa* in the state of being favorably disposed (*antarmukha-daśā*). The *śravaṇa* of those who are *bahirmukha* takes place by chance, and not because of their *śraddhā*. Such *śravaṇa* gives rise to spiritual fortune that leads towards *bhakti* (*bhakty-unmukhī sukṛti*), and when this has accumulated over many lifetimes, it gives rise to transcendental *śraddhā*. At the stage that this transcendental *śraddhā* is awakened in the heart, *śravaṇa* of *kṛṣṇa-kathā* from the lips of saintly personalities is called *śravaṇa-daśā*. There are two types of *śravaṇa-daśā*. The first is unmethodical or irregular hearing (*krama-hīna-śravaṇa-daśā*), and the second is hearing methodically in a regular order (*krama-śuddha-śravaṇa-daśā*).

Vijaya: What is *krama-hīna-śravaṇa-daśā* (irregular hearing)?

Gosvāmī: *Krama-hīna-śravaṇa-daśā* is hearing about *kṛṣṇa-līlā* in an irregular and unmethodical manner. Hearing *kṛṣṇa-līlā* with irresolute intelligence results in this sort of unmethodical *śravaṇa*, because such hearing does not enable one to realize the relationship between the various *līlās*, and thus *rasa* does not awaken in his heart.

Vijaya: Please explain about *krama-śuddha-śravaṇa-daśā* (systematic hearing).

Gosvāmī: *Rasa* only awakens in one’s heart when *kṛṣṇa-līlā* is heard methodically or in a regular order with resolute intelligence. When one hears the *aṣṭa-kālīya-nitya-līlā* (eternal eightfold pastimes) separately from the *naimittika-līlās* (occasional *līlās* such as Kṛṣṇa’s divine birth and so on), then his *śravaṇa* is *krama-śuddha*. Only this *krama-śuddha śravaṇa* is desirable on the path of *bhajana*. If one hears *kṛṣṇa-līlā* in the *krama-śuddha* manner, the sweetness and charm of the *līlā* is gradually conceived, and the inclination to perform *rāgānugā-bhajana* appears in the heart of the listener. At that time he thinks within himself, “*Aho!* Subala has such a wonderful *sakhya-bhāva* for Kṛṣṇa. I will also render loving *sevā* to Kṛṣṇa like him in *sakhya-rasa*.” This type of strong affinity is called *lobha* (greed). The performance of *kṛṣṇa-bhajana* with such *lobha*, following the sweet *bhāvas* of the *vraja-vāsīs*, is called *rāgānugā-bhakti*. I have given the example of *sakhya-rasa*, but this type of *rāgānugā-bhakti* is also performed in all the four *rasas*, beginning with *dāsyā*. By the grace of my Prāṇeśvara Śrī Nimānanda, you have a natural disposition for *śṛṅgāra-rasa*. Because you have heard about the *vraja-gopīs* exceptional *bhāvas* and *sevā* attitude towards Kṛṣṇa, the greed to render *premamayi-sevā* to Kṛṣṇa like them has appeared in your heart, and that very greed has bestowed upon you the path to obtain such *aprākṛta-sevā*.

In reality, the only *śravaṇa-daśā* of this process is the confidential conversation between *guru* and disciple.

Vijaya: When is one’s *śravaṇa-daśā* considered completed?

Gosvāmī: One’s *śravaṇa-daśā* is completed when one realizes the eternality of *kṛṣṇa-līlā*. Since *kṛṣṇa-līlā* is supremely pure and transcendental, it completely captivates the mind and heart. One is then afflicted with acute impatience to enter into it and participate in it. Śrī Gurudeva describes to the *śiṣya* the *ekādaśa-bhāvas* that I mentioned previously. *Śravaṇa-daśā* should only be considered completed or perfected when the disciple’s disposition of mind is imbued with the loveliness of the *līlā*. At that time, the disciple

is afflicted with intense eagerness and attains *varaṇa-daśā* (the stage of acceptance).

Vijaya: Prabhu, please tell me about *varaṇa-daśā*.

Gosvāmī: When the spontaneous attachment of the heart is bound in the *līlā* by the shackles of the *ekādaśa-bhāvas* that I mentioned previously, the disciple becomes overwhelmed and falls at Gurudeva's lotus feet weeping constantly. At that time, Gurudeva becomes manifest in the form of a *sakhī*, and the disciple as her attendant. The essential characteristic of the *vraja-gopīs* is that they are extremely eager to render loving service to Śrī Kṛṣṇa. Gurudeva is a *vraja-lalanā* who has reached the perfectional stage of this *sevā*. At that time, the disciple humbly prays to Śrī Gurudeva with the following heartfelt sentiments:

*tvām natvā yācate dhṛtvā tṛṇam dantair ayam janah
sva-dāsyāmṛta-sekena jīvayāmuṁ su-duḥkhitam
na muñcec charaṇāyātam api duṣṭam dayāmayah
ato rādhālike hā hā muñcainam naiva tādṛṣam
Premāmbhoja-marandākhya-stavarāja (11-12)*

O Rādhālike, I am very degraded. Holding a blade of grass between my teeth, and falling at Your lotus feet with all possible humility, I pray that You will kindly shower Your grace upon this destitute soul and enliven me by bestowing the nectar of service under Your direction and guidance. Those who are celebrated as kind and merciful do not reject even wicked people who accept their shelter, and surrender unto them; this is their very nature. Therefore, please be kind to this wicked person who has surrendered unto You. Please do not deprive me of Your causeless grace. I am longing so intensely for the loving service of the Divine Couple of Vraja under the shelter of Your lotus feet.

This is the typical *bhāva* of *varaṇa-daśā*. In this stage, the *guru-rūpā sakhī* gives the *sādhaka* the order (*ājñā*) to engage in *aṣṭa-kālīya-*

līlā-smaraṇam by taking complete shelter of *kṛṣṇa-nāma* while residing in Vraja, and assures him that his heartfelt, cherished longing will be fulfilled very soon.

Vijaya: Please tell me about *smaraṇa-daśā*.

Gosvāmī: Śrīla Rūpa Gosvāmī has said:

*kṛṣṇam smaran janañ cāsya preṣṭham nija-śamihitam
tat-tat-kathā-rataś cāsau kuryād vāsam vraje sadā
Bhakti-rasāmṛta-sindhu, Eastern Division (2.294-296)*

The *sādhaka* should constantly remember Śrī Kṛṣṇa along with His beloved eternal associates. He should absorb himself in chanting and hearing Their glorious pastimes, and he should always reside in Vraja.

*sevā sādha-ka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*

Those who have developed greed for *rāgātmikā-bhakti* will render service following the residents of Vraja internally by *siddha-rūpa* and externally in their *sādhaka-rūpa*.

*śravaṇotkīrtanādīni vaidha-bhakti-uditāni tu
yāny aṅgāni ca tāny atra vijñeyāni manīṣibhiḥ*

Those who are well-versed in transcendental knowledge (*tattva-vit*) know full well that all the various limbs of *bhakti*, such as *śravaṇa* and loud *kīrtana*, should also be practiced in *rāgānugā-bhakti*.

Even before Vijaya Kumāra had heard the in-depth explanation of these three *śloka*s, he asked, “What is the meaning of *kuryād vāsam vraje sadā*?”

Gosvāmī: According to Śrīla Jīva Gosvāmī, it means that the *sādhaka* should reside physically in *vraja-maṇḍala*, in other words, in the pastime places of Śrī Śrī Rādhā and Kṛṣṇa (*līlā-maṇḍala*). If he cannot stay in Vraja physically, then he should do so mentally,

because the result of residing in Vraja mentally is the same as residing there physically. The *sādhaka* should follow in the footsteps of the particular *sakhī* whose loving *bhāvas* (*premika-rāga*) has attracted him. He should reside in Vraja with the *abhimāna* of being a *kuñja-sevikā* (a maid attendant in the *kuñja*) of that particular *sakhī*. He should constantly remember Śrī Kṛṣṇa and the *bhāva* of that *sakhī*.

With this gross body the *sādhaka* should perform the *aṅgas* of *vaidhī-bhakti* such as *śravaṇa* and *kīrtana*. With his subtle body he should constantly remember the *aṣṭa-kālīya-līlā*, and render his assigned *sevā* as a *siddha-vraja-gopī* according to the eleven *bhāvas* that he has attained.

Outwardly, the *sādhaka* must maintain his life following the prescribed rules and regulations, and internally he should cultivate the *bhāvas* that nourish his spiritual form (*siddha-deha*). One who follows this procedure correctly will naturally develop detachment from anything other than Vraja.

Vijaya: Please illustrate this *sevā* more clearly.

Gosvāmī: The real meaning of *vraja-vāsa* is to stay in a solitary place with *aprākṛta-bhāva*. The *sādhaka* should render *sevā* according to the *aṣṭa-kālīya-līlā* while regularly chanting a fixed number of *hari-nāma*. He should regulate all the activities for bodily maintenance so that they do not become unfavorable to his *bhajana*. In other words, life should be molded in such a way that activities of bodily maintenance become favorable to one's *bhajana*.

Vijaya Kumāra contemplated this deeply, and said, “Prabhu, I have understood this fully, but how can the mind be composed?”

Gosvāmī: The mind automatically becomes composed as soon as one attains *rāgānugā-bhakti*. This is because the hankering of the mind for worldly enjoyment automatically ceases when it is enlivened with the inherent loving attachment of the self, and it runs towards Vraja. In other words, the mind chases after

mundane enjoyment only because of its affinity for it, but when this affinity is directed towards Vraja, the mind becomes composed because of the absence of such attachment for worldliness. Still, if any apprehension of obstacles remains, it is beneficial to adopt the gradual (*krama*) course that I mentioned previously. Then, when the mind becomes fully composed, the distractions of worldliness cannot cause any harm.

Vijaya: What is the meaning of *krama* (gradual) cultivation?

Gosvāmī: One should maintain a fixed count of *hari-nāma*, and one should devoutly chant *śrī-hari-nāma* for a fixed period every day in solitude, absorbed in his particular *bhāva*, and keep his mind free from mundane thought. Slowly and gradually one should increase the time for this *sādhana*, and eventually the stage will come when the mind will always be saturated with *alaukika-cinmaya-bhāvas*, so that no mundane thoughts can prevail over it.

Vijaya: For how long must one follow this practice?

Gosvāmī: One should continue to follow this practice until he has reached a state of mind that is beyond any disturbance.

Vijaya: How can one perform *nāma-smaraṇa* with *bhāva*? Please elaborate on this point.

Gosvāmī: First you should chant *nāma* in *ullāsa* (a mood of rejoicing). Then combine that joy with possessiveness (*mamatā*). After that, you should compound that *mamatā* with *viśrambha* (intimacy). When you do this, *śuddha-bhāva* will gradually arise. Then, *bhāvāpana-daśā* will appear. Initially, during the time of *smaraṇa*, the *sādhaka* simply imposes *bhāva* on his practice. However, in the stage of *bhāvāpana*, *śuddha-bhāva* manifests in the heart, and this is called *prema*. This indeed is the sequence for gradual development of *nisthā* within the heart of the *upāsaka* (transcendental servant), and this practice also includes the development of *nisthā* in the conception of the object of *upāsya* (the object of one's *sevā*).

Vijaya: What is the sequence of *upāsya-niṣṭha*?

Gosvāmī: If you want to attain the fully-blossomed stage of *prema*, then you should accept the following instruction of Śrī Dāsa Gosvāmī.

*yadiccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭaṁ preṁṇā nityaṁ smara nama tadā tvaṁ śrṇu manaḥ
Manaḥ-śikṣā (3)*

O mind! If you cherish an ardent desire to live in Vraja with *rāga*, and if you long to render direct loving *sevā* life after life to Vraja-Yugala in Their *parakīya* affairs, which are free from any bondage to the rules of wedlock, then you must distinctly and constantly remember with love Śrī Svarūpa Gosvāmī and Śrī Rūpa and Śrī Sanātana Gosvāmīs, along with their associates. You should accept them as your *guru-rūpā-sakhīs*, and offer them *praṇāma*.

The idea is that if one performs *sādhana* in the *bhāva* of *svakīya-rasa*, the result is *samañjasa-rasa*, in which the *sevā-bhāva* to the Divine Couple is inhibited and not in a fully blossomed state. Therefore, you should perform *bhajana* maintaining the spiritual ego (*abhimāna*) of pure *parakīya-rasa* according to the conceptions of Śrī Svarūpa, Śrī Rūpa and Śrī Sanātana. Even during the *sādhana* stage, when the *bhāvas* are simply imposed, one should only adopt the pure *parakīya-bhāva*. If the *sādhaka* imposes the *parakīya bhāvas*, *parakīya-rati* will manifest, and *parakīya-rasa* will eventually manifest from this *parakīya-rati*. This indeed is the *nitya-rasa* of Vraja *aprakaṣa-līlā*.

Vijaya: What is the process of hearing (*krama-śuddha*) in sequence in *aṣṭa-kālīya-līlā*?

Gosvāmī: After explaining all the fascinating varieties of *rasa* in *aṣṭa-kālīya-līlā*, Śrī Rūpa Gosvāmī has said:

atalatvād apāratvād āpto' sau durvigāhatām
spṛṣṭaiḥ param taṣasthena rasābdir madhuro yathā
Ujjvala-nīlamaṇi, Gauṇa-sambhoga division (23)

Kṛṣṇa-līlā is completely transcendental from all aspects. It is a sweet ocean of *rasa*. However, this ocean is unfathomable and has no shore. *Kṛṣṇa-līlā* is incomprehensible for the beings of this mundane world because it is extremely difficult for them to penetrate the mortal realm and have access to *śuddha-aprākṛta-tattva* (pure transcendental reality). The *aprākṛta-rasa* is so astonishing, variegated, and all-pervading that it cannot be surpassed.

Moreover, even if one who has been enlivened with *aprākṛta-bhāva* and who lives within that pure *tattva* explains the esoteric *kṛṣṇa-līlā*, his description cannot be flawless or complete because description depends on words, and words are incapable of fully expressing that transcendental reality. What to speak of such a person, when Bhagavān Himself describes *aprākṛta-rasa*, listeners and readers who are themselves overwhelmed by mundane faults and limitations perceive even His own description as faulty. Consequently, it is certainly very difficult to dive deep into the ocean of *rasa*. However, when one is situated on the shore of this ocean in a neutral state, one can describe just a drop of it.

Vijaya: Then how is it possible to attain *aprākṛta-rasa*?

Gosvāmī: *Madhura-rasa* is unfathomable, matchless, and difficult to understand. This is the very nature of *kṛṣṇa-līlā*. However, our beloved Kṛṣṇa is unlimitedly endowed with two special qualities, which are the real basis of our hopes: He is *sarva-śaktimān* (possessed of all potencies) and *icchā maya* (possessed of His own unimpeded and independent will). Therefore, by His sweet will He can easily make His esoteric *līlās* manifest in this mundane world, although they are unlimited, unfathomable, and difficult to understand. This mundane realm is extremely insignificant and petty, but still, as the supreme autocrat, He desires to bring the topmost transcendental aspects of *kṛṣṇa-līlā* to this world. It is only by His

causeless mercy that His transcendental, eternal, sweet *līlās*, which are saturated with *rasa* (*aprākṛta-nitya-madhura-rasamaya-līlā*) have manifested in this mundane world.

How is it possible for Śrī Mathurā-dhāma, which is *aprākṛta* (transcendental to this mundane world), to manifest in this world, and how does it exist here? No argument can be applied in this matter because it is never possible for the limited intelligence of humans or *devatās* to understand the activities of Bhagavān's *acintya-śakti*. *Vraja-līlā* in this world is the *prakāṣa-bhāva* (manifest experience) of the topmost *kṛṣṇa-līlā*, which is transcendental to this mundane realm. We have realized and attained it, so there is no cause of anxiety for us.

Vijaya: If *prakāṣa-līlā* and *aprakāṣa-līlā* are both the same *tattva*, how is it possible for the one to be superior to another?

Gosvāmī: Undoubtedly both are the same. The *līlā* that is manifest here indeed exists in its entirety in the transcendental realm. However, from the point of view of the conditioned souls in the initial stages of *sādhana*, it appears one way, and as they gradually advance it appears in progressively elevated forms. In the stage of *bhāvāpana*, realization of this *līlā* is completely pure.

Vijaya, you are eligible to hear this subject, so I have no hesitation in speaking with you. One attains the stage of *bhāvāpana* in his *smaraṇa-daśā*, as a result of performing the appropriate *sādhana* for a long time. During the stage of *smaraṇa*, when one becomes completely free from all the polluted moods of his mundane experience, the stage of *āpana* (realization of one's *svarūpa*) appears. *Śuddha-bhakti* mercifully appears in the *sādhaka's* heart according to the degree of appropriate practice in *smaraṇa-daśā*. *Bhakti* alone is *kṛṣṇa-ākaraṣiṇī* (attractive to Kṛṣṇa), so by Kṛṣṇa's grace, all the dirt in the form of misconceptions is gradually removed in *smaraṇa-daśā*

It is said in *Śrīmad-Bhāgavatam* (11.14.26):

*yathā yathātmā parimṛjyate 'sau
mat-puṇya-gāthā-śravaṇābhidhānaiḥ*

*tathā tathā paśyati vastu sūkṣmaṁ
cakṣur yathaiivāñjana-samprayuktam*

Just as anointing the eyes with salve gives them the power to see even subtle objects, similarly, when the *jīva*'s heart is cleansed by the *śravaṇa* and *kīrtana* of My supremely purifying *lilā-kathā*, he gains the ability to realize extremely subtle *tattva*, namely, the truth about My *svarūpa* and My *lilās*.

When the eyes are treated with ointment, they can see much more clearly. In just the same way, a *jīva* can realize the *aprākṛta-svarūpa* (transcendental nature) of the manifest *kṛṣṇa-lilā* to the extent that he is purified by contact with the *aprākṛta-vastu* (transcendental reality) through *śravaṇa*, *kīrtana* and *smaraṇa* of *kṛṣṇa-lilā-kathā*.

It is said in *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I perform *bhajana* of the primeval *puruṣa*, Śrī Govinda, who is Śyāmasundara Kṛṣṇa. His form has inconceivably unique qualities, and His *śuddha-bhaktas* perpetually see Him in their hearts with the eye of devotion anointed with the salve of love.

At the stage of *bhāvāpana* (*svarūpa-siddhi*), the faculty of transcendental vision appears, and at that time, the *sādhaka* can have *darśana* of his *sakhī*, and also *yūtheśvarī* Śrīmatī Rādhikā. Even after having *darśana* of Golokañātha Śrī Kṛṣṇa, the *sādhaka*'s realization is not steady at all times until he achieves the stage of *sampatti-daśā* (*vastu-siddhi*), in which his gross and subtle bodies are destroyed. In *bhāvāpana-daśā*, the pure *jīva* has full command over the inert gross and subtle bodies. However, the secondary

result of *sampatti-daśā*, the stage in which Kṛṣṇa's mercy is fully manifested, is that the connection of the *jīva* with this mundane world is completely cut off. *Bhāvāpana-daśā* is called *svarūpa-siddhi*, and in *sampatti-daśā* one attains *vastu-siddhi*.

Vijaya: How does one experience Kṛṣṇa's *nāma*, *guṇa*, *rūpa*, *līlā* and *dhāma* at the time of *vastu-siddhi*?

Gosvāmī: I cannot answer this question. I will only be able to see them and speak about them when I attain *vastu-siddhi*, and you will only be able to understand and realize these things when you attain *sampatti-daśā*. At that time, there will be no further need to make you understand the various aspects of *kṛṣṇa-līlā*; you will perceive it directly, so you will have no more need for further inquiry. Besides, it is useless for the *bhakta* to express what he sees in his *svarūpa-siddhi* – that is, in the *bhāvāpana-daśā* – because none of his hearers will be able to realize what he is saying. Śrīla Rūpa Gosvāmī has described the symptoms of the *svarūpa-siddha-mahāpuruṣas* as follows:

*jane cej jātabhāve'pi vaiguṇyam iva dṛśyate
kāryā tathāpi nāsūyā kṛtārthaḥ sarvathaiḥ saḥ
dhanyasyāyaṁ navaḥ premā yasyonmīlati cetasi
antarvaṇi bhir apy asya mudrā suṣṭhu sudurgamā
Bhakti-rasāmṛta-sindhu, Eastern Wave (3.29 and 4.12)*

One may see some apparent imperfection or misconduct in the external behavior of *bhaktas* who have attained the stage of *bhāva*. Even so, it is essential not to be envious of them by attributing faults to them, because they have become completely detached from everything other than Kṛṣṇa, and therefore they are fully successful in every respect.

This *prema* only appears in the hearts of those who are very fortunate. Even those who are learned in *śāstra* find it very difficult to comprehend the activities and movements of those in whom the new sprout of *prema* has appeared.

Vijaya: If that is so, why are there attempts in *Śrī Brahma-saṁhitā* and other such *sāstras* to give a description of Goloka?

Gosvāmī: When great *sādhus* are situated in their *svarūpa-siddhi*, and when Brahmā and other *devatās* have been mercifully granted a vision of Śrī Kṛṣṇa's transcendental pastimes, they have tried to glorify such pastimes through their *stavas* and *stutis*, according to their respective visions. However, such descriptions are only limited because this mundane realm has no proper words to express the *aprākṛta-bhāvas*. Besides, *bhaktas* who are not sufficiently advanced cannot fully comprehend such descriptions.

The *bhaktas*, however, have no need for all these descriptions. It is recommended that they should perform *bhajana* by taking support of the *prakaṣa-līlā* that Śrī Kṛṣṇa has very kindly manifested in this world, and they will accomplish all perfection by this alone. Those who perform such *bhajana* in Gokula with *niṣṭhā* will very soon receive a *sphūrti* of Goloka in their hearts. All the *divya-līlā* of Gokula are also eternally existent in Goloka, for in *tattva* there is no distinction between them. Those with material vision perceive phenomena and activities in Gokula as mundane or illusory, but such perception ceases to exist at the time of *svarūpa-siddhi*. One should continue to perform *bhajana* and be satisfied with whatever realization of the transcendental reality is bestowed upon him according to his *adhikāra* – this is really Śrī Kṛṣṇa's instruction. If we sincerely adhere to His instructions, in due course of time He will surely bestow on us His causeless mercy, through which we can have the full vision of His *divya-līlā*.

Now Vijaya Kumāra became completely free from doubt in every respect. He fully awoke to his innate disposition and skillfully dovetailed all the *ekādaśa-bhāvas* in *kṛṣṇa-līlā*. He seated himself in his *bhajana-kuṭīra* on the seashore, became completely composed, and spent his entire time relishing *prema-sevā*. During this time, Vrajanātha's mother left this world, and Vrajanātha left for his native place along with his grandmother. *Sakhya-prema* had arisen

in his unalloyed heart, and thus he resided in Navadvīpa-dhāma in the association of sincere Vaiṣṇavas and performed his *bhajana* blissfully on the bank of Bhagavatī Gaṅgā.

Vijaya Kumāra, however, gave up his householder's dress and accepted the *kaupīna* and *bahir-vāsa* of the renunciant. He maintained his life by *madhukārī*, begging *śrī-mahāprasāda*, while remaining constantly absorbed in *bhajana*. Throughout all the eight *praharas* of the day and night, he only took a little rest during the time of Śrī Śrī Rādhā-Kṛṣṇa's transcendental sleep. After They ate, He would honor *prasāda*, and when They were awake he would render appropriate *sevā*. His *hari-nāma-mālā* was in his hands at all times. Sometimes he would dance and sometimes he wept loudly. At other times, while gazing at the waves of the sea, he would laugh. Who but Vijaya himself could understand the movements of his *bhajana* and the transcendental *bhāva* of his heart?

Outwardly, his name became Nimāi dāsa Bābājī. He never indulged in speaking or hearing worldly talk. He was the very embodiment of humility, his character was spotless, and his determination in *bhajana* was unwavering. If anybody offered him *mahā-prasāda* or *kaupīna-bahir-vāsa*, he accepted only the very least that he needed, and not more. While he was chanting *hari-nāma*, tears constantly rolled down his cheeks, his throat became choked, and the hairs of his body stood erect. Within a short span of time, he attained perfection in his *bhajana* and Śrī Kṛṣṇa most graciously bestowed upon him the *adhikāra* to render *sevā* in His *aprakāṣa-līlā*. Like Brahmā Haridāsa Ṭhākura, his *bhajana-deha* (the body with which he performed *bhajana*) was buried under the sands of the beach at Purī.

gaura-premānande hari hari bol!
Bolo Bhagavān Śrī Kṛṣṇa Candra ki jaya!

THUS ENDS THE FORTIETH CHAPTER OF JAIVA-DHARMA,
ENTITLED
“ATTAINING PREMA, THE SUPREME WEALTH”

*guru-kṛṣṇa-vaiṣṇavera kṛpā-bala dhari
bhaktivinoda dīna bahu yatna kari*

After striving many days and carrying upon his head the *kṛpā-śakti* of Śrī Guru, Kṛṣṇa and the Vaiṣṇavas, this lowly Bhaktivinoda...

*viracila jaiva-dharma gauḍīya-bhāṣāya
sampūrṇa haila grantha māghī-pūrṇimāya*

...has composed *Jaiva-dharma* according to the pure conceptions of Gauḍīya Vaiṣṇava philosophy. This book was fully complete on Māghī-pūrṇimā (the full moon day of the month of Māgha)...

*caitanyābda cāri-śata-daśe navadvīpe
godruma-surabhi-kuñje jāhnavī-samīpe*

in the year 410 of the Caitanya Era (1896) at Surabhī-kuñja in Godrumadvīpa, near the sacred river Jāhnavī in Navadvīpa-maṇḍala.

*śrī-kali-pāvana-gorā-pade yānra āśa
e grantha paḍūn tini kariyā viśvāsa*

Those who desire the shelter of the lotus feet of Śrī Gaurāṅga, the purifier of the age of Kali, should read this book with faith.

*gaurāṅge jānhāra nā janmila śraddhā-leśa
e grantha paḍite tānre śapatha viśeṣa*

However I take an oath that someone who has not developed even a trace of *śraddhā* for Śrī Gaurāṅgadeva should not read this book...

*śuṣka-muktivāde kṛṣṇa kabhu nāhi pāya
śraddhāvāne vraja-līlā śuddha-rūpe bhāya*

...for the dry *mukti-vādīs* can never attain the shelter of Śrī Kṛṣṇa, but one endowed with spiritual *śraddhā* will gradually realize the full esoteric aspects of *vraja-līlā*.

Phala Śruti
(The fruits of hearing)

*pr̥thivīte yata kathā dharma-nāme cale
bhāgavata kahe saba pariṣṭṛṇa chale*

As indicated in *Śrīmad-Bhāgavatam* (1.1.2), all the philosophies on earth that are celebrated as *dharma* are utterly deceptive.

*chala-dharma chāḍi' kara satya-dharme mati
catur-varga tyaji' dhara nitya-prema-gati*

One should completely abandon such deceptive *dharmas* and absorb his mind in true *dharma*. In other words, one should give up the fourfold goals of material life – *dharma*, *artha*, *kāma*, *mokṣa* – and aspire solely for the ultimate destination of *nitya-prema*.

*āmītvā-mīmāṃsā-bhrame nije jaḍa-buddhi
nirviśeṣa-brahma-jñāne nahe citta-śuddhi*

Those who are deluded identify themselves with matter. That is their error, however one cannot be purified of such delusion by endeavors for *nirviśeṣa-brahma-jñāna*.

*vicīratā hīna hale nirviśeṣa haya
kāla sīmātulya seha āprakṛta naya*

The *māyāvādī* thinks Śrī Kṛṣṇa to be subject to the limitations of time such as birth and death and considers that He is not transcendental. Thus he rejects Śrī Bhagavān's *vicīratā* (astonishing characteristics, paraphernalia, qualities and *līlā*). Through this vicious attempt he is left with the philosophy of *nirviśeṣa-brahma*.

*khaṇḍa-jñāne heya-dharma āche suniścaya
prakṛta haile, kabhu aprakṛta naya*

Such base and contemptible *jñāna* which arises out of an attempt to dismember the divine form of Bhagavān is only fit to be rejected. It is *prākṛta* (materialistic) and should never be given credence as *aprākṛta-dharma*.

*jaḍe dvaita-jñāna heya, cite upādeya
kṛṣṇa-bhakti cira-dina upāya-upāye*

Such knowledge which is solely related to the duality of this dull material world is fit to be rejected, whereas transcendental knowledge of the divine duality within the spiritual world (*cit-jagat*) should be accepted forever within one's heart both as the *upāya* (means of attainment) and the *upāye* (goal worthy of attainment).

*jīva kabhu jaḍa naya, hari kabhu naya
hari saha jīvācintya-bhedābhedamaya*

The *jīva* is not a product of dull matter, nor is he *kevalādvaita*, absolutely one in all ways with Śrī Hari. The *jīva* is inconceivably different and non different from Hari.

*deha kabhu jīva naya, dharā-bhogya naya
dāsa-bhogya jīva, kṛṣṇa prabhu bhoktā haya*

The material body should never be considered to be the *jīva*, and this earth is not for the *jīva* to exploit and enjoy. The *jīva*'s *svarūpa* is *kṛṣṇa-dāsa* and thus he is meant for Kṛṣṇa's enjoyment, whereas Śrī Kṛṣṇa's *svarūpa* is *prabhu* (master) and *bhoktā* (enjoyer).

*jaiva-dharme nāhi āche deha-dharma-kathā
nāhi āche jīva-jñāne māyāvāda-prathā*

This book, entitled *Jaiva-dharma*, neither discusses matters related to the dead material body, nor does it propound the Māyāvāda doctrine of the *jīva*'s oneness with *brahma*.

*jīva-nitya-dharma bhakti – tāhe jaḍa nāī
śuddha-jīva ‘prema’ sevā-phale pāya tāī*

The *jīva*'s *nitya-dharma* is *bhakti* devoid of material motivation. The *jīva*, purified by *sevā*, attains the fruit of that *sevā* in the form of *prema*.

*jaiva-dharma' pāṭhe sei śuddha-bhakti haya
jaiva-dharma' nā paḍile kabhu bhakti naya*

One who reads *Jaiva-dharma* with faithful deliberation will surely attain *śuddha-bhakti*, but one who does not read *Jaiva-dharma* can never attain *bhakti*.

*rūpānuga-abhimāna pāṭhe dṛḍha haya
jaiva-dharma vimukhake dharma-hīna kaya*

Faithfully reading *Jaiva-dharma* will surely strengthen one's *abhimāna* as a *rūpānuga* (follower of Śrī Rūpa Gosvāmī). One who is averse to reading *Jaiva-dharma* is certainly devoid of religious principles.

*yāvat jīvana jei paḍe jaiva-dharma
bhaktimān sei jāne vṛthā jñāna-karma*

One who faithfully reads *Jaiva-dharma* throughout his entire life will be endowed with *bhakti*, and will surely realize the futility of *jñāna* and *karma*.

*kṛṣṇera amala-sevā labhi' sei nara
sevā-sukhe magna rahe sadā kṛṣṇa-para*

Such a man, being fully devoted to Śrī Śrī Rādhā-Kṛṣṇa Yugala-Kiśora and having attained Their *amala-prema-sevā*, remains forever merged in the bliss of such immaculate loving service.

Glossary of Terms

A

Abhidheya - comes from the verbal root *abhidhā*, which means “to set forth or explain,” and the word *abhidheya* literally means “that which is worthy of explanation.” The means by which *kṛṣṇa-prema* can be achieved is the fundamental truth (*tattva*) that is most worthy of explanation. The means by which the ultimate goal is achieved, is the practice of *sādhana-bhakti*.

Abhimāna - egoism; the self-conception with which one identifies.

Ācārya - spiritual preceptor, one who teaches by example.

Ācchādita-cetana - covered consciousness. This refers to living beings such as trees, creepers, shrubs, stones, and other non-moving beings whose consciousness is barely detectable.

Acira-sthāyī - unenduring, impermanent.

Acit-vastu - unconscious objects.

Adharma - irreligion; failure to carry out one’s socio-religious duties prescribed in the *śāstra*.

Adhikāra - eligibility or authority by conduct and temperament to perform a particular kind of work.

Adhīna-tattva - the fundamental truth concerning the *jīvas* who, being eternally related to Śrī Bhagavān as parts to the whole, are *adhīna* (subordinate) to His will; one of the aspects of *sambandha-jñāna*.

Advaita-jñāna - knowledge of non-duality. Although in the true sense this refers to the Supreme Absolute Personality of Godhead who is devoid of all duality, the Māyāvāda conception of *advaita-jñāna* is that the ultimate substance, *brahma*, is devoid of form, qualities, personality, and variegatedness.

Advaita-siddhi - the perfectional stage of oneness aspired for by those who cultivate an awareness of indistinct *brahma*.

Advaita-vāda - the doctrine of non-dualism, monism – the doctrine that emphasizes the absolute oneness of the living entities with God. This is often equated with the Māyāvāda theory that everything is ultimately one; that there is no distinction whatsoever between the Supreme Absolute and the individual living entities; that the Supreme is devoid of form, personality, qualities, and activities; and that perfection is to merge oneself into the all-permeating impersonal *brahma*. This doctrine was propagated by Śrī Śaṅkarācārya (see Glossary of Names).

Advaita-vādī - one who advocates the doctrine of monism (see *advaita-vāda*).

Āgama - is a part of *Veda* which deals with the science of *Tantra*.

Ahaṅkāra - lit. *ahaṁ* (I) *kāra* (am the doer) i.e. the false ego.

Ahaṁtā - literally means 'I-ness'; egoism; self-consciousness.

Aihika - that which relates to *iha* (the here and now); that which relates to this material world.

Aihika-sukha - material enjoyment pertaining to this world.

Aiśī-śakti - divine potency, which is known as *taṭasthā-śakti*. *Aiśī* comes from the word *Īśa* the Supreme Lord, Master or Controller (see *taṭasthā-śakti*).

Aiśvarya - opulence, splendor, magnificence, majesty, supremacy. In regard to *bhakti* this refers to devotion which is inspired by the opulence and majesty of the Lord especially in His feature as Lord Nārāyaṇa. This type of devotion restricts the intimacy of exchange between Śrī Bhagavān and His *bhaktas*.

Akarma - the non-performance of auspicious activities or prescribed duties.

Akhaṇḍa - undivided, uninterrupted, without a break, like the flow of a stream of honey.

Akiñcana - one who considers he has nothing but Kṛṣṇa. Having nothing at all, utterly destitute materially. When referring to a Vaiṣṇava, this usually denotes an ascetic who is devoid of the spirit of material enjoyment and accepts only the bare necessities for his maintenance. Vaiṣṇavas like the Pāṇḍavas who live in the midst of

family and material opulence only for the service of Bhagavān and who are devoid of any desire for material enjoyment consider that nothing belongs to them. Everything belongs to Śrī Bhagavān. They are *akiñcana* Vaiṣṇavas.

Ālam al-mašhāl - an Islamic term for the spiritual world.

Alaṅkāra - ornaments, embellishments etc.

Alaṅkāra-śāstra - books concerning the literary embellishment of worldly poetry, etc.

Āmnāya - the teachings of the *Vedas* received through *guru-paramparā* are known as *āmnāya*.

Āmutrika-sukha - enjoyment which pertains to the next life, particularly enjoyment in the celestial planets yet to be attained after the performance of pious activities.

Anā al-faqq - the Islamic equivalent of the Vedic aphorism *aham brahmāsmi*, "I am brahma."

Anādi-bahirmukha - the condition of the *jīvas* in material existence of being diverted from Kṛṣṇa from a time without beginning.

Ānanda - spiritual bliss, ecstasy, joy, happiness; that which Śrī Bhagavān relishes through His *hlādinī-śakti* (see *hlādinī*).

Ananya - having no other object; undistracted; devoted to only one worhipable Lord, no one else.

Ananya-bhakti - exclusive or pure devotion; devotion which is not mixed with any other desires and has no objective other than Śrī Kṛṣṇa.

Anartha - unwanted desires in the heart which impede one's advancement in *bhakti*. These *anarthas* are of four types: (1) *duṣkṛtottha*, those arising from past sins; (2) *sukṛtottha*, those arising from previous pious activities; (3) *aparādhottha*, those arising from offenses; and (4) *bhakty-uttha*, those arising in relationship to *bhakti*.

Anartha-nivṛtti - the clearing of all unwanted desires in the heart. This is the third stage in the development of the creeper of *bhakti*, which occurs by the influence of *sādhu-saṅga* and *bhajana-kriyā*.

Aṅga - limb, division, part; the various practices of *bhakti* such as hearing and chanting are referred to as *aṅgas* (of *bhakti*).

Anitya - temporary; not permanent or eternal.

Anitya-dharma - impermanent religion; does not accept the existence of the Supreme Lord or the eternity of the soul.

Antaraṅga-śakti - Śrī Bhagavān's internal potency (see *svarūpa-śakti*).

Antarmukha - the inward tendency. Having one's attention focused inwards towards the soul and spiritual enlightenment.

Antyajā - a person of the lowest class, outside of the *varṇāśrama* system; literally *antya* means 'born last' and *ajā* means 'those people'.

Anubhāva - one of the five essential ingredients of *rasa*. The actions which display or reveal the spiritual emotions situated within the heart are called *anubhāvas*. The *anubhāvas* are thirteen in number: 1) *nṛtya* (dancing), 2) *vilunṭhita* (rolling on the ground), 3) *gīta* (singing), 4) *krośāna* (loud crying), 5) *tanu-moṭana* (writhing of the body), 6) *huṅkara* (roaring), 7) *jṛmbhaṇa* (yawning), 8) *śvāsa-bhūā* (breathing heavily), 9) *loka-anapekṣitā* (giving up concern for public image), 10) *lālāsrāva* (salivating), 11) *aṭṭa-hāsa* (loud laughter), 12) *ghūrṇā* (staggering about), and 13) *hikkā* (a fit of hiccups).

Aṅu-caitanya - infinitesimal spiritual consciousness, represented by the *jīvas*.

Aṅu-cit-vastu - infinitesimal spiritual substance; the *jīvas*, who are conscious entities but minute in size.

Anudīta-viveka - one whose spiritual discrimination is not awakened; the spiritually unconscious.

Aṅukalpa - refers to acceptance by the *bhakta* of *aṅu* (a small amount) *kalpa* (for minimum capability), meaning a quantity of food (which is not in the category of grains, beans etc.) to maintain sufficient energy for *hari-sevā*.

Aṅu-padārtha - infinitesimal object.

Anurāga - (1) attachment in general. (2) spiritual attachment. (3) a specific stage in the development of *prema* which has been defined in *Ujjvala-nīlamanī* (14.146) as follows: "Despite regularly meeting and being already well-acquainted with the beloved, an everfresh sentiment of intense attachment causes the beloved to be newly experienced at every moment as if one had never before any experience of such a person. The attachment which inspires such a feeling is known as *anurāga*."

Anuśīlana - constant practice, study, or cultivation, especially the culture of spiritual activities.

Aparādha - offenses committed against the holy name, the Vaiṣṇavas, the *guru*, the *śāstras*, the holy places, the Deity and so on. The verbal root *rādh* means to give pleasure or satisfy and the prefix *apa* means taking away. Thus the word *aparādha* signifies all activities that are displeasing to Bhagavān and His *bhaktas*.

Aparā-śakti - Śrī Bhagavān's inferior or material potency.

Apauruṣeya - that which is not created by (*puruṣa*) man; divine; that which is transcendental in nature, emanating directly from Śrī Bhagavān; the *Vedas*.

Aprākṛta - transcendental, beyond the influence of material nature, beyond the perception of the mind and senses, not created by any human, beyond the material world, situated in Kṛṣṇa's transcendental abode, extraordinary, divine, pure, or consisting of spiritual consciousness and bliss.

Aprārabdha-karma - the accumulated stock of reactions to activities which are lying in a dormant condition and waiting to bear fruit at some time.

Apūrvā - unprecedented, extraordinary, unparalleled.

Apsarā - the heavenly wives of the Gandharvas; exceptionally beautiful dancing girls in the court of Indra.

Apūrṇa-jagat - the finite world; the material world.

Āratī - the ceremony of offering articles to a Deity, such as incense, lamp, flowers, and a fan, accompanied by the chanting of devotional hymns.

Arcanam - to worship the Deity in a temple with all different types of paraphernalia. When this worship is conducted internally, it is known as *manasi-pūjā*. *Arcanam* is one of the nine primary *aṅgas* of *bhakti*.

Āropa-siddhā-bhakti - endeavors which by nature are not purely constituted of *bhakti*. The performer of *aropa-siddha-bhakti* imposes *bhakti* onto his activities, meaning he is performing an activity that isn't one of the nine limbs of *bhakti* (*navadhā-bhakti*), or that isn't pure enough to be classified as *śuddha-bhakti*, but he is thinking that his activity is *bhakti*. Examples of personalities

performing *āroṇa-siddhā-bhakti* are: Hariśchandra and Mahārāja Śibi.

Artha-pañcaka - Śrī Rāmānuja's views on the following five subjects 1) *sva-svarūpa* (the constitutional nature of the individual self), 2) *para-svarūpa* (the constitutional nature of the individual self in relation to other living beings), 3) *upāya-svarūpa* (the means of achieving the highest goal of life – *bhakti*), 4) *puruṣārtha-svarūpa* (the highest goal of life) and 5) *virodhi-svarūpa* (the hinderances to spiritual life).

Arundhatī-darśana-nyāya - Arundhatī is a very small star, which is situated close to the Vaśiṣṭha star in the Saptarṣi constellation (the Great Bear). In order to view it, its location is first determined by looking at a bigger star beside it, then if one looks carefully one can see Arundhatī close by.

Āryan - is derived from the Sanskrit verbal root ṛ meaning 'to go ahead' or 'progress'. Thus *ārya* means one who is on the progressive path of spiritual advancement. Those who follow the *varṇāśrama* system; those who are advanced in terms of social and religious culture i.e. Hindus.

Āsakti - attachment. This especially refers to attachment for the Lord and His eternal associates. *Āsakti* occurs when one's liking for *bhajana* leads to a direct and deep attachment for the person who is the object of that *bhajana*. This is the sixth stage in the development of the creeper of *bhakti*, which is awakened upon the maturing of one's *ruci* for *bhajana*.

Asampūrṇa - incomplete.

Āśrama - (1) one of the four stages of life – student, married, retired, or renounced – in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*. (2) a hermitage, usually in the association of others, which is established to facilitate spiritual practices.

Āśraya - (1) shelter, support, refuge, protection, container. (2) the receptacle of *prema*; Kṛṣṇa's *bhaktas*. Kṛṣṇa may also become the receptacle of *prema* for His *bhaktas*.

Āśraya-ālabhana - the receptacle of love for Kṛṣṇa, the *bhaktas*. This is an aspect of *vibhāva*, one of the five essential ingredients of

rasa (see *vibhāva*). Although the word *āśraya* also conveys the same meaning as *āśraya-ālambana*, it may often be used in the general sense of shelter or support. The word *āśraya-ālambana*, however, is specifically used to indicate the receptacle of *prema* as one of the necessary ingredients of *rasa*. It is not used in any other sense.

Aṣṭa-kāliya-lilā - the pastimes which Kṛṣṇa performs with His associates in eight periods of the day. *Sādhakas* who are engaged in *smaraṇa*, or remembrance, meditate on these pastimes. The periods are as follows (times are approximate): 1) *niśānta-lilā*, pastimes at the end of night (3:36 am-6:00 am); 2) *prāta-lilā*, pastimes at dawn (6:00 am-8:24 am); 3) *pūrvāhna-lilā*, morning pastimes (8:24 am-10:48 am); 4) *madhyāhna-lilā*, midday pastimes (10:48 am-3:36 pm); 5) *aparāhna-lilā*, afternoon pastimes (3:36 pm-6:00 pm); 6) *sāyāhna-lilā*, pastimes at dusk (6:00 pm-8:24 pm); 7) *pradoṣa-lilā*, evening pastimes (8:24 pm-10:48 pm); and 8) *nakta-lilā*, midnight pastimes (10:48 pm-3:36 am).

Aṣṭāṅga-yoga - the *yoga* system consisting of eight parts: *yama* (control of the senses), *niyama* (control of the mind), *āsana* (bodily postures), *prāṇāyāma* (breath control), *pratyāhāra* (withdrawal of the mind from sensory perception), *dhāraṇā* (steadying the mind), *dhyāna* (meditation), and *samādhi* (deep and unbroken absorption on the Lord in the heart).

Aśubha-karma - activities producing inauspicious results.

Aśvamedha-yajña - a horse-sacrifice of antiquity in which vast wealth is spent. Formerly the *brāhmaṇas* were so highly qualified by purity and in the skill of chanting *mantras* that the life of the animal would be rejuvenated. By performing one hundred such sacrifices one could attain the post of Indra. This sacrifice is forbidden in the age of Kali as there are no qualified *brāhmaṇas* to perform it properly.

Atātvika-śraddhā - unreal faith; faith which is based on a false conception of God, which gives rise to self-interested activities rooted in pride and material desires. Belief which is not rooted in *śāstra*.

Atirikta - separate; apart from.

Ātmā - the soul; it may also refer to the body, mind, intellect, or the Supreme Self. It usually refers to the *jīva* soul.

Ātma-nivedanam - to offer one's very self to Kṛṣṇa. When one offers oneself to the Lord, he no longer acts for his independent

pleasure. One engages body, mind, life, and everything in the service of Śrī Bhagavān. This is one of the nine primary *aṅgas* of *bhakti*.

Ātyantikī laghu gopīs - are *yūtheśvarīs* and also *nitya-sakhīs*. *Sakhīs* such as *Kusumikā* can be called *ātyantika-laghus*, because they are gentle in all respects and they are insignificant in comparison with the other *sakhīs*.

Aupacārika - figurative, metaphorical, attributive (see *upacāra*).

Avidha - that which is opposed to śāstric injunctions.

Avidha-karma - actions which defy the regulations of *śāstra*.

Avāstava-vastu - things which are not eternally existing; worldly phenomena.

Avidyā - ignorance, spiritual ignorance, illusion. Ignorance is of four kinds: to mistake that which is impermanent to be permanent, that which is full of misery to be blissful, that which is impure to be pure, and that which is not the self to be the self. *Avidyā* is one of the five types of *kleśa*, or miseries, destroyed by *bhakti*.

Āviṣṭatā - being overpowered by something, or deeply absorbed in it. Thus, when the *bhakta* is completely overpowered with affection for Kṛṣṇa by the continuous flow of remembrance of His *līlā*, that state is called *rāga*.

B

Bābājī - a term of respect which is given loosely (frequently improperly), to *sādhus* and *Vaiṣṇavas*, particularly those who have given up all connection with household life. In the setting of this book, this term specifically refers to the *Vaiṣṇava* followers of Śrīman Mahāprabhu, who have given up all the duties and designations of *varṇāśrama* society and who engage almost exclusively in chanting *hari-nāma*. Actual *bābājīs* live as strict renunciates, they do not accept the external garb of *sannyāsīs* because *sannyāsa* is part of *varṇāśrama*. They do not wear the sacred thread of the *brāhmaṇas* because they have entered into *bhāvāvasthā* and are engaged in *rāga-mārga*. Such characteristics are to be accepted only by those on the highest platform of eligibility, who retire from the world to immerse themselves in private *bhajana*.

Baddha-daśā - the state of bondage; the state of the *jīvas* in material existence.

Baddha-jīva - the conditioned soul who is bound by matter. With regard to the origin of the *baddha-jīva* this passage states that Bhagavān's eternal associates in the spiritual world do not have any contact with and are completely unaffected by the material energy. Only some of the *jīvas* that emanate from Mahā-Viṣṇu come into the material world. The original Bengali is as follows:

goloka-vṛndāvanastha evam paravyoma-stha baladeva o saṅkarṣaṇa-prakaṭita nitya-pārṣada jīva-sakala ananta; tāñhārā upāsya-sevāya rasika; sarvadā svarūpārtha-viśiṣṭa; upāsya-sukhānveṣi upāsyaera prati sarvadā unmukha jīva śaktite cit-śaktite bala lābha kariyā tāñhāra sarvadā balavān; māyāra sahita tāñhāndera kona sambandha nāi; māyāśakti baliyā kona śakti āchena, tāhāo tāñhārā avagata nana; ye hetu tāñhārā cit-maṅḍala-madhyavartī evam māyā tāñhādera nikāṭa haite aneka dūre; tāñhārā sarvadāi upāsya-sevā-sukhe magna; dukha, jaḍa-sukha o nija-sukha ity ādi kakhanī jānena nā. tāñhārā nitya-mukta premai tāñhādera jīvana; śoka, marana au bhaya ye ki vastu, tāhā tāñhārā jānena nā.

karaṇābdha-sāyī-mahā-viṣṇura māyāra prati ikṣana-rūpa kiraṇagata aṅu-caitanya-gaṇa o ananta; tāñhārā māyā-pārśva-sthita baliyā māyāra vicitratā tāñhādera darśana-pathārūḍa-pūrve ye jīva-sādhāraṇera lakṣana baliyāchi, se samasta lakṣaṇa tāñhādera āche, tathāpi atyanta aṅu-svabhāva-prayukta sarvadā taṭastha-bhāve cit-jagatera dike evam māyā-jagatera dike dṛṣṭipāta karite thakena. e avasthāya jīva atyanta dūrbala, kenanā, – juṣṭa vā sevyē-vastura kṛpā-lābha karatah cid-bala lābha karena nāi. inhādera madhye ye saba jīva māyā-bhoga vāsanā karena, tāñhārā māyika-viṣaye abhiniviṣṭa haiyā māyāte nitya-baddha. yāñhārā sevya-vastur cidanuśilana karena, tāñhārā sevya-tattvena kṛpāra sahita cid-bala lābha karatah cid-dhāme nīta hana; bābā! āmarā durbhāgā, kṛṣṇera nityadāsyā bhūliyā māyābhīniveśa dvārā māyābadha āchi; ataeva svarūpārtha-hīna haiyāi āmādera e durdaśā.

Baddhāvasthā - same as *baddha-daśā*.

Bahirāṅgā-śakti - the external or material potency of Bhagavān, also known as *māyā-śakti*. This potency is responsible for the

creation of the material world and all affairs pertaining to the material world. Because Bhagavān never directly contacts the material energy, this potency is known as *bahiraṅgā*, external.

Bahirmukha - having one's face turned away; having one's attention diverted away from some object. This is commonly used with the word Kṛṣṇa (see *Kṛṣṇa-bahirmukha*).

Bahūdaka - the second of four stages of *sannyāsa*. When a *sannyāsī* advances beyond the *kuṭicaka* stage, he no longer accepts anything from home; instead he collects his necessities from many places. This system is called *madhukārī*, which literally means 'the profession of bumblebees'. As bumblebees collect honey from many flowers, so a *sannyāsī* should beg from door to door but not accept very much from any particular house. The *bahūdaka* stage has been mentioned in *Śrīmad-Bhāgavatam* (3.12.43). In his commentary on this *śloka*, Śrīla Viśvanātha Cakravartī Ṭhākura defines the ascetic in this stage as, one who has relegated the performance of *karma* to a secondary position and who gives prominence to transcendental knowledge.

Bandā - an Islamic term for servitor.

Behesht - an Islamic term for the Lord's spiritual abode, paradise, or heaven.

Bhagavān - the Supreme Lord; the Personality of Godhead. In the Viṣṇu Purāṇa (6.5.72-74) Bhagavān is defined as follows: *śuddhe mahāvibhūty ākhye pare brahmaṇi varttate maitreya bhagavac-chabda sarva-kāraṇa-kāraṇe; sambharteti tathā bharttā bha-kāro 'rthadvayānvita netā gamayitā sraṣṭā ga-kārārthas tathā mune; aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ jñāna-vairāgyayoś caiva ṣaṅṅām bhaga itiṅganā* – "The word *bhagavat* is used to describe the Supreme *brahma* who possesses all opulences, who is completely pure, and who is the cause of all causes. In the word *bhagavat*, the syllable *bha* has two meanings: one who maintains all living entities and one who is the support of all living entities. Similarly, the syllable *ga* has two meanings: the creator, and one who causes all living entities to obtain the results of *karma* and *jñāna*. Complete opulence, religiosity, fame, beauty, knowledge, and renunciation are known as *bhaga*, or fortune." (The suffix *vat* means possessing. Thus one who possesses these six fortunes is known as Bhagavān.)

Bhāgavata-pravṛtti - the tendency of the *jīva* to seek out and serve the Supreme Person, Bhagavān.

Bhagavat-tattva - the fundamental conclusions which regard the Absolute Truth, Bhagavān.

Bhajana - (1) the word *bhajana* is derived from the verbal root 'bhaj' which is defined in the *Garuḍa Purāṇa* (*Pūrva-khaṇḍa* 231.3): *bhaj ity eṣa vai dhātu sevāyām parikīrtitaḥ tasmāt sevā budhaiḥ proktā bhakti sādhana-bhūyasī* – “The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. Therefore, when *sādhana* is performed with the consciousness of being a servant, it is called *bhakti*.” According to this *śloka*, *kṛṣṇa-sevā*, or loving devotional service to Kṛṣṇa is called *bhakti*. Such service is the intrinsic attribute of *bhakti* or *bhajana*. Therefore whatever services are performed in this consciousness may be referred to as *bhajana*. (2) in the general sense *bhajana* refers to spiritual practices; especially hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

Bhajana-kriyā - taking up the practices of *bhakti*, such as hearing and chanting. There are sixty-four primary *aṅgas* of *bhakti*, of which the first four are to take shelter of the lotus feet of *śrī-guru*; to receive *dīkṣā* and *śikṣā*; to serve one's *guru* with great affection; and to follow the path of *sādhus*. Without adopting these practices, there is no question of making any advancement in *bhajana*. This is the second stage in the development of the creeper of *bhakti* which occurs by the influence of *sādhu-saṅga*.

Bhajanānandī - one who is absorbed in the bliss of *bhajana*; one whose inclination is primarily for *bhajana*.

Bhakta - a devotee.

Bhakti - the word *bhakti* comes from the root *bhaj*, which means to serve (see *bhajana*). Therefore the primary meaning of the word *bhakti* is to render service. Śrī Rūpa Gosvāmī has described the intrinsic characteristics of *bhakti* in *Śrī Bhakti-rasāmṛta-sindhu* (1.1.11) as follows: *anyābhilāṣita-sūnyam jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānu-sīlanam bhaktir uttamā* – “*Uttamā-bhakti*, pure devotional service, is the cultivation of activities that are meant exclusively for the benefit of Śrī Kṛṣṇa, in other words, the uninterrupted flow of

service to Śrī Kṛṣṇa, performed through all endeavors of body, mind, and speech, and through expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (knowledge of *nirviśeṣa-brahma*, aimed at impersonal liberation) and *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.”

Bhakti-devī - the goddess of devotion. All potencies of the Lord have personified forms. In *Mādhurya-kādambinī* (1.3) Śrīla Viśvanātha Cakravartī Ṭhākura explains that *bhakti* is the *svarūpa-śakti* of Bhagavān and that she is *yadṛcchā*, which means that *bhakti* has her own will. Being *sva-prakāśa*, self-manifest, she is not dependent on any other agency in order to manifest in a person’s heart. In the *Bhāgavatam* (1.2.6) it is said: *yato bhaktir adhokṣaje ahaituky apratihātā* – “that by which causeless and uninterrupted *bhakti* for Lord Adhokṣaja arises.” The word *ahaituky* in this *śloka* indicates that *bhakti* has no cause. The only cause of *bhakti* is *bhakti* herself. Śrīla Cakravartīpāda analyzes the meaning of this statement. He says that *bhakti* situated in the heart of a *bhāva-bhakta* is the only cause for her manifesting in others. Since Kṛṣṇa is under the control of His unalloyed *bhaktas*, He has invested such power in them. Therefore *sādhana* is not the true cause of *bhakti*’s appearance. *Bhakti-devi*, being self-willed, manifests *bhakti* in the heart when she is pleased with the *bhakta*’s unalloyed service attitude. Ultimately this indicates that *Bhakti-devi* acts through the agency of Kṛṣṇa’s *bhaktas* who are situated in the stage of *bhāva*. When they see the sincerity of the *sādhaka-bhakta*, the *bhakti* which is one with the very nature of their hearts is transmitted into the hearts of the *sādhakas*. Other than this, there is no cause for *bhakti*’s appearance. ***Bhakti-kāṇḍa*** - a division of the *Vedas* relating to *bhakti*, which is performed exclusively for the benefit of Śrī Bhagavān.

Bhakti-latā - the creeper of devotion. *Bhakti* is likened to a creeper which grows in the *bhakta*’s heart until it matures and produces the fruit of love for Kṛṣṇa. The *bīja*, or seed, of this creeper is characterized as *kṛṣṇa-sevā-vāsana*, the desire to serve Śrī Kṛṣṇa. This desire is sown in the heart of the *bhakta* by the grace of *śrī-gurudeva* and it manifests externally as *śraddhā*, faith in the conclusions of the

śāstra. After its initial inception in the form of the *bhakti-latā-bija*, the creeper develops through eight successive stages culminating in *prema*. These stages are *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, and *prema*. Each of these are separately described in this glossary.

Bhakti-latā-bija - the seed of the creeper of devotion. This refers to the inception of the desire to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity which is known as *kṛṣṇa-sevā-vāsana*. Within this seed is the undeveloped conception of *bhāva*. This seed externally manifests as *śraddhā*, or faith in the instructions and goal described by the *śāstras*. When this seed is watered by the methods of hearing, chanting, and service to Vaiṣṇavas, it grows into a luxurious plant and ultimately delivers its fruit of love of God.

Bhakti-poṣaka-sukṛti - pious activities which foster *bhakti*. This specifically refers to the association of *bhaktas* and activities connected to *bhakti* (see *sukṛti*).

Bhakty-ābhāsa - externally resembles *bhakti* but does not have the true characteristics of *bhakti*. There are two types of *bhakty-ābhāsa*. *Chāyā-bhakty-ābhāsa* is attained by association with *śuddha-bhaktas* during *kīrtana*, recitation of *Śrīmad-Bhāgavatam*, or other devotional performances. *Pratibimba-bhakty-ābhāsa* is the semblance of *bhakti* that occurs in the hearts of those who adopt the *aṅgas* of *bhakti* with a desire for *bhukti* (material enjoyment) and *mukti* (liberation). The stage of *chāyā-bhakty-ābhāsa* is the result of great fortune, ***Bhārata-varṣa*** - India (see Glossary of Places).

Bhāva-bhakti - the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, or the essence of Śrī Kṛṣṇa's internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing *bhakta* from the heart of one of His eternal associates and softens the heart by different kinds of tastes. It is the first sprout of *prema*, or pure love of God. *Bhāva-bhakti* is the seventh of the eight stages of development of the *bhakti-latā*, the creeper of devotion.

In *Śrī Bṛhad-Bhagavatāmṛta* there are five divisions of *bhāva* accepted amongst *bhaktas*: 1) *jñāna-bhakta* (e.g. Bharata Mahārāja), 2) *śuddha-bhakta* (e.g. Ambariṣa Mahārāja), 3) *prema-bhakta* (e.g.

Hanumān), 4) *prema-para-bhakta* (e.g. the Pāṇḍavas headed by Arjuna), and 5) *prematūra-bhakta* (*ātura* means 'very eager for', or agitated out of *prema* e.g. the Yādavas headed by Uddhava).

Bhāvuka - (1) a *bhakta* at the stage of *bhāva* who is thus able to taste spiritual sentiments. (2) This word is sometimes used in a slightly derogatory sense to refer to those who are prone to emotional displays without possessing the true characteristics of *kṛṣṇa-rati*, or *bhāva*.

Bhedābheda-prakāśa - a manifestation simultaneously distinct yet not separate from Śrī Bhagavān.

Bhoga - material enjoyment. Unoffered foodstuffs.

Bhogī - one who indulges in material enjoyment without restriction; one who seeks material enjoyment as his life's aspiration.

Bhukti - material enjoyment.

Bhūta - one of the five elements; any living being; a spirit, ghost or demon.

Bīja - a seed (see *bhakti-latā-bija*).

Brahmacārī - the first *āśrama* or stage of life in the *varṇāśrama* system; unmarried student life.

Brahma-gāyatrī - a Vedic *mantra* which is chanted at the three junctures of the day by *brāhmaṇas*.

Brahma-jñāna - knowledge of impersonal *brahma*; knowledge aiming at impersonal liberation.

Brahma-jñānī - see *jñānī*.

Brahma - the spiritual effulgence emanating from the transcendental body of the Lord; the all-pervading, indistinct feature of the Absolute. Depending on the context, this may sometimes refer to the Supreme *brahma*, Śrī Kṛṣṇa, who is the source of *brahma*.

Brāhmaṇa - the highest of the four *varṇas* or castes in the *varṇāśrama* system; a priest or teacher.

Brāhmaṇī - a female *brāhmaṇa*; the wife of a *brāhmaṇa*.

Brahma-pravṛtti - the tendency of the *jīva* to seek the all-pervading *brahma*.

Brahma-vāda - the doctrine of indistinct *nirviśeṣa-brahma* which has as its goal the merging of the self into Kṛṣṇa's effulgence.

Brahma-vādī - one who follows the doctrine of *brahma-vāda*.

Bṛhat-caitanya - infinite spiritual consciousness, represented by Kṛṣṇa.

Bṛhat-cit-vastu - vast or infinite spiritual substance; Śrī Kṛṣṇa.

Buddhi-apekṣā - the consideration that takes place through one's intelligence of the sublime nature of *madhura rasa* and which in turn assists in creating *lobha*.

But-parast - (Muslim) idolatry; worship of material elements, spirits, or ordinary living beings.

C

Caitanya - consciousness; the Universal soul or spirit.

Caitanya Mahāprabhu - Śrī Kṛṣṇa appearing in the mood of a *bhakta* (see Glossary of Names).

Cāṇḍāla - an outcaste race known to eat dogmeat; one born in such a race.

Cetana - conscious; an animate being.

Chāyā-bhakti-ābhāsa - a shadow-like semblance of *bhakti*. This refers to the activities of neophytes or ignorant people which resemble *bhakti*, but which do not have the actual characteristics of *śuddha-bhakti*. Because these people engage in activities of *bhakti* only when associating with real *bhaktas*, this semblance of *bhakti* is connected with true *bhakti*, but it is transient in nature and is therefore compared to a shadow.

Chāyā-nāmābhāsa - a shadow-like semblance of the pure name. This refers to a stage of chanting in which the pure name is obscured by ignorance and *anarthas* just as the sun, when covered by clouds, does not manifest its full brilliance.

Chāyā-śakti - Śrī Bhagavān's shadow potency known as *māyā* which binds the living entities in the material world.

Cid-anubhava - direct experience or realization of spirit, one's spiritual nature, or the spiritual dimension including Kṛṣṇa's name, form, qualities, pastimes, and abode.

Cid-anurāga - spiritual attachment; attachment for Śrī Bhagavān, His *bhaktas*, and things related to Him.

Cid-anuśilana - spiritual practice or cultivation; the culture of pure spiritual reality.

Cid-vastu - transcendental or cognitive substance.

Cid-vikrama - see *cit-śakti*.

Cinmaya - possessing full spiritual nature and consciousness; composed of pure cognition; spiritual.

Cit - consciousness; pure thought; spirit; spiritual cognition or perception.

Citta - the heart, thoughts, mind and consciousness.

Cit-dharma - spiritual nature or the characteristic function of a conscious being.

Cit-jagat - the spiritual world. The world of pure spiritual consciousness.

Cit-kāla - spiritual time which exists eternally in the present without any intervention of past or future.

Cit-kaṇa - a particle of spiritual consciousness; a conscious entity who is spiritual in nature yet minute. This refers to the individual *jīva* souls.

Cit-śakti - Śrī Bhagavān's internal potency by which His transcendental pastimes are accomplished (see *svarūpa-śakti*).

Cit-samādhi - spiritual trance or deep internal perception of spiritual reality.

D

Daivī-māyā - the divine potency of Kṛṣṇa which acts in the material world to bewilder the living entities who are seeking material enjoyment separate from their eternal and natural relationship with Kṛṣṇa. This external potency consists of the three qualities of nature: goodness, passion, and ignorance.

Damaru - a drum played by Lord Śiva; a small two-headed drum shaped like an hour-glass which, held in one hand, is played by twisting one's wrist. The swinging action causes a ball at the end of each of two strings which are attached to the drum to hit the drum ends at each turn.

Daṇḍavat-praṇāma - prostrated obeisances; literally, falling like a *daṇḍa* (stick) to offer obeisances.

Darśana - seeing, meeting, visiting with, beholding. This word is used primarily in reference to beholding the Deity or advanced

bhaktas. *Darśana* also means doctrine or philosophical system, as in *vedānta-darśana*.

Dāsa - a servant; a servant of Kṛṣṇa.

Dāśā - state, condition; disposition; phase, stage.

Dāśa-mūla - 'ten-roots'. In the *Āyur-veda*, the science of herbal medicine, there are ten roots which, when combined together produce a tonic which sustains life and counteracts disease. Similarly, there are ten ontological principles. When these are properly understood and realized, they destroy the disease of material existence and give life to the soul. The first of these principles is known as *pramāṇa*, the evidence which establishes the existence of the fundamental truths. The other nine principles are known as *prameya*, the truths which are to be established.

The *pramāṇa* refers to the Vedic literature and in particular to the *Śrīmad-Bhāgavatam*. The *Bhāgavatam* is the essence of all the *Vedas*; it reveals the most intimate loving feature of the Lord, as well as the soul's potential to unite with the Lord and His eternal associates in their play of divine loving exchange.

Of the nine *prameyas*, the first seven relate to *sambandha-jñāna*, knowledge of the interrelationship between Śrī Bhagavān, His energies, and the living beings, both conditioned and liberated. The eighth *prameya* relates to *abhidheya-jñāna*, knowledge of the means by which the living entity can become established in an eternal loving relationship with Him. The ninth *prameya* relates to *prayojana*, the ultimate goal to be attained by pursuit of the transcendental path. That goal is known as *kṛṣṇa-prema*, and it takes on infinite varieties when manifest in the different *bhaktas* possessing variegated moods of divine love.

Dāsī - a female maidservant of Kṛṣṇa or Śrīmatī Rādhikā.

Dāśya - (1) the second of the five primary relationships with the Lord which is established in the stages of *bhāva* or *prema*; love or attraction to Kṛṣṇa which is expressed in the mood of a servant. (2) in this world the general relationship of practicing *bhaktas* toward Him is known as *kṛṣṇa-dāśya* or *bhagavad-dāśya*. This means simply to recognize that one's true identity is to be a servant of Kṛṣṇa.

Dāsyam - one of the *aṅgas* of *sādhana-bhakti*; to render service with the pure egoism of being a servant of Kṛṣṇa. Only when one renders service with this attitude, giving up false conceptions of the self, can one's *bhajana* practices attain perfection. According to *Bhakti-rasāmṛta-sindhu* (1.2.183) there are two kinds of *dāsyā*: in its beginning form, *dāsyā* means to offer all of one's activities to Śrī Bhagavān, and in its mature stage, *dāsyā* means to render all kinds of services to Him with the feeling that 'I am a servant of Śrī Kṛṣṇa, and He is my master.' This attitude is called *kainkarya*. *Dāsyam* is one of the nine primary *aṅgas* of *bhakti*.

Deva-bhāṣā - 'the language of the gods', the language spoken in the celestial planets; Sanskrit.

Devas - celestial deities; beings situated in the celestial planets who are endowed with great piety, tremendous lifespans, and superior mental and physical prowess. They are entrusted with specific powers for the purpose of universal administration.

Devatās - same as *devas*.

Devī-bhāgavata and **Devī-gītā** - (chapter 9) are two books that the *śāktas* promote as proving that Devī is the supreme personality. However, the great *ācāryas* and later scholars have not accepted them as authoritative.

Dhāma - a holy place of pilgrimage; the abode of the Lord where He appears and enacts His transcendental pastimes.

Dharma - from the verbal root *dhṛ* meaning 'to sustain'; lit. that which sustains; 1) the natural, characteristic function of a thing; that which cannot be separated from its nature; 2) religion in general. 3) the socio-religious duties prescribed in *śāstra* for different classes of persons in the *varṇāśrama* system; one's fixed occupation in relation to the highest ideals known to man. *Dharma* is aspired for by persons who not only desire enjoyment in this world, but who hanker for something more, like Svarga. For this it is necessary to follow the religious codes outlined in *śāstra*. By following the religious duties prescribed according to *varṇāśrama*, one can enjoy happiness in this life and attain Svarga. The performance of *dharmika* duties is foremost for such people, and therefore their *puruṣārtha* (goal of life) is known as *dharma*. There are

many types of *dharma*. *Strī-dharma* (a woman's *dharma*) refers to the duties, behaviour etc., that sustain the proper nature of a woman. Similarly, *dharmas* such as *puṛuṣa-dharma*, *brāhmaṇa-dharma*, *śūdra-dharma*; and *sannyāsa-dharma*, are described in *dharma-śāstras*. Ultimately, however, *dharma* means the natural attraction of the part for the whole, the *jīva* for Kṛṣṇa. All of these other *dharmas* are only related to this temporary body, therefore, in the midst of performing them, one must cultivate *ātma-dharma*, the soul's eternal occupation as servant of Kṛṣṇa, so that one can reach the point, either now or tomorrow, of *sarva-dharmān parityajya*, giving up all secondary *dharmas* and taking full shelter of Śrī Śrī Rādhā-Kṛṣṇa.

Dharma-śāstra - religious *śāstras*, such as *Manu-saṁhitā*, delineating the codes of behavior for human beings.

Dharma-viśaya - the object of the soul's spiritual function; the object of *prema*; Śrī Kṛṣṇa.

Dikṣā - receiving initiation from a spiritual master. In the *Bhakti-sandarbhā* (Anuccheda 283) Jīva Gosvāmī has defined *dikṣā* as follows: *divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam tasmād dikṣeti sā proktā deśikais tattva-kovikaih* – “Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dikṣā*.” He then explains *divya-jñāna*, or divine knowledge: *divyaṁ jñānaṁ hy atra śrīmati mantre bhagavat svarūpa-jñānaṁ tena bhagavatā-sambandha-viśeṣa-jñānaṁ ca* – “*Divya-jñāna* is transcendental knowledge of the Lord's form and one's specific relationship with the Lord contained within a *mantra*.” This means at the time of initiation, the *guru* gives the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who is the object of one's worship and the *bhakta*'s specific relationship with the Lord in one of the relationships of *dāsya*, *sakhya*, *vātsalya*, or *mādhurya*.

Dikṣā-guru - initiating spiritual master. One who gives a *mantra* in accordance with the regulations of *śāstra* to a qualified candidate for the purpose of worshiping Śrī Bhagavān and realizing Him through that *mantra* is known as a *dikṣā* or *mantra-guru*.

Dikṣā-mantra - the mantras given by the guru at the time of initiation. These mantras include the mahā-mantra, brahmā-gāyatrī, guru-mantra, guru-gāyatrī, gaura-mantra, gaura-gāyatrī, gopāla-mantra, and kāma-gāyatrī. The guru's internal mood of service to Rādhā and Kṛṣṇa is transmitted through the medium of these mantras. This is indicated in the following śloka from Bhakti-sandarbha (Anuccheda 237): *yo mantraḥ sa guruḥ sāksāt yo guru sa hari svayaṁ gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam* – “The mantra (which is given by the guru) is itself the guru, and the guru is directly the Supreme Lord Hari. He with whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.” These mantras are invested with *divya-jñāna*, or transcendental knowledge of Kṛṣṇa's form and one's specific relationship with Him (see also *dikṣā* and *mantra*).

Divya-nāma - the transcendental name of Śrī Kṛṣṇa.

Divya-lilā - transcendental pastimes.

Dravya - objects such as a table, a chair, and so on.

Dṛḍha-niścaya - firm determination or resolve.

Dhṛṣṭatā - a state of being reckless, bold or courageous. In chapter twenty-one it is referring to those *gopīs* who have left their husbands and sons, and have abandoned all the rules and regulations of *varṇāśrama-dharma*. The *Dvārakā mahiṣīs* do not want to leave all these things; they want to follow their husbands, and the rules and regulations of *varṇāśrama-dharma*. That is why it is said here that they give up the quality of *dhṛṣṭatā* and serve Kṛṣṇa just like a housewife. Those who have left all these things and who have the quality of *dhṛṣṭatā* are called *sakhīs*

Durjāti - degraded birth or caste.

Durjāti-doṣa - the defect of a degraded birth; the defect of having taken birth in a sinful or outcaste family. Such a defect is due to *prārabdha-karma*.

Duṣkṛti - impious or sinful deeds.

Dvija - anyone among the *brāhmaṇas*, *kṣatriyas*, or *vaiśyas* who has received a 'second birth' through the *upanayana-saṁskāra* of being invested with the sacred thread, which prepares one for studying the *Vedas*.

E

Ekadaṇḍa - a staff which is carried by the renunciates belonging to the monistic school and, in particular, the followers of Śrī Śaṅkarācārya. The staff consists of only one rod which symbolizes their goal of attaining oneness with *nirviśeṣa-brahma*.

Ekādaśī - is the eleventh day of the waxing or waning moon. *Śuddha* Ekādaśī means that the whole eleventh day of the moon elapses during the period between one sunrise and the next. *Viddha* Ekādaśī means that the eleventh day of the moon begins on one solar day (sunrise to sunrise) and finishes on the next solar day, that is after sunrise on the next day. In case of *viddha* Ekādaśī, the observances are made on the *Dvādaśī* i.e. the twelfth day of the moon.

F

Folklore - (in reference to chapter seventeen), there is a saying: "To make money by counting the waves." The explanation is as follows. In ancient times, there was a rich *vaiśya*, who became famous all over the country as someone who could make money in any circumstances. Some envious people poisoned the ears of the local King, and managed to convince him to send the businessman far away, where he would have no opportunity to make any money. The King decided to send him to a lonely place near the sea. But this *vaiśya*, true to his character, sat on the beach counting the waves! Whenever a vessel passed across the sea, he would stop it by waving his arms, and then say, "You are not allowed to cross. The King has appointed me to count the waves here, and your vessel is disturbing them." He would argue back and forth, and only relent when he had extracted a bribe. In this way, he became a rich man again.

G

Gāṇapatya - a worshiper of Gaṇeśa.

Gandharvas - celestial beings situated in the higher planets who are especially noted for their expertise in singing and music.

Gaṅgā - the holy river, Gaṅgā, also known as the Ganges (see Gaṅgā in the Glossary of Places).

Gaṭhana - the formation, structure, or composition of a thing.

Gauḍīya Vaiṣṇava Ācāryas - prominent teachers in the line of Lord Caitanya.

Gauḍīya Vaiṣṇava Sampradāya - the school of Vaiṣṇavism following in the line of Śrī Caitanya Mahāprabhu.

Gauṇa - literally means “that which possesses qualities” or “that which is secondary.” Relates to a quality, having qualities; connected to the three *guṇas* (qualities of material nature); subordinate, secondary, unessential.

Gaurābda - a year in the era beginning from the appearance of Śrī Gaurāṅga Mahāprabhu (corresponding to 1486 AD).

Gaura-līlā - the divine pastimes of Śrī Caitanya Mahāprabhu, who is identical to Śrī Kṛṣṇa.

Gaura-Nāma-Rasa - transcendental taste which comes from chanting the holy name of Lord Gaura.

Gāyatrī-mantra - a sacred *mantra* repeated by *brāhmaṇas* at the three junctures of the day. The *gāyatrī mantra* is personified as a goddess, the wife of Brahmā and mother of the four *Vedas* (see *dīkṣā-mantra*).

Ghāṭa - a landing-stage (as on the bank of a river, pond, and so on).

Ghaṭa-ākāśa - is the space that one can see in a pot. (*Maha-ākāśa* is the great unlimited sky).

Godruma - one of the nine divisions of Navadvīpa (see Glossary of Places).

Gopas - the cowherd boys who serve Kṛṣṇa in the mood of intimate friendship. This may also refer to the elderly *gopas* headed by Nanda Mahārāja who serve Kṛṣṇa in the mood of parental affection.

Gopīs - the young cowherd maidens of Vraja headed by Śrīmatī Rādhikā who serve Kṛṣṇa in the mood of amorous love. This may also refer to the elderly *gopīs* headed by mother Yaśodā who serve Kṛṣṇa in the mood of parental affection.

Go-sālā - shelter for the cows.

Gosvāmī - one who is the master of his senses; a title for those in the renounced order of life. This often refers to the renowned followers of Caitanya Mahāprabhu who adopted the lifestyle of mendicants. Descendants of the relatives of such Gosvāmīs or of their *sevaites* often adopt this title merely on the basis of birth. In this way, the title Gosvāmī has evolved into use as a surname. Leading

temple administrators are also sometimes referred to as Gosvāmīs. **Gṛhastha** - the word *stha* means “to reside.” The word *gṛha* means “house,” and also refers to the family members who inhabit a house; as a verb, it means “to grasp, take on, or accept.” The second *āśrama* or stage of life in the *varṇāśrama* system; family life.

Gṛhastha-tyāgī - one who has renounced household life.

Gullī-ḍaṇḍā - a game played with a bat and stick.

Guṇa - (1) in relationship to Kṛṣṇa this refers to His transcendental qualities which are heard, described, and meditated upon by *bhaktas* as part of the practice of *sādhana-bhakti*. (2) qualities of objects such as hardness and softness. (3) qualities in general such as compassion, tolerance, and mercy. (4) the three ropes (binding qualities) known as – *sattva* (goodness), *rajas* (passion), and *tamas* (ignorance).

Guṇāvatāra - the primary presiding deities of the *tri-guṇas* (three *guṇas*), Viṣṇu, Brahmā and Śiva presiding over the qualities of *sattva*, *rajas*, and *tamas* respectively.

H

Haṁsa - the third stage of *sannyāsa*, as mentioned in *Śrīmad-Bhāgavatam* (3.12.43). In his commentary on this *śloka*, Śrīla Viśvanātha Cakravartī Ṭhākura defines an ascetic in the *haṁsa* stage as *jñāna-ābhyaśa-niṣṭhā*, one established in the cultivation of transcendental knowledge.

Hari - a name for Śrī Kṛṣṇa (see Glossary of Names).

Hari-kathā - narrations of the holy name, form, qualities, and pastimes of Śrī Hari.

Hari-nāma - the chanting of the holy names of the Lord. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* to oneself on a strand of *tulasī* beads.

Hari-vāsara - the day of Lord Hari; this refers especially to *Ekādaśī*; it also refers to other holy days such as *Janmāṣṭamī* and *Rāmanavamī* (check this Glossary for explanation of these terms).

Haviṣya - rice dried in the sun, cooked with water and mixed with ghee

Heya - undesirable; fit to be given up; contemptible, base, vile.

Hlādinī - this refers to *svarūpa-śakti* which is predominated by *hlādinī* (see *svarūpa-śakti*). *Hlādinī* is the potency which relates to the *ānanda*, or bliss, aspect of the Supreme Lord. Although the Supreme Lord is the embodiment of all pleasure, *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss. When *viśuddha-sattva* is predominated by *hlādinī*, it is known as *guhya-vidyā*, or confidential knowledge. This *guhya-vidyā* has two faculties: *bhakti* and that which bestows *bhakti*. It is by these two agencies that *bhakti*, which consists of *prīti* (*prema*), is manifest. *Bhakti* which is of the nature of *prīti* is itself a special feature of *guhya-vidyā*.

I

Ibāda - an Islamic term for divine worship.

Ignorance five types - Lord Brahmā first creates these five types of ignorance (*Śrīmad-Bhāgavatam* 3.12.2.). Because of the desire to enjoy *māyā*, the *jīva* develops the false ego that he can enjoy material sense gratification, and then the five types of ignorance - *tamaḥ* (not knowing anything about the spirit soul), *moha* (the illusion of the bodily concept of life), *mahā-moha* (madness for material enjoyment), *tāmisra* (forgetfulness of one's constitutional position due to anger or envy) and *andha-tāmisra* (considering death to be the ultimate end) – cover his pure, atomic nature.

Īśānugata - those who are devoted or surrendered to Īṣa (Śrī Bhagavān); the Vaiṣṇavas.

Iśhqh - an Islamic term for love (spiritual or mundane).

Iṣṭa-deva - one's worshipful deity; the particular form of Kṛṣṇa toward whom one is attracted and who is the object of one's love and service.

Īśvara - the Supreme Lord or Supreme Controller.

Itihāsa - (1) history in general. (2) a book which contains instructions on *dharma*, *artha*, *kāma*, and *mokṣa*, and narrations of ancient events (*dharmārtha-kāma-mokṣāṅgām upadeśa-samanvitam pūrva-vṛta kathā-yuktam itihāsam pracakṣate*). This definition is quoted in *Gauḍīya-Vaiṣṇava-abhidhāna*. (3) the fifth *Veda*. According to both

śruti and *smṛti*, the *Itihāsa* and the *Purāṇas* are considered the fifth *Veda*. *Śrīmad-Bhāgavatam* (3.12.39) states, *itihāsa-purāṇāni pañcamam vedam*; and (1.4.20), *itihāsa purāṇaṅ ca pañcamo veda ucyate*. In his commentary on (1.4.20), Jīva Gosvāmī quotes the *Mahābhārata* (*Mokṣa-dharma* 340.21), *vedān adhyāpayāmāsa mahābhārata-pañcamān iti*, “Vyāsa taught the *Vedas* along with the fifth of their number, the *Mahābhārata*.” Similarly in *Manu-smṛti* (3.232) it is said, *ākhyānānītihāsaś ca*. In his *Manu-vartha-muktāvalī* commentary on this *śloka*, Kullūka Bhaṭṭa (a celebrated commentator on *Manu-smṛti* from the twelfth century) states, *itihāsān mahābhāratādīn*, “The word *itihāsān* refers to the *Mahābhārata* and other literature.”

These references establish that the word *itihāsa* specifically refers to the *Mahābhārata*. Within the *Mahābhārata* is found the *Bhagavad-Gītā*, which is accepted as the essence of all the *Vedas* even by Śrī Śaṅkarācārya, who states in the introduction to his *Gītā* commentary, *tad idaṁ gītā-śāstraṁ samasta-vedārtha-sāra-saṅgraha-bhūtam*, “This *Gītā-śāstra* is the essence of the purport of all the *Vedas*.” This further confirms that the *itihāsa* is part of the body of Vedic literature. *Śruti* itself (*Chāndogya Upaniṣad* 7.1.2) declares that the *Itihāsa* and *Purāṇas* are the fifth *Veda* among the body of Vedic literature, *itihāsam purāṇam pañcamam vedānām vedam*.

J

Jaḍa - inanimate object; worldly, material.

Jaḍa-anurāga - attachment for mundane material objects.

Jaḍa-śakti - the material or external potency also known as *māyā*.

Jaḍīya-kāla - material time which is designated by the divisions of past, present, and future.

Jaīva-dharma - the constitutional function of the *jīva*; unadulterated love for the Supreme Lord.

Jaṅgama - moving living beings such as animals, birds, insects, aquatic, and humans.

Janma - birth, origin.

Janmāṣṭamī - the appearance day of Lord Śrī Kṛṣṇa which occurs on the eighth day of the dark lunar fortnight of the month of Bhādra (August-September). According to the *Viṣṇu Purāṇa*, however,

Janmāṣṭamī occurs on the eighth day of the dark lunar fortnight of the month of Śrāvaṇa (July-August). The reason for this difference is that in some years the *mukhya-cāndra-māsa*, or principal lunar month falls in Śrāvaṇa. The *mukhya-cāndra-māsa* refers to a lunar month which ends with a conjunction of planets, whereas *gauṇa-cāndra-māsa* refers to a lunar month which ends with an opposition of planets. When the *mukhya-cāndra-māsa* occurs in Śrāvaṇa, Janmāṣṭamī falls in that month instead of Bhādra.

Japa - loud chanting or soft utterance of the holy names of Kṛṣṇa to oneself; usually referring to the practice of chanting *hari-nāma* on *tulasī* beads. The word *japa* comes from the verbal root *jaṇ* which means to utter or whisper repeatedly (especially prayers or incantations). In the *Śabda-kalpa-druma*, *japa* has been defined as the utterance of *mantras* either within the heart or verbally. In *Hari-bhakti-vilāsa* (17.155-159) Śrīla Sanātana Gosvāmī describes *japa* in the following words:

“In the *Nṛsimha-Purāṇa* it is said that *japa-yajña* is of three kinds: (1) *vācika* (verbal), (2) *upāṃśu* (in a whisper), and (3) *mānasika* (within the mind). When a *mantra* is pronounced very distinctly either in a high, low, or resonant voice it is known as *vācika-japa*. When a *mantra* is uttered slowly with slight movement of the lips and can be heard only by one’s own ears it is known as *upāṃśu-japa*. When one meditates on the meaning of the *mantra* by application of the intelligence going repeatedly from one syllable to the next and from one word to the next it is known as *mānasika-japa*.”

Jāti - caste, race, or species.

Jāti-bheda - caste distinction; the difference between various castes or species.

Jism - an Islamic term for matter.

Jīva - the eternal individual living entity who, in the conditioned state of material existence, assumes a material body in any of the innumerable species of life.

Jñāna - (1) knowledge, (2) knowledge which leads to impersonal liberation: this concerns the *ātmā*’s distinction from matter and its identity with *brahma*.

Jñāna-adhikāra - eligibility for knowledge leading to liberation.

Jñāna-kāṇḍa - a division of the *Vedas* which relates to knowledge of the one, undifferentiated spirit known as *brahma*.

Jñāna-mudrā - the traditional posture of the hand formed with the tip of the thumb touching the tip of the index finger.

Jñāna-niṣṭhā - those who are fixed in the pursuit of monistic knowledge aiming at liberation.

Jñāna-viddha - *vaiṣṇava-dharma* which is adulterated with *jñāna*, knowledge directed toward the attainment of impersonal liberation.

Jñāna-yoga - the path of spiritual realization through a philosophical search for truth.

Jñānī - one who pursues the path of *jñāna*, or knowledge, directed toward impersonal liberation.

K

Kali-yuga - the present age of quarrel and hypocrisy which began five thousand years ago (see *yuga*).

Kāmya-karma - religious rites performed to obtain some specific material benefit.

Kaniṣṭha-bhakta - the neophyte practitioner of *bhakti*.

Karatālas - small brass hand cymbals used for devotional songs.

Karma - (1) any activity performed in the course of material existence. (2) pious activities leading to material gain in this world or in the heavenly planets after death. (3) fate; former acts leading to inevitable results.

Karma-adhikāra - eligibility for pious action leading to material gain.

Karma-kāṇḍa - a division of the *Vedas* which relates to the performance of ceremonial acts and sacrificial rites directed toward material benefits or liberation.

Karma-viddha - *vaiṣṇava-dharma* which is adulterated with *karma*, activities directed toward material benefits.

Karma-yoga - the path to God realization through dedication of the fruits of one's work to God.

Karmī - one who pursues the Vedic path of *karma* directed toward material gain or elevation to the heavenly planets.

Kārya-śakti - the potency by which activity is carried out.

Kauḍī - a small shell used as currency

Kāya-vyūha - direct expansions. All the four types types of Śrīmatī Rādhikā's *sakhīs* are *nitya-siddha*, and they are direct expansions (*kāya-vyūha*) of Śrīmatī Rādhikā's own *svarūpa*. She eternally manifests eight *bhāvas* as the eight principle *sakhīs* and Her four different types of service moods as the four different types of *sakhīs* - namely, *priya-sakhīs*, *narma-sakhīs*, *prāṇa-sakhīs*, and *parama-preṣṭha sakhīs*. All these *sakhīs* are *kāya-vyūha* direct expansions, whereas the *sādhana-siddha goṇīs* are not expansions. The queens in Dvārakā fall into a different category of expansion known as *vaibhava-prakāśa*, and the Lakṣmīs in Vaikuṅṭha are *vaibhava-vilāsa* expansions of Śrīmatī Rādhārānī. The wives of Vāmana and other *avatāras* in Devaloka are also expansions. Durgā-devī in this world is a material expansion.

Kāyastha - a particular caste in Hindu society; those born from a *kṣatriya* father and a *sūdra* mother. They are generally well-educated, and many work as writers. The *kāyasthas* claim to be descendants of Citragupta (the scribe of Yamarāja).

Kāzī - a Muslim magistrate, usually the ruler of a town or city (like a mayor).

Khicārī - a savory dish of rice and *dahl* boiled together with ghee and spices.

Khodā - an Islamic term for God.

Kīrtana - congregational singing of Kṛṣṇa's holy names, sometimes accompanied by music. This may also refer to loud individual chanting of the holy name, as well as oral descriptions of Bhagavān names, forms, qualities, associates, and pastimes. *Kīrtana* is the most important of the nine *aṅgas* of *bhakti*.

Kṛṣṇa-bahirmukha - being oblivious to Kṛṣṇa due to having one's attention focused outwardly toward the material world; ignorance of Kṛṣṇa and enthrallment with material enjoyment.

Kṛṣṇa-dāsyā - service to Kṛṣṇa; the *dharma*, or spiritual function of the *jīva*. In its perfectional state this refers to *prema*.

Kṛṣṇa-līlā - the divine pastimes of Śrī Kṛṣṇa (see *līlā*).

Kṛṣṇa-prema - pure love for Kṛṣṇa (see *prema*).

Kṛṣṇa-unmukha - those whose attention is focused upon Kṛṣṇa.

Kṛṣṇa-vimukhatā - the state of having one's attention turned away from Kṛṣṇa; the state of absorption in the material world.

Kṣatriya - the second of the four *varṇas*, or castes, in the *varṇāśrama* system; an administrator or warrior.

Kṣayonmukha - the decline or diminution of any object or thing; the stage in which a *jīva*'s relationship with the material world gradually diminishes due to engagement in spiritual practice.

Kṣudra-cetana - possessing minute consciousness; the living entities.

Kuñja - a grove or bower; a natural shady retreat with sides and a roof formed mainly by trees and climbing plants.

Kuṭīcaka - the first of four stages of *sannyāsa*. According to the Vedic system, when one first renounces family life, the ascetic will construct a cottage (*kuṭīra*) just outside his village and will accept the necessities for his maintenance from his family members or the villagers. This stage has been referred to in *Śrīmad-Bhāgavatam* (3.12.43). In Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on the afore-referenced *śloka*, he defines the *kuṭīcaka* stage as *svāśrama-karma-pradhāna*, predominated by the performance of *karma* which pertains to one's own *āśrama*, or stage of life.

Kuṭīra - a cottage or hut.

L

Laukika - worldly, mundane, secular, pertaining to the material world.

Laukika-jñāna - worldly knowledge, knowledge of worldly phenomena.

Laukika-śraddhā - worldly regard; faith which is based on custom or tradition and not on a deep understanding of the *śāstra*.

Līlā - divine sportive pastimes. Śrī Bhagavān's activities, whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His *bhaktas*, are never under the influence of *karma* or material nature. They are all manifestations of His self-willed potencies and are therefore known as *līlā*, divine sport or play. These pastimes are heard, described, and meditated upon by *bhaktas* as part of the practice of *sādhana-bhakti*.

Lilā-avatāra - Kṛṣṇa's *lilā* (pastime) manifestations e.g. Nṛṣimha, Varāha, Kūrma etc.

Lilā-kathā - descriptions or narrations of the Lord's divine pastimes.

Liṅga-śarīra - the subtle material body consisting of mind, intelligence, and ego.

Lobhamayī-śraddhā - means that the *bhakta* wants to serve Kṛṣṇa in one of the four *rasas*: *dāsyā*, *sakhya*, *vātsalyā* or *mādhuryā*, following in the footsteps of the *vraja-vāsīs*. He should be greedy to attain this. That is called *lobhamayī-śraddhā*.

Loṭā - a thin steel container for water.

M

Mādhavī - a fragrant flower which is white when it blossoms and turns pink during the course of the day; the vine of the *mādhavī* flower.

Mādhukarī - collecting alms from door to door in the manner of a bee who collects honey (*madhu*) by going from flower to flower.

Mādhurya - sweetness or beauty. In regard to *bhakti* this refers to devotion which is inspired by attraction to Kṛṣṇa's sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between Him and His *bhaktas*.

Mādhurya-rati - love or attachment toward Kṛṣṇa which is expressed in the mood of a lover.

Madhyāhna - the third period of the day; mid-day, noon (see *aṣṭa-kālīya-lilā*).

Madhyama-bhakta - the practitioner of *bhakti* who is on an intermediate level.

Mahābhāva - the highest stage of *prema* or divine love. In *Ujjvala-nilamaṇi* (14.154) *mahābhāva* is defined: "When *anurāga* reaches a special state of intensity, it is known as *bhāva* or *mahābhāva*. This state of intensity has three characteristics: (1) *anurāga* reaches the state of *sva-samvedya*, which means that it becomes the object of its own experience, (2) it becomes *prakāśita*, radiantly manifest, which means that all eight *sāttvika-bhāvas* become prominently displayed,

and (3) it attains the state of *yāvad āśraya-ṛṭti*, which means that the active ingredient of this intensified state of *anurāga* transmits the experience of Rādhā and Kṛṣṇa's *bhāva* to whomever may be present and qualified to receive it. This includes both the *sādhaka* and *siddha-bhaktas*."

Mahājana - a great personality who teaches and sets an example for others.

Mahānta - the head of a monastery or temple.

Mahāprabhu - the Supreme Lord, Śrī Kṛṣṇa Caitanya (see Caitanya in the Glossary of Names).

Mahā-ākāśa - is the great, unlimited sky or space.

Mahāprasāda - see *prasāda*.

Mahātmā - magnanimous or great soul; a title of respect offered to those elevated in spiritual consciousness.

Mahāvākya - principal statements or utterances of the *Upaniṣads*. *Praṇava (om)* is the true *mahāvākya* of the *Vedas* as established in Chapter Twelve. However, Śrī Śaṅkarācārya has widely broadcast four aphorisms as *mahāvākyas*. Therefore, the word *mahāvākya* has come to be associated with these expressions: *ahaṁ brahmāsmi*, "I am *brahma*," (*Bṛhad-āraṇyaka Upaniṣad*, 1.4.10); *tat tvam asi śvetaketo*, "O Śvetaketo, you are that" (*Chāndogya Upaniṣad*, 6.8.7); *prajñānam brahma*, "The supreme knowledge is *brahma*," (*Aitareya Upaniṣad*, 1.5.3); and *sarvaṁ khalv idaṁ brahma*, "All the universe is *brahma*." (*Chāndogya Upaniṣad*, 3.14.1.)

Mālā - see *tulasī-mālā*.

Malphuṭ - an Islamic term for ignorance.

Mālatī - a kind of jasmine flower or its plant.

Māmāji - maternal uncle.

Mamatā - literally means 'my-ness'; attachment or possessiveness. *Mamatā* for material objects or persons is the cause of bondage, whereas *mamatā* for *guru*, Vaiṣṇavas, and spiritual objects is the cause of liberation; in the spiritual world *mamatā* is one of the characteristics of *prema*.

Māna - consists of the *bhāvas* (such as Śrīmatī Rādhikā's jealous anger) that prevent the *nāyaka* and *nāyikā* from meeting freely, although they are together, and attracted to each other.

Mantra - a mystical *śloka* composed of the names of Śrī Bhagavān which addresses any individual deity. *Mantras* are given to a disciple by a *guru* at the time of *dikṣā*. The question may be raised that since *bhagavan-nāma* is independent, how can *mantras*, which are composed of the names of the Lord (*bhagavan-nāma*), be dependent upon *dikṣā*? Śrīla Jīva Gosvāmī has discussed this question in *Bhakti-sandarbha* (Anuccheda 284). He says that *mantras* are *bhagavan-nāmātmikā*. This means that *mantras* are composed of the names of Bhagavān. The difference is that *mantras* also contain some special words like *nama*, *svāhā*, and *klīm*. Śrī Bhagavān and the ṛṣis have invested *mantras* with special power by which those *mantras* reveal one's own specific relationship with Kṛṣṇa. Therefore it may seem that *mantras* are endowed with some special potencies that are not invested in *nāma*. A contradiction arises because if *bhagavan-nāma* (which is lacking these special attributes) is able to bestow the supreme object of attainment (*parama-puruṣārtha*) without any need for *dikṣā*, how is it that *mantras* are dependent on *dikṣā* when they are even more powerful than *nāma*?

Śrīla Jīva Gosvāmī analyzes that by the constitutional nature of *mantras*, they are not dependent on *dikṣā*. Nonetheless, people in general are influenced by the bodily conception and their hearts are polluted with abominable desires. In order to curb these tendencies, the ṛṣis have established regulations to be followed in the *arcaṇa-mārga*. Otherwise, by constitutional nature, there is no difference between *nāma* and *mantra* in the matter of their independence of any formalities.

Nāma, being non-different from *nāmī*, or Bhagavān Himself, is already invested with all potencies. Therefore in actuality, the glory of *nāma* is superior to that of *mantras*. Yet Jīva Gosvāmī says that the *dikṣā-mantras* are invested with the power to reveal the *sādhakas'* specific relationship with the Lord – *śrī bhāgavatā samam ātma-sambandha-viśeṣa-pratipādakāś ca* (*Bhakti-sandarbha*, Anuccheda 284). The same thing is stated in Anuccheda 283: *divyaṁ-jñānaṁ hy atra śrīmati mantre bhagavat-svarūpa-jñānaṁ tena bhagavatā sambandha-viśeṣa-jñānaṁ ca* (see *dikṣā*). This means that when a *guru* who is situated on the platform of *bhāva* gives *dikṣā*, the *man-*

tras are invested with the knowledge of Bhagavān's *svarūpa* and knowledge of one's specific relationship with Him. Therefore, those who are desiring to attain the *prema-sevā* of Śrī Kṛṣṇa in Vraja in one of the four relationships of *dāsya*, *sakhya*, *vātsalya*, or *madhura* should accept *dikṣā-mantras* from a *guru* who is established in one of these moods.

Manu-saṁhitā - a religious *śāstra* spoken by the forefather of mankind Manu, delineating the codes of behavior for all human beings.

Māyā - illusion; that which is not; Śrī Bhagavān's external potency which influences the living entities to accept the false egoism of being independent enjoyers of this material world.

Māyā-śakti - the potency that creates bewilderment, which is responsible for the manifestation of the material world, time, and material activities.

Māyāvāda - the doctrine of illusion; a theory advocated by the impersonalist followers of Śaṅkarācārya which holds that the Lord's form, this material world, and the individual existence of the living entities are *māyā* or false.

Māyāvādī - one who advocates the doctrine of illusion (see *māyāvāda*).

Māyā-vikrama - see *māyā-śakti*.

Māyika-tattva - the fundamental truth concerning Bhagavān's deluding potency, which relates to the material world. One of the aspects of *sambandha-jñāna*.

Mīmāṃsā - a philosophical doctrine which has two divisions: (1) *pūrva* or *karma-mīmāṃsā* founded by Jaiminī, which advocates that by carrying out the ritualistic *karma* of the *Vedas*, one can attain the celestial planets, and (2) *uttara-mīmāṃsā* founded by Bādarāyaṇa Vyāsadeva, which deals with the nature of *brahma*. (See *pūrva-mīmāṃsā* and *uttara-mīmāṃsā*).

Mīmāṃsaka - a philosopher. One who adheres to the *mīmāṃsā* philosophical doctrine of which there are two divisions. This usually refers to those who follow the *karma-mīmāṃsā* of Jaiminī.

Mīmāṃsā-śāstra - (1) a *śāstra* which ascertains fundamental philosophical truths through analytical examination. (2) *śāstra* dealing with a branch of Vedic philosophy (see *mīmāṃsā*).

Miśra - mixed, adulterated.

Mithyā-abhimāna - false egoism; identification with the gross and subtle material bodies.

Mleccha - derived from the sanskrit root *mlech* meaning to utter indistinctly (sanskrit) – a foreigner; non-Āryan; a man of an outcaste race; any non-Sanskrit-speaking person who does not conform to the Hindu social and religious customs.

Mokṣa - see *mukti*.

Mṛdaṅga - a double-headed clay drum which is used in the performance of devotional songs.

Mujarrad - an Islamic term for spirit or consciousness.

Mukta-daśā - the liberated state.

Mukta-jīva - the liberated soul; those who are liberated from the influence of material nature while still residing in this world, or those who reside in the spiritual world.

Mukti - liberation from material existence. There are five types of liberation: *sārūpya* (obtaining the same form as Bhagavān), *sāmīpya* (living in close proximity to Bhagavān), *sālokya* (living on the same planet as Bhagavān), *sārṣṭi* (having the same opulence as Bhagavān), and *sāyujya* (becoming one with Śrī Bhagavān either by merging into His body or by merging into His *brahma* effulgence). The last type is vehemently rejected by the *bhaktas*. Although the other four types of *mukti* are sometimes accepted by *bhaktas* as they are not entirely incompatible with *bhakti*, they are never accepted by those who are fixed on attaining unalloyed love for Śrī Kṛṣṇa in Vraja.

Mukulita-cetana - budding consciousness. This refers to human beings whose consciousness is superior to that of lower life-forms, but who are devoid of morality and ethics. It also refers to those who have a conventional sense of morality, but who have no faith in God.

Mullah - Muslim religious scholar

Mumukṣā - the desire for liberation.

Mumukṣu - a person who is seeking liberation.

Mūrti - the Deity form of Śrī Bhagavān.

N

Nagara - a town or city.

Nagara-saṅkīrtana - act of singing religious songs in procession through a city or village.

Naimittika-dharma - the temporary or circumstantial function of an object or conscious being; that which relates to one's acquired nature; circumstantial duty or religion.

Naimittika-karma - occasional religious duties induced by specific circumstances.

Naimittika-sukṛti - pious actions which bear temporary results; pious actions leading to material enjoyment, opulence, acquisition of knowledge, and mystic powers.

Naiṣṭhika-brahmacārī - one who accepts a life-long vow of celibacy.

Naitika - that which is related to morality and ethics (see *nīti*).

Nāma - the holy name of Kṛṣṇa, chanted by *bhaktas* as the main limb of the practice of *sādhana-bhakti*.

Nāma-bhajana - the practice of chanting the holy name softly to oneself on *tulasī* beads.

Nāmābhāsa - a semblance of the holy name. The stage of chanting in which one is becoming cleared of sins and offenses but has not yet attained pure chanting.

Nāma-aparādha - offensive chanting of the holy name, or chanting of the holy name which is subject to the ten kinds of *nāma-aparādha*. (see Chapter 24).

Nāma-rasa - transcendental taste which comes from chanting the holy name.

Nāma-saṅkīrtana - the practice of chanting the holy name of Kṛṣṇa, especially congregational chanting.

Nāmaṣkāra - offering obeisance, or the act of offering adoration, praise, or reverence. Obeisance to Śrī Bhagavān is of four types: (1) *abhivādana*, salutation or bowing; (2) *aṣṭaṅga*, prostrated obeisance performed with eight parts of the body (two hands, two feet, two knees, the chest, and the forehead); (3) *pañcaṅga*, obeisance performed with five parts of the body (two knees, two arms, and the forehead); and (4) *kara-śira-saṁyoga*, obeisance by joining the hands to the head and bowing.

Nāmī - Śrī Bhagavān; the person addressed by the name.

Namāz - a system of Muslim prayer

Nara-mātram - refer to all human beings, regardless of caste, creed, or material designation.

Nārāyaṇa - an expansion of Kṛṣṇa. The opulent Lord of Vaikuṅṭha.

Navadhā-bhakti - nine primary types of bhakti: *śravaṇam*, *kīrtanam*, *viṣṇu-smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam* – hearing, chanting, and remembering the glories of Kṛṣṇa, serving His lotus feet, worshiping Him, praying to Him, carrying out His orders in the mood of a servant, making friends with Him, and offering one's very self to Him (see under the individual headings for more information on each of these).

Nimitta - a cause, reason, motive, instrument, or agent.

Nirapekṣa - a Vaiṣṇava who is detached from all material enjoyment and the designations associated with *varṇāśrama*; literally means independent, or one who is without needs.

Nirbheda - undifferentiated; that which is devoid of distinguishing characteristics or qualities; often used as an adjective to describe the impersonal *brahma*.

Nirbheda-brahma-jñānī - one who seeks to attain the impersonal *brahma* through the process of monistic knowledge.

Nirguṇa - free from the influence of the material qualities of goodness, passion, and ignorance. In relationship to Śrī Kṛṣṇa, this implies that He is endowed with transcendental qualities.

Nirvāṇa - extinction, disappearance, dissolution; final emancipation from matter and re-union with the Supreme Spirit; Māyāvāda conception – absolute extinction or annihilation of individual existence.

Nisānta-līlā - Kṛṣṇa's daily pastimes are divided into eight periods. *Nisānta-līlā* takes place at the end of night just prior to dawn (see *aṣṭa-kālīya-līlā*).

Nisarga - the acquired nature of a thing; that nature which is acquired through long association or identification; the distorted nature of a thing.

Niṣṭhā - firm faith; steadiness in one's devotional practices. This is the fourth stage in the development of the creeper of *bhakti*.

Niṣṭhā occurs after the elimination of the major portion of one's *anarthas*.

Nīti - moral science, ethics, social morality, moral conduct or behavior; political wisdom or science.

Nītya - eternal; invariable; daily; that which has no beginning and no end.

Nītya-dharma - the eternal characteristic function of a thing, or that which relates to its eternal constitutional function.

Nītya-karma - daily obligatory religious duties.

Nītya-satya - eternal truth or reality.

Nītya-sukṛti - pious deeds which bear eternal results; pious deeds which foster the eternal function of *bhakti*, such as the association of *bhaktas* and contact with acts of devotion.

Nītya-tattva - eternal truth, reality or philosophical principle.

Nivṛtti-mārga - the path of detachment or abstinence from material fruitive action and ritualistic religion.

Nyāya - the philosophy dealing with a logical analysis of reality, also known as *nyāya-darśana*. This system of philosophy was founded by Maḥarṣi Gautama (see Gautama in the Glossary of Names). The *nyāya-darśana* accepts sixteen principles: 1) *pramāṇa* (evidence; the means to obtain factual knowledge), 2) *prameya* (that which is to be ascertained by real knowledge), 3) *saṁśaya* (doubt about the point to be discussed), 4) *prayojana* (a motive for discussing the point in question), 5) *dr̥ṣṭānta* (citing instances or examples), 6) *siddhānta* (demonstrated conclusion of an argument), 7) *avayava* (component parts of a logical argument or syllogism), 8) *tarka* (persuasive reasoning), 9) *nirṇaya* (deduction, conclusion, or application of a conclusive argument), 10) *vāda* (thesis, proposition, or argument), 11) *jalpa* (striking disputation or reply to defeat the argument of the opposition), 12) *viṭandā* (destructive criticism; idle carping at the assertions of another without attempting to prove the opposite side of the question) 13) *hetv-ābhāsa* (fallacy; the mere appearance of a reason), 14) *chala* (deceitful disputation; perverting the sense of the opposing party's words), 15) *jāti* (logic based merely on false similarity or dissimilarity), and 16) *nigraha-sthāna* (a weak point in an argument or fault in a syllogism).

According to *nyāya-darśana*, misery is of nineteen types: the material body, the six senses including the mind, the six objects of the senses, and the six transformations – birth, growth, production, maintenance, dwindling, and death. In addition to these, happiness is considered as the twentieth form of misery because it is simply a transformed state of distress. The *naiyāyikas*, adherents of the *nyāya-darśana*, accept four types of evidence: *pratyakṣa* (direct perception), *anumāna* (inference), *ūpamāna* (comparison), and *śabda* (the authority of the *Vedas*).

The *nyāya-darśana* accepts the existence of eternal infinitesimal particles known as *paramāṇu*. These, they claim, are the fundamental ingredients from which the creation has sprung. But in order for the creation to take place, there is need of an administrator who is known as *Īśvara*, Śrī Bhagavān. Bhagavān creates the world by setting the atomic particles in motion. Like these atomic particles, *Īśvara* is eternal and without beginning. Although the *naiyāyikas* accept the existence of *Īśvara*, they do not believe that He personally carries out the creation. He is merely the primeval cause. By His desire, the atoms are set into motion whereupon they create all the subtle and gross elements from which the creation comes about.

According to the *nyāya-darśana*, the *jīvas* are innumerable, eternal, and without beginning. The *naiyāyikas* do not think that the *jīvas* are of the nature of consciousness, but that they are only substantive entities which may be associated with intellectual, volitional, or emotional qualities as a result of a proper combination of causes and conditions. The *nyāya-darśana* advocates that the *jīva* and *Īśvara* are two entirely separate truths. The *jīva*'s material existence is due to *karma*. The creation occurs under the influence of *karma*, and within the creation the *jīvas* suffer the reactions of their *karma*. *Īśvara*'s sole function is to set the creation in motion and to reward the results of *karma*.

The *naiyāyikas* say that the *jīva* can attain liberation from material existence through philosophical knowledge of the sixteen principles. They define *mukti* as complete cessation of material misery. There is no factual happiness in *mukti*. In this liberated condition the *jīva* is as if unconscious.

Nyāya-śāstra - the *śāstras* dealing with a logical analysis of reality. The precepts of *nyāya* are mostly explained through analogies drawn from an analysis of common objects such as a clay pot (*ghaṭa*) and a piece of cloth (*paṭa*), so these words are repeatedly encountered in discussions of *nyāya*.

P

Pāda-sevanam - literally means to serve the feet. However, the question arises as to how a *sādhaka* can serve the feet of the Lord. Therefore in his *Krama-sandarbha* commentary on *Śrīmad-Bhāgavatam*, Jīva Gosvāmi has defined *pāda-sevanam* as follows: *pāda-sevāyām pāda śabdo bhakty eva nirdiṣṭa tata sevāyām sādaratvaṁ vidhīyate* – “In the term *pāda-sevā* the word *pāda* refers only to *bhakti*. The word *sevā* indicates that this *bhakti*, or service, should be done with great love and respect.” To take *darśana* of the Deity, to touch the Deity, to do *parikramā* of the Deity, to follow the Deity in a procession, to visit the Lord’s temples or holy places such as the Gaṅgā, Puruṣottama-kṣetra, Dvārakā, and Mathurā; to observe festivals, and to serve the Vaiṣṇavas and *tulasī* are all included in *pāda-sevanam*. This is one of the nine primary *aṅgas* of *bhakti*.

Pañca-mahāpāpa - killing a *brāhmaṇa*, drinking intoxicating liquors, theft, committing adultery with the wife of *śrī-guru* and associating with anyone guilty of these crimes.

Pañcopāsana - worship of the five deities – Sūrya, Gaṇeṣa, Śakti, Śiva, and Viṣṇu.

Pañḍita - *Pañḍā* means ‘the intelligence of one who is enlightened by knowledge of the *śāstra*’, and the word *pañḍita* refers to one who has such intelligence.

Pāpa - sin.

Parabrahma - the Supreme *brahma*, the source of the *brahma* effulgence, Śrī Bhagavān.

Parāk-vṛtti - the tendency to be focused outward toward the external world or toward the senses and sense objects.

Pāralaukika - concerning the next world; extra-mundane; spiritual.

Parama-dharma - the supreme or ultimate function of the *jīva*.

Parama-guru - grand-spiritual master; the *guru* of one's *guru*.

Paramahansa - the fourth and final stage of *sannyāsa*, which has been referred to as *niṣkriya* (freedom from all material obligations) in *Śrīmad-Bhāgavatam* (3.12.43). In his commentary on this *śloka*, Śrīla Viśvanātha Cakravartī Ṭhākura has defined *niṣkriyā* as *prāpta-tattva*, realization of the Supreme Absolute Truth.

Paramārtha - the highest truth; spiritual knowledge; the highest object of attainment.

Pāramārthika - that which relates to the supreme spiritual truth or ultimate reality; real, essential, true; that which relates to a higher object.

Paramātmā - the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

Paramātmā-pravṛtti - the tendency of the *jīva* to seek Kṛṣṇa in the heart, who is known as Paramātmā.

Parā-śakti - Śrī Bhagavān's superior potency which has three divisions: *cit*, *taṭasthā*, and *māyā*.

Paravyoma - means 'the spiritual sky'. Generally this refers to the region of the spiritual sky where the Vaikuṅṭha planets reside.

Pāṭha-śālā - literally means a school in which four subjects (*pāṭha*) are taught. These four subjects refer to the study of the four *Vedas* or the four subjects – Sanskrit grammar, rhetoric, logic, and philosophy.

Phalgu-vairāgya - futile renunciation; renunciation which is unfavorable to *bhakti*. This is defined in *Bhakti-rasāmṛta-sindhu* (1.2.256): "When people who desire liberation give up objects which are related to Kṛṣṇa, considering them to be material, their renunciation is known as *phalgu-vairāgya*." Śrīla Jīva Gosvāmī has explained in his commentary that this especially refers to giving up *prasāda*, or remnants of food and other articles offered to Him. This giving up of *prasāda* is of two types: never requesting Kṛṣṇa's *prasāda*, and refusing it when it comes unsolicited. The second one in particular is considered to be an offense and therefore unfavorable to *bhakti*.

Piṅḍa - riceballs or flour cake offered to the Pitṛis, or deceased ancestors; a *śrāddha* oblation.

Prabhu - master or Lord.

Prabhu-tattva - the fundamental truth concerning Bhagavān, who is the master of the living entities and of material nature. This is one of the aspects of *sambandha-jñāna*.

Prādeśika - regional, territorial, provincial. This comes from the word *pradeśa*, a province. When it is used in reference to particular statements of the *Vedas*, it means that which is limited to a particular context, or that which defines only a partial aspect of a concept. This is in contrast to *mahāvākyas* which are statements defining the underlying essence of the entire *Vedas* (see *mahāvākya* in this Glossary).

Prahara - a day is divided into eight periods known as *prahara*, each roughly three hours in duration.

Prakāśa - a particular type of manifestation of Bhagavān. When a single form is manifest in many places simultaneously and each of these forms is identical in terms of bodily features, qualities, and pastimes, such a manifestation is called *prakāśa*.

Prākṛta-bhakta - an unrefined or undeveloped *bhakta*. This is a term which refers to the *kaniṣṭha*, or neophyte *bhakta*, who worships the Deity with faith but who renders no service to the Kṛṣṇa's *bhaktas*.

Prakṛti - (1) nature, the material world, the power that creates and regulates the world. (2) matter as opposed to *puruṣa*, spirit. (3) the primordial female energy, a woman or womankind.

Prakṛti Devī - the goddess of nature.

Prāṇa-nātha - literally means the Lord of one's life, but it carries the sense of one who is infinitely more dear than life itself.

Prāṇī - a living or sentient being. *Prāṇī* comes from the word *prāṇa* which means the breath of life or vital air. That which is living, breathing, or possessed of vital air is called *prāṇī*.

Prapatti - surrender or submission to Śrī Bhagavān.

Prārabdha-karma - the results of previous activities which have already begun to bear fruit.

Prasāda - literally means mercy; especially refers to the remnants of food offered to the Deity; may also refer to the remnants of other articles offered to the Deity such as incense, flowers, garlands, and clothing.

Pratibimba-bhakti-ābhāsa - a reflective semblance of *bhakti*. This refers to those who adopt the practices of *bhakti* with a desire for material enjoyment and especially liberation. Because these people have no faith in Kṛṣṇa and no desire to please Him, their semblance of *bhakti* is of the nature of an image which is disconnected from its object, and is therefore compared to a reflection.

Pratyak-vṛtti - the tendency to be focused inward toward the soul.

Pravṛtti-mārga - the path of fruitive action or ritualistic religion which yields material piety and the facility to enjoy this material world.

Prayojana - a goal or object of attainment. In terms of *bhakti*, this refers to the ultimate goal, *kṛṣṇa-prema*.

Prema - (1) love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā* or possessiveness in relation to the Lord (this is the general definition of *prema* given in *Bhakti-rasāmṛta-sindhu*, 1.4.1). (2) When *rati* becomes firmly rooted and unchecked by any obstacle it is known as *prema*. When some cause arises that could conceivably ruin the relationship between the lover and beloved and yet their bond remains completely unaffected, such an intimate loving relationship is known as *prema*. When *prema* is augmented, it is gradually transformed into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*. (*Ujjvala-nīlamaṇi*, 14. 59, 63).

Prema-bhakti - a stage of *bhakti* which is characterised by the appearance of *prema* (see above); the perfectional stage of devotion; the eighth and fully blossomed state of the *bhakti-latā*.

Prema-dharma - the religion which has as its goal the attainment of unalloyed love for Śrī Kṛṣṇa.

Premādhikāra - eligibility for the unalloyed loving service of Śrī Bhagavān.

Prīti - love for Kṛṣṇa which is also known as *prema* or *bhakti*. Jīva Gosvāmī has defined *prīti* in *Prīti-sandarbhā* (Anuccheda 65): *tasyā hlādinīyā eva kāpi sarvānandātīśāyinī vṛttir-nityaṁ bhakta-vṛndeṣv eva nikṣipyamāṇā bhagavat-prītyākhyayā varttate* – “When the eternal pleasure-giving faculty of the *hlādinī* potency, which alone has the power to bring supreme delight to Kṛṣṇa, manifests in the *bhakta*’s

heart, it is known as *bhagavat-prīti*, or love for Bhagavān.” The symptom of this *prīti* is an uninterrupted desire to please the object of *prīti*, Śrī Kṛṣṇa.

Pr̥thak - distinct; different.

Purāṇas - the eighteen historical supplements to the *Vedas*.

Pūrṇa-Brahma - the complete *brahma* who is the Supreme Personality of Godhead, Bhagavān. Bhagavān is *pūrṇa*, the complete reality. *brahma*, because it is the bodily effulgence of Bhagavān, is an aspect of that reality.

Pūrṇa-cetana - possessing full consciousness; Śrī Bhagavān.

Pūrṇa-śakti - complete potency.

Pūrṇa-vikasita-cetana - fully blossomed consciousness. This refers to the *bhāva-bhaktas*, or those who have awakened deep attachment and love for Bhagavān.

Puruṣa - (1) the primeval being as the soul and original source of the universe, the Supreme Being or Soul of the universe. (2) the animating principle in living beings, the soul, spirit as opposed to *prakṛti*, or matter. (3) a male or mankind.

Puruṣārtha - the goals of human attainment. In the Vedic *śāstras* these are classified into four categories: *dharma*, religious duty; *artha*, acquisition of wealth; *kāma*, satisfaction of material desires; and *mokṣa*, liberation from material existence. Beyond all of these is the development of unalloyed love for the Supreme Lord, who is the embodiment of spiritual bliss and transcendental *rasa*. This is known as *parama-puruṣārtha*, the supreme object of attainment.

Pūrva-mīmāṃsā - the philosophy established by Maḥarṣi Jaimini, also known as *jaimini-darśana* (see Jaimini in the Glossary of Names). To thoroughly examine a topic and arrive at a conclusion is known as *mīmāṃsā*. *Mīmāṃsā* comes from the verbal root *man*, to think, reflect, or consider. Because in his book, Maḥarṣi Jaimini has established the correct interpretation of the Vedic statements and how they may be decided through logical analysis, this book is known as *mīmāṃsā-grantha*. The *Vedas* have two divisions: *pūrva-kāṇḍa* (the first part), dealing with Vedic *karma*; and *uttarā-kāṇḍa* (the latter part), dealing with the *Upaniṣads* or Vedānta. Since Jaimini’s book deals with an analysis of the first part of the *Vedas*, it is called *pūrva-*

mīmāṃsā. As Jaimini's philosophy deals exclusively with an analysis of Vedic *karma*, it is also known as *karma-mīmāṃsā*.

Jaimini has minutely examined how Vedic ritualistic *karma* is to be performed and what its results are. He has accepted the *Vedas* as *apauruṣeya* (not created by any man), beginningless, and eternal. His philosophy is established on the basis of the *Vedas*. However, he has given prominence only to Vedic *karma*. He states that the *jīvas* are meant to perform Vedic *karma* only. By proper performance of Vedic *karma*, one can obtain *parama-ṣuṣārtha*, the supreme goal, which in his opinion refers to the attainment of the celestial planets.

In Jaimini's view, the visible world is *anādi*, without beginning, and it does not undergo destruction. Consequently, there is no need for an omniscient and omnipotent *Īśvara* to carry out the creation, maintenance, and destruction of the world. Jaimini accepts the existence of pious and sinful *karma*. According to his doctrine, *karma* automatically yields the results of its own actions. Therefore, there is no need for an *Īśvara* to award the results of *karma*.

Putra - a son; one who delivers his forefathers from the hell known as *put*.

R

Rāga - a deep attachment which is permeated by spontaneous and intense absorption in the object of one's affection. The primary characteristic of *rāga* is a deep and overpowering thirst for the object of one's affection. The desire for water is called thirst. When the body is deprived of water, thirst arises. The greater the thirst, the greater the longing for water. When this thirst reaches the point that without water one can no longer maintain the body, it is known as an overpowering thirst. Similarly, when the loving thirst to please the object of one's affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as *rāga*.

Rāga-mārga - the path of *rāgā*, or spontaneous attachment; see *rāgānugā*.

Rāgamayī bhakti - *bhakti* which is permeated with *rāga*, or spontaneous affection. *Rāgamayī bhakti* is not within *sādhana*. It refers to the stage after *prema* has arisen. In the beginning, there is *prema*, which then develops into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. When *prema* attains the state of *rāga* it is called *rāgamayī*. It comes after one takes his birth in the womb of a *gopī* and attains the association of Kṛṣṇa's *rāgātmikā-bhaktas*. By that association, first *prema* will come and then it will gradually evolve to the stage of *rāga* and on up to *mahābhāva*. The word *tṛṣṇā* used here means 'thirst' to drink Kṛṣṇa, His form (*rūpa*), taste (*rasa*), smell (*gandha*), sound (*śabda*) and touch (*sparsa*). The word *premamayī* is a general term that can indicate the stage of *prema* anywhere in its development from the stage of *sneha* right up to the stage of *mahābhāva*.

Rāgānugā-bhakti - *bhakti* which follows in the wake of the *rāgātmika* nature present in the hearts of the Lord's eternal associates in Vraja is known as *rāgānugā-bhakti*.

Rāgānugā-prakṛti - nature which impels one to follow the soul's spontaneous attraction toward Kṛṣṇa. When the intelligence is liberated from the bondage of *māyā*, human nature no longer needs to be governed by rules and prohibitions; rather, it is prompted by spontaneous love. The *rāgānugā* nature is the unadulterated nature of the *jīva*. It is *svabhāva-siddha* (the perfected state of the self), *cinmaya* (transcendental), and *jaḍa-mukta* (free from bondage to dull matter).

Rāgānugā-sādhana - Śrī Rūpa Gosvāmī's conclusions regarding the method for performing *rāgānugā-bhajana* are stated in *Bhakti-rasāmṛta-sindhu* (1.2.294-296) as follows: "One should constantly remember one's dearest *nava-kīśora* Śrī Nanda-nandana and the beloved associates of Kṛṣṇa who are possessed of *sajātīya-bhāva* or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. If one is physically unable to live in Vraja, one should do so mentally. This is the method of *rāgānugā-bhakti-sādhana*." Śrī Rūpa Gosvāmī continues: "A *sādhaka* who has *lobha* for *rāgānugā-bhakti* should serve Śrī Kṛṣṇa both in the *sādhaka*-

rūpa and the *siddha-rūpa* in accordance with the *bhāva* of the *Vraja-parikaras* who possess the same mood for which he aspires. The *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, *śrī guru-padaāśraya*, and others in regard to *vaidhī-bhakti*, are also useful and necessary in *rāgānugā-bhakti*. But judicious *sādhakas* will adopt only those *aṅgas* which nourish their specific *bhāva*, avoiding those which hamper it.”

Examples of the *aṅgas* of *bhakti* in regard to *rāgānugā-sādhana* are as follows: *Śravaṇam* in *madhura-rasa* means that one will hear how a maidservant serves Lalitā, Viśākhā, Rādhā and Kṛṣṇa. *Kīrtana* means that one will learn how to do *pati-vañcanam*, that is speaking sweet words to the husband in order to cheat him and go to participate in the *līlā* of Rādhā and Kṛṣṇa. *Smaranam* means to remember how Lalitā and Viśākhā are rendering service to Śrīmatī Rādhārāṇī. *Pāda-sevanam* means to take Śrīmatī Rādhārāṇī to meet with Kṛṣṇa at night. *Arcanam* is done with the corner of the eyes. When Kṛṣṇa is returning from the cow-pastures with the cowherd boys and the cows, all the *gopīs* are standing at their doorsteps doing *arcana* with the corner of their eyes. Everything is there; the flame is there, water is there, *sneha*, *māna*, *praṇaya* and everything else is there. Kṛṣṇa also accepts their worship with the corner of His eyes. This is called *arcana*. *Ātma-nivedanam* means *gopijana-vallabhāya svāhā*: “I am the maidservant of Rādhā and Kṛṣṇa, and I am offering my entire being to Them.”

Rāgātmika - one in whose heart there naturally and eternally exists a deep spontaneous desire to love and serve Śrī Kṛṣṇa; one whose *bhakti* is permeated with *rāga*. This specifically refers to the eternal residents of Vraja, who are attracted to Śrī Kṛṣṇa in a mood of intimate love, free from any conception of the Lord’s opulence or majesty (*aiśvarya-jñāna*).

Rajas - (See *rajo-guṇa*).

Rājasika - of the nature of *rajo-guṇa*.

Rajo-guṇa - the quality or nature of living beings which is characterised by intense activity and passion.

Rāma-navamī - the appearance day of Śrī Rāma which occurs on the ninth day of the light lunar fortnight of the month of Caitra (March-April).

Rañjakatā - in chapter twenty-one *rañjakatā* is used to mean attraction. The special implication is that a person's heart becomes 'colored', or dyed very thoroughly by an object due to his strong attachment for it. That is the state of *rāga*. When the person sees the beautiful object, his vision at once becomes drawn to it, and his heart becomes colored. Then, even if the beautiful object goes out of his sight, still his heart continues to perceive it everywhere. The coloring of the heart is called *rañjakatā* and the strong attachment that is established in the heart when the consciousness becomes dyed in this way is known as *rāga*.

Rasa - (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combination with various types of transcendental ecstasies. In *Bhakti-rasāmṛta-sindhu* (2.1.5) *bhakti-rasa* is defined: "When the *sthāyibhāva*, or the permanent emotion of the heart in one of the five primary relationships of neutrality, servitude, friendship, parental affection, or conjugal love, mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, thus producing an extraordinary taste in the heart of the *bhakta*, it is called *bhakti-rasa*."

The explanation of *bhakti* as *rasa* is the unique contribution of Śrīla Rūpa Gosvāmī. The common view is that *rasa* applies to the emotional experience of poetry or drama. This theory of *rasa* originated from the *Nāṭya-śāstra* of Bharata Muni, a famous work on Sanskrit poetics and drama. Rūpa Gosvāmī's explanation of how *rasa* is generated is exactly in accordance with Bharata Muni's definition; yet he has explained the experience of *rasa* in terms of *bhakti*, or love for Kṛṣṇa. Thus, there is both a transcendental and secular conception of *rasa*.

(2) the state of aesthetic consciousness.

Rasarāja - the emperor of *rasa*; one who is supreme in relishing the mellows of *rasa*; this is a name for Śrī Kṛṣṇa who is *akhila-rasāmṛta-mūrti*, the embodiment of the essence of all *rasa*.

Rasika-bhakta - one who is able to relish *bhakti-rasa* within his heart. At the stage of *bhāva*, a *bhakta*'s heart becomes infused with *śuddha-sattva* from the heart of one of Kṛṣṇa's eternal associates

in Vraja. This *śuddha-sattva* is then known as *kṛṣṇa-rati*, the first dawning of divine love. When this permanent sentiment of love combines with other ecstatic emotions, it generates the unique experience of *bhakti-rasa*. One who is eligible to taste this *rasa* is known as a *rasika-bhakta*.

Rati - (1) attachment, fondness for. (2) a stage in the development of *bhakti* which is synonymous with *bhāva* (see *bhāva-bhakti*).

Riraṁsā - means the desire to taste Kṛṣṇa for one's own enjoyment, not for Kṛṣṇa's pleasure. If that *riraṁsā* is to please Kṛṣṇa, then it comes in the category of *kāma* and *prema*. *Riraṁsā* should be present in *kāmānuga*, whether it is *tat-tad-bhāva-icchāmayī* or *sambhoga-icchāmayī*; *riraṁsā* is present in both. *Riraṁsā* is present in *tad-tad-bhāva-icchāmayī*, but it is tasted when the *gopīs* and Kṛṣṇa meet together. And in *sambhoga-icchāmayī*, the *gopīs* are meeting with Kṛṣṇa in order to please Him. *Riraṁsā* is also present in *Kubjā*, but only to satisfy herself. *Riraṁsā* is not for one's personal enjoyment in *sambhoga-icchāmayī* and *tat-tad-bhāva-icchāmayī*.

If one has this *riraṁsā* toward Kṛṣṇa and is practicing strictly according to *vaidhī-bhakti* then he will attain to the class of Kṛṣṇa's queens in *Dvārakā*. In *vaidhī-bhakti* one worships Lakṣmī-Nārāyaṇa. *Sādhakas* who have *riraṁsā* towards Kṛṣṇa will attain Kṛṣṇa, but their *kāma* will be of the nature of *Dvārakā*, so they will follow the *mahiṣīs* (queens). *Vaidhī* means to be married by *śāstra-vidhi*. In the *vaidhī-bhāva*, one desires to have Kṛṣṇa as one's husband. One may desire the Kṛṣṇa of Vraja, but there is no marriage in Vraja. Therefore, one cannot obtain Vraja *bhāva*; instead, one will attain *Dvārakā*.

Rṣi - a great sage learned in the *Vedas*.

Ruci - taste. This is the fifth stage in the development of the creeper of *bhakti*. *Ruci* develops after one has acquired steadiness in *bhajana*. At this stage, with the awakening of actual taste, one's attraction to spiritual matters, such as hearing, chanting, and other such devotional practices, exceeds one's attraction to any type of material activity.

Rūh - an Islamic term for the soul.

Rūh-mujarrad - an Islamic term for the liberated soul.

S

Sac-cid-ānanda - that which is composed of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa.

Śacīnandana - a name for Caitanya Mahāprabhu; the son of mother Śacī (see Caitanya).

Sādhaka - one who follows a spiritual discipline to achieve a specific goal. In this book this especially refers to a practitioner of *bhakti*.

Sādhana - the method one adopts in order to obtain a specific goal is called *sādhana*. Without *sādhana* one cannot obtain *sādhya*, the goal of one's practice. There are many different types of *sādhana* corresponding to various goals. Those who desire material enjoyment adopt the path of *karma* as their *sādhana*. Those who desire liberation adopt the path of *jñāna* as their *sādhana*. Those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of *bhakti* as their *sādhana*. The *sādhana* of *bhakti* refers to spiritual practices such as hearing, chanting, and so on.

Sādhana-bhakti - the practising stage of devotion; a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses for the purpose of bringing about the manifestation of *bhāva*, or spiritual *prema*.

Sādhana-catustaya - four types of *sādhana* (mentioned in Chapter twelve) which are; 1) *nityānitya-vastu-viveka* (discriminating between eternal and temporary objects); 2) *ihānutra-phala-bhoga-virāga* (detachment from enjoying the results of this life and the next life); 3) *śama-damādi sat-sampatti* (the six types of opulences headed by control over the mind and senses); and 4) *mumukṣā* (the desire for liberation).

Sādhu - derived from the verbal root *sādh* meaning to go straight to the goal (like an arrow), or to succeed, thus the *sādhu* means one who is straight forward and speaks the truth unaffected by social convention, as does *sādhana* mean the process of going straight to the goal. Although in a general sense this may be translated as a religious person or a *bhakta*, it refers to *bhaktas* who are highly ad-

vanced. Such *bhaktas* are also known as *mahat* (great souls) or *bhāgavata* (*bhaktas* who embody the characteristics of Bhagavān). Their symptoms are described as follows (*Śrīmad-Bhāgavatam* 5.5.2-3): *mahāntas te sama-cittā praśāntā vimanyava suhṛda sādhaso ye, ye vā mayiṣe kṛta-sauhṛdārthā janeṣu dehambhara-vārtikeṣu grheṣu jāyātma-jarātimatsu na prīti-yuktā yāvad-arthās ca loke* – “The *mahat* or great souls are endowed with the following qualities: They see all *jīvas* with equal vision. They are fully peaceful because their intelligence is firmly fixed in Kṛṣṇa. They are devoid of anger. They are well-wishing friends to all *jīvas*. They are *sādhus*, meaning that they never consider others’ faults. They are firmly established in a loving relationship with the Supreme Lord, and they consider *prema* to be the supreme object of attainment. They do not consider any other object to be worthy of interest. They have no attachment for people who are absorbed in material enjoyment, nor for wife, children, wealth, or home. They have no desire to accumulate wealth beyond what is necessary to maintain their body for the service of Śrī Kṛṣṇa.”

Sādhu-saṅga - the association of highly advanced *bhaktas* who possess the qualities described above. The word *sādhu-saṅga* does not mean merely to be in the proximity of advanced *bhaktas*; it means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in their footsteps, and to conduct one’s life according to their instructions.

In *Bhakti-rasāmṛta-sindhu* (1.2.91) Śrīla Rūpa Gosvāmī specifically defines what type of *sādhu-saṅga* we should seek out – *sajātīyāśāye snigdhe sādhaus saṅgaḥ svato vare*. He says that we should associate with *bhaktas* who are significantly more advanced than ourselves, who are soft hearted, and who are established in the mood of service to Kṛṣṇa for which we individually aspire. This is the first development of the creeper of *bhakti* after its inception in the form of *śraddhā*.

Sādhya - the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process, is known as

sādhyā. There are many different types of *sādhyas*, or objects of attainment, and these are generally grouped into four categories: *dharma* (religiosity), *artha* (economic development), *kāma* (material enjoyment), and *mokṣa* (liberation). The *sādhyā-vastu*, or object of attainment, for the *bhaktas* is *bhagavat-prīti*, love for the Supreme Lord. This is also known as *prema*. *Bhakti* or *prema*, being an eternal function of Śrī Bhagavān's *svarūpa-śakti*, is not produced by anything. Yet, when the *bhakta's* heart is purified by performing *sādhana-bhakti*, it becomes fit to receive the manifestation of His *hlādinī* or pleasure giving potency. At that time Kṛṣṇa manifests this potency in the *bhakta's* heart and it becomes known as *bhagavat-prīti* (see *prīti* and *puruṣārtha*).

Sādhyā, susiddha, siddha and ari - These are four kinds of *doṣa* (faults) calculated according to *jyotiṣa-śāstra* concerning the nature of a *śiṣya* in accordance with his *pūrva-karma*. Some of them appear to be good qualities, but from the absolute perspective, anyone who takes a material birth has fault. In this context *sādhyā* indicates that the candidate has the *adhikāra* to attain *prema-bhakti* if he endeavors fully in this life. *Susiddha* has the *adhikāra* to attain perfection with very little endeavor and *siddha* has somewhat less *adhikāra* than him. *Ari* indicates that the *śiṣya* has so many *ari* (inauspicious planets) in his chart that almost any endeavor he makes for *bhakti* will simply create further hindrances. However, when these four kinds of *śiṣyas* accept *kṛṣṇa-mantra* from *sad-guru* all of their hindrances can be removed.

Sāgnika-brāhmaṇa - is a *brāhmaṇa* who keeps a perpetual fire burning in his house for the sake of performing *yajña*.

Śaiva - a worshiper of Śrī Śiva.

Sakhī - a female friend, companion, or attendant.

Sakhya - love or attachment for the Lord which is expressed in the mood of a friend; one of the five primary relationships with Kṛṣṇa which are established in the heart when the *sādhaka* has attained the stage of *bhāva* or *prema*.

One of the *aṅgas* of *sādhana-bhakti*; the worship of the Lord while one is in the stage of *sādhana* in the mood of being a friend of the Lord. Although Śrī Bhagavān possesses all opulences and

majesty, a *bhakta* who thinks of the Lord as his friend and endeavors to please Him in this way exhibits this mood of friendship toward the Lord. In the summer season, thinking that his worshipful Lord must be suffering greatly from the heat, the *sādhaka* will fan Him and offer Him sandalwood and other fragrant and cooling substances. When one does so, he demonstrates a mood of friendship toward the Lord. The difference between *dāsyam* and *sakhyam* is that *sakhyam* is imbued with *viśrambha-sevā*, the mood of intimacy, free from any formal restraint. This is one of the nine primary *aṅgas* of *bhakti*.

Śākta - a worshiper of Śakti or Durgā.

Śakti - (1) power or potency. (2) the wife of Lord Śiva, also known as Durgā, who presides over the material energy; one of the five deities worshiped by the *pañcopāsakas*.

Śaktiāveśa-avatāra - an empowered incarnation; a *jīva* who, due to submission to Bhagavān becomes *āveśa* (empowered) by Him to act powerfully on His behalf.

Samādhi - meditation or deep trance either upon the Paramātmā or upon Kṛṣṇa's *līlā*.

Samāja - human society; a meeting, assembly, congregation or community.

Sāmājika - that which relates to society and social ideas (see *samāja*).

Sambandha-jñāna - knowledge regarding *sambandha-tattva*, the mutual relationship between the Lord, the living entities, and the material energy. The word *sambandha* means connection, relationship, and binding. The living entities are eternally and inseparably connected to the Supreme Lord, who is therefore the true object of relationship. The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of *bhakti*, one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or beloved.

Sambandha-tattva - the principle regarding the mutual relationships between Bhagavān, the living entities, and the material energy.

Sambhoga - full pleasure. Experienced in the loving dealings between Kṛṣṇa and His associates in Vraja. The object of these deal-

ings, which embody a wonderful, ecstatic sentiment of rejoicing, is solely to give pleasure to each other.

Sāṃhitā-śāstras - religious *śāstras* which delineate the laws for human beings.

Sampradāya - (*samyak* + *pradāya*): that process or path that bestows the Supreme Absolute Truth thoroughly and perfectly. A line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching. The *Padma Purāṇa* predicts the advent of four authorized lines of Vaiṣṇava disciplic succession as well as their founding *ācāryas* in the age of Kali: *ata kalau bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanā* – “In the age of Kali four Vaiṣṇava *sampradāyas* will purify the earth. These are known as the Śrī (Lakṣmī), Brahmā, Rudra, and Sanaka (Catuḥsana) *sampradāyas*.”

These *sampradāyas* are renowned by the names of the *ācāryas* who established their doctrines in recent times (*Padma Purāṇa*): *rāmānujaṃ śrī svīcakre madhvācāryam caturmukha śrī viṣṇusvāmināṃ rudro nimbādityaṃ catuḥsana* – “Lakṣmīdevī accepted Rāmānuja, Caturmukha Brahmā accepted Madhvācārya; Rudra accepted Viṣṇusvāmī; and Catuḥsana, the four Kumāras, accepted Nimbāditya as the respective heads of their *sampradāyas*.”

Although Śrī Gaurāṅga Mahāprabhu claimed a link with the Madhva *sampradāya*, His line is distinguished as the Gauḍīya *sampradāya* (the *sampradāya* established in the land of Gauḍa). Because He is Śrī Bhagavān Himself He has presented the highest conceptions of love of God which were previously unknown to any of the *sampradāyas*.

Sāṃsāra - (1) material existence; the cycle of repeated birth and death. (2) householder life; domestic life.

Sāṃskāra - (1) a sacred or sanctifying ceremony. (2) reformation or training of the mind; impression on the mind of any previous experience or acts done in a former state of existence.

Samvit - this refers to *svarūpa-śakti* which is predominated by *saṃvit* (see *svarūpa-śakti*). *Samvit* is the potency which relates to the *cit*, or cognizant, aspect of Śrī Bhagavān. Although Bhagavān

is the embodiment of knowledge, *saṁvit* is the potency by which He knows Himself and causes others to know Him. When the *saṁvit* potency is prominent in *viśuddha-sattva*, it is known as *ātma-vidyā*, knowledge of the individual self and Bhagavān. This *ātma-vidyā* has two faculties: (1) *jñāna*, knowledge itself; and (2) *jñāna-pravartaka*, one who or that which promotes knowledge. The worshiper's knowledge is manifest by these two faculties. Knowledge of absolute reality is possible only with the help of *ātma-vidyā*.

Sandhinī - this refers to *svarūpa-śakti* which is predominated by *sandhinī* (see *svarūpa-śakti*). *Sandhinī* is the potency which relates to the *sat*, or existential aspect of Śrī Bhagavān. This is the potency by which He maintains His own existence and the existence of others. When the *sandhinī* potency is prominent in *viśuddha-sattva*, it is known as *ādhāra-śakti*, the all-accomodating potency. The spiritual abode of the Lord and His associates are manifest by this *ādhāra-śakti*.

Sandhyā - evening – the junction of day and night.

Sandhyā-āratī - the ceremony of worshiping a Deity with various types of paraphernalia such as incense, flowers, and a ghee lamp, performed at evening twilight with the chanting of devotional hymns and musical accompaniment.

Sandhyā-vandanā - the chanting of Vedic *mantras* such as *brahma-gāyatrī* at dawn, noon and sunset.

Sāṅkhya - the path of knowledge involving an analysis of spirit and matter. This philosophy is atheistic in nature. It was propagated by the sage Kapila, who is different from the *avatāra* of the Lord known as Kapila, the son of Kardama and Devahūti. The sage Kapila, who was born in the dynasty of Agni, is referred to in the *Mahābhārata* (Vana-parva 221.21): *kapilaṁ paramarṣiṅ ca yaṁ prāhur yataya sadā agni sa kapilo nāma sāṅkhya-yoga pravartaka* – “That person whom the renunciates proclaim as the founder of the *sāṅkhya-yoga* system is the great sage Kapila who appeared in the dynasty of Agni.”

Saṅkīrtana - congregational chanting of the names of Kṛṣṇa.

Saṅkucīta-cetana - contracted consciousness. This refers to animals, birds, insects, and aquatics. Their consciousness is more de-

veloped than that of the non-moving entities, yet inferior to human consciousness. *San̄kucita-cetana* is mainly limited to the activities of eating, sleeping, mating, fearing, moving about of their own volition, fighting with other animals over territory and possessions which they claim as their own, and becoming angry in the face of encroachment. Beings at this stage of consciousness have no knowledge of the next life and no tendency to inquire about God. **Sannyāsa** - the fourth *āśrama*, or stage of life in the *varṇāśrama* system; renounced ascetic life.

Sannyāsī - a member of the renounced order.

Śaraṇāgati - also known as *śaraṇāpatti*; surrender; approaching for refuge or protection. In *Bhakti-sandarbha* (Anuccheda 236) *śaraṇāgati* is described:

*ānukūlyasya saṅkalpa prātikūlyasya varjanam
rakṣiṣyatīti viśvāso goṭṭṛtve varaṇam tathā
ātma-nikṣepa kārṇaṇye ṣaḍ-vidhā śaraṇāgati*

There are six symptoms of self-surrender: acceptance of that which is favorable to *bhagavad-bhajana*, rejection of that which is unfavorable, firm faith in the Lord as one's protector, deliberate acceptance of the Lord as one's guardian and nourisher, submission of the self, and humility.

Sārārtha-darśinī - commentary on *Śrīmad-Bhāgavatam*, Śrīla Viśvanātha Cakravartī Ṭhākura gives the following commentary on *śloka*s 11.20.27-30, 32-33: "In the first two *śloka*s quoted above, the nature of a person who is in the beginning stage of eligibility for *bhakti* is described. By the association of *sādhus* one develops a taste for hearing *hari-kathā*. At that time he loses interest in all other activities, and begins to chant *śrī-nāma* with firm determination. However, due to his previous habits and conditioning, he is unable to give up material enjoyment and the desire for such enjoyment. Yet even while engaged in such enjoyment he knows that it is offensive and he condemns it.

"What is meant by *dṛḍha-niścaya*, firm determination? 'Whether my attachment for family, home, and so on is destroyed or increased, whether I experience ten million impediments in *bhajana* or none, even if I am impelled to lust, or must go to hell for my offenses, I will

never give up *bhakti*. I will not agree to adopt *karma* or *jñāna*, even if Brahmā himself comes to recommend it.’ This is known as *dṛḍha-niścaya*. From the outset, the more one’s *bhajana* is firmly resolved for *bhakti*, the less it will be distracted by unfavorable things.

“Will the *bhakta* remain obstructed by desires for material enjoyment? No. This is answered by Śrī Bhagavān in the next two *ślokas*. ‘By hearing and repeating *hari-kathā*, all desires for material enjoyment within the *bhaktas* heart are gradually destroyed. When the *sādhaka* worships Me, I come and sit in his heart, at which time his faults can no longer remain. Why? Because it is not possible for material desires to sit in the same heart with Me, just as it is impossible for the sun and darkness to be present in the same place. The knot of the false ego is pierced without delay, all doubts are dispersed, and the desires for *karma* are annihilated. This is My eternal edict.’

“A *bhakta* thus develops faith in hearing *hari-kathā*, and having abandoned faith in the pursuits of *karma* and *jñāna*, he loses interest in such activities. But suppose for some improbable reason he were to desire the fruits of such activities – then what? This is answered in the next two *ślokas*. ‘The benedictions of elevation to the celestial planets, liberation, the attainment of My supreme abode, as well as whatever else is obtained by fruitive activities, austerity, knowledge, renunciation, *yoga* practice, charity, religiosity, or other beneficial methods of *sādhana*, are easily obtained by My *bhaktas* through the power of *bhakti-yoga*.’”

Śarīra - the body; bodily frame.

Śārīraka-bhāṣya - the commentary on *Vedānta-sūtra* by Śrī Śaṅkarācārya; Inquiry into the Nature of the Embodied Spirit (see Śaṅkarācārya in the glossary of names).

Śārīrika - that which relates to the material body and its acquisitions (see *śarīra*).

Sarva-darśī - one who is all-seeing; one who sees that Bhagavān is the complete Absolute Truth and the source of *brahma* and *Paramātmā*.

Sārva-kālīka - activities which are applicable for all time.

Śāstra - Scripture especially the Vedic scriptures.

Śāstrīya-śraddhā - conviction based on deep faith in the *śāstras* in the practice of *bhakti*.

Sat-karma - pious deeds recommended in the *karma-kāṇḍa* section of the *Vedas*.

Sat-saṅga - see *sādhu-saṅga*.

Sattā - existence.

Sattva-guṇa - the quality or nature of living beings which is characterised by wisdom and purity.

Sāttvika - of the nature of *sattva-guṇa*.

Sāttvika-bhāva - one of the five essential ingredients of *rasa*; eight symptoms of spiritual ecstasy arising exclusively from *viśuddha-sattva*, or in other words, when the heart is overwhelmed by emotions in connection with the five primary moods of affection for Kṛṣṇa or the seven secondary emotions. The eight symptoms that constitute *sāttvika-bhāva* are: (1) *stambha* (becoming stunned), (2) *sveda* (perspiration), (3) *romāñca* (standing of the hairs on end), (4) *svara-bhaṅga* (faltering of the voice), (5) *kampa* (trembling), *vaivarṇa* (pallor or change of color), (7) *aśru* (tears), and (8) *pralaya* (loss of consciousness or fainting).

Satya - truth, reality; demonstrated conclusion.

Saura - a worshiper of Sūrya, the sun god.

Sautrāmaṇī-yajña - a particular sacrifice in honor of Indra which is described in the *Yajur Veda*. It is said that by performing this *yajña*, one obtains a place in the heavenly planets. Although drinking wine is forbidden for *brāhmaṇas*, this *yajña* involves the acceptance of wine in a manner that does not result in a *brāhmaṇa*'s fall down.

Saviśeṣa-vāda - the doctrine which acknowledges that the Absolute Truth is a transcendental personality possessing non-material form, features, and attributes.

Saviśeṣa-vādī - one who adheres to the doctrine of *saviśeṣavāda*.

Sevā - service, attendance on, reverence, devotion to.

Sevāite - priests or servants of a Deity.

Shallow earthen plate - (quoted in chapter 10) Vaiṣṇavas who now live at Gādīgāchā in Navadvīpa, who look upon the world as a shallow earthen plate. The shallow earthen plate is a lid for a water pot. Even if the pot is very large, it can only hold a small quantity of

water. i.e. Nyāyaratna is saying although the earth is a vast container, it was reduced to a shallow lid by the immense scholarship and authority of the Vaiṣṇavas of Godruma.

Siddha - (1) realized or perfected. (2) liberated souls who reside in the spiritual world. (3) a liberated soul who accompanies Bhagavān to the material world to assist in His pastimes, or one who has attained the perfectional stage of *bhakti* (*prema*) in this life, whose symptoms are described in *Bhakti-rasāmṛta-sindhu* (2.1.180): *avijñātākhila kleśa sadā kṛṣṇāśrita kriyā siddhā syu santata prema saukhyāsvāda parāyaṇā* – “One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments or material distress, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.”

Siddhānta - philosophical doctrine or precept; demonstrated conclusion; established end; admitted truth.

Siddhi - eight mystical perfections attained through *yoga* (see *yoga-siddhi*).

Siddhi-kāmī - one who covets mystic powers (see *yoga-siddhi*).

Śikṣā - instructions received from a teacher; as one of the limbs of *bhakti*, this specifically refers to instructions received from a *guru* about *bhakti*.

Śikṣā-guru - the person from whom one receives instructions on how to progress on the path of *bhajana* is known as *śikṣā-guru*, or instructing spiritual master. After hearing instructions from the *śravaṇa-guru*, the person from whom one hears about the fundamental truths of Bhagavān, a desire may arise to engage in *bhajana*. If such a desire arises, the person whom one approaches in order to learn how to perform *bhajana* is known as a *śikṣā-guru*. The *śravaṇa-guru* and *śikṣā-guru* are usually one and the same person as stated in the *Bhakti-sandarbha*, Anuccheda 206 – *atha śravaṇa-guru bhajana-śikṣā-gurvo prāyakaṁ-ekatam-iti tathaiivāha*.

Śiva - a qualitative expansion of Śrī Bhagavān (see Glossary of Names).

Śiva-rātrī - a festival in honor of Śiva which is observed with a fast during the day and night of the fourteenth day of the dark half of the month of Phālguna (February-March).

Smaraṇam - remembrance and meditation upon Kṛṣṇa's names, forms, qualities, and pastimes. *Smaraṇam* should be done in connection with *nāma-saṅkīrtana*. There are five stages in the process of *smaraṇa* known as *smaraṇa*, *dhāraṇa*, *dhyāna*, *dhruvānusmṛti*, and *samādhi*: (1) a little investigation or examination of Śrī Hari's names, forms, and so on is called *smaraṇa*; (2) to withdraw the mind from all external objects and fix it in a general way upon the name, form, etc. of Śrī Hari is called *dhāraṇa*; (3) to contemplate the Lord's names, forms, etc. in a concentrated manner is called *dhyāna*; (4) when that remembrance proceeds in an uninterrupted manner like a continuous flow of nectar, it is called *dhruvānusmṛti*, and (5) that meditation in which the object of one's contemplation is the only thing manifest in the heart is called *samādhi*. *Smaraṇam* is one of the nine primary *aṅgas* of *bhakti*.

Smārta - an orthodox *brāhmaṇa*. One who rigidly adheres to the *smṛti-śāstras* (in particular, the *dharma-śāstras* or codes of religious behavior), being overly attached to the external rituals without comprehending the underlying essence of the *śāstra*. They are distinct from the Vaiṣṇava *smārtas* and *smṛti-śāstras* such as *Hari-Bhakti-Vilasa*

Smārta-karma - social and religious rites prescribed by the *smṛti-śāstras*.

Smṛti - (1) that which is remembered (2) tradition as distinguished from *śruti*, revelation. The body of sacred literature which is remembered (in contradistinction to *śruti*, or that which is directly heard by or revealed to the ṛṣis). These include the six *Vedāṅgas*, the *dharma-śāstras* such as *Manu-saṁhitā*, the *Purāṇas*, and the *itihāsas*.

Sneha - affection. In chapter twenty-one two kinds of *sneha* are being described by Bābājī Mahāśaya. He says that *sneha* is related to *sakhya-bhāva*, this does not mean in the intimate sense of relationship. That kind of *sakhya-bhāva* comes under the category of *sambandha-rūpa*. *Sakhya-bhāva* in this chapter means the ordinary type of *sakhyam*, which comes in the nine items of *bhakti* that Prahlaḍa Mahārāja mentions in *Śrīmad-Bhāgavatam*. Here *sakhyam* is in *vaidhī-bhakti*, and it means to serve Kṛṣṇa with an ordinary

sense of friendliness (*sakhya-bhāva*), and to know Kṛṣṇa as a friend (*sakhā*). Since this comes under the jurisdiction of *vaidhī-bhakti*, it is not part of *rāgānugā-bhakti*. The other kind of *sneha* comes in the category of *prema* (*sneha, māna, praṇaya*, etc.), and therefore cannot be performed in *rāgānugā-sādhana*, but it can come in *rāgātmikā-bhakti*. It cannot be followed. It can only develop in *prema* after *vastu-siddhi*, when the *bhakta* has taken birth in the womb of a *vraja-gopī*, and so it cannot be practiced in *rāgānugā-sādhana-bhakti*.

Śraddhā - faith. This refers to faith in the statements of the *śāstras* which is awakened after accumulating pious devotional activities over many births. Such faith is aroused in the association of saintly *bhaktas* and it is the external manifestation of the seed of the creeper of *bhakti*. The inner essence of that seed is the conception which is planted in the heart of the disciple to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity (see also *bhakti-latā-bīja*).

Śrāddha - a ceremony in honor of and for the benefit of deceased relatives. The forefathers are offered *piṇḍa*, an oblation of rice and meal, which endows them with a body suitable to attain *pitṛ-loka*, the planet of the forefathers. There they enjoy a high standard of material enjoyment.

Śravaṇa-guru - the person from whom one hears instructions regarding the fundamental truths of Śrī Bhagavān, His energies, the living entities, and *bhakti* is known as the *śravaṇa-guru*.

Śravaṇam - hearing the transcendental descriptions of Bhagavān's names, forms, qualities, pastimes, and associates from the mouths of advanced *bhaktas*. One of the nine most important *aṅgas* of *bhakti*.

Śrī Bhāṣya - The commentary which Reveals the Transcendental Beauty and Opulence of the Lord; a commentary on *Vedānta-sūtra* by Śrī Rāmānujācārya.

Śruti - (1) that which is heard. (2) revelation, as distinguished from *smṛti*, tradition; infallible knowledge which was received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them; the body of literature which was directly manifest from the Supreme Lord. This applies

to the original four *Vedas* (also known as the *nigamas*) and the *Upaniṣads*.

Sthāvara - non-moving living entities like trees, creepers, shrubs, and stones.

Sthāyībhāva - one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment of love for the Lord in one of the five primary relationships of tranquility, servitude, friendship, parental affection, or conjugal love. This dominant emotion of the heart in one of the five primary relationships is also known as *mukhya-rati*, primary attachment. The *sthāyībhāva* can also refer to the dominant sentiment in the seven secondary mellows of laughter, wonder, heroism, compassion, anger, fear, and disgust. In that case it is known as *gauṇa-rati*, secondary attachment.

Sthūla-śarīra - the gross material body consisting of physical elements.

Śubha-karma - activities producing auspicious results.

Śuddha-abhimāna - pure egoism; the conception of being a servant of Kṛṣṇa.

Śuddha-bhakta - a pure *bhakta*; one who performs *śuddha-bhakti*.

Śuddha-bhakti - pure devotion; devotion which is unmixed with fruitive action or monistic knowledge, and which is devoid of all desires other than the exclusive pleasure of Kṛṣṇa; this is also known as *uttama-bhakti*.

Śuddha-bhāva - the pure or genuine state of *bhāva-bhakti*; the genuine spiritual emotions which manifest at the state of *bhāva*.

Śuddha-jīva - the pure spiritual entity in his liberated state free from material designations.

Śuddha-jñāna - knowledge of the relationship between Bhagavān, the *jīvas*, and *māyā*.

Śuddha-nāma - pure chanting of the holy name. When one is freed from all offenses and *anarthas*, the pure holy name descends and appears on the fully purified and transcendental senses – known thus as *śuddha-nāma*.

Śuddhāvasthā - the pure or liberated state of the *jīva*.

Śūdra - the lowest of the four *varṇas*, or castes, in the *varṇāśrama* system; artisans and laborers.

Sukṛti - piety, virtue; pious activity. *Sukṛti* is of two types: *nitya*, eternal, and *naimittika*, temporary. The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. It is eternal because it produces eternal fruit. *Bhakta-saṅga*, or the association of *bhaktas*, and *bhakti-kriya-saṅga*, or contact with acts of devotion, are *nitya-sukṛti*. These activities are said to be *nitya-sukṛti* and not *bhakti* proper when they are performed accidentally or without pure *śraddhā*. When this type of *sukṛti* acquires strength after many lifetimes, *śraddhā* develops toward *sādhu-saṅga* and *ananya-bhakti*. The *sukṛti* by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*. It is temporary because it produces temporary results. *Karma*, *yoga*, and *jñāna* are all *naimittika-sukṛti*. *Naimittika-sukṛti* does not have the power to awaken faith in transcendental objects, such as the Lord's holy name, *mahāprasāda*, *bhakti*, and the Vaiṣṇavas.

Sūnyavāda - the doctrine of nihilism or voidism, which has as its goal complete annihilation of the self.

Sura - a god, divinity, deity, sage; this specifically refers to the *devas* situated in the celestial planets. The *brāhmaṇas* are known as *bhū-sura*, gods on earth, because they represent the Supreme Lord.

Svabhāva - the true nature of a thing which forms an essential part of its composition.

Svabhāvika-anurāga - the spontaneous attraction that one experiences toward the Supreme Lord and His *bhaktas* when one becomes established in one's pure spiritual nature.

Sva-dharma - (1) one's 'own duty'; the true eternal spiritual function of the self. (2) in regard to *varṇāśrama-dharma*, this refers to the temporary duties prescribed in accordance with one's social caste. Thus *sva-dharma* is used in both the absolute and relative sense.

Svārasikī - in chapter twenty-one is used in the sense of undivided remembrance of Kṛṣṇa's *līlā*. When *rāga* has awakened in the heart of the *bhakta*, then Kṛṣṇa's *līlā* automatically manifests in his heart in a continuous flow, without cessation or interruption. Such a condition is called *svārasikī*.

Svarūpa-śakti - Śrī Bhagavān's divine potency. It is called *svārūpa-śakti* because it is situated in His form. This potency is *cinmaya*, fully conscious, and thus it is the counterpart and antithesis of matter. Consequently it is also known as *cit-śakti*, potency which embodies the principle of consciousness. Because this potency is intimately connected with the Lord, being situated in His form, it is further known as *antaraṅga-śakti*, the internal potency. Because it is superior to His marginal and external potencies both in form and glory, it is known as *parā-śakti*, the superior potency. Thus, by its qualities, this potency is known by different names – *svārūpa-śakti*, *cit-śakti*, *antaraṅga-śakti*, and *parā-śakti*.

The *svārūpa-śakti* has three divisions: (1) *sandhinī*, the potency which accommodates the spiritual existence of Kṛṣṇa and all of His associates; (2) *saṁvit*, the potency which bestows transcendental knowledge of Him; and (3) *hlādinī*, the potency by which Kṛṣṇa enjoys transcendental bliss and bestows such bliss upon His *bhaktas* (see *sandhinī*, *saṁvit*, and *hlādinī*).

The supreme entity known as Parabrahma is composed of *sac-cid-ānanda*. These features (eternal existence, full-cognizance, and supreme bliss) can never be separated from each other. Similarly *sandhinī*, *saṁvit*, and *hlādinī* are always found together. No one of these potencies can ever be separated from the other two. However, they are not always manifest in the same proportion. When *sandhinī* is prominent in *viśuddha-sattva*, it is known as *svārūpa-śakti* predominated by *sandhinī*. When *saṁvit* is prominent, it is known as *svārūpa-śakti* predominated by *saṁvit*. And when *hlādinī* is prominent, it is known as *svārūpa-śakti* predominated by *hlādinī*.

Svarūpa-siddhi - the stage in which a *bhakta's* *svārūpa*, or internal spiritual form and identity, becomes manifest. This comes at the stage of *bhāva-bhakti*.

Svarūpata-jaḍa-mukti - liberated from matter in terms of the revelation of one's *svārūpa*. This refers to *svārūpa-siddhi*, the stage in which *bhāva* manifests in the *bhakta's* heart from the heart of one of the Lord's eternal associates. At this stage one's internal spiritual identity becomes manifest and the intelligence is freed from

the influence of matter, yet one's relationship with the material world remains intact due to the presence of the material body.

T

Tamas - (see *tamo-guṇa*).

Tāmasika - of the nature of *tamo-guṇa*.

Tamo-guṇa - the quality or nature of *tāmasika jīvas* which is characterized by indolence and ignorance.

Tantras - the verbal root *tan* means "to expand", so *tantra* is that which expands the meaning of the *Vedas*. A class of Vedic literature dealing with a variety of spiritual topics and divided into three branches: the *Āgamas*, *Yāmala*, and principal *Tantras*; a class of works teaching magical and mystical formularies, mostly in the form of dialogues between Śiva and Durgā. These are said to expound upon five subjects: (1) the creation, (2) the destruction of the world, (3) the worship of the gods, (4) the attainment of all objects, especially of six superhuman faculties, and (5) the four methods of union with the supreme spirit by meditation.

Tāntrika - one who is completely versed in the mystical science of the *Tantras*.

Tapasyā - asceticism; austerity.

Tarkībī - an Islamic term for the conditioned soul.

Taṭa - the border region between land and water; a shore. A marginal state.

Taṭasthā-śakti - the marginal or *jīva* potency of Śrī Bhagavān. Because the *jīva-śakti* is included neither within the *svarūpa-śakti* nor within *māyā-śakti*, it is known as *taṭasthā-śakti*, the marginal potency. The word *taṭa* means a shore or bank, like the shoreline of an ocean; and the verbal root *stha* means to be situated. The shore is not part of the ocean, yet it is not part of the land which borders the ocean. One situated on the shoreline is known as *taṭastha*. He is situated neither within the ocean, nor on the land.

In his *Paramātma-sandarbhā*, Jīva Gosvāmī has described the *taṭasthā-śakti* as follows: "The *jīva-śakti* is known as *taṭasthā-śakti* for two reasons. First of all it cannot be included within *māyā-śakti* for it is beyond *māyā-śakti*. Secondly, although *jīva-śakti* is

overcome by ignorance, the defect of being overcome in this way cannot touch the Paramātmā situated in his heart. This is understood by the following analogy. We see that some portion of the sun's rays can be covered by shade or clouds, but the sun itself cannot be covered. Similarly, the individual soul, who is *vibhinnāmśa*, a separated part of Him, can be covered by *māyā*, but Kṛṣṇa Himself can never be covered.

“From this it may be understood that the *jīva-śakti* is separate from the *svarūpa-śakti* also for the following reason. *Svarūpa-śakti* is present in the Paramātmā. If the *jīva-śakti* were included within the *svarūpa-śakti*, then the defect of the *jīvas* being overcome by ignorance would be transposed upon the *svarūpa-śakti* situated within the Paramātmā as well, and ultimately upon the Paramātmā Himself. Since that is not the case, it is evident that the *jīva-śakti* is not included within *svarūpa-śakti*. Consequently, because the *jīva-śakti* is included neither within *svarūpa-śakti* nor within *māyā-śakti*, it is known as *taṭasthā-śakti*.”

Taṭasthā-vikrama - see *taṭasthā-śakti*.

Tātkālīka - activities which are relative to a particular period of time.

Tattva - truth, reality, philosophical principle; the essence or substance of anything.

Tāttvika-śraddhā - real faith; faith which is based on the understanding of *tattva* and which prompts one to dedicate one's entire being to attain the Supreme Lord.

Ṭhākura - a term addressing Śrī Bhagavān and the Deity. Other great personalities such as Śrīla Bhaktivinoda Ṭhākura are sometimes so called, implying that they have become *sākṣād-dharitva*, qualitatively as good as God through their full dedication to Bhagavān.

Tilaka - clay markings worn on the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Lord Kṛṣṇa or Viṣṇu, and consecrating the body as the Lord's temple.

Tridaṇḍa - a staff which is carried by the Vaiṣṇava *sannyāsīs*. It consists of three rods symbolizing engagement of body, mind, and words in the service of the Lord. These three rods may also signify the eternal existence of the servitor (the *bhakta*), the object of

service (Bhagavān), and service, thus distinguishing Vaiṣṇava *sannyāsa* from the *māyāvāda ekadaṇḍa sannyāsa*.

Tulasī - a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Lord Kṛṣṇa; a partial expansion of Vṛndā-devī.

Tulasī-mālā - a strand of wooden beads made of the *tulasī* plant, used like a rosary by Vaiṣṇavas for counting their chanting of *harināma*; a necklace of small *tulasī* beads, known as *kaṅṭhi-mālā*, worn on the neck by Vaiṣṇavas to indicate their devotion to Śrī Kṛṣṇa and acceptance of *dikṣā*.

Tyāgī - a renunciate or ascetic.

U

Uddīpana-vibhāva - an aspect of *vibhāva* which refers to those things which stimulate remembrance of Śrī Kṛṣṇa, such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on. *Vibhāva* is one of the five essential ingredients of *rasa* (see *vibhāva*).

Udita-viveka - one whose spiritual discrimination has been awakened; the spiritually awake.

Upacāra - a figurative expression; assignment of meaning, quality, or appellation to something, metaphor.

Upakaraṇa - (1) ingredient, constituting material, instrument. (2) the *upakaraṇas* of *rasa* are the ingredients which combine to produce *rasa*; namely, *sthāyībhāva*, *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyābhicārī-bhāva*. (3) *upakaraṇa* may also refer to the paraphernalia which is offered to the Deity.

Upanayana - a ceremony in which a *guru* initiates a boy into one of the three twice-born classes by investing the boy with the sacred thread, and teaching him the Brahma-gāyatrī *mantra*, whereupon he becomes eligible to study the *Vedas* under his *guru*. This is one of the Vedic *saṁskāras*, or purificatory ceremonies.

Upāsana - spiritual practices, especially worship of the Deity. *Upāsana* literally means 'to sit near'. Thus *upāsana* refers to all those activities by which one approaches the Lord in order to offer worship.

Ūrdhva-puṇḍra-tilaka - the vertical clay markings of the Vaiṣṇavas worn on the forehead and other parts of the body to symbolize their devotion to Lord Kṛṣṇa or Viṣṇu.

Uttama-bhakta - the topmost practitioner of *bhakti*.

Uttara-mīmāṃsā - the philosophy established by Vyāsadeva dealing with the latter division of the *Vedas* (see Vyāsa in the Glossary of Names). After thorough analysis of the *Upaniṣads*, which comprise the latter portion of the *Vedas*, and the *smṛti-śāstras* which are supplements to the *Upaniṣads*, Vyāsadeva summarized the philosophical conclusions of those treatises in his *Brahma-sūtra*. This *Brahma-sūtra*, or *Vedānta-sūtra*, is also known as *vedānta-darśana* or *uttara-mīmāṃsā*.

Like the other philosophical systems, *vedānta-darśana* accepts certain fundamental principles. The principles of the *vedānta-darśana* are not the imagination of Vyāsadeva, but are established on the basis of the *apauruṣeya-veda-śāstras*, which are understood to have been spoken directly by Śrī Bhagavān. The statements of Bhagavān are by definition completely free from the defects of mistakes, illusion, cheating, and imperfect senses. On the other hand, the fundamental principles which are accepted in the other systems are products of their authors' imaginations. The other systems are based on man-made *śāstras*, composed by greatly learned sages. As a result they are subject to the defects of human limitation.

The *vedānta-darśana* accepts *brahma* as the supreme fundamental truth. What is the nature of that *brahma*? The first *sūtra* of *vedānta-darśana* states: *athāto brahma-jijñāsā* – “Now, therefore, inquiry should be made into *brahma*.” The entire *vedānta-darśana* is presented in order to answer this inquiry. In the course of analyzing what *brahma* is, one also becomes acquainted with the truths of the *jīvas*, the creation, liberation, and other such topics. As this is a vast subject matter, only a brief introduction has been given here.

V

Vaidha-dharma - duties which have been prescribed by the *Vedas* or their corollary *śāstras*.

Vaidhī-bhakti - devotion prompted by the regulations of *śāstra*. When *sādhana-bhakti* is not inspired by intense longing, but is instigated instead by the discipline of the *śāstra*, it is called *vaidhī-bhakti*.

Vaidhī-prakṛti - the nature of the *sādhaka* which impels him to follow the rules and regulations of *śāstra*. As long as the intelligence is under the control of *māyā*, human nature must be regulated by rules and prohibitions. Thus, in this condition the *vaidhī* nature will certainly be in effect.

Vaidhī-pravṛtti - the proclivity to follow the religious codes of *śāstra*.

Vairāgya - detachment or indifference to this world; a spiritual discipline involving the acceptance of voluntary austerities to achieve detachment from the sense objects.

Vaiśeṣika - a later division of the *nyāya* school of philosophy, also known as *vaiśeṣika-darśana*. It was founded by Kaṇāda Ṛṣi and differs from the *nyāya* system of Gautama (see Kaṇāda in the Glossary of Names). Kaṇāda accepted six principles: (1) *dravya* (elementary substances which are nine in number – earth, water, fire, air, ether, time, space, the soul, and the mind), (2) *guṇa* (characteristics of all created things such as form, taste, smell, sound, and tangibility), (3) *karma* (activity), (4) *sāmānya* (universality; the connection of different objects by common properties), (5) *viśeṣa* (individuality; the essential difference between objects), and (6) *samavāya* (inseparable concomitance; the relation which exists between a substance and its qualities, between a whole and its parts, or between a species and its individuals).

According to the *vaiśeṣika-darśana* the *jīvas* are innumerable. The merit or demerit attaching to a man's conduct in one state of existence and the corresponding reward or punishment which he receives in another is called *adṛṣṭa* (that which is beyond the reach of consciousness or observation). Due to the force of this unforeseen accumulated *karma*, the *jīva* falls into the cycle of creation and undergoes birth, death, happiness, and distress. When the *jīva* obtains philosophical knowledge of the six principles, his *adṛṣṭa* is destroyed and he can attain liberation from the bondage of material existence. The *vaiśeṣikas* define *mukti* as final release from material misery. There is no direct mention of Īśvara in the

vaiśeṣika-darśana of Kaṇāda.

Vaiśeṣika-jñāna - knowledge of worldly phenomena; classification of such phenomena into various categories such as *dravya* (objects), *guṇa* (qualities) and so on.

Vaiṣṇava - literally means one whose nature is 'of Viṣṇu' in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides. A *bhakta* of Śrī Kṛṣṇa or Viṣṇu.

Vaiṣṇava-dharma - the constitutional function of the soul which has as its goal the attainment of love for Kṛṣṇa. This is also known as *jaiḥva-dharma*, the fundamental nature of living beings, and *nitya-dharma*, the eternal function of the soul.

Vaiśya - the third of the four *varṇas* or castes in the *varṇāśrama* system; agriculturalists and businessmen.

Vānaprastha - the third *āśrama* or stage of life in the *varṇāśrama* system; retired life which entails freedom from family responsibilities and the acceptance of spiritual vows.

Vandanam - principally refers to the offering of prayers or the recitation of Sanskrit *ślokas* composed by *śuddha-bhaktas*. Akṛūra attained perfection through *vandana*, offering prayers.

Vandanam may also be divided into another three categories: (1) *kāyika*, by the body; (2) *vācika*, by speech; and (3) *mānasika*, by the mind. Although *vandanam* is actually included within *arcana* (worship), it has been listed as an independent *aṅga* to show its importance. To offer obeisance with one hand, to offer obeisance directly facing the Deity, behind the Deity, or with one's right side facing the Deity are all considered to be offenses. *Vandanam* is one of the nine primary *aṅgas* of *bhakti*.

Vāntāśī - one who eats his own vomit. This refers to one who abandons household life and formally enters the renounced order, but who again establishes connection with women.

Varṇa - one of the four social orders, castes – priest, administrator, businessman, or laborer – in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*.

Varṇāśrama-dharma - the Vedic social system, which organizes society into four occupational divisions and four stages of life (*varṇas* and *āśramas*).

Vāstava-vastu - any really existing or abiding substance; that which is grounded in transcendence; Bhagavān, His atomic parts (the *jīvas*), and His potency (*māyā*).

Vastu - an object, thing, or substance; that which has existence.

Vastu-siddhi - the stage in which the *vastu*, or substantive entity known as the *jīva* is fully liberated from matter. After giving up the material body, the living entity who has already attained *svarūpa-siddhi* enters into Śrī Kṛṣṇa's manifest *līlā*, where he or she receives the association of Kṛṣṇa and His eternal associates for the first time. There one receives further training from His eternal associates. When one becomes established in the mood of their *prema* and one's eternal service to Kṛṣṇa, one gives up all connection with this world and enters His spiritual abode. At this point the *jīva* becomes situated in his pure identity as a *vastu*, known as *vastu-siddhi*.

Vastuta-jāda-mukti - liberated in terms of one's constitutional make-up as a *vastu*, or conscious living entity; permanent release from the encasement of the gross and subtle bodies which cover the *ātmā* and facilitate the *jīva*'s interaction with the material energy; complete freedom from all contact with matter and the material world. This refers to *vastu-siddhi*.

Vātsalya - love or attachment for Śrī Kṛṣṇa expressed in the mood of a parent.

Vedānta - the end of Vedic knowledge. The *Upaniṣads* are the latter portion of the *Vedas*, and the *Vedānta-sūtra* summarizes the philosophy of the *Upaniṣads* in concise statements. Therefore, the word *Vedānta* especially refers to the *Vedānta-sūtra* (see *uttaramīmāṃsā*). *Śrīmad-Bhāgavatam* is considered to be the natural commentary on *Vedānta-sūtra* by the same author, Vyāsadeva. Therefore, in the opinion of the Vaiṣṇavas, *Śrīmad-Bhāgavatam* is the culmination or ripened fruit of the tree of all Vedic literature.

Vibhāva - the causes for tasting *bhakti-rasa*. These are of two types: (1) *ālambana*, the support (this refers to Kṛṣṇa and His *bhaktas* who possess in their hearts spiritual love known as *rati* which can be transformed into *rasa* by combination with the other four ingredients of *rasa*); and (2) *uddīpana*, the stimulus (objects con-

nected to Kṛṣṇa which arouse one's spiritual love for Him and cause that love to be transformed into *rasa*).

Vibhinnāśa - Śrī Bhagavān's separated portions; the living entities.

Viddha-Vaiṣṇava-dharma - religious practices which go by the name of Vaiṣṇava *dharma* but which are adulterated with *karma* and *jñāna*.

Vidhi - rule, law, religious injunction or regulation.

Vidhi-mārga - the path of *bhakti* which follows rules and regulations.

Vidyā - knowledge, learning, science, philosophy.

Vidyādharma - a class of supernatural beings who possess magical powers and knowledge of various heavenly arts and sciences, especially singing and dancing.

Vidyādhari - females of the above class of supernatural beings.

Vigraha - (1) individual form, shape, or embodiment. (2) the Deity form of Kṛṣṇa.

Vijñāna - realized knowledge; knowledge distinguishing one thing from another; science.

Vikarma - prohibited acts; actions against the codes of *śāstra*.

Vikasita-cetana - budding consciousness. This refers to human beings who have an increased sense of morality and have also awakened faith in God. It also refers to those who have developed a taste for the practice of *sādhana-bhakti* in accordance with the directions of *śāstra*.

Vilāsa - (1) pastimes, especially the playful amorous pastimes of Śrī Śrī Rādhā-Kṛṣṇa in Vraja. (2) a particular type of manifestation of the Lord. That form which, although manifesting different bodily features for the purpose of accomplishing particular pastimes, is almost identical with its original root form, is known as *vilāsa*.

Vīṇā - a stringed musical instrument of melodious sound, the favorite instrument of Nārada Muni and of various other celestial personalities.

Vipakṣa-vaiśiṣṭya - is a specific incident that is either seen (*dṛṣṭa*) or is inferred (*anumati*) about relating with *vipakṣa* (an opposing party).

Viṣaya - an object of the senses, anything perceptible by the senses; any object of affection, concern, or attention; sensual enjoyment.

Viṣaya-jñāna - knowledge of material objects, knowledge acquired through the senses.

Viṣayāḷambana - the object of the transcendental senses on which there is *āḷambana* (dependence) for the advancement of *prema*. This is an aspect of *vibhāva*, which is one of the five essential ingredients of *rasa* (see *vibhāva*).

Viṣayī - a materialistic person, a sensualist.

Viśeṣa-guṇa - special characteristic quality. The special characteristic quality of a truly abiding entity, or *vāstava-vastu*, is its *svabhāva*.

Viṣṇu - the Supreme Lord of the cosmos (see Glossary of Names).

Viṣṇu-māyā - Śrī Bhagavān's external potency, also known as Durgā.

Viśrambha - lit. *vigita* means 'completely devoid of' and *śrambha* means 'awareness of his majesty or greatness' i.e. complete intimacy without feelings of inferiority or worship. (1) loosening, absence of restraint, confidence, trust, intimacy, love. (2) In his *Locana-rocaṇī* commentary on *Ujjvala-nīlamaṇi* (14.108) Jīva Gosvāmī has defined *viśrambha* as the feeling of complete identification with the beloved such that one's identity is not separate from that of the beloved. In his *Ānanda-candrikā* commentary on the same *śloka*, Viśvanātha Cakravartī Ṭhākura has defined *viśrambha* as deep faith, devoid of formality. *Viśrambha* impels one to think that one's life, mind, intelligence, body, and possessions are one in all respects with the life, mind, intelligence, and body of the beloved.

Viśrambha-guru-sevā - service to *guru* which is imbued with deep faith and intimacy (see *viśrambha*). Service devoid of formality. Complete absence of any feeling of separateness from the *guru*. This type of service is possible only in an advanced stage.

Viśuddha - completely pure; beyond the influence of material nature.

Viśuddha-sattva - the state of unalloyed goodness; the quality of existence which is beyond the influence of material nature. Śrīdhara Svāmī has defined *viśuddha-sattva* in his commentary on a *śloka* from the *Viṣṇu Purāṇa* (1.2.69): *tad evaṁ tasyās try-ātmakatve siddhe yena svaprakāśatā-lakṣanena tad-vṛtti-viśeṣeṇa svarūpaṁ vā svarūpa-*

śakti-viśiṣṭam vāvirbhavati, tad-viśuddha-sattvam tac-cānya-nirapekṣas tat-prakāśa iti jñāpam jñāna-vṛttikatvāt samvid eva, asya māyayā sparśābhāvāt viśuddhatvam – “The Lord’s *cit-śakti* is known as *sva-prakāśa*. The term *sva-prakāśa* means that it reveals itself and illuminates others also. Just as when the sun rises it makes itself known and illuminates other objects, so when *cit-śakti* arises in the heart, one can then understand the nature of *cit-śakti* and come to know oneself according to one’s true spiritual identity.

“Because the *cit-śakti* is *sva-prakāśa*, its *vṛtti* is also *sva-prakāśa*. The word *vṛtti* literally means function, which refers to the active agency through which the *cit-śakti* operates. The *cit-śakti* is composed of *hlādinī*, *sandhinī*, and *saṁvit*. The particular *svaparakāśa-vṛtti* of this three-fold *cit-śakti* which reveals Bhagavān, His form, and the transformations of His *cit-śakti*, such as His associates and *dhāma*, is known as *viśuddha-sattva*. In other words, *viśuddha-sattva* is the self-revealing agency of the *cit-śakti*, through which the Bhagavān and His paraphernalia are revealed to the *bhaktas*. Because it has no contact with the external energy, it is known as *viśuddha-sattva*.”

Vīśvāsa - belief, trust, faith, confidence.

Viveka - discrimination; conscience; judgment; spiritual knowledge.

Vivekī - one who discriminates; one whose spiritual consciousness is awakened.

Vraja-rasa - the mood of ecstatic love for Kṛṣṇa which inundates the hearts of Kṛṣṇa’s eternal associates in Vraja (see *rasa*).

Vyabhicārī-bhāva - one of the five essential ingredients of *rasa*; thirty-three internal spiritual emotions which emerge from the nectarean ocean of *sthāyībhāva*, cause it to swell, and then merge back into that ocean. These include emotions like despondency, jubilation, fear, anxiety, and concealment of emotions. They are of two kinds: dependent (*paratantra*) and independent (*svatantra*). Dependent emotions are those that are under the control of either *mukhya* or *gauṇa-rati*. *Mukhya* dependent emotions are either superior (*vara*) or inferior (*avara*). The superior *mukhya* dependent emotions are those that (a) arise in connection with *rati*, and also (b) nourish the *rati*. Of these, the direct (*sākṣāt*) superior

mukhya emotions nourish *mukhya-rati*, and the separated (*vyavahita*) superior *mukhya* emotions nourish *gauṇa-rati*.

The inferior (*avara*) *mukhya* dependent emotions are those that arise in connection with *rati*, but do not nourish either the *mukhya* or the *gauṇa-rati*.

The independent *vyabhicārī-bhāvas* (*svatantra*), are those that are not controlled either by the *mukhya* or *gauṇa-rati*. These are divided into the following three categories:

(1) *Rati-śūnya*: emotions that arise in people who do not have *kṛṣṇa-rati*.

(2) *Raty-anusparśana*: emotions that do not have the quality of *kṛṣṇa-rati*, but which contact *rati* later, due to some particular incident.

(3) *Rati-gandhi*: emotions that manifest a trace of *rati*, even though they are independent.

Vyabhicārī-bhāvābhāsa - refers to *vyabhicārī-bhāvas* that are observed in improper or inappropriate persons or things. There are two types: antagonistic (*prātikūlya*) and improper (*anaucitya*). Antagonistic *vyabhicārī-bhāvas* are emotions that arise in people who are hostile to Śrī Kṛṣṇa, and who have no *rati*. There are two types of improper *ābhāsa*: non-existence (*asatyatva*) and incapability (*ayogyatva*). When a *bhakta* experiences some emotion toward Kṛṣṇa and projects that feeling upon non-moving living entities or animals as if they were experiencing that emotion, the *ābhāsa* is said to exhibit non-existence in the case of the non-moving entities and incapability in the case of animals. However, these distinctions do not apply to Kṛṣṇa's eternal associates in Vraja, who serve Him in species such as trees, plants, and animals.

Vyākula - agitated and restless

Vyavahāra - behavior, conduct, social customs, practice.

Vyavahārika - routine, common, ordinary; relating to practical life and social customs.

Y

Yāga - offering oblations; any ceremony in which offerings or oblations are presented.

Yajña - a sacrifice in which a deity is propitiated by the chanting of prayers and *mantras* and the offering of ghee into the sacred fire.

Yati - an ascetic; one who has restrained his passions and abandoned his involvement with material civilization.

Yavana - a barbarian, a Muslim, i.e. one who does not follow *śuddhācāra*, (pure lifestyle), one who eats flesh, takes intoxicants and does other degraded activities. This term sometimes refers to any foreigner or to those excluded from *varṇāśrama* society.

Yoga - (1) union, meeting, connection, combination. (2) a spiritual discipline aiming at establishing one's connection with the Supreme. There are many different branches of *yoga* such as *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. Unless specified as such, the word *yoga* usually refers to the *aṣṭāṅga-yoga* system of Patañjali (see *aṣṭāṅga-yoga*).

Yogī - one who practices the *yoga* system with the goal of realization of the Paramātmā or of merging into the Lord's personal body.

Yuga - an age of the world. Four ages are described in the *Vedas*: Kṛta or Satya, Tretā, Dvāpara, and Kali. The duration of each *yuga* is said to be respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The descending numbers represent a corresponding physical and moral deterioration of mankind in each age. The four *yugas* comprise an aggregate of 4,320,000 years and constitute a *mahā-yuga*, or great *yuga*.

Yugala - a couple or pair.

Yugala-kīśora - the divine youthful couple, Śrī Śrī Rādhā-Kṛṣṇa.

Yukta-vairāgya - appropriate renunciation; renunciation which is suitable for entrance into *bhakti*. This is defined in *Bhakti-rasāmṛta-sindhu* (1.2.255): "When one is detached from material sense enjoyment, but accepts in appropriate proportion objects which are favorable to one's *bhakti*, and shows special inclination toward things which are directly related to Kṛṣṇa, such as *mahāprāsada*, his renunciation is known as *yukta-vairāgya*." (See *phalgu-vairāgya* with which this is contrasted.)

Z

Zamindar - a landowner, landlord (responsible for property taxes to the government).

Glossary of Names

A

Acyuta - infallible or imperishable; one who is never deviated, moved, or shaken; one who never falls from the transcendental position; a name for Śrī Kṛṣṇa.

Advaita Ācārya - an intimate associate of Śrīman Mahāprabhu and one of the members of the *pañca-tattva*. He is the combined form of Mahā Viṣṇu and Sadā-Śiva. He was a disciple of Śrī Mādhavendra Purī and by age senior to Śrī Caitanya. Seeing the fallen condition of the *jīvas* in Kali yuga, He prayed to the Lord to descend. Śrīman Mahāprabhu appeared partly to fulfill His request.

Ahalyā - the wife of the great sage Gautama Ṛṣi. Indra, the chief of the *devas*, was infatuated with the beauty of Ahalyā. Once in Satya-yuga, while Gautama Ṛṣi was away, Indra assumed the form of Gautama by mystic power and had union with Ahalyā. When Gautama returned he could understand the whole situation through his yogic power. Furious with his wife, Gautama cursed her to become a stone. Ahalyā was deeply aggrieved and fell crying at Gautama's feet to beg for deliverance from the curse. Gautama consoled her by saying that in Tretā-yuga, when Bhagavān Rāmacandra would appear on the earth, He would touch the stone with His foot and she would thus be delivered from the curse.

Normally Satya-yuga is followed by Dvāpāra and then Tretā in the cycle of the four yugas. Ahalyā appealed to Gautama, saying that she would not be able to bear waiting so long for the appearance of Rāmacandra. Gautama assured her that in this particular cycle of the four *yugas*, Tretā would follow Satya. By the desire of Gautama Ṛṣi, the order of the *yugas* was reversed. When

Rāmacandra appeared, He touched that stone with His foot and Ahalyā was released from the curse. Thus Ahalyā, who had assumed the form of a stone, was liberated from the state of covered consciousness (*āchādita-cetana*), at which time she was reunited with her husband.

Anaṅga Mañjarī - the younger sister of Śrīmatī Rādhikā. She is thirteen years old and her complexion is the color of *vasanta-ketakī*, a beautiful golden flower blossoming in spring. Her dress is the color of *indīvara*, a blue lotus flower. Her principal service is preparing *tāmbula* for the pleasure of Rādhā and Kṛṣṇa. In *gaurāṅga-līlā* she manifests as Jāhṇavā Devī, the consort and *śakti* of Śrī Nityānanda Prabhu.

Aṅgada - the son of Tārā and Vāli, the monkey chieftain of the kingdom of Kiṣkindhā. Sugrīva had enlisted the help of Bhagavān Rāma to kill Vāli. When Vāli was on his death-bed, he offered his son, Aṅgada, at the feet of Śrī Rāma. After Vāli's death, Rāmacandra appointed Sugrīva as the king of Kiṣkindhā and Aṅgada as the crown prince. Aṅgada assisted Śrī Rāma in the battle against Rāvaṇa. Thus, although in the body of a monkey, which is representative of the state of *sankucita-cetana* (contracted consciousness), he engaged in the process of *bhakti*.

B

Bādarāyaṇa Ṛṣi - see Vyāsadeva.

Bharata - the eldest of one hundred sons of Lord Ṛṣabhadeva, who was a *śaktyāveśa-āvatāra*, an impowered incarnation of Śrī Bhagavān. Although his father was a *brāhmaṇa*, Bharata exhibited the nature of a *kṣatriya* and thus he acted in that capacity. By the desire of his father, Bharata was enthroned as the emperor of the entire earth. Nonetheless, he was a great *bhakta* of Śrī Bhagavān. After ruling the kingdom for a considerable time, detachment awakened in his heart for the world. Dividing the kingdom and his possessions amongst his sons, he went alone to the *āśrama* of Pulaha Ṛṣi in Harihara-kṣetra to absorb himself in the worship of Bhagavān.

Once, after bathing in the River Gaṇḍakī close by his hermitage, he sat down on the sacred banks of that river, and began to chant

śrī-nāma. He saw a thirsty doe drinking water, and looking around cautiously. Just then, she heard the fierce roar of a lion nearby, and out of fear jumped into the river to cross it. She was pregnant, and due to her sudden jump the baby deer fell out of her womb into the current of the river. The doe died after crossing the river. Bharata's heart melted. He ran and picked up the drowning, motherless baby deer, brought it to his hermitage, and began to take care of it with great affection.

Bharata's affection for the baby deer gradually increased, and as it did so, his *sādhana-bhajana* decreased, until he finally gave up his devotional practices completely. One day, he could not find the baby deer and he started lamenting "Hā deer! Hā deer!" and overwhelmed with grief, finally gave up his life. In due course of time, he received the body of a deer, according to his thoughts at the time of death. However, due to the influence of the devotional practices performed in his previous birth, he could remember the cause of his falldown, and became repentant. Leaving his parents, he again went to Pulaha-āśrama and was delivered by hearing the holy name. This is an example of a contracted consciousness (*saṅkucita-cetanā*).

Similarly, if a renounced person or a hermit becomes attracted to women etc., he certainly falls down from his exalted position. Some people put forward the theory that one attains the human birth, which is the best of all births, through a natural progression, and that one does not fall down from it. Such a proposition is quite wrong, and very misleading. One takes birth according to his desires, and there is no scope for changing this principle. Bharata demonstrated this principle through his own life.

Brahmā - the first created being in the universe. Directed by Śrī Viṣṇu, he creates all life forms in the universe and rules the mode of passion.

C

Caitanya Mahāprabhu - also referred to as Śrī Caitanya, Śrīman Mahāprabhu, Gaura, Gauracandra, Gaura-Hari, Gaura-kiśora, Gaurāṅga, Gaurasundara, Gaura, Kṛṣṇa-Caitanya, Nimāi Paṇḍita, Śacīnandana, and Viśvambhara; the Supreme Lord who appeared

approximately five hundred years ago (1486 A.D.) in Navadvīpa, West Bengal. Although He is identical to Śrī Kṛṣṇa, He appeared with the *bhāva* (internal mood) and *kānti* (bodily complexion) of Śrīmatī Rādhikā in order to taste the mellows of Her love for Kṛṣṇa. Assuming the mood of a *bhakta*, He spread love for Kṛṣṇa through the chanting of *śrī-hari-nāma*.

Catuhsana - see Kumāra.

Chānd Kāzī - the *guru* of Hussain Shah and chief magistrate of Navadvīpa during the time of Śrī Caitanya. He forbade the performance of *kīrtana* in Navadvīpa and had a *mṛdaṅga* drum broken. Later, he received the mercy of Śrīman Mahāprabhu and became a great devotee. In *kṛṣṇa-līlā* he was King Kaṁsa.

Choṭa Haridāsa - one of Lord Caitanya's intimate associates. He accepted the renounced order and was chastised for a slight indiscretion. Once Bhagavān Ācārya requested Choṭa Haridāsa to beg some good quality rice from the elderly Mādhavī Devī so that he could feed Caitanya Mahāprabhu. Mādhavī Devī was an exemplary devotee of Mahāprabhu, deeply absorbed in *bhajana*. When Mahāprabhu tasted the excellent quality of the rice, He inquired where it had come from. Bhagavān Ācārya explained that Choṭa Haridāsa had received it from Mādhavī Devī. Hearing this Mahāprabhu was silent. Later He informed the devotees that Choṭa Haridāsa was no longer permitted to come to Him, for He could not bear to see the face of a renunciate who freely converses with women. Choṭa Haridāsa eventually went to Prayāga and gave up his life in the Gaṅgā. Thereafter he attained the form of a Gandharva in Vaikuṅṭha. In that form he would visit Mahāprabhu every night and perform melodious *kīrtana* for His pleasure. Choṭa Haridāsa did not actually commit any offense; this was simply a pastime of the Lord with an unalloyed devotee to establish the sanctity of the renounced order.

D

Dhruva - This pastime occurred at the beginning of creation. Emperor Uttānapāda, who was born in the dynasty of Svāyambhuva Manu, had two queens. The elder was named Sunīti, while the

younger, who controlled the king, was called Suruci. Sunīti had a son by the name of Dhruva. Child Dhruva was deprived of his father's affection, and could not tolerate his stepmother's tortures. Following his mother's advice, he therefore went into the deep forest, where he became completely absorbed in very austere and difficult worship of the lotus-eyed Śrī Hari. His prayer was not to attain the Supreme, but to fulfill his material desire for a kingdom. However, by the mercy of Śrī Bhagavān, not only was his ambition for a kingdom fulfilled, but he also obtained pure *bhakti*. If one performs *bhakti* with undivided attention, even to fulfill a material desire, one always attains all auspiciousness in the end. Dhruva is an example of such an *arthārthī*.

Dīnanātha - the guardian and refuge of destitute souls; a name for Śrī Kṛṣṇa.

Durgā - the wife of Lord Śiva, also known as Śakti, Mahāvidyā, Kālī, Śyāmā, and Nistāriṇī. She presides over the material energy and is one of the five deities worshiped by the *pañcoṇāsakas*.

Durvāsā Muni - the son of Maharṣi Atri and Anusūyā. A partial expansion of Śrī Rudra, a great ṛṣi and propounder of the *jñāna-śāstras*. Like Lord Śiva, he was easily angered and easily pleased. He could give great benedictions and terrible curses. Durvāsā Muni was always surrounded by sixty thousand disciples. Consequently, his unexpected arrival could create an awkward situation for his host. The Muni's intimidating presence, and the difficulty of accommodating so many disciples could cause fear of the possible repercussion of displeasing him.

F

Four Kumāras - see Kumāra.

G

Gadādhara Paṇḍita - an intimate associate of Śrī Caitanya Mahāprabhu. He is one of the members of the *pañca-tattva*. He embodies Śrī Kṛṣṇa's internal potency and is a manifestation of Śrīmatī Rādhikā. After Mahāprabhu accepted *sannyāsa*, Gadādhara Paṇḍita accompanied Him to Purīdhāma. He used to recite the *Śrīmad-*

Bhāgavatam for the pleasure of Śrī Gaurāṅga. Mahāprabhu wrote a *śloka* in His own handwriting in Gadādhara Paṇḍita's *Bhagavad-Gītā*. After Mahāprabhu's disappearance from this world, Gadādhara Paṇḍita could not bear the pain of separation. He departed from this world eleven months after His disappearance.

Gajendra - the following pastime took place during the fourth *manvantara*. An elephant called Gajendra was the leader of many strong elephants, and he lived with many she-elephants in the deep jungle in a valley of Trikuṭa, the King of mountains. In the valley was a large, beautiful and inviting lake, and one day Gajendra was fearlessly absorbed in sporting in the lake with his female elephants and children. All of a sudden, a strong crocodile angrily caught hold of his leg. Gajendra used all his strength to try to release himself, but the strong elephant could not get free, even after struggling for a thousand years. Slowly, Gajendra began to lose strength. When he saw that he had no other protection, he took complete and exclusive shelter of Śrī Bhagavān, and began to chant in great distress, eloquent Sanskrit *ślokas* learned by him in his previous birth as King Indradyumna. Śrī Bhagavān, who carries the *cakra*, arrived there riding on Garuḍa, and released Gajendra by cutting open the crocodile's mouth with His *cakra*.

In his previous life, Gajendra had been King Indradyumna of the state of Draviḍa, a member of the Pāṇḍava dynasty. Once Mahārṣi Agastya came to visit Indradyumna, but when he arrived there, the king was worshipping Śrī Bhagavān in deep trance, and therefore could not greet the ṛṣi. Due to this offense, Mahārṣi Agastya cursed the king to take birth as an elephant. This is an example of a person in distress (*ārtta*) and contracted consciousness (*saṅkucita-cetana*).

Gaṇeśa - the son of Lord Śiva and Pārvatī. He removes all material impediments and bestows great wealth upon his worshipers; one of the five deities worshiped by the *pañcopāsakas*.

Gaṅgeśopādhyāya - author of a famous treatise on *nyāya*, *Tattva-cintāmaṇi*. There are no authentic records regarding his birth or place of origin, but he is believed to have been from Mithilā and to have lived in the 12th-13th century. He was a keen dialectician

and a brilliant polemicist. He made the *nyāya-śāstra* a science and an art of debate. He developed a new school of *nyāya* known as *navya-nyāya*. His *Tattva-cintāmaṇi* is a systematic account of epistemology, logic and philosophy of grammar. It deals almost exclusively with the epistemology of the *nyāya* system with little attention to metaphysics or ontology. The *Tattva-cintāmaṇi* laid the foundation of a new system of dialectics in India. His book became so popular that no one thereafter could be considered a scholar of *nyāya* unless they wrote a commentary on this book. The most famous commentary on *Tattva-cintāmaṇi* was written by Raghunātha (Kāṇāibhaṭṭa) Śiromaṇi, a contemporary of Śrī Caitanya Mahāprabhu (see Śiromaṇi).

Gaura - a short form of the name Gaurāṅga.

Gauracandra - one who has arisen like a dazzling golden moon; a name for Caitanya Mahāprabhu (see Caitanya).

Gaura-Hari - one who has stolen the golden complexion of Śrīmatī Rādhikā; a name for Kṛṣṇa appearing in the form of Śrī Caitanya Mahāprabhu.

Gaura-kiśora - the beautiful golden youth; a name for Caitanya Mahāprabhu.

Gaurāṅga - one whose limbs have a hue of molten gold; a name for Śrī Caitanya Mahāprabhu, who is Śrī Kṛṣṇa Himself, endowed with the *bhāva* (inner mood) and *kāntī* (bodily complexion) of Śrīmatī Rādhikā.

Gaura-Nitāi - a short name for Śrī Gaurāṅga and Śrī Nityānanda Prabhu.

Gaurasundara - one who has a splendid golden form; a name for Śrī Caitanya Mahāprabhu (see Caitanya).

Gauridāsa Paṇḍita - a beloved associate of Caitanya Mahāprabhu. His father was Kāmsāri Miśra and his mother was Śrī Kamalā Devī. He had five brothers named Sūryadāsa, Dāmodara, Jagannātha, Kṛṣṇadāsa, and Nṛsimha-Caitanya. His eldest brother, Sūryadāsa, had two daughters – Śrīmatī Vasudhā Devī and Śrīmatī Jāhnavā Devī – who became the wives of Nityānanda Prabhu. Gauridāsa's wife was Vimalā Devī. They had two sons, Balarāma and Raghunātha. Gauridāsa lived in Ambikā Kālnā, on the opposite

side of the Gaṅgā from Śāntipura. Just next to Gaurīdāsa's house there is a large tamarind tree, beneath which Śrīman Mahāprabhu and Śrī Nityānanda Prabhu would sit. Once Gaurīdāsa implored the two brothers to remain in his home forever. In order to pacify Gaurīdāsa, Mahāprabhu made a beautiful set of Gaura-Nitāi Deities from a nearby neem tree and presented them to him. In *kṛṣṇa-līlā* Gaurīdāsa Paṇḍita is Subala-sakhā, one of the *dvādaśa-gopālas* of Vraja (*Gaura-gaṇoddeśa-dīpikā* 128).

Gautama - is popularly known as Akṣapāda Gautama. According to some scholars, he lived in the 5th century BC and founded the *prācīna*, or older, *nyāya* school of philosophy. He wrote *Nyāya-sūtra*, which is known as the earliest systematic literature of the system. The traditional *nyāya* system as it stands today is mainly based on this work of Gautama. The *Nyāya-sūtra* is divided into five *adhyāyas*, or lessons, usually called books. Each lesson is divided into two *āhnikas*, or daily portions, and these in turn contain a number of *sūtras*, or aphorisms. These *sūtras* are also divided into *prakaraṇas*, or topics, by commentators such as Vātsyāyana and Vācaspati.

Gopijana-vallabha - the lover of the *gopīs* of Vraja; a name for Śrī Kṛṣṇa.

Gopinātha Ācārya - a great devotee of Śrī Caitanya Mahāprabhu. He was the husband of Sārvabhauma Bhaṭṭācārya's sister. During Mahāprabhu's childhood, he lived in Nadīyā. He later lived with the Bhaṭṭācārya in Purīdhāma while Mahāprabhu was there. He was the first one in Pūri to proclaim Śrī Caitanya as Bhagavān, for which he was initially ridiculed by the Bhaṭṭācārya, who later obtained the mercy of Mahāprabhu.

Govinda - a name for Kṛṣṇa; one who pleases the *gopīs*, *gopas*, cows, senses, the earth, and Govardhana Hill.

Guṇarāja Khāna - an associate of Śrī Caitanya Mahāprabhu and resident of Kulīnagrāma. He was also known as Śrī Mālādhara Vasu. His father was Bhagīratha Vasu and his mother was Indumatī. He wrote a famous book known as Śrī Kṛṣṇa-vijaya which was much appreciated by Mahāprabhu. Guṇarāja Khāna used to visit Śrī Caitanya every year for the performance of the *ratha-yātrā*

festival at Purī. It was there that the residents from Kulīnagrāma inquired from the Lord about the characteristics of a Vaiṣṇava.

H

Hari - a name for Śrī Kṛṣṇa which means 'One who takes away' He takes away everything inauspicious, and who steals the hearts of His *bhaktas*.

I

Indra - the predominating deity of the atmosphere, sky and rain, he is a *deva* who is subordinate to Brahmā, Viṣṇu, and Śiva, but is the chief of all the other celestial *devas*.

J

Jagadānanda Paṇḍita - a confidential friend and eternal associate of Śrī Caitanya. He used to perform *kīrtana* with Śrīman Mahāprabhu. He knew nothing other than the Lord. According to the *Gaura-gaṇoddeśa-dīpikā* (51), in *kṛṣṇa-līlā* Jagadānanda Paṇḍita has a mood like that of Satyabhāmā's, the chief wife of Śrī Kṛṣṇa (*satyabhāmā prakāśo 'pi jagadānanda paṇḍitaḥ*). As Satyabhāmā always exhibited a haughty and contrary mood, Jagadānanda exhibited a similar mood in his relationship with Mahāprabhu. He remained with the Lord in Purīdhāma, constantly engaged in His service. He is the author of Śrī Prema-vivarta.

Jāhṇavā Devī - was the daughter of Sūryadāsa, the elder brother of Gaurīdāsa Paṇḍita, and one of the two wives of Nityānanda Prabhu. According to *Gaura-gaṇoddeśa-dīpikā* (65-66), in *kṛṣṇa-līlā* she is Revatī, the consort of Lord Balarāma, and Anaṅga Mañjarī, the younger sister of Śrīmatī Rādhikā.

Jaimini - the founder of the *pūrva-mīmāṃsā* system of Indian philosophy, better known as the *mīmāṃsā* system. According to modern scholars he composed his *pūrva-mīmāṃsa-sūtra* around the 4th century BC. It deals with the investigation of the nature of *dharma* and lays down the principle interpretation of the Vedic texts on which the performance of sacrifices wholly depends. It describes the different sacrifices and their purposes. The *mīmāṃsa-*

sūtra consists of twelve chapters, the first of which deals with the source of knowledge and the validity of the *Vedas*. It is recognized as the basic comprehensive work of the *mīmāṃsā* school of philosophy which gave rise to a host of commentaries and sub-commentaries.

Jāmvanta - also known as Jāmbavān and Rkṣarāja, a king among bears. In Tretā-yuga he was one of the ministers of the monkey king Sugrīva. In age, wisdom, strength, and moral judgment he was superior to all. It was he who reminded Hanumān of his strength when it came time to cross the ocean. He was the chief minister in the war against Rāvaṇa. Śrī Rāmacandra took his advice in all matters and offered him great respect. In the battle of Laṅkā, when all were bewildered by the māyic power of Meghanāda (Indrajit), Jāmbavān remained unaffected by that māyā. Both Meghanāda and Rāvaṇa fell unconscious from the blows of the fists of Jāmbavān. After Rāma returned to Ayodhyā and was coronated as king, He ordered Jāmbavān and all the monkeys to return to their kingdom. Jāmbavān agreed only upon receiving the Lord's promise that he would obtain the Lord's association again in Dvāpara-yuga. Thus when Śrī Kṛṣṇa appeared in Dvāpara-yuga, Jāmbavān's desire was fulfilled.

Jīva Gosvāmī - the son of Śrī Vallabha (Anupama), who was the brother of Rūpa and Sanātana Gosvāmīs. Even as a young boy he was deeply attracted Śrī Kṛṣṇa. He spent his time not in playing but in worshiping Bhagavān with flowers, sandalwood, and other articles. In his youth he went to Vārāṇasī to study Sanskrit under Madhusūdana Vācaspati, a disciple of Sārvabhauma Bhaṭṭācārya. After completing his studies he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. After the disappearance of Rūpa and Sanātana, he became the leader amongst all of the Vaiṣṇava followers of Śrīman Mahāprabhu. His numerous literary contributions, which include books such as *Saṭ-sandarbha* and *Gopāl-Campū*, and commentaries on *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu*, and *Ujjvala-nīlamaṇi*, have lent support with śāstric evidence to the teachings of Śrī Caitanya. According to *Gaura-gaṇoddeśa-dīpikā* (194-207) he is Vilāsa Mañjarī in *kṛṣṇa-līlā*.

K

Kakkhaṭī - Śrīmatī Rādhikā's pet female monkey.

Kālī - a form of the Goddess Durgā; one whose complexion is dark or black.

Kāliya - a gigantic *nāga* or serpent of the race of Kadru and Kaśyapa. At the time of Śrī Kṛṣṇa's appearance, he took up residence in the Yamunā river and poisoned the water with his venom. Kṛṣṇa chastised Kāliya by dancing on his hoods. By the touch of Kṛṣṇa's lotus feet, Kāliya was purified and he left the Yamunā for Ramaṇakadvīpa, a small island adjacent to Jambudvīpa.

Kaṇāda - an ancient sage. He is the originator of the *vaiśeṣika* system of Indian philosophy (see *vaiśeṣika* in the Glossary of Terms). The word *kaṇāda* primarily means "one who lives on a small particle of food." This may have some connection to the basic tenet of the school which says that the universe is formed of the minutest units of matter, called *aṇu* (the *Nyāya-kandalī* of Śrīdhara may be consulted for further information on this point). Kaṇāda is also referred to by the synonyms of his name, e.g. Kaṇabhujā and Kaṇabhakṣa, or by his genealogical name Kaśyapa. He is also known as Ulūka, which literally means an owl. Tradition explains this name with a story that Lord Śiva appeared before the sage in the form of an owl and revealed the *vaiśeṣika* system to him. It is traditionally believed that Kaṇāda lived and taught in Vārāṇasī.

Kaṇāda is credited with the authorship of the *Vaiśeṣika-sūtra*, the basic text of the system, but the precise dates of his life and work cannot be ascertained. While tradition sets him in the 8th century BC, modern scholarship assigns the composition of the *Vaiśeṣika-sūtra* to the first century AD. The basic tenets of the system were known to the early compilers of the *Caraka-saṃhitā* – not only to its final editor, Caraka, but to its original author, Agniveśa, who is thought to have lived several centuries prior to the Christian era. The *vaiśeṣika* philosophy, as propounded in the *sūtra*, is acknowledged by several schools of Buddhist philosophy, particularly the *madhyamikas* and the *vaibhāṣikas*. The Pali work, *Milindapanha*, which was written in the 1st century AD, mentions *vaiśeṣika* as an established branch of Indian learning.

Kapiladeva - an *avatāra* of Śrī Kṛṣṇa, who appeared as the son of Kardama Muni and Devahūti. He taught the true purport of the *sāṅkhya* philosophy to his mother. In this original *sāṅkhya* philosophy of Kapiladeva there are twenty-five principles. Beyond these there is the existence of Śrī Bhagavān, who is the source of the other principles. There was another Kapila who appeared later in the dynasty of Agni who taught an atheistic version of the *sāṅkhya* philosophy (see Kapila above). The atheistic *sāṅkhya* accepts the twenty-five principles but denies the existence of God. The *sāṅkhya* of Kapiladeva ultimately culminates in *bhakti*.

Kaśyapa - the son of Marīci, who was one of the six sons produced from the mind of Brahmā. Kaśyapa was one of the first progenitors of the universe. He married thirteen daughters of Dakṣa, headed by Aditī. The universe was filled with living beings of all different varieties by the combination of Kaśyapa and his wives. Aditi was the mother of the *devas* headed by Indra. Kaśyapa and Aditi performed severe austerities to please the Lord, and as a result He appeared as their son, Vāmanadeva.

Kavi Karṇapūra - one of the three sons of Śivānanda Sena. His brothers were named Caitanya dāsa and Rāma dāsa. His real name was Paramānanda Sena, but he was given the names Purī dāsa and Karṇapūra by Śrīman Mahāprabhu. When he was a young boy he sucked the toe of Mahāprabhu. He was a superlative writer and poet. He wrote many famous books, including *Gaura-gaṇoddeśa-dīpikā*, *Śrī Caitanya-candrodaya-nāṭaka*, *Ānanda-vṛṇḍāvana-campū*, *Śrī Caitanya-carita-mahākāvya*, *Ārya-śataka*, *Kṛṣṇāhṇika-kaumudī*, *Alaṅkāra-kaustubha*, a commentary on the tenth canto of *Śrīmad-Bhāgavatam*, and *Caitanya-sahasra-nāma-stotra*.

Keśava - a name for Kṛṣṇa. When the word *keśa* is taken to mean the Keśi demon, the word *va* is connected to the verbal root *vadh*, to kill. In this sense, Keśava means the slayer of the Keśi demon. Another meaning of *keśa* is hair. When this is combined with the verbal root *vah* (to wear or possess), Keśava means one who has beautiful long hair. Śrīla Viśvanātha Cakravartī Ṭhākura has given two further explanations of the name Keśava: *keśān vayate saṁskārotīti keśava*, when *keśa* is combined with the verbal root *ve*

(to braid), Keśava means one who expertly braids and decorates the hair of His beloved, Śrīmatī Rādhikā; and *ko brahmā īśo mahādeva tāvapi vayase vaśīkarōṣī*, the syllable *ka* refers to Brahmā, the word *īśa* refers to Mahādeva and the verbal root *ve* here is used in the sense of bringing under control. Thus Keśava means one who brings even Brahmā and Mahādeva under His control.

Kṛṣṇa - the original Supreme Lord, Svayam Bhagavān. He is *avatārī*, the source of all other *avatāras*. His partial manifestation is the Paramātmā and His bodily effulgence is the all-pervading *brahma*. His body is composed of *sac-cid-ānanda* – eternity, knowledge, and bliss. He is the personification of all spiritual mellows, *raso vai sa*. His father is Nanda Mahārāja, His mother is Yaśodā, His brother is Balarāma, and His eternal consort is Śrīmatī Rādhikā. He is a charming young cowherd boy with a complexion like that of a fresh monsoon raincloud. He wears a brilliant yellow *dhotī*, a peacock feather on His crown, and a garland of fresh forest flowers. He possesses sixty-four primary transcendental qualities, out of which four are unique to Him alone: *venu-mādhurya*, He attracts the entire world and especially the *gopīs* with the melodious sound of His flute; *rūpa-mādhurya*, He possesses extraordinary beauty which captivates the minds of all; *prema-mādhurya*, He is surrounded by intimate loving associates whose *prema* is completely unbounded by reverence or formality; and *līlā-mādhurya*, He performs beautiful and enchanting pastimes, amongst which *rāsa-līlā* is the summit.

Kṛṣṇa Caitanya - a name for Caitanya Mahāprabhu (see Caitanya).

Kṛṣṇadāsa Kavirāja - the author of *Śrī Caitanya-Caritāmṛta*. He received the *darśana* of Nityānanda Prabhu in a dream and was ordered by Him to go to Vṛndāvana. At the repeated request of the Vaiṣṇavas, and after obtaining the blessings of the Madana-Gopāla Deity, he accepted the task of writing the biography of Śrī Caitanya Mahāprabhu. He also wrote *Govinda-līlāmṛta*, a description of Rādhā and Kṛṣṇa's eight-fold daily pastimes, and a commentary known as *Sāraṅga-raṅgadā* on Bilvamaṅgala Ṭhākura's famous book, *Kṛṣṇa-karṇāmṛta*. He is Kastūrī Mañjarī in *kṛṣṇa-līlā*.

Kumāra - The four Kumāras are called Sanaka, Sanātana, Sanandana and Sanat. Brahmā created them in the beginning of creation

from his mind (*manaḥ*). That is why they are called Brahmā's *mānasa-putra* (sons born of his mind). Because of their profound knowledge, they were completely detached from worldly attraction, and they did not give any assistance in their father's task of creation, because they had developed an inclination for impersonal speculation (*brahma-jñāna*). Brahmā was extremely displeased with this, and he prayed to Bhagavān Śrī Hari for the welfare of his sons. Śrī Bhagavān was pleased by Brahmā's prayers, and in His Haṁsa (swan) *avatāra*, He attracted their minds away from dry impersonal knowledge to the knowledge of pure devotional service on the absolute platform. Because of this, Śānaka Ṛṣi and his brothers are known as *jñānī-bhaktas*. They are the originators of the Nimbāditya disciplic succession.

L

Lalitā-Sakhī - an intimate friend of Śrīmatī Rādhikā. She is the first and most prominent of the *aṣṭa-sakhīs*, the eight confidential girlfriends of Śrī Rādhā. According to Śrīla Rūpa Gosvāmī's *Śrī Rādhā-Kṛṣṇa Gaṇoddeśa-dīpikā* (*Baharampura* edition) she is twenty-seven days older than Śrī Rādhā and she is also known as Anurādhā. She has a contradictory and haughty nature. Her complexion is like *gorocana*, a brilliant yellow pigment. Her garments are the colors of peacock feathers. Her mother is Sārādī and her father is Viśoka. Her husband is Bhairava, who is a friend of Govardhana Malla, the husband of Candrāvalī. The eight principal *sakhīs* in her *yūtha* (group) are Ratna-prabhā, Ratikalā, Subhadrā, Bhadra-rekhikā, Sumukhī, Dhaniṣṭhā, Kala-haṁsī, and Kalāpinī. Lalitā is the leader of the *parama-preṣṭha-sakhīs*; she instructs and directs all the *sakhīs*; she understands all the different moods of loving affairs; and she is expert in the tactics of union and separation in the matter of *prema*. If by chance Kṛṣṇa ever commits any offense toward Śrī Rādhā, Lalitā is quick to rebuke Him, raising her head in anger.

M

Madhva - the chief *ācārya* of the Brahmā *sampradāya*; born in 1239 near Uḍupī. His father and mother were Śrī Madhyageha Bhaṭṭa

and Śrīmatī Vedavidyā. He accepted *dikṣā* and *sannyāsa* at age twelve from Acyuta-prekṣa. His *sannyāsa* name was Pūrṇaprajña. He wrote commentaries on the *Bhagavad-Gītā*, *Śrīmad-Bhāgavatam*, *Brahma-sūtra*, and many other books. He established the doctrine of *dvaita-vāda* which emphasizes the eternal distinction between the living entities and the Supreme Lord. He preached vigorously against the *kevalādvaitavāda* teachings of Śrī Śaṅkarācārya.

Mahādeva - a name for Lord Śiva; the great Lord or the chief among the *devas* (see Śiva).

Mahāprabhu - the Great Master, Śrī Kṛṣṇa Caitanya (see Caitanya).

Mahāvidyā - a name for the Goddess Durgā. This name indicates that because Goddess Durgā is the personification of the material energy, she is the source of all material science.

Maheśa - the great (*mahā*) Lord or master (*īśa*). This is a name for Lord Śiva.

Maitreyī - Yajña-valkya had two wives, namely Katyayani and Maitreyī. When he reached the age of fifty, he called his two wives and divided all his wealth between them saying “Be happy and allow me to go the forest to chant and remember Kṛṣṇa.”

Katyayani told him, “You have given me everything. So now you can go and practice as you desire.” The second wife Maitreyī said, “First, please answer my question. You are giving me everything. My question is, can these things make me happy forever? You are giving me all these things, and previously you had all these possessions. Why are you giving them up and going to the forest? If these things can give me eternal happiness, why did you not get happiness from them? Why are you giving them up and going to the forest? I know that these material things could not actually make you happy. They only gave you momentary happiness.” Yajña-valkya was satisfied to hear his wife speaking in this way. He embraced her and said, “Truly, you are my *svadharmani*, my religious wife. No ordinary person can ask a question like this. Such a person is very rare.”

He then took that wife Maitreyī with him to the forest and, helping each other, they began to practice *bhakti-yoga*.

Manu - any one of fourteen principal progenitors and administrators of the universe appearing in succession; the first of these is

known as Svāyambhuva to whom the famous lawbook, *Manu-samhitā*, is ascribed.

Mukunda - a name for Śrī Kṛṣṇa. The word *muku* is equivalent to *mukti* and the verbal root *da* means to give or bestow. Thus, Mukunda means the granter of liberation. Also means one whose face is lusterous like the *kunda* flower.

N

Nārada - a great sage among the *devas*; he is thus known as Devarṣi. He was born from the mind of Brahmā. He is a liberated associate of Śrī Kṛṣṇa, who travels throughout the material and spiritual worlds broadcasting His glories. In Caitanya *lilā* he appears as Śrīvāsa Paṇḍit

Nārāyaṇa - *nāra*—mankind, *ayana*—the shelter of. Means the shelter for mankind. An expansion of Kṛṣṇa; the opulent Lord of Vaikuṅṭha.

Nīlāmbara Cakravartī - the father of Śrī Śacī Mātā, and maternal grandfather of Śrī Caitanya Mahāprabhu; a great astrologer. According to *Gaura-gaṇoddeśa-dīpikā* (104-105), in *kṛṣṇa-lilā* he was Garga Muni and Sumukha *gopa*.

Nimāi Paṇḍita - Śrīman Mahāprabhu's childhood name was Nimāi because He was born beneath a neem tree. In His youth He became a great scholar, and thus He came to be known as Nimāi Paṇḍita.

Nimbāditya - also known as Nimbārkācārya; the head *ācārya* of the Kumāra *sampradāya*. He established the philosophical doctrine of *dvaitādvaita-vāda*, which delineates both the oneness and the distinction of all things with the Lord. He performed his *bhajana* at Dhruva-kṣetra near Govardhana. He wrote a commentary on *Vedānta-sūtra* named *Vedānta-saurabha*, as well as *Vedānta-kāmadhenu-daśa-śloka*, *Kṛṣṇa-stavarāja*, *Guruṣaramparā*, *Vedānta-tattva-bodha*, *Vedānta-siddhānta-ṭradīpa*, *Svadharmādhva-bodha*, *Aitihya-tattva-siddhānta*, *Rādhāṣṭaka*, and a commentary on *Bhagavad-Gīta*.

Nistāriṇī - a name of Durgā-Devī meaning she who transports one across material existence; she who awards *mokṣa*.

Nitāi - a nickname for Nityānanda Prabhu.

Nityānanda - a manifestation of Śrī Kṛṣṇa who in *kṛṣṇa-līlā* is Śrī Balarāma. He appeared together with Śrīman Mahāprabhu and was the Lord's chief assistant in distributing *harināma-saṅkīrtana* to the fallen *jīvas* of Kali-yuga. He was born in Ekacakrā in 1473 on the day of *śukla-trayodaśī* in the month of *māgha* (January-February). His father was Hāḍāi Paṇḍita and His mother was Padmāvati. According to some, He was the disciple of Śrī Mādhavendra Purī, and according to others the disciple of Lakṣmīpati, the *guru* of Mādhavendra Purī.

Nṛga - a great king and the son of Mahārāja Ikṣvāku. He was exceedingly generous. He once gave an incalculable number of exceptional cows to a *brāhmaṇa* in charity. By chance one of those cows escaped and returned to the King's herd. Unwittingly, Nṛga gave that same cow to a different *brāhmaṇa*. Along the way, the first *brāhmaṇa* recognized the cow and was very upset. The two *brāhmaṇas* went to Nṛga to settle the matter. Although the King offered each of the *brāhmaṇas* a hundred thousand cows in exchange for the one cow, they both left feeling dissatisfied. Shortly thereafter, the King died. When he was brought before Yamarāja, he was given the choice to first enjoy the results of his pious actions or to suffer the reactions to his misdeeds. He chose to first suffer the reactions to his misdeeds. Instantly he obtained the body of a lizard and was cast to Earth, where he was made to live in a dried-up well.

One day in Dvāpara-yuga, Nṛga was found by some boys of the Yadu dynasty. The boys went and reported this to Kṛṣṇa who then came and lifted the lizard out of the well with His left hand. Upon being touched by the lotus-hand of Śrī Kṛṣṇa, Nṛga was released from the body of the lizard. He is an example of someone who attained Kṛṣṇa's mercy from the state of *saṅkucita-cetana*, contracted consciousness.

Nṛsimhadeva - the half-man, half-lion *avatāra* of Kṛṣṇa. He appeared in a ferocious mood to protect His beloved *bhakta*, Prahlāda Maharāja, when Prahlāda was being severely oppressed by his demoniac father, Hiraṇyakaśipu.

P

Padmanābha - one whose navel is shaped like a lotus; a name for Kṛṣṇa or Viṣṇu.

Pāṇḍavas - the five sons of Pāṇḍu: Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva. They were great devotees of Śrī Kṛṣṇa. They are the heroes of the Mahābhārata and were the victorious party in the battle of Kurukṣetra.

Parīkṣit Mahārāja - the son of Abhimanyu and Uttarā, and the grandson of Arjuna. He appeared just at the end of Dvāpara-yuga. After the battle of Kurukṣetra, he was the sole living descendant of the Pāṇḍavas and Kauravas. While still in his mother's womb, Kṛṣṇa protected him from the deadly *brahmāstra* weapon of Aśvatthāmā. When Parīkṣit was fully grown, the Pāṇḍavas installed him as emperor and retired to the Himālayas. He was such a powerful ruler that he was able to forestall the onset of the age of Kali. Later, by the influence of the Lord's internal potency, he committed an act of indiscretion against the sage Samīka Ṛṣi and was cursed by the sage's five year old son, Śṛṅgī, to die from a snake-bite within seven days. Parīkṣit calmly accepted the curse as the mercy of Śrī Kṛṣṇa. He left the kingdom in the hands of his son, Janamejaya, and went to the bank of the Gaṅgā. Great sages from all over the world immediately gathered there to witness his passing away. He spent his final days hearing the narration of *Śrīmad-Bhāgavatam* from the sage Śukadeva. Absorbed in ambrosial descriptions of Śrī Kṛṣṇa and His *bhaktas*, Parīkṣit Mahārāja gave up eating, drinking, sleeping, and all fear of his imminent death.

Patañjali - a great *maharṣi* and author of the *yoga-sūtra* (see *yoga* in the Glossary of Terms).

Patita-pāvana - one who purifies and delivers the fallen souls; a name for Śrī Caitanya and Nityānanda and Śrī Guru.

Prabodhānanda Sarasvatī - the uncle of Śrī Gopāla Bhaṭṭa Gosvāmī. He was a resident of Raṅga-ṣetra and a *sannyāsi* of the Śrī Rāmānuja *sampradāya*. Gopāla Bhaṭṭa Gosvāmī received *dikṣā* from him. Prabodhānanda was a worshiper of Lakṣmī-Nārāyaṇa, but by the mercy of Śrī Gaurasundara he adopted the worship of Śrī Rādhā-Govinda. He wrote many books such as *Śrī Vṛndāvana-mahimāmṛta*,

Śrī Rādhā-rasa-sudhānidhi, Śrī Caitanya-candrāmṛta, Saṅgīta-mādhava, Āścarya-rāsa-prabandha, Śrī Vṛndāvana-śataka, Śrī Navadvīpa-śataka, Śruti-stuti-vyākhyā, Kāmabija-Kāmagāyatrī-vyākhyāna, Gīta-Govinda-vyākhyāna, and Śrī Gaura-sudhākara-citrāṣṭaka. According to *Gaura-gaṇoddeśa-dīpikā* (163), in *kṛṣṇa-līlā* Prabodhānanda Sarasvatī is Tuṅavidyā, one of the *aṣṭa-sakhīs* of Śrīmatī Rādhikā.

Pradyumna Brahmācārī - a personal associate of Śrī Caitanya Mahāprabhu. He was a worshiper of Śrī Nṛsimhadeva and thus Śrīman Mahāprabhu additionally gave him the name Nṛsimhānanda. In *Śrī Caitanya-caritāmṛta* Śrīla Kṛṣṇa Dāsa Kavirāja has narrated how within his mind Nṛsimhānanda Brahmācārī created a road out of valuable jewels and surrounded it by all kinds of sublime paraphernalia (lakes and gardens etc.) so that Śrī Sacinandana could feel delight as He travelled to Śrī Vṛndāvana.

Prahlāda - a great *bhakta* of Śrī Kṛṣṇa and son of Hiraṇyakaśipu. As a small boy of only five years old he was severely oppressed by his father, Hiraṇyakaśipu, who was bitterly opposed to Viṣṇu for having killed his brother, Hiraṇyākṣa. In spite of many threats and attempts on his life, Prahlāda remained composed and absorbed in remembrance of Śrī Kṛṣṇa. He was protected in all such situations and ultimately the Lord appeared as Nṛsimhadeva to kill his demonic father. The history and teachings of Prahlāda are renowned in *Śrīmad-Bhāgavatam* and other scriptures.

R

Rādhā - the eternal consort of Śrī Kṛṣṇa and the embodiment of the *hlādinī* potency. She is known as *mahābhāva-svarūpinī*, the personification of the highest ecstasy of divine love. She is the source of all the *gopīs*, the queens of Dvārakā, and the Lakṣmīs of Vaikuṅṭha. Her father is Vṛṣabhānu Mahārāja, Her mother is Kīrtidā, Her brother is Śrīdāma, and Her younger sister is Anaṅga Mañjarī. She has an effulgent, golden complexion and She wears blue garments. She is adorned with unlimited auspicious qualities and is the most dearly beloved of Śrī Kṛṣṇa.

Radhā-Śyāma - the divine couple Śrī Śrī Rādhā-Kṛṣṇa.

Raghunandana Bhaṭṭācārya - the son of Harihara Bhaṭṭācārya and a contemporary of Śrīman Mahāprabhu. He was also known as Smārta Bhaṭṭācārya. He wrote a lengthy book known as *Aṣṭā-vimśati-tattva* (28 principles) dealing with the scriptural codes of conduct for *upanayana*, marriage, *śrāddha*, and many other essential social and moral functions. Aside from this he wrote several other *smṛti-śāstras* including *Rāsayātrā-paddhati*, *San̄kalpa-candrikā*, *Tripuṣkarāśānti-tattva*, *Dvādaśa-yātrā-pramāṇa-tattva*, and *Hari-smṛti-sudhākara*. Kālirāma Vācaspati and Rādhā-Mohan Gosvāmī of Śāntipura each wrote commentaries on his *Aṣṭā-vimśati-tattva*.

Raghunātha dāsa Gosvāmī - also known as Dāsa Gosvāmī; a confidential associate of Śrīman Mahāprabhu. He was born in 1494 in the village of Kṛṣṇapura within the Hugalī district of West Bengal. His father was Govardhana Majumadāra and His uncle was Hiraṇya Majumadāra. His *dīkṣā-guru* was Śrī Yadunandana Ācārya. At an early age he gave up a beautiful wife and opulence like that of Indra to take shelter at the feet of Śrīman Mahāprabhu in Jagannātha Purī. Mahāprabhu placed him under the guidance of Svarūpa Dāmodara Gosvāmī. After the disappearance of Śrī Caitanya and Svarūpa Dāmodara, he went to Vṛndāvana and remained under the shelter of Śrī Rūpa and Śrī Sanātana Gosvāmīs. He stayed at Rādhā-kuṇḍa, constantly absorbed in *bhajana*. He wrote three books: *Stavāvalī*, *Dānakeli-cintāmaṇi*, and *Muktā-carita*. In *kṛṣṇa-līlā* he is Rati Mañjarī.

Rāma - a *līlā-avatāra* or pastime *avatāra* of Śrī Kṛṣṇa; He is the famous hero of the Rāmāyaṇa. He is also known as Rāmacandra, Raghunātha, Dāśarathi-Rāma, and Rāghava-Rāma. His father was Mahārāja Daśaratha, His mother was Kausalyā, and His wife was Sītā. He had three brothers named Lakṣmaṇa, Bharata, and Śatrughna. The celebrated monkey Hanuman was His beloved servant and devotee. After killing the pernicious demon, Rāvaṇa, and rescuing Sītārānī with the help of the monkey army, Rāma returned to Ayodhyā and was crowned king.

Rāmānuja - the celebrated Vaiṣṇava *ācārya* of the Śrī *sampradāya* who founded the Vedāntic school which taught the doctrine of *viśiṣṭādvaitavāda*, qualified non-dualism. He lived at Kāñcipuram

and Śrī Raṅgam in South India in the 12th century. He is believed to have been an incarnation of Śeṣa and is known also as both Rāmānujācārya and Yatirāja. He wrote commentaries on *Bhagavad-Gīta*, *Śrīmad-Bhāgavatam*, and *Vedānta-sūtra*.

Rasarāja - the emperor of *rasa*; one who is supreme in relishing the mellows of *rasa*; this is a name for Śrī Kṛṣṇa who is *akhilarasāmṛta-mūrti*, the embodiment of the essence of all *rasa*.

Rūpa Gosvāmī - an eternal associate of Śrīman Mahāprabhu. He is glorified as having established the inner desire of Śrī Caitanya Mahāprabhu in this world. He understood the confidential moods of Śrī Kṛṣṇa and broadcast them in his many books. He was personally instructed by Mahāprabhu at Prayāga and empowered to write books explaining the esoteric truths of *uttama-bhakti*. His unique contribution was to explain how *bhakti* is transformed into *rasa* and how *rasa* is the real basis of loving relationships with Śrī Kṛṣṇa. Some of his prominent books are *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamaṇi*, *Vidagdha-mādhava*, and *Lalita-mādhava*. According to *Gaura-gaṇoddeśa-dīpikā* (180), he is Śrī Rūpa Mañjarī in *kṛṣṇa-līlā*.

S

Śacīnandana - the son of mother Śacī; a name for Caitanya Mahāprabhu (see Caitanya).

Sanātana Gosvāmī - an eternal associate of Śrīman Mahāprabhu and elder brother of Rūpa Gosvāmī. He was personally instructed by Mahāprabhu, who ordered him to write books explaining the principles of *bhakti* and to excavate the lost places of *kṛṣṇa-līlā* in Vraja. His *Bṛhad-bhāgavatāmṛta* is considered to be the earliest of the Gosvāmī writings and the source of inspiration for many other works. He wrote a famous commentary on the tenth canto of *Śrīmad-Bhāgavatam*, originally titled *Vaiṣṇava-toṣaṇī*, which later became known as *Bṛhad-Vaiṣṇava-toṣaṇī* after Śrīla Jīva Gosvāmī wrote a tenth canto commentary known as *Laghu-Vaiṣṇava-toṣaṇī*. He also enumerated the basic principles of *bhakti* in his book *Hari-bhakti-vilāsa*. According to *Gaura-gaṇoddeśa-dīpikā* (181), he is Lavaṅga Mañjarī in *kṛṣṇa-līlā*.

Ṣaṅḁa - one of the sons of Śukrācārya and a teacher of Prahlāda Mahārāja. The word *ṣaṅḁa* means a bull. Ṣaṅḁa embodies the nature of one who is dull-witted in the matter of spiritual realization.

Śaṅkara - another name for Śiva (see Śiva). Sometimes Śaṅkara is used as a short name for Śaṅkarācārya.

Śaṅkarācārya - a celebrated teacher of *Vedānta* philosophy and the reviver of Brāhmaṇism. He is understood to have been an incarnation of Lord Śiva. He was born in 788 and he died in 820 at the age of thirty-two. According to some accounts of his life, he was born approximately 200 BC. He was born into a Nambūdaripāda *brāhmaṇa* family in the village of Kālapī or Kāṣala in the province of Kerala. His father's name was Śivaguru and his mother was Subhadrā. The couple worshiped Lord Śiva for a long time to obtain a son, and thus when their son was finally born, he received the name Śaṅkara. His father passed away when Śaṅkara was only three years old. By the time he was six, Śaṅkara was a learned scholar, and he accepted the renounced order at the age of eight. He travelled all over India to suppress the Buddhist doctrine and revive the authority of Vedic *dharma*.

Śaṅkarācārya wrote a famous commentary on *Vedānta-sūtra* known as *Śārīraka-bhāṣya*, Inquiry into the Nature of the Embodied Spirit. Although he made an invaluable contribution by re-establishing Brāhmaṇism and the Vedic authority, which laid some groundwork for the teachings of Śrī Caitanya, the precepts he established are at odds with the Vedic conclusion and the Vaiṣṇava *ācāryas*. He declared the Supreme *brahma* to be devoid of form, characteristics, potencies, and qualities. He states that although *brahma* is full of knowledge, it is not a conscious all-knowing being. Although *brahma* is of the nature of transcendental bliss, it is not a subjective experiencer of that bliss. *brahma* is not the creator of the world. When that featureless *brahma* comes in contact with *māyā*, it assumes material qualities. These ideas have been strongly refuted by all the Vaiṣṇava *ācāryas*.

Sapta-tāla - the seven *tāla* (palmyra) trees. In Tretā-yuga the monkey chief Vāli once procured seven succulent *tāla* fruits. He kept them aside and went to bathe, thinking that he would enjoy them later.

Upon his return, he discovered that a poisonous snake had already ruined them. Vāli became furious and cursed the snake to obtain the body of a tree. By the potency of this curse, the snake at once manifested as seven Palmyra trees (*sapta-tāla*). The father of the snake was acutely distressed and cursed Vāli in return that whoever could pierce all seven *tāla* trees with a single arrow would be the cause of Vāli's death. Later, Śrī Rāmacandra accomplished this feat to assure Sugrīva of His ability to kill Vāli. In Kali-yuga when Śrī Caitanya Mahāprabhu travelled to South India to deliver the *jīvas* of that place, He came upon the *sapta-tāla* trees. Upon seeing them, He became overwhelmed with *prema* and rushed forward to embrace them. As soon as He did so, the trees disappeared. By the touch of Śrīman Mahāprabhu they were delivered from the state of *ācchādita-cetana*, covered consciousness. When the local residents witnessed this astonishing event, they could understand that Śrīman Mahāprabhu was directly Śrī Rāmacandra.

Sārvabhauma Bhaṭṭācārya - an associate of Śrīman Mahāprabhu; also known as Śrī Vāsudeva Sārvabhauma. According to the *Gaura-Gaṇoddeśa-dīpikā* (119) he was formerly Bṛhaspati, the preceptor of the *devas*. At first his residence was in Navadvīpa, but he came to Puri *dhāma* on the invitation of King Pratāparudra, and was the chief paṇḍita in the king's court. He was one of the foremost scholars of his time. When Mahāprabhu came to Puri *dhāma*, Sārvabhauma instructed Him for one week in the impersonal conception of *Vedānta*. After this, Mahāprabhu explained the true meaning of *Vedānta* and bestowed His mercy upon Sārvabhauma in such a way that the Bhaṭṭācārya could understand Śrī Kṛṣṇa's true identity. At that point Sārvabhauma submitted himself unto His lotus feet.

Śaunaka and ṛṣis - Once, Śaunaka and other ṛṣis organized sacrificial *yajñas* for a thousand years in the holy place of Naimiṣāraṇya, hoping to attain the supreme benediction. After some time, they lost all hope of attaining their desired goal in this way, but they attained their desired perfection through the answers that Śrī Suta Gosvāmī (the disciple of Śrī Kṛṣṇa-dvaipāyana Vedavyāsa) gave to their questions. The six questions that they asked him are: (1) What is the ultimate benediction for the *jīvas*? (2) What topic can we hear

that will please the life of all souls, Paramātmā Śrī Hari? (3) What were the purposes that Vāsudeva Śrī Kṛṣṇa desired to fulfill when He appeared from Devakī's womb? (4) What pastimes did Bhagavān Vāsudeva perform in His different *avatāras*? (5) Please describe the qualities and glories of Śrī Hari. (6) Where did *dharma* take shelter when Śrī Kṛṣṇa returned to His own abode?

All these *ṛṣis* took shelter of Śrī Suta Gosvāmī as *guru*, although they took birth in high-caste *brāhmaṇa* families, whereas he took birth in a lower caste. When they expressed their inquisitiveness to Śrī Suta Gosvāmī in a simple-hearted way, this dearest disciple of Śrī Vedavyāsa answered all their questions with gentle affection. When they heard his answers, they all attained the supreme perfection. This is an example of an inquisitive (*jijñāsu*) devotee.

Śiromaṇi, Raghunātha - also known as Kāṇāī Śiromaṇi or Kāṇābhāṭṭa; a contemporary of Śrī Caitanya Mahāprabhu and author of *Didhiti*, the famous *nyāya* commentary on the *Tattva-cintāmaṇi* of Gaṅgeśopādhyāya. He was a student of Śrī Vāsudeva Sārvabhauma Bhaṭṭācārya in Navadīpa. After completing his studies, he went to Mithilā for some time and then returned to Navadīpa to open his own school of *nyāya*. At that time Vāsudeva Sārvabhauma was invited by King Pratāparudra to come to Orissa to be the chief *paṇḍita* in his court. As a result, Śiromaṇi became distinguished as the foremost scholar of *nyāya* in Navadvīpa during his time. According to the *Advaita-prakāśa*, Śiromaṇi desired that his *Didhiti* would become the most famous commentary on *Tattva-cintāmaṇi*. However, Śrī Caitanya Mahāprabhu had written a commentary on *Tattva-cintāmaṇi* which surpassed the work of Śiromaṇi. Seeing this, Śiromaṇi became despondent. In order to fulfill Śiromaṇi's desire, Mahāprabhu threw His own commentary into the Gaṅgā. Thereafter, Śiromaṇi's commentary became celebrated as the pre-eminent commentary on *Tattva-cintāmaṇi*.

Śiva - a qualitative expansion of Śrī Kṛṣṇa who supervises the material mode of ignorance, and who annihilates the material cosmos; one of the five deities worshiped by the *pañcopāsakas*. His name literally means auspicious. In the *Brahmā-saṁhita* (5.45) it is described that Śrī Kṛṣṇa assumes the form of Lord Śiva for the pur-

pose of carrying out the material creation. In the *Śrīmad-Bhāgavatam* (12.13.16) Śiva is described as the best of all Vaiṣṇavas: *vaiṣṇavānām yathā śambhu*.

Simantini-devi - is a name for Parvatī, who at the instigation of her consort Lord Śiva, desired to have *darśana* of Gaurāṅga Mahāprabhu. Thus she went to see Him. After being blessed by Him she took His footdust and placed it on her *śimanta* (hair parting). Thus that place became famous as Simanta-dvipa. Ignorant people call it Simuliyā.

Śrīman Mahāprabhu - a name for Śrī Caitanya Mahāprabhu (see Caitanya).

Śukadeva - the son of Bādarāyaṇa Vyāsadeva and speaker of the *Śrīmad-Bhāgavatam* to Mahārāja Parikṣit. In Goloka-dhāma, Kṛṣṇa's eternal abode in the spiritual world, he is the parrot of Śrīmatī Rādhikā.

Sugrīva - the monkey chieftain in the Rṣya-mūka mountain, who received Rāma and Lakṣmaṇa when they were searching for Sītā. He was the brother of Vāli, who, due to a misunderstanding, was vehemently inimical toward him. After taking Rāma's help to kill his brother, he summoned the monkey army to assist Rāma in conquering Rāvaṇa and recovering Sītā. After the death of Rāvaṇa, Sugrīva accompanied Rāma and Lakṣmaṇa on their return to Ayodhyā.

Surabhi - a cow of divine origin. After Indra committed a grave offense against Śrī Kṛṣṇa by flooding Gokula with torrents of rain, he became very fearful, and thus he approached Surabhi for shelter, knowing cows to be most dear to Kṛṣṇa. The two of them went to Navadvīpa-dhāma, knowing that Kṛṣṇa would appear there in Kali-yuga as Śrī Gaurāṅga. By chanting Gaurāṅga's name, tears of love filled their eyes and they quickly attained the *darśana* of Gaurāṅga. The Lord assured them that they would attain His service when He would appear there. After He disappeared, Surabhi remained there beside a banyan tree, constantly serving the lotus feet of Gaurāṅga by engaging in worship and *bhajana*.

Sūrya - the sun god; one of the five deities worshiped by the *pañcopāsakas*.

Svarūpa Dāmodara - one of the most intimate associates of Śrīman Mahāprabhu (*Caitanya-caritāmṛta*, *Antya-līlā* 2.105-106). His previous name was Puruṣottama Ācārya. After accepting *sannyāsa* he received the name Svarūpa Dāmodara. He accompanied Mahāprabhu to Purī and served Him constantly by reciting appropriate *ślokas* to nourish His confidential moods. He recorded the activities of Śrīman Mahāprabhu in the form of Sanskrit *ślokas*, which later became the basis of *Caitanya-caritāmṛta* and other biographical works on the life of Śrī Caitanya. In *kṛṣṇa-līlā* he is Lalitā Sakhī.

Śyāmā - (1) a name for Śrīmatī Rādhikā, one who is absorbed in Śyāma (Śrī Kṛṣṇa), (2) a name for the Yamunā River, (3) a short name for Śyāmalā, a *sakhī* friend of Śrī Rādhā, (4) a form of Durgā worshiped by *tāntrikas*.

T

Tāla - see *Sapta-tāla*.

U

Uddhāraṇa Datta - a confidential associate of Nityānanda Prabhu. He was born into a wealthy family of gold merchants in 1481 in the town of Saptagrāma. His father and mother were Śrīkara Datta and Bhadrāvātī. His wife was Mahāmāyā and his son was Śrīnivāsa Datta Ṭhākura. Uddhāraṇa Datta's wife died when he was only twenty-six. After this he abandoned his wealth and family and wandered everywhere as a servant of Nityānanda Prabhu. In *kṛṣṇa-līlā* he was the cowherd boy known as Subāhu, one of the *dvādaśa-goṣṭhās* of Vraja, the twelve intimate cowherd boyfriends of Kṛṣṇa and Baladeva, who descended with Nityānanda Prabhu (*Gaura-gaṇoddeśa-dīpikā* 129).

V

Vaṁśī-vadanānanda - the son of Chakauri Caṭṭopādhyāya. At birth, Śrīla Vaṁśī-vadanānanda Ṭhākura was given the name Vaṁsī or Vaṁśī dāsa. He was also known as Vadana and Vadanānanda. He was born in 1494 or, according to others, in

1505, and was regarded as an incarnation of Kṛṣṇa's flute. This was later confirmed in *Śrī Gaura-gaṇoddeśa-dīpikā* (179) – written approximately 1576 – the book of Śrīla Kavi Karṇapūra which reveals the identities of Mahāprabhu's associates in *kṛṣṇa-līlā*. The name Vamśī-vadana refers to Śrī Kṛṣṇa, the flute-player. One who gives *ānanda* (bliss) to Kṛṣṇa by enabling Him to play on the flute and thus attract the beloved *gopīs* to Him is known as Vamśī-vadanānanda. Thus, although his birth name was simply Vamśī dāsa, he came to be known as Vamśī-vadanānanda Prabhu or Ṭhākura. The names Prabhu and Ṭhākura are titles of respect for great personalities.

Vāsudeva - the indwelling Lord of all beings, Śrī Kṛṣṇa who resides everywhere and in all things. This word comes from the verbal root *vas*, to reside. In another sense it means the son of Vasudeva, derived from the Sanskrit verbal root *viś* to pervade; means the all-pervading and omnipotent one.

Viṣṇu - the Supreme Lord of the cosmos who presides over the material mode of goodness; the supreme amongst the five deities worshiped by the *pañcopāsakas*.

Viṣṇupriyā - the second wife of Śrīman Mahāprabhu. Bhagavān has three potencies known as *śrī*, *bhū*, and *nilā*. Śrī Viṣṇupriyā Devi embodies the *bhū* potency. In *kṛṣṇa-līlā* she is Satyabhāmā (*Gaura-gaṇoddeśa-dīpikā* 47-48). Her father was Sanātana Miśra, who was King Satrājita in *kṛṣṇa-līlā*. After Mahāprabhu accepted *sannyāsa*, Viṣṇupriyā engaged constantly in chanting *hari-nāma*. She would set aside one grain of rice for every round of *hari-nāma* that she chanted. In the evening she would cook that rice and offer it to her Deity of Śrī Gaurāṅga. She would then give half to Śacī Mātā and eat the remainder.

Viṣṇusvāmī - the head *ācārya* of the Rudra *sampradāya*. He established the doctrine of *śuddhādvaitavāda*, purified non-dualism, in contrast to the impure doctrine of *kevalādvaitavāda*, the impersonal interpretation of monism. The famous Vaiṣṇava *ācārya*, Śrī Vallabha, established his conclusions on the basis of the philosophical principles laid down by Viṣṇusvāmī. Vallabhācārya is said to be an incarnation of Viṣṇusvāmī.

Viśvambhara - a name for Caitanya Mahāprabhu which means one who maintains and nourishes the entire universe (see Caitanya).

Vṛndā Devī - a confidential servant of Śrī Śrī Rādhā-Kṛṣṇa. She is expert in making all arrangements for Rādhā-Kṛṣṇa's amorous pastimes in the *kuñjas* of Vṛndāvana. She is the predominating goddess of the Vṛndāvana forest and her partial expansion is Tulasī-Devī. Sometimes the name Vṛndā-Devī is used simply to refer to Tulasī-Devī.

Vyāsadeva - a great sage and empowered incarnation of the Lord. He was also known as Bādarāyaṇa, Dvaipāyana, and Veda-Vyāsa. His father was Parāśara and his mother was Satyavatī. He was the step-brother of Vicitravīrya and Bhīṣma. Because of the untimely death of Vicitravīrya, Satyavatī requested Vyāsa to become the husband of Vicitravīrya's two childless widows. From the womb of Ambikā, Dhṛtarāṣṭra was born and from the womb of Ambālikā, Pāṇḍu was born. He was also the father of Vidura by a servant girl. In addition, by his wife Araṇi, Vyāsadeva was the father of the great sage Śrī Śukadeva, who spoke the *Bhāgavata Purāṇa* to Mahārāja Parīkṣit. Vyāsadeva compiled and arranged the *Vedas*, *Vedānta-sūtra*, the *Purāṇas*, the *Mahābhārata*, and *Śrīmad-Bhāgavatam*, and he also established the *uttara-mīmāṃsā* system of philosophy.

Y

Yadunandana - a name for Śrī Kṛṣṇa meaning one who appeared in the Yadu dynasty.

Yamalārjuna - the twin Arjuna trees. Formerly they were Nalakuvara and Maṇigrīva, the sons of Kuvera, the treasurer of the *devas* in the heavenly planets. Once, intoxicated with sensuous desire and accompanied by many young ladies, Nalakuvara and Maṇigrīva were sporting naked in the Mandākinī river. The sage Nārada Muni passed by at that moment. The ladies at once covered themselves in shame and fell at the feet of Nārada to beg his forgiveness. However, Nalakuvara and Maṇigrīva were so intoxicated that they took no notice of Nārada. Seeing them bereft

of all sense, Nārada blessed them by cursing them to take birth as trees. Thus they were born as twin Arjuna trees in Gokula. When Bhagavān Śrī Kṛṣṇa appeared in Dvāpara-yuga, He delivered them from the state of covered consciousness by touching them with His lotus feet.

Glossary of Places

A

Agradvīpa - a town about six miles south of Kāṭoyā (Katwa). It is situated on the west side of the Gaṅgā, about 26 miles northwest of Māyāpura, in the Bardhamān district. Śrī Govinda, Śrī Mādhava, and Śrī Vāsudeva Ghoṣa lived here. The *samādhi* of Śrī Govinda Ghoṣa is located in Agradvīpa. Govinda Ghoṣa Ṭhākura established the Deity of Śrī Gopīnātha on the east bank of the Gaṅgā near Agradvīpa.

Alakānanda - one of the four great branches of the river Gaṅgā (the others are the Bhāgīrathī, Mandākinī, and Bhogavatī). When the Alakānanda meets the Bhāgīrathī in northern Uttara Pradesh, the river becomes known as the Gaṅgā. It again divides in Bengal. In Bengal, one branch of the Gaṅgā, which has now dried up, was called the Alakānanda. This Alakānanda formerly flowed south through Navadvīpa-maṅḍala. The bed of this river lies directly across the Gaṅgā from the present town of Navadvīpa, where it runs east for two miles and then turns south. From this point it runs between Godrumadvīpa and Madhyadvīpa.

Ambikā-Kālnā - a place about 30 km south of the present city of Navadvīpa. This is where Śrī Gauridāsa Paṇḍita, Śrī Hṛdaya Caitanya, Śrī Paramānanda Gupta, and Śrī Sūryadāsa Paṇḍita lived. It is situated on the west bank of the Gaṅgā directly across from Śāntipura, where Śrī Advaita Ācārya lived. Śrīman Mahāprabhu used to visit the house of Gauridāsa Paṇḍita in Kālnā.

Āmraghāṭā - a village in Godrumadvīpa also known as Āmghāṭā. It is on the east side of the Gaṅgā, about midway between Svarūpa-gāñja and Devapallī. Once while Śrīman Mahāprabhu was per-

forming *saṅkīrtana* with His associates, He arrived at this place. After several hours of *saṅkīrtana*, the devotees' hunger and thirst was aroused. Śrī Mahāprabhu planted a mango seed which immediately grew into a tree full of ripened mangoes, which had neither seeds nor skins. The mangoes were fragrant and their taste was sweeter than nectar. Śrīman Mahāprabhu and Śrī Nityānanda Prabhu relished those fruits along with Their associates. This place is thus known as Āmghāṭā, the place of mangoes.

Antardvīpa - one of the nine islands of Navadvīpa. This place embodies the devotional practice of *ātma-nivedanam*, surrendering one's very self to Śrī Kṛṣṇa. Antardvīpa is situated in the *antar* (heart or middle) of the eight-petaled lotus of Navadvīpa. At the center of Antardvīpa is Śrī Māyāpura, and at the very core of Māyāpura is Yogapīṭha, the place where Śrī Caitanya Mahāprabhu appeared.

Lord Brahmā felt despondent after disturbing Kṛṣṇa's pastimes in Vraja by stealing His cows and cowherd friends. He performed austerities in Antardvīpa, knowing that Gaurāṅga would descend there in Kali-yuga. Gaurāṅga manifested before Brahmā and gave him the benediction that Brahmā would appear as the great *bhakta*, Haridāsa Ṭhākura. Taking birth in a Yavana family, he would not be disturbed by pride. Because Mahāprabhu revealed His internal (*antar*) feelings to Brahmā at this place, the island is known as Antardvīpa.

B

Baragāchi - also known as Bāhiragāchi. It is situated two miles from the Murāgāchā railway station, which is about 20 km north of Kṛṣṇanagara on the east side of the Gaṅgā. According to *Caitanya-bhāgavata* (Antya 5.710-711), this place is famous for its connection with Śrī Nityānanda Prabhu: *viśeṣe sukṛti ati baḍagāchi-grāma nityānanda-svarūpera vihārera sthāna, baḍagāchi grāmera janeka bhāgyodaya tāhā kabhu kahite nā pāri samuccaya* – “The village of Baragāchi is especially virtuous because Nityānanda Prabhu performed many pastimes there. It is simply impossible to describe the great fortune of this village.”

Bhāgīrathī - another name for the Gaṅgā River. The river Gaṅgā is a celestial river. Because this river was brought to the earth by the austerities and prayers of King Bhagīratha, she is also known as Bhāgīrathī. Initially, where the Gaṅgā starts near Gaṅgotrī, she is known as the Bhāgīrathī. When the Bhāgīrathī meets the Alakānanda, she becomes known as the Gaṅgā. In West Bengal, the Gaṅgā divides into the Padmā River and the Bhāgīrathī. The Bhāgīrathī flows south through Navadvīpa and on to the Bay of Bengal. Some distance south of Śāntipura, the Bhāgīrathī becomes known as the Huglī.

Bhārata-varṣa - one of nine tracts of land which form the divisions of Jambūdīvīpa. It is named after King Bharata, the son of Rṣabhadeva. India is now known as Bhārata, although in the ancient histories this appellation referred to the entire earth plant.

Bhūḥ - (Bhū-loka) the planet earth.

Bhūḥ-maṇḍala - the middle planetary system within the universe.

Bhūvaḥ - (Bhūvar-loka) the second of seven divisions of planets: Bhūḥ, Bhūvaḥ, Svarga, Maharloka, Janaloka, Tapoloka, and Satyaloka. This planet is situated between the earth and the sun planet. It is attained by *siddhas* and *munis*.

Bilva-puṣkariṇī - also known as Bael-pukura. Śrī Nīlambara Cakravartī, the maternal grandfather of Śrīman Mahāprabhu, lived at this place. It is situated near the northern border of Śimantadvīpa and forms part of the area known as Simuliyā.

Brahmāloka - the planet of Śrī Brahmā situated above Tapoloka at the upper limit of the universe. This planet is also known as Satyaloka.

Brāhmaṇa-puṣkariṇī - presently known as Bāmana-pukura. According to Śrī Narahari dāsa's *Parikramā-paddhati*, the place now known as Bāmana-pukura was formerly called Brāhmaṇa-puṣkara: *bāmana-pukure puṇya-grāma, brāhmaṇa-puṣkara e vidita pūrva nāma*. According to a book named Citre Navadvīpa, part of Bāmana-pukura is included in Antardvīpa and part in Śimantadvīpa. Bāmana-pukura is presently situated north of the Yogapīṭha and east of the Bhāgīrathī. From the description in the beginning of Chapter Twelve it appears that Brāhmaṇa-puṣkariṇī was situated just

south of Bilva-puṣkariṇī, and together these two areas made up the district known as Simuliya. This must have been the case either at the time this book was written (1896) or at the time the story is set (c.1600). On the 1916 map of Śrīdhāma Navadvīpa, however, we see that there is a considerable distance between Bael-pukura and Bāmana-pukura, and Bāmana-pukura is south of the Bhāgirathī. This type of shift of the land and modification of the names of places is a common feature of the Navadvīpa area, largely due to the ever-changing course of the Gaṅgā and its branches flowing through Navadvīpa-maṇḍala.

C

Campahaṭṭa - a place in the southwest part of Rtudvīpa, also known as Cāmpāhāṭī. It was formerly known as Campakahaṭṭa because there was a market (*haṭṭa*) there that sold the flowers of the Campaka trees that grow profusely in this area. It is considered non-different from the Khadiravana forest of Vṛndāvana. The great poet Jayadeva Gosvāmī wrote the *Gīta-Govinda* while residing in Campahaṭṭa.

D

Devapallī - a town three miles south-west of Kṛṣṇa-nagara in Godrumadvīpa where all the *devas* resided. In Satya-yuga, Lord Nṛsimhadeva rested at Devapallī after killing Hiranyakaśipu. This place is also thus known as Nṛsimhapallī. There is an ancient Deity of Nṛsimhadeva at this place, said to date back to Satya-yuga.

G

Gādigāchā - often equated with the entire region of Godruma-dvīpa. In Citre Navadvīpa, Śrīyukta Śarad-indu Nārāyaṇa Rāya has stated that Godruma is called Gādigāchā in the Apabhraṁśa language. In Chapter Ten of this book, Gādigāchā is referred to as a small area within Godruma-dvīpa where the Vaiṣṇavas of Pradyumna-kuṅja were living. On the 1916 map of Śrīdhāma Navadvīpa, Gādigāchā is also portrayed as a small area of Godrumadvīpa.

Gaṅgā - derived from the verbal root *gam* (to go) meaning Go! Go! or 'swift goer'. The holy river, Gaṅgā, which flows southeast from the Himālayan Mountains to the Bay of Bengal; also known as the Ganges, Jāhnavī, Bhāgīrathī, and Alakānanda (see these entries in this Glossary).

Gauḍa-bhūmi - the land of Gauḍa. According to the Śakti-saṅgama Tantra this corresponds to West Bengal, and includes some parts of modern day Bangladesh and Orissa (extending as far as Bhuvaneśvara). In ancient times the residents of this tract of land were known as Gauḍīyas. After the appearance of Śrī Gaurāṅga, the term Gauḍīya was especially applied to the devotees of Gaurāṅga, for almost everyone in this land had become His *bhakta*.

Godruma - one of the nine islands of Navadvīpa, situated east of the Bhāgīrathī and south of the Jalaṅgī. It is bordered by Sīmantadvīpa on the north side and by Madhyadvīpa on the west. This place is so named because Surabhi, a cow (*go*) of divine origin, worshiped Śrī Gaurāṅga here under the shade of a large banyan tree (*druma*). Each of the nine divisions of Navadvīpa embodies one of the nine principal practices of *bhakti*, such as hearing about, chanting, and remembering the names, form, qualities and pastimes of Śrī Kṛṣṇa. Godrumadvīpa personifies the practice of *kīrtanam*, chanting.

Goloka Vṛndāvana - the highest realm of the spiritual world. This is the abode of Śrī Kṛṣṇa where He is manifest in His original and topmost feature as a cowherd boy, surrounded by His intimate and loving servitors, the *gopas* and *gopīs* of Vraja.

Gorā-hrada - a pond near the Gādigāchā area where Śrī Gorā (Go-Govinda, Rā-Rādhā) sported.

Govardhana - a sacred mountain situated in the middle of Vrajamaṇḍala about 26 km north-west of Mathurā. This mountain is also known as Śrī Girirāja (the king among mountains). He is identical with Śrī Kṛṣṇa and is also known as *haridāsa-varya*, the best devotee of Śrī Hari, for He facilitates Śrī Kṛṣṇa's pastimes with His intimate friends and especially the most sacred pastimes with the *gopīs*. Govardhana Hill lies in the shape of a peacock, with Rādhā-kuṇḍa and Śyāma-kuṇḍa as His eyes.

I

Indraloka - the planet of Indra in the celestial planets (*svarga*); a place of great opulence and heavenly pleasure.

Indrapurī - the capital city of Indra in *svarga*, the celestial planets.

J

Jāhnavī - a name for the Gaṅgā, which reveals her connection with Jahnu Rṣi. Jahnu Rṣi was sitting by the Gaṅgā chanting his *gāyatrī-mantra*, when his *ācamana* cup fell into the river and was swept away by the current. Out of anger, Jahnu Rṣi opened his mouth and drank all the water in one gulp. King Bhagīratha, who had endeavored with great difficulty to bring the Gaṅgā to earth to deliver his deceased relatives, was overwhelmed with anxiety and worshiped the sage for several days. Jahnu Rṣi then released the Gaṅgā from his body. Because of this incident, the Gaṅgā is known as Jāhnavī, the daughter of Jahnu.

Jahnudvīpa - one of the nine islands of Navadvīpa. This place embodies the devotional practice of *vandanam*, offering prayers and obeisances. It is non-different from Bhadravana in Vraja. Jahnu Rṣi performed penances and meditation here and obtained *darśana* of Śrī Gaurāṅga (see also Jāhnavī and Jahnu-nagara).

Jahnu-nagara - the place where the sage, Jahnu Rṣi, performed meditation and swallowed the Gaṅgā River. This area is also known as Jahnudvīpa and Jān-nagara.

Jambūdvīpa - the innermost of seven concentric islands which form the divisions of Bhū-maṇḍala. Jambūdvīpa is itself divided into nine *varṣas*, or tracts of land, the most famous of which is Bhārata-varṣa (India). According to some opinions, this roughly corresponds to Asia (*Gauḍīya-Vaiṣṇava-Abhidhāna*).

Janaloka - a planet situated above Maharloka. It is obtained by the *naiṣṭhika brahmacāris*, those who accept a life-long vow of celibacy (unlike the *uṣakurvāṇa brahmacāris* who enter the *gṛhastha-āśrama* after completing their studies). At the time of the partial devastation of the universe, occurring at the end of Brahmā's day, the three worlds, Bhū, Bhuva, and Svarga, are consumed by flames. Although Maharloka, the planet immediately above Svarga, is not destroyed,

the residents of Maharloka are afflicted by the heat which is raging below, and thus they go to Janaloka. The residents of Janaloka are not troubled by the flames which destroy the lower planets at the time of partial annihilation, yet they do experience unease when witnessing the devastation that takes place on the planets beneath them.

K

Kālnā - see Ambikā-Kālnā.

Kāñcana-pallī - also known as Kāñcrā-pārā. This is the place where Śrī Vāsudeva datta Ṭhākura and Kavi Karṇapūra (the son of Śivānanda Sena) used to live. The parents of Śivānanda Sena's wife are also from this village. It is located on the east side of the Gaṅgā, approximately parallel to Saptagrāma.

Kāśī - 'the city of light'; another name for Vārāṇasī. This ancient city is located on the bank of the Gaṅgā between Delhi (710 km) and Calcutta (680 km). Kāśī is 125 km downstream from Allahabad. It is a famous place of pilgrimage, especially for the devotees of Lord Śiva. Kāśī is celebrated as a place of learning and is a center of Sanskrit scholarship, and particularly of *advaita-vedānta* and *māyāvāda* philosophy.

Khola-bhāṅga-ḍāṅgā - the place where the Chānd Kāzī's men broke a *mṛdaṅga* and prohibited the performance of *saṅkīrtana*.

Koladvīpa - one of the nine islands of Navadvīpa. Much of Koladvīpa is situated on the west bank of the Gaṅgā, but a small portion is located on the east bank. This place embodies the devotional practice of *pāda-sevanam*, serving the Lord's lotus feet. It is also known as Kuliya Pāhārpura. Koladvīpa is so named because Kṛṣṇa's boar incarnation, Śrī Varāhadeva (also known as Koladeva), manifested here to a *brāhmaṇa* who was worshiping Him.

Kuliya - also known as Kuliya-grāma and Kuliya Pāhārpura. It is situated in Koladvīpa on the West bank of the Bhāgīrathī. The present day city of Navadvīpa was formerly known as Kuliya-grāma. Śrī Mādhava dāsa Caṭṭopādhyāya (Chakauri Caṭṭopādhyāya) lived in this village. He was the father of Śrīla Vaṁśīvanānanda Ṭhākura. This place is also called *aṇḍā-bhañjana-pāṭa*, the place

where offenses are destroyed. When Śrīman Mahāprabhu came to Kuliya on the way from Purī to Vṛndāvana, He stayed at the house of Mādhava dāsa for seven days. During that time, He delivered two great offenders, Gopāla Cakravartī and Devānanda Paṇḍita, as well as many others who came to see Him.

M

Madhyadvīpa - one of the nine divisions of Navadvīpa situated on the east side of the Bhāgīrathī. It is bordered by Koladvīpa on the west side and by Godrumadvīpa on the north and east sides. It was here that in Satya-yuga, the seven ṛṣis (Bhṛgu, Marīci, Atri, Pulastya, Pulaha, Kratu, and Vasiṣṭha) worshiped Gaurāṅga with austerities and prayers on the order of their father, Brahmā. Being pleased with their prayers, Śrī Gaurāṅga appeared before the ṛṣis at mid-day (*madhyāhna*). This place is thus known as Madhyadvīpa. Madhyadvīpa embodies the devotional activity of *smaraṇam*, remembering *śrī-hari-nāma*, His form, qualities, and pastimes.

Maharloka - a planet situated above Svargaloka. This place is obtained by *upakurvāṇa* brahmacāris, students of the *Vedas* who honor their teacher with a gift after completing their studies and before becoming *gṛhasthas*. The *maharṣis* (great sages) who are progenitors of the universe reside on this planet. One obtains this planet by performing sacrifices, undergoing the *yoga* discipline and other similar practices which are far superior to the pious activities by which one becomes eligible for Svargaloka. When there is a partial devastation of the universe at the end of Brahmā's day, the three worlds, Bhū, Bhuva, and Svarga, are destroyed, but the higher planets beginning from Maharloka remain intact.

Māyāpura-dhāma - the appearance place of Śrī Caitanya Mahāprabhu, situated in Antardvīpa within the greater region of Navadvīpa. Māyāpura is located on the east bank of the Gaṅgā. Navadvīpa forms an eight-petaled lotus. In the whorl of this lotus lies Antardvīpa, at the very center of which is Māyāpura. The actual appearance place of Śrī Caitanya is situated within Māyāpura and is known as Yogapīṭha, the seat of the Lord's eternal transcendental pastimes.

Mithilā - the ancient state ruled by King Janaka, the father of Sitā. This state extended from Campāraṇya to the Gaṇḍakī river. It is now part of Nepal and includes the present city of Janakapura, the birthplace of Sitā. Janakapura is said to be the site of Śrī Rāma and Sitā's wedding.

Modadrumadvīpa - one of the nine islands of Navadvīpa. Modadrumadvīpa is situated on the west side of the Bhāgīrathī to the north of Jahnudvīpa. This place is also known as Māmgāchī and as Mahāpāṭa. Nārāyaṇī (the mother of Śrī Vṛndāvana dāsa Ṭhākura), Śrī Vāsudeva datta, and Śrī Sāraṅga Murāri used to live here. Śrī Vṛndāvana dāsa Ṭhākura, the writer of *Caitanya-bhāgavata*, took birth in Modadrumadvīpa.

In Satya-yuga, Śrī Rāma along with Sitā and Lakṣmaṇa came here during Their exile. Śrī Rāmacandra built a hut here underneath a large banyan tree and they lived happily for some time. This place is therefore known as Modadrumadvīpa, the place where Śrī Rāma lived with great delight under a banyan tree (*moda* means happiness or delight and *druma* means a tree). Śrī Rāma disclosed to Sitā that in Kali-yuga He would appear in Navadvīpa with a splendid golden complexion as the son of Śacī Mātā and that she would appear as His wife, Śrī Viṣṇupriyā. This place embodies the devotional practice of *dāsyam*, becoming a servant of the Lord.

N

Nadīyā - a large district which encompasses the nine islands of Navadvīpa.

Nandagrāma - the village of Nanda Mahārāja, the father of Śrī Kṛṣṇa. It is situated about sixty kilometers northwest of Mathurā. Nanda Mahārāja and his community lived there before Kṛṣṇa's appearance. Prior to Kṛṣṇa's appearance, they moved to Gokula. When Kṛṣṇa was seven years old, the family moved back to this place and built their house on top of a large hill known as Nandiśvara-parvata (Lord Śivajī, the Lord of Nandī, in the form of this hill). Kṛṣṇa lived there from the age of seven until He was ten.

Nandana-kānana - Indra's heavenly garden of paradise.

Navadvīpa - the village (or town) of Navadvīpa. This is one village within the greater area of Navadvīpa-maṇḍala (see below). In this book both the village of Navadvīpa and Navadvīpa-maṇḍala have been referred to simply as Navadvīpa. Therefore the reader must apply discrimination according to context to understand when the author is referring to the village and when he is referring to the territory of Navadvīpa. In Chapter Eleven the village of Navadvīpa is called Prācīna (Old) Navadvīpa. There it is said that Prācīna Navadvīpa was situated across the Gaṅgā from the village of Kuliyā. Similarly in Chapter Seven it is said that Kuliyā-grāma was across the Gaṅgā from Navadvīpa. In Chapter Eleven it is said that Kuliyā was situated on the western bank of the Bhāgīrathī in the Koladvīpa district of Navadvīpa-maṇḍala. From these descriptions it is clear that Prācīna Navadvīpa was located on the east bank of the Gaṅgā and therefore corresponds to the present-day site of Śrī Māyāpura. Kuliyā-grāma, situated on the west bank of the Gaṅgā, corresponds to the present town of Navadvīpa (see Kuliyā for further confirmation of this point). Therefore, wherever the village of Navadvīpa is mentioned in this book, it refers to Prācīna Navadvīpa and not to the present town of Navadvīpa.

Navadvīpa-maṇḍala - the sacred nine-island region about 130 kilometers north of Calcutta, where Śrī Caitanya Mahāprabhu's early pastimes were manifest. Navadvīpa consists of nine islands which resemble an eight-petalled lotus flower. Antardvīpa is at the center of this lotus. Each of the nine divisions of Navadvīpa represents one of the nine primary *aṅgas* of *bhakti*. These divisions and their corresponding *aṅgas* are as follows: (1) Antardvīpa (*ātma-nivedanam*, surrendering one's very self), (2) Śimantadvīpa (*śravaṇam*, hearing), (3) Godrumadvīpa (*kīrtanam*, chanting), (4) Madhyadvīpa (*smaraṇam*, remembering Śrī Kṛṣṇa's transcendental names, form, qualities, and pastimes), (5) Koladvīpa (*pāda-sevanam*, serving Śrī Kṛṣṇa's feet), (6) Ṛtudvīpa (*arcanam*, worshiping), (7) Jahnudvīpa (*vandanam*, offering prayers and obeisances), (8) Modadrūmadvīpa (*dāsyam*, becoming a servant), and (9) Rudradvīpa (*sakhyam*, becoming a friend).

Nṛsimhapallī - see Devapallī.

P

Prācīna Navadvīpa - the old village of Navadvīpa, located on the east bank of the Gaṅgā. This corresponds to the present site of Śrī Māyāpura (see Navadvīpa for clarification).

Pūrvasthalī - this is a place located in the western part of Rudradvīpa.

R

Rādhā-kuṇḍa - 'the pond of Śrī Rādhā', situated 26 km northwest of Mathurā. Considered to be the most sacred place of pilgrimage for all Gauḍīya Vaiṣṇava, Rādhā-kuṇḍa is the direct embodiment of Śrīmatī Rādhikā. The most confidential pastimes of Rādhā and Kṛṣṇa take place here.

Ṛtudvīpa - one of the nine islands of Navadvīpa. Ṛtudvīpa is situated west of both the Gaṅgā and Koladvīpa, and south of Jahnudvīpa. This place embodies the devotional practice of *arcanam*, worshipping Śrī Kṛṣṇa. The word *ṛtu* means season. The six seasons headed by spring manifest here in personified forms and, on the pretext of conversing among themselves, they worship Śrī Gaurāṅga in order to broadcast His transcendental pastimes. Ṛtudvīpa corresponds to Śrī Rādhā-kuṇḍa in Vṛndāvana. As Rādhā and Kṛṣṇa go daily to Rādhā-kuṇḍa to enact Their mid-day pastimes, Śrī Gaurāṅga and His associates come to Ṛtudvīpa daily to perform their noon pastimes.

Rudradvīpa - one of the nine islands of Navadvīpa. According to the 1916 map of Śrīdhāma Navadvīpa, Rudradvīpa is divided in three by the Bhāgīrathī. This place embodies the devotional mood of *sakhya*, friendship with Śrī Kṛṣṇa. It is so named because the eleven Rudras (expansions of Lord Śiva) reside here. Śrī Viṣṇusvāmī, the *ācārya* of the Rudra sampradāya, visited this place, and both Lord Śiva and Śrī Gaurāṅga appeared before him. Śrī Śiva gave Viṣṇusvāmī the benediction that he (Viṣṇusvāmī) would propagate a pure *sampradāya*, which would be named after himself. Mahāprabhu gave him the benediction that at the time of His own appearance as Śrī Gaurāṅga, Viṣṇusvāmī would take birth as Śrī Vallabhācārya.

S

Samudragarh - a place in the southwestern side of Ṛtudvīpa. It is located on the southern-most border of Navadvīpa-dhāma. Dvārakā-purī and Gaṅgā-sāgara are directly present here. The great king and *bhakta* of Kṛṣṇa, Samudra Sena, had his capital here. When Bhīma was touring east India on behalf of his brother, Yudhiṣṭhira, to collect tributes for the Rājasūya sacrifice, Samudra Sena opposed him, knowing that if he put Bhīma into difficulty, Śrī Kṛṣṇa would come to his rescue. Kṛṣṇa did appear, not to Bhīma but before the King on the battlefield, first in His original form and then as Śrī Gaurāṅga. The ocean (*samudra*) also traveled to this place through the medium of the Gaṅgā to have *darśana* of Śrī Gaurāṅga.

Śāntipura - the city where Advaita Ācārya, Śrī Harṣa, and Gopālācārya lived. It is situated on the east side of the Gaṅgā about 20 kilometers south of Kṛṣṇa-nagara, which is about 12 kilometers due east of the present town of Navadvīpa. Directly across the Gaṅgā from Śāntipura is Kalna. After taking *sannyāsa*, Śrīman Mahāprabhu went to the house of Advaita Ācārya in Śāntipura, after being misled by Nityānanda Prabhu into thinking that He had arrived in Vṛndāvana.

Saptagrāma - an ancient mercantile city about 50 km north of Calcutta on what is now the bed of the Sarasvatī River. Saptagrāma is located west of the Gaṅgā and south of Ambikā-Kālnā. As the name suggests, this city encompasses seven settlements: Saptagrāma (or, in the opinion of some, Śabdakārā), Vaiṣṇavāṭī, Śivapura, Vāsudevapura, Kṛṣṇapura (or, in the opinion of some, Cāndapura), Nityānandapura, and Śāṅkha-nagara (or Baladaghāṭī). The village of Triveṇī is also included in Saptagrāma. Śrī Uddhāraṇa Datta Ṭhākura lived here. His father, Śrīkara Datta, was a wealthy gold merchant. Raghunātha dāsa Gosvāmī lived in Kṛṣṇapura, Kalidāsa lived in Śāṅkha-nagara, and Balarāma Ācārya and Yadunandana Ācārya lived in Cāndapura.

Sarasvatī a sacred river which flows in several different branches. It is said to mix with the Gaṅgā and Yamunā at Prayāga. The

Sarasvatī formerly flowed through the area known as Saptagrāma to the south of the present town of Navadvīpa, but it has now dried up (*Gauḍīya-Vaiṣṇava-Abhidhāna*).

Sīmantadvīpa - one of the nine islands of Navadvīpa. This place is also known as Simuliyā. It is situated east of the Bhāgīrathī and north of the Jalāṅgī, and it is at the northern border of Navadvīpa. This place embodies the devotional practice of *śravanam*, hearing the glories of Śrī Kṛṣṇa's names, forms, qualities, and pastimes. In Satya-yuga, Parvatī worshiped Śrī Gaurāṅga here on the inspiration of her husband, Lord Śiva. When Gaurāṅga appeared before her, she took the dust from His feet and placed it on the part in her hair (*sīmanta*). As a result, this place became known as Sīmantadvīpa.

Simuliyā - another name for Sīmantadvīpa, or a section of Sīmantadvīpa extending from Brāhmaṇa-puṣkariṇī to Bilva-puṣkariṇī. This area is situated in the north of Navadvīpa-maṇḍala on the east side of the Bhāgīrathī.

Śrīvāsa-aṅgana - the courtyard of Śrīvāsa Ṭhākura situated in Māyāpura just next to the birth place of Śrī Caitanya Mahāprabhu. After Mahāprabhu received *dīkṣa* from Śrīla Īśvara Purī in Gayā, He returned to Navadvīpa and began the *saṅkīrtana* movement. During this time He performed ecstatic *kīrtana* every night with His intimate associates at Śrīvāsa-aṅgana. Śrīvāsa-aṅgana of *navadvīpa-līlā* is non-different from the *rāsa-sthālī* of *vṛndāvana-līlā*.

Sva - (Svarga-loka) the heavenly planets (see svarga-loka).

Svarga-loka - the heavenly planets which are characterised by material opulence, enjoyment, and duration of life far exceeding those of the planet earth. Svarga is attained by strictly carrying out the pious activities recommended in the *karma-kāṇḍa* section of the *Vedas*.

Śyāma-kuṇḍa - 'the pond of Śrī Śyāmasundara', situated just next to Śrī Rādhā-kuṇḍa. This pond is the direct embodiment of Śrī Kṛṣṇa. This place is also known as Ariṣṭa-kuṇḍa, because it was the pond Kṛṣṇa made at the instigation of the *gopīs* after He killed the Ariṣṭa (bull) *asura*. The *gopīs* accused Kṛṣṇa of being impure because of having killed a bull. First Śrī Kṛṣṇa dug a small hole

with His heal then He called all the sacred rivers throughout the universe, and at once they came together and entered to form this pond. Afterward, the personified deities of those rivers prayed to be accepted in Rādhā's *kuṇḍa* also. Rādhā-kuṇḍa and Śyāma-kuṇḍa are considered to be the eyes of Govardhana, which lies in the shape of a peacock. They are together the site of the topmost pastimes of Rādhā and Kṛṣṇa and are superlative among all holy places.

T

Tapoloka - a planet situated above Janaloka. Topmost sages like the four Kumāras reside on this planet which is obtained by *naiṣṭhika-brahmacāris*.

V

Vaikuṅṭha - the spiritual world. The majestic realm of the spiritual world which is predominated by Lord Nārāyaṇa or His various expansions. All the residents of Vaikuṅṭha have eternal, spiritual bodies. They possess four arms and a darkish complexion like that of Bhagavān and are fully engaged in His service in pure devotional love. Their sense of intimacy with Śrī Bhagavān is somewhat hampered, however, due to their *aiśvarya-bhāva*. Superior to this is Goloka Vṛndāvana, the topmost planet of Śrī Kṛṣṇa, which is characterised by *mādhurya* and intimacy.

Vairāgī-dāṅgā - a place situated in Śrīdhāma Māyāpura close to Kholā-bhāṅgā-dāṅgā. Because many renounced Vaiṣṇavas were living in this place, it became known as Vairāgī-dāṅgā.

Vārāṇasī - see Kāśī.

Vikramapura - a famous place in Bangladesh in the district of Dhaka. Living here were Cāṇḍa Rāya and Kedāra Rāya, who were among the twelve feudal princes governing Bengal during the Muslim regime. At first they were *śāktas* (worshippers of Durgā), but later they became disciples of Śrīla Narottama Ṭhākura.

Vraja-dhāma - the one hundred sixty-eight square mile tract of land where Śrī Kṛṣṇa enacted His earthly pastimes.

Vṛndāvana - 'the forest of Vṛndā'; the famous place where Śrī Kṛṣṇa enacted many of His enchanting *līlās*. Vṛndāvana is situ-

ated approximately 12 kilometers northeast of Mathurā, along the western bank of the Yamunā river. It is one of the twelve forests of Vraja and within it are twelve smaller forests: Aṭalavana (mountain forest), Korārivana (osprey forest), Vihāravana (pleasure pastime forest), Gocāraṇavana (cowherding forest), Kālīyadamanavana (subduing Kālīya forest), Gopālavana (the cowherds forest), Nikuñjavana (bower forest), Nidhuvana (treasure forest), Rādhābāga (Rādhā's garden), Jhulavana (swing pastime forest), Gahvaravana (secret forest), and Papaḍavana (forest of harsh mountains).

Y

Yamunā - a sacred river flowing through Vraja-maṇḍala. She is considered the holiest of rivers because Kṛṣṇa performed many sublime *līlās* in her waters with the *gopīs* and *gopas*. In this world she appears at Yamunottarī in the Himālayas. Yamunā is described as an expansion of Viśākhā Devī: *viśākhorasi yā viṣṇor yasyām viṣṇur jalātmani nityam nimajjati prītyā tām saurīm yamunām stumah* – “Lord Viṣṇu daily immerses Himself and plays with great pleasure and affection in the water of Yamunā, the liquid form of Viśākhā Devī. Thus I offer prayers to Yamunā Devī, the daughter of Sūrya.”

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