

Dāsa Mūla Tattva

Chapter 1

By the mercy of Śrī Caitanya Mahāprabhu, five hundred years after His appearance, there are many learned people engaged in specialized research and cultivation of knowledge in various parts of the world. The result of their hard efforts, like rays of light, drive out the darkness from the hearts of those eager for knowledge. The youth of this country, obtaining all this material knowledge at universities, gain an acquaintance with their way of thinking. In their extensive studies, many have also studied the works of different preachers of religion in India and elsewhere. They have come to the conclusion that there is no teacher equal to Śrī Caitanya and that there is no religion equal to pure Vaiṣṇava dharma. Inspired by this conclusion, thousands of men now desire to know the teachings of Śrī Caitanya and the meaning of Vaiṣṇava dharma.

Wise men have conviction that the religion of humanity cannot be many. The eternal religion of mankind cannot be divided into extremely opposing factions. At root, eternal religion must be only one. Why have many religions then arisen? The correct answer is that the religion or dharma of man is one when the soul is in a pure condition. When the soul becomes conditioned, the dharma takes two forms: conditional and unconditional. Unconditional dharma does not differ no matter what country it is found in. When the soul takes on material designation and consequently different place, time and body, due to variety in matter, conditional dharma makes its appearance in difference countries and at different times. Conditional dharma takes on different forms and names in different countries. The dharma of the soul becomes unconditioned to the extent that the soul becomes freed from material conceptions. When the jīvas reach the unconditioned state, they have only one dharma.

Śrī Caitanya taught this eternal dharma to the jīvas of this world; it is called pure Vaiṣṇava dharma.

*mathurāte pāthāila rūpa-sanātana
dui senāpati kaila bhakti-pracāraṇa
nityānanda gosāñe pāthāila gaudadeše
tiñho bhakti pracārila aśeṣa-viṣeṣe
āpani dakṣiṇa deṣa karilā gamana
grāme grāme kaila kṛṣṇa-nāma-pracāraṇa*

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult. As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the revelations of Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in

very village and town.

C.C.Adi 7, 164-66

Listen to the instruction that the Lord Himself gave the world, through His orders to His commissioned generals:

*ataeva āmi ajñā dilu sabākāre
yāñhā tāñhā prema phala deha' yāre tāre

bhārata bhumite haila manusya janma yāra
janma sārthaka kari' kara para-upakāra*

Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people.

C.C. Adi 9. 36, 41

Is it any surprise then, that a person would give up the teachings of spokesmen of various religions and simply desire to learn the pure Vaiṣṇava dharma of Śrī Caitanya? It is necessary that we give the teachings of Śrī Caitanya to the world at the present time.

However, taking this opportunity, some unintelligent persons have attempted to mislead the educated people by preaching their own doctrines. Some people, giving up the correct path, have taken up a speculative path, cheating themselves and the world. At the moment, we must therefore, to the best of our ability, make a sincere attempt to help the innocent, educated youth. In such an auspicious work there are none of the obstacles that arise in selfish acts. Many people, with motives of self-interest, can take advantage and preach impure doctrines. However, dear readers, we have no type of self-interest at heart. We do not desire wealth, fame, surrender, or respect as an ācārya. We have only the desire to make the people understand and appreciate the teachings of Śrī Caitanya - to the extent of our own appreciation-by the mercy of devotees.

Some time ago I happened to see one new publication called Śrī Caitanya Bodhinī. The authors had vowed to give the pure teachings of Śrī Caitanya to the world. The vow is not bad, but the system they proposed to gather Śrī Caitanya's teachings is very dangerous. The authors thought that they could extract the Lord's teachings from the Saṁskṛt works of the Gosvāmīs. They forgot that the essence of the Gosvāmīs' works is contained in Śrī Caitanya Caritāmṛta. It is sufficient to take this work in order to present the teachings of Śrī Caitanya to the world. There is no one as learned as Kavirāja Gosvāmī today. Anyone who thinks that he can extract the essence from the Sanskrit works of the Gosvāmīs better than Kavirāja Gosvāmī is certainly worthless and foolish. I have firm conviction that by presenting to the world clearly the teachings of Śrī Caitanya Caritāmṛta, nothing else need be known. However, many topics in Kavirāja's work are described in a cryptic way. In those places it is best to consult the Sandarbhas,

Bhakti Rasāmṛta Sindu and other works of the Gosvāmīs in order to clarify matters. The aim of the Caitanya Bodhinī however was to bypass the superior authority. In the present work we will reveal the teachings of Śrī Caitanya clearly, based on the statements of Śrī Caitanya Caritāmṛta.

I have one request to the readers. The teachings of Mahāprabhu are a very confidential science. Without applying proper concentration one cannot understand them. It is a common practice nowadays to go to sleep after eating while reading a novel. One cannot read this book in that manner. These teachings are the esoteric truths of the Vedas and Vedānta sūtras. If one slowly reads these teachings with faith and concentration while discussing the topics with devotees, the truths will be properly understood. Therefore give up the bad habit and attentively study the ten topics presented in this book.

All of Śrī Caitanya's teachings-whatever they it may be-are discussed in terms of three divisions: sambandha, abhidheya and prayojana.

In teaching Sanātana Gosvāmī, Śrī Caitanya said:

*veda śāstre kahe, sambandha, abhidheya, prayojana
krṣṇa, krṣṇa-bhakti, prema-tina mahādhana*

*mukhya gauna vṛtti, kiṁva anvaya vyatireke
vedera pratijñā kevala kahaye krṣṇake*

In Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life's ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa's service and love of Kṛṣṇa are the three great riches of life.

When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly, the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

C.C.Madhya 20. 143, 146

The meaning is this. Vedas are the scriptural authority. What the Veda states is true. Any religious person must act according to the instructions of the Vedas. The ultimate aim of the Vedic literature is to reveal Kṛṣṇa as the only Lord, either by secondary, or indirect interpretation of the statements, or by primary or direct meaning of the statements. In other words, if one examines the sambandha or principle of relationships described in the Vedas, one will find no one except Kṛṣṇa. On considering the abhidheya or process recommended in the Vedas, only devotion to Kṛṣṇa will be found. In considering the prayojana or goal of the scriptures, only Kṛṣṇa prema will be found. In order to discuss in detail the sambandha, abhidheya and prayojana, the ten conclusions taught by Śrī Caitanya will first be presented in the form of one verse, and later, each topic will be discussed separately in detail.

*āmnāyah prāha tattvam harim iha paramam sarva-śaktim rasābdhim
tad bhinnāṁsāṁś ca jīvān prakṛti-kavalitān tad-vimuktāṁś ca bhāvāt*

*bhedābedha-prakāśam sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyam tat-pṛitim evety upadiśati janān gaura-candraḥ svayam saḥ*

The Supreme Lord Gaura Candra has taught ten principles to the jīvas.:

1. The statements of āmnāya are the chief proof. By these statements the following nine topics are taught.
2. Kṛṣṇa is the Supreme Absolute Truth.
3. Kṛṣṇa is endowed with all energies.
4. Kṛṣṇa is the ocean of rasa.
5. The jīvas are all separated parts of the Lord.
6. In bound state the jīvas are under the influence of matter, due to their taṭastha nature.
7. In the liberated state the jīvas are free from the influence of matter, due to their taṭastha nature.
8. The jīvas and the material world are both different from and identical to the Lord.
9. Pure devotion is the practice of the jīvas.
10. Pure love of Kṛṣṇa is the goal.

The first topic concerns the nature of proof (pramāṇa). The next seven topics concern the sambandha which is ascertained in the Vedas. The ninth topic concerns the abhidheya or means. The tenth topic concerns the goal or prayojana. If the topics are divided into two groups - source of knowledge (pramāṇa) and what is proven by the source of knowledge (prameya), the first topic is pramāṇa and the rest are prameya. Among the sambandha topics the first three define Kṛṣṇa and the next three define the jīva. The seventh sambandha topic deals with the relation between the jīva and Kṛṣṇa, inconceivable difference and non-difference. Please concentrate on each of these topics as they are discussed.

Chapter 2 āmnāya vākya is the final proof

What is the meaning of āmnāya vākya (authoritative statement or knowledge)? Concerning this, there is the following kārikā (verse):

*āmnāyah śrutayah sāksāt brahma-vidyeti viśrutah
guru-paramparā prāptāḥ viśva kartuh hi brahmaṇah*

Āmnāya refers to the scriptures called brahma vidyā or knowledge of brahman originating from Brahmā, the creator of the universe and passed down by disciplic succession.

That the knowledge was passed down from Brahmā is stated in Muṇḍaka Upaniṣad.

*brahmā devānām prathamaḥ sambabhūva viśvasya
kartā bhuvanasya goptā sa brahma-vidyāṁ sarva-vidyā-*

*pratiṣṭhām atharvāya jyestha-putrāya prāha yenāksaram
puruṣam veda satyam provāca tāṁ tattvato brahma-vidyām*

Brahmā, the creator of the universe and protector of the worlds, the first among the devatās, taught brahma vidyā, the basis of all knowledge, to his eldest son Atharva. He taught that knowledge by which the indestructible Supreme Person can be known in his true form

Muṇḍaka Upaniṣad 1.1.1, 1.2.13

Bṛhadāraṇyaka Upaniṣad says:

*asya mahato bhūtasya nihśvasitam etad ṛgvedo
yajur vedah sāma vedātharvāṅgirasa itihāsaḥ
purāṇam vidyā upaniṣadaḥ ślokāḥ sūtrāṇy
anuvyākhyānāni sarvāṇi nihśvasitāni*

From the Supreme Person's breath came the four Vedas, the histories, the Purāṇas, the Upaniṣads, the verses and Sūtras and all the anuvyākhyās (commentaries). The word "histories" refers to Rāmāyaṇa and Mahābhārat and other similar works. The word "purāṇas" refers to the eighteen major Purāṇas of which Śrīmad Bhāgavatam is supreme, and eighteen secondary purāṇas (upapurāṇas). Upaniṣads refers to the eleven Upaniṣads such as Īśa, Kena, Katha, and Praśna. "Verses" refers to the collection of verses in meters such as anustup composed by ṛsis. "Sūtra" refers to the concise statements which explain the meaning of the Vedas, written by major teachers. Anuvyākhyā refers to commentaries on the sūtras written by great teachers. All of these are called āmnāya. The primary meaning of āmnāya is Veda.¹

Caitanya Caritāmṛta also accepts the authority of the Vedas.

*svataḥ pramāṇa veda- pramāṇa-siromāṇi
lakṣaṇā haite svataḥ pramāṇatā hāni*

The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.

C.C. Adi 7, 139

*pramāṇera madhye śruti pramāṇa pradhāna
śruti ye mukhyārtha kahe sei se pramāṇa
svataḥ pramāṇa veda yei satya kahe
lakṣaṇā karile svataḥ pramāṇya hāni haye*

Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence. The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost.

C.C.Madhya 6, 135, 137

The works of the Gosvāmīs such as the Sandarbhas and Caitanya Caritāmṛta of Kṛṣṇa das Kavirāja are included among the anuvyākhyās. Therefore Vedas, Purāṇas, histories, Upaniṣads, Vedānta Sūtras, the commentaries by the Vaiṣṇava ācāryas are all considered authoritative knowledge. These sources of authoritative knowledge are glorified in the Bhāgavatam.

*kālena naṣṭa pralaye vāṇīyam veda samjñitā
 mayādau brahmaṇe proktā yasyāṁ dharmaḥ mad
 ātmakah tena proktā svaputrāya manave
 yābhīr bhūtāni bhidyante bhūtānāṁ patayā tathā
 evāṁ prakṛti-vaicitrīyād bidyante matayo nṛṇām
 pārasparyena keśāṁcit pāṣanda-matayo'pare*

(Śrī Kṛṣṇa speaks to Uddhava)

I first recited the Vedic message to Lord Brahmā, telling him about the ultimate path of pure devotion. That message is eternal. At the time of devastation, it disappears and at the time of creation I explain it clearly to Lord Brahmā. Brahmā spoke this knowledge to his son Manu and others. Thereafter, the devatās, ṛsis, and mankind all received this knowledge. The living entities and their lords are all different, receiving natures according to the three modes, goodness, passion and ignorance. According to these different natures, various philosophies have been produced by various interpretation of the meaning. O Uddhava, those who received the actual statements of the Vedas through guru paramparā anuvyākhyā (explanations) from Brahmā have the real truth. All others philosophies have become the servants of various offensive teachings.

S.B.11.14.3,7,82

Here it is clearly understood that the Brahmā sampradāya has existed from the time of creation. In this Brahmā sampradāya, the pure message of the Vedas has come down through the guru paramparā and has preserved the real teachings of bhagavat dharma. Thus these teachings are called āmnāya (ā + mnā (to remember)+ ya: that which is learned by passing down) Those who do not accept the brahma sampradāya which is shown to be authoritative by such statements as "Brahmā, the lord of the universe, is the first student of Nārāyaṇa, Lord of Vaikuṇṭha"³ are called preachers of irrelevant philosophy (pasanda mata) by Kṛṣṇa. Though a person accepts the teachings of Lord Caitanya, if he cannot accept this paramparā line, is he not most deceptive? The fortunate people consider this knowledge handed down in paramparā as the best of proofs. This is Lord Caitanya's first teaching. ⁴

In the Tattva Sandarbha (9.10), Jīva Gosvāmī says:

*athaivāṁ śūcītānāṁ śrī-kṛṣṇa-vācyā-vācakatā-lakṣaṇa-
 sambandha-tad-bhajana-lakṣaṇa-vidheya- tat-prema-lakṣaṇa-
 prayojanākhyānāṁ arthānāṁ nirṇayāya pramāṇam tāvad
 vinirṇīyate tatra purusasya bhramādi-doṣa-catuṣṭayatvāt
 sutarām acintyālaukika-vastu-sparśāyogyatvāc ca tat-*

*pratyakṣādinyāpi sadoṣāni tatas tāni na pramāṇānīty
 anādi-siddha-sarva-puruṣa-paramparāsu sarvalaukikālaukika-
 jñāna-nidānatvād aprākṛta-vacana-lakṣano veda evāsmākam
 savyātīta- sarvāśraya- sarvācintyaścarya-svabhāvam vastu
 vividiṣatām pramāṇam*

I have just mentioned sambandha, abhidheya and prayojana. In order to explain the meaning of these terms, I first will define the nature of authoritative proof. Mankind is by nature afflicted with the four defects (bhrama etc.) and therefore cannot understand inconceivable I, non-material matters. Direct sense perception will always be faulty, and therefore sense perception, inference and other normal means of knowledge cannot be considered as authoritative means of knowledge. The only means of knowledge (pramāṇa) for persons desiring knowledge of the ultimate supreme object, the ultimate shelter, the inconceivable, endowed with the most remarkable nature, is the Veda. The Veda is perfect knowledge concerning both material and spiritual topics, handed down through a paramparā of realized persons.

Having established the authority of the Vedic knowledge, Jīva Gosvāmī then shows how the Purāṇas contain the same message as the Vedas, and establishes the Śrīmad Bhāgavatam as the best of all pramāṇas. The same qualities which make Śrīmad Bhāgavatam the best of all knowledge are present in the words of Brahmā, Nārada, Vyāsa, Śukadeva, and in the writings of Madhvācārya and his followers Vijayadvaja, Brahmatīrtha and Vyāsatīrtha.

By all these statements, it is evident that the Brahma sampradāya is the sampradāya of Lord Caitanya and his followers. Ascertaining this, Kavikarṇapūra has written the sequence of the paramparā in his work Gaura Ganodesa Dīpikā. The Vedānta Sūtra commentator Baladeva Vidyābhūṣaṇa also confirms this paramparā line. Anyone who does not accept this paramparā is without doubt the greatest enemy of the followers of Caitanya Mahāprabhu.

Concerning authoritative knowledge of the Vedas, the following should be especially noted. The Vedic statements are perfect and self-evident. There is no need for interpreting an indirect meaning. The meaning is understood by hearing the words with their direct meaning. "The son of Śacī is directly the son of Nanda." On hearing these words a person can understand that Lord Caitanya is none other than Kṛṣṇa. The phrase "cowherd on the Gaṅgā" however makes no sense by taking the direct meaning of the words. By indirect interpretation one can understand that the phrase means "A cowherd village on the bank of the Gaṅgā." In Vedic statements one should not resort to interpretation unless necessary.

In the Chāndogya Upaniṣad it is said, "I surrender to the energy through Śyāma. I surrender to Śyāma through His energy." When a sensible meaning can be derived from taking the direct meaning of the words, why should we infer that the words "śyāma" means "the impersonal Brahman in the heart," as Saṅkarācārya does? Liberated persons worship the forms of Rādhā and Kṛṣṇa. This is the real meaning of the statement. Because of this, in the Caitanya Caritāmṛta it is stated

that by resorting to indirect meanings the value of the Vedas as authority is lost.

There are many varieties of interpretations. Jagadīśa mentions in Śabda Śakti Prakāśika that there are countless types of interpretation, such as jahatsvārtha, ajahatsvārtha, nirūḍha and adhunikā.

*jahat svārthājahat svārtha nirūḍhādhunikadikāḥ
lakṣaṇā vividhas tābhiraḥ lakṣaṇam syād anekadhā*

However, none of these interpretive means can be used to define the nature of something spiritual. Rather, in doing so, they give rise to misinterpretation. Saṅkarācārya argues that direct meaning of words cannot be used in relation to indescribable phenomena; therefore, the indirect interpretation must be used for find the meaning of Vedic statements. Madhvācārya has objected to this as follows:

*nāngikṛtābhidhā yasya lakṣaṇā tasya no bhavet
nāsti grāmaḥ kutah sīmā na putro janakaṁ vinā*

In examining the power of words, it is seen that where direct meaning is not accepted, interpretation also has no place. Where there exists no village, can one argue about its extent or size? Where there is no father, can one speak of his son?

Tattvamuktāvalī 22

If the direct meaning is rejected in relation to spiritual matters, then what use is interpretation of the same words, which must depend ultimately upon the direct meaning? Therefore the intelligent man will reject interpretation and accept the direct connotative power of the words of the scriptures in trying to understand the absolute truth.

The following kārikā summarizes the point:

*ya ādikavaye tene hṛdā brahma-saṇātanam
sa caitanyaḥ kalau sāksād amārjīt tam matam śubham
vipralipsā pramādaś ca karaṇāpāṭavam bhramah
manusānām vicareṣu syād dhi doṣa catuṣṭayam
tad-adhokṣaja-tattveṣu durnivāryam budhair api
apauruṣeya-vākhyāni pramāṇam tatra kevalam
pratyakṣam anumānam ca tad adhīnatayā kvacit*

Lord Caitanya, who bestowed the Vedic knowledge unto the heart of Brahmā, has appeared in Kali Yuga in Navadvīpa. . He has revealed the pure essence of the Vedas, freeing the pure Vedic philosophy from the contamination of Kali Yuga. The human being in concluding anything must certainly indulge in the four faults of error, omission, limitation and cheating. In relation to spiritual matters, even the greatest learned men cannot avoid these four defects. Therefore, in spiritual matters, the only authority is the word of Veda, which has no human author. All other proofs, such as sense perception, inference, simile and tradition, when they

are in agreement with the Vedic word, can be useful and relevant.

1 After showing that the spiritual knowledge comes from Brahmā in succession, Bhaktivinoda shows that not only the Vedas, but Purāṇas and

Chapter 3 Kṛṣṇa is the Absolute Truth

In the Caitanya Caritāmṛta, there is the following authoritative statement (āmnāya vākyā) concerning Kṛṣṇa:

*mukhya gauṇa vṛtti kimva anvaya vyatireke
vedera pratijñā kevala kahaye kṛṣṇake*

The Vedas sometimes speak directly of Kṛṣṇa, using the primary import of words, and sometimes speak indirectly of Kṛṣṇa, using the secondary import of words. Sometimes they speak of Kṛṣṇa with affirmative, logical statements and sometimes by negative or contrary expression.

C.C.Madhya 10,146

*svayam bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva śāstre kaya*

The Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.

C.C.Adi, 106

*advaya jñāna tattva vastu kṛṣṇera svarūpa
brahmā ātmā, bhagavān, tin tāñra rūpa*

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features-as Brahman, Paramātmā and Bhagavān.

C.C.Adi.2. 65

*veda bhagavata upaniṣad āgama
pūrṇa tattva yāñre, kahe, nahi yāñra sama
bhakti yoge bhakta pāya yāñra daraśana
sūrya tena savigraha dekhe deva gaṇa
jñāna yoga mārge tāñre bhaje yei saba
brahmā ātmā rupe tāñre kare anubhāva*

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him. Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun. Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the

impersonal Brahman and localized Paramātmā.

C.C.Adi2.24-26

The Śvetāśvatara Upaniṣad says:

eko devo bhagavān varenyo yoni svabhāvān adhitiṣṭhaty ekaḥ

Bhagavān is worshipable by all. He is the basis of all entities who take birth.

S.U. 5.4

In the Bhāgavatam, bhagavān is identified as Kṛṣṇa:

ete cāṁśa kalāḥ pūṁsaḥ kṛṣṇas tu bhagavān svayam

All the above mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead.

S.B. 1.3.28

In the Bhagavat Gītā, Kṛṣṇa says:

mattah parataram nānyat kiñcid asti dhanañjaya

O conqueror of wealth, there is no Truth superior to Me.

B.G.7.7

vedaiś ca sarvair aham eva vedyah

By all the Vedas am I to be known.

B.G.15.15

In the Gopāla Tāpanī Upaniṣad it is said:

*tasmāt kṛṣṇa eva paro devas tam dhyāyet
tam raset tam bhajet tam yajet
eko vaśī sarvagah kṛṣṇa īdyā
ekopi san bahudhā yo vibhāti
tam piṭhasthām ye tu bhajanti dhīrās
teṣām sukham sāsvatam netareṣam*

Therefore Kṛṣṇa is the supreme Lord. One should meditate on Him, chant His name, worship Him and make offerings to Him. All pervading and controlling all, he is to be worshipped. Though he is one, he appears in many forms such as Kurma, Matsya, Vāsudeva and Saṅkarṣaṇa. Those wise persons who worship this form situated on his piṭha attain eternal happiness. Others, worshipping Brahman or Paramātmā, cannot attain happiness.

G.T. Pūrva Tāpanī, 21

There is a kārikā in this regard:

*kṛṣṇāṁśah paramātmā vai brahma taj jyotir eva ca
paravyomadhipas tasyaiśvarya mūrtir na saṁśayah*

Kṛṣṇa is the only Lord. Paramātmā is his part and Brahman is his light. Nārāyaṇa in Vaikuṇṭha is a lordly manifestation of Kṛṣṇa.

There is no doubt about this, since the Vedas and other scriptures clearly show this. Taittirīya Upaniṣad says:

*satyaṁ jñānam anantaṁ brahmā
yo veda nihitam guhāyām parame vyoman
so'snute sarvān kāmān saha brahmaṇā vipaścītā*

Brahman is eternal, conscious, and infinite. He is situated in the heart as paramātmā and in Vaikuṇṭha as Nārāyaṇa. Whoever knows the vipaścit brahman attains auspicious qualities similar to the Lord's.

Taittirīya Upaniṣad. 2.1

Here, the expression *vipaścit brahman* means Kṛṣṇa. Śrīmad Bhāgavatam also uses the word "brahman" to indicate Kṛṣṇa, as in the following words:

*gūḍham param brahma manusya liṅgam yam mitram
paramānandam pūrṇam brahmā sanātanam*

Viṣṇu Purāṇa also uses the word Brahman to mean Kṛṣṇa:

yatrāvatīrṇam kṛṣṇākhyam param brahmā narākṛtim

Where the supreme brahman called Kṛṣṇa appeared in human-like form Gītā says *brahmaṇo hi pratiṣṭhāham*, I am the basis of brahman.

By these authoritative statements and many thousands more, para brahmā or *vipaścit brahman* is equated with Kṛṣṇa. The meaning of *vipaścit* is "wise" (indicating brahman with quality). It ranks important among the sixty-four qualities of Kṛṣṇa.

The qualities of Kṛṣṇa are as follows:

1. soft-limbed
2. endowed with all auspicious bodily characteristics
3. beautiful
4. very effulgent
5. strong
6. in the prime of youth
7. able to speak all sorts of languages
8. truthful
9. speaks in a pleasing manner
10. eloquent
11. learned

12. intelligent
13. genius
14. clever in rasa
15. cunning
16. skilful
17. grateful
18. determined in vows
19. acts according to time, place and person
20. sees through the eyes of scripture
21. clean
22. sense controlled
23. steady
24. mild
25. forgiving
26. grave
27. patient
28. equal to all
29. generous
30. righteous
31. brave
32. merciful
33. respectful
34. straightforward
35. courteous
36. bashful
37. protector of those surrendered to him
38. happy
39. friend of his devotee
40. controlled by prema
41. makes everyone happy
42. dignified
43. famous
44. attractive to all
45. refuge of the devotee
46. attractive to women
47. worshipable by all
48. prosperous
49. the best
50. endowed with opulences
51. always situated in his own form
52. omniscient
53. ever youthful
54. form of concentrated eternity, knowledge and bliss
55. endowed with all mystic powers
56. endowed with inconceivable energies
57. shelter of unlimited universes
58. the origin of all avatars
59. giver of liberation to even his enemies

- 60. attractive to those enjoying the self
- 61. ocean of pastimes amazing to all
- 62. surrounded by gopis resplendent with unequalled love in sringara rasa
- 63. plays the flute which attracts the whole universe
- 64. unequalled beauty which astounds all creatures

Among the sixty-four qualities, the first fifty are present in the jīvas to a small degree. All of them are present in Kṛṣṇa to the fullest extent. The first fifty qualities and the next five qualities are partially present in Lord Śiva and others. The next five qualities along with the previous fifty-five qualities are present in Nārāyaṇa, Lord of Vaikuṇṭha. Nārāyaṇa has these sixty qualities in full. However, these sixty qualities appear in Kṛṣṇa in a more wonderful manner. In addition, Kṛṣṇa possesses four exceptional qualities: the sweetness of his pastimes, the sweetness of his love, the sweetness of his form and the sweetness of his flute. No one except Kṛṣṇa has these four qualities. Therefore the para brahman or vipaścit brahman, the highest manifestation of truth, should be understood to be Śrī Kṛṣṇa. When Kṛṣṇa's innumerable qualities are diffused like light rays, that is termed brahman. Therefore the Vedas, in describing the supreme as satyam jñānam anantam are indicating the effulgent brahman. The form of the absolute truth in the heart or in the universe is Paramātmā. The Lord creates all the universes and then enters them by his expansions. The form of the Lord who enters the universes and the hearts of the jīvas is an expansion of Kṛṣṇa, called Paramātmā. This form is also known by many other names, such as lord, controller, creator, lord of the universe, maintainer, and protector. He also protects the souls in the material world by taking the avatāra forms such as Rāma and Nr̄sīmha. In the spiritual sky, parame vyoma, one of Kṛṣṇa's expansions known as Nārāyaṇa is present eternally.

After understanding brahman, paramātmā and the Lord of Vaikuṇṭha, a truly learned person surrenders to the supreme shelter, fully expert in the affairs of rasa-vipaścit brahman, Kṛṣṇa-and enjoys eternally with the Lord, fulfilling his desires in dāsy, sakhya, vātsalya, and madhura rasa.

The Paramātmā expansion of Kṛṣṇa is described in the Bhagavad Gītā.

*athavā bahunaitena kim jñātena bhavārjuna
viṣṭabhyāham idam kṛtsnam ekaṁsenā sthito jagat*

What need is there Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe.

B.G.10.42

The brahmajyoti as the bodily effulgence of Kṛṣṇa is described in the Brahmā Samhita.

*yasya prabhā prabhāvato jagadañda koṭi
koṭiṣv aśeṣa vasudhādi vibhūti bhinnam
tad brahma niṣkalam anantam aśeṣabhūtam
govindam adipuruṣam tam aham bhajāmi*

I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

BS.5.40

There is a kārikā (to define the form of the Lord):

*deha-dehi-bhidā nāsti dharma-dharmi-bhidā tathā
śrī krṣṇa svarūpe pūrno' dvaya-jñānātmāke kila*

Unlike the jīva, in Kṛṣṇa there is no difference between himself and his body, between himself and his qualities. In his spiritual form, his body is his self and his qualities are himself. Though Kṛṣṇa is situated as one form of medium size, he is also situated everywhere.

Bṛhadāraṇyaka Upaniṣad says:

*pūrṇam adah pūrṇam idam pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.

Br Ar 5

Nārada Pañcarātra says:

*nirdoṣa pūrṇa guṇa grahātmā tantri
niścetanātmāka-śarīra-guṇais ca hīnah
ānanda-mātra-kara-pāda-mukhodarādiḥ
sarvatra ca svagata-bheda-vivarjitātmā*

The Supreme Lord is endowed with all qualities in perfect, without birth, maintenance and destruction common to material bodies. His body is conscious, devoid of material qualities, composed of bliss. His form is devoid of distinctions between of body and possessor of the body, quality and possessor of the quality, devoid of internal difference.

It has been shown above that Kṛṣṇa, bhagavān, full of eternity knowledge and bliss is the shelter of paramātmā and brahman, and is the Supreme Lord. Now it is necessary to show how the Vedas indicate Kṛṣṇa by secondary and primary reference (gauṇa and mukhya), and by negative and positive statement (vyatireka and anvaya).

Kṛṣṇa is described by direct abhidhā use of words in the Chāndogya Upaniṣad:

śyāmāc chavalam prapadye

śavalāc chyāmam̄ pradadye

In surrendering to śyāma, Kṛṣṇa I take shelter of the essence of the pleasure potency. In taking shelter of the pleasure potency, I surrender to Kṛṣṇa.

Chāndogya Upaniṣad 8.13.1

Śavala means the variegated svarūpa śakti of Kṛṣṇa. The abhidhā vṛtti or primary meaning of the word Śyāma is Kṛṣṇa.

In the Rg-veda Samhitā and Āranyopaniṣad 5th mantra it is said:

*tad viṣṇoh paramam̄ padam̄ sadā paśyanti sūrayah
divīva cakṣur ātataṁ viṣṇor yat paramam̄ padam̄*

The wise continuously see the highest form of Viṣṇu. This supreme form, perceived with spiritual eyes, is Kṛṣṇa.

Rg Veda 1.22.23

Again in the Rg Veda it is said:

*apaśyam̄ gopām̄ anipadyamāna mā ca parā ca pathibhiś carantam̄
sa sadhṛīcīḥ sa viṣucīr vasāna avarīrvati bhuvanesv antah*

I saw a cowherd. He never falls from his position; sometimes he is near, and sometimes far, wandering on various paths. He is a friend, decorated with a variety of clothes. He comes again and again to the material world.

Rg Veda 1.22.164 sūkta 31

In this Vedic statement Kṛṣṇa's eternal pastimes are directly described.

It is also said:

*tā vāṁ vāstuny uśmasi gamadhyai yatra gavo bhūri srīga ayāsaḥ
atrāha tad urugāyasya viṣṇoh parama-padam avabhāti bhuri*

I desire to go to the houses of Rādhā and Kṛṣṇa, where the cows have big horns and fulfill the desires of the devotees. This supreme abode of Kṛṣṇa reveals itself completely.

Rg Veda 1.54 sukta 6

In this Vedic mantra, Kṛṣṇa in Gokula is described very nicely. There are many more direct descriptions of Kṛṣṇa in the Vedas.

The Śvetāśvatara Upaniṣad describes the Lord by figures of speech (lakṣaṇā vṛtti).

*yasmāt param nāparam asti kiñcid
yasmān nāñyo na jyāyo'sti kaścit
vṛkṣa iva stabho divi tiṣṭhaty ekas*

tenedam pūrnam puruṣena sarvam

There is no one greater than Him. There is no one smaller or lager than Him. By this person everything becomes complete. He is situated firmly like a tree, surrounded by effulgence.

Śvetāśvatara Upaniṣad 3.9

Kaṭha Upaniṣad says:

*agnir yathāiko bhūvanam praviṣṭo
rūpam rūpam pratirupo babhūva
ekas tathā sarva-bhūtāntarātmā
rūpam rūpam prati rūpo bahiś ca*

Just as the element fire enters the world and takes the form of many similar fires, the Supreme Lord, the soul of all souls, enters the material world, as many jīvas.

Kaṭha Upaniṣad 2.2.9

That which is like the original but dependent is called counter- image or pratibimba. Though the jīva is an expansion of paramātmā and thus similar, it can never become the original, being situated at a distance from the original. As the sun has particles situated in its external rays, so paramātmā has the jīvas as his expansions.

Īśavāsyā Upaniṣad says:

*hiranmayena pātreṇa satyasyāpihitam mukham
tattvam pusan apāvṛṇu satya dharmāya drṣṭaye*

O my Lord, sustainer of all that lives, Your real face (form) is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to your pure devotee.

Īśopaniṣad 15

One cannot see the Lord without pure bhakti. Pure bhakti does not arise without the mercy of the Lord. In this verse the devotee pleads for the Lord's mercy.

Bṛhadāraṇyaka Upaniṣad says:

*ayam ātmā sarveṣāṁ bhūtānām madhu ayam ātmā sarveṣāṁ
bhūtānām adhipatiḥ sarveṣāṁ bhūtānām rājā*

This soul is the honey for all living entities. He is the Lord of all living entities, the king of all living entities.

Bṛhadāraṇyaka Upaniṣad 2.5.14-15

Here the scriptures are hinting at Kṛṣṇa by describing his quality. Kṛṣṇa is described as the sweetness of all living beings, the lord and king. ātmā here refers

to Kṛṣṇa. This is the usage in the Bhāgavatam as well.

kṛṣṇam enam avehi tvam ātmānam jagad ātmānam

O King, understand that Kṛṣṇa is the soul of all souls of the universe.

S.B.10.14.52

Chāndogya Upaniṣad makes statements of agreement (anvaya) with the above conclusions:

idam asmin brahma-pure daharam puṇḍarīkām veśma

There is a small, lotus-like dwelling place in Brahmā pura.

This statement directly explains that there is a spiritual realm shaped like a lotus in brahmapura. This place is also described in the Brahmā Samhita:

*sahasra-patram kamalam gokulākhyam mahat-padam
tat karṇikāram tad-dhāma tad-anantāṁśa sambhāvam*

The superexcellant station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect.

B.S. 2

*eṣa ātmā 'pahata-pāpā vijaro vimṛtyu viśoko
vijaghatso'pi pāsaḥ satya-kāmah satya-saṅkalpah*

That soul is without sin, without old age, without death, without lamentation, without hunger, without thirst, fully truthful and whose wish is always fulfilled.

Chāndogya Upaniṣad 8.1.5.

*sa yadi sakhiloka kāmo bhāvati saṅkalpād evāsyā sakhayāḥ
samuttiṣṭanti tena sakhilokena sampanno mahīyate*

If he desires friendship, by his wish, friends appear and with them he can obtain satisfaction. Chāndogya Upaniṣad 8.2.9.

śyāmāc chavalām prapadye śavalāc chyāmām prapadye

I surrender to the energy of Shyama through śyāma and I surrender to śyāma through his energy.

Chāndogya Upaniṣad 8.13.1

That supreme place, Gokula, is the shelter of immortality. The jīvas residing there are free of sin, without old age, without death, without lamentation, without hunger or thirst. Their desires are pure. All their desires are fulfilled. The pure soul is endowed with these eight qualities. There they enjoy the rasas such as

fraternity, from which they derive satisfaction and bliss. They eternally worship śyāma, who is united with his pleasure potency.

In the above verses the Vedas show by positive statements the eternal abode and pastimes of Kṛṣṇa.

The Vedas indicate Kṛṣṇa by negative or contrary statements (vyatireka) in many places. Kaṭha Upaniṣad says:

*na tatra sūryo bhāti na candra-tārakam
nemā vidyuto bhānti kuto'yam agnih
tam eva bhāntam anubhāti sarvas
tasya bhāsā sarvam idam vibhāti*

Neither sun, moon, stars, lightning, what to speak of fire, can reveal the Supreme. Rather all the luminary objects, in accordance with the Lord, receive their own existence. Everything rests on the existence of the Lord.

Kaṭha Upaniṣad. 2.2.15

*vedāham etam puruṣam mahāntam
āditya varṇam tamasaḥ parastāt
tam eva viditvātimṛtyum eti
nānya-panthā vidyate'yanāya*

*sarvataḥ pāṇi pādaṁ tat sarvato'kṣi śiro mukhaṁ
sarvataḥ śrutimañloke sarvam avṛty atitiṣṭhati*

I know that great person as transcendental to the material world, self illuminating like the sun. The jīva, knowing Him, surpasses death. There is no other path for crossing death. His hands and feet are spread everywhere. His eyes, head, mouth and ears are everywhere. He exists spreading himself in all things.

Śvetāśvatara Upaniṣad 3.8.16

*na sandr̥ṣe tiṣṭhati rūpam asya
na cakṣuṣā paśyati kaścanainam
hṛdā hṛdi stham manasā ya enam
evam vidur amṛtas te bhāvanti*

His form is beyond material sense perception. No one can see Him with material eyes. Those who, by meditation, know him who is situated in the heart, attain liberation.

Śvetāśvatara Upaniṣad 4.20

In this manner, the Vedas give abundant descriptions of Kṛṣṇa by figurative (gaṇa) and contrary (vyatireka) statements. The literal (mukhya) and supporting (anvaya statements can be recognized as such only by the power of Kṛṣṇa's spiritual energy, or cit śakti. In the prayers of the personified Vedas in the Bhāgavatam, it is said:

*jaya jaya jahy ajām ajita doṣa-grbhīta-guṇāṁ
 tvam asi yad ātmanā samavaruddha- samasta-bhagah
 agajagad-okaśām akhila-śakti avabodhaka te
 kvacit ajayātmanā ca carato'nucaren nigamaḥ*

O Kṛṣṇa, you destroy the energy of māyā called ajā, which gives rise to the three modes of nature, full of fault. Through your own energy you are the Lord of all powers. You awaken all the energy of the moving and non-moving entities. The Vedas describe you in two ways. When you operate with māyā śakti you are described in one way, and when you use your internal energy or ātmā śakti in performing Vraja līlā, you are described in another way.

SB 10.87.14

This kārikā summarizes the point:

*brahma-rudra-mahendrādi damane rāsa- maṇḍale
 guru-putra-pradānādāv aiśvaryam yat prakāśitam
 nānya-prakāśa-bāhulye tad-dṛṣṭam śāstra- varṇane
 ataḥ kṛṣṇa-pāratamyam svataḥ siddham satām mate*

One cannot see anywhere in the scriptures acts as glorious as Kṛṣṇa's pastimes, such as his conquest of Brahmā, Śiva and Indra, the rasa dance, or the bringing together of his guru with his lost sons. Therefore the devotees say that Kṛṣṇa's supremacy is self-evident.

Or as Śvetāśvatara Upaniṣad says:

*tam iśvarāṇāṁ paramāṁ maheśvaraṁ
 tam daivatānāṁ paramāṁ ca daivatam
 patim patināṁ paramāṁ parastād
 vidāma devāṁ bhuvaneśam īdyam*

You are the Lord of all other controllers such as Brahmā and Śiva. You are the Lord of all the devatās such as Indra. You are the Lord of all the prajāpatis. You are superior to the supreme. We know you as the worshipable Lord, master of all the worlds, and absorbed

Śvetāśvatara Upaniṣad 6.7

Chapter 4

Kṛṣṇa is endowed with all energies

The topic of energy and the possessor of energies has been under discussion for a long time. Some people say that whatever is seen in the universe is but a manifestation of energy. They doubt whether there is anything other than energy. Energy is the revealer of things. The things themselves cannot be realized but are perceived only through their energy. Among the examples they give, the following

is one.

Earth has various qualities. What we call earth is but a collection of those qualities. One cannot say whether earth exists or not, after taking away the qualities. Qualities are energy. Therefore energy is the only principle of existence. Others counter this argument by saying that energy has no separate existence; it is an inseparable nature of the object. What the object reveals is called energy. The great devotees have concluded that energy (quality) is one entity and the possessor of energy (object) is another entity. Though they are different they are yet inseparable. Because man's mind is limited, he cannot understand the deep relation between the energy and energetic. The object and its energy, though distinct, are yet not different. Difference and non-difference coexist. This inconceivable different and non-different nature between an object and its energy is described in Caitanya Caritāmṛta.

*rādhā pūrṇa śakti, krṣṇa pūrṇa śaktimān
dui vastu bheda nahi, sāstra paramāṇa
mr̄ga mada tā'ra gandha yaiche aviccheda
agni, jvālāte, yaiche kabhu nahi bheda
rādhā krṣṇa aiche sadā ekai svarūpa
līlārasa āsvādite dhare dui rūpa*

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent. Thus Rādhā and Lord Kṛṣṇa are one, yet they have taken two forms to enjoy the mellow of pastimes.

C.C.Adi., 4.96-98

This conclusion can be found in the Veda and Vedānta. In the scriptures the following statement is seen:

śakti śaktimāt abhedah

The energy and the energetic are nondifferent.

Actually there is no object except Kṛṣṇa. For that reason Kṛṣṇa is called advaya or without a second. Those who are dedicated to brahman or paramātmā, however, cannot easily identify Kṛṣṇa as the supreme object. Although the object is one only, that one object appears in three different ways according to qualification of the observer of the object.

Three people may view a mountain from three different angles. On the north side is mist. The person viewing from the north side discerns the mountain as a huge peak surrounded by mist. Bright sunlight is falling on the southern side. The person who views from the south side sees the mountain as an effulgent rock wall. The person who views the mountain from the side without any external influences sees the complete mountain clearly; he sees the actual mountain. In perceiving the absolute truth as well, learned men see the truth differently according to their different points of view.

Those who cultivate knowledge and try to see the absolute conclude that the absolute truth, which is the opposite of material existence, is devoid of form, change, energy and action. This they call brahman. However, they have not discerned the real nature of the ultimate truth. Those who, using their intelligence, search for the final object, perceive the friend of the soul, paramātmā, endowed with a form and similar in nature to the individual soul. Those who see the absolute truth by means of bhakti yoga, whose vision is without obstacles, understand the lord as he is, as bhagavān, full of all energies, all sweetness and all opulences.

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vīvṛṇute tanum svām*

One cannot understand the supreme soul by studying the Vedas or by hearing many scriptures or by ones mental energy. The Lord reveals himself to the person who accepts the Lord as his master. That person alone attains the Lord.

Katha Upaniṣad 1.2.23

In the Bhāgavatam it is written:

*athāpi te deva-padāmbuja-dvaya-
prasāda leśānugṛhīta eva hi
jānāti tattvaṁ bhagavān mahimnā
na cānya eko'pi ciram vicinvan*

O Lord, only those who attain a particle of mercy for your lotus feet can understand your glory. Those who search for you by studying the scriptures using logic cannot understand you at all.

S.B. 10.14.29

Realizations of brahman and paramātmā are covered by māyā. Brahman realization has a covering of māyā by negation, and paramātmā realization has a covering of material energy directly. When a person is able to see the Lord with uncovered, spiritual eyes, he sees the spiritual form of the Supreme Personality of Godhead. This form is the highest truth, and his energies are his manifestations. If a person realizes the Lord devoid of energies, he has realization of brahman. Some, according to their inclination, think that this is the final realization. Actually, realization of bhagavān without energies, without qualities, is brahman; brahman with qualities and energies is bhagavān. Thus bhagavān is the real truth, brahman is only his impersonal effulgence, and paramātmā is the Lord's expansion who enters into the material universe. Though he appears to be brahman through the impersonal quest, the Lord is eternally existing in an inconceivable form with qualities, separate from both matter and the living entities.

Therefore Bhāgavatam says;

vadanti tat tattva-vidas tattvam yaj jñānām advayam

brahmeti paramātmeti bhagavān iti śabdyate

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.

S.B. 1.2.11

Realization of the Lord without energies is brahman. Realization of the Lord as a subtle being pervading the material universe is paramātmā. Realization of the Lord in full with all qualities is bhagavān. Realization of bhagavān pervaded by majesty is called Nārāyaṇa, the lord of Lakṣmi. Realization of the Lord pervaded by sweetness is called Kṛṣṇa, the lord of Rādhā. Kavirāj Gosvāmī says "Rādhā is the complete energy, Kṛṣṇa is the complete possessor of energy." This is the correct understanding.

Putting aside the realization of brahman and paramātmā as secondary, and covering the majesty of Nārāyaṇa with sweetness, Kṛṣṇa, endowed with all energies, remains the highest truth.

Śvetāśvatara Upaniṣad says thus:

*na tasya kāryam karaṇam ca vidyate
na tat samaś cābhyaadhikaś ca dṛṣyate
parāsyā śaktir vividhaiva śruyate
svābhāviki jñāna-bala-kriyā ca*

Kṛṣṇa has no work to perform with material senses, because he has no material body or senses. His body is a completely spiritual form, and thus is not limited in good qualities like a material body. Kṛṣṇa, endowed with unlimited wonderful qualities performs eternal pastimes in spiritual Vṛndāvana. But though he is so, he is still the supreme entity. No other form is equal to or superior to his form, because his form is the abode of all inconceivable energies. It is called inconceivable because by limited human intelligence the contradictions cannot be resolved. This inconceivable energy is called the superior energy, para śakti. Though one, this intrinsic energy takes three forms: jñāna (samvit), bala (sandhinī) and kriyā (hlādinī).

Śvetāśvatara Upaniṣad 6.8

Thus in the Caitanya Caritāmṛta it is said:

*kṛṣṇera svarūpa āra śakti traya jñāna
yāñra haya, tāñra nahi kṛṣṇete ajñāna
cic-chakti svarūpa-śakti antaraṅgā-nāma
tāhāra vaibhāva ananta vaikuṇṭhādi dhāma
māyā śakti bahiraṅgā jagat-kāraṇa
yāhāra vaibhāva ananta brahmaṇdera gāṇa
jīva śakti taṭasthākya nahi yāra anta
mukhya tina śakti tāra vibheda ananta
ei ta' svarūpa gāṇa āra tina śakti
sabāra āśraya kṛṣṇa, kṛṣṇe sabāra sthiti*

One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him. The cit śakti, which is also called svarūpa śakti or antaraṅga śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia. The external energy, called māyā śakti, is the cause of innumerable universes with varied material potencies. The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

C.C.Adi. 2.96, 101-104

*kṛṣṇera svābhāvika tina śakti pariṇati
cic chakti, jīva śakti āra māyā śakti*

Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

C.C.Madhya 20, 111

There is a kārikā to elaborate on this:

*śaktih svābhāvikī kṛṣṇe tridah cetu upapadyate
sandhinī tu balaṁ samvij jñānam hlādakarī kriyā
śakti-śaktimato bhedo nāstīti sāra samgrahah
tathāpi bheda-vaicitryam acintya-śakti- kāryataḥ
sandhinyā sarvam evaitat nāma-rūpa-guṇādikam
cin-māyā-bhedato bhedo viśva-vaikuṇṭhayoh kila
samvidā dvi-vidham jñānam cin-māyā bhedataḥ kramāt
cin-māyā-bhedataḥ siddham hlādinyā dvi- vidham sukham
hlādinī śrī svarūpā yā saiva priyākari
mahābhāva-svarūpa sā hlādinī vārṣabhānavī*

In the scriptures, Kṛṣṇa's three intrinsic energies are described as bala (sandhini), jñāna (samvit) and kriyā (hlādini). The energies and the source of the energies are non-different. This is the conclusion of the scriptures. However, through the operation of the inconceivable energy of the Lord, variety becomes manifest. The function of the sandhini (existence) śakti is manifestation of name, form and qualities of things. This brings about the material existence through sandhini's material function and the spiritual existence through its spiritual function. Jñāna also has two varieties, spiritual and material samvit. Similarly there are spiritual and material hlādini energies which give rise to spiritual and material pleasure. The hlādini śakti is the dear servant of Kṛṣṇa. She becomes Rādhā, the daughter of Vṛṣabhānu in manifesting mahābhāva, the highest ecstasy of spiritual love. Kṛṣṇa has only one intrinsic energy called the superior energy (parā śakti). This energy creates variety in the spiritual world and increases the varieties of bliss. Though the influence of this energy is infinite, from the point of view of the jīva, it appears to have three functions: as the cit śakti, the jīva śakti and the māyā śakti. The influence of the three energies are described in many places in the Vedas. Śvetāśvatara describes the cit śakti manifestation thus:

*rco akṣare parame vyoman yasmin devā adhiviśve niṣeduh
yas tan na veda kim ṛca kariṣyati ya ittad vidus ta ime samāsate*

The verses of the g Veda describe the indestructible spiritual sky, where all the devas reside. Of what use are the Vedas to a person who does not know this fact? Those who understand this have been successful.

Śvetāśvatara Upaniṣad 4.8

There is a kārikā:

*viṣṇu-śaktih parā proktā purāne vaiṣṇave tu yā
sā caivātmā śaktitve varṇitā tattva-nirṇaye*

The parā śakti described in the Viṣṇu Purāṇa is called the svarūpa śakti in philosophical discussions.

This is likewise explained in the Śvetāśvatara Upaniṣad.

*te dhyāna-yogānugatā apaśyan devātmā-śaktim sva-gunair nigūḍām
yah kāraṇāni nikhilāni tāni kālātmā-yuktāny adhi tiṣṭhaty ekaḥ*

The one possessor of energy appears as the controller of all causes, along with the jīva and time. The persons absorbed in yoga meditation have seen this personal energy of the Lord (ātmā śakti) which is surrounded by its expansions

Śvetāśvatara Upaniṣad 1.3

There is a kārikā concerning the māyā śakti:

*avidyākarma saṃjñā vā vaisṇave hy anuvarnyate
māyākhyayā ca sā proktā hy āmnāyārtha- vinirṇaye*

In the Viṣṇu Purāṇa what is called the energy of avidyā karma is called māyā śakti in the Vedic texts.

Śvetāśvatara Upaniṣad 4.8 says:

*chandāmsi yajñāḥ kratavo vratāni
bhūtam bhavyam yac ca vedā vadanti
asmān māyī srjyate viśvam etat
tasmimś cānyo māyayā sanniruddhah*

Whatever is glorified in the Vedas, such as yajñas, chanting Vedas, aśvamedha kratu, vows such as cāndrāyaṇa, is created by the Supreme Person, controller of māyā. The jīva is bound by this same māyā.

Concerning the taṭastha śakti, there is a kārikā:

*kṣetra-jñakhyā ca yā śaktih sā taṭasthā nirūpitā
jīva-śaktir iti proktā yayā jīvāś cānekadhā*

The energy called ksetra jna mentioned in the Viṣṇu Purāṇa is the taṭastha śakti or jīva śakti. Through this śakti unlimited jīvas appear.

Śvetāśvatara Upaniṣad (4.5.) says:

*ajām ekāṁ lohita-śukla-kṛṣṇāṁ
vahvīḥ prajāḥ srjānāṁ sarūpāḥ
ajo hy eko juṣamāno' nuṣete
jahaty enāṁ bhukta-bhogām ajo'nyāḥ*

The unborn person, jīva is serving the unborn material nature, which generates numerous material bodies for the living entities and is composed of goodness, passion and ignorance. The other unborn person, paramātmā, is detached from the enjoyment of material nature.

*prakṛtim svām avaṣṭabhyā visṛjāmi punaḥ punaḥ
bhūta-grāmam imāṁ kṛtsnam avaśāṁ prakṛter vaśāt*

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

B.G.9.8

*mayādhyakṣena prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate*

This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

B.G.9.10

*bhumir apo'nalo vayuḥ kham mano buddhir eva ca
ahaṅkara itīyāṁ me bhinna prakṛtir aṣṭadhā*

*apareyam itas tv anyāṁ prakṛtim viddhi me param
jīva-bhūtam mahābāho yayedāṁ dhāryate jagat*

Earth, water, fire, air, ether, mind, intelligence and false ego-altogether these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

B.G.7.4-5

Through these three energies, the spiritual world, material world and the jīvas make their appearance. In these three energies, the influence of sandhinī, samvit and hlādinī are present.

In the realm of cit śakti, the sandhinī gives rise to the qualities, the objects, and all other things which assist in the Lord's pastimes. Kṛṣṇa's form, name, qualities and pastimes are all due to the sandhinī potency. By the influence of the samvit

śakti on the cit śakti all the spiritual moods arise. By the hlādinī influence on the cit śakti, prema expands.

By the influence of the sandhinī on the jīva śakti, the jīva's spiritual existence, name and place appear. Through the influence of samvit on the jīva śakti the knowledge of God arises. Through the hlādinī influence the jīva experiences spiritual bliss. The jīva's experience of bliss of samadhi by practicing astaṅga yoga and merging into brahman are also the effects of the samvit on the jīva.

By the influence of sandhinī on māyā śakti, the material universe composed of fourteen material planetary systems, the gross and subtle bodies of the jīvas and material senses, and the goals of the jīvas such as svaga, are manifested. The material name, form qualities and actions of the conditioned jīva all arise from this. By the influence of the samvit on the māyā śakti, the worries, hopes, speculations and thoughts of the conditioned jīva arise. By the influence of hlādinī on the māyā śakti, gross material bliss and the subtle material happiness of svarga arise.

One should understand that the sandhinī, samvit and hlādinī manifest their pure, full form in the cit śakti. In the jīva śakti, these appear in very minute quantity. In the māyā śakti these appear in a perverted or shadow form. For the jīva, the forms manifested in māyā are detrimental. In the jīva himself, these three influences are not detrimental but dilute. Without joining to the hlādinī manifested in the cit śakti, the jīva cannot experience full spiritual bliss. Such joining cannot be accomplished, except through the mercy of Kṛṣṇa or his devotee. On this there is as kārikā:

*virodha-bhañjikā śakti yuktasya saccid ātmānah
vartante Yugapad-dharmāḥ parasparsa-virodhināḥ
sarūpatvam arūpatvam vibhutvam mūrtir eva ca
nirlepatvam kṛpāvatvam ajatvam jāyamānatā
sarvārādhyaatvam gopatvam sarva-jñām nara bhāvatā
saviśeṣatva-sampattis tathā ca nirviśeṣatā
śimāvad yuktī-yuktānām asīma-tattva-vastuni
tarko hi viphalaś tasmāc chraddhāmnāye phala pradā*

Kṛṣṇa has one energy called his inconceivable, contradiction-breaking energy. By this energy all contradictory qualities become non-contradictory and exist together eternally. Having form yet being formless, having full power, yet taking the limited form of a deity, unaffected by anything, but responsive to his devotees, unborn but taking birth as avatāra, all-worshipable but taking the form of a cowherd, omniscient but appearing as a human being, being without quality but full of qualities-all such contradictory qualities appear in the form of Kṛṣṇa and assist His service to Śrī Rādhā, the embodiment of the hlādinī śakti. Logic and argument are fruitless here. As man's power of logic is limited, it is of no use in topics which are beyond his limit. The fortunate person gives up logic and faithfully accepts the words of scripture. From the seed of faith, the creeper of bhakti develops, and finally the devotee attains the lotus feet of Kṛṣṇa.

The statements of scripture about the contrary qualities within the Lord are many.

*apānipādo javano grahītā paśyaty acakṣuh sa śrnoty akarnah
sa vetti vedyam na ca tasyāsti vettā tam āhur agryam puruṣam mahāntam*

The Lord has no material hands or feet, yet he accepts things and goes everywhere.. He has no material eyes but sees past, present and future. He has no ears but hears. He knows all, but no one knows him. The learned call him the original Supreme Person.

Śvetāśvatara Upaniṣad 3.19

*tad ejati tan naijati tad dūre tad vantike
tad antarasya sarvasya tad u sarvasyāsyā bahyataḥ*

He is moving and non-moving, far and near. He is within the universe and outside the universe.

*saparyagāc chukram akāyam avranam asnāviram śuddham apāpaviddham
kavir manīṣī paribhuh svayam bhur yathātyato'rthān vyadadhāc chāśvatībhyaḥ
samābhyaḥ*

Such a person must factually know the greatest of all, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial.

Īśopaniṣad 5, 8

Talavakāra Upaniṣad 3.6 speaks of his inconceivable power:

*tasmai ṭṛṇam nidadhāv etad daheti
tad upapreyāya sarva javena tan na
śaśāka dagdhum sa tata eva nivavṛte
naitad aśakam vijñātuṁ yad etad yakṣam iti*

When the devas became proud after conquering over the demons in battle, the Lord, in order to curb their pride, placed a blade of grass in front of Agni. Agni approached the blade of grass, but in spite of using all his strength, he could not burn the grass. Coming before the devas he said, " I cannot comprehend this worshipable Lord."

Chāndogya Upaniṣad and Gopāla Tāpanī Upaniṣad speaks of his energies and form:

*śyāmāc cavalam prapadye
śamalāc chyāmam prapadye*

Through his energy I surrender to Kṛṣṇa. . Through Kṛṣṇa I surrender to his energy.

Chāndogya Upaniṣad 8.13.1

*gopaveśam sat-pundarīka-nayanam meghābhām vaidyutāmbaram
dvibhujam mauna-mudrātyam vana-mālinam īśvaram*

We worship the lord, with dress of a cowherd, lotus like eyes, complexion of a cloud, yellow cloth, two armed, showing the mauna mudra and decorated with a forest garland.

Gopāla Tāpanī Upaniṣad: Pūrva 13.1

To understand about śaktis of the Lord, the Caitanya Caritāmṛta should be studied:

*kṛṣṇera ananta śakti tā'te tina pradhāna
cic cakti, māyā śakti, jīva śakti nāma
antaraṅgā, bahiraṅgā, taṭastha kahi yā're
antaraṅgā svarūpa śakti sabāra upare
sac cid ānanda maya kṛṣṇera svarūpa
ataeva svarūpa śakti haya tina rūpa
ānandāṁśe hlādinī, sadāṁśe sandhinī
cidāṁśe samvit, yā're jñāna kari' māni
kṛṣṇake āhlade ta'te nāma ahlādinī
sei śakti dvāre sukha āsvāde āpani
sukha rūpa kṛṣṇa kare sukha āsvādana
bhakta gaṇe sukha dite hlādinī kāraṇa
hlādinīra sāra amśa tā'ra prema nāma
ānanda cinmaya rasa premera ākhyāna
premera parama sāra mahābhāva jāni
sei mahābhāva rūpa rādhā ṭhakurāni*

Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities. In other words, these are all potencies of God-internal, external and marginal. However, the internal potency is the Lord's personal energy and stands over the other two. Originally Lord Kṛṣṇa is sac cid ānanda vigraha, the transcendental form of eternity, bliss and knowledge; there His personal potency, the internal potency, has three different forms. Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge. The potency called hlādinī give Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure. Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency. The most essential part of this pleasure potency is love of Godhead. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure. The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇi.

Madhya 3, 151-160

Through this inconceivable energy, Kṛṣṇa appears in the material world along with

his abode and associates. By his unlimited mercy, the spiritual abode, name, form qualities and pastimes become visible to the conditioned souls. These things cannot be seen by the material eye, but by the inconceivable energy and Kṛṣṇa's mercy, these become visible to the material eye. Sometimes he also appears in other forms such as Matysa, Kurma, Varāha, Nṛsiṁha, Vāmana and Rāma and performs his pastimes. But, it should be noted that Kṛṣṇa is the source of the avatars. Yet Kṛṣṇa and his expansions are all spiritual. They are not influenced by the material energy and do not take material bodies. Occasionally, the Lord may invest a qualified jīva with his energy, appearing as a sakti avesa avatāra. In the Caitanya Caritāmṛta the avatars are described thus:

*prābhāva vaibhāva rūpe dvi vidha prakāśa
prābhāva vaibhāva bhede vilāsa dvidhākāra
prakāśa vilāsera ei kaila vivaraṇa
svāṁśera bheda eve śuna sanātana
saṅkarṣana matsyādika duī bheda tānra
avatāra haya kṛṣṇera ṣad vidha prakāra
puruṣāvatāra eka līlāvatāra āra
guṇāvatāra āra manvantāra bhāra āra
yugāvatāra āra śaktyaveśa avatāra*

In his original form, Kṛṣṇa manifests Himself in two features-prābhāva and vaibhāva. He expands His one original form into many, as He did during the rasa līlā dance.

C.C. Madhya 20.167

Again the vilāsa forms are divided into twofold categories -prābhāva and vaibhāva. Again the pastimes of these forms are of unlimited variety.

C.C. Madhya 20.185

Now please hear about the different personal expansions. The first personal expansion is Saṅkarṣaṇa, and the others are incarnations like the fish incarnation. Saṅkarṣaṇa is an expansion of the purusa or Viṣṇu. The incarnations such as Matysa, the fish incarnation, appear in different yugas for specific pastimes. There are six types of incarnations of Kṛṣṇa. One is the puruṣa incarnations, and another is the līlā avatāras. There are incarnations of guṇas, incarnations of the Manus, incarnations in different millenniums and incarnations of empowered living entities.

C.C. Madhya 20.243-246

Further descriptions and identity of the avatāras may be obtained by consulting the 20th chapter of Madhya līlā, Caitanya Caritāmṛta and the Laghu Bhāgavatamṛta.

Chapter 5

Kṛṣṇa the Reservoir of Pleasure

The highest truth, the embodiment of supreme consciousness, is rasa. If a person cannot realize rasa, he cannot at all realize the supreme truth.

Thus the Taittirīya Upaniṣad says:

*raso vai saḥ
rasam hy evāyam labdhvānandī bhāvati
ko hy evānyāt kah prānyāt
yad eṣa ākāśa ānando na syāt
eṣa hy evānandayati*

The supreme truth is rasa. The jīva becomes blissful on attaining this rasa. Who would work with body and prana, if this blissful, complete form did not exist. He gives bliss to all.

Taitterīya 2.7

Progressing through faith, steadiness, taste, and attachment, when the relationship with Kṛṣṇa matures into rati, it is called sthāyi bhāva. When this sthāyi bhāva becomes mixed with the ingredients vibhāva, anubhāva, sāttvika bhāva and vyabhicārī bhāva, it attains a remarkable state called bhakti rasa. The workings of material rasa and spiritual rasa are similar. When there is a sthāyi bhāva directed towards Kṛṣṇa, it becomes bhakti rasa. When the sthāyi bhāva is directed towards enjoyment of sense objects, it becomes the ephemeral material rasa. When the sthāyi bhāva is based on an inclination towards undifferentiated knowledge, it becomes impersonal brahmā rasa. When the sthāyi bhāva is directed into yoga practice, it becomes paramātmā rasa. When a person, before attaining genuine rati, attempts to experience rasa using vibhāva, anubhāva, sāttvika and vyabhicārī bhāvas, it becomes imperfect, fragmented rasa. Material rasa is insignificant. Let material literature describe this, and let the materialistic enjoyers relish it. The devotee has no interest in this, and discusses the spiritual rasa alone. The differences from brahmā rasa and paramātmā rasa previously mentioned will be discussed later. Now rasa will be clarified by discussing the ingredients.

In the workings of rasa, rati, the sthāyi bhāva (permanent inclination), is the container. It transforms to rasa by combination with the ingredients. There are four ingredients: vibhāva, anubhāva, sāttvika bhāva and vyabhicārī bhāva. Vibhāva (cause of emotion) has two categories: ālambana and uddīpana. Ālambana (support in the form characters) has two divisions: āśraya and viṣaya. The person possessing sthāyi bhāva is the āśraya or shelter. The person towards whom the sthāyi bhāva is directed is the viṣaya or object. In spiritual rasa, the viṣaya is the worshipable Lord, and the worshipper devotee is the āśraya. The innumerable qualities of the Lord are the uddīpana (stimulus). Dancing, choking up, singing, speaking loudly, stretching the body, hiccuping, yawning, sighing, disregard for others, drooling, laughing, wailing, grinding the teeth-such visible manifestations of emotion are called anubhāva (external symptoms). Being stunned, sweating, standing of hairs, breaking of voice, shivering, change of color, tears and fainting-these eight bodily changes due to disturbance of heart and pranas are called sāttvika bhāva (symptoms arising from internal disturbance). The thirty-three

symptoms that appear suddenly in the ocean of sthāyi bhāva are called vyabhicāri bhāvas (transitory emotional symptoms). Appearing like waves in the ocean of sthāyi bhāva, these symptoms nourish the state of sthāyi bhāva.

Rasa is of two types: primary and secondary. Primary rasas are five: śānta, dāsyā, sakhyā, vātsalyā and madhura. Secondary rasas are seven: comedy, wonder, bravery, lamentation, anger, fear and ghastliness.

The five major rasas appear in different persons according to their rati. Śānta rati makes brahman and paramātmā the viṣaya in a state of peace. In a more intense state, the Lord of Vaikunṭha becomes the viṣaya. Dāsyā rati accepts the Lord of Vaikunṭha as viṣaya with admiration of the Lord's power. When the attraction becomes more intense, Kṛṣṇa alone becomes the object in sakhyā, vātsalyā and madhura rati. Caitanya Caritāmṛta says:

*sādhana bhakti haite haya ratira udaya
ratī gāḍha haile tā'ra prema nāma kaya
prema vṛddhi krame nāma -sneha, māna, pranaya
rāga, anurāga, bhāva, mahābhāva haya
yaiche bija, iksu, rasa, guda khaṇḍa sāra
śarkarā, sitā-michari, uttama michari āra
ei saba kṛṣṇa bhakti rase sthāyibhāva
sthāyibhave mile yadi vibhāva anubhāva
sāttvika, vyabhicāri bhāvera milane
kṛṣṇa bhakti rasa haya amṛta āsvādane
bhakti bhede rati bheda pañca parakāra
śānta rati, dāsyā rati, sakhyā rati āra
vātsalyā rati, madhura rati e pañca vibheda
ratī bhede kṛṣṇa bhakti rase pañca bheda*

By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead. The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love attachment, further attachment, ecstasy and great ecstasy. The gradual development of love may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms a liquid molasses, then a solid molasses, then sugar, candy, rock candy and finally lozenges. All these stages combined are called sthāyi bhāva, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhāva and anubhāva. When the higher standard of ecstatic love is mixed with the symptoms of sāttvika and vyabhicāri, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes. These tastes are like a combination of yogurt, sugar candy, ghee, black pepper and camphor and are as palatable as sweet nectar. According to the devotee, attachment falls within the five categories of śānta rati, dāsyā rati, sakhyā rati, vātsalyā rati and madhura rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellow derived from devotional service are also of five varieties.

Those who desire to understand about rasa may study Bhakti Rasamṛta Sindhu, south, west and north parts, and its supplement Ujjvala Nīla Manī, under the guidance of a guru. These subjects are summarized in the teachings to Rūpa and Sanātana in the Caitanya Caritāmṛta.

In this chapter, Kṛṣṇa will be shown as the reservoir of all rasa. Kṛṣṇa has already been shown as the supreme entity in Chapter Two. Kṛṣṇa has also been shown to be the possessor of all powers. By examining the verses written by Rūpa Gosvāmī, one will understand all about Kṛṣṇa.

*siddhantatas tv abhede'pi śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam esa rasa-sthitih*

Ontologically, there is no difference between Nārāyaṇa and Kṛṣṇa. However, the form of Kṛṣṇa holds a special attraction due to the rasa, especially invoked by conjugal sentiments. This is the nature of rasa.

B.R.S. Pūrva Vibhāga 32

Though brahman and paramātmā are particular realizations of the absolute truth, they are devoid of unique, personal form (svarūpa). Realization of the Lord's personal form (bhagavān) is the perfection in God realization. The Supreme Person appears in two forms; one is endowed with majesty and the other is endowed with sweetness. The śānta rasa available through brahman or paramātmā realization is extremely meager. With realization of the lord's form in a majestic mood, dāsyā rasa (servitorship) arises in the worshipper. The extreme difference between the great powers of the Lord and the minute qualities of the jīva make reverence inevitable. But because of this state of reverence, the jīva is barred from higher rasa. Therefore by his mercy, the Lord reveals his real form as Kṛṣṇa to the jīva.

Therefore, Caitanya Caritāmṛta says:

*aiśvarya-jñānete saba jagat miśrita
aiśvarya śithila preme hāni mora prīta
āmāre īśvara māne āpanake hīna
tā'ra preme vaśa āmi, na hai adhīna
āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji-e mora svabhāve
mora putra, mora sakhā, mora prāṇa pati
ei bhāve yei mora kare śuddha bhakti
āpanake bāda māne, āmāre sama hīna
sei bhāve hai āmi tāhāra adhīna
mātā more putra bhāve karena bandana
ati hīna jñāne kare lālana pālana
sakhā śuddha sakhye kare skandhe arohāṇa
tumi kon bāda loka, tumi āmi sama*

*prīya yadi māna kari' karaye bhartsana
 vedā stuti haite hare sei mora mana
 ei śuddha bhakti lañā karimu avatāra
 kariba vividha vidha abdhuta vihāra*

The universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me. If one regards me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me. In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is my natural behavior. If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering me his equal or inferior, I become subordinate to him.

Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless. My friends climb on My shoulders in pure friendship, saying, "What kind of big man are You? You and I are equal." If my beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas. Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikunṭha.

CC. Adi 4. 17-27

If Kṛṣṇa had not appeared in his original form, the jīva would not have access to the higher rasas, namely, sakhya, vātsalya and madhura. Bhāva (emotion) is actually the primary pursuit in the world. The jīva's knowledge of the supreme is limited. By pursuing the path of knowledge, the jīva does not receive any trace of love of God. By pursuing that path, a person does not realize the form of God, and instead concludes that God is formless and without qualities. The path of knowledge does not lead to realization of God's form. There is no process to realize the Lord except by the path of devotion (bhāva). As a jīva advances, proportionately his attraction (bhāva) to the Lord increases and gives satisfaction. Advancement due to education or intelligence is not spiritual advancement. One can gain spiritual advancement only by increasing development of pure bhāva. Thus an illiterate fool can attain a high degree of the Lord's mercy, and a learned scholar, being atheistic, on the level of an animal, can be completely devoid of the Lord's mercy. To attain the Lord's mercy, birth, education, wealth, strength, beauty or skills are ineffective. The great scholar and warrior, full of pride, gradually proceed to hell, while the fool and weakling worship the Lord in devotion and attains supreme peace. Thus the root of all spiritual attainment is bhāva (emotion, ecstasy). This bhāva takes the form of śānta or dāsy in many cases, suitable to the qualification of the person. In rare cases, the devotee achieves the highest goal of sakhya, vātsalya and madhura. The pure devotee who attains madhura bhāva is the chief of all the devotees tasting rasa.

Caitanya Caritāmṛta says:

*śāntera guṇa, dāsyera sevana-sakhya duī haya
 dāsyē sambhrama gaurava seva, sakhye viśvasa māyā
 āpanake pālaka jñāna kṛṣṇe pālyā jñāna*

*cāri rasera gune vātsalya amrta samāna
 kānta bhāve nijāṅga diya karena sevana
 ata eva madhura rasa haya pañca guṇa
 ākāśādi guṇa yena para para bhūte
 eka dui tina krama pañca pr̄thivīte*

The qualities of sānta rasa and the service of dāsy rasa are both present on the platform of sakhya rasa. On the platform of fraternity, the qualities of dāsy rasa are mixed with the confidence of fraternity instead of awe and veneration.

On the platform of paternal love, the devotee considers himself the Lord's maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the four qualities of sānta rasa, dāsy rasa, fraternity, and parental love. This is more transcendental nectar.

On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus, on this platform all five transcendental qualities are present. All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, the three and four, until all five qualities are in earth.

C.C.Madhya.19.222,228, 232-233

When devotees with meager rasa hear about madhura rasa, they cannot believe it, and moreover, they fear that it is offensive. The common spiritual practices take shelter of dāsy rasa. Persons of this mentality, when they hear about worshipping the Lord in madhura rasa, reject it because of dread or fear of falldown. Some even think that this rasa is a perverse concoction. Those of lower qualification mistake the actions of those of superior qualification. Only when they attain that higher qualification by good fortune, they will realize, "Oh, I was such a fool! I have criticized elevated souls!" Therefore, we humbly request those following other paths to understand that this topic is very deep. Without special deliberation on this topic, one should not come to some erroneous conclusion.

A person should give a seat to the Lord of the heart within the core of his heart, and try worshipping Him in the madhura mood. If he appreciates it, then he should take shelter of a guru competent in rasa and attempt to taste this rasa. If he does not appreciate it, then he may reject it as contrary to his nature-but in any case he should not denounce it.

Here, there is no space for elaborate discussion of this topic. It is enough to say that those who are qualified for madhura rasa are not attracted to any form other than Kṛṣṇa's. Kṛṣṇa is the sole object of the highest rasa. If a person impartially judges after giving up all contamination of ideas due to various philosophies, he must conclude that the form of Kṛṣṇa is the best and purest of all. But because Kṛṣṇa displays the quality of being on an equal level with his devotee, one should not consider that his form is less than other forms of God. Rather than being less, this form is in all ways greater than other forms. Kṛṣṇa has whatever spiritual, complete qualities the other forms of God possess, but He has the additional

unique quality of revealing his complete spiritual pastimes to all the material senses through His cit śakti. When he appears in the material world, he is endowed with all powers, though carrying out seemingly material activities.

When he acts like a boy with dear friends, when he acts like a baby under the protection of his parents, when he is the lover of those devotees in madhura rasa, he still exhibits his supreme control. Even while performing his pastimes like a human being among human beings, he astonished the most learned persons by acting as the master of all the elevated devatās. If Kṛṣṇa had not mercifully revealed his intoxicating pastimes as a cowherd to the world, who would be able to realize that the Supreme Lord is the reservoir of madhura rasa? The pastimes of Kṛṣṇa are not the creations of human imagination, nor are they based on the blind faith of bewildered, foolish people. However, only knowledgeable persons can understand this.

Among all Kṛṣṇa's pastimes, the pastimes in Vraja are supreme, because in those pastimes can be seen the highest attainment in rasa possible for the jīva. Argumentative or logical intelligence cannot touch the glory of Kṛṣṇa's pastimes. Only those devotees who can taste the rasa of the Vraja pastimes can understand their sweetness. Understanding the Vraja pastimes is the greatest good fortune. Logic, ethics, scholarship yoga and knowledge of right and wrong become insignificant in front of the great shining lamp of Vraja pastimes, which illumine the hearts of the spiritually intelligent people.

Concerning this there is a kārikā:

vibhāvādyair jaḍodbhutair raso'yam vyavahārikah
aprākṛtair vibhāvādyair raso'yam paramārthikah
paramārtha rasah kṛṣṇas tanmāyā chāyayā prthak
jaḍoditam rasam viśve vitanoti bahir mukhe
bhāgyavāṁ tam parityajya brahmaṇandādikam svakam
cid viśeṣam samāśritya kṛṣṇa rasābdhim āpnuyat
tam tv aopaniṣadāṁ sāksāt puruṣam kṛṣṇam eva hi
ātmā śabdena vedānta vadanti pṛīti pūrvakam

Where rati is nourished by material vibhāva, anubhāva, sāttvika bhāva and vyabhicāri bhāva, the rasa is material. Where the ingredients are spiritual, the rasa is spiritual. The object of spiritual rasa is Kṛṣṇa. The degraded reflection of this rasa appears in the material world, a shadow of the spiritual realm. It is distinct from the spiritual rasa, pervading only the material world. When a fortunate person gives up the quest of happiness in the material world or in impersonal brahmaṇ and takes shelter of spiritual variety, he attains the ocean of Kṛṣṇa's prema rasa. The Brhadāraṇyaka Upaniṣad says, tam tv aupaniṣadām puruṣam pṛcchami (I inquire after the person spoken of in the Upaniṣads.) That person is none other than Kṛṣṇa. When the Vedānta sūtras speak of ātmā or self, they are describing Kṛṣṇa with affection.

There are two types of rasa: material and spiritual. When material anubhāva,

vibhāva, sāttvika and vyabhicārī bhāvas bring material rati to the state of rasa, it is only rasa between material male and female bodies. This rasa is insignificant, ephemeral and perverse. It is but a disgusting reflection of the spiritual rasa. The pure jīva liberated from his relation to the material gross and subtle bodies is spiritual. His natural rati is also spiritual. This rati, when it becomes fixed as sthāyi bhāva, mixes with the ingredients of spiritual anubhāva, vibhāva, sāttvika, and vyabhicārī bhāva, and attains a relishable nature; it becomes spiritual rasa. And when the spiritual form of Kṛṣṇa becomes the object of that rasa, Kṛṣṇa bhakti rasa arises. Kṛṣṇa is supreme rasa. Kṛṣṇa's māyā śakti distributes material rasa, a shadow of the real rasa, to the jīvas adverse to Kṛṣṇa in the material world. The fortunate person gives up this lower rasa and surpasses even the insignificant rasa of bliss in brahman within himself; and taking support of the variegated, pure rasa belonging to the spiritual world, he attains the ocean of rasa, in the form of Kṛṣṇa.

For those who dismiss the rasa of Kṛṣṇa as insignificant, Ujjvala Nīla Manī says:

*laghutvam atra yat proktam tat tu prākṛta nāyake
na kṛṣṇe rasa niryāsa svādārtham avatārinī*

When sṛṅgara rasa becomes material, it is extremely insignificant and condemned, but when it is spiritual, it is most significant and the most worshipable in the spiritual world.

Ujjvala Nīlamaṇi, Nāyaka bheda, 16

This rasa is not at all material. Its vibhāvas (subject and object, Kṛṣṇa and devotee) have nothing to do with the material gross or subtle bodies. The anubhāvas, sāttvika bhāvas and vyabhicārī bhāvas (ecstatic symptoms) have a slight appearance in the material world. In order to taste the nectar of rasa, Kṛṣṇa appeared in the material world, but He is not even an avatāra, but avatari, the source of the avatars. Therefore the spiritual parakīya relationships that occur in spiritual sṛṅgāra rasa with the avatāri cannot be criticized.

One will be able to judge these topics correctly according to the degree of detachment from material energy. When the hatred that the moralist displays towards material rasa is carried to the spiritual rasa, it brings about a prejudiced response. Unfortunate people detest the spiritual rasa embodied in the rāsa līlā between spiritual Kṛṣṇa and the jīvas with spiritual bodies. Such people are only cheating themselves.

Kṛṣṇa is the only male, as mentioned in the Upaniṣads. The Vedānta speaks of him affectionately by addressing him as ātmā.¹

*ātmāivedam sarvam iti sa va eṣa evam
paśyann evam manvān evam vijānan
ātmā ratir ātmā krīḍa ātmā mithuna
ātmānandah sa svarād bhavati*

Kṛṣṇa (the ātmā, self) is all in all. Seeing this form, meditating on this form,

knowing this form, the jīva develops attachment, pastimes, sexual relationships and bliss with the Lord.

Chāndogya Upaniṣad 7.2.52

*sarvam hy etad brahmāyam ātmā
brahmā so'yam ātmā catuṣpāt*

Everything in the universe is inferior brahman, a product of the energy of brahman. The real ātmā of this brahman is Kṛṣṇa, the supreme brahman. Though he is one, through his inconceivable energy, he appears eternally in four forms for relishing rasa.

Muṇḍaka Upaniṣad 1.2

The four forms are mentioned by Śrī Jīva Gosvāmī in Bhagavat Sandarbha.

*ekam eva tat paramam tattvam svābhāvikācintya-śaktyā
sarvadaiva svarūpa-tad-rūpa-vaibhāva-jīva-pradhāna-
rūpeṇa caturdhāvatiṣṭhate sūryāntara-maṇḍala-sthita-tejo iva
maṇḍala-tad-bahir-gata-tad raśmi-tat-pratīcchavi-rūpeṇa*

The supreme truth is one. He is equipped with his natural inconceivable energies. Through this energy he exists in four forms: his own form, his expansion in the spiritual world, the jīva and the material world. These may be compared to the sun, its internal effulgence, its external rays and its distant reflection.

Bhagavat Sandarbha 16

Kṛṣṇa's form, his spiritual expansions, and the jīva absorbed in pastimes of spiritual rasa are all superior elements.

There is a verse:

*vedārtha bṛhmaṇām yatra tatra sarve mahājanāḥ
anveṣayanti śāstreṣu śuddham kṛṣṇāśritam rasam
sanākādi-śiva-vyāsa-nāradādi-mahattamāḥ
śāstreṣu varṇayanti sma kṛṣṇa līlātmākam rasam
labdham samadhinā sāksāt kṛṣṇa-kṛpeditam śubham
aprākṛtam ca jīve hi jaṭa-bhāva-vivarjite*

According to the scriptures which elucidate the meaning of the Vedas (Bhāgavatam and others), all the great devotees are searching for the pure rasa directed to Kṛṣṇa. Sages such as Sanāka, Śiva Vyāsa and Nārada have described in their various works the spiritual rasa of Kṛṣṇa's pastimes. These pastimes can be realized by Kṛṣṇa's mercy, by the pure jīvas devoid of material sentiments.²

It is Caitanya Mahāprabhu, guru of the universe, who has brought Kṛṣṇa's sweet rasa to the material world. No one had done so before his appearance. To substantiate this, there is a verse by Śrīla Prabhodānanda Sarasvatī:

*premā-nāmādbhutārthaḥ śravana-patha- gataḥ kasya nāmnām mahimnah
ko vettā kasya vṛndāvana-vipina-mahā mādhuriṣu praveśaḥ
ko va jānāti rādhām parama-rasa-camatkāra-mādhurya-sīmām
ekaś caitanya-candraḥ parama-karunayā sarvam āviścakāra*

O brother! Who had heard of the supreme objective of human life called prema? Who knew the glories of the name of Hari? Who was able to enter the sweetness of Vṛndāvan? Who knew about the supreme energy, Rādhikā, the perfection of the wonderful mādhurya rasa? Only the most merciful Caitanya has uncovered all of these topics for the jīvas.

Caitanya Candramṛta 130

1 In this next section Bhaktivinoda shows how the Upaniṣads reveal intense attraction and rasa for the supreme male.

2 Bhaktivinoda concludes by saying that rasa can be known only by the mercy of Kṛṣṇa, and by the mercy of Caitanya Mahāprabhu.

Chapter 6

Jīvas are Separated Parts of Kṛṣṇa

There is much disagreement concerning the nature of the individual soul or jīva. According to his nature, each human being will hold a different conclusion about the jīva. Those under the influence of ignorance believe that the jīva is an object arising from material elements. According to them, the jīva arises in material nature along with the material body.

Those who are influenced by a mixture of ignorance and passion say that only human beings have souls or may be classified as jīvas. Animals are less than jīvas, and are meant for the enjoyment of humans. According to them, the associates of the Lord are a higher class than the jīvas. They do not believe in previous or future bodies for the human being. They cannot say why one person for the first time attains a comfortable position in life and another person attains a miserable position.

Those in the mood of passion say that humans, animals and birds are all jīvas and they believe in previous and future lives, but they do not believe in a pure spiritual destination beyond the gross material realm. Persons of mixed passion and goodness believe in elevation to higher planets but not the spiritual world. Those in the mode of goodness believe in the undifferentiated brahman beyond the material world as the goal of the jīva. Those bewildered by māyā consider the jīva in this manner. Those who succeed in piercing the three gunas, and therefore can reason without prejudice, accept with devotion the words of Caitanya Caritāmṛta.

*māyādīśa, māyāvaśa īśvare jīve bheda
hena jīve īśvara-saha kaha ta'abheda?
gītā-śāstre jīva rūpa śakti kari' māne*

hena jīva bheda kara iśvārera sāne

The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same. In Bhagavad Gītā the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely non-different from the Lord.

C.C.Madhya 6, 162-3

*jīvera svarūpa haya kṛṣṇera nitya dāsa
kṛṣṇera taṭasthā śakti bhehbēda prakāśa
sūryamśu kiraṇa yena agni jvālācaya
svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya*

It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire.

C.C.Madhya 20.108-9

*kṛṣṇa bhuli'sei jīva anādi bahir mukha
ataeva māyā tāre deya saṁsāra duḥkha*

Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy gives him all kinds of misery in his material existence.

C.C.Madhya 20. 117

*māyā saṅga vikāre rudra-bhinnābhinna rūpa
jīva tattva haya, nahe kṛṣṇera svarūpa
dugdha yena amla yoge dadhi rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre*

Rudra, Lord Śiva, has various forms, which are transformations brought about by association with māyā. Although Rudra is not on level with the jīva -tattvas, he still cannot be considered a personal expansion of Lord Kṛṣṇa. Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

C.C.Madhya 20, 308-309

*svāṅga višeṣābhāsa rūpe prakṛti sparśana
jīva rūpa bīja tāte kaila samarpana*

To impregnate with the seeds of living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion, He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

C.C. Madhya 20, 273

svāṁśa vistāra-caturvyuha, avatāra gaṇa
 vibhinnāṁśa jīva tānra śaktite gaṇana
 sei vibhinnāṁśa jīva dui ta'prakāra
 eka nityamukta eka nitya saṁśāra

Expansion of His personal self-like the quadruple manifestations-descend as incarnations from Vaikunṭha to this material world. The separated expansions are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies. The living entities are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

C.C. Madhya 22, 9-10

Those equipped with sāttvika knowledge, when they consider the opposite of material knowledge, conclude that there is no difference between the jīva (individual) and brahman (Supreme). Whatever differences are perceived are apparent only, not really spiritual. They have three schools of thought. Among them, some believe that the idea of difference (between jīva and brahman) is false, being but a perception due to māyā. By the imposition of ignorance, the jīva perceives an illusion of difference, like the sky and the pot containing a portion of sky. When ignorance disappears, the illusion of difference ceases, and only the great sky or brahman remains. At that time the jīva or the false ego disappears. This doctrine is called pariccheda paricchinna vādā.

The second school believes that brahman is reality and the jīva is a perception of its reflection due to ignorance. The jīva has no actual existence. Ignorance is a particular function of māyā śakti. When the ignorance is removed, the existence of jīva ceases. The third school says that actually nothing exists. There is some disturbance called māyā by which there is a perception of difference.

Reviewing these theories one can understand that they are all pompous talk generated from logic. By skillful logic, they can be quickly defeated. These philosophies arise by taking support from some portions of the Vedas, but they are not the conclusion of the Vedas. The conclusion of the Vedas is that the Lord is naturally the controller of māyā and the jīva is naturally controlled by māyā.

The Vedas say:

chandāmsi yajñāḥ kratavo vratāni
 bhūtarām bhhavyām yac ca vedā vadanti
 asmān māyī srjate viśvam etat
 tasminmś cānyo māyayā sanniruddhaḥ

māyās tu prakṛtim vidyān
 māyinam tu maheśvaram

The controller of māyā, the Lord, creates the material universe by māyā. The jīva, different from the Lord, falls under the control of māyā in the material world.

Māyā is an energy of the Lord and the Lord is the controller of māyā.

Śvetāśvatara Upaniṣad 4. 9-10

Thus the jīva is, under no condition, the same as the Lord. In the Bhagavad Gītā, the jīva is called energy. That means the jīva cannot be the same as the Lord.

*bhumir āpo'nalo vayuh kham mano buddhir eva ca
ahankāra itīyam me bhinna prakṛtir aṣṭadhā*

*apareyam itas tv anyām prakṛtim viddhi me parām
jīva bhūtām mahābāho yayedam dhāryate jagat*

Earth, water, fire, air, ether, mind, intelligence and false ego-altogether these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

B.G.7.4-5

The jīva is the servant of Kṛṣṇa. The jīva is the marginal energy of Kṛṣṇa, being simultaneously different and non-different from the Lord. That means that the jīva is neither completely different from the Lord, nor absolutely identical with the Lord.

Brhadāraṇyaka Upaniṣad says:

*tasya vā etasya puruṣasya dve eva sthāne bhāvata
idam ca paraloka-sthānam ca sandhyām trītyam
svapna-sthānam tasmin sandhye sthāne tiṣṭhan ete
ubhe sthāne paśyati idam ca paraloka-sthānam ca*

The puruṣa or jīva has two locations, the material world and the spiritual world. The jīva is situated at a third position, called svapna sthāna, on the border between these two places. Situated in this marginal place, he can see both the material and spiritual worlds.

Brhadāraṇyaka Upaniṣad 4.4.3.18

This marginal position is described as follows:

*tad yathā mahā matsya ubhe kule'
nusañcarati pūrvam ca param caivam
evāyam puruṣa etāv ubhāv antāv
anusañcarati svapnāntam ca buddhāntam ca*

Just as a large fish living in the river wanders from one bank to the other, so the jīva is of similar quality, and is equipped to wander in the Kāraṇa waters between the material and spiritual worlds (svapnānta and buddhānta).

Brhadāraṇyaka Upaniṣad 4.4.3.18

Though all the jīvas are generated from the Supreme Lord through the tāṭastha sakti, they have a separate existence from Him. They may be compared to the atoms in the sun's rays, or the sparks of a fire.

*yathāgne kṣudrā visphuliṅgā vyuccaranti evam
evāsmād ātmānah sarvāni bhūtāni vyuccaranti*

Just as sparks arise from fire, all the jīvas arise from Kṛṣṇa, the supreme soul.
Brhadāraṇyaka Upaniṣad 2.1.20

From this it may be determined that jīvas are small, separate conscious particles which may find their place either in the material or spiritual worlds due to their dual nature (tāṭastha). But their essential nature is to be the servant of Kṛṣṇa.

The moment that the jīvas desire to enjoy independently while gazing at the two banks of the river, they become averse to Kṛṣṇa, who is like the sun. They are called by māyā, who is situated close by, to accept a place of enjoyment. Due to loss of remembrance of Kṛṣṇa, they are averse to Kṛṣṇa with no beginning. They are in this state due to misuse of their independence.

One should not attribute this unfortunate situation to fault or cruelty on the part of Kṛṣṇa, for Kṛṣṇa has no responsibility at all for the misuse that the jīva makes of his spiritual quality of independence. When this misuse takes place, Kṛṣṇa places the jīvas like seeds in the material world, through a special functional expansion (Mahāviṣṇu). (see above C.C.Madhya 20.273)

Kṛṣṇa does not touch matter, but through the form of Mahāviṣṇu, who glances upon matter, he places the offending jīvas in matter. Due to this offense, matter or māyā punishes the jīvas by inflicting the sufferings of repeated births in the material world.

The Lord has two types of expansions, svāṁśa and vibhinnāṁśa. The caturvyuha and avatāras are all svāṁśa. The jīvas are vibhinnāṁśa. The difference between svāṁśa and vibhinnāṁśa is that the svāṁśa entities are always endowed with all powers, and always identify themselves as the Lord. Kṛṣṇa's desire is their desire. They have no independence. The vibhinnāṁśas eternally identify themselves as separate from Kṛṣṇa. Being of small form, the jīvas have small power, and their desires are separate from Kṛṣṇa's. In this manner, though unlimited jīvas emanate from Kṛṣṇa, they do not in any way decrease the perfect nature of Kṛṣṇa.

The offense of turning from Kṛṣṇa occurs before the entrance of all jīvas into matter. Because the root of this offense occurs before material time, it is called beginningless aversion to Kṛṣṇa (anādi bahir mukhatā).

Because of transformation due to association with matter, Rudra also is different and non-different from the Lord. He is not the svarūpa of Kṛṣṇa. By contact with tamarind, milk becomes yogurt. It is not something completely different from milk, but it is not milk as well. (see CC M. 20.307-9).

In the Paramātmā Sandarbha (19) of Jīva Gosvāmī Jamatr Muni 's quote from the Padma Purāṇa, Uttara Khanda is found describing the jīva:

*jñāṇāśrayo jñāna-guṇaś cetanah prakṛteḥ parah
na jāto nirvikāraś ca eka-rūpa-svarūpa-bhāk
anur nityo vyāpti-śīlaś cid ānandātmākas tathā
aham-artha'vyayah kṣetri bhinna-rūpah sanātanaḥ
adāhyo'yam acchedyo' kledyo' sasyākṣara eva ca
evam adi guṇair yuktah śeṣa-bhūtaḥ parasya vai*

The jīva is the shelter of knowledge, has the quality of knowledge, is conscious, non-material, without birth, unchanging, has one natural form, is a particle, eternal, pervasive, full of knowledge and bliss, has a sense of "I", is master of his body, does not decrease, is a separate form, cannot be burned, cut, or dried and is indestructible. He is the servant of the Lord.

Shelter of knowledge means that the jīva is a knower; having the quality of knowledge means that knowledge is his attribute. The jīva is beyond matter, he has no birth or change, and is more subtle than the material atoms. Pervasive means that the jīva pervades his whole body. . He identifies himself as "I", he is the master of his body, is separate from the Lord's form, and is devoid of impermanent qualities.

Nārada in the Pañcarātra has spoken of the taṭastha śakti.

yat taṭastham tu cid rūpam svakām vedyād vinirgatam

The particle of consciousness emanating from the cit śakti is called taṭastha.

Jīva Gosvāmī has explained about the nature of the taṭastha śakti:

*taṭasthatvam ca māyā-śakty atītatvāt
asyāvidyā-parā-bhavādi-rūpeṇa doṣena
paramātmāno lepābhāvāc ca ubhaya koṭav
apraviṣṭes tasya tac caktitve saty api
paramātmānas tal lepābhāvas ca yathā kvacid
eka-deśa-sthe raśmau chāyayā tiraskṛte'pi
sūryasyātiraskāras tadvat*

The taṭastha or jīva śakti is different from māyā śakti. It is not considered in the category of māyā. However, because of the fault of being overcome by ignorance, the jīva śakti cannot be considered in the category of Paramātmā, which is free from the influence of māyā. Though the jīva is the śakti of the Paramātmā, Paramātmā is not touched by the jīva's contamination of ignorance. Though a particular ray of the sun may be covered by shadow, the sun is not covered.

These jīvas are of two types: eternally conditioned and eternally liberated.

Śrī Jīva says:

tad evam anantā eva jīvakhyās taṭasthāḥ śaktayah
tatra tāsāṁ varga-dvayam eko vargo' nādita
eva bhagavad-unmukhah anyas tv anādita eva bhagavat-parānmukhah svabhāvatas
tadiya-jñāna-bhāvāt tadiya-jñānābhāvāt ca tatra prathamo' ntarangā- śakti vilāsānu
grhito nitya-bhagavat-parikara rūpo garudādikāḥ asya
ca taṭasthatvāṁ jīvatva-prasiddher īśvaratva-kotāv
apraveśāt aparam tu tat parānmukhatva-
doṣena labdha-chidrayā māyayā paribhūtaḥ saṁśāri

The number of jīvas is unlimited. They are divided into two classes. One class is favorable to the Lord without beginning. The other class is averse to the Lord without beginning. The first class is favorable to the Lord because of knowledge of relationship with the Lord. The second class is averse to the Lord because of lack of that knowledge. The favorable jīvas are all recipients of the Lords splendid internal energy. They are the eternal associates of the Lord, such as Garuda. They are not in the category of the Lord, as is shown by the scriptures. They are still taṭastha or jīva. The second class of jīvas is devoid of the help of the internal energy as they are averse to the Lord. Because of this lack, they are overwhelmed by māyā and take repeated birth in the material world.

Paramātmā Sandarbha 47

cit sūryaḥ paramātmā vai jīvas cit paramāṇavaḥ
tat kirāṇa-kaṇāḥ śuddhāś cinmad arthāḥ svarūpataḥ
acintya-śakti-sambhūta-taṭastha-dharmataḥ kila
cit svarūpasya jīvasya māyā-vaśyam ca sidhyati
apareyam itas tv anyāṁ prakṛtiṁ viddhi me param
jīva bhūtāṁ mahābaho yayedam dhāryate jagat
iti yad bhagavad vākyāṁ gitopaniṣadi śrutam
jīvasya tena śaktitve siddhe bhedo na sidhyati
jīvo māyā-vaśaḥ kintu māyādhīśaḥ pareśvaraḥ
etad āmnāya vākyāt tu bhedo jīvasya sarvadā
bhedābheda prakāśo'yaṁ yugapaj jīva eva hi
kevalābheda-vādasyāvaidikatvāṁ nirūpitam
māyā-vaśatva-dharmeṇa māyāvādo na sambhavet
yato māyā'parā śaktih parayā jīva nirmitah
māyā-vṛttir ahaṅkaro jīvas tad atiricyate
māyā-saṅga vihīno'pi jīvo na hi vinaśyati
māyāvāda-bhramārtānāṁ sarvam hāsyās- padāṁ matam
advaitasya niṣkalasya nirliptasya ca brahmaṇaḥ
pratibimba-paricchedau katham syātāṁ ca kutracit
advaita siddha labhe'pi katham nirbhayatā bhavet
raju-sarpa-ghaṭākāśa-śukti-rajata-yuktiṣu
advaita-hānir evāsyād yathodāhrteṣu vai
brahma-līnā yadā māyā tadā tasyāḥ kriyā katham

kasya vā sprhayā tasyāḥ pravrttir upajāyate
 brahmecchā yadi tad dhetuḥ kutas tan nirvikāratā
 māyecchā yadi va hetur durbhāgyam brahmaṇo'hi tat
 māyāvādam asac chāstram sarvam̄ veda- viruddhakam
 prakṛtam̄ yuktīm̄ āśritya prakṛtartha- vidambanam
 acintya-śakti- viśvāsāt jñānam̄ sunirmalam̄ bhavet
 brahmaṇi nirvikāre syād icchā-śakti- viśeṣataḥ
 tad icchā sambhavā sr̄stis tridhā tad īkṣāna- śruteḥ
 māyikā jaivikī suddhā kathām̄ yuktih̄ pravartate
 nāham̄ manye suvedeti no na vedeti veda ca
 śruti- vākyam idam labdhvā' cintya-śaktim vicāraya
 bheda- vākyāni laksyāni dvā suparnādi sūktiṣu
 tattvam asyādi vākyeṣu cābhedatvam̄ pradarśitam
 sarvajñā- veda- vakyānām virodho nāsti kutracit
 bhedābhedātmākam tattvam̄ saytam̄ nityam̄ ca sārthakam
 eka- deśātham̄ āśritya cānya- deśārtha- kalpanam
 matavāda- prakāśārtham̄ śruti- sāstra- kadaṛthanam
 karma- mīmāṁsakānām̄ yad vijñānam̄ śruti- nindanam
 murkhatvam eva teṣam̄ tat na grāhyam tattvavij janaiḥ
 vibhinnāṁso hi jīvo'yaṁ taṭastha- śakti- kāryataḥ
 sva- svarūpa- bhramād asya māyā- kārāgrha- sthitih

Paramātmā is the spiritual sun. All the jīvas are particles of his rays. The real nature of the jīva is purely spiritual. The jīva is by nature possessed of individual identity. Because of the nature of taṭastha śakti which emanates from the inconceivable energy of paramātmā, the jīva, being minute, is liable to fall under the control of māyā. In the verse of Bhagavad Gītā, Kṛṣṇa teaches that the jīva is a superior energy to māyā, and thus the jīva is not qualitatively different from paramātmā, nor is he the same. The jīva is controlled by māyā and the Lord is the controller of māyā. Through this scriptural statement it is understood that the jīva is simultaneously different and non-different from the Lord. The doctrine of absolute monism is not according to Vedic evidence.

If the jīva is under the control of māyā, one cannot say that everything is māyā. According to the doctrine of māyā, the jīva is a temporary phenomenon, like a reflection. When we say the jīva is controlled by māyā, it means that spiritual particle called jīva is different from māyā and is capable of falling under the influence of māyā because of his minute nature. Māyā is inferior energy and the jīva is composed of superior energy. The function of māyā is material identification. The jīva is a separate category, a spiritual being. Though the jīva is absorbed in māyā, it does not lose its nature as jīva. The māyāvāda philosophy is erroneous.

The opinions of those contaminated by this error are ridiculous. According to them, brahman is one, uncontaminated. Then how is it possible that this brahman becomes divided? How can there be any freedom from fear once the jīva has attained oneness? The examples of the rope and snake, shell and silver are inappropriate. Rather than prove the concept of advaita, they defeat it. If one tries

to say that māyā dissolves in brahman, the concept of absolute advaita fails. If one argues that māyā is desire, how does that desire act? By whose desire does māyā act? If brahman is the source of this desire, then brahman is not unchanging. If one maintains the changeless nature of brahman and existence of the desire of māyā, then there arises another being opposing brahman which divides up the desireless brahman. That is a great disaster for brahman!

If one images that brahman becomes īśvara and then creates the world of māyā, in the absence of independent desire of brahman, it means that brahman becomes unfortunately controlled by one of its energies. Thus māyāvāda is an unauthorized doctrine, contrary to all the Vedas. By material logic the non-material subject of the Vedas becomes lost.

If a person has faith in the Lord's inconceivable energy, his knowledge becomes perfect. Accepting that brahman is non-dual, and changeless, if one also accepts that brahman has inconceivable energy, both the changeless state and desire can harmoniously coexist and act without contradiction.

The Vedas say, sa aikṣata ("He glanced.") This statement illustrates that by the Lord's desire alone, his inconceivable energy creates the material energy, the jīvas and the spiritual energies. If one believes in this inconceivable energy, his doubts will be dissipated. In the words, naham manye suvedeti no na vedeti veda ca (I do not think I know Brahman well. I know and I do not know) of the Kena Upaniṣad, the inconceivable energy is accepted. In the statement dvā suparṇa ("two birds in a tree"), the eternal difference is taught, and in tat tvam asi ("you are that") eternal non-difference is taught. There is no contradiction anywhere in the perfect Vedas. Thus, the Vedas conclude that the existence of

Chapter 7 The jīva in māyā

The jīva's quality of taṭastha was discussed in the previous chapter. Because of this quality, the jīva, devoid of knowledge of the Lord, becomes overcome by māyā situated close by.

In Caitanya Caritāmṛta it is written:

*nityabaddha-kṛṣṇa haite nitya bahirmukha
nitya saṃsāra bhuñje nakādi duḥkha
sei doṣe māyā-piśācī daṇḍa kare tā're
adhyātmikādi tāpa traya tā're jāri' māre
kāma krodhera dāsa hañā tā're lāthi khāya
bhramite bhramite yadi sādhu-vaidya pāya
tā're upadeśa mantre piśācī palāya
kṛṣṇa bhakti pāya, tabe kṛṣṇa nikāte yāya*

Apart from the ever-liberated devotees, there are the conditioned souls who always

turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries-miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods. In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

C.C. Madhya 22, 12-15

The Śvetāśvatara Upaniṣad speaks of the jīva in bondage.

*bālāgra śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvah sa vijñeyah sa cānanyāya kalpate*

Though the jīva is situated in a material body, it is a subtle entity, non-material in nature. Even if the tip of a hair is divided up one hundred times, and one part is divided again a hundred times, it cannot compare to the minuteness of the soul.

Śvetāśvatara Upaniṣad 5.9

Though the jīva situated in matter is weak, he is still non-material, equipped with immortal qualities.

*naiva strī pumān eṣa na caivāyam napumsakah
yad yac charīram ādatte tena tena sa yujyate*

Only the jīva's material body is characterized as male, female or neuter. The jīva dwells in the body obtained as a result of past actions.

Śvetāśvatara Upaniṣad 5.10

The jīva is actually a spiritual entity. By external vision, jīva may appear as male or female but that is not the real nature of jīva.

*saṅkalpana-sparśana-drṣṭi-mohair grāsāmbu-
vr̥ṣṭhyātmā vivṛddha janma karmānugāny
anukrameṇa dehī sthāneṣu rūpāny abhisamprapadyate*

The jīva takes many types of material bodies according to his actions through his desires, touch, sight, illusion, eating, water, and rain.

Śvetāśvatara Upaniṣad 5.11

*sthūlāni sūkṣmāṇi bahūni caiva rūpāṇi deho svaguṇair
vṛnoti kriyā guṇair ātmā guṇais ca teṣām
saṁyoga-hetur aparo'pi drṣṭah*

The jīva attains numerous forms of gross and subtle bodies through qualities he develops. And through the quality of action and self, he becomes covered by other bodies.

Śvetāśvatara Upaniṣad, 5.22

*anādy anantaṁ kalilasya madhye
viśvasya srastāram aneka-rūpam
viśvasyaikam pariveṣṭhitāram
jñātvā devam mucyate sarva-pāśaiḥ*

The jīva, having fallen into the deep hole of repeated birth in the material world, develops faith by taking shelter of devotees. When he understands paramātmā as the creator of the universe, dwelling in the universe and acting as the source of unlimited avatars, he becomes free from the bondage of māyā.

Śvetāśvatara Upaniṣad, 5.13

In the Āmnāya Sūtras (35-38) 1 the conditioned jīva is described thus.

*pareśa-vaimukhyāt teṣām avidyābhinivesaḥ
sva-svarūpa-bhramāḥ
viṣama-kāmaḥ karma-bandhaḥ
sthūla-liṅgābhimāna-janita-samśāra klesāś ca*

Being averse to the Lord, the jīvas become absorbed in ignorance. Because of this, they forget their true identity or form. Having forgotten their identity, from selfish enjoyment and action, they accept terrible restriction or bondage. Identification of self with gross and subtle material bodies is the cause of their suffering in the world.

The jīva is a spiritual, conscious, knowing entity. The jīva appeared by the marginal energy at the dividing line between spirit and matter. From that position, he began to gaze at the spiritual and material worlds. Those jīvas who were attracted somewhat to realization of the Supreme Person became desirous of the spiritual realm- because of that contact of knowledge. They then obtained strength from the hlādinī potency of the abundant cit śakti, which made them favorable to the Lord eternally, and they were brought into the spiritual world as associates of the Lord.

Those who, by their own free will, became bewildered and became greedy for māyā situated on the opposite side, being beckoned by māyā, then became attracted to the material universe, and were thrown in the universe by Karanarnavasayi Viṣṇu, the controller of māyā. That was but the result of their eternal aversion to the

Supreme Lord. The moment they entered the material realm, they became overcome by ignorance, the function of māyā. Overcome by ignorance, they fell into the wheel of binding karma in order to become fully absorbed in their task.

Such jīvas have been compared to a bird enjoying the fruit of karma.

*dvā suparnā sayujā sakħāyā
samānam vṛkṣam parisasvājate
taylor anyah pippalam svādvatti
anaśnan anyo abhicākaśti*

Kṣīrodāśayī Viṣṇu and the jīva are living like friends in the tree of the temporary material world. The jīva is eating the fruits of the tree according to his karma. The other bird, paramātmā, is not enjoying the fruit but serving as witness.

Śvetāśvatara Upaniṣad, 4.6 , Muṇḍaka Upaniṣad, 3.1.1.

*samāne vṛkṣe puruṣo nimagno'
niśayā śocati mūhyamānah*

In the same tree, the jīva, bewildered by māyā, has fallen into lamentation.

Śvetāśvatara Upaniṣad, 4.7, Muṇḍaka Upaniṣad, 3.1.2

It is written in the Śrīmad Bhāgavatam.:

*bhayān dvitīyābhiniveśataḥ syād
iśād apetasya viparyayo'smṛtiḥ*

Being averse to knowledge of God, the jīva, becoming absorbed in the second principle (material ignorance), then experienced fear of repeated birth, misidentified himself with the material body (viparyaya), and fell into forgetfulness of his true form (asmṛtiḥ). (Srila Bhaktivinod's translation)

S.B.11.2.37

The first result of contact with māyā (ignorance) was mistaken identity concerning the jīva's true form. Forgetting his spiritual form, the jīva took on a material form, and through his self-identity fell into deep forgetfulness of his role as servant of the Lord. Māyā bestowed two coverings--the gross and subtle bodies- over the spiritual form. The subtle body is composed of material ego, material memory, material intelligence and material mind. These are the sitting places of lust, anger, greed, illusion, intoxication and envy. These six became the cause of the jīva's elevation or degradation, depending on whether the actions are enacted according to scriptural injunction or not (punya or pāpa). The pure spiritual identity of the jīva became covered by the false ego of the subtle body.

But as the subtle body does not act or enjoy on its own, the gross body composed of skin, flesh, blood, bone, marrow, fat and semen (seven dhatus) was imposed on the jīva along with birth, maintenance, growth, reproduction, aging and death (six transformations). Obtaining the gross body, the jīva became even more entangled in his misidentification. Then the jīva began to think of himself as a material gross

body. By mistaking his true identity, the jīva fell into the tight bondage of action impelled by desires. The rules of varṇāśrama determined his permissible, unpermissible and neutral actions; daily, seasonal and individual duties; and the resultant enjoyment and suffering. Innumerable obstacles arose as a result of the connection with the gross and subtle bodies.

Bṛhadāraṇyaka Upaniṣad says:

*sā va ayam ātmā yathākārī yathācarī tathā bhavati
sādhukārī sādhur bhavati pāpakārī pāpo bhavati
puṇyāḥ puṇyena karmanā bhavati pāpaḥ pāpena*

The ātmā according to his actions attains a situation. By good actions he becomes good, by sinful action he becomes sinful. By puṇya the jīva attains happiness and by papa the jīva attains suffering.

Bṛhadāraṇyaka Upaniṣad, 4.4.5

The Bhāgavatam says:

*sa dāhyamāna sarvāṅga eṣām udvahanādhiṇā
karoty aviratām mūḍho duritāni durāśayah*

In order to maintain his so-called family and society, the fool, burning with anxiety, laden with unfulfilled hopes, performs all kinds of sinful activities.

S.B.3.30.7

The meaning of these two statements is clear. The jīva, through his coverings of gross and subtle material bodies, becomes bound by samsāra and experiences suffering through actions of puṇya and papa.

The Sarvajña Sūkta quoted in Bhagavat Sandarbha says:

*hlādinyā saṁvidāśliṣṭah sac cid ānanda iśvarah
svāvidyā samvṛto jīvah saṁkleṣa-nikarākaraḥ*

The Supreme Lord is full of eternity, knowledge and bliss, being embraced by his energies hlādinī and samvit. The jīva experiences so many sufferings in the material world, being covered by his own ignorance.

In Paramātmā Sandarbha, Jīva Gosvāmī says that māyā has two propensities: knowledge and ignorance. Knowledge is born of real mercy of māyā. The ignorance function is the special energy of māyā to punish the jīva for his offenses. He further says:

*athāvidyākhyasya dve vṛtti āvaraṇātmikā
vikṣepātmikā ca tatra pūrvā jīva eva tiṣṭhantī
tadīyam svābhāvikaṁ jñānam āvṛṇvānā uttarā
ca tam tad-anyathā-jñānenā sañjayantī vartate*

This ignorance has two functions-called the avarana atmika function and the viksepa atmika function. The first function covers the jīva's knowledge of his natural relationship with the Lord. The second function gives rise to other types of knowledge, throwing the jīva into ignorance.

Paramātmā Sandarbha 54

On this there is a kārikā:

*sattvam rajas tamas ceti gunāḥ prakṛti- sambhavāḥ
ity ādy upaniṣad-vākyān nirguṇo jīva eva hi
cetanāḥ krṣṇa dāso'ham iti jñāne gate pare
prakṛter guṇa-samyogāt karma-bandho'sya sidhyati
karma-cakra-gatasyāsyā sukha-duḥkhādikām bhavet
śad-guṇābdhi-nimagnasya sthūla-liṅga- vyavasthitih*

The Vedas have said that the three qualities, goodness, passion and ignorance, are the material qualities. The jīva is by nature without these qualities. When the jīva, because of his smallness, opposes the Lord and becomes weak, the material qualities become strong and overcome him. The knowledge that the jīva is spiritual and a servant of Krṣṇa is covered, and because of the contact with material modes, the jīva falls into complete bondage of karma. By acceptance of the gross and subtle bodies, the jīva falls into the ocean of six material qualities, and becoming overwhelmed, experiences happiness and distress in the wheel of birth and death.

This state of the pure jīva is called an unfortunate state of the jīva, imposed by māyā. It exists due to the marginal quality inherent in the jīva. The jīva is actually a pure entity, and ignorance, the function of māyā, is but an upādhi or temporary covering. The results of this upādhi are the three miseries-ādhyātmika, ādhidaivika and ādhibhautika.

1 Another work by Bhaktivinoda

Chapter 8 The jīva's liberation from māyā

Though the jīva, overcome by māyā, is bound by the chains of beginningless impressions and karma, he does not lose his marginal form and quality. Though the influence of māyā is strong, and the inherent consciousness of being the servant of Krṣṇa is weak, it still remains intact. Given the opportunity, his real nature will gradually manifest. The opportunity is provided by the saintly devotees of the Lord. Thus the Śvetāśvatara Upaniṣad says:

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

The meaning of the Vedas is revealed to the person who has devotion to the guru as he has pure devotion for the Supreme Lord.

In the Caitanya Caritāmṛta it is said:

*samśāra bhramite kona bhāgya keha tāre
 nadira prabhāve yena kāṣṭha lage tīre
 kona bhāgya karo samśāra kṣayonmukha haya
 sādhu saṅga kare, kṛṣṇe rati upajaya
 sādhu saṅga sādhu saṅga sarva śāstre kaya
 lava matra sādhu saṅge sarva siddhi haya
 kṛṣṇa tomāra hau' yadi bale ekabāra
 māyābandha haite kṛṣṇa tāre kare pāra*

There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa's service. Not knowing how to cross the ocean of nescience, they are scattered by waves, time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as log, floating down a river, accidentally washes upon the bank.

By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Kṛṣṇa is awakened.

C.C.Madhya 22.43, 45

The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

C.C.Madhya 22.54

One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

C.C.Madhya 22. 33

When, by destiny (bhāgya), a person's entanglement in māyā decreases, he becomes qualified for association of devotees. One may ask concerning this statement, "what is destiny?" If destiny is the cause of destruction of samśāra, then how can one say that faith or association with devotees is the cause? Destiny is moreover a blind or impersonal factor. If that is the sole cause of auspiciousness for the jīva, then the jīva will have no inclination to initiate his own attempts. Though it is easy to reason in this matter, it brings about a lot of difficulty in the end. To find the real truth, it is necessary to examine the basic tendency of the jīva.

When the jīva's nature (svabhāva) is formed, the only doer, or responsible being, is the Supreme Lord. No one else exists. Free will or independence is implicit with formation of anything spiritual. The relation to the creator remains only in the creation itself. All actions of the spiritual jīva after his creation have no relation to the Lord. The jīva equipped with full independence first becomes either favorable

or averse to the Lord. This is the first act of the jīva. In that, the jīva is the prime doer. At the time of that activity, the Lord is only the accompanying doer, in that he gives the results to the jīva's activities. Having entered ignorance, the material realm, the doers become threefold.

1. The jīva becomes the prime doer for all activities.
2. Matter, which assists the jīva, becomes the secondary doer.
3. The Lord, in giving the fruits, becomes the associated doer.

Though the jīva by his free will has become overcome by ignorance, he does not lose his responsibility as the prime doer. Whatever actions the jīva performs after entering the material world are called destiny or bhāgya when they begin to yield their reactions. The destinies of an atheist and religious person are not judged in the same way. According to the actions of the jīva, the particular results are given. The results of action are of two types: material and spiritual. Through action motivated by material gain, a person receives material results. Through actions aiming for spiritual goals, a person develops a spiritual result. All actions performed with spiritual intention, such as service to devotees, chanting the name of the Lord and service to the Lord, are spiritual.

All these devotional actions, performed in whatever manner, produce an impression, in the form of desire for devotion. When this impression gradually grows, it attains the name of good fortune, saubhāgya. With the advancement of this saubhāgya, the attraction for material enjoyment weakens. When the material desires become very weak, the saubhāgya (desire for devotion) becoming stronger, and transforms into faith, by the association of devotees. This faith produces more association, and bestows all success. The steps in the creation of saubhāgya for the jīva may be studied from the life story of Nārada.

In Śrīmad Bhāgavatam it says:

*aham purātita bhave'bhāvam mune
dāsyāś ca kasyāścana vedavādinām
nirūpito bālaka eva yoginām
śuśrūṣāne prāvṛṣi nirvivakṣatām
ucchiṣṭa lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad apāsta kilbiṣāḥ
evam pravṛtasya viśuddha-cetasas
tad dharma evātmā ruciḥ prajāyate
tatrānvaham kṛṣṇa-kathāḥ prajāyatām
anugṛhenāśrṇavam mahoharāḥ
tāḥ śraddhayā me'nupadām visṛṇvataḥ
priya-śravasy aṅga mamābhavad ratih*

O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brahmanas who were following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

Vyāsadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Kṛṣṇa and thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

S.B.1.5.23,25,26

*evam kṛṣṇa mater brahman nāsaktasyāmalātmānah
kālah prādūr abhūt kale taḍit saudāminī yathā
prayujyamāne mayi tāṁ śuddham bhāgavatīm tanum
ārabdha-karma-nirvāṇo nyapatat pāñca- bhautikah*

And so, O Brahmana Vyāsadeva, in due course of time, I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped.

S.B.1.6.27, 28

The conclusion is this: when bhāgya arises from many births of sukṛtis, faith also arises, through association of devotees. From this faith arises devotional action, clearance of material desires, steadiness, taste, attachment and attraction for Kṛṣṇa. Where bhāgya appears in a person's life, faith also is seen. Therefore faith and association of devotees is the root of all auspiciousness.

There is a kārikā in this connection:

*evam pañjara-bandho'�am jīvah śocati sarvadā
kadācit satprasaṅgena tasya mokṣo vidhīyate*

The subtle and gross bodies bind the jīva in a cage. In this situation the jīva is always lamenting. Sometimes, through good fortune, he is released from bondage by the association of devotees.

mukta-bandha-daśā-bhedāc caitanyasya daśā-dvayam
muktir hitvānyathā rūpam svarūpeṇa vyavasthitih
atyanta-duḥkha hānau sā cit-sukhāptir na saṁśāyah

The jīva has two conditions: in bondage and liberation. Giving up false conditions, and becoming situated in ones real condition is called mukti or liberation. There is no doubt that, with liberation, suffering ceases and bliss is

attained.

Śvetāśvatara Upaniṣad says:

*juṣṭam yadā paśyaty anyam iśam
asya mahimānām iti vīta śokah*

When the jīva looks towards the Supreme Lord, worthy of his worship, his lamentation disappears and he attains glory as a servant of Kṛṣṇa.

Śvetāśvatara Upaniṣad 4.7

Liberation and bondage are the two states of the jīva. Liberated jīvas are of two types: eternally liberated (nitya mukta) and liberated from māyā (māyā mukta). The eternally liberated jīvas are never bound by māyā. The māyā muktas, first having entered māyā, later enter the spiritual pastimes after being liberated from māyā by association of devotees.

What is the form of the jīva in liberation? Some say that the jīva's liberation is the absolute cessation of misery; some say it is merging with the Lord or brahman. However, those who are wise say:

muktir hitvānyathā rūpam svarūpena vyavasthitih

Liberation means being situated in ones eternal original form, which he attains after giving up the changeable gross and subtle bodies.

S.B. 2.10.6

The jīva is a spiritual form, the pure servant of Kṛṣṇa. Entrance into māyā is a distortion to his form. When he rejects māyā and becomes situated in his true form, that state is called mukti, or liberation. When knowledge of his true form becomes extremely indefinite, he has a tendency to merge into the Lord, and when the knowledge of his form is clear, he attains the status of a pure servant of Kṛṣṇa. Liberation is not merely the cessation of all miseries, but the attainment of spiritual bliss along with the cessation of miseries. The characteristics of liberation are mentioned in the Chāndogya Upaniṣad:

*evam evaiṣa samprasādo'smāc charīrāt
samutthāya param jyoti-rūpa-sampadaya
svena rūpenābhiniṣpadyate sa uttamah puruṣah
sa tatra paryeti jakṣan krīḍan ramamāṇah*

Having attained liberation, giving up the gross and subtle bodies, the jīva becomes equipped with a spiritual effulgent form. He is a spiritual person. In the spiritual world he eats, plays and becomes absorbed in bliss.

Chāndogya Upaniṣad 8.12.3

According to the Vedas, this is the ultimate liberation. The Chāndogya Upaniṣad also described the eight qualities attained by the jīva in liberation.

*ātmā'pahata-pāpmā vijaro vimṛtyur
viśoko vijighatso'pipāsaḥ satyakāmaḥ
satya-saṅkalpaḥ so'nveṣṭavyaḥ*

The jīva is without sin, or free from relation with sin and ignorance. He is free from old age, being ever young. He is deathless, never leaving his spiritual body. He is peaceful, being free from lamentation, suffering and craving. He is devoid of desire for enjoyment. He is without thirst, with no desire other than to serve the Lord. He has only desires to serve the Lord favorably. Whatever desires he has are fulfilled.

Chāndogya Upaniṣad 8.7.1

These eight qualities do not exist in the conditioned jīva. One should know the difference between the conditioned and liberated jīvas by searching the scriptures.

Though the goal of liberation is laudable, the final attainment in liberation must only be the happiness of service to Bhagavān. As there is a danger of losing sight of the main goal by aspiring for secondary goals, it is better not to aspire for liberation. Those who hold in their hearts the desire for liberation from the beginning cannot attain advancement in the eternal rasas of bhakti. However much a person may take shelter of karma or jñāna, without attaining the mercy of Kṛṣṇa, he cannot attain even mukti. Among the ten topics of the Bhāgavatam, liberation is the ninth, but the happiness of service to the shelter, Kṛṣṇa, is the tenth.

*daśame daśamam lakṣyam āśritāśraya- vigraham
śrī-kṛṣṇākhyam param dhāma jagad dhāma namāmi tat*

In the tenth canto of Śrīmad Bhāgavatam, the tenth subject matter, the shelter of the devotees, is described. I pay my respects to that supreme goal, the goal of the universe, whose name is Kṛṣṇa.

Bhāvarthadipka 10.1

Those who develop the happiness of serving Kṛṣṇa in their heart have in their grasp all the other nine topics of Bhāgavatam, including liberation. To make this fact clear, Caitanya Mahāprabhu said:

*cāri varṇāśramī yadi kṛṣṇa nahi bhaje
sakarma karite sei raurave paḍi maje
jñānī jīvan mukta daśā pāinu kari māne
vastutah buddhi śuddha nahe kṛṣṇa bhakti vine*

The followers of the varṇāśrama institution accept the regulative principles of the four social orders and four spiritual orders. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into the hellish condition of material life.

There are many philosophical speculators belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. However, their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

C.C.Madhya22.26, 29

Since mukti cannot be attained by practice of karma, jñāna, yoga, austerity or any other process, even the jñānīs utilize bhakti, though in a polluted form, to attain liberation. The pure devotee does not even pray for such liberation, but that liberation humbly submits herself to their service.

*bhaktis tv ayi sthiratarā bhagavān yadi syād
daivena nah phalati divya kiśora mūrtih
muktih svayam mukulitāñjali sevate'smān
dharmārtha-kāma-gatayah samaya-pratikṣāḥ*

Oh Lord, if you think our devotion is fixed, then reveal your transcendental youthful form in our hearts. Prayers for dharma, artha, kama and moksa are no longer necessary, because mukti herself, with folded hands, stands waiting to service us. Dharma, artha, and kama remain waiting our orders to serve your lotus feet.

Kṛṣṇa Karṇāmṛta 107

The liberation obtained by the devotees is of two types: svarūpa mukti and vastu mukti. One who, due to practice, attains his spiritual form even in this material world, is served by liberation before giving up the material body. Though the body belongs to the material world, the soul is absorbed directly in the spiritual world. One should understand that such a person has attained svarūpa mukti. When such a person gives up his material body he attains vastu mukti by Kṛṣṇa's mercy.

The liberation of the advaita vadis is of two types: brahma-sayujya (merging into the effulgence of the Lord) and īśvara-sayujya (merging into the Lord's body). Neither of these types of liberation is the natural position of the jīva. In the Brahmāṇḍa Purāṇa these people are described:

*siddha-lokas tu tamasah pare yatra vasanti hi
siddhā brahma sukhe magnā daityāś ca hariṇā hatāḥ*

Siddhaloka, the abode of brahman, lies beyond the material world. In that place reside the asuras such as Kāṁśa killed by the Lord and the māyāvādis absorbed in the bliss of brahman.

Brahmāṇḍa Purāṇa

The jñānīs and yogis, though they attempt to separate themselves from the material energy by meditations such as "aham brahmāsmi" and "tattvam asi", do not obtain the supreme spiritual goal of being situated in their spiritual bodies.

Chapter 9

The material world and the jīva are simultaneously different and non-different from the Lord

Bhedābheda

On studying the Vedas and Vedānta, the ācāryas have come to two different conclusions. On the basis of the conclusions of Dattātreya, Aṣṭavakra, Durvāsā and other ṛsis, Śaṅkarācarya preached the philosophy of absolute monism. That is one type of conclusion. On the other hand, following in the footsteps of Nārada, Prahlāda, Dhruva, Manu and others, the Vaiṣṇavas have preached the philosophy of pure bhakti. That is the second type of conclusion reached from studying the scriptures.

There are four types of bhakti philosophy. Rāmanujācārya preached viśiṣṭādvaita; Madhvācārya preached śuddha dvaita; Nimbarkācārya preached dvaitādvaita; and Viṣṇu Svāmī preached śuddha advaita. They are all preachers of pure bhakti.

According to Rāmānujācārya, there is only one reality, the Lord (advaita), who is qualified (viśiṣṭa) by cit and acit. According to Madhvācārya, the jīva is a reality or entity distinct from the Lord (dvaita), but has a nature of devotion to the Lord. According to Nimbarka, the jīva is simultaneously different and non-different from the Lord (dvaita advaita), but he accepts the concept of eternal difference of jīva and the Lord. According to Viṣṇu Svāmī, though there is only one substance (advaita), there are still eternal states of difference in the form of brahman and jīva. Though there are differences amongst the philosophies, all the vaiṣṇava ācāryas have accepted the eternal nature of bhakti, bhagavān, the jīva's eternal servitorship and the goal of prema. They are true Vaiṣṇavas. But though they are all Vaiṣṇavas, their realizations, being slightly different for each other, were partial or imperfect. When Mahāprabhu appeared, he removed incompleteness from those realizations and taught the world the pure science, the highest truth of pure bhakti.

*vyāsera sūtrete kahe pariṇāma vāda
vyāsa bhranta bali' tā'ra uthaila vivāda
pariṇāma vāde īśvara hayena vikārī¹
eta kahi' vivarta vāda sthāpanā ye kari
vastutah pariṇāma vada sei se pramāṇa
dehe ātmābuddhi haya vivartera sthāna
avicintyā ūkti yukta śrī bhagavān
icchāya jagad rūpe pāya pariṇāma
tathāpi acintya ūktye haya adhikārī
prākṛta cintāmani tāhe dṛṣṭānta dhari
nānā ratna rāsi haya cintāmani haite
tathāpiha mani rahe svarūpe avikṛte
br̥had vastu brahma kahi śrī bhagavān
ṣaḍ vidha aiśvaryā pūrṇa para tattva dhāma
tāñre nirvišeṣa kahi, cic chakti nā māni*

*ardha svarūpa nā mānile, pūrnatā haya hāni
 apādāna, kārana, adhikarāna -kāraka tina
 bhagavānera saviśeṣe ei tina cihna
 ṣad aiśvarya pūrnānanda vigraha yāñhāra
 hena bhagavāne tumi kaha nirākāra*

In his Vedānta sūtra, Srila Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Saṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken.. Thus he has raised great opposition to theism throughout the entire world. According to Saṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged. Although touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge. When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth , you cannot understand the whole.

C.C. Madhya 7.121-126, 138, 140

The personal features of the Supreme Personality of Godhead are categorized in three cases-namely, ablative, instrumental and locative.

C.C. Madhya 6.144

Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?

C.C.Madhya 6 152

Veda Vyāsa in the Vedānta Sūtras has taught pariṇāma vad (transformation), not vivarta vada (illusion). But Saṅkarācārya, claiming that in pariṇāma vada the Lord becomes subject to change, changed the meaning of the sūtras and established vivartavāda. The meaning of the words 'pariṇāma' and 'vivarta' are given in the Vedāntasara written by Sadānanda Yogindra, 59 verse:

*satattvato'nyathā buddhir vikāra ity udīrataḥ
 atattvato'nyathā buddhir vivarta ity udāhṛtaḥ*

The perception of a different object when a real object takes another form is called *parināma*. Perception of a different object when there is actually no different object is called *vivarta*.

Parināma is transformation of an object. The example is the formation of yogurt from milk. An example of *vivarta* is mistaking a rope for a snake.

Taking these definitions, the followers of Saṅkarācārya say that the *jīva* and the material world can never be a transformation of the Lord. If one accepts such a transformation of the Lord, it must be considered a perverted state of the Lord. As yogurt is a perverted state of milk, one must say that the world is a perverted state of the Lord. Therefore, they say, *parināma* is not acceptable. If out of ignorance a person accepts a rope as a snake, from that mistake many difficulties arise. They claim the perception of the material world is similar to this. The world does not exist. Out of ignorance that which is perceived as world is actually an illusion, *vivarta*. By accepting this proposition, the Lord is not subject to change or transformation. By such reasoning, the theory of *vivarta* is established.

Mahāprabhu's teaching is as follows. There is no substance to the theory of *vivarta vāda*. Thinking the material body to be the self is comparable to the mistaking a rope for a snake. That is *vivarta*. However the material body is not false. And to claim that the Lord, through illusion or *vivarta*, becomes the material body and the material world, that the Lord falls under the illusion of thinking he is a *jīva*, is a detestable belief.

Parināma is accepted in the Vedānta Sūtras of Vyāsa. By rejecting *parināma*, one admits that all-knowledgeable Vyāsa is mistaken. Just as milk transforms into yogurt, the Lord's inconceivable energy, by his wish, is transformed into the *jīva* and the material world. There is no transformation of the Lord or Brahman. What is transformed through the influence of the Lord's variegated, inconceivable energies can never make the Lord the object of transformation.

Though a material example cannot fully represent spiritual matters, by accepting an example one can clarify a spiritual topic. Thus it is stated that touchstone, though producing piles of jewels, remains unchanged. On the spiritual level, one can think of the Lord's creations in the same way. Though creating unlimited *jīvas* and unlimited universes by his inconceivable energy just by his will, the Supreme Lord remains without change.

One should not think the words "without change" make the Lord impersonal, absolutely without quality. The absolute truth is endowed with the six opulences in full as Bhagavān. By claiming the Lord is absolutely without qualities, one is claiming he is without spiritual energies. However, by his inconceivable energies, the Lord is eternally endowed with qualities as well as being devoid of qualities. To claim absolute absence of qualities is acceptance of only half of the Lord's form. By this, one is destroying his completeness.

The three ways in which the Lord is the cause (ablative, instrumental, locative-

from whom, by whom and in whom everything exists) is explained in the śruti:

yato va imāni bhūtāni jāyante yena jātāni jīva nti yat
prayanty abhisamvisanti tad vijijñāsasva tad brahma

Inquire about the brahman from who everything is born, by whom everything is sustained, and into whom everything enters.

Taittirīya Upaniṣad 3.1

"From whom all beings are born" describes the Lord in the ablative function. "By whom all beings continue to live" describes the Lord in his instrumental function. "Into whom they enter" describes his locative function. The supreme being is qualified by these characteristics; these are his qualities. Thus the Lord is always endowed with qualities, and can never be without form or qualities. The form of eternity, knowledge, and bliss, full of the six opulences, is the Lord's eternal spiritual form.

Śrī Jīva Gosvāmī in his Bhagavat Sandarbha has explained the Supreme Personality of Godhead as follows:

*ekam eva paramam tattvam svābhāvikācintya śaktyā sarvadaiva svarūpa-tad-rūpa-
vaibhāva-jīva-pradhāna-rūpeṇa caturdhāvatiṣṭhate sūryantara-mandala-sthita-teja
iva mandala-tad bahirgata-tad-raśmi-tat-praticchavi rūpeṇa*

There is one Supreme Being. He is naturally endowed with inconceivable energies. Through these energies he exists eternally in four states: His own form, His spiritual expansions, the jīva and pradhāna (matter). These four states may be compared to the sun's power, the sun globe, the sun's rays and the sun's effulgence.

Bhagavat Sandarbha 16

In the above quotation, His own form (svarūpa) means the form of eternal bliss and knowledge. His spiritual abode, names, associates and all objects assisting in pastimes are the expansions (vaibhāva). The eternally liberated and eternally conditioned souls are the jīvas. Māyā and all the gross and subtle elements of the universe are indicated by the word "pradhāna". These four manifestations are manifested from the eternal supreme being.

How can eternally contradictory objects exist within the Supreme Being? For the intelligence of the jīva , this is impossible, because the intelligence of jīva is limited. However, by the inconceivable energy of the Lord, it is not impossible. Śrī Jīva Gosvāmī has called this conception acintya bhedābheda in his work Sarva Samvādinī. The philosophy of difference and non-difference called dvaitadvaita of Nimbarkācārya is not perfect (not explaining the contradiction). The Vaiṣṇava world has received the perfection of this philosophy through the teachings of Caitanya Mahāprabhu. Since the root of acintya bhedābheda lies in Madhvācārya's acceptance of the eternal form of the Lord, full of eternal bliss and knowledge, Caitanya Mahāprabhu accepted the Madhva sampradāya. Because the

previous Vaiṣṇava ācāryas' philosophies all had a slight philosophical deficiency, they appeared as different sampradāyas with mutually differing philosophies. By the power of his own omniscience, Caitanya Mahāprabhu has completed what is lacking in all these philosophies.

Taking Madhva's acceptance of the eternal form of the Lord; Rāmānuja's conception of the energies (qualities) of the Lord; Viṣṇu Svāmī's concept of the Lord' oneness by complete dedication to Him; and Nimbarka's conception of the Lord's simultaneous difference and non-difference, Caitanya Mahāprabhu made them perfect, mercifully offering to the world the pure scientific philosophy of acintya bhedābheda. Very soon there will be only one sampradāya of bhakti philosophy, called Śrī Brahmā sampradāya. All other sampradāyas will reach their perfection in this brahmā sampradāya.

There is the following kārikā to summarize this:

*sarvatra śruti-vākyeṣu tattvam eka viniścitam
nāvidyākalpitam viśvam na jīva-nirmitam kila
atattvato' nyathā buddhir vivarta ity udāhṛtaḥ
satattve viśva etasmin vivarto na pravartate
acintya-śakti-yuktasya pareśasyekṣanāt kila
māyā-nāmny aparā śaktih sūyate sacarācaram
bhedābhedātmakam viśvam satyam kintu vinaśvaram
na tatra jīva-jātānām nitya-sambandha eva ca
na brahma-parināmo vai śakteḥ parinātiḥ kila
sthūla-liṅgātmakam viśvam bhogāyatanaṁ ātmānah*

If one examines all the statements of all the scriptures, one can understand that there is one eternal truth. The world is true, not a false object imagined through ignorance. It has arisen through the free will of the Supreme Lord, not through the jīva . Perception of a false object is called vivarta. Though the world is temporary, it is real, having arisen through the glance or will of the Lord endowed with inconceivable energies. There is no factor of illusion or vivarta here. The Supreme Lord's inferior energy is māyā. By her will, this material world of moving and non-moving entities appears. The whole universe is at once identical with and different from the Lord by his inconceivable energy. Though the world is real, it is not the ultimate real. The Kāṭhupaniṣad and Śvetāśvatara Upaniṣad prove this: nityo nityānām cetanāś cetanānām (I am the chief eternal and the chief of all conscious entities.)

Exclusive duality, exclusive monism, pure monism or qualified monism-these philosophies all agree with some of the statements of the scriptures, but contradict other scriptural statements. But the philosophy of acintya bhedābheda is a philosophy which agrees with all the statements of scripture. It is the natural object of the faith of the jīva and approved by all the devotees.

The jīva does not have an eternal relation with this material world, which is a transformation of the Supreme Brahman's energy, not a trans-

Chapter 10

Sādhana of the Jīva, Pure Bhakti

A factual delineation of the sādhana of the jīva will be presented, through examination of the nature of pure bhakti, the qualification for bhakti, the types of bhakti and the various services of bhakti.

The nature of pure bhakti is discussed by Śrī Rūpa Gosvāmī in Bhakti Rasāmṛta Sindhu pūrva vibhāga 1.22, as well as Caitanya Caritāmṛta Madhya 19,.167:

*anyābhilaṣitā śūnyam jñāna-karmādy anāvṛtam
anukulyena kṛṣṇānuśīlanam bhaktir uttamam*

To serve Kṛṣṇa in a favorable mood by all the senses is called Kṛṣṇa bhakti. Being free from all desires except the desire to increase devotion to Kṛṣṇa, without worshiping any other personality or devatā as another Lord; being devoted to Kṛṣṇa alone, giving up all practice of jñāna and karma, and serving Kṛṣṇa with all the senses in a favorable mood, is called pure devotional service.

Favorable (anukulya) refers to a pleasing attitude towards Kṛṣṇa. It is possible to cultivate realization of Brahman or Paramātmā by following the paths of jñāna or yoga. But these are not bhakti (not being pleasing to the Lord.). By the word "jñāna" is meant cultivation of analytical knowledge and search for undifferentiated Brahman. However, for the perfection of the jīva, it is very necessary to have knowledge (jñāna) of the true nature of jīva, jada (matter) and Bhagavān and their relationships. This is included within the cultivation of devotional service.

By the word 'karma" is meant daily (nitya), periodic (naimittika) or personally motivated (kāmya) rituals such as prāyaścitta or atonement ceremonies, which are directed away from the Lord. Though the acts of service to Kṛṣṇa seem almost like karma, because of the distinct quality of faith in Kṛṣṇa, the activities are called bhakti rather than karma. The practice of detachment (vairagya) which is practiced before taking to bhakti is also a type of karma. Only the unmotivated, direct desire of the soul to serve Kṛṣṇa is seen in the activities of bhakti.

There are four qualities in the state of sādhana bhakti and two qualities in the stage of perfection of bhakti.

*kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabha
sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣinī ca sā*

1. The first characteristic of sādhana bhakti is the destruction of miseries, constituted of ignorance (seed of sin), desire for sinful action, and sinful action (and reaction); and ignorance (seed of punya), desire to do punya and the actions of punya.

2. The second characteristic of sādhana bhakti is the bestowal all good qualities and pure happiness of the jīva, as well manifesting the affection from all living entities and to all living entities.
3. The third characteristic is to consider liberation as very insignificant.
4. The fourth characteristic is its rare attainment. Even after performing all the activities of bhakti for a long time if the person does not have deep attachment to the goal, he cannot attain prema.
5. The fifth quality is the intense bliss.
6. The sixth quality is the ability to attract even Kṛṣṇa. The last two manifest in the stage of perfection.

B.R.S. Pūrva Vibhāga 1.17

The first four qualities are also seen in the perfect stage of bhakti. The first part of the perfect stage is called bhāva bhakti. At this stage, the first four qualities appear in full. The final stage of perfect bhakti is prema. In the stage of practice, there is sādhana bhakti and in the stage of perfection (sādhyā) there is bhāva bhakti and prema bhakti. Pure logic can never hope to capture the essence of bhakti. However if logic is obedient to favorable inclination to Kṛṣṇa, then bhakti may be understood. In this chapter only sādhana bhakti will be discussed.

The quality of sādhana bhakti is this:

*kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya prākātyam hr̥di sādhyatā*

When a person tries to attain the goal of pure bhakti (sādhyā-bhāva) through utilization of his senses (kṛti-aādhyā) it is called sādhana bhakti. The goal is eternally perfect (nitya-siddhasya), but that practice by which it becomes manifest in the heart (prākātyam hr̥di) is called sādhana.

B.R.S. Pūrva Vibhāga 2.2

Types of Bhakti

The import here is that the suitable method by which a person is able to absorb his mind in Kṛṣṇa is called sādhana bhakti or upāya bhakti. This sādhana bhakti is of two types: vaidhī and rāgānugā.

Sādhana bhakti is called vaidhī bhakti when the soul practices devotion to Kṛṣṇa according to the regulation of scriptures, lacking natural attraction to Kṛṣṇa. The rules of vaidhī bhakti should be practiced by brahmaṇas, kṣatriyas, vaisyas and śudras; by brahmacārīs, grhaṣṭhas, vānaprasthas and sannyāsīs. This is glorified in the scriptures. In the Nārada Pañcarātra this is also described:

*surarše vihitā śāstre harim uddiṣya yā kriyā
saiva bhaktir iti proktā tayā bhaktih parā bhavet*

All the activities prescribed in the scriptures to please the Lord are called sādhana bhakti, or upāya bhakti. By that means parā bhakti or sādhyā bhakti (upaya

bhakti) is attained.

Nārada Pañcarātra

Qualificaton (devotees according to faith)

There are three types of people practicing sādhana bhakti.:

śraddhāvān jana haya bhakti adhikārī
uttama madhyama kaniṣṭha śraddhā anusārī

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

C.C. Madhya 22. 64

The meaning of faith (śraddhā) is this:

*śraddhaḥ śabde viśvāsa kahe sudṛḍha niścaya
krṣṇe bhakti kaile sarva karma krta haya*

By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service is called śraddhā.

C.C. Madhya 22.62

To have firm faith that devotion to Kṛṣṇa is the only means for the jīva, and that attempts at karma and jñāna devoid of devotion are useless-such a favorable inclination of the heart is called faith or śraddhā. If a person's faith is deep and unshakeable, he is called an uttama adhikārī. One whose faith is moderately firm is called a madhyama adhikārī. The person who as no firm faith, such that he has danger of changing faith due to opposing arguments, is called a kaniṣṭha adhikārī. There are two types of kaniṣṭhas: those whose faith is mixed with karma and jñāna and those whose faith is free from karma and jñāna. Those free from karma and jñāna can attain the uttama level through devotee association. Those whose faith is mixed with karma and jñāna progress only with great difficulty and the very strong mercy of devotees.

Concerning the mixed faith of a kaniṣṭha, Śrīla Rūpa Gosvāmī has written in Bhakti Rasāmṛta Sindhu:

mṛdu śraddhasya kathitā svalpā karmādhikārītā

A person who has only tender faith has a slight tendency to karma.

B.R.S. Pūrva Vibhāga 2.186

People of tender faith perform bhakti by means of the varṇāśrama system and offering of the results of their work (karmārpaṇa). Their bhakti is not real bhakti but a semblance of bhakti (bhakty abhāsa): their chanting of Hare Kṛṣṇa is called shadow nāmābhāsa (chāyā nāmābhāsa). If that bhakti harbors material desires or

desire for liberation, it is called pratibimba nāmābhāsa. In that case, such persons are called karmis or jñānīs but not bhaktas. The kaniṣṭha adhikārī offering the result of his work or knowledge to Kṛṣṇa (karma-jñāna arpaṇa), without any desire other than to please Kṛṣṇa (anyābhilaṣitā śūnya) is called vaiṣṇavābhāsa, or vaiṣṇava prayā, almost a vaiṣṇava.

(Bhakti is devoid of cultivation of jñāna, and vairagya and desire for mukti)

When Rāmānanda was defining sādhana bhakti, Mahāprabhu gave the answer "This is external, please say more." That was because this Rāmananda was speaking of the vaiṣṇava prayā, on the stage of tender faith. Later, when Mahāprabhu replied "This is correct, please say more," Rāmananda had begun to discuss pure bhakti. Quoting from Śrīmad Bhāgavatam he gave a description of the devotee with firm faith, who rejects jñāna:

*jñāne prayāsam udapāsyā namanta eva
jīvanti sammukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vān manobhir
ye prāyaśo' jita jito'py asi tais trilokyām*

To attempt to understand the Lord by the ascending process, through knowledge gained by the material senses is called asrauta, but Kṛṣṇa is not obtainable by mind, words and body. The devotee thus gives up the path of logic through observation of temporary external objects by the temporary senses, and hears from the mouths of the devotees devoid of the four defects of illusion, inattention, cheating and limited senses, and with direct realization of the truth. He serves by hearing about and glorifying Kṛṣṇa with faith. Devoid of all false ego, he dedicates his whole life, body, mind and words, to hearing and chanting the authorized message of bhakti. Though unconquerable, the Lord becomes known and controlled by prema bhakti of this devotee, whatever status he occupies in the three worlds. (Śrīla Bhaktivinoda's translation)

S.B.10.14.3

By the accumulation of devotional credits of many lifetimes, the jīva attains faith favorable for development of bhakti. With this faith, if the devotee minimizes his material needs just to maintain his life, real bhakti will arise. This is not the practice dry renunciation aiming at liberation.

*bhukti-mukti-sprhā yāvat piśācī hr̥di vartate
tāvad bhakti sukhasyātra katham abhyudayo bhavet*

As long the witches of bhukti and mukti linger in the heart, how can pure bhakti arise?

B.R.S. Pūrva 2.16

The desire for mukti is quite contrary to bhakti. Among the five types of mukti (sālokya, sāmīpya, sārūpya, sārṣṭi and sāyujya) sāyujya mukti is extremely contrary. But the devotees do not even aspire for the four other types of mukti.

As Śrīmad Bhāgavatam says:

*salokya sārṣṭi sāmīpya sārupyaikatvam apy uta
diyamānam na grhnanti vinā mat sevanam janāḥ*

A pure devotee does not accept any kind of liberation-salokya, sarsti, samipya, sarupya or ekatva-even though they are offered by the Supreme Personality of Godhead.

S.B.3.29.13

There is no special qualification for sādhana bhakti as there is in varṇāśrama. Any person who develops faith (as described above) has the qualification for bhakti. Such a person, who is qualified for bhakti, (being on a higher level of qualification) is not obligated to perform karma or to indulge in vikarma. Qualified for bhakti, he has no taste for sinful activity. If a sinful act by chance takes place, its effect is destroyed by bhakti itself. One does not depend on atonements (prāyaścitta).

As Śrīmad Bhāgavatam says:

*svapāda-mūlam bhajataḥ priyasya
tyaktānya bhāvasya hariḥ pareśah
vikarma yac chotpatitam kathañcid
dhunoti sarvam hr̥di sannivিষ্টah*

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

S.B.11.5.42

Proper determination of ones qualification is the cause of all good qualities. Performing actions not suitable to ones qualification is the cause of all faults.

*sve sve'dhikāre yā niṣṭā sa gunāḥ parikīrtitah
viparyayas tu doṣāḥ syād ubhayor eṣa nirṇayah*

Steadiness in one's own position (proper qualification for actions) is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

S.B.11.21.2

Performing the activities of devotion with steadiness, as mentioned in the above verse, is the direction of the scriptures.

The activities of bhakti

Being qualified with the requisite faith, the devotee performs the activities of vaidhī bhakti according to the scriptural injunctions. There are many aṅgas or activities of bhakti, but they may be abbreviated as sixty-four. These are: taking shelter of an authorized guru, taking initiation and teachings from guru, serving the guru, following the path of the previous devotees, inquiry about the ultimate truth, renouncing material enjoyment for Kṛṣṇa, living in a devotional tīrtha, accepting what is necessary to maintain the body, observing ekadasi, respect for the asvattha and dhatri trees. These ten aṅgas are the beginning of devotional service, and must be practiced.

The next ten are: giving up material association, not making unqualified disciples, giving up big material endeavours, giving up studying of books devoid of bhakti, or superficial study of bhakti śāstra, or argumentation on the same, not being miserly in dealings, not falling into lamentation, giving up disrespect to devatās, not giving agitation to other entities by ones work, giving up seva and nama aparādhas, avoiding hearing criticism of Kṛṣṇa or his devotees. These ten are practiced by avoidance. The chief among all the twenty are taking shelter of guru, taking initiation and serving the guru.

Wearing the marks of a Vaiṣṇava, wearing the names on the body, receiving the flower remnants, dancing before the Lord, offering obeisances, standing when the Lord approaches, following the procession of the Lord, going to the temple, parikramā, deity worship, service to the Deity, singing, saṅkīrtana, japa, vijñapti, offering praise to the Lord, tasting prasādam, taking the foot wash, smelling the incense or flowers, touching the deity, seeing the deity, performing ārātrika, seeing festivals, receiving the Lord's glance, offering things dear to oneself, putting forth all effort for Kṛṣṇa's sake, surrender to the Lord's will in all cases, service to tulasi, Bhāgavatam, Mathurā and Vaiṣṇavas, holding festivals along with the devotees, observance of Kārtika vrata, celebration of Janmāṣṭami etc. serving the deity, relishing the meaning of the Bhāgavatam in association of devotees, association with advanced devotees, nāma saṅkīrtana and living in Mathurā.

Even with a little practice of the last five items, a person can attain bhāva bhakti. Amongst the items, some are engagement for the body, some for the senses, and some for the mind. In other words, vaidhī sādhana bhakti may be defined as the method of engaging the body, mind and senses in Kṛṣṇa's service. Some devotees reach perfection by practice of one item, and others practice many. The material results which these activities yield are recorded in the scriptures, but these are only meant for encouraging the materialistic person. Actually the main result of any of the items of sādhana bhakti is one-attraction of the jīva to Kṛṣṇa.

Though the items of bhakti are classified as sixty-four, they are factually only nine items.

As Śrīmad Bhāgavatam says:

*śravaṇam kīrtanam viṣṇoh smaranam pāda-sevanam
 arcanam vandanam dāsyam sakhyam ātmānivedanam
 iti pūṁśārpita viṣṇau bhaktis cen nava lakṣaṇā
 kriyeta bhagavaty addhā tan manye'dhītam uttamam*

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him-these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

S.B.7.5.23-24

Caitanya Caritāmṛta says the same in Madhya Līlā. 22.118.

Those knowledgeable of bhakti do not say that the acts of karma are at any time anāga or activity of bhakti. Unless an action loses its fruitive intention and attains the form and name of causeless devotion, it does not become bhakti. Before karma transforms its very nature, it undergoes three stages: niṣkāma karma (karma without material desire), karmārpaṇa (offering the results to Kṛṣṇa) and karma yoga. When a person passes these three stages, the very form of karma (karma svarūpa) changes and becomes devotional service.

Thus Śrīmad Bhāgavatam says:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā
 mat kathā śravanādau vā śraddhā yāvan na jāyate

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.

S.B.11.20.9

When a person becomes indifferent to karma, karma simply becomes jñāna.

When real faith in topics of Kṛṣṇa arises, karma changes into bhakti.

Concerning niṣkāma karma and karmārpaṇa, Nārada says:

*naiṣkarmyam apy acyuta bhāva varjitam
 na śobhate jñānam alam nirañjanam
 kutaḥ punah ūśvad abhadram īśvare
 na cārpitam karma yad apy akāraṇam*

When brahma jñāna, essentially devoid of both karma and devotion to Acyuta, has no good qualities, naturally karma, which by nature is inauspicious, even if it becomes niṣkāma, without desire, cannot attain any good qualities, as long as it is not offered the Lord.

How karma offered to the Lord (karmārpaṇa) becomes bhakti is described by Nārada in Bhāgavatam:

āmaya yaś ca bhūtānām jāyate yena suvrata
 tad eva hy āmayam dravyam na punāti cikitsitam
 evam nṛṇām kriyā yogāḥ sarve samsṛti- hetavah
 ta evātmā vināśaya kalpante kalpitāḥ pare
 yad atra kriyate karma bhagavat-paritoṣanam
 jñānam yat tad adhīnam hi bhakti-yoga- samanvitam
 kurvānā yatra karmāṇi bhagavac-cikṣayā' sakṛt
 gr̄nanti guṇa-nāmani kṛṣṇasyānusmaranti ca

If one tries to cure a sickness by the very cause of the sickness, the disease will never be cured. The cause of the disease of samsara of the jīva is karma kānda. Whether it is niṣkama (performed without desire for results), or offered to the Lord, it still does not yield destruction of samsāra. Only after karma is accepted only to the extent of maintaining the body does it lose its nature as karma. Only then can it transform into bhakti. Only when those karmas alone which are favorable for pleasing the Lord are accepted, and the person accepts sambandha jñāna concerning bhakti, does all karma become bhakti yoga. Making all actions in relation to Kṛṣṇa, and accepting the teachings concerning the Lord, the devotee should constantly chant and remember the qualities and names of Kṛṣṇa. This is the instruction of the scriptures.¹

S.B.1.5.33.36

Though jñāna and vairagya are somewhat favorable for entering bhakti, they are not aṅgas of bhakti. If they become prominent, they harden the heart, and one cannot appreciate bhakti, which is by nature very tender. They are by nature obstacles in the development of relation with Kṛṣṇa. Devotion is the only cause of bhakti. Rather than practice vairagya, the devotee should practice yukta-vairagya.

anāsaktasya viṣayān yathārham upayuñjataḥ
 nirbandhah kṛṣṇa-sambandhe yuktam vairagyam ucyate

Relating everything in the world as much as possible to Kṛṣṇa in a favorable way, without being attached, is called yukta vairagya.

B.R.S. Pūrva Vibhāga 2.125

Yukta vairagya is necessary in sādhana bhakti, whereas cultivation of knowledge and false renunciation are not aṅgas of bhakti but contradictory elements. The display of devotion to gain money or disciples is also far removed from true devotion and is also contradictory to true bhakti. Qualities such as proper discrimination are certainly necessary in practice of bhakti, but they are not aṅgas of bhakti. Yama niyama, ahimsa, cleanliness-the aspects of good character-become splendorous when they take shelter of an aṅga of bhakti. They are not

independent aṅgas of bhakti.

*jñāna vairagyādi bhaktira kabhu nahe aṅga
ahimsa yama niyamādi bule krṣṇa bhakta saṅga*

The path of speculative knowledge and renunciation is not very essential for devotional service. Indeed, good qualities such as nonviolence and mind and sense control automatically accompany a devotee of Lord Kṛṣṇa.

C.C. Madhya 22, 145

Rāgānugā bhakti

Up until now, vaidhī bhakti has been discussed. Now we will discuss rāgānugā sādhana bhakti.

*iṣṭhe svārasikī rāgah param aviṣṭatā bhavet
tan mayī yā bhaved bhaktih sātra rāgātmikoditā*

Rāga or attachment means intense and natural absorption in the object of love. When devotion to Kṛṣṇa has this quality it is called rāgātmika bhakti.

B.R.S. Pūrva Vibhāga 104

The practice of following this mood of rāgatmikā bhakti is called rāgānugā bhakti. Just as bhakti which follows the rules of scripture is called vaidhī bhakti, so that bhakti which follows after rāgatmikā bhakti is called rāgānugā bhakti. Neither of these is the goal or perfection; both are sādhana or practice. Rāgatmikā bhakti has two types: kāmānuga and sambandhānuga.

The rāgatmikā bhakti of the inhabitants of Vraja and Mathurā is well known. Those who are eager to attain the mood of those devotees are qualified for rāgānugā sādhana bhakti. Just as the qualification for vaidhī bhakti is faith in scripture, so the qualification for rāgānugā bhakti is a greed to attain the mood of the rāgatmikā devotees.

*tat tad bhāvadi-mādhurya-śrute dhīr yad apekṣate
nātra śāstram na yuktīm ca tal lobhotpatti lakṣaṇām
krṣṇam smaran janām cāsyā preṣṭham nija- samīhitam
tat tat kathā ratiś cāsau kuryād vāsam vraje sadā
sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi
tat bhāva lipsunā kāryā vraja-lokanusārataḥ*

Scripture and logic are not the symptoms of greed for the Lord. When the mind eagerly awaits absorption in the mood of love on hearing sweetness of the particular moods it is called pure greed. The method of practice is this: to relish topics of Kṛṣṇa's pastimes while remembering Kṛṣṇa and ones chosen Vraja devotee, to live in Vraja constantly, and to serve Kṛṣṇa in ones body or chosen spiritual body, through service similar to that of the inhabitants of Vraja with a greed for the mood of ones chosen ideal.

Among the aṅgas of bhakti mentioned in vaidhī bhakti such as kīrtana , those which are favorable for his service are accepted by the practitioner of rāgānugā. Those aspiring for dāsyā rasa copy the mood and gestures of Patraka and other servants; those desirous of sakhyā rasa copy the mood and gestures of Subala and other friends; those desirous of parental rasa copy the mood and gestures of Yaśodā and other elders; and those desirous of madhura rasa copy the mood, service and gestures of the Vraja gopis.

There are two types of rāgatmikā bhakti: by kāma and sambandha. Similarly there are two types of rāgānugā bhakti: kāmānuga and sambandhānuga. Of the two, kāmānuga is stronger and more prominent. In kāmānuga there are also two divisions: sambhogecchā mayī and tad bhavecchāmayī. In the first, the devotee of Kṛṣṇa is inclined to give pleasure to Kṛṣṇa; in the latter the devotee relishes the sweet relation between Rādhā and Kṛṣṇa. That bhakti in which one indentifies with devotees of Kṛṣṇa who have conventional relationships with Kṛṣṇa is called sambandhānuga. In Dvaraka the queens' love is madhura rasa based on sambandha. In Vraja, only kāmānuga madhura rasa exists.

Lord Caitanya taught that the tendencies of the jīva suddenly manifest through the rāgānuga process. Lord Caitanya has approved of worship in the rāga mode (rāga marga). If a soul by good fortune gets association with devotees who have the mercy of Gaurāṅga, he will certainly become greedy for the mood of the Vraja vasis. But as long as he does not have such association, he must practice vaidhī bhakti. Just on taking shelter of the lotus feet of Gaurāṅga he enters the path of rāga. Those eager for the path of spontaneous attraction first practice rāgānugā bhakti. In practicing rāgānugā bhakti the person quickly develops an extremely high qualification. On attaining greed for the mood of the Vraja vāsīs, no other attraction remains. When that greed arises, the practitioner immediately becomes completely disinterested in sinful action, piety, social duty, neglect of duty, forbidden actions, speculation, and dry renunciation.

*adau śraddhā tataḥ sādhu-saṅgo'tha bhajana kriyā
tato' nartha nivṛttiḥ syāt tato niṣṭhā ruciś tataḥ
athāśaktis tato bhāvas tataḥ premābhyañcati
sādhakānāṁ ayam premnah prādurbhāve bhavet kramah*

In the beginning, there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.

In the vaidhī bhakti process following this gradually method, attainment of bhāva takes a long time. However, if greed for the mood of the Vraja vāsīs develops, the material desires are quickly destroyed, since no other desires have a place. Along with greed for Kṛṣṇa simultaneously arises bhāva.

On the path of rāga, however, it is necessary to avoid imitation or deception. If that occurs, it produces disturbance and obstacles, though the person may think that his corrupted rāga is real rāga. Finally, material association turns that rāga into material attraction and causes falldown of the jīva.

The devotee of Caitanya Mahāprabhu, after having developed real greed, practices rāgānugā bhakti. Following the same rules as vaidhī bhakti, the devotee takes shelter of genuine guru, serves the deity, takes Vaiṣṇava association, studies the devotional literature, lives in a place of the Lord's pastimes, and chants the Lord's name. Along with this, the devotee serves Kṛṣṇa in an intense mood of love in his spiritual body (siddha deha), following the sentiments of the Vraja vāsīs.

Chanting

The fortunate devotee, by taking shelter of the Holy Name, the supreme process, will become absorbed in service on the level of bhāva. In chanting the name, dikṣa and purascarya rites are not necessary. By avoiding nama abhasa and nama aparādha, gradually the person will be able to chant the name continuously. By continuing to chant in this way, the devotee, trying to attain the merciful glance of the deity, will continuously realize the Lord's name and form. Gradually, he will be able to realize simultaneously the name, form and qualities of the deity. Finally, he will realize the name, form and qualities while meditating on the factual pastimes of the Lord. By participation in the pastimes, rasa arises. Rasa is the last attainment. The stage of rasa can be quickly attained if the devotee maintains an intense longing for rasa while chanting the name.

The offenses against the name are ten as mentioned in the Padma Purāṇa:

*satāṁ ninda-namnah param aparādham vitanute
yataḥ khyātīm yātam katham u sahate tad vigarhām
śivasya śrī visnor ya iha guna nāmādi sakalam
dhīyā bhinnam paśyet sa khalu hari-nāmāhitakarah
guror avajñā śruti-śāstra-nindanam
tathārthavādo hari nāmni kalpanam
nāmno balād yasya hi pāpabuddhi
na vidyate yasya yamair hi śuddhiḥ
dharma-vrata-tyaga-hutādi-sarva-
subha-kriyā sāmyam api pramādah
aśraddadhāne vimukhe'py aśrīnvati
yas copadeśah śiva-nāmāparādhaḥ
śrute'pi nāma-māhātmye yah prīti rahito narah
ahaṁ mamādi paramo nāmni so'py aparādha-kṛt*

To show envy or criticize the pure devotee.
To think that the devatās are equal to Kṛṣṇa.
To disrespect or disobey the guru.
To disrespect the scriptures.
To think that the glorification of the Name is empty praise.
To imagine meanings of the Name.
To commit sin on the strength of the Name.
To consider the Name on the same level as pious actions.
To give the Name to unqualified people.
Not to have faith in the Name or taste for the Name after hearing its glories, and to accept the Name without giving up material attachment.

There are two types of nāmābhāsa: chāyā nāmābhāsa and pratibimba nāmābhāsa: Chanting the name without offense but devoid of proper knowledge is called chāyā nāmābhāsa. When, through devotional association, a devotee obtains proper knowledge, it becomes the pure name, śuddha nāma. When the chanting of the name is covered by material desires, by jñāna and karma, or by dry renunciation, it is called pratibimba nāmābhāsa. At times pratibimba nāmābhāsa comes close to chāyā nama bhāsa and at times it turns to aparādha. For nāma aparādha, there is no other remedy than to continually chant in the association of devotees.

Vaiṣṇavas according to chanting

Those vaiṣṇavas who are surrendered to the pure name are called vaiṣṇavas following the footsteps of Śrī Caitanya. Those who chant the name in this way periodically are called vaiṣṇavas. Those who chant in this way continuously are called better vaiṣṇavas. Those whose proximity causes others to chant purely are called the best of vaisṇavas.

*ataeva yānra mukhe eka kṛṣṇa nāma
sei ta' vaiṣṇava, kariha tānhāra sammāna
kṛṣṇa nāma nirantara yāhāra vadane
sei vaiṣṇava śreṣṭha, bhaja tānhāra carane
yānhāra darśane mukhe āise kṛṣṇa nāma
tānhare jāniha tumi vaisnava pradhāna
krama kari kahe prabhu vaiṣṇava lakṣaṇā
vaiṣṇava vaiṣṇavatara āra vaiṣṇavatama*

One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to Him. A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet. A first -class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu instructed about different types of Vaiṣṇavas—the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna grāma.

One should take association with all these vaisṇavas. One should respect the ordinary vaisṇava. One should take shelter at the feet of the better and best vaisṇavas. Serving such vaisṇavas, the householder vaisṇava should celebrate and feel satisfied. Whether the vaisṇava is a householder or renounced, according to his level, the devotee should respect him. The devotee will seek out and serve the Vaiṣṇavas superior to himself.

*sajātiyāśaye snigdhe sādhau saṅgah svato vare
śrīmad bhāgavatārthānām āsvado rasikaiḥ saha*

One should taste the meaning of Śrīmad Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord.

B.R.S. Pūrva Vibhāga 2.40

One should not find fault in the previous sins of the vaisṇava nor the sins which have disappeared or are about to disappear, nor should he find fault in the accidental commission of sin.

na prākṛtavam iha bhaka-janasya pasyet

One should not see the devotee from the material point of view.

Upadeśamrta 6

The householder should perform only activities leading to the spiritual goal, and not involve himself in the sinful activities of the materialist. He should show appropriate compassion for all jīvas. Considering himself fallen, he should give proper respect to all others, not demanding respect from others. The householder, being unattached to family life, should blend it with things related to Kṛṣṇa. Accepting only what is necessary, he should practice relishing the chanting of the name. When the taste for Kṛṣṇa becomes strong and the taste of material enjoyment becomes completely destroyed, a natural sense of detachment will arise due to absence of material attachment. Such a state will not appear by endeavor alone.

Guru

For practice of both types of bhakti, the bona fide guru is necessary. The guru engages the candidate of vaidhī bhakti according to his inclinations. He teaches what rules to observe and how to eliminate the obstacles. The guru shows the candidate of rāgānugā bhakti how to cultivate suitable rasa corresponding to the disciple's natural taste.

There are two types of taste of greed: temporary and natural. Sometimes devotees hear about the qualities of Nanda or Subala, derive great bliss and sometimes show similar sentiments, but this bliss and the show of sentiments are short-lived. This

is called temporary greed. There is no use in such a show. It is necessary for the guru to carefully examine which rasa -dāsyā, sakhya, vātsalya or madhura-gives natural greed. Detecting ones natural sentiment, the guru will give teachings according to that mood. If this is not done, then the instructed mood will not be permanent, due to the unsuitability to the disciple. It should be noted that not all seekers will be qualified for madhura rasa. If a guru finds it impossible for him to decide the rasa of the disciple, he will honestly admit his inability to the disciple and direct him to approach a suitable guru. The disciple has no alternative but to take shelter of the lotus feet of the bona fide guru.

For fear of enlarging the book, I have made a summary study of sādhana bhakti. Those who have desire to know more about this can study the Pūrva Vibhāga of Bhakti Rasāmṛta Sindhu and the Bhakti Sandarbha.

1 Translation of Bhaktivinoda

Chapter 11 Prayojana: the ultimate goal

Taking a particle of mercy from the munificent Mahāprabhu, I will now present the final goal of the scriptures and of all human endeavors- the one, final attainment, prema-which even after compiling, studying and considering all the Vedas for hundreds of kalpas, Lord Brahmā could not understand; and which even Lord Śiva, equipped with all knowledge and yoga powers, the master of the path of renunciation, is always searching for; and which all liberated jīvas continually adore as the attainment of their own glory (sva mahima).

Caitanya Mahāprabhu, in teaching Śrī Rūpa Gosvāmī about prema, said the following:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru kṛṣṇa prasāde pāya bhakti latā bīja
mālī hañā kare sei bīja aropāṇa
śravana kīrtana jale karaye secana
upajiyā bāde latā brahmāṇḍa bhedi' yāya
virajā brahma-loka bhedi' paravyoma pāya
tave yāya tad upari goloka vrindāvana
kṛṣṇa carana kalpa vrkṣe kare ārohana
tāñha vistārita hañā phale prema phala
iñha mālī sece nitya śravana kīrtanādi jala
yadi vaisnava aparādha uṭhe hātī mātā
upare vā chiñde, tāra śukhi' yāya pātā
tā'te mālī yatna kari' kare āvaraṇa*

*aparādha hastīra yaiche nā haya udgama
 kintu yadi latāra saṅge uṭhe upaśākhā
 bhukti mukti vāñcā yata asankhya tā'ra lekhā
 niśidhācāra, kuṭināti, jīva hiṁsana
 lābha, pūjā, pratiṣṭhādi yata upaśākhā gāna
 sekā jala pāñā upaśākhā bāḍi' yāya
 stabdha hañā mūla śākhā bārite nā pāya
 prathamei upaśākhā karaye chedana
 tave mūla śākhā bāṛi' yāya vṛndāvana
 prema phala pāki' pare, mālī āsvādaya
 latā avalambi' mālī kalpa vṛkṣa pāya
 tāñhā sei kalpa vṛkṣera karaye secana
 sukhe prema phala rasa kare āsvādana
 ei ta' parama phala parama puruṣārtha
 yāñra āge tṛṇa tulya cāri puruṣārtha*

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

When a person receives the seed of devotional service he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana the seed will begin to sprout.

As one waters the bhakti latā bija, the seed sprouts, and the creeper gradually increases until it penetrates the walls of this universe and goes beyond the Virajā river between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence. Penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

Being situated in one's heart and being watered by śravaṇa-kīrtana, the bhakti creeper continues to grow. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

The gardener must defend the creeper by fencing it all around so that the powerful

elephant of offenses may not enter.

Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

Some unnecessary creepers growing with bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

If one does not distinguish between the bhakti latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti latā creeper is curtailed.

As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti latā bīja grows nicely, returns, home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit, and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

To taste the fruit of devotional service at Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections-religion, economic development, sense gratification and liberation-are very insignificant achievements.

C.C.Madhya 19-151-164

Kṛṣṇa das Kavirāja has described Caitanya Mahāprabhu's teachings in fitting verses with great expertise. If the jīva can understand the direct meaning of these verses, he will be immediately fortunate. If he understands these eighteen verses he will easily attain what cannot be attained by studying piles of scriptures.

Since time immemorial the jīvas are all wandering in the universe, following the path of karma or jñāna. When the sukrtis which build up the propensity for bhakti become strong, the jīva develops faith in bhakti. With faith, the devotee takes shelter of the lotus feet of sādhu and guru. According to instructions of the guru, he firmly sows in his heart this faith, which is in the form of a seed of the bhakti creeper. The jīva becomes the gardener, and waters the bhakti with water in the form of hearing and chanting the name. The creeper grows bigger and bigger, pierces the universe, crosses over the Viraja, the border of the spiritual world, and after traversing the impersonal brahma dhama enters the place of the

Lord's pastimes.

When the jīva pierces the universe an incident takes place, in the form of obtaining the mercy of Kṛṣṇa. The jīva in his spiritual form is very insignificant. Moreover, while giving up matter, qualities get extinguished. The jīva then desires to annihilate his existence. At this crucial time, Kṛṣṇa's own mercy assists the jīva, through the special mercy of Kṛṣṇa's devotees. What is this mercy? It is the hlādinī śakti emanating from the cit śakti or spiritual energy of the Lord. It is extremely powerful. At the time of material cessation, this energy is eager to protect the jīva from annihilation of his spiritual individuality. It transforms sādhana bhakti into a more loving form. By the strength of this more intense form, the jīva attains rati, and gradually begins to ascend. Without the mercy of the hlādinī śakti, the jīva cannot be qualified for the goal of prema.

Equipped with the strength of the hlādinī śakti, the jīva pierces brahma dhāma and attains the spiritual world. At the top of the spiritual world is Goloka Vṛndāvana. There, the creeper of bhakti spreads itself at the feet of Kṛṣṇa's lotus feet and yields the fruits of prema. The gardener, still residing in the material world, continues watering the root of the creeper through hearing and chanting Kṛṣṇa's name constantly.

When the creeper sprouts and grows, the gardener must be careful. Sometimes the mad elephant of offenses against devotees in the form of violence, hatred or criticism arises. It tears up the bhakti creeper, and the leaves wither. Sometimes the mad elephant uproots the plant completely. The gardener must be very careful to ensure that this offense does not take place.

One other obstacle may appear: along with the creeper of bhakti, weeds may also spring up. They grow along with the watering process of hearing and chanting and smother the creeper of bhakti. Many types of weeds may grow up: material enjoyment, desire of liberation, desire for mystic powers, desire of women, sinful action, absorption of the mind in forbidden things, violence to other living entities, cruelty, cheating, longing for position, greed for money or material piety. The gardener must be careful to cut down these weeds as they begin to grow.

In this way, the creeper can surpass the material world and attain the spiritual world of Vṛndāvana. The fruit of prema ripens and falls, and the gardener relishes it in great bliss. Prema is the ultimate goal of the jīva. Compared to this, dharma, artha, kāma and mokṣa are nothing.

Now the nature of prema and the types of prema will be discussed.

*suddha-sattva-viśeṣātmā prema-sūryamśu- sāmyabhāk
rucibhiś citta-māśrṇya-krd asau bhāva ucyate*

When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love of Kṛṣṇa (prema). At such a time, devotional service causes the heart to be softened by various tastes, and it is called

bhāva.

B.R.S. Pūrva Vibhāga 3.1

*samyañ masñita-svānto mama tvātiśayañkitaḥ
bhāvah sa eva sāndrātmā budhaih premā nigadyate*

When that bhāva softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema by learned scholar.

B.R.S. Prema lahirī 1.

From the svarūpa śakti of Kṛṣṇa, which manifests all things, arises the samvit śakti, governing the consciousness in the spiritual world. This feature of the svarūpa śakti is called śuddha sattva, pure goodness. The sattva of māyā śakti is not pure but mixed. Tender and deep emotion with possessiveness of Kṛṣṇa is the special feature of the hlādinī śakti. When these two elements (śuddha sattva (samvit) and hlādinī) mix, they attain the highest and most astonishing state in the jīva's heart: it is called pure prema. In the material world the combination of the maya's samvit and hlādinī potency gives rise to material prema or material love. This is but a perverted shadow of the pure, spiritual prema. The relationship (bhāva) coming from ones spiritual form in pure, natural consciousness (śuddha sattva svarūpa) and tender actions to express that love (hlādinī) are both present in prema. (Bhāva here refers to sthāyi bhāva, fixed emotion.) Its first appearance is called rati.

*sādhana bhakti haite māyā ratira udaya
ratī gāḍha haite tā'ra prema nāma kaya
prema vṛddhi krāme nāma -sneha, māna, prāṇaya
rāga, anurāga, bhāva, mahābhāva haya*

By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead. The basic aspects of prema, when gradually increasing to different states, are affection (sneha), abhorrence (māna), love (prāṇaya), attachment (rāga), further attachment (anurāga), ecstasy (bhāva) and great ecstasy (mahābhāva).

C.C.Madhya 19.177-178

Bhāva

This bhāva is called the seedling of prema or prīti and when it appears, it shows the following characteristics:

*kṣantir avyarthā-kālatvam viraktir māna- śūnyatā
āśābandhaḥ samutkāñṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo' nubhāvāḥ syur jāta-bhāvaṅkure jane*

The symptoms (anubhāvas) of the sprout of bhāva are forbearance, not wasting time, detachment, absence of pride, possibility of attaining Kṛṣṇa, greed for attaining Kṛṣṇa, taste of chanting the name, attachment to discussions of Kṛṣṇa's qualities, living in a place of Kṛṣṇa's pastimes.

B.R.S. Pūrva Vibhāga Rati bhakti, 11

These are also mentioned in Caitanya Caritāmṛta Madhya Līlā 23. 20-31. When these symptoms of bhāva appear, they are seen as real nature of the person. This rati is the first stage of prema; prema is the deeper stage of rati. Prema is like the sun and rati or bhāva is its ray. When rati arises, very small ecstatic symptoms appear. When rati appears in the mind of the conditioned soul, though it is actually self-manifesting, coming from the soul itself, it appears as if a product of the mind.

There are two types of rati: that caused by the mercy of Kṛṣṇa or his devotee, and that caused by absorption in sādhana bhakti. That rati due to sādhana is commonly seen in the world, whereas that due to mercy is very rare. The rati due to sādhana has two types: from vaidhi sādhana and rāgānuga sādhana.

Rati is a rare thing. The apparent symptoms of rati visible in persons desiring liberation or material benefits is but a semblance of real rati. This raty ābhāsa has two types: pratibimba raty ābhāsa (reflection) and chāyā raty ābhāsa (shadow). Seeing those symptoms, the ignorant person will mistake them for real rati.

Sometimes one may see a person who has not done sādhana, but who has genuine rati. In such cases, one must understand that in previous lives his expert sādhana was for some reason interrupted. When that obstacle has been destroyed, the result, pure bhāva, appears in this life.

If one seems to see some discrepancy in the actions or behavior of a person who as attained real rati, one should not be envious of him. He has reached the success of life. Actually such a person is faultless. If one sees in him some mundane action which is contrary to the rules of vaidhī bhakti conduct, from his side there is no fault. It is only apparent fault seen from the eyes of the person on a lower level attached to the rules.

The active portions of rati (ceṣṭā rūpā bhakti) are the anubhāvas (actions generated from emotion for Kṛṣṇa) and the special ingredients of emotion (bhāva rūpā) are the sañcāri bhāvas (transitory emotions). When these mix with rati and rati becomes intense, it is called prema, and prema leads to rasa. The topics of rasa are discussed in the work "Kṛṣṇera Rasāmṛta Samudratva Vicāra" so they will not be mentioned here.

Prema

Prema has two types: kevala (pure) prema and mahima jñāna yukta (endowed with reverence) prema. From rāgānugā sādhana bhakti usually kevala prema arises. Through vaidhī bhakti, mahima jñāna yukta prema arises; the devotee

attains the same planet, same opulences, same form and close association of the Lord in Vaikuṇṭha. According the Lord Caitanya's teachings, the highest goal is kevala prema.

Prema arises in two ways: from bhāva and from the mercy of the Lord. Prema arising from bhāva has two types: arising from vaidha-induced bhāva and from rāgānuga induced bhāva. Prema arising from mercy alone is very rare whereas prema arising from bhāva is normal. The succession to prema through bhāva is mentioned in Caitanya Caritāmṛta:

*kona bhāgye kona jīvera śraddhā yadi haya
tave sei jīva sādhu saṅga karaya
sādhu saṅga haite haya śravaṇa kīrtana
sādhana bhaktye haya sarvānartha nivartana
anartha nivṛtti haile bhakti niṣṭha haya
niṣṭha haite śravaṇādye ruci upajaya
rucī bhakti haite haya aśakti pracura
aśakti haite citte janme kṛṣṇe prīty aṅkura
sei rati gāḍha haila dhare prema nāma
sei prema prayojana sarvānanda dhāma
yāñra citte kṛṣṇa prema karaye udaya
tāñra vākyā, kriyā, mudrā vijneha na bujhaya*

If by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure. If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

C.C.Madhya 23.9-17

On this there is a kārikā:

*ākarṣa sannidhau lauhāḥ pravṛtto drṣyate yathā
anor mahati caitanye pravṛttih prītir eva sā
pratiphalana-dharmatvāt baddha-jive nisargataḥ
itareṣu ca sarveṣu rāgo'sti viṣayādiṣu
liṅga-bhaṅgottarā bhaktih śuddha-prītir anuttamā
tat pūrvam ātmānikṣepat bhaktih prītimayī satī*

Just as iron shows its innate quality when the magnet comes close, so the minute consciousness, jīva, shows his natural tendency when he becomes favorable

towards the supreme conscious entity Kṛṣṇa. His natural tendency is pure love of Kṛṣṇa. This quality of rāga is perfect in the spiritual world. The material world is only a reflection of the spiritual world. The jīva, accepting unnatural qualities in the material world, produces a different type of rāga towards the objects of the world, though rāga itself is generated from his nature.

If the conditioned jīva does not destroy his subtle material body, his pure love will not appear. Only after breaking the subtle body, the bhakti which appears is pure prīti. Before this stage, bhakti attempting self-surrender by destroying the material identity and establishing the spiritual identity, has prīti, love, as its quality (prītimayī) but cannot have prīti as its essence (prīti ātmikā).

This state of prītimayī is described in the Caitanya Caritāmṛta:

*rāgatmikā bhakti mukhya vrajavāsī jane
tā'ra anugata bhaktira rāgānuga nāme
lobhe vrajavāsīra bhāve kare anugati
śāstrayukti nahi māne rāgānugāra prakṛti
bāhya, abhyantara, ihāra dui ta'sādhana
bahye sādhaka dehe kare śravaṇa kīrtana
māne nije siddha deha kariya bhāvan
ratri dine kare vraje kṛṣṇera sevana
nijābiṣṭha kṛṣṇa preṣṭha pāche ta' lāgiya
nirantara sevā kare antarmanā hañā*

The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgatmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti. If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasoning of śāstra. That is the way of spontaneous love. There are two processes by which one may execute this rāgānugā bhakti-external and internal. The self-realized, advanced devotee externally remains like a neophyte and executes all the sastric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night. Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

C.C.Madhya 22.149, 153, 156-157. 159

The kārikā says:

*kṛṣṇa-bahirmukhe sā ca viṣaya-prītir eva hi
sā caiva kṛṣṇa-sammukhyāt kṛṣṇa-prītiḥ sunirmalā¹
raty ādi-bhāva-paryantam svarūpa-lakṣaṇam smṛtam*

dāsy-a-sakhyādi-sambandhāt sa caiva rasatām vrajet

What is the difference between love (prīti) of material objects and love of Kṛṣṇa? When the affection is directed from matter to Kṛṣṇa in a pure way it becomes love of Kṛṣṇa. When the same affection is turned from Kṛṣṇa towards matter, it is called material love or material attachment. In the stages from rati to mahābhāva this affection is intrinsic characteristic for each stage. This sthāyi bhāva, qualified by relations such as dāsy, attains the nature of rasa by mixing of the ingredients (anubhāva, sāttvika bhāva etc.).

In the Śikṣāstaka bhāṣya , based on the Prīti Sandarbha of Srila Jīva Gosvāmī, the development of prīti is described as follows: undeveloped prīti, in the first stage is ullāsamayī, jubilant. It is called rati. This type of rati is present in śānta rasa. When it appears, any other object than Kṛṣṇa becomes very insignificant. When ullasamayi rati becomes extremely possessive it is called prema. This is present in dāsy rasa. When this develops, all causes for breaking the relationship become feeble. When prema becomes viśvāsamayī (confidential) it is called prāṇaya. It is suitable for sakhya rasa. When prāṇaya manifests, there is no longer any reverence, even where reverence would be suitable. When prāṇaya becomes variegated and becomes slightly devious due to taking the identity of a beloved of Kṛṣṇa, it is called māna (pride). When māna appears, even Kṛṣṇa manifests fear (out of love). When the heart becomes melted, prema becomes sneha. With the appearance of sneha, there are symptoms such as shedding of excessive tears. Even though seeing the Lord, the person is unsatisfied, and though capable of pleasing the Lord, the person is fearful and unsteady. When sneha becomes full of desire, it is called rāga. When rāga appears, even a moment's separation becomes intolerable. Meeting is happiness and separation is distress. When rāga realizes the dear object in newer and newer ways and itself appears in newer ways, it is called anurāga. With the appearance of anurāga, the person desires to take birth as an inanimate object just to be related to the Lord, due to the variegated prema resulting from mutual submissiveness. During the pain of separation, Kṛṣṇa makes a sudden appearance. When anurāga attains a state of madness with unequaled amazing appearance, it is called mahābhāva. When mahābhāva appears, during meeting, the passing of even one moment is intolerable, and a kalpa of time passes in a second. In separation, one second seems to be kalpa. In anurāga and mahābhāva, the ecstatic symptoms such as sāttvika bhāvas appear in the most intense form.

The kārikā says:

*taraṅga-raṅginī prītis cid-vilāsa-svarūpinī
viṣaye sac-cid-ānande rasa-vistārinī matā
praudānanda-camātkara-rasah krṣne svabhāvataḥ
krṣneti nāmadheyas tu janākarṣa-viśeṣataḥ
cid-ghanānanda-sarvasvam rūpam cāmṛtam priyam
ananta-guṇa-sampūrṇo līlādhyo gopī- vallabhaḥ
ebhir lingair hariḥ sāksād dr̥syate preṣṭham ātmānah
tena vṛṇḍāvane ramye tad-vane ramate tu yaḥ*

sa dhanyah śuddha-buddho hi kenopaniṣadāṁ mate

Prīti, the very embodiment of spiritual pastimes, playing in unlimited waves, continually distributes rasa to Kṛṣṇa, the embodiment of eternity, knowledge and bliss. Due to the very nature of prīti, rasa becomes extremely blissful and astounding in Kṛṣṇa-who is called Kṛṣṇa because He has a special attracting power for everyone. With his dark, beautiful form of compacted knowledge and bliss, Kṛṣṇa is the supreme sweetness and the generator of prīti, love. Kṛṣṇa, the beloved of the gopis, is full of unlimited auspicious qualities and profuse pastimes. Kṛṣṇa, the dearmost object to the soul, must be experienced directly through His name, form, qualities and pastimes. That person who enjoys with Kṛṣṇa in his Vṛndāvana form in the forest is the most fortunate, most intelligent, according to the Kena Upaniṣad.

*pañcāṅge sad-dhiyām anvaya-sukṛti-matāṁ sat-krpaika-prabhāvāt
rāga-prāptesta-dāsyे vraja-jana-vihite jāyate laulyam addhā
vedātītā hi bhaktir bhavati tad-anugā kṛṣṇa- sevaika-rūpā
ksipram prītir viśuddhā samudayati tayā gaura-sikṣaiva gūḍhā*

The five aṅgas are serving the deity, tasting the meaning of Bhāgavatam with relishing devotees, associating with the superior devotees on rāga marga, chanting the name and living in Mathurā. Practicing these five with an offenseless heart, one attains real mercy. Through that mercy arises a greed to serve the inhabitants of Vraja who are impelled by rāga. From that greed, there arises rāgānugā sādhana-bhakti, which transcends the scriptural injunctions and exclusively serves Kṛṣṇa with a mood of affection of the Vraja vāsīs. By practicing this bhakti (sādhana), very soon, pure, exclusive prīti (kevala prema) for Kṛṣṇa will arise. This is the esoteric teaching of Mahāprabhu.