ALL GLORY TO SRI GURU AND GAURĀNGA

JAIVA DHARMA

By

SRILA THĀKUR BHAKTI VINODE

EDITED BY

His Holiness Sri Srimad

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(President, Āchārya of Sri Chaitanya Math and its branches
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Thoroughly Revised

TRANSLATED INTO ENGLISH BY

His Holiness Srimad

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SRIMAN BHAKTI PRAJNĀN YATI MAHARĀJ

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PREFACE

I

The readers of this book may naturally be eager to know something about the celebrated author. The author does not require any introduction, but I feel it necessary to say a few words about him. Kedārnāth, who was subsequently known for his pre-eminence in the Vaishnava World as Thākur Bhakti Vinod, was born in 1838 in a well-known landed aristocratic family who were the owners of Govindpur, the present site of Fort William of Calcutta. Kedārnāth in his fourteenth year was admitted in a Hindu Charitable Institution in Calcutta where he studied for four years during which period he began to write and compose articles and poems in English. During these days, Kedārnāth used to write articles for "Hindu intelligence", a very famous newspaper edited by his relation Kaliprasād Ghosh, a well-known person in the learned society of Calcutta. He studied the works of Addison and Edward Young under Rev. Greaves. He studied the works of Carlyle, William Hazlitt, Jeffery, Macaulay and published his many English poems in the Library Gazette. Mrs. Locke admired very much his poem "Poriyed."

Kedārnāth entered the Hindu School as a student of the first class in 1856 when the University of Calcutta was just established. The late Mr. Satyendranāth Tagore, the first Indian I.C.S. brother of the poet Rabindra Nāth Tagore, Ganendra Nath Tagore and Kesava Sen, afterwards the famous Brahma Samaj leaders were his school friends. Kedārnāth wrote his first part of his English book "Poriyed" in 1856. He soon published his other two volumes. Rev. Duff highly praised it and asked him to compose such poems dealing with the Zamindars' oppression and torture of their tenants. He came in close contact with Rev. duff and Mr. George Thompson who taught him how to become an effective orator. Mr. Thompson told him that he used to deliver lectures to the corn fields on his way from his house to the Parliament.

He was the most intimate friend of Dwijendra Nāth Tagore, elder brother of his class friend Satyendra Nath Tagore. He studied the works of Kant, Goethe, Hizel, Swedenburg, Schopenhauer, Hume Voltaire and others with Dwijendra Nāth. At that time Kedārnāth used to lecture in the literary meetings. His friend Sir Tārak Nāth Palit who bore all expenses for the establishment of Science College, Calcutta persuaded him to lecture before the British Indian society of pro-British Zamindars of Bengal which many Europeans attended. At the next
meeting of the said society he read his dramatic rendering of Vital Pancha Vingsati which was followed by a heated discussion.

Kedarnath studied the works of Brahma movement after having come in contact with his friend Dwijendra Nath, Satyendra Nath and others of the Tagore family who were the leaders and guides of the said Movement. He had very frequent discussions with Rev. Duff at whose direction he studied the Bible and other Christian books.

Now he occupied himself in studying the religious books. He deeply read the works of Mr. Channing and the controversy between Râja Râm Mohan and the Christian Missionaries. He read the korân. He deeply read the works of Theodore Parker, Newman and others. He frankly admits in his biography that he preferred Christianity to Brâhmoism on account of clear admission regarding the transcendence of God-head and spiritual function. He was always in favour of one God, never liked the Brahma system of worship. But he never ceased his discussion with Dwijendra Nath. He remarked in his biography that if I had any friend of my heart among mankind, it was Dwijendra Nath. This was the time of Sepoy Mutiny. He discussed it with the editor of Tattava Bodhini and the great Pandit Baneswar Tarkalankâr.

He went to Chutimangalpur in the district of Bhadruk in Orissa where his grandmother and grandfather were living. They inherited some landed property there from Râja Râjbhallav. Pandit Iswar Chandra Vidyasagar was his great patron. In 1860, he wrote his "Maths of Orissa" in English. His next work was his Bijangrâm written in Bengali blank verse. This is the first work ever written and published in blank verse in the history of Bengali language and literature. It is not correct to say that Michael Madhusudan Dutta was the inventor of the blank verse in Bengali.

First he started his life as a school teacher and soon he entered into the executive services and became the Deputy Magistrate and Deputy Collector at Chapra in 1866, at the age of 28. Here he learned "Urdu" and "Persia" under a Munsi. He wrote his Valedi-Registry in Urdu. In March 1868, he was appointed Deputy Magistrate at Dinajpur.

Here in Dinajpur he came in contact with Vaishnavism, which was prevalent there under the patronage of Râya Saheb Kamala Lochana, the great Zamindar of Dinajpur, who was the descendant of Râmananda Vasu, an ardent follower of Sri Chaitanya. He made the acquaintance with many Vaishnavas. Here he secured the printed Chaitanya Charitâmrita, and the Bengali translation of the Bhâgavata;
also copy of Bhaktamāla. On first reading the Chaitanya-Charita, he formed a high opinion of Sri Chaitanya and began to regard Sri Chaitanya as God and was seriously engaged in this study of Sri Chaitanya's religion in the company of the Vaishnavas at Dinajpur. Now Kedārāṇath became an out-and-out Vaishnava. He deeply studied the literature of Brāhmoism, Christianity and Islam. He made a comparative study of Vaishnavism with reference to other religions, but he found the perfect consummation of his own taught in Vaishnavism. He was next transferred to Champan for a few months, and later posted at Puri. Now his devotion to Sri Chaitanya grew very intense.

He came to Puri with his family, taking with him his two very favourite books, Sri Chaitanya Charita and the Bhāgavata. He was happy for having been posted at Puri where his God, Sri Chaitanya had spent so many years. His stay at Puri gave a great impetus to his religious feeling for Vaishnavism. He appointed one Gopinātha Pandita with whom he studied the whole of the Bhāgavata with its commentary by Sridhara Śwāmi. Two other Pandits named Hariharadāsa and Markandeya Mahāpātra who studied the Nyāya and Vedānta in Navalipī and Benares began to study the Bhāgavata along with him Kedārāṇath learnt Sanskrit grammar and literature under the great Isvara Chandra Vidyasāgara, Dwijendra Nāth Tagore and others during his school days in Calcutta. He continued his study of Sanskrit all through. Having finished the Bhāgavata he studied Jiva Gosvāmi's Sadsandarbha, Baladeva Vidyabhusana's Govinda-Bhāsya, Prameyarat -nāvali, Rupa's Bhaktirasāmritā Sindhu and Hari Bhaktikalpatākā, and others which he could secure from the library of the Rāja of Puri. Now he mastered the philosophy of Gaudiya Vaishnavism. Here he finished his Sanskrit book "Datta Kaustubha" and began his famous Sanskrit work 'Sri Krishna Samhita'. The latter is philosophical, on Gaudiya Vaishnava philosophy. Besides these many other works were composed during this time. Now he started a class for teaching the Bhāgavata. He formed a society styled the Bhāgavata Samsad, in the Jagannātha Vallabha Garden, for the study and culture of the Bhāgavata. All the principle Vaishnava leaders were impressed with his learning and religious fervour. He was in charge of Jagannātha temple on behalf of the Government. He started another society called Vidvat Sabhā for promoting the study of Bhakti literature. He came in contact with a very great Vaishnava saint named Svarupadāsa. He was a great ascetic and wholly devoted to God. Kedārāṇath had high regard for him. Everyday Kedārāṇath used to hold a conference at the Jagannātha temple and discussed various doctrinal aspects of Vaishnavism. He stayed at Puri for five years.
From Puri he was posted at different places in Bengal and he visited principal places of pilgrimages of the Vaishnavas. He was stationed in the Narail in the District of Jessore in 1878. He became very popular in the subdivision as a great Vaishnava Magistrate. Many Kirtana singers used to come to him entertain him with their songs. Here he published his Krishna Samhitā in 1889 and Kalyan Kalpataru, a collection of his own Pada poems, in 1880. Krishna Samhitā was highly praised throughout the country. Sir Reinhold Rest of the India Office, London, has written the following remarks on it "By presenting Krishna's character and His worship in a more sublime and transcendent light than has hitherto been the custom to regard him in, you have rendered an essential service to your coreligionists, and no one would have taken more delight in your work than my departed friend Goldstucker, the sincerest and most zealous advocate the Hindus ever had in Europe," – Dated 16th April 1880. Here at Narail he was initiated by Sri Bipin Vihari Goswami. He adopted all Vaishnava practices in its strictest form. Now he resolved to interest the educated people in Gaudiya Vaishnavism. With this purpose in view he started a Bengali monthly called Sajana Tosani dealing with Vaishnava religion. It was the first Vaishnava newspaper. After stay for three years at Narail for a period of three years he made a pilgrimage to Allahabad, Ayodhya, Benares, Vrindavana and so on. At Vrindavana he met the famous Jaganathadasa Babaji, the head of the Gaudiya Vaishnavas. He subsequently became the religious guide of Kedamatha and helped him in his missionary activities. The late Sardar Charana Mitter who afterwards became a judge of the Calcutta High Court, brought for him a good collection of the manuscripts of Vaishnava books of which Viswanath Chakravarti's commentaries on the Bhagavata and the Gitā were particularly mentionable.

Now he decided to take up the preaching of the Gaudiya doctrine in earnest. He founded a printing press known as Vaishnava Depository. Philosophical books of the Vaishnavas were in Sanskrit. He undertook to place before the educated public the system of Gaudiya Vaishnava philosophy in a simple and popular form. He possessed a style that was easy, invigorating, cheerful lucid and uniform, and enriched with fresh store-house of Sanskrit and adopted to Bengali in a natural way. The Bengali language in his hands has thus been improved as a very powerful vehicle for the conveyance of the sublimest and most highly philosophical truths of religion, with an ease and precision that makes his works highly interesting and at the same time perfectly intelligible to the most ordinary reader. His famous work 'Sri Chaitanya Stoksamrita' evidences his perfect assimilation of the Gaudiya Vaishnava
philosophy in relation to others systems of a different school. It is one of the most important books, which established his name as an authority on the Gaudiya Philosophy. Subsequently he also published the Gitā with its commentary by Viswanātha Chakravarty and his own Bengali commentary called Rasikaranjana and another important book Gunaraja Khan's 'Krishna Vijaya.' Many educated men both Brāhmaṇas and Kayasthas became his disciples. When he was commanded by his God in a dream to render his service to Navadvipa, the Birth place of Sri Chaitanya, which had fallen into oblivion. Kedārnāth was transferred to Krishnagar as a Sub-Divisional Magistrate. He came to Krishnagar with joyous hope to seek the place where his beloved God, Sri Chaitanya, had been born. When he was at Puri, he secured Narahari Chakravarti's 'Bhaktiratnākara', and Paramananda Dāsa's book which greatly helped him in his archaeological investigation.

While at Krishnagar, one night, thinking deeply on the site of Birth place of Chaitanya Mahāprabhu on the roof of his residence in Navadvipa he is said to have seen in a vision a luminous building towards the north east. He was filled with wonder. The next morning he asked for the particulars of the place from which the vision had appeared to him. He was told that the ruins of the Ballal's palace are to be found there. He went to the place with such topographical accounts old maps and other data, as he could gather for his investigations. On enquiry he learnt from the local people that it was the Birth place of Sri Chaitanya. They pointed out an extensive mound covered with Tulasi plants as the actual site of the house of Sri Chaitanya. They added that they used to point out from generation to generation. It was a blissful moment when he realised that he had at last succeeded in his attempt which had cost him so much anxiety. Thākura Bhakti Vinode then composed his famous Navadvipa Dhāma Mahātya in praise of every place within the circle of Navadvipa. It was published in the same year.

He established 'Sri Navadvipa Dhām Prachārini Sabha' 1894 with the Ruling Prince of Tripura as its President and under the auspices of the Sabha Temple was established at the birth-site of the Lord at Yogapith and maintained the sevā pujā and periodical festivals of the Deities Sri Chaitanya Mahāprabhu at Sri Māyapur and developed the place. Now Sri Māyapur has become a town of temples attracting thousands and thousands of pilgrims from different parts of India and abroad. Thākura Bhakti Vinode by his personality, writings and preaching captured the imagination of the educated people of Bengal. He interested the educated section of the society in Vaishnava
religion. Thâkur Bhakti Vinode was a voluminous writer. He never failed in meeting the demand of educated public for its literature. The Goswâmis of Vrindâban conferred on him the title of 'Bhakti Vinode' in recognizing his unprecedented service to the cause of Vaishnavism.

The title of the book 'Jaiva Dharma' indicated that it deals with religion or the essential and natural characteristics of the individual souls. The human beings consist of soul which is pure 'chit' or spirit and a physical body of five elements viz. earth, water, fire, air and ether into which it is dissolved and a subtle body composed of Mana (mind), Buddhi (intellect) and Ahankâr (ego). The soul of the beings is part of 'Over Soul', or the absolute, called Bhagavân. Jiva soul is neither born nor dead, nor having shall it again cease to be, unborn, unchanging, eternal, this ancient of days is not killed when the body is killed. It is inseparable part and parcel of God. Compare the sun and sun's rays to God and jiva souls. As we cannot think of the sun without the rays nor the rays without the sun, so we cannot think of God without jiva souls or the jiva soul without God. The difference between the two is that one is Brihat viz. great, nothing greater nor equal to God while the soul is tiny and atomic. The cloud may intercept and obstruct, the rays when coming to earth but the cloud cannot cover the sun. Mâyâ may intercept, jivas from God, but mâyâ cannot cover God. It is well-established in Vaishnava Philosophy that both God and the individual souls are distinct entities jivas are plural co-existing in the absolute. In this book the author brings out the relation between God and nature of the spirit of a man, not in abstract but the relation between the two when unfolded or when the individual souls are released from the clutches of mâyâ, they are immediately attracted to Bhagavân in pure consciousness coupled with bliss. The relation between the two will continue forever, the liberated individual will continue to maintain its individuality to perform and participate in Leela. In Vaishnavism the individual is not absorbed but remains distinguished. According to the Advaitavâda of Sankarâchârya, Individuality is Upâdhic or conditioned and liberation means the absorption of individuality in absolute consciousness but according to the Vaishnava thought both God and the individual will remain distinct and bound together in Prema or Love. Thâkur Bhakti Vinode brings out the relationship between God and individuals to be romantic as opposed to Shankarite muktí putting an end to the individual.

Following the great Gitâ this book was started in the form of a dialogue between a Vaishnava who has transcended the Varnâshrama and a Sanyâsi well versed in all scriptures. The Sanyâsi puts question by way of Parîprasna and the Vaishnava gives answers. The questions
and answers cover the whole range of Vaishnava doctrine following a process started from Sraddhā or just a faith in God: to ultimate realisation of objects viz. Prema by which the individuals serve God in blissful co-existence. The author profusely quotes verses and passages from the vast store house of Scripture in support of his narration. The readers of this book will have clear conception of the fundamentals of Gaudiya Vaishnavism, its Philosophy and Upāsanā.

I can say without any fear of contradiction that each book of Thākur Bhakti Vinode is a thesis for a doctorate. The language of Thākur Bhakti Vinode whether English, Bengali or Sanskrit, is simple, direct and easily intelligible. The treatment of the difficult philosophical problems is that of a master mind. His intention was to represent the Gaudiya Vaishnavism in its real perspective to the public in a way which will be intelligible to them. Each and every word of Thākur Bhakti Vinode is really readable with profit.

II

To the devotees of 'Sri Bhagavān' the Supreme Lord Thākur Bhakti Vinode was a personal and eternal devotee of Sri Bhagavān, appearing in a human form in obedience to his Lord's happy Will of pumping off the stagnant and insalubrious waters of the channel of pure devotion, casting of the dregs and thus putting a stop to the decay of righteousness and exaltation of unrighteousness, whereby the real devotees are protected and apparent ones disappeared.

Thākur Bhakti Vinode, was indefatigable in the practice of Sudha-Sanātana Dharma taught by Mahāprabhu and was no less strenuously occupied in the work of restoration of the worship of God at holy sites and the establishment of congregational and individual religious life in the country. But at the same time he was aware that his mission also to expound to the whole world the teachings of Sri Mahāprabhu which had been and is still misunderstood by people in this country and elsewhere. He found that the people had practically no knowledge of the monumental works of the associates and the most illustrious followers of Mahāprabhu. The very existence of many of those works was unknown. Those who gave themselves out to be followers of Mahāprabhu mistook ignorance of the scriptures for devotion and selfish enjoyment for love of God. The educated people had very little practice of religion in any form. The mass and especially women were addicted to Smārta ritualistic practices, the object of which was the attainment of selfish enjoyments. The Pandits were mostly either supporters of such fruitive ceremonies or believers in an
abstract form of God devoid of all spiritual pastimes, this latter being the bequest of Godless Buddhism and the teaching of Shankaracharya. Scepticism among the educated classes coupled with the prevalence of Polytheistic or Neutralistic attitudes were prevalent.

"Himself practising the dharma. Lord Sri Chaitariya teaches jiva that if one does not practise dharma himself, he cannot teach it to others." The career of Mahâprabhu embodying the teachings of all the scriptures was the subject that Thâkur Bhakti Vinod placed before the people of Bengal in clear and simple language and with a wealth of learning and depth of spiritual insight that make his numerous works a part and parcel of the scriptures of all countries, explaining in minutest detail, and in unambiguous language, the only true religion of all jivas. They deserve to rank with the immortal works of Thâkur Vrindâbandâs and of Kavitâj Goswâmi as Scriptures of the suddha Sanâtana Dharma.

With the object of dispelling ignorance of the principles of suddha-Sanâtana Dharma, Thâkur Bhakti Vinod applied himself to publish systematically important authoritative works dealing with the teachings of Mahâprabhu with exhaustive explanatory notes in Bengali. A few of these publications may be mentioned here: In 1880 he published Sri Krishna Samhitâ in Sanskrit with the most learned introductions, Appendix and Translation in Bengali. In 1886 he published the Gitâ with commentaries of Srila Viswanâth Chakravarti Thâkur and his own annotation 'Rasik Ranjan' in Bengali, in 1891. Srimad Bhagavat Gitâ with commentaries of Srila Baladeva Vidyâbhushan and his Bengali annotation (Vidvat Ranjan). In 1894, Ishopanishad with his Bengali annotation (Vidvat Ranjan). In 1895 Sri Chaitanya Charitamrita with his 'Amritapravâha Bhâshya' in Bengali. In 1897 Sri Brahma-Samhitâ with his Bengali annotation in 'Prakashani'. In 1898, Sri Krishna Karnamrita with his Bengali annotation. In the same year Sri Upadeshâmrântam by Sri Rupa Goswâmi with his Bengali annotation 'Piyushavashhini Vrîtti' and Sri Brihat Bhâgavatamritam by Sri Sanâtana Goswâmi with his annotations in Sanskrit and Bengali. In 1901, Sri Bhâgavatârka-marichimâlâ. In 1904, edited Satkriyâsârdipikâ, a Vaishnava Smriti by Srila Gopal Bhatta Goswâmi.

This was supplemented by the publication of original works in Bengali prose and verse. Some of the most important of them are – in 1881, Kalyân Kalpataru; in 1886 Sri Chaitanya Sikshâmrîta, 1890 Sri Navadvipadhama Mâhâmya, in 1892 Sri Mahâprabhu and His Sikshâ, 1893 Sri Saranâgati, Sokâshatana, Jaiva dharma, in 1900, Sri
Harināma Chintāmani in 1902, Bhajan Rahasya. The Bengali religious monthly 'The Sajjana Toshani' was started by him in 1879 and he continued to edit the paper for seventeen years when it was made over to Sri Saraswati Thākur who published thereafter. Besides these, Thākur Bhakti Vinode also wrote a number of works in English, Sanskrit, Persian, Urdu and Hindi.

Thākur Bhakti Vinode possessed a style that is easy, invigorating, cheerful, lucid and uniform and enriched with the fresh wealth of an ample vocabulary called from the inexhaustible store-house of Sanskrit and adapted into Bengali language. In the hands of Thākur Bhakti Vinode the language has thus been transformed into a powerful vehicle for the conveyance of the sublimest and the most highly philosophical truths of religion with an ease and precision that makes his works highly interesting and at the same time perfectly intelligible to the most ordinary reader including women and children.

Thākur Bhakti Vinode is the pioneer of the saddha Bhakti Movement that is at present sweeping over the county. In his numerous literary works he has supplied the golden key that unlocks the region of eternal Bliss to all jivas. The teachings of Mahāprabhu give us the real meaning of the Scriptures, reconciling all differences of opinion that trouble the world. In Mahāprabhu centres the only hope of the future and present of all jivas. But the teachings of Mahāprabhu were not grasped by people of this country and their real significance passed long ago clean out of the memory of the nation. Thākur Bhakti Vinode has made the eternal religion live again in his pages. Without his help nobody at the present day can understand the teachings of Mahāprabhu or the Absolute Truth. With his help the absolute Truth can be easily understood. The absolute Truth alone can reconcile the otherwise irreconcilable differences and discords of this world. It is universally recognised that the Truth is bound to prevail over untruth in the long run. But even the Truth can only be grasped by those whose minds are perfectly free and prepared to receive it when it actually makes its appearance. But most of us are not ready to welcome the Truth for its own sake. Thākur Bhakti Vinode tells us that a perfectly pure mind alone is fit to receive the Truth. Perfect purity is not to be found in the world. It belongs to Divinity alone and is imparted by divine Grace; and God often sends His own beloved to convey His Grace to fallen jivas if only they submit to receive it from Him.

In this present work there is neither the scribbling of an imaginative pen nor the produce of the hack-writer's den, but the actual display of Thākur's eternal and constant devotion. His own doings and
sayings are but embodiments of these precepts. Chaitanya Mahāprabhu is his riches, Chaitanya Mahāprabhu is his property—his all in all. This is a dictum of the comparative study of all the thoughts of world-religion and in which we find an end to all religious conflicts and it culminates at the unparalleled and unprecedented Transcendental devotionalism of Sri Chaitanya Mahāprabhu. He has proved wonderfully and brilliantly that attachment in the garb of perfect indifference, as is characteristic in the monkeys, is detrimental to pure devotion and that this world cannot obstruct the flow, and cloud the display of devotion in him who has the good luck of gaining the graceful favours of a Sadguru and surrendering himself fully and sincerely to him. His boldness, strictness and sternness in accepting and establishing real devotion and dispelling the apparent one are rarely found. Thākur was visible in this world from 1838 to 1914. In this span of seeming birth and death all his activities were directed towards removing the eternal distress of the human-kind the eternal oblivion of the real blissful condition of the soul and its consequent stuporous identity with the body and the mind and weeding out the field of devotion, as a result of which the sham devotees are being brought to book, and the real places of the birth and earlier pastimes of Sri Chaitanya Mahāprabhu been brought to light. It was Thākur Bhakti Vinode who located the holy birth-site of Sri Chaitanya Mahāprabhu at Sri Mayāpur.

The first portion of the book was translated into English by Sri Haridas Maitra, M.A., B.T., former Head Master of Thākur Bhakti Vinode Institute (Sri Mayāpur); next His Holiness Srimad Bhakti Sādhaka Nishkinchana Mahāraj who was an eminent scholar took initiative to translate such a highly philosophical book but unfortunately before he could complete the work we lost him. But our enthusiastic young sanyāsī Srimān Bhakti Prajnān Yati Mahārāj took the bold step to complete the book and he translated the last Fifteen chapters, the most difficult portion of the book. And it is he who took initiative to publish the book. I admire for the stupendous task undertaken by Sriman Yati Mahāraj. Thākur Bhakti Vinode will certainly shower his blessings on him.

Prof. B.R. Baligā and Prof. R.N. Sampath were good enough to go through the manuscripts and also through the final Proofs. Sriman Nityānanda Brahmachāri and Sriman Rāmachandra Brahmachāri typed the entire manuscripts. I invoke Lord’s Blessings on all of them.

B.V. TIRTHA
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CHAPTER I

THE ETERNAL AND CAUSAL RELIGION OF A JIVA

Asia is pre-eminent in the greatest continent in the world and India stands foremost in Asia and the finest in India is the land of Gauda, and the most beautiful tract of land in Gauda is the nine-island-region called Navadvip, in one part of which stands eternally the lovely hamlet of Sri Godroom on the east bank of the Ganges. In days of yore many an adept in worshipful service used to live here and there in the groves of Sri Godroom. Not very far from the arbour where Sri Surabhi, the Divine Cow of yore worshipped the Supreme Lord Sri Gaurusundar, was a holy spot of devotion named the grove of Pradyumna, after the name of Pradyumna Brahmacāri, a personal attendant of Sri Gaur-sundar. There his disciple Paramahamsa Sri Premdās Bābāji Maharāj used to spend his days in ceaseless confidential service of the Supreme Lord in his cottage densely covered with creepers.

Being versed in all the Scriptures, Sri Premdās Bābāji resorted to, with singleness of mind, the grove of Sri Godroom, one and the same with Sri Nandagrām in the district of Mathura. Chanting the Holy Name two lakhs a day, numberless prostrated obeisances to all the Vaishnavas and strictness in the begging of alms for bare living, were the daily routine of his life. His spare moments were spent not in idle gossip but in reading Premavilvarta, the famous Divine Lyric, written by Pandit Sri Jagadananda, one of the most favourite associates of Sri Gaur sundar. When he read that holy book, tears of love rolled down his cheeks and the neighbouring devotees of his stamp used to come and listen to him with devotional aptitude. And why not? The book was so full of the theme of Rasa (liquid mellowness), and, to crown all, his mode of reading was so sweet and attractive that it dissipated the fiery venoms of abject worldliness from the minds of his devout listeners.

One afternoon, after finishing the full counts of his beads, when Paramahamsa Bābāji was reading 'Premavilvarta' in his shady bower covered with Madhavi climbing plants, deeply absorbed in the ocean of ecstasy, a Sanyasi of the fourth stage came to him and fell
down at his feet. At this, he soon came to his consciousness and, finding the Sanyasi in that plight, prostrated himself before him and began to sob with absolute lowliness of heart, saying, "O my Nityananda! have mercy on this vile wretched;" and then turning to the ascetic, thus accosted him, "What makes you, lord, to shame me, lowly and wretched as I am?" Taking the dust of his feet the ascetic took his seat on a cushion made of banana barks. Paramahamsa Babaji also sat by him and asked him, "What service can I render thee, O lord?" Leaving aside his staff and bowl, the ascetic thus replied:—"My lord! I am the most unfortunate fellow in the whole world who, having spent the greater portion of his life in vastly studying the systems of Sankhya, Patanjali, Logic, Vaishesik of Kanada, Purvamimamsa of Jaimini and Uttaramimamsa or the Vedanta of Vyasa, as well as the Upanishads, in various shrines, such as Benares, and in wrangling logomacy with the Pandits, renounced the world and assumed sanyasa and its staff from His Holiness Srimati Satchidananda Saraswati of Benares twelve years ago; and, during my travel all over India, I visited all the shrines and associated with all the Shankara Sanyasis of India. Passing over the three stages of Kutichaka', Bahudaka', Hamsa', I thought I reached the fourth stage of Paramahamsa', and resorted to, in pious recapitulating the words of Shankara, "I am Brahman", "Pure intelligence is Brahman", "Thou art that" etc. at Benares. One day a Vaishnava saint was seen passing by me chanting the Holy Name and Deeds of Sri Hari, bathed in tears of ecstasy, his whole body thrilling with joy, his voice choked as he uttered the Holy Name of Sri Krishna Chaitanya, Prabhu Nityananda, and his feet tottered as he danced in ecstasy. The holy personage as well as the song did send in me such a thrill of ineffable delight that it simply beggars description, but the pity was that I could not talk with him lest my dignity of a Paramahamsa should be at stake. Alas! fie on me: fie on my rank: since that day, I do not know why my heart is forcibly drawn to the Lotus Feet of Sri Krishna Chaitanya. With great avidity the Vaishnava saint was searched, for but unfortunately was found nowhere. I could distinctly understand that the unstinted delight at what I saw and heard was never experienced before. I never knew beforehand that such an unspeakable joy can ever exist in human life. I, therefore, thought it expedient to resort to the feet of a Vaishnava. I left Benares and went to Sridham Vrindaban and saw many sincere devotees there lamenting over the holy names of Sri Rupa, Sri Sanatana and Sri Jiva Goswami, meditating on the Divine Pastimes of Sri Sri Radha-Krishna and rolling in the dust out of love for Navadwip for which a yearning
naturally arose in my mind. Gyrating 84 crosh (168 miles) of Sridham Mathura-Vrindaban I reached Sridham Mayapur some days ago, where I had the fortune of hearing the divine glory of the holy feet and taking shelter in them to-day. Pray, bless me with thy causeless mercy as one of thy unworthy humble servants."

Considering himself humbler than a blade of grass and with tears in his eyes, Paramahamsa Babaji said, "O Sanyasi Thakur! I am the vilest of all creatures, my life was spent in vain in eating, sleeping and gossiping; and now I deem it prudent to spend the remaining part of my life in taking shelter in the sportive realms of Sri Krishna-Chaitanya. But, to my utter misfortune, I could not realise what Krishna-Prema (love for Krishna) really is. I thank you in as much as you have tasted it even for a moment gazing at a Vaishnava. You really deserve the Grace of Sri Krishna-Chaitanya. I shall be thankful if you, kindly remember me, this poor wretch, when you taste the sweetness of Krishna-Prema". With this he clasped the Sanyasi Thakur in his warm embrace and bathed him in tears of affection and love. The touch from a Vaishnava created a thrill of unprecedented joy in the heart of the Sanyasi Thakur who began to dance and sing thus:

'All Glory to Lord Sri Krishna-Chaitanya and Prabhu Nityananda,

And glory, glory to my Divine Master Premdas,

The delight-incarnate of worshipful service of the Lord.'

The chanting and dancing went on for a while, after which both of them took rest and had a long talk with each other. Premdas Babaji then said with all humility,"O great soul! I would like you to live here for a few days and sanctify me with your presence”. "I consecrate myself to thy lotus feet", replied the Sanyasi Thakur. "Not to speak of a few days, may I serve thee till my last breath?"

The Sanyasi Thakur was well-versed in all Scriptures. He knew well the beneficial effect of spiritual training during spiritual pupilage under a spiritual master. So he was glad to stay there for a few days. Sometime after, Paramahamsa Babaji said to him, "O great soul! I received my initiation from His Divine Grace Paramahamsa Sri Pradyumna Brahmachari Thakur who is now absorbed in the worship of Sri Sri Nrisimhadeva in the village of Sri
Deva Palli lying at the south-east corner of Sri Navadwip circle. Let us go and see his lotus feet to-day after finishing our alms."As thou pleasest" was the reply from the Sanyasi Thakur. "I'll do as I am bid.

They reached the village of Devapalli at two in the afternoon, crossing the river Alakananda and Satyateela, and saw the Lord's associate Sri Pradyumna Brahmachari in the temple of Sri Nrisimha-deva. From a reasonable distance Paramahamsa Babaji made his prostrated obeisance to his Divine Master who came out of the temple and, being too full of the milk of divine kindness and affection to his disciple, held and hugged him (Babaji Maharaj) in his loving embrace and asked him how he fared in his Bhajan. After a long good discourse, the Sanyasi Thakur was introduced by Paramahamsa Babaji to his Divine Master who expressed his delight for his (Sanyasi Thakur's) receiving such a genuine master, and asked him to learn 'Prema-vivarta' from him (Babaji Maharaj) saying, 'He who is well-versed in the Transcendental Knowledge of Krishna is a Guru, be he a Brhamin or a Sanyasi or a Shudra'.

The Sanyasi Thakur also offered his most humble greetings to the lotus feet of his grand master and said, "O lord! thou art the associate of the Supreme Lord Sri Chaitanya. A kind glance from thee can sanctify hundreds of arrogant Sanyasis like myself. Have mercy on me". The Sanyasi Thakur was quite ignorant of the reciprocal dealings accorded by a devotional circle of friends. He saw the good rule of life that exists between a Guru and a Parama-Guru, and later acted accordingly. After seeing the evening aratrika to the Deity Nrisimha-deva they came back to Godroom.

Things went on for some time in this way after which the Sanyasi Thakur was desirous of knowing the Truth. He looked like a Vaishnava in all respects but one, and that was his dress. He had already acquired perfect steadiness in Brahman by controlling his inner and other senses. Over and above, he was one imbued with the first conviction of the Spiritual Pastimes of the Supreme Lord and a corresponding lowliness of heart which automatically graced his dignified character.

* 1.Ch.Ch.M.B.127
One early morning when the crimson rays of the sun were tingling the eastern horizon with their purple hue, Paramahamsa Bābāji sat down in his Madhavi-grove with his rosary, keeping count of his beads, his eyes overflowing with profuse tears of love arising from the recollection of the Transcendental Pastimes of the Divine Couple (Sri Radha-Krishna) when They were about to be separated from each other, and he began to lose his consciousness deeply absorbed in his the-then-confidential service with his spiritual body. The Sanyāsi Thākur, who was close by, was deeply impressed with those Sāttvik sentiments of Paramahamsa Bābāji who said to him, "Friend! benumb the monkey, or its chatting will disturb the cosy sleep of the Divine Youthful Couple, to the great displeasure of my friend Lalita who, I am afraid, will take me to task for such dereliction. Look here, my friend Anangamanjari is also beckoning to this effect. You are Raman-manjari. This is the service meted out to you. Look Sharp." Saying this Paramahamsa Bābāji lost his consciousness. Thus acquainted with the service in his spiritual body the Sanyāsi Thākur was all attention to his respective service since then. The day dawned and the morning twilight spread its brilliant lustre in the east. The whole atmosphere was surcharged with the melodious songs of birds. The gentle breeze was blowing all around; the picturesque beauty of the Madhavi grove of the Pradyumna Kunja was simply indescribable when the first ray of crimson light of the sun made its appearance at the gate.

Paramahamsa Bābāji was seated on a cushion of banana bark, and, regaining his consciousness, began to chant the Holy Name. The Sanyāsi Thākur, in the meantime, made his prostrated obeisance to the feet of his Gurudeva, and, sitting close by, thus spoke with folded hands, "O lord! may thy humble servant venture to ask a question hoping to be cooled down with the answer from thy gracious self? Be thou graciously pleased to infuse the nectarine liquid mellowness of Vraja into this agonising heart scorched by the fire of the principles of attributeless Brahman." "You do deserve to be blessed; and suitable replies you shall have to your questions," replied Bābāji Maharāj.

The Sanyāsi Thākur said - , "O lord! hearing the celebrity of region above all, I have asked many an adept in religious love about the principle of religion; but sorry to say, the answers I received were at variance with one another.
Wouldst thou mind to tell me what religion or the real nature of a Jiva is? Why the teachers of different religions differ from one another in their views? And if religion be one why the learned teachers do not care to seek after that religion which is without a second?"

Contemplating on the Lotus Feet of the Supreme Lord Sri Krishna-Chaitanya, Paramahamsa Babaji said, "O lucky one! listen to the principle of true religion I am telling you to the best of my knowledge."

"The eternal nature of a thing is its eternal religion. Nature springs up from the very constituent or the making of thing. When Krishna wills to form a thing, a concomitant nature goes hand in hand with the formation of the thing, and that nature is its eternal characteristic. When that thing is contaminated due to unforeseen events, or is perverted by coming in contact with another thing, then its nature is also perverted or changed. This changed or perverted habit, as it becomes nursed with the roll of time, accomplishes the thing and bears a semblance with the original eternal nature of the thing. But semblance is not identity of reality. This changed or perverted nature is not inborn or innate in the thing, but casual or accidental, which passes or gives currency to the real nature of the thing. As for example, water is a thing, liquidity is its property. When it happens to be ice, solidity or rigidity becomes its casual or accidental property and is current with the real nature. In fact, causation or accident is not eternal but temporary cause, and vanishes with the disappearance of its cause. But nature that springs up with the formation of a thing is eternal and remains latent though it is perverted or changed. That in course of time or due to favourable circumstances, the real nature of a thing assumes its original character, admits of no doubt.

The eternal nature of a thing is its eternal function. Its accidence is its causation. He who is well acquainted with the knowledge of a thing, knows well the distinction between the real nature and the casual nature of the thing. Those who are deprived of such knowledge, consider casual to be the real nature of the thing and temporary religion to be the eternal religion."

The Sanyasi said, "What is meant by the words 'Vastu' (thing) and its nature?"
Paramahamsa Bābājī said, - "The derivative meaning of the word "Vastu" (thing) is that which exists and conveys a meaning is 'Vastu', which again is two-fold, real and unreal. A thing real is transcendental. Unreal things with their attributes are mundane. Real things have eternal existence. Unreal things have names, forms and semblance of existence which is somewhere real, somewhere feigning. As in Srimād Bhāgavata, 'The thing knowable here is real and is the spring of all well-being' - which means that the real thing is transcendental. The Supreme Lord is the only real thing, His discrete part is known as Jīva, and His External Potency is known as Māya. Hence 'Vastu' i.e., the Supreme Reality denotes viz., the Supreme Lord and His Jīva potency and māya potency. To know their mutual relationship is pure knowledge. There are innumerable semblances of these three and they are regarded as unsubstantial things. The matter and qualities of the Vaisheshik school are merely speculations on unreal things. The special quality that characterises the real thing is its nature. Jīva is an eternal object and his nature is spiritually eternal."

The Sanyāsi Thākur said, - 'O lord! I would thoroughly understand the subject.'

Bābājī Maharāj said, "Srīla Krishnadāsa Kavirāj Goswāmi, an adherent to Sri Nityānanda Prabhhu, showed me a manuscript of Sri Chaitanya Charitāmrita in which Sri Chaitanya Deva has given us His Teachings on the subject "thus:" The eternal nature of a Jīva is the eternal servanthood of Krishna. A Jīva is the Tatāstha (border line) potency of Krishna and exists simultaneously distinct and non-distinct in relation to Him. When he forgets Krishna he is averse to serve Krishna and his aversion has no beginning as it dates before his incarnation within the four walls of time and space. For this act of averseness towards God he is found guilty by Māya, the Deluding Potency of the Supreme Lord and is, therefore, hurled into the vortex of worldly relativities of happiness, misery etc., as punishment. Sri Krishna is the Transcendental Absolute. He is the Self-effulgent Spiritual Sun of the Spiritual Realm. The Jīvas are so many emanating-rays of the Sun Krishna. They are His atomic parts, unlike pieces of stone of a mountain, Sri Krishna is Infinite Transcendental and loses not a bit when infinitesimal Jīvas emanate from Him. They are compared to innumerable sparks of a blazing fire in the Vedas. But no comparison whether to sparks of fire, rays of the sun or gold of the alchemist stone is quite appropriate in imparting a clear conception of the true nature of a Jīva in our
unbiased mind unless and until the mundanity of these comparisons is totally eliminated. Krishna is the Transcendental Whole, Jivas are the atomic parts of the Whole. Both are similar in respect of the quality of consciousness or animation, but dissimilar and eternally distinct in respect of the quantitative aspect. One is the whole, others are its parts. One is the Infinite, others are the infinitesimals. Sri Krishna is the eternal Lord of the Jivas who are His eternal servants by their essential nature. Sri Krishna is the Eternal Attractor, the Jivas are the attracted; Sri Krishna is the Supreme Ruler of the universe, the Jivas are the ruled; Sri Krishna is the Lord Observer, the Jivas are the observed; Sri Krishna is the Entire Whole, the Jivas are the poor and lowly; Sri Krishna is the All-Powerful Supreme Being, the Jivas are powerless, unless otherwise empowered. Hence eternal servitude of and obedience to Krishna is the eternal nature of a Jiva.

The Omnipotency of Sri Krishna is fully manifest in the revelation of the Spiritual Kingdom. So in the demonstration of the Jiva world His Tatastha-Shakti is in display. A special potency exercises some influence in bringing forth imperfect worlds. This potency is known as Tatastha or marginal potency, the function of which is to create such an entity between animate and inanimate things that can keep in touch with both the spiritual and non-spiritual kingdoms. A purely spiritual animate thing is in opposite relation with the inanimate thing and so is in no way connected with it. A Jiva is no doubt a spiritual atomic part impelled by some Divine Power to be in touch with the inanimate world and that Divine Power is known as Tatastha-potency. A Tata is an imaginary line of demarcation between land and water. It is neither inland nor inwater but is in both. That Divine power lying midway, i.e., in between land and water, upholds an entity having both the terraqueous properties. Jivas are no doubt spiritual entities, but in formation they are so infinitesimal that they are liable to be engrossed by the mundane principle of Maya. So they are not absolute spiritual like the transcendental entities of the spiritual kingdom, nor are they absolutely mundane like the phenomena due to their spiritual tendency or aptitude. Hence the principle of Jiva is quite distinct from the principles of Supreme Reality and matter. This is why there is an eternal distinction between the Supreme Being and a Jiva. The Supreme Being is the Lord of Maya who is

* 2. Ch.Ch.M.20 MV 106,117
entirely dependent on Him, but a Jīva is liable to be enthralled by Māya under some circumstances. Hence the Supreme Lord (Bhagawān), Jīva and Māya are the three eternal and spiritual principles of which the Supreme Lord is the ever Transcendental Primordial Reality. According to the Vedic hymn - "He is the Eternal of all eternals, the Fountain Sentient of all sentients."

A Jīva is, by his essential nature, the eternal servant of Krishna and is a display of His Tatāsthā Potency. From this it can safely be concluded that a Jīva is simultaneously distinct and non-distinct from Bhagawān and hence His distinct and non-distinct manifestation. A Jīva is subject to Māya under special circumstance but Godhead, being Supreme Ruler of Māya and all His potencies, is never subject to Māya. Hence God and Jīva are eternally distinct. A Jīva is, in essence, a spiritual entity like Godhead of Whom Jīva is a potency; and in this respect they are eternally non-distinct.

If eternal distinction and non-distinction are simultaneous then eternal distinction stands foremost. Service of 'Sri Krishna is the eternal nature of a Jīva. When he forgets this relationship he is overwhelmed by the influence of Māya—the deluding potency lying at the back of the Lord. Henceforward Jīva shows his backwardness in the service of the Supreme Lord Sri Krishna. Since the backward condition of a Jīva springs up along with his coming into this mayik world, the history of his downfall within the bounds of time and space is out of the question. Hence the significance of the expression 'eternally backward.' His eternal function with the service of Sri Krishna has been perverted since his entrance into the plane of three dimension due to his forgetfulness. When he comes in contact with Māya his perverted nature prevails giving room for his casual or accidental functions. The eternal nature is one, eternal and pure while the accidental religion assumes different forms under different circumstances and is described in different ways by different men of divergent principles.

The Sanyāsi Thākur gladly hearing on these transcendental truths offered his humble greetings to the lotus feet of his Divine Master and said, "O lord: let me ponder over these truths this day and I shall lay before your feet tomorrow any doubts in case they arise in my mind."
CHAPTER II

FUNCTION OF THE SOUL IS SPIRITUAL AND TRANSCENDENTAL

Next day during the morning the Sanyāsi Thākur found no opportunity of asking any question for the solution of his doubts because Paramahamsa Bābāji was then fully immersed in his exclusive mood of loving service on the transcendental plane of Vraja (Realm of Krishna). After accepting their food for midday, obtained in small quantities by the daily round of begging in the village, both of them were seated in the natural awning of Mādhavī creeper. Paramahamsa Bābāji out of his mercy now began to speak, "O great devotee", said he, "what definite conclusion has been reached by you on hearing my answer to your enquiry about 'Dharma' (man's natural function) ?"

The ascetic now preferred with greatest joy his further questions, "Lord, if the soul be a very small thing, how can his natural function be full and unmixed? If the natural function of the soul be formed at the same time when his entity is constituted, how can such function be also eternal?"

On hearing these two questions Paramahamsa Bābāji meditated for a short time on the Lotus Feet of Sri Sachinandana before he proceeded to answer them. He then said, "Respected sir, even though the soul is atomic his function is nevertheless full, unmixed and eternal. His littleness has reference only to his substance. The Ultimate Great Principle (Para-Brahman) Sri Krishnachandra is the only absolutely Great Substance. The souls of Jīva are the endless particles of the One Great Absolute. In the way analogous to that in which sparks of fire are generated by the undivided substance of fire, the souls of Jīvas emanate from the Entity of undivided cognitive substance Who is Sri Krishna. In the way that each individual spark of fire possesses the full power of fire, each individual soul can also be a basis for the manifestation of the full function of the cognitive substance. A single spark of fire by coming in contact with combustible substance and by gradually manifesting the nature of the great fire, bum the whole world. In a similar way even a single Jīva can bring about a great inundation of love by serving Sri Krishnachandra, the real Object of Love. So long as he does not come in touch with the real
Object of the function of his soul, his entity of infinitesimal cognitive substance, i.e., the soul of the Jiva, manifests himself in the position of ineligibility for displaying the natural activity of the full spiritual function.

As a matter of fact the proper function of the soul manifests itself only in relationship to the Object of Love. It is very necessary to search with due care for the True answer to the question as to what constitutes the spiritual function of the Jiva. We should then be in a position to realise that love is his eternal spiritual function. The Jiva is not insentient matter. The spiritual entity transcends the material principle. Unmixed cognition is the stuff of his constitution. Love is his function. Pure love is identical with the service of Krishna. In other words love, is the form of the real entity of the Jiva.

The Jiva may possess one of two states. He may be either in the conditioned or in the pure spiritual state. In his unconditioned state the Jiva is un eclipsed cognitive substance. In that state the Jiva has no relationship with nonsentience. Even in his unalloyed spiritual state the Jiva is infinitesimal, he is liable to undergo change of condition. The Entity of Krishna is plenary cognition. He is naturally free from the possibility of any change of His condition. He is substantively Great, Perfect, Pure and Eternal. The Jiva is substantively infinitesimal part of the Whole, liable to contamination and not ultimate. But in respect of his spiritual function the Jiva is great, undivided whole, pure and eternal. As long as the Jiva retains his pure spiritual condition he exhibits his spiritual function in his un eclipsed form. When the Jiva is contaminated by relationship with the eclipsing potency (Māya) only then, by reason of the perversion of his proper function, he is not fully pure and feels helpless and afflicted with mundane pleasure and pain. The worldly course makes its appearance simultaneously with the Jiva's loss of all recollection of the servitorship of Krishna.

So long as the Jiva continues pure, he cherishes his spiritual function as his own. His egoism then identifies itself with his servitorship of Krishna. His pure egoism, however, suffers a contraction and assumes various forms when he is defiled by relationship with Māya. In relationship with Māya the pure entity of the Jiva is overlaid with a subtle and a gross material form.
This gives rise to a different egoism of the subtle body. This in his turn gives rise to a third form of egoism in association with the egoism of the gross body. In his pure spiritual body the Jīva is the exclusive servant of Śri Krishna. In his subtle material body the Jīva entertains the egoism of being the enjoyer of the fruits of his own activities. In this position his spiritual ego, which identifies his entity with servitorship of Śri Krishna, is covered up by the egotism of the subtle body. The gross form of mundane egotism, which arises when the subtle body is further enveloped in the gross physical body, leads the Jīva to identify himself with the gross physical body. At this stage the Jīva introduces himself to the world, in terms of gross material relationships as a Brāhmaṇa, a king, as poor, miserable, afflicted with disease, as wife or husband of another person, etc. etc. The spiritual function of the Jīva is perverted in association with these false egotisms. Unalloyed love is the only proper function of the Jīva in his pure state. Spiritual love manifests itself pervertedly in the subtle material body in the forms of pleasure and pain, likes and dislikes. This perverted love, thereafter, appears in the physical body in more concentrated material forms as pleasures of eating, drinking, sensuality. So you should now be in a position to see that the eternal natural function of the Jīva manifests itself only in his pure state. The function that makes its appearance in his conditioned state is adventitious. His eternal function is naturally full, purely spiritual and ever present. I shall explain the nature of the adventitious function more fully at another time.

Now, the 'Dharma' of a pure Vaishnava, recorded in Srimad Bhāgavatam, is the eternal spiritual function. All the different conceptions of 'Dharma' or the natural function of the Jīva, that have been promulgated in the world, are divisible into three classes, viz., as referring to his eternal, adventitious or temporary function. Those systems of the norm, that have no reference to Iswara (Supreme Personal Ruler of the Universe) and eternal existence of the soul, treat only of the temporary function. These systems, that admit Iswara and eternity of the soul but seek to gain the favour of Iswara by temporary means, confine themselves to the consideration of the adventitious function. Those that seek to gain the servitorship of Śri Krishna by unalloyed love should alone be regarded as directed to the investigation of the eternal function. The eternal religion may have different designations due to differences of country, race and language; but they are really one and are also
perfectly wholesome. Nevertheless the Vaishnava 'Dharma' that is current in India, is the standard of the eternal religion. And the religion that has been taught to the world by Lord Sachinandana, the most beloved Lord of our Love, is admitted and accepted by all great souls, who delight in the loving service of the Absolute, as representing the unalloyed state of the Vaishnava religion."

At this point Sanyāsī Thākur spoke with folded hands, lord, "I am constantly realising the superior excellence of the pure Vaishnava religion that was revealed by Sri Sachinandana. I am also feeling the unwholesomeness of nondistinct monistic thought promul-gated by Shankarāchārya. But one thought is constantly running in my head which I do not wish to entertain without submitting at your feet. Am I to understand that the exalted state of concentrated love that has been manifested by Lord Sri Krishna-Chaitanya is different from that of realised at-one-ment with nondistinct Brahman?"

At this mention of the name of Sri Shankarāchārya, Paramahamsa Bābāji with great reverence made his prostrated obesiance to the Āchāryā He then said, "Respected sir, we should always remember that Shankara was Mahādeva himself. Shankara is the Master (Guru) of all Vaishnavas. For this reason the Supreme Lord has referred to him as Āchāryā Personally Shankara is a perfect Vaishnava. In the period when he made his appearance in India there was a great need for Shankara, the incarnation of the destructive quality of the Divinity. In India the culture of the Veda and the performance of the 'Varnashrama'dharma' which grades the people into classes according to spiritual disposition and also regulates individual life, were rendered almost nugatory by the prevalence of philosophical nihilism of the Buddhists. The negative cult of Buddhism has no reference to Iswara. It is an extreme advocacy of the temporary function, although it admits, in a measure, the principle of the spiritual nature of the Jīva. At that time most of the Brāhmaṇas, in pursuance of the teaching of the Buddha, renounced the Vedic religion in all but name. Sri Shankarāchārya, the incarnation of Mahādeva, possessed of superhuman power, appearing at this crisis transformed the prevailing 'shunyavāda' of Buddhism into the cult of the nondistinct Brahman by re-establishing the prestige of the Vedic Śāstras. This was an uncommon feat, India will remain for ever grateful to Sri Shankara for this great benefit. All work in this world is judged from two points of view. Certain achievements have a value for the particular
needs of the time, while others possess value for all time. The great
deeds of the incarnation of Shankara were in accordance with the
pressing needs of that critical period. They were undoubtedly
productive of many beneficial results. The edifice of pure Vaishnava
‘dharma’ has been reared by Sri Ramanujacharya and Sri
Madhvacharya on the foundations that were laid by the incarnation
of Shankara. The avatara of Shankara was thus one of the greatest
friends of Vaishnava religion and one of the pioneer Acharyas of the
eternal religion.

The substantial benefit of the line of argument pioneered by
Sri Shankara is now being enjoyed by the Vaishnavas without any
effort on their own part. There is the greatest need of a knowledge
of real reference to the Absolute (Sambandha-jnana) for souls in the
state of bondage to material energy which obscures that spiritual
vision. Shankaracharya is in agreement with the Vaishnavas in the
conviction that the spiritual substance is super-mundane as well as
separate from the gross and subtle body, in this world. There is also
no disagreement between them as regards their conceptions of the
substantive entity of the Jiva. Both accept the view that liberation
(mukti) refers to the renunciation of relationship with the material
world. Up to the stage of attainment of liberation there are many
points of agreement between the teaching of Sri Shankara and that
of the Vaishnava Acharyas. It is also the teaching of Sri
Shankaracharya that the worship of Hari is the means of the de-
materialisation of the mind and attainment of liberation. Shankara is
silent about the non-antecedent course that is realised by the Jiva
subsequent to the attainment of unmixed liberation. Shankara knew
quite well that if the Jiva could be made to move on the path of
liberation by the method of the worship of Hari, he would gradually
come under the influence of the bliss of loving-devotion (bhajan) and
turn into a pure devotee. It is for this reason that Shankara,
although he pointed out the path, did not further reveal the mystery
of the Vaishnava religion. Those who study his commentaries
with particular care can understand this underlying view of
Shankara. It is only those who waste their time in fruitless
speculations over the external portions of his teaching who are
thereby deprived of the chance of being established in their eternal
function.

Exclusive at-one-ness and love appear to be identical from
one point of view. The narrow interpretation of realised at-one-ness
makes it to be different from love. You should consider carefully the
substantive nature of love. Love may be defined as the constituent function (*dharma*) by which one spiritual entity is attracted naturally to associate with another spiritual entity. Love cannot be realised without the separate existence of two spiritual entities. Krishna-Prema is that natural tendency by which all spiritual entities are eternally attracted to Sri Krishnachandra, the Supreme Spiritual Entity. The eternally abiding facts in regard to the entity of Love are the eternally separate position of Sri Krishnachandra and the permanence of the separate existence of the totality of the *Jivas* in the relation of reciprocity. The position of the three separate categories of relisher, relished and relishing is true. If there is identity of unity between the relisher and the relished, love cannot assert itself as eternal.

If the pure state of spiritual entity, which has no reference to the non-spiritual, is the connotation of at-one-ness with the Brahman, then it is the same as Love. But now-a-days the Pandits who profess to follow Shankara are not content with such at-one-ment in respect of spiritual function. They promulgate a false interpretation of the principle of the unity of the Absolute that is declared by the Veda by their attempt to resolve the substantive entity of the Absolute into the unity of identity with other entities. This opinion prejudices the eternity of love. Such view has accordingly been judged by the Vaishnavas to be wholly opposed to the Vedic position. Shankaracharya calls the uncontaminated position of the unalloyed spiritual substance as the state of non-quality. But those who later on professed to follow his teaching failed to understand his inner purpose and have gradually ascribed to him a position which is not his own. They have declared the different phases of unalloyed love to be temporary phenomena. This is the cult of *Mâyavâda* which is probably the most worthless of all the creeds that have ever been preached in this world. The professors of *Mâyavâda* are not prepared to admit more than one spiritual substance. They do not admit the existence of the function of love in the spiritual substance. They declare that the *Brahman* is located beyond the jurisdiction of *Mâyâ* only so long as he is a single entity. When he assumes any form of his own or receives plurality of forms as *Jiva*, he is under the power of *Mâyâ*. They accordingly consider the Body of God, Who is Eternal, Pure and Concentrated-Spirit, to be a product of *Mâyâ*. They suppose the separate entity of the *jiva* as also due to *Mâyâ*. As a result of this, under the impression that love and its various manifestations are *Mâyik* occurrences, they seek to establish non-dual cognition as
the only principle that is uncontaminated by Māya. Thus the conception of at-one-ment of these misguided persons is by no means identical with Love.

But the Love that the Supreme Lord Chaitanyadeva has enjoined us to taste and taught the world by His Own Transcendental Conduct and Personality, is located wholly beyond the jurisdiction of Māya. It is in fact the final result of the realisation of true unalloyed at-one-ment. Mahābhāva (the superior substantive spiritual Love) is a distinctive transformation of such unalloyed Love. In Mahābhāva the Bliss of Love for Sri Krishna is most intense and, therefore, the separateness and intimate relationship of the knower and object of knowledge therein reach a unique condition. Māyāvāda is a shallow speculation and cannot really enlighten us in regard to love in any of the stages of its activity."

Sanyāsi Thākur with great reverence replied, "My master, I am fully convinced in my heart that Māyāvāda is essentially trivial. Any doubt that had lingered in my mind about the same is today solved by your mercy. I am experiencing a great desire to give up my dress of an ascetic of the Māyāvāda school."

Bābāji Mahāshaya said, "Great soul, it is not advisable to have any kind of preference or repugnance about outward garb. With the purification of the inner function the outward garb also attains the pure form quite naturally. When the external garb is esteemed for its own sake it indicates very great indifference to the inner function. To the best of my judgement inner purification is the first essential. It is only when in consequence of his purification of the inner function a person feels attracted to the outward conduct and garb of pure devotees that such a person may assume the external garb, etc., without offences. You should make your heart completely submissive to Sri Krishna-Chaitanya. You will then be in a position to conduct yourself in external matters in accordance with the dictates of your purified heart. Keep these words of the Supreme Lord constantly before your mind: "Do not practise hypocritical asceticism like the monkey, to be seen by the people. Enjoy the things of the world which are proper to enjoy without being attached to them. Cultivate constant purity of the heart. In external conduct comply with the ordinary conventions of civilised society. Sri Krishna will then deliver you very soon."
Sanyāsī Thākur understood the principle of the process and did not press his proposal for changing his external garb. He continued with folded hands, "My master, I have accepted the shelter at your feet by offering to be your disciple. I will follow with unreserved reverence and without argument whatever you may be pleased to advise me as my duty. By listening to your instructions I have been able to understand that unalloyed love for Sri Krishna is the only real Vaishnava religion. It is also the eternal religion of all jīvas (individual souls). The same function is also perfect, pure and natural. May you be pleased to enlighten me as to how I am to regard the various other religions that are current in the different countries?"

Bābāji Mahāshaya said, "Great soul, the eternal religion is one. There cannot be two or different religions. All jīvas have but one religion. The name of that eternal religion is Vaishnava Dharma. There is no reason why the religion of the jīva should vary according to race, language and country. The natural function of the jīva is designated by different names by many persons, but no one can create a different function. Jaiva-dharma or the function appertaining to the soul is that unalloyed spiritual love that is inherent in the fractional infinitesimal entity of the Supreme Whole. Jaiva dharma appears in a perverted form by being moulded into various mundane shapes due to jīvas being endowed with a variety of mental dispositions. For this reason the unalloyed state of the function of the soul has been designated Vaishnava Dharma. Other religions are pure in proportion to the degree of Vaishnava dharma that they display.

"Some time ago at Sri Vrajadhām I submitted this question at the holy feet of Srila Sanātana Goswāmi, associated counterpart (Pārshada) of the Supreme Lord. My question was whether the meaning of the word 'ESK' that is used in the books of the Yavanas, is unalloyed love or something else. The great Goswāmi (one who is an authorised world-teacher or saviour) is also a great scholar of the Shāstras and profoundly erudite in the language of the Yavanas. Sri Rupa, Sri Jeева and other most eminent spiritual teachers were present in that assembly. Srila Sanātana Goswāmi Prabhu kindly gave this reply:

1. Ch.Ch.M.16. 238,239
'Yes, the word 'ESK' means love. The Yavana worshippers use the word 'ESK' in their prayer to God. But the word often means physical demonstration of love. The life-history of 'Loyala-Majnu' and the idea of 'ESK' as depicted by Hafez bear testimony to the fact. Moslem preachers could not understand the real significance of unalloyed existence. By the word 'ESK' they mean either physical or mental demonstration of love on the mundane plane. But they could not differentiate and hence failed to realise that Divine Love for Sri Krishna, which is the eternal unalloyed function of a Jīva in his unadulterated existence, is pure and transcendental and does not belong to this mundane plane of time and space. Such pure love is not found in any Yavana literature nor in any other than the Vaishnava religion. The 'Roo' of the Yavana preachers does not seem to mean pure soul, but only the conditioned soul. No other religion of the world teaches that pure Divine Love for Sri Krishna which is found in Vaishnavism. In the Srimad Bhāgavata Divine Love for Sri Krishna, as in the expression "the supreme religion from which hypocrisy has been totally uprooted," is vividly described. But so far as my experience goes I am convinced that no other teacher in the world before the Advent of Sri Krishna Chaitanya, could give us fuller representation of pure Divine Love for Sri Krishna. If you believe me you are at liberty to accept this conclusion.'Hearing this lesson from Srila Sanātana Goswāmi Prabhu I offered my prostrated greetings to him, again and again." The Sanyāsi Thākur prostrated himself on hearing this.

Paramahamsa Bābāji then said, "I am giving the answer to your second question, O great devotee. How the spiritual function of a fractional infinitesimal soul can be eternal? Be pleased to listen to the same with an undivided mind. Terms such as 'creation' or 'formation' of a Jīva are used by reference to mundane conditions. The language of this world functions more or less by dependence upon experience on matter. The time that is divided into the three positions of past, present and future is material time subject to Māya." In the Absolute Real of the spirit the time is ever-present. In it there are no such intervals, corresponding to the past and future, which are material time. Jīva and Krishna exist in that time. For this reason the Jīva is eternal and ever-existing and his function (dharma) in the form of love for Sri Krishna is also eternal. Subsequent to his enthralment in this material world those functions that are incidental to material time, viz., the
creation, formation, fall etc. have been attributed to the Jīva. The Jīva is an infinitesimal entity. But he is nevertheless spiritual and eternal. His formation is prior to his coming into the material world. For the reason that there are no such conditions of the time of the spiritual realm as past and future, everything that exists in that time is eternally present. The Jīva and his function are ever present and eternal. I am only stating this proposition. But the sure realisation of the true meaning of this proposition will be in proportion to the degree of your actual experience of the unalloyed spiritual existence of the Absolute Realm that you have been enabled to receive. I give you only a glimmering indication, but it is for you to realise its meaning by the process of spiritual isolation. You will not be able to understand these propositions by means of reasoning and discussions that are products of the mundane conception. The more you can loosen the power of consciousness from the fetters of matter the greater will be the manifestation of your realisation of the Absolute Realm which transcends all material existence. The first experience of transcendence on the path of spiritual endeavour is that of one’s own pure self. The function of the soul manifests itself with increasing energy of expression in course of serving the Pure Spiritual Name of Krishna by one’s pure-self-neither the process of Āstāṅgayoga (the eight processes of mind and body resorted to for spiritual concentration) nor the conception of the Brāhmaṇās undifferentiated monistic cognitive substance is efficacious for the attainment of the purity of spiritual realisation. The direct service of Sri Krishna is the only process that is really efficacious for bringing about the manifestation of the spiritual function of a Jīva which by its nature is eternally self-perfect (nitya-siddha). May you practise constantly and with zeal of chanting the Name of Hari. Serving the Name of Hari is the only true form of spiritual culture. If you do so in no time an unprecedented relish for the Holy Name accompanied by the simultaneous realisation of the spiritual realm of transcendental relatives will awaken in your purified heart. Of all the forms of Bhakti the practice of chanting the Holy Name of Sri Krishna stands foremost and is quick in effect. The following statement is accordingly recorded in the excellent work of Sri Krishnadāsa as purporting to be the instruction of Sri Chaitanya, " Among the various modes of spiritual culture nine varieties are superior to all the rest. They possess very great power as a means for the realisation of Sri Krishna and Love for Him. The perfect chant of the Name is the highest of these nine forms of Bhakti. If a
person chants the Name without offence he receives the treasures of Love."'

Great soul, if you now ask, who is Vaishnava? I should say that the person who chants the Name of Sri Krishna without offence is a Vaishnava. The Vaishnavas are again divided into three grades viz., junior-most, superior and super-excellent. One who chants the Name of Sri Krishna at intervals is junior most Vaishnava. He who takes the name of Sri Krishna without interruption comes up to the real spiritual standard and may be turned as a superior Vaishnava. The person, by gazing at whom the Name of Sri Krishna comes to one’s lips, is a super-excellent Vaishnava. According to the Teaching of Sri Chaitanya Mahāprabhu we should not ascertain the entity of a Vaishnava by any other criterion.

Deeply immersed in the nectarine teaching of Paramahamsa Bābāji, Sanyāsi Thākur could no longer contain his joy and began to dance as he chanted the following Name of Sri Krishna:—

"Hare Krishna Hare Krishna Krishna Krishna Hare Hare!

Hare Rāma Hare Rāma Rāma Rāma Hare Hare!!"

On that day a natural liking and relish for chanting the Name was felt by him for the first time. He prostrated himself at the lotus feet of the master and said, "My divine master, may you be pleased to have mercy on your this unworthy servant."

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2. Ch.Ch.A. 4.70,71
CHAPTER III

CAUSAL DHARMA IS IMPERFECT,
UNWHOLESOME, ADULTERATED

AND EPHEMERAL

One day at about night 10 p.m. Sri Sanyasi Thakur sitting on a raised platform under a tree in a flower garden at Godrum and doing his Hari Nama Japa. It was a full moon night, he could notice a divine manifestation at Sree Mayapur which was not very far off from Godrum. He exclaimed, "Ah, what a divine vision! What a divine splendour of Sree Mayapur! Sky touching Temples and palaces with wonderful illumination are shining. Entire land extending upto the bank of the holy Ganges is appearing so illumined and enchanting. From all sides melodious Kirtana sounds are echoing the sky. Divine personages like Narada Rishi playing on their Veena singing and straightly dancing with enchantment of Divine Name. Ah! As it were Mahadeva (Shiva) maddeningly dancing and singing, playing on Dambaru, at times he was shouting, "Ah Viswambhar, show Your Grace unto me", so saying in great ecstasy he falls on the ground. Four headed Brahma surrounded by Vedic Rishis making his panegyric with the hymn — "Mahân Prabhuravai Purushah Sattwasyaishah pravartakah. Sunîrmaîm mām prāptimeesōṇo Jyotiravyayah" — and he himself was expounding its meaning to the Rishis so saying that — "That Supreme personality is none but Mahaprabhu (Sri Chaitanya). It is He, Who bestows intuitive wisdom to the untainted souls. His Grace endows oneself with Transcendental Bliss. He is the Creator, Sustainer and Destroyer. He is unchangeable and Transcendental." In another place the gods of the heaven including Indra shouting "all glory to Gaura Chandra and Nityananda", and in ecstasy they too are making high jumps; beautiful birds like parrots sitting on the branches of the trees were cooing with Gaur, Nitai Names; big bees drunkend with Gaura Nama-Rasa intoxicatedly humming. Ah! Prakriti Devi (Nature) herself having the chance to render service to Gaur Hari shines forth with all her beauty and charm. Ah! I have seen Sri Mayapur during day time, but I never had such a vision, what a divine vision today I have had." Feeling at heart that such vision he could have due to the unreserved grace of his divine master, and in his ecstatic feeling began to say, "my divine master, today you have so blessed me to have this Transcendental Vision of Sri Mayapur. From today onwards I must look myself as an humble devotee of Sri Gaur Chandra. I see in this divine land every
one is holding Tulasi garland round his neck, Urdhwa Pundra Tilakam and also decorating the letters of Divine Names on the different parts of the body. So, I will follow the suit." Thus saying he entered into trance.

Soon he could compose himself. Again he looked towards Sri Māyāpur but could see nothing. He began to cry, so saying, "Ah, indeed I am fortunate! Today by the unreserved grace of my divine Master I could have such Transcendental vision of Sri Navadvip Dhāma.

Next day early morning the Sanyāsi Thākur threw away his Ekadanda into the streams of the river Jalangi. He decorated his body with Urdhwa Pundra Tilakam and weared three rounds of Tulast beads round his neck and uttering Hari Hari began to dance. The Vaishnavas of Godruma noticing him as such honoured him with prostrations which he felt at heart that he wanted to be humbler and crave for the blessings of the Vaishnavas, instead now the Vaishnavas are honouring me! I have already heard from the holy lips of our Guru Maharāj, "one should be humbler than a blade of grass and should have forbearance like a patient tree; should give due respect to others but never expect it for himself from others and should constantly chant the Glories of Lord Krishna." ¹)

Whereas now the Vaishnavas who are my 'sikṣhāgurus' are offering pranam to me. Therefore what will be my position? So thinking he approached Paramahamsa Bābāji Maharāj and fell in prostration before him.

Srila Bābāji Maharāj sitting at the grove of Mādhavi doing 'Harināma', seeing the Sanyāsi Thākur in that dress of a Vaishnava felt extremely happy, embraced him; and bathed him with his joyful tears. Bābāji Maharāj said, 'O Vaishnavadās, today by touching your holy body I feel happy'.

Now the Sanyāsi Thakur could know that his Gurudeva has blessed him with this name 'Vaishnavadās. Really Vaishnavadās became free from the egotism, as heretobefore he was proud thinking himself as a great Sanyāsi belonging to 'Māyāvādi Sampradāya'.

¹ .Ch.Ch.A.20.21
In the afternoon number of glorious Vaishnavas from Sri Godruma and Sri Madhyadwip came to Sri 'Pradyuma Kunja' to meet the Paramahamsa Bābāji Maharāj. After falling in prostration before Bābāji Maharāj, they all sat in front of him with 'mālīka' in hands. Some of them were crying with 'Hā! Gaurāṅga, Nityānanda!' others 'Hā Sītānāth!' some other 'Jai 'Sachinandana!' and shedding joyful tears, yet some others were going round the Tulasi. Just then there came Sri Vaishnavadās, and falling at the feet of the Vaishnavas he rolled his body on the feet-dust of the Vaishnavas. At the sight of him some Vaishnavas murmured, 'is he not the same Sanyāsī? Now how beautifully he signs with Vaishnava stigma all over the body'.

When Vaishnavadās consecrating his body, rolling on the feet-dust of the Vaishnavas he began to say, 'today I am indeed fortunate to consecrate my body with feet-dust of so many Vaishnavas. By the grace of my Sri Gurudeva, I have learnt without any doubt, that one cannot consecrate his body and get spiritual enlightenment without having bathed in the feet-dust of the paramahamsa Vaishnavas and having their feet-washing water and honouring remnants of their plates – these are the three panacea to cure the worldly disease. Nay, they are not only for curing the worldly disease, they are the best spiritual nourishment. O glorious Vaishnavas, don't think that I am blindly ejaculating, but it is the fact that today having my heart clinched of the dirt of egotism that of my birth in a Brāhmaṇa class, my education in the Sāstra and above all myself being a Sanyāsī which put me to the peak of egotism made me fully to understand this. Since I have got the chance to know the Vaishnava-tattva the seed of the humility began to sprout in my heart and gradually due to the grace and affection of Vaishnavas like you all I could eschew these ego of high lineage, pride of learning, and prestige of fourth order (sanyās). Now I really feel at my heart of hearts that I am a destitute creature. Without having shelter at the holy feet of Vaishnavas I do not find any other way for attaining spiritual good of my life. My previous egotism actually was leading me to a worst degradation. Now graciously look upon this humble creature'.

Hearing those humble words of Vaishnavadās, some of the Vaishnavas said, 'Hey, Bhāgavatapravara (great devotee of God)! We should crave for the feet-dust of yours. You are an affectionate blessed disciple of Srila Paramahamsa Bābāji Maharāj. Association with you really will enhance our spiritual merit.' Brihat Nārādiya Purāṇa says, 'Bhakti is acquired only when one per chance comes in contact with
exalted devotees of Bhagavân. But satsanga can be had due to one’s latent 'sukrīti' (spiritual virtue). Therefore it is indeed due to our latent accumulated 'sukrīti' today we get ourselves associated with you. We hope God will bless us with unflinching devotion.

After exchange of such cordiality Vaishnavadās sat at a side alongwith the Vaishnavas. He was also having a 'Tulasimālā' in his hand.

That day another gentleman was present at that Vaishnava assembly. He having chance to come in close touch with the Mahammadan Royal family and learnt their 'Urdu' language and he became a little familiar with the aristocratic persons. He was native of Shāntipur and a Brāhmaṇa by birth and also a well-to-do man. Naturally political minded with the policy of 'divide and how to catch fish out of troubled water'. After enjoying the material wealth at this advanced age, finding a void in him now-a-days he is in search of peace, he joins the Vaishnavas to sing 'kīrtana', but for getting himself flattered, because he, no doubt has trained himself in singing songs from those well-versed in vocal and instrumental music, he wanted to exercise his vanity, but Vaishnavas were not happy in listening to him even when he used to sing Harināma in his own way. Yet Vaishnavas being kind enough somehow allowed him to sit at their assembly. Anyhow the association of Vaishnavas made him spiritually benefitted, so, it so happened by providence that day he could come and join with the Vaishnavas at that Pradyumnakunja of Godruma. Observing the humble behaviour of the Vaishnavas and their falling in prostration before each other, he got a doubt in his mind and for the clearance of the same, he asked, 'in the Manusamhita and other Sāstras, Brāhmaṇas are considered at the top of the ladder and Nityakarma's like 'Sandhyā Vandana' (three times chanting the Vedic mantra like Gāyatri every day). etc are prescribed. If you all believe the Sāstra then why Vaishnavas do not follow that ?

Vaishnavas never want to waste their time in vain argument. If any agnostic puts such question definitely they will not be giving heed to that, but when Vaishnavas found in this case the person is interested to know the truth they said in one voice that we request Vaishnavas to reply to his question. Paramahamsa Bābāji Maharāj too expressed his desire and behested Vaishnavadās to do so.

2) Hari Bhakti Vilas X.279
Accepting the command of Gurudeva with his humility Vaishnavadās said, "I am a poor soul and having no significance. At this most honorable Vaishnava assembly a poor self as am I, to speak anything about Sāstra is audacity. Yet I with my head bowed, have to carry out the command of my guru. I have got no eligibility, yet whatever I heard from the holy lips of my Gurudeva, I recapitulate". So saying touching the feet of Bābāji Maharāj and taking the dust thereof on his head he stood up and spoke – I make my penegyric to Sri Krishna Chaitanya Who is, the Supreme God par-Excellence, Whose Effulgence is known as Brahman and to whom He bestows His Divine Wisdom, then only one can understand the real meaning of the Shāstrā. The Manu Samhita and such other Sāstras are known as 'Smriti Shāstras' in consonant with 'Sruti' Vedas. So Smruti Shāstras to be followed for translating the spirit of Sruti Vedas. People in bondage generally may get two types of spiritual sentiment. 1. 'Vaidhī'-tendency of strictly following the rules and regulations of Smriti Shāstras. 2. Rāgānugā Most fortunate ones may get natural inclination of their budding soul of unalloyed devotion to the Supreme Godhead. So long by dint of unreserved divine grace bestowed by an exalted paramabhāgavata devotee one's soul is not awakened, one must have to follow the Vaidhī Mārga. Only when soul is nurtured with unalloyed devotion and one gets poignancy of love to the Supreme God, then only one should follow 'Rāgānugā Bhakti'. This Rāgānugā Bhakti is unstinted, natural, divine, and totally free from any adjunct of Māyā. By the Grace of Sri Krishna the affinity towards the material enjoyment is removed or destroyed. Without the direct Grace from Sri Krishna nobody can get rid of the affinity. So an aspirant who is yet to get rid of the affinity must follow strictly Vaidhī Mārga. Rāgā Mārga is very very rare. It must not be imitated. Mental speculation is not the symptom of Rāga Bhakti. One must get rid of 'I' ness and 'my' ness, because due to these two one makes oneself related to the worldly persons, where to him one is his enemy, another is his friend and that is 'Samsāra'. Th ereby one cycles in endless life of transmigration. At times he is born in high family, next in the lowest. Thus they do not know what is the true welfare of mankind. Alas! although one is gifted with this human birth for attaining the highest good in life, but he wastes his life in the quagmire of 'Māyā'.

Bhagavān is Omniscient and is always kind at heart. He noticed that jivas falling into the quagmire of Māyā, forgot their true well-being so how they can attain the state of blessedness and how they can once again remembering their true nature go back to the eternal Abode of
"The nature of men belonging to the (different) Varnas and Āshramas developed according to the character of their place of origin (the limb of the cosmic body from which they sprang up) -- low in the case of those of a low origin and lofty in the case of those sprung of high origin".

"Control of mind and the senses, meditation, (external as well as internal) purity, contentment, forgiveness, straightforwardness, devotion to Me, compassion and truthfulness -- these are the natural traits of a Brāhmaṇa"

"Majesty, strength, fortitude, valour, forbearance, liberality, industry, firmness, devotion to the Brāhmaṇas and rulership--these are the (distinguishing) traits of a Kṣatriya."

"Faith (in the scriptures as well as in the words of one's preceptor), firm adherence to liberality, sincerity (absence of hypocrisy), service to the Brāhmaṇas and remaining dissatisfied with hoards of money -- these are the inborn characteristics of a Vaishya."

"Sincere (guileless) service to the Brāhmaṇa, the cow and the gods too and contentment with whatever is obtained through such service-- these are the inborn characteristics of a Shudra."

"Impurity, mendacity, theiving, want of faith, quarrelling without cause, concupiscence, anger and cupidity are the inborn characteristics of the casteless".

"Non-violence, truthfulness, abstaining from theft, freedom from lust, anger and greed and doing what is pleasing and good to living beings -- this constitutes the sacred duty of all the Varnas (grades of society)." 3)

In the assembly of spiritually enlightened persons every one is in a position to realise the meaning of the words of the Shāstras. So it is not necessary for me to explain the meaning of the text of the Bhāgavata. I would, however, like to add that the provision of varna and āshrama is the basis of the life for obeying the commands of God.

3) Srimad Bhāgavatam XI.17.15-21
Irreligion comes to prevail in a country in proportion as it happens to be more or less without the varna-āshrama organisation.

Let us now consider the nature of the application of the terms, "nitya" and "naimittika" to "karma." If we look at the underlying significance of the Shāstras we cannot resist the conclusion that those terms in their application to "Karma" are not used in their spiritual sense. They are used in reference to "karma" with a mundane or transferred connotation. The terms 'nitya Dharma', 'nitya karma', 'nitya-satya' etc., can be properly used in reference to no other position except the unalloyed spiritual condition of the soul. Therefore, when the term 'nitya' is used in reference to 'karma' as a means to an end, we must understand that 'karma' which is distantly indicative of the eternal truth in this world is called 'nitya' only by reason of such reference, 'karma' is never 'nitya' or eternal. It is only when 'Karma' by the method of 'Karma yoga' is engaged in quest of the 'Jnāna', and 'jñāna' points to 'bhakti', that 'karma' and 'jñāna' are termed 'nitya' in a transferred sense. When the worship performed by a Brāhmaṇa during the conjuncture of three parts of a day is called 'nitya karma' it means no more than this that the method that has been laid down in regard to the activities of our physical body, in as much as, it has a distant bearing on the bhakti, is 'nitya' as a means towards the realisation of the eternal function, and not because it is itself 'nitya'. Such application is known as 'upachāra'.

In truth Krishna-prema or love for Sri Krishna is the only eternal function of the soul. Its ontological nature may be stated as the activity of the unalloyed cognitive Jīva. Those material activities that are resorted to for the realisation of the spiritual function are performed towards the same end. Therefore, there is no harm if they are prescribed as eternal in this sense. From the absolute point of view it is better to call them 'naimittika' instead of 'nitya'. The distinctions of 'nitya' and 'naimittika' as applied to different varieties of 'karma' itself is for convenience and have no eternal significance.

In a consideration of the actual entity of things the exercise of the unmixed cognitive principle is admissible as the only eternal natural function of the individual soul. Every other function is accidental. Varna-āshrama-dharma (the duties of the varna-āshrama organisation), astānga-yoga (the eightfold yoga process), astānga-jñāna (the path of materialistic knowledge) and tapasya (asceticism), all these are accidental functions. There would have been no necessity for all those
functions if the individual soul had not been in bondage to Māya. On account of his having been fettered by Māya, the resulting infatuated state is itself one of the accidental causes. All those functions as the products of that accident, have thus become duties for the Jīva. From the absolute point of view all of them are accidental functions.

The superior status of a Brāhmaṇa, his fruitful activities like the ritualistic practices of daily worship and prayers and assumption of sannyās (life of an ascetic by renunciation of family and society) – all these are accidental natural functions. These duties are held in esteem by the Dharma śāstras (codes of social duty) and are most wholesome at the appropriate stages of spiritual pupilage. Yet they have no claim to one’s regard as being on a footing with the eternal spiritual function. Bhāgavata says, "Even the Chandāla, born in the family who live on feeding on the carcase of dogs, who possesses steadfast devotion to Sri Hari is better than a Brāhmaṇa, possessed of all the twelve good qualities, who is averse to the service of the Lotus Feet of Sri Krishna. This is so because I hold a person, whose mind, speech, all endeavours and wealth are dedicated to Sri Kirshna, sanctifies his family as well as his own life, whereas the Brāhmaṇa, although he is possessed of immense honour in society, cannot do so." ⁴)

A Brāhmaṇa is distinguished above the other orders by his possession of the following twelve good qualities viz., truthfulness, control over his senses, austerity, freedom from malice, forbearance, freedom from envy, offering of sacrifice, offering of charitable gifts, constancy, listening to the Vedas and performance of vowed pious works. a Brāhmaṇa, endowed with these twelve good qualities, certainly commands the reverence of all persons in this world. But notwithstanding the possession of all these good qualities if he happens to be without devotional aptitude for Krishna, the All-attractive Supreme Lord, then even a dog-eating Chandāla, who is possessed of spontaneous inclination to serve Sri Krishna, must be held to be superior to him in every way. The real meaning of the sloka is that a person who, although born in a Chandāla family, may resort to the cultivation of the spiritual nature, which is the eternal function of all pure souls (jīva), being purified by constant association with the sādhus, is superior even to a Brāhmaṇa who born in a Brāhmaṇa family may be assiduous also in the practice of the enjoined accidental functions but

⁴) Srimad Bhāgavatam VII.9.10
does not actively practise the eternal function in the shape of culturing his unalloyed spiritual nature.

In this world there are to be found two types of persons viz., those whose sense of right and wrong has been roused to activity and those in whom it is dormant. The world may be said to be almost full of the latter type. Persons whose ethical judgement is dormant; and, therefore, the daily worships and prayers, that are the appropriate duties of persons endowed with disposition of Brähmanas, are also the highest among the functions that are performed by this type of people. Persons, whose moral sense has been properly aroused to the state of activity are also known as Vaishnavas. The conduct of Vaishnavas must necessarily present points of difference from that of persons whose sense of right and wrong is dormant. But although the conduct of the Vaishnavas happens to be different it is not opposed to the spirit of the Smārta rules that have been made for the guidance of persons with dormant ethical sense. The spirit of the regulations of the Shāstras is the same in every case. Persons, whose moral sense is dormant, have been under the necessity of remaining confined to a particular portion of the elementary provisions of the Shāstras. Persons, possessed of active moral sense, extend their friendly welcome to the spirit of the Shāstras. There is no difference in spirit despite any difference in acts. To ineligible persons the conduct of persons with an awakened conscience has an appearance of being opposed to that of people in general. But as a matter of fact the underlying significance of even such apparently different conduct is one and the same.

In the judgement of persons with properly awakened ethical faculties it should appear as quite proper to teach the accidental function to people in general. But the temporary function is nevertheless really imperfect adulterated with unwholesome ingredients and impermanence.

The accidental function does not attempt the direct culture of our spiritual nature. In it the culture of the material principle is accepted in the form that is not incompatible with spiritual culture. Such function thus becomes no more than a means for the attainment of spiritual culture proper as the end. The means ceases to be followed on the production of its end. For this reasons the means is also never complete in itself. The means is only a dissociated section of the truth of the thing which is the end. Hence the accidental function can never be perfect. For example the duties of daily worship and prayer of a Brähmana are temporary and dependent upon the observance of the proper rules in
exactly the same way as his other secular duties. Those activities do not proceed from his natural spiritual disposition. After one has been accustomed to a course of such regulated activities for a long time, and when he comes to feel a liking for direct spiritual culture in the form of the chant of the Name of Hari by dint of purification of his mind through active association with pure devotees, the duties of daily worship and prayer in the form of secular occupations are no longer necessary. The performance of the chant of the Name of Hari is complete spiritual culture. The performance of the daily prescribed worship and prayers is only a means for the attainment of the said end. Such performance never attains the characteristic of the complete activity.

The accidental function is adulterated with undesirable factors, notwithstanding the fact that it deserves to be esteemed for aiming at the true end. The spiritual principle is alone wholesome. Matter and association with matter are alone unwholesome for the individual soul. The accidental function contains a great portion of the material principle. Moreover the said function brings forth such a profusion of irrelevant results that the soul cannot but get entangled in them. For instance it is certainly a good thing for a Brāhmaṇa to worship God, but a false egotism, in the shape of such beliefs as that "I am a Brāhmaṇa, other jivas are inferior to myself", is apt to render the worship of a Brāhmaṇa productive of undesirable consequences. Similarly an objectionable by-product of the eightfold yogic function which goes by the name of "Vibhuti" (magical power) is also extremely harmful to the individual soul. 'Bhakti' (mundane enjoyment) and 'mukti' (liberation)—these two are unavoidable companions of the accidental function. It is only if a person can save himself from the clutches of these false enemies that he can have a chance of attaining the spiritual function proper which is the fundamental object of such activities. But we must bear it in mind that in the accidental function, for the purpose of the individual soul, the undesirable factor is preponderant.

The accidental function is impermanent. It does not hold at all times and in all conditions of the Jiva. For instance the Brahmanya nature of a Brāhmaṇa, the Kṣattra nature of the Kṣatriya etc., are accidents; they disappear as soon as the cause of them is exhausted. A person may be born a Chandāla following his previous birth in a Brāhmaṇa family. In his second life the accidental function corresponding to his Varna as a Brāhmaṇa is no longer his proper function or svadharma. The term 'Svadharma' as used in reference to the accidental has also a transferred meaning. After every birth the
proper specific function or *svadharma* of the *Jīva* suffers a change. But the eternal function of the *Jīva* is never changed in any birth. The eternal function alone is really the *svadharma* of the *Jīva*. The accidental function is transitory.

If then you ask, "what is the Vaishnava religion or the function of a Vaishnava?" The answer is that the function of a Vaishnava or Vaishnava religion is the eternal function of the *Jīva*. The *Jīva* in his state of freedom from the bondage of the material energy practises *Love* of *Sri Krishna* in his unalloyed spiritual form. The *Jīva* in the conditioned state by being awakened to his proper function thankfully accepts every form of material entity and mundane relationship that is conducive to his spiritual culture and rejects all those that are detrimental to the same. He does not carry out mechanically the injunctions and taboos of the *Shāstras*. He welcomes an injunction of the *Shāstra* when it is conducive to the service of *God* and disregards it when it is opposed to the same. The attitude of a Vaishnava towards the prohibitions of the *Shāstras* is also exactly the same. The Vaishnava is the only true entity and the essence of all goodness in this world make a Vaishnava the only friend of this world. The Vaishnava is the only source of well-being of this world. I have submitted in all humility all that I have to say before the Vaishnavas who are assembled here today. I humbly pray for their kind forgiveness for all my offences."

When at the conclusion of his speech *Vaishnavadās*, after making his obeisance to the assembly of the *Vaishnavas*, assumed his seat at the further end of the gathering, all those devotees were greatly moved and tears rolled down from their eyes. All of them thanked him with one accord. The groves of *Sri Godrooma* also responded by the offering of their gratitude.

The *Brahmana*, who had put the question and who was an accomplished singer, could also perceive the most profound truth in many parts of the exposition although he experienced also a certain degree of doubt in regard to some of the statements. However, the seed of firm conviction in the truth of the *Vaishnava* religion, which had been implanted in his heart, was quickened into vigorous life by what he had heard. He now said with folded hands, 'Great devotees, I am not a *Vaishnava*, but I have been turned a *Vaishnava* by listening to the Name of *Hari*. If you be pleased to instruct me at your leisure out of mercy it may remove my doubts which are many'.

Sri Premadása Bābāji Maharāj made the gracious answer. "May I request you to associate at your convenience with Srimad Vaishnavadās. He is versed in all the Śāstras. He was residing at Benares on his assumption of Sanyās after deeply studying the Vedānta Śāstra. Sri Krishna Chaitanya, the Darling Lord of our lives, by manifesting His boundless mercy, has drawn him here to Sri Navadwip. He has now become fully conversant with the principles of the Vaishnava religion and has developed a deep Love for Sri Hari-Nāma".

The name of the enquirer was Sri Kālidās Lāhiri. On hearing these words of Bābāji Maharāj he mentally accepted Vaishnavadās as his spiritual preceptor (Guru). He though within himself, "He has been born in a Brāhmana family and has accepted Sanyās. He is, therefore, fit to instruct a Brāhmana. Moreover, I have found him to be possessed of very great knowledge of Vaishnava principles. I can confidently expect from him much light about Vaishnavism." With these thoughts in his mind Lāhiri Mahāsaya made his prostrated obeisance to the feet of Vaishnavadās and said, 'Revered sir, have mercy upon me. Vaishnavadās, after prostrating himself to Lāhiri Mahāsaya in his turn, replied, 'If you are pleased to be merciful to me, the wish of my heart may be fulfilled.'

As the evening was drawing towards night all the assembled persons departed to their homes for that day.

The place where Lāhiri Mahāsaya lived was hidden away in a secluded part of the village. It was also a grove (kunja). The centre of the grove was occupied by an awning of Mādhavi creepers and a platform to Sri Brindādevi (tulasi). There were two rooms, one on each side. The yard was fenced round with the Chittā plant, a bel tree, a neem tree and several other fruit and flower trees added to the charm of the grove. Mādhavadās Bābāji was the adhikāri (vicar) of the grove (kunja). This Bābāji had at first been a really good soul. But his Vaishnava nature had suffered a great deterioration by the evil effects of bad association. His devotional practices had been greatly curtailed by vices contracted by wrong association. Pecuniary want also stood in the way of meeting the expenses of his livelihood intolerable comfort. He practised begging from many persons and had hired out one of his rooms to a tenant. Lāhiri Mahāsaya was living at this place as his tenant in the rented room.
It was now midnight when Lāhiri Mahāsaya's sleep was broken. He was pondering the substance of the speech of Vaishnavadās Bābāji. Just then a sound was heard in the yard of the grove. On coming out of his room Lāhiri Mahāshaya found Mādhavadās Bābāji talking with a woman in the yard of the grove. The woman disappeared on catching sight of him. Mādhavadās remained silent. He evidently felt embarrassed in the presence of Lāhiri Mahāsaya.

Lāhiri Mahāshaya spoke first "Bābāji, what is the matter?"

Mādhavadās replied with tearful eyes,"it is my evil fate. What more need I say? Alas, what I had been in the past and what I am now! how affectionate Paramahamsa Bābāji was to me! I am now ashamed even to approach his presence."

Lāhiri Māhāsaya said, "We can understand the position if the matter is definitely stated.

Mādhavadās said, " The woman you saw was my married wife in my former household life. A short time after I accepted the life of renunciation she came to Sripat Shāntipur, which is one of the sacred places of the Vaishnavas, and lived there in a cottage, which she made for the purpose, on the bank of the Ganges. Many days passed away in this manner. I chanced to go to Sripat Shāntipur and meeting here on the side of the Ganges asked her why she had renounced the household life. She let me understand that worldly life had ceased to have any attraction for her and that she was living by begging in the holy place after being deprived of the service of my fee. Without talking to her further on the subject I came back to Sri Godruma and put up in the house of a Sadgopa. I met her everyday at some place or other. The more I tried to avoid her hold, the more did she press her intimacy on me. She has now an āshrama (a house for living in pious retirement) of her own at this place. She now makes every possible endeavour for accomplishing my ruin by visiting me in late hours during the night. My evil fame has been circulated everywhere. By association with her my own devotional practices have suffered very great curtailment. I have proved the renegade among the servants of Sri Krishna Chaintanya. Since the junior Haridās was punished I am the only wretch who has turned out to be a fit object of punishment. The Bābājis of Sri Godrooma out of their mercy have not yet punished me. But they no longer have any trust in me".
Lāhiri Mahāshaya on hearing his story said, "Mādhavādās Bābāji, beware of the evil course". Having said so he returned to his room. The Bābāji also betook himself to his hermit's seat (gadi).

Lāhiri Mahāshaya had no more sleep that night. He said within himself, "Mādhavādās Bābāji has ruined himself by breaking his hermit's vow of continence. It is not proper for me to stay here, because even if it does not lead to actual evil association it will give rise to grave evil reputation. The pure Vaishnavas will no longer treat me as one who is fit for their trust."

Accordingly the very next morning he repaired to Pradyumna Kunja and after duly saluting Sri Vaishnavadās he begged for a little room in the Kunja for his stay there. When Vaishnavadās informed Paramahamsa Bābāji of his request, he commanded him to be assigned a cottage for his stay on one side of the Kunja. Since then Lāhiri Mahāshaya lived in that cottage and arranged for obtaining food that had been offered to Vishnu at the house of a Brāhmana.
CHAPTER IV

ETERNAL RELIGION - VAISHNAVA DHARMA

The cottage of Lāhiri Mahāshaya and Sri Vaishnavadās stood side by side. There were a few mango and jack fruit trees close by. A number of small flowering punnāga plants formed the beautiful surrounding. In the yard there was a spacious circular masonry terrace. This terrace had been in existence since the days when Sri Pradyumna Brahmachāri lived in the grove. For a long time the Vaishnavas had been accustomed to gyrate the terrace which came to be designated as 'the terrace of Surabhi' (surabhi is the name of the Divine Cow) to make their humble obeisances to it.

It was a short time after dusk. Sri Vaishnavadās was chanting the Name of Hari, being seated in his hut on a mat of leaves. It was during the dark fortnight. The gloom of night was deepening apace. A dim light was burning in the cottage of Lāhiri Mahāshaya. The shape of a snake was noticed close to the door-step of Lāhiri Mahāshaya's hut. Lāhiri Mahāshaya at once took up a heavy stick and trimmed the light for killing the brute. But the snake had disappeared before he could come out of his room with the light. Lāhiri Mahāshaya then said to Sri Vaishnavadās, "Be pleased to have some care for your safety. A snake has got into your hut." Vaishnavadās replied, "Lāhiri Mahāshaya, why are you troubling about the snake, be pleased to step into my hut and be seated without fear". Lāhiri Mahāshaya at the bidding of Sri Vaishnavadās entered the hut and took his seat there on a mat of leaves; but his mind was agitated about the snake. He said to Sri Vaishnavadās, "Revered sir, our place Shāntipur is quite good in this respect. It is a town and there is no fear of snakes or any such thing. Here in Nadia there is always the danger of snake-bite. This is specially the case with places like Godroom, which are overgrown with wild shrubs where it is very difficult for a gentleman to live ".

Sri Vaishnavadās Bābāji said, "Lāhiri Mahāshaya, it is very bad to allow one's mind to be agitated by such matters. You must have heard of the account of Parlkshit Maharāj in the Srimad Bhāgavata who listened to the ambrosial account of Sri Hari with a steadfast mind from the lips of Srimad Shukadeva giving up all fear of imminent snake-bite and was able to attain the highest joy by such method. These serpents cannot hurt the spiritual body of man. That body can be bitten only by the serpent in the shape of the want of discourses about God. The
material body is not permanent. There will certainly come a day when it will have to be given up. All bodily activities are properly enough performed for the sake of the material tabernacle. When the physical body will fall by the Will of Sri Krishna, it will not be possible to save it by any kind of effort. Till the moment of the dissolution of the physical body arrives no serpent will do any harm even if one lies by its side. Therefore, a person may be counted as a Vaishnava after he gives up all fear from serpent and other similar causes. How can the mind apply itself to the Lotus Feet of Sri Hari if it is always agitated by such fears? It is certainly one's duty to give up the fear of serpents and the attempt to kill them through such fear."

Lāhiri Mahāshayā experienced something like the firm trust in God that is natural to the pure soul. He said, "Revered sir" my mind has been freed from all fear by your true and pure words. I have understood that one can be fit for obtaining the highest good if the mind is elevated. Those great souls, who employ themselves in the service of God by retiring into the caves of mountains, are never afraid of wild animals. On the contrary they betake themselves to forest in order to live there in the midst of wild animals through fear of the danger of association with wicked persons."

Bābāji Mahāshayā said, "The mind is naturally improved when the Goddess of devotion manifests herself in one's heart. Everybody loves such a person. All persons, good and bad alike, love the servant of God. It is therefore, the duty of every person to be a Vaishnava."

No sooner did Lāhiri Mahāshayā catch the last word than he said, "I admit that you have awakened in me firm faith in our eternal function. I am also convinced that there is some close connection between Vaishnava-dharma and our eternal function. But I have not yet been able to understand that the eternal function is identical with Vaishnava-dharma. It is my prayer to you that you may kindly explain this matter fully to me."

Vaishnavadās Bābāji proceeded with his discourse. He said, 'Two dharmas which are quite different from one another have been current in the world under the common name of Vaishnava-dharma. One of them is pure Vaishnava-dharma and the other is contaminated by mundane reference. Pure Vaishnava-dharma as regards its fundamental principle is one religion. It is, however, also fourfold, according to differences of rasa. Vaishnava-dharma in its pure form
can be the function (1) of a servant, or (2) of a friend, or (3) of parents, or (4) of sweethearts. In its essence pure Vaishnava-dharma is one and not more than one. The eternal function (nitya dharma) and transcendental function (para dharma) are only other names of pure Vaishnava-dharma. The text of the 'Sruti' "that by knowing which everything becomes known" has also in view pure Vaishnava-dharma. You will gradually learn this truth in its elaborate form.

Contaminated Vaishnava-dharma is of two kinds. It may be contaminated with either karma or jnāna. The practices of Vaishnava-dharma that are approved by smāṛṭa opinion are all contaminated with karma. Although there is provision in it of initiation by Vaishnava mantra, yet the all-pervading predominating person Vishnu is treated in this system as a subordinate constituent of fruitive activity. According to this view although Vishnu is the regulator of all other gods He himself is a part of karma and subordinate to the Will of Vishnu, and Vishnu is subordinate to the will of karma. According to the smarta view all worship, including the functions of the novice as well as of self-realised souls, is a constituent part of karma, there being no higher principle than karma. This form of contaminated Vaishnava-dharma, professed by materialistic Mimāṃsakas (those who profess to be able to solve all difficulties of interpretation of the texts of the Shāstras), has been current for a very long time. In India most of those belong to this school of thought claim to be Vaishnavas. They are not willing to admit the pure Vaishnavas to be Vaishnava at all. It is, however, only their evil lot.

"Vaishnava-dharma contaminated with jnāna also prevails extensively in India. According to this school the principle of the indiscriminate and unknowable Brahman is the highest. It inculcates poviheism in the form of the sun god, Ganesha, Shakti, Shiva and Vishnu as persons, for the realisation of the impersonal and indiscriminate Brahman. On the realisation of the fullness of jnāna the form of the Object of their worship is eliminated. In the final position one attains the state of the indiscrimite Brahman. Many persons deprecate pure Vaishnavas by falling under the influence of this school of thought. The worship of Vishnu, that is practised by the pantheists (pancha-upāśhakas), is not pure Vaishnava-dharma, although it includes initiation by Vishnu mantra and in the details of worship it accepts reference to Vishnu and sometimes to Rādhā-Krishna.

"The pure Vaishnava-dharma that manifests itself to one's cognition on the elimination of these varieties of the contaminated
Vaishnava-dharma, is the true Vaishnava Religion. Due to the wrong controversial temper of the age most persons, falling to understand the nature of the pure Vaishnava-dharma, mis-apply the designation to contaminated Vaishnava-dharma." Srimad Bhāgavata lays down the principle that the spiritual tendency of man may have one of three directions. It may point to Brahman or Paramātman or Bhagavān as the Ultimate Reality. In pursuance of a tendency that points to the Brahman a person sometimes develops a taste for the indiscrete Brahman as the Ultimate Principle. The methods by which such persons seek to realise their indiscrete Brahman nature come to be recognised in due course as pantheism or the worship of five gods. Vaishnava-dharma contaminated with jnāna makes its appearance inside this process.

The tendency that points to the Paramātma aims at the establishmet of a contact between the worshipper and Paramātma on the astral plane. The methods, by which such persons hope to realise the exclusive state of identification with the Paramātman, form the systems that are known as the eightfold yoga consisting of a variety of activities, also called karma-yoga. According to this school of thought, initiation by Vishnu-mantra, worship of Vishnu, meditation etc., are all constituents of fruitive activity or karma. It is inside this process that Vaishnava-dharma, contaminated with karma, makes its appearance.

It is by the operation of the theistic impulse, which is also innate in us, that all fortunate souls (Jivas) realise a liking for the principle of bhakti that is at once pure, tangible and in consonance with Godhead’s Own Entity. The functions of worship, etc., that are practised by such persons, are not any constituent limbs of either karma or jnāna, but the body of pure bhakti itself. The Vaishnava religion, that follows this school of thought, is alone unmixed Vaishnava dharma. This is supported by the following clear text of Srimad Bhāgavata " That Who is 'Advayajñāna Tattva' (Absolute Undivided Reality) is called the 'Reality' by all those who are conversant with the Ultimate Reality. He is known in His different stage as Brahman, Paramātman and Bhagavān ".

It should be noticed that the Entity of Bhagavān, also not different from that of Brahman and Paramātman, is ulterior to all

1) Srimad Bhāgavatam I.2.11
entities. Bhagawân is moreover the same as the Vishnu. Souls (jivas), that are subservients of that Reality, are alone in the pure, natural state. The aptitude of such a person is bhakti. Bhakti to Hari is alone unadulterated Vaishnava dharma, Nitya-dharma (eternal function), Jaiadvaharman (function of all souls), Bhágavatadharma (theistic religion), Paramártha-dharma (conductive to the highest good), Paramádharma (transcendental function). All those religions, that have been produced by the inclination towards the Brahman and Paramátmân are naimittika (contingent). There is mundane purpose (nimitta) in the quest of the discrete Brahman. Therefore, the process is contingent and temporary, or in other words, it is not eternal (nitya). The individual (jiva) in the conditioned state is anxious to get rid of the conditions of his unwholesome thwarted existence by reason of his actual experience of such unwholesomeness. Under this temporary urge he falls back upon the quest of the state that is devoid of the concrete quality of mundane existence. The function, that he thus proposes as the final goal, is the product of a temporary urge or mundane purpose (nimitta). It is, therefore, definitely established that the religion practised for attaining the Brahman aspect of the supreme Reality is not eternal (nitya). The Jiva, who takes recourse to the path of Paramátmân tempted by the desire for pleasure that accrues from the state of exclusive concentration (samádhi), is led into that form of the contingent function for the purpose of the enjoyment of the subtle form of pleasures of the flesh. So the attainment of Paramátmân is also not eternal (nitya). Unadulterated devotion to Bhagavân alone is nitya.

Having listened with attention, Láhiri Mahásaya now gave vent to his thoughts. He said, "Revered sir, be pleased to discourse to me about the unadulterated Vaishnava religion. I am advanced in years. But I throw myself on the protection of your holy feet. May you be pleased to accept me, out of your mercy. I have heard that even if a person has been already initiated and taught the principles of religion by an unworthy Guru, he should submit to be initiated and taught afresh if he finds a worthy Guru. By listening to your holy instructions, during these days I have come to experience firm faith in the Vaishnava religion. I now offer myself to you for instructing me in the principles of the Vaishnava religion and for subsequently initiating me in the same. May you be pleased to sanctify me by your mercy."

Bábáji Mahásaya showed a slight embarrass- sment as he said, Respected brother, I will instruct you to the best of my power. I am not fit to be dikshá-guru (preceptor who initiates into spiritual life).
However that be; you should now apply yourself to learning the principles of the Vaishnava religion.

"Sri Sri Krishna-Chaitanya, the Original Spiritual Teacher of the world, has taught as follows: There are three fundamental principles in the Vaishnava religion. These are three fundamental principles in the Vaishnava religion. These are respectively, 1. the principle of relationship (sambandha-tattva) 2. the principle of natural function accruing from true relationship (abhidheya-tattva) and 3. the attainment of summum bonum of life (prayojana-tattva).

"Under the principle of relationship there are to be found separate instructions about three distincts viz., 1. the material world, or the principle of Māyā (lit. that by which we are enabled to measure or comprehend a thing by our limited faculties) 2. individual soul (jīva) or the entity of the subservient 3. Bhagawān (personality of Godhead) or the Entity of the Lord or Master. Bhagawān is One and without a second. He is the Possessor of all power. He attracts all entities. He is the Sole Emporium of all sovereignty and mellowness. He is the Only support (Āshraya) of Māyā and the Jīva-potency. But despite the fact that He happens to be the Support of both Māyā and Jīva, He is at the same time and most appropriately also possessed of His Independent Specific Individuality. The Glow of the Beauty of His Divine Form being reflected to a great distance manifests itself as the discrete Brahman. His power as Master, Lord of Sovereign (Ishvara), having created the mundane world, and entering the same by His Portion as Paramātman, is the Immanent Divine Lord of this mundane universe. As Manifestive Entity of the Plenitude of His Divine Lordly Majesty, He is Nārāyan in Paravyoma. (lit. Vaikuntha, transcendental world). As Manifestative Entity of the mellow quality, He is Sri Sri Krishnachandra, the Beloved Consort of the Gopis (spiritual milkmaids) in Goloka-Vrindāvana. All His Manifestative and Dynamic Forms are Eternal (nitya) and Endless (ananta). There is no one or nothing that is equal to Him. There is, of course, nothing that is superior to Him. All His Manifestations and Activities are brought about by His transcendental power (Parā-shakti). Of the various potencies of His transcendental power Jīva is aware of only three. One of these is known as the enlightening potency (chit vikram). All the Pastimes (Leela) of Sri Krishna are occasioned by it. Another of the potencies is called Jīva potency, by which the infinity of the individual souls have their manifestation and existence. The third of the potencies is called Māyā. By Māyā all the measurable entities, passing time and worldly activities have been created. The Principle of
Relationship has reference to the relationship between Jīva and Bhagawān, the relationship between Bhagawān on the one hand and Jīva and Jāda (inanimate) on the other, and the relationship of Jāda with Bhagawān and Jīva. The knowledge of the Principle of Relationship is realised when the fact of these relations becomes fully known. Those who are devoid of the knowledge of the Principle of Relationship can never realise the unadulterated condition of their Vaishnava nature.

Lāhirī Mahāsaya said, "I have heard from the Vaishnavas that they follow the path of devotion with emotional impact and that there is no necessity of any philosophical knowledge in their case. Why do they say so? I myself have also up till now, in my chanting of the Name of Hari, cared only to secure an accession of emotion. I have never tried to acquire the knowledge of relationship."

Bābāji Mahāsaya replied, "The appearance of the emotion of love is certainly the ultimate result of the practice of devotion by the Vaishnavas. But the devotion with emotional impulse must be unadulterated with mental speculation. Those, who apply themselves to the culture of emotions that are appropriate to the endeavours laid down in the system aiming at the realisation of merging one's entity in the discrete Brahman, miss the perfectly pure quality of spiritual emotion. Their emotions and practices are only a pretence of purity of emotional culture. The realisation of the least particle of the unadulterated spiritual emotional quality has power to fulfill all legitimate requirements of the true nature of all individuals souls (Jīva). But emotionalism adulterated with the imperfect knowledge of the discrete Brahman must be regarded as a source of tribulations of the soul. The emotional displays of a person, who cherishes in his heart the ambition of merging in the discrete Brahman, are only a make-believe for deceiving the people. For this reason it is imperatively necessary for all pure devotees to be well-versed in the knowledge of relationship. With Supreme Divinity viz Bhagawān.

Lāhirī Mahāsaya now asked with all due respect, "Is there any higher truth than Brahman? If Brahman is an Aspect of Bhagawān why do not the seekers of the knowledge of Brahman betake themselves to the worship of Bhagawān, by giving up the quest of discrete Brahman?"
Bābāji Mahāsaya smiled gently and said, "Brahmā, the four Sanakas, Shuka, Nārada, Mahādeva, god of the gods, have all ultimately surrendered themselves at the Feet of Bhagawān".

Lāhiri Mahāsaya asked, "Bhagawān having possessed a Form, how then can He, a limited entity, be the basic principle of unlimited Brahman?"

Bābāji Mahāsaya said, "The entity, which goes by the name of the sky in this mundane world, is also unlimited. This being so, where is the higher greatness of Brahman for being simply unlimited? Bhagawān is unlimited by the Glow of the Beauty of His Form. The Effulgence of the transcendental Body of Bhagawān is the Brahman Aspect in His unlimited all-pervasiveness but He is at one and the same time also possessed of His Own Transcendental Form. Is there to be found another such entity? For this unique and unparalleled innate characteristic Bhagawān is superior to the principle of Brahman. What a wonderful All-Beautiful Form He possesses, in which Omniscience, Omnipotence and Omnipresence, All-Kindness and All-Bliss exist in the fullest degree. Tell me, Lāhiri Mahāsaya, whether this Form is good or an unknowable, all-pervading, attributeless and powerless and Impersonal Entity is good? As a matter of fact, Brahman is the Impersonal Manifestation of Bhagawān. Both Impersonality and Personality simultaneously and beautifully co-exist in Bhagawān. The formless, immutable, impersonal, unknowable and immeasurable, imperfect aspect of Bhagawān is liked by short-sighted persons. But those, who are having vision of Truth with their soul's eyes do not relish anything short of the Fullest and Perfect Personality of Bhagawān. The Vaishnavas have but little faith in the Impersonal Form of Godhead, as it is in contradiction of the Eternal religion and Divine Love of Krishna. The Supreme Lord Sri Krishna is the Receptacle of both principles. He is the Ocean of Infinite Bliss and is All-Attractive.

Lāhiri, - "How can His Form be eternal when Krishna is subject to birth, death and mundane works?"

Bābāji, - "The form of Sri Krishna is Sat (Ever-existing), Chit (All-Intelligent) and Ānanda (Ever-Blissful) and is devoid of mundane birth, death and works, etc."
Lāhiri, - "Why is He described to be such in the Mahābhārata?"

Bābāji, - "The supreme Reality is beyond human description. The liberated soul sees His Eternal Form, Super-human Qualities and Deeds, in his unalloyed existence, which when put in language, cannot but be described as worldly history. Those who can appreciate the real worth of the Mahābhārata, can understand and realise the Qualities and Activities of Sri Krishna in a manner that is quite different from the conclusion of those blunt-headed men who are prone to misunderstand the representations of the Mahābhārata."

Lāhiri, - "To meditate on the Form of Krishna, a conception confined within time and space naturally awakens in the mind. What other Divine Form can transcend this kind of meditation?"

Bābāji, - "Meditation is an activity which cannot transcend matter or material conception unless and until mind transcends the mundanity. Mind, impregnated with devotional aptitude, gradually becomes spiritual. In the devotional mind meditation is also a purely spiritual process. When the worshipful devotees chant the Name of Krishna, they are beyond the gamut of the mundane world. They become purely spiritual. They are in a position to meditate on the daily Activities of Krishna manifesting themselves eternally on the transcendental plane and to enjoy the constant bliss of His confidential service."

Lāhiri, - "Be pleased to vouchsafe the self-same spiritual bliss to myself."

Bābāji, - "When you will constantly chant the Name of Krishna leaving aside all mundane doubts and arguments, you will realise erelong the true nature of the spiritual function. The more you indulge in polemic controversies the more does your mind tend to be world-tight. The more you will strive for the manifestation of the spiritual relish of the chant of the Holy Name, the more will the world-tie be slackened and the spiritual realm and its activities manifest themselves in your purified heart."

Lāhiri, - "I desire you would kindly tell me what it is."
Babaji, - "Mind returns with speech, failing to realise that Truth. It is only through the culture of spiritual bliss that it is available. Please give up argumentative discussions and only chant Harinama for some days; then all the doubts will be removed of themselves and you will not have to ask question of anybody on any matter."

Lahiri, - "I have understood that all spiritual merits can be had if one chants Harinama with faith in Sri Krishna. After thoroughly comprehending the sambandha-jnana (the principle of Relationship) I shall take shelter with Sri Nama."

Babaji, - "This is the best proposal. Just comprehend the sambandha-jnana thoroughly."

Lahiri, - "I have thus understood the truth about Bhagawan. He is the only one Highest Entity; Brahman and Paramatman are under Him. Though All-Pervading, He exists in His ineffable Body in the transcendental world. He is Sat (eternal existence), Chit (omniscient) and Ananda (bliss) and He is Omnipotent. Though Master of all potencies, yet He is ever engaged in the enjoyment of joyousness in the company of Hladini (blissful potency). For the present, please tell me the ontological truth about the Jiva-soul."

Babaji, - "Among the unlimited potencies of Sri Krishna, there is one known as tatastha-shakti (border-potency). From that Shakti comes out the jiva-souls remaining at the junction of the two worlds, viz., the transcendental and the mundane ones, may contact them both. In its composition it is only the atomic chit (pure sentience). For its lagnah it is susceptible of bondage in the material world. But on account of the purity in its composition, it has got the capacity for being the eternal denizen with divine bliss in the transcendental power. The Jivas are of two types, viz., (i) free or eternal denizen in the transcendental world, and (ii) bound i.e., denizen of the material world. The bound Jivas again are of two kinds, viz., those in whom has grown the discriminative knowledge, and the others in whom it has not grown. Men in whom there is no attempt for spiritual progress, as also the lower creation, i.e., birds, beasts, etc., belong to the latter group. Such men as have adopted the line of Vaishnavism belong to the former class, in as much as men other than Vaishnavas have no attempt for spiritual progress. For this reason, the Sastras have enjoined the association with and service to Vaishnavas as the best
performances. Vaishnavas association is easily established with the scriptural faith in accordance with which the men with the discriminative knowledge feel an attachment towards the culture of Krishnanāma. The men without the discriminative knowledge do not chant Krishnanāma with such scriptural faith. They only worship the icon of Krishna according to their traditional customs. So the virtue of honouring Vaishnava is not established in their hearts.

Lāhiri, - " Now that I have understood the truths about Krishna and Jīvas. Please explain to me the truth about Māyā."

Bābāji, - " Māyā is a mundane affair. Māyā is a potency of Krishna. Just as the shadow is away from the light, so also Māyā keeps at a distance from Krishna and His devotees. Māyā has manifested the fourteen mundane worlds, earth, water, fire, air, sky, mind, intellect and egotism in the form of regarding the body as one's own self. Both the gross and subtle bodies of a bound Jīva are caused by Māyā. On liberation or freedom from Māyā, the transcendental body of a Jīva is cleansed. A Jīva is apathetic to Krishna to the same extent as it is bound by Māyā, and it is as much attached to Krishna as it is liberated from Māyā. The Māyika world which is the region of enjoyment for the bound Jīva has grown out of Krishna's Will. The Māyika world is not the eternal residence of the Jīva; the world is only its prison-house."

Lāhiri, - " O master, please tell me now the eternal relationship among Māyā, jīva and Krishna."

Bābāji, - " As the Jīva is atomic chīt, it is eternally a servant of Krishna. The Māyika world is the prison-house for the Jīva. Here culturing Names in the result of association with holy men i.e., devotees, a Jīva may acquire Krishna's Mercy and enjoy the nectar-like sweet service of Krishna in its own eternal chīt form in the transcendental world. This is the mystery of mutual relationship among the three realities. How can there be service without this knowledge?"

Lāhiri, - " If the knowledge is to be acquired through learning, then is it necessary to get scholarship before becoming a Vaishnava?"

Bābāji, - " For becoming a Vaishnava no learning, nor any culture of a particular language, is necessary. In order to refute the delusion of Māyā, one has to take shelter at the feet of a true
Vaishnava. By means of his words and his own conduct he helps the rise of this knowledge of relation. This is known as initiation and instruction."

Lāhiri, - "What has a pupil to do after having gone through these processes of dikṣa and shikṣa?"

Bābāji , - "One has to practise service of Krishna, while leading a moral life. This is the practice of the proper function of the soul and is called the principle of abhidheya (natural means). The Supreme Lord (Sri Krishna-Chaitanya) has declared it to be the only principle of abhidheya in as much as it happens to be the message that has been strongly emphasised in the Veda and all the spiritual scriptures."

Lāhiri, - (with tearful eyes) "My divine master (Guru) with unreserved submission throw myself on the mercy of your spiritual guidance (I take refuge in the holy feet of your divine grace). Your ambrosial words have awakened the consciousness of my true relationship with things, and simultaneously I am at a loss to understand why, by your grace, all my former impressions of disposition, learning and culture are dissipated. May you be graciously pleased to teach me now the principle of function of spiritual endeavour (abhidheya)."

Bābāji - "There is no more any cause for anxiety. The rare quality of humility has manifested itself in you. This shows unmistakably that Sri Krishna Chaitanya has been merciful to you. Association with pure devotees (sādhus) is the only means of spiritual endeavour open to soul in the state of bondage. The pure devotee in the role of the spiritual preceptor (Guru) instructs one in the confidential service of Godhead, out of his causeless mercy. By the strength of such endeavour the desired end is gradually attained. The due performance of the intimate service of Hari is the only means."

Lāhiri, - "Be pleased to teach me how it is possible to serve Hari."

Bābāji - "The practice of bhakti is itself the only service of Hari. There are three stages in bhakti-sādhanā (endeavour), bhāva (substantive liking) and prema (love). When bhāva is perfected it is called prema."
Lāhiri, - "Teach me the different varieties of sādhana and the modes of their performance."

Bābāji, -"Sri Rupa Goswāmi Prabhu has elaborated all these subjects in his work "Sri Bhakti Rasāmrita Sindhu" I am telling them briefly. Sādhana is ninefold. They are hearing, chanting and recollecting Viśnu, tending His Feet, worshipping His Srimurti (Archa), hymning Him, serving Him as a servant, behoving to Him as to a friend and offering oneself for His exclusive service 1) . 2) The revered Goswāmi Sri Rupa has described sixty-four modes of devotion by adding to these nine other adjuncts and derivatives. There is another point to which it is necessary to give our special attention. Sādhana-bhakti is twofold according as it happens to be either vaidhi (reverential) or rāgānugā (following the impulse of Love). Of these vaidhi-sādhana is ninefold, as detailed above. Rāgānugā-sādhana-bhakti consists in serving Krishna with the spiritual impulse after the manner of the servitors of Vraja by surrendering oneself completely to their guidance. One should practice that mode of sādhana for which he is eligible."

Lāhiri, - "What is the criterion of eligibility for sādhana bhakti?"

Bābāji, -"One, who is loyally inclined to place himself under the scriptural regulations, is eligible to be taught by Sri Gurudeva. Vaidhi sādhana bhakti is a preliminary. One, who is eligible for rāgānugā-bhakti instructed in the unconventional service that belongs to the sphere of Love."

Lāhiri, - "How will a person know his own eligibility ? "

Bābāji, - "One who has not yet experienced in his soul the principle of spiritual love and is inclined to perform worship in accordance with the injunctions of the shāstras, is eligible for vaidhi bhakti. One, who is not inclined to submit to the regulations of the shāstras in his worship of Hari, but in whose soul the natural love for the service of Hari has manifested itself, is eligible for the practice of rāgānugā-bhakti."

2) Srimad Bhāgavatam VII.5.23
Lāhiri,- "My divine master, may you be pleased to declare my eligibility, so that I may be able to understand the principle of eligibility as it really is. I am unable to follow your exposition of Vaidhi bhakti and rāgānugā - bhakti.

Bābāji, - "If you carefully scrutinise your inmost mind (chitta), you will be able to understand your own eligibility. Do you detect any such conviction in your mind as that the service of Hari is not practicable except by submitting to the regulations of the Shāstras?"

Lāhari, - "I think that great good accrues from the performance of bhajana and sadhana by the methods laid down in the Shāstras. But I am also beginning to feel now - a - days that there is an immense ocean of rasa (perfect mellowing tastiness) in the intimate service of Hari (bhajana) which is capable of being gradually realised by dint of the assiduous culture of bhakti".

Bābāji, - "You can now see that the regulations of the Shāstras possess complete sway over your mind. You should, therefore, follow vaidhi -bhakti. By degrees the principle of rāga (spiritual love) will manifest itself in your heart." On hearing these words Lāhiri Mahāsaya, with tearful eyes, touching the feet of Bābāji Mahāsaya, said: "May you be pleased mercifully to bestow upon me eligibility for the method for which I happen to be fit. I realise my unfitness for discussing a subject that is at present above my comprehension." Bābāji Mahāraj thereupon embraced him with great affection and made him resume his seat.

Lāhiri, - "Be pleased to command the mode of service that I am to practise now."

Bābāji, - "I advise you to receive the Name of Hari. The service of the Name is the most efficacious of the enjoined modes of service. There is no distinction between the Name Himself. The realisation of the transcendental service of Hari is attainable very soon by practising the chant of the Name without offence. I advise you to practise the chant of the Name with firm faith. All the nine modes of bhajana are automatically performed by the due practice of the chant of the Name. Both hearing (Shravana) and chanting (kirtana) are performed by the utterance of the Name. The recollections of Hari and the worship of His Feet and His Emblematic Form, recital of hymns in
His praise, with spiritualised mind doing His Bidding as His servant, behaving towards Him as one’s friend and making the complete surrender of oneself, are practised simultaneously with the chanting of the Name”.

Lahiri, - "My mind is experiencing a most acute state of suspense. My divine master, may you be pleased not to withhold your mercy from me my longer."

Babaji, - "Dear one, you may say constantly the following words by keeping clear of all offence:"

"Hare Krishna Hare Krishna, Krishna, Krishna
Hare Hare!
Hare Rama Hare Rama, Rama Rama Hare Hare !!

As he recited the Name, Babaji Maharaj placed a rosary of basil - beads into the hands of Lahiri Mahasaya. Lahiri Mahasaya shed tears as he began to tell the Name on the rosary. He said, "My divine master, I cannot express the joy that I experience this day." And, as he said so, Lahiri Mahasaya fell down senseless at the feet of Babaji Maharaj with great care kept his hold on the senseless man. After a long interval, Lahiri Mahasaya spoke again, "I feel myself blessed to-day. I have never experienced such happiness."

Babaji, - "Dear one you are most fortunate, indeed, as you have received with firm faith the Name of Hari. You have also made me blessed."

From that day Lahiri Mahasaya began to tell the Name of Hari on the rosary in his but without fear. Some days passed in this manner. Lahiri Mahasaya now painted the twelvetilaka marks on the twelve parts of his body. He took no other food except what had been duly offered to the Deity. He recited daily two lakhs of times the Name of Hari. He made prostrated obeisances as soon as he met a pure devotee. Every day he prostrated himself in submission to Paramahamsa Babaji before attending to any other duties. He employed all his time in the service of his Gurudeva. He no longer felt any inclination for idle gossip or the songs of musical experts. Lahiri Mahasaya was no more his old self. He now became the transcendental devotee of Vishnu.
One day, after making his prostrated obeisance to Vaishnavadâs Babâji Mahâsaya, he submitted to him this question, "My master, may I be permitted to ask what is the ontological nature of the sumnum bonum?"

Bâbâji, -" Love of Krishna is the only desideratum of a Jiva. By the constant practice of sâdhana - bhakti one attains in due course to the state of bhâva bhakti (real loving inclination). On the attainment of natural development of bhâva - bhakti is designated prema or Love. It is the only eternal natural function of the Jiva soul, the only eternal treasure and the final goal. Want of this Love is the only misery, the worldly bond and addiction to the enjoyable things of this world. There is nothing higher or better than Love. Krishna submits to be served only by Love. This Love is of the essence of unclouded cognitional activity. The principle of spiritual Bliss turns into Love by concentration."
CHAPTER V
VAIDHI-BHAKTI IS PURE AND IT IS NOT
CAUSAL NOR MUNDANE

Lāhiri Mahāsaya has a large family at his Shāntipur residence. The eldest of his two adult sons, both of whom have attained recognised status in the local society by their educational per-eminence, is Chandranāth, aged thirty-five. He looks after the family property and household affair and is also an expert physician. He is not assiduous in the pursuit of religion, but enjoys an immense prestige in Brāhmaṇa society. The sympathetic manner in which he treats his mentals, servants and gatekeepers, etc., and the dexterity with which he manages his property is in keeping with his respected social position. The name of Lāhiri Mahāsaya’s second son is Devidāsa. He has studied the Nyāya philosophy and the Hindu canonical scriptures (smṛiti) from his infancy. He teaches ten to fifteen students at his own academy (chathuḥsṛṇḍi) which he has opened opposite the family residence. He bears the honorific academic title of Vidyāratna.

Shāntipur is agog with the rumour that Kālidās Lāhiri has turned a Vaishnava super-ascetic, has renounced the world and formally assumed the garb of renunciation. This is the gossip everywhere, at the bathing ghat, at the market place and in the streets. It is not, however, always complimentary to Lāhiri Mahāsaya. Some are saying openly, "Old people are prone to such infatuation, the old man has been a good gentleman so many years to run mad when he should be but on the funeral pyre!" Others also have been expressing their grief and indignation in different ways, "It is a funny disease, indeed! He has a happy home, is a Brāhmaṇa by caste, is obeyed by wife and children. How many such persons accept the rage of a mendicant? Has he any sorrows?" Some say, "such is the sad end of all who run to this place and that for advertising their love for religion." A few cultured also speak out their mind," Kālidās Lāhiri Mahāsaya is undoubtedly possessed of a pure disposition. He has an abundance of the good things of this world, are yet, in his old age, he has been blessed with attachment to the Name of Hari." Such are the talks everywhere. One of those who are given to hearing brings the news to Devi Vidyāratna.

Devi Vidyāratna becomes very thoughtful. He at once goes up to his elder brother and breaks the news in these words, "Dear brother,
father is in very great trouble. He stays at Nadia-Godrum where he keeps good health. It appears he has been mixing there with low people. One can't shut his ears against this scandal which is the gossip of the whole village."

Chandranāṭh said, "Brother, I have also received a scent of this. Our family honour stands very high and we are proud of our descent. But to tell you the truth I am unable to hold up my head at any place on account of this gossip about father. We have always slighted the family of Advaita Prabhu, but what is this that has now occurred in our own family? Let us go inside the house and talk it over with mother. We must do something to stop it, if possible".

Chandranāṭh and Devidāsa are seated in the verandāh on the first floor of their house taking their meal which is being served by a Brāhmaṇa widow. The mistrees of the house seated there is directing the cook in her work. Chandranāṭh is speaking to his mother. "Have you received any news of father?"

"Why, is anything wrong?" asked mother, "Is he not keeping good health? He has been long at Navadwipa. He is mad after Hari-Nāma. Why don't you bring him here."

Devidāsa,- "Mother, he is doing quite well. If the gossip is true, there is no good bringing him here. We shall be put to trouble if we do so. We shall be outcasted."

Mother,- "How can it be? Only the other day I had a long talk with the daughter-in-law of the head Gosvāmin, while bathing in the Ganges. She said, your husband is most fortunate, he has gained the high regard of the Vaishnavas."

Devi,- "Regard, pooh? He has ruined us! What a folly! He was to stay here at home in his old age receiving our respectful services, but has now preferred to subsist upon the leavings of the meals of homeless ragged mendicants and doing everything to fix an indelible stigma to our high lineage! Also! It is really the Kali Age! To think that father should lose his head with all his ripe experience!"

Mother,- "You should try to get him here. You may keep him concealed for a time till you persuade him to change his mind."
Chandranāth,- "You are quite right. There is no other course. Devi may proceed to Godrum with four or five persons and bring back father without letting anybody know."

Devi,- "You know very well father does not take me seriously holding me to be an atheist. I am thinking what I shall do if he does not wish to talk with me."

Shambhunāth, maternal cousin of Devidāsa, is a favourite of the master of the family. Shambhurāth was with him for a long time for looking to his comforts. So it is settled that Devidāsa and Shambhunāth are to go to Godrum. A servant is forthwith sent in advance to arrange for their stay at Godrum at the house of some Brāhmaṇa.

On the following day Shambhunāth and Devidāsa after meal set out for Godrum. Getting down from their conveyances (Pālkis) at the house fixed for their stay, they send away the pālki-bearers, having now a Brāhmaṇa cook and two servants to look after their lodging.

After dusk Devidāsa and Shambhunāth quietly walked up to the holy grove of Pradyumna. They find the old gentleman seated on a mat of woven leaves on the masonry terrace dedicated to Sri Surabhi. He is telling the Name of Hari on his beads with closed eyes. Twelve tīlaka marks are shining beautifully over all parts of his body. Shambhunāth and Devidāsa noiselessly mount the terrace and make obeisance at the feet of Lāhiri Mahāsaya. Becoming aware of the sudden and unexpected intrusion of the new-comers Lāhiri Mahāsaya open his eyes."Who are these?" -- he says in evident surprise "Shambhu, what brings you here? Is everything quite well with you, Devi?"

Both reply respectfully, "By your blessing we are all doing quite well."

Lāhiri ,- "Will you have your meal here?" Both say, " We have engaged lodgings and have arranged about it, so you need not have any anxiety about us."

Just at this moment the concerted chant of the Name of Hari is heard from the direction of the pandal of Mādhavi and Mālati creepers of Sri Premdāsa Bābāji. Sri Vaishnavadās Bābāji comes out of his hut
and asks Lāhiri Mahāsaya. "What is this chant of Hari that I hear at the pandal of Sri Paramahamsa Babāji? Lāhiri Mahāsaya and Vaishnavadās move forward to find out the cause. They see a great number of Vaishnavas, who have just arrived, circumambulating Babāji Mahāsaya after performing the chant of the Name. Lāhiri Mahāsaya and Vaishnavadās Babāji now join the party. After making their prostrations to Paramahamsa Babāji, all of them take their seat on the terrace. Devidāsa and Shambhunāth also sit in a corner like the fusion of the crane in the midst of swans.

One of the Vaishnavas from the company speaks, " We come from the town of Kantāka (Kāttva). Our main purpose is to have a sight of Sridhām Navadwip-Māyapur and to receive a particle of holy dust from the feet of Paramahamsa Babāji " Paramahamsa Babāji feeling embarrassed by the compliment, replies, " I am a great sinner. You have come to purify me." It transpires shortly that they are all adepts in the musical chant of the Goodness of Lord Hari. Mrīdanga and Karatāl are produced without delay. One of the assembled Vaishnavas, who is advanced in years, then sings the following hymn: "All glory to Sri Krishna-Chaitanyachandra, Lord Nityānanda, unto Gadai, Advaitachandra, all devotees of Gaura! All reverence to the Vaishnavas, ocean of unfathomable pity! Mayst thou vouchsafe thy unstinted mercy to me worst of sinners, one who is intoxicated with the vanity of caste, learning, gold and rule over men. May Thou, divine Master, rescue by dispensing Thy mercy! May Thou, make me pure causing me to give up gold, woman, avarice, ambition—for this I do pray! Have mercy upon me, servant of Krishna; give me relish for the Divine Name, kindness for all souls, due respect for the Vaishnavas! The cool shade of thy feet is my only hope, my sole reliance in life and death."

After this, Lāhiri Mahāsaya sang the following song composed by himself: "I was cast in the ocean of the world having given myself up to the power of delusion! Thou didst rescue me by affording the cool shade of thy feet out of pity! Design to listen to my supplication, divine Vaishnava; I have surrendered myself to thy feet with all humility, may thou be pleased to end my misery!

Pride of caste is very hell, learning is a part of ignorance. May thou, by cleansing my soul make me over to the Feet of Nītai, my burning sorrow cease! By thy mercy may the coupled Name find utterance on my lips. And Sri Rādhe-Shyāma awake in my heart," — so sings Kālidāsa. The whole company was thrown into the state of maddening ecstasy as they sang his piece, till at last they began to
dance with the greatest ardour with uplifted hands repeating the words: "Awake Sri Rādhā-Śyāma!" In the course of the dance several Vaishnavas fell into the trance of love and became unconscious. At this moment an unprecedented occurrence led Devidāsa to think that his father was immersed in meditation on the highest Truth. It would be difficult to take him home. It was about midnight when the meeting broke up. All present, after mutual greetings, dispersed to their respective places. Devi and Shambu returned to their lodgings after seeing for and obtaining the permission of the master of the family.

Next day, after taking their midday meal, Devi and Shambu presented themselves in the hut of Lāhirī Mahāsaya. After making his prostrated bow to Lāhirī Mahāsaya, Vidyāratna made the following submission:

"I pray that you may live at Shāntipur house. You are suffering great discomforts at this place. All of us will be happy in having the opportunity of serving you at home. If you permit it solitary rooms may be constructed for your own use."

Lāhirī Mahāsaya said, "It is not a bad idea but it will not be possible to live in the society of sādhus at Shāntipur as I am doing here. Devi, you are quite aware that the people of Shāntipur are so Godless and so much given to slandering other people that it is by no means a particularly happy place for a man to live in. There are indeed, quite a number of Brāhmaṇas at Shāntipur, but their judgement has become warped by association with the weavers. The three distinguishing marks of the people of Shāntipur now-a-days are fine-spun clothing, tall talk and blasphemy against Vaishnavas. The descendants of Sri Advaita Prabhu are, indeed, living there under these painful conditions. By imbibing the vices of those atheists by wrong association with them, they have also been turned almost into opponents of Mahāprabhu. So I wish that you might make suitable arrangements for my stay here at Sri Godruma-dhāma."

Devi,— "Dear father, what you say is very true. But why should it be at all necessary for you to associate with the people of Shāntipur? In your own solitary retreat you will pass your days in the due performance of the dharma that is prescribed for our caste in the shape of sandhyā and other rites. The due performance of the prescribed daily worship of Brāhmaṇas is the eternal (nitya) function (dharma) of a Brāhmaṇa. It is the duty of all high-souled persons like your revered self to be constantly immersed in the same."
Lāhiri, - "My dear, those days are no more. Having associated with Sādhus for several months and by the kind instructions of Sri Gurudeva my opinions have been considerably altered. That which you call eternal function I designate as temporary.

Devotion to Hari is the only eternal function of all souls. Sandhyāvandana and such other rites are essentially naimittika dharma.

Devi,- "Dear father, I do not find it so stated in any of the Shāstras. Are not sandhyāvandana etc., worship of Hari? If they are worship of Hari, then they are also eternal function. Is there any difference between sandhyā, Vandana etc., and devotion consisting of shravana, kirtana etc.?

Lāhiri - " My dear child, there is great difference between the performance of Sandhyāvandana etc., in accordance with the purpose of fruitive activity (Karmakānda) and worship by the method of devotion (Vaidhi bhakti). In the system of fruitive worship, sandhyāvandana etc., are performed for the attainment of liberation (mukti). There is no ulterior object of the performance of shravana, kirtana etc., for the worship of Hari. Such fruits of Shravana, kirtana etc. as are found in the Shāstras, are intended for the purpose of arousing the interest of those persons who are naturally averse to the service of Hari. There is no fruit of the worship of Hari other than His service. The primary result of devotion is to arouse natural liking for the service of Hari."

Devi,- "De:- father, it will then be proper to admit that there is also a secondary result of the activities that constitute the service of Hari."

Lāhiri,- "There are secondary results which accrue during novitiate corresponding to differences in the dispositions of those who practise them. The devotional activities of the Vaishnava neophyte are performed for the sole purpose of attaining the realised state of devotion. Those very activities are performed by non-Vaishnavas for realising the state of liberation or greater enjoyment. There is no noticeable external difference between the practices of the Vaishnavas and those of the non-Vaishnavas, but the difference as regards purpose is fundamental. By performing worship of Krishna as a constituent of
fruitive service, one attains purity of mind and liberation, or immunity from disease or such other mundane result. The self-same worship performed as a constituent of devotional activity produces only attachment for the Name of Krishna. The observance of Ekādasi fast by the karmis destroys sin. Observance of Ekādasi fast by the devotees produces only increase of Love for Hari. Mark well the vast difference. The final difference between an activity as a constituent of devotion may be known only by the Grace of God. The karmis are caught up in the secondary effects. The devotees achieve the primary result. All secondary results resolve themselves into sensuous enjoyment or liberation."

Devi,- "Why then have the Shāstras praised the secondary results?"

Lāhiri,- "People of this world are of two kinds viz., those whose better judgement has been awakened and those in whom it is dormant. Persons whose sense of right and wrong has not been roused to the state of activity, do not perform any good deed till they perceive that it yields immediate profit. It is for such persons that the Shāstras praise the secondary results. It is not the purpose of the Shāstras that those persons should remain satisfied with the secondary results. The real significance of such praise is that if such persons are thereby induced to the performance of good deeds, they would quickly understand the primary effect of such performance by the mercy of the sādhus and would gradually develop a liking for the same."

Devi,- "Are Raghunandan, the great compiler of the code of the Shāstric practice, and other scholars who follow his code, to be classed with those whose judgement of right and wrong has not been awakened."

Lāhiri,- "Certainly not. They themselves seek the primary result. Their code is intended for the benefit of those whose sense of right and wrong is dormant."

Devi,- "In some of the Shāstras we find only the secondary results without any mention of primary effect. Why is this so?"

Lāhiri,- "Shāstra is of three kinds corresponding to the three classes into which people are divided by difference in eligibility. Sāttvika Shāstra is meant for people who are of the sāttvika disposition.
Rājasika Shāstra is for those in whom the rajas quality is preponderant. And in the same way, Tāmasika Shāstra is for the guidance of persons of tāmasika disposition.

Devi,- "That being so, in which of the instructions of the Shāstras should a person put his trust? By what method also is it possible for a person of inferior eligibility to attain to higher status?"

Lāhiri,- "The disposition and faith of people differ according to differences of their eligibility. Tāṁsika persons naturally have faith in Tāmasika Shāstra, as rājasika persons believe in Rājasika Shāstra. Similarly Sāttvika people naturally have faith in the Sāttvika Shāstra. One easily believes in the conclusions of the Shāstra in which one has faith. Higher eligibility results by the influence of association with sādhus from the performance of one's duties with faith according to one's fitness. With the appearance of higher eligibility one's nature is elevated and this in its turn produces faith in the corresponding higher Shāstra. The makers of the Shāstras were persons of infallible wisdom. They have made the Shāstra so that by persevering performance of duties prescribed therein for persons of different eligibilities the higher fitness is gradually evolved. It is for this reason that the different Shāstras have laid down different rules of conduct. Shāstric faith is the root of all well-being. Srimad Bhagavat Geeta Shāstra possesses this unique characteristic that it offers the solution of the differences that are found in the different Shāstras. This conclusion itself is also clearly stated in the Geeta."

Devi,- "I have studied a good many Shāstras since boyhood. But today by your mercy I have experienced this true significance of the Shāstras which never struck me before."

Lāhiri, - "This text occurs in Srimad Bhāgavata" ¹ Just as a bee gathers honey from flowers, exactly in the same way persons who accept only the essence of everything, should gather the true essence from all the Shāstras great and small." My dear, I used to call you an atheist. I do not now speak disparagingly of any person; because one who is sincerely attached to activity that is on a par with his eligibilities deserves no condemnation. All persons as a matter of fact are engaged in doing what is in accordance with their respective eligibilities. They will be thereby improved in due course. You are learned in the Shāstras.

¹ Bh. XI. 8.10
treating of polemics and fruitive activities. There is nothing objectionable in our words that are prompted by your individual position."

Devi,- "As per my knowledc it was my understanding that was practically no deep-thinking and well-versed Pandit in Vaishnava Community. I thought that with their limited knowledge of the particular section of the Vast Religious Literature Vaishnavas are egoistic and arrogant, but today, to speak the truth, after hearing from you I have come to the conclusion that they are no doubt most intelligent being who have churned the milky-ocean of the Shāstric-lore. Is it that now-a-days you are studying deeply Shāstras from some well-versed Mahātmas?"

Lāhiri, - "My dear son, whatever you like may think of me that an arrogant or a sincere Vaishnava. My Gurudeva does his Bhajan at that cottage. He is a great learned personage. What I have heared from him about the significance of the Shāstra that I have spoken to you. If you are desirous to learn further, better you should sit at his feet and humbly may put your sincere questions to him. If so, you may come with me, I will introduce you to him. So saying Lāhiri Mahāsaya took Devi Vidyāratna along with him to the cottage of Vaishnavadās Bābājī Mahāsaya and made him acquired with Bābājī Mahāsaya. Leaving Devīdās at the cottage of Bābājī Maharaj he returned to his seat and made himself engaged in counting beads."

Vaishnavadās " Darling, may I know how far have you studied.

Devi,-" I have studied upto Muktipāda of Nyāyashāstra and also siddhaṅta-kusumānjali further almost all the literature of the Smrītishāstra."

Vaishnavadās,- "Dear one, you have laboured much studying the Shāstra but what real and practical gain thereof have you received?"

Devi,-" I have come to the conclusion that one must wholeheartedly endeavour for attaining 'atyantaduhkhantivittireva muktih'. And I take liberty to culture Swadharma (caste religion for attaining that Mukti).

Vaishnavadās,-"Yes, at times after studying all these literature I too were labouring for attaining that Moksha.
Devi,- "Have you given up that idea of Mukti?"

Vaishnavadās,- "Dear one, can you tell me what is the definition of the Mukti?"

Devi,- "As per Nyāyaśāstra it is stated that there is eternal distinction in between Jīva and Brahman. Therefore to speak the truth, it is not so clear in Nyāyaśāstra how there will be total annihilation of suffering of the Jīvasoul whereas Vedānta states that non distinction state of Brahmanirvāna is mukti. So in Vedānta only it is clear."

Vaishnavadās,- "Dear one, long fifteen years I thoroughly, studied and mastered over the Sankara Commentary on Vedānta and forthwith adopted the order of Sanyāsa—I made my all sincere endeavour for Mukti. I cultured and led my life accordingly on contemplating upon the four Mahāvākyas of Shankara Vedānta. But finding them like dog's tail to hold for crossing the ocean I gave goodbye.

Devi,- "How did you consider them so useless?"

Vaishnavadās,- "Affectionate one, man who experienced it in life after a great practical Sādhanā how can male other understand it so easily and if I even speak about, how it will be possible for them to follow it?"

Devidāsa understood that Vaishnavadās was really a great scholar straightforward and a man of experienced knowledge. Devidāsa himself didn't go through Vedānta. Therefore he thought of, that if Vaishnavadas could be pleased he could study Vedānta sitting at his feet. So thinking, he begged Vaishnavadās, "Am I competent to study Vedānta?"

Vaishnavadās,- "Yes, as you have got good knowledge in Sanskrit, if you get a proper philosopher you certainly can learn Vedānta."

Devi,- "Sir, if you are so pleased and gracious upon me I may take liberty to study Vedānta sitting at your feet."
Vaishnavadās- "Dear one, my position is this, that I am the most humble servant of Vaishnavas. My Gurudeva Paramahamsa Bābāji Mahāsaya is extremely gracious upon me. He has blessed me to chant the Name of Hari. Therefore practically I have no time to attend to other works. Particularly the world-Teacher (Jagat-guru) Sri Swarup Goswāmi (Swarup Dāmodara) advised that the Vaishnavas should not study or teach the Shankara-bhāshya of Vedānta. But Sri Sachinanandan Gaurahari, the Saviour of mankind what taught to Sri Sārvabhauma Bhattāchārya by commenting on Vedānta that commentary still is available in a form of Karcha (handwritten manuscripts) with some of His followers. If you are so pleased to make a copy of that and if you really interested to study, I may help you in that respect. You may approach to the house of Srimat Kavikamapura of Kānchanapalli village and may make a copy of the Karcha that he holds in."

Devi,- " I will try. You are really a great scholar in Vedānta. Without any reserve, kindly tell me whether this Vaishnava Commentary will help me to know that whole truth of the Vedānta?"

Vaishnavadās,- " I have thoroughly studied and also taught 'Sankar Bhāshya.' I have also thoroughly studied Sri-bhāshya and some of other commentary too. But to speak the truth, that the Gaudiya Vaishnavas what they study as the Commentary given by Mahāprabhu (Chaitanyaadeva) which was preserved by Sri Gopirāth Āchārya is the best one and nothing can come to its parallel. This commentary has come directly from the Lord Himself. Therefore it cannot be in any way sectarian. The true import of the sayings of Upanishads are illustrated herein. If somebody collects all His sayings together then it is sure and certain that no other commentary will get such a high honour in the assembly of true and sincere philosophers.

After having all these from Vaishnavadās Devidās was extremely pleased and with a gladdened heart he saluted Vaishnavadās once again before he took leave of him for the day; he went to the cottage of his father (Lāhiri Mahāsaya) and told him everything. His father being extremely pleased. "Devi, no doubt you have studied much and also listened to very many great scholars but better you should now enquire after the eternal Truth which gives solace to the life."
Devi,- "Father, I have come here with a great hope to take you back to home. If you kindly visit once our house we all will be extremely happy. Particularly mother is very anxious to have darsan of your feet.

Lāhiri,- "I have taken shelter at the feet of Vaishnavas and have promised not to return to home which is not in favour of culturing devotion. Let all of you follow the true Vaishnava Culture then think of my return."

Devi,- "Father, how do you say so? We have got Bhagavat Puja at our house. At the same time we do not disrespect Harināma. We serve the chancely guests and Vaishnavas. How do you think we are not Vaishnavas?"

Lāhiri,- "No doubt apparently there is simly in your such actions with the Vaishnavas but true to the sense, it does not mean that you all are Vaishnavas."

Devi,- "Father, then how one can become a Vaishnava?"

Lāhiri,- "So long one does not give up one’s religious right of Naimittika (fruitive desires) and take recourse to Nityadharma viz. culturing of devotion without any selfish desire one cannot become a Vaishnava true to its sense."

Devi,- "I have a doubt which may kindly be cleared out. The Vaishnavas culture Shravana, Kirtana, Smarana, Pādasevana, Archana, Vandana, Dāśya Sakhya and Ātmanivedana; in that too we find there is Jada-mishra Karma (Practice through the material senses). Therefore why not his culture of devotion is to be considered naimittika? Here I find narrow begotry in Vaishnavism. The worship of Sreemurti, observing fast, to do worship with material objects such as flowers, fruit are also gross, therefore how do you consider such acts, of Vaishnavas are Nitya, free from gross material performance?"

Lāhiri,- "Dear son, It also took quite long time for me to understand this. Better you should try to understand this properly. There are two types of human beings—one group leads a life for material prosperity and the other for the true spiritual gain. Man with selfish desires runs after the ephemeral pleasure, honour and worldly or celestial gain. Whereas people who are desirous for their spiritual
gain are of three types. (i) Isānugata (self-surrendered soul) who lead their lives in accordance with the loving devotion to the Supreme Lord, (ii) Jñānanistha (who culture Jñānayoga) for attaining Mukti the dissolution for the soul in Impersonal Brahman, and (iii) Siddhikāmi (who follow Yoga-school) for gaining Astāngasiddhi. Those who follow the 3rd group of school viz., Siddhikāmi they aspire after the maximum enjoyment of the Karma-fruit. Therefore by their Yoga practice they acquire 'Siddhi' like Animā, Laghimā etc. They take to their means of Yoga, Yajna and Āsana, Prānāyāma, Kumbhaka, Rechaka etc. for gaining the fruit thereof. If at all they have got faith in god but that God is subject to the law of Karma. The materialistic scientists may also be counted in this group. Those who follow the path of Jñānayoga their ultimate aim is to become one with Impersonal Brahman. Although they do not accept eternal personality of Godhead but they worship the imaginary from of the God as the means to gain the knowledge of Impersonal Brahman and finally they dethrone the very Deity considering themselves Muktas. Here there is neither culture of devotion nor vision of transcendental Almighty God.

Whereas those who are really self-surrendered souls they true to their perspective, culture devotion to God. To speak the truth, they are really the genuine aspirants to gain the Summum bonum of life. Their devotion is towards the transcendental personality of Godhead Who is all-pervading. Great God through His supralogical power creates Jivas as well as the mundane world. Jivas are His eternal servitors. The spiritual characteristic of Jiva is to submit to Him and to serve Him. Jiva can do nothing without His Will. By practising Karma yoga Jiva cannot have any true spiritual gain. By culturing Jnāna yoga Jivas are deluded; whereas by surrendering oneself to the transcendental Godhead and accordingly serving Him. Jiva gain the Summum Bonum of life. The first and the second group are entitled as karmacāndi and Jnānakāndi respectively. Whereas the third group is known as is Ishhaktas or the devotees of God. The Jnānis and Karmins pretend themselves as culturing spiritual life but really instead of that the first group runs after the ephemeral worldly pleasure and the second group too for non-eternal gain. Their all the Religious performances are non-spiritual and non-eternal.

At the present days the Shaivas, Shāktas, Gānapatyās and Saurya are subscribing to the Jnānakānda. Their practice of 'Shravan' and 'Kirtana' are for attaining 'Mukti' and finally the dissolution of their soul in Impersonal Brahman. Whereas, those who all are not aspiring after such mukti but perform Shravana Kirtana the practically serve
the Supreme Lord Krishna in worshipping their respective Tutelary Deities. Devotion to Bhagavân is unalloyed, transcendental and all powerful. If one does not accept transcendental characteristic of Bhagavân then his worship is not to be considered a true devotion. Darling, the worship is not to be considered a true devotion. Darling, the worship of the Deity of the Lord that you all perform is not at all spiritual. Why because, you all do not believe in eternal existence of transcendental personality of Godhead. Therefore you all are not self-surrendered soul to Bhagavân. Now I hope you have understood the difference in between the 'Nitya' and 'Naimittika' religious practices."

Devi,- "Yes, what is that, we may not believe in the transcendental Personality of Godhead, but when we worship the SriVigraha with reverence why then our worship will not be considered as 'Nitya'. By culturing such worship of the imaginary Form of the Lord why not we will be able to transcend the mundanity and reach to the eternal truth?"

Lâhiri,- "Then, how do you consider your worship as Nityadharma whereas the Vaishnavas, acceptance of the Form of Sri Hari is transcendental and their method of worship also accordingly eternal and transcendental."

Devi,- "The Deity that is worshipped is manufactured by man then how do you consider the Deity as eternal?"

Lâhiri,- "The Deity that is worshipped by the Vaishnavas are not as such, the fundamental principle of worshipping the Deity by the Vaishnavas is that they never think the Supreme as Impersonal Brahman, whereas He is Sacchidânananda Vigraha (ever existing Chit knowledge and ever Blissful) and He is endowed with all transcendental power. That Srimurti is worshipped by the Vaishnavas. It is not that from the immanent they go to transcendental. But it is the transcendental which makes its first manifestation in the spiritual characteristic of the Jïva and then out of love Jïva worships Him. Then Jïva gradually transcends the mental speculation and observes in soul’s eye the very Divinity in the Deity. And therefore the Vaishnavas observe identity in between the Srimurti and the Lord; they do not observe any mundanity in their worshippable Deity. They observe identity in between the Supreme Lord and the Deity. Absolutely they do not keep any idea of immanence whereas their worshippable Deity is transcendental fully identical with the Divinity; whereas those who all follow the Jñânkânda (Jnânâ yoga) their idea in respecting the
worshipping the deity is quite opposite. They maintain the idea that the Impersonal Brahman may be imagined in any form just for worshipping by the neophyte but thereafter when the aspirant transcends mundanity at that time immanent becomes Impersonal Brahman and the Deity is nothing but an immanent object. Now you may observe what a great distinction there remains in between the worship of the Deity by the Vaishnavas and by other schools. When a fortunate soul becomes recipient of Divine Grace and enlightenment from a spiritual Vaishnava Guru then and then alone one possesses the faculty of understanding such a great gulf of difference of worshipping Deity of the two school of thoughts viz. in one hand the Vaishnava and to the other hand all other schools."

Devi,- " Now I really observe that Vaishnavas are not really arrogant. They have got very very fine foresight and insight. Now I quite understand, there is a unbridgable gulf between the worship of immanence and worship of transcendental Deity of the Supreme. Apparently one may not find any difference in his very outlook but fundamentally there is absolutely difference between the two school of thoughts; more and more I will give better penetration to understand in further. Father, a great misunderstanding is now cleared out from my mind, now from the top of voice, I can say that the worship of the Deity by the Jñānis is nothing but a folly and mockery. Anyhow I will take liberty once again to know further in this respect. So saying Deviratna and Sambhu took leave of Lāhiri Mahāsaya and returned to their lodging. In the afternoon both of them no doubt once again came to Lāhiri Mahāsaya but they had no chance to discuss further about the subject because then all the Vaishnavas congregated at their assembly and were enchanted with singing Krishna Nāma in chorus. Next day during the afternoon hours once again they came there. All the Vaishnavas there were just sitting at the cottage of Sṛla Paramahamsa Bābāji Mahāraj when the Kāzī (Head of the Mahammedan Community) came to have darsan of Sṛla Paramahamsa Bābāji Mahāsaya. All the Vaishnavas there welcomed him with due respect. Kāzī too saluted the Vaishnavas and they allowed him a seat by their side. Paramahamsa Bābāji Mahāsaya said, "You all are fortunate indeed, because you all the descendents of great Chānd Kāzī who was the recipient of the Grace of Lord Sri Chaitanya Mahāprabhu."

Kāzī replied,"Sir, by the kind favour of Śrī Śrīman Mahāprabhu still Vaishnavas graciously look upon us. Even now we consider Lord Gaurāṅga is the heart of our hearts. Without paying our obeisance to Him we do not start for daily life."
Lāhiri Mahāsaya had a great erudition in the Mahammedan literature. He studied thoroughly all the thirty 'Sephārās' of the Korān and also studied literature of the 'Sufi' group of the Mahammedans. He put a question to Kāzi, "Will you kindly tell me what is the definition of Mukti as per your Korān?"

Kāzi replied, "Whom you entitle as 'Jiva' we call it 'Ru' but this 'Ru' remains in two stages. 'Ru-Mujarradi' and Ru-Tarkāvi. What is known as chit (eternal) in your language the same we express in our language as 'Mujarradi' what is achit is termed by as 'Jisam'. Mujarradi transcend the time and space whereas 'Jisam' is within the limit of time and space. Tarkāvi-ru' or Jiva in bondage, (Baddhājiva) possesses desires, mind 'Malfut' or knowledge whereas 'Mujarradi-ru is pure and distinct from immanence. Ālam-misāla' is the spiritual world where 'Mujarradi-ru' may remain ever. 'Esk' i.e. by culturing 'Prema' 'Ru' becomes pure and transcends mundanity. 'Khodā' where has provided seats for 'Payagambar' that is completely free from the influence of 'Jisam'. But even there the 'Ru' remains as 'Bandā' (servitor). Therefore He is the eternal Master and 'Ru' remains as eternal servitor to Him. To acquire this spiritual knowledge is 'Mukti', In the Korān as well as in the literature of the Sufis all these are stated but all mahamendans are not competent to understand this significance. Gaurāṅga Prabhu Graciously taught this lesson to Chānd-Kāzi Sāheb. Since then we culture Suddha-bhakti (pure devotion)."

Lāhiri,- "What is the fundamental lesson of the Korān?"

Kāzi,- "Although there is no mention of 'Ebādat' in the expression of 'Bihistā' in the Korān but the soul is Ebādat that to be understood. The Jiva having the vision of God remains there fully absorbed in Bliss. This is clearly stated by Sri Gaurāṅgadeva.

Lāhiri,- "Does the Korān refer to any transcendental personality of Godhead?"

Kāzi,- "No doubt, Korān does not mention about the form of 'Khodā' but Sri Gaurāṅgadeva taught Chāndkāzi that 'Korān' refuted the immanent form of Lord but it has not refuted the pure 'Mujarradi Form'. Then transcendental Form of Supreme God was visualized by Payagamber Sāheb; but he could not give the expression because he
did not have the particular spiritual sentiment,—'Rasa' to express. The sentiments of 'Rasa' were not unfolded unto him."

_Lāhiri,_ "What is the opinion of the school of the 'Sufi' thought?"

_Kāzi,_ "Their opinion is 'I am Allāh' i.e., I am 'Khodā' your 'Advaitavāda' and Sufi theory of Mahammadan are same."

_Lāhiri,_ "Do you all belong to Sufi School?"

_Kāzi,_ "No no, we are Suddha-Bhakta. Lord Gaurāṅga is our very life."

After having many such discussions with the Vaishnavas Kāzi took leave of them after paying great honour and respect to Vaishnavas. In conclusion the Vaishnavas sang aloud the Glories of divine Krishna Nāma and the assembly came to an end for the day.
CHAPTER VI

ETERNAL RELIGION AND DISTINCTION OF

CASTE OR Varna (Class)

Devidasa Vidyaratna is a teacher. He was hatching this belief in his mind for a long time past that the Brahmins as a caste were superior to all. Except the Brahmins nobody had right to spiritual culture. No creature can attain salvation if he is not born as a Brahmin. Spirituality or communion with God-head develops in him since birth. The other day he got extremely disgusted within himself hearing the conversation that was going on between the descendants of the Kazi and the Vaishnavas. He could not enter into the spirit of those abstruse truths that Kazi Saeed enunciated. He thought within himself, "The Yavanas are by class a very strange people indeed. What they say is also meaningless. Well, my father read Arabic and Persian. He has been devoting himself to religious culture for a long time, but why does he give indulgence to Yavanas to such an extent? Why do Sri Vaishnavadas Babaji and Sri Paramahamsa Babaji pay so much respect to one whose very touch makes a man bathe?" That very night he said, "Shambhu, with the fire of my arguments I shall burn the theories and opinions of the sin. This behaviour between the Aryas and the Yavanas is quite strange in Navadwip where Sarvabhauma and Shiromani discussed the eighteen truths by churning the whole Smritishstra. The teachers of Navadwipa are perhaps ignorant of those things." Vidyaratna began his work within a day or two.

It was the third part of the day; the sun had not been able to peep to the earth even for once that day owing to the wicked outrages of the cloud. It was drizzling in the morning. Finding the opportune moment Devi and Shambhu had already taken hotch-potch before it was eleven. The Vaishnavas had not yet taken their meals. Yet by the third part of the day all of them had taken Prasadam and had sat in a spacious cottage near the Madhaut-Malati bower with their rosaries. Paramahamsa Babaji, Vaishnavadas, Pandit Anandadasa, who had come from Sri Nrisimha Palli, Lahirir Mahasaya and Yadavadasa of Kulia all these were chanting Names on their rosaries rapt in joy. Just at this time Vidyaratna Mahasaya, Chaturbhujya Padamaratna of Samudragarh, Chintamani Nyayaratna of Kashibash, Kaldidas Vachaspati of Purvasthali and the renowned Krishna Chudamani appeared there. The Vaishnavas offered the Brihim Pandits seats with great respect. Paramahamsa Babaji said, "A day overcast with cloud is said to be a foul
day. But today that has become a lucky-day for us, because the Brahmin Pandits of sacred places have kindly come all the way over to our humble cottage and condescended to give us the dust of their feet." The Vaishnavas naturally consider themselves humbler than grass. So they bowed to the Pandits saying, "We bow to the feet of all the Brahmins." The Brahmin Pandits considered themselves to be respectable scholars. So they blessed them and took their seats. Vidyāratna had invited them all for the debate. As those Brahmins were inferior in age to Lāhiri Mahāsaya they bowed to him. Lāhiri Mahāsaya had now become the finder of truth, so he then and there returned the bows of the Pandits. Among the Pandits, Krishna-Chudāmani was quite at home in eloquence. He had defeated many Pandits in debate in Kāshi, Mithilā and many other places. He was a man of short stature, rather fair complexion and grave. His eyes were burning like two stars; It was he who first opened discussions with the Vaishnavas.

"We have come here today to have a holy sight of the Vaishnavas. Though I do not admire all your practices, we very much like your sincere devotion. The Lord has said:-

Āpi chet sudurachāro Bhajate Maam-ananyabhāk

Sādhureva sa mantavyah samyak vyavasito hi sah ¹

Those words of the Bhagavat Gita is a proof in our favour; depending on this we have come today to have a sight of the sādhus, but have a motive behind it. That is this,-- you associate with the Yavanas on the plea of devotion. We want to have some discussion on that point. He who is expert in debate among you will kindly come forward. The Vaishnavas became very sorry to hear this from Chudāmani. Paramahamsa Bābājī said, "We are all fools; What do we know of debate? We only follow the practices that our great saints have shown. We are ready to silently listen to the instruction of the Shāstras." Chudāmani began, "How can this sort of thing be passed as commendable? Living in the Hindu society if you have recourse to practices not supported by the Shāstras the world will surely go to rack

¹ Even if a vile sinner worships Me whole - heartedly, he may be considered to be saint as he is steadfastly persevering. G. IX/29.
and ruin. You will follow practices that are against the Shāstras and try to pass them in the name of your great saints. Otherwise if anybody and everybody is termed a great saint and if followed according to the maxim, "That path is the true path which our great saints have trodden" then the good of the world can never be done."

Hearing those words of Chudāmani the Vaishnavas went to a separate hut for consultation. They came to this decision that when their ideal saints were being blamed, they should proceed for debate if they thought themselves powerful enough for the purpose. Paramahamsa Babāji did not take part in the debate. Though Pandit Anantādāsa was quite versed in Nyāya-Shāstra all requested Sri Vaishnavadāsa Babāji to take part in the debate. They all understood that it was Devi Vidyārātana who was at the root of all this trouble. Lāhirī Mahāsaya was a party to this. He openly declared, 'That Devi is extremely vain. Observing our conduct towards the Kāzi Sāheb he must have some wrong impression in his mind. So he has come with the Pandits ready for debate.' Vaishnavadāsa took the dust of Paramahamsa Babāji's feet and said, "I take upon my head the command of the Vaishnavas with all reverence. To-day all the learning that I have gained from studies will have its fruition."

The sky was then clear. A bed was laid near the bower of Mālati and Mādhava flowers. The Brāhmaṇ Pandits sat on one side and the Vaishnavas belonging to Sri Godruma and Sri Madhya-dwipa were also brought there. Many Brāhmaṇ students and scholars who lived near-by also came and joined the meeting. The meeting was not a very small one. On one side there were nearly two hundred Vaishnavas. By the order of the Vaishnavas Vaishnavadāsa Babāji sat at the forefront with his face calm and unperturbed. Then a wonderful incident happened - A bunch of Mālati flowers dropped on the head of Vaishnavadāsa from above. The Vaishnavas said that, that was certainly the favour of Sriman Mahāprabhu. Krishna-Chuḍāmani who was the leader of the opposition turned up his nose and said, "you may complacently say that, but flowers will not do—the tree will be known by its fruits."

Without much ado Vaishnavadāsa said, "To-day we have got an assembly in Sri Navadwip just as in Vārānāśi. It's a matter of great joy no doubt. Though I am an inhabitant of Bengal yet for a long time I had to live a Vārānāśi, and such other places for the purpose of education and had to deliver platform lectures in those places. So my practice in Bengali speaking has become less eloquent; I wish in today's meeting questions and answers will be made in Sanskrit
language. Though Chudāmani sincerely laboured to master the 
Śāstras yet except quoting from memory what he had studied 
he could not speak in Sanskrit easily. At the proposal of 
Vaishnavadāsa he shrunk a little taud said, "Why, in a meeting of 
Bengal, the Bengali language is better. I cannot speak in Sanskrit like 
the up-country pandits." It was then clear to all present that 
Chudāmani was getting afraid of a debate with Vaishnavadāsa. Then 
all with one voice requested Vaishnavadāsa Bābāji to take up Bengali for 
the debate to which he agreed.

Chudāmani was the first to put the question,- "Is the caste 
eternal? Will the Hindus associating with Yavanas not be fallen in 
society"?

Vaishnavadāsa Bābāji answered, "According to the Nyāyashāstra 
the caste is eternal indeed, but that caste does not point to the 
difference of birth in different countries. There it denotes to species 
such as cows, goats and men—those speak of real distinction."

Chudāmani said, "Yes, what you say is quite true, but is there 
no distinction between the Hindus and the Yavanas in respect of Jāti"?

Vaishnavadāsa said. "Yes, it is a kind of distinction, but that 
case is not eternal. The race of human beings is a species only owing 
to difference of language, country, costumes and complexion, and such 
imaginary lines of demarcation have been drawn in the one human 
race."

Chudāmani,- "Does not the distinction of caste originate from 
birth? Or does the distinction between the Hindus and the Yavanas 
depend only on the distinction of their clothes?

Vaishnavadāsa,- "Men take their birth in high or low according to 
the 'Karma' or action of people. The Brāhmīns, the Kshatriyas, the 
Vaishyas and the Shudras—these are the four castes, all others are low 
born."

Chudāmani,- "Are not the Yavanas low born?"

Vaishnavadāsa,-"Yes, according to the Śhāstra they may be 
called low born, that is out of the purview of the four castes."
Chudāmani,- "If that be the case how can a Yavana be a Vaishnava and how can a true Vaishnava associate with him?"

Vaiśnavaṇḍāsā,- "He who possesses true devotion is a true vaishnava. Each and everybody has right to Vaiṣṇavism. Owing to their fault of birth the Yavanas may not have right to actions allotted for the four castes, but they have absolute right to all the actions of devotion. It cannot be averred that one has entered into the spirit of Shāstras because he has discussed thread-bare the minute distinctions between the theories of 'Karma,' 'Jñāna,' and 'Bhakti' (Action, knowledge and devotion)."

Chudāmani,- "Well, through actions the purity of mind is attained. From the purity of mind comes the right to knowledge. Among the advocates of knowledge some are supporters of the theory of one Brahman, who has no shape or form, while some admit the theory of God having form and these latter are the vaishnavas. Then it reduces to this that one cannot be a vaishnava until one's right to 'Karma' is complete. A Mohammadan has absolutely no right to 'Karma' or the actions which lead to the purity of mind. If so how can he earn his right to devotion?"

Vaiśnavaṇḍāsā,- "Low born men have also right to devotion—this is admitted by all the Shāstras. It was written in Srimad Bhagavat Gita —

Mām hi pārtha vyapaasrithya ye api suyh paapayonayah

Strīyo vaiṣyastathā suдрaste api yānti parām gatim

Which means,— "Oh Pārtha! women, the Vaiṣhyas and the Shudras as also those who have taken their birth in low origins may also attain the sumnum bonum of life, if they only take refuge with Me. This 'take refuge' means devotion to God."

In the Kāsi Khanda, too, (of the Padma Purāṇa) 3 we find: "One should be known as the highest among all good persons, whether one

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2 1-IX.32 3-H.B.V.X.106
is a Brāhmaṇa, Kṣatryya, Vaishya, Shudra, or any other class, if one
is possessed of Vishnubhakti." The Nārada Purāṇa 4 also says: "A
Vishnu bhakta, even though svapacha (born in dog-eater Chandāla
clan), is superior, to a Brāhmaṇa whereas a yati or sanyāsi if without
Vishnu-bhakti, is worse than svapacha."

Chu,- "There may be authoritative texts, but we should see what
we can get from our discretion. What can remove the defect of a low-
caste? How can the defect that has been attached through birth be
removed by anything else than another birth?"

Vaish,- "The defect of a low birth is the consequence of karma
that has commenced to yield fruit; it is removed by uttering God's
Names. The Srimad Bhāgavatam says 5 "Even a low born outcaste is
liberated from the world even by listening to God's Name, though
only once." Again 6 "For the aspirants after salvation there is no
other way for eradicating all karmas (and sins there-from) than
chanting God's Names and Glories, whereby the mind otherwise made
dirty by the gunas, rajas and tasmas, does not again become attached
towards karma." Yet again 7 "O God, a man, even though born as a
svapacha, on whose tongue there are Your Names, is far superior;
those who chant Your Names have got the fruit of all penances,
sacrifices, holy baths, and studies of the Veda and are adorable."

Chu,- "Then, why cannot a Chandāla uttering the Names of Hari
perform sacrifices, etc.?"

Vaish,- "For performing sacrifices and other karmas the birth in
a Brāhmaṇa family is necessary. Just as one, though born as a
Brāhmaṇa, does not get competence for karmas, until one gets the
sāvitra (second) birth (after the holy thread ceremony), in the same
manner a born Chandāla, though purified with the adoption of
Hari Nāma, is not entitled to perform sacrifices till he gets birth in a
Brāhmaṇa family. But he can perform the different limbs of bhakti
which are a million times superior to sacrifices."

4) H.B.V.X.87. 5. Bh.VI.16.44.
6. Bh.VI.2.46 7. Bh.III 33.7
Chu,- "What sort of an argument is this? Is there any definite proof of the fact that one who has not got an ordinary right should be entitled to a far higher one?"

Vaish,- "Human actions are of two kinds, that is social (worldly) and spiritual. In fact, even having right one is not entitled to do a practical deed. As for example a man born in a Yavana family with the nature and conduct of a pure Brahmīn has in fact spiritually speaking become a Brahmīn; notwithstanding he has not earned his practical right to marry a Brahmīn's daughter."

Chu,- "Why not? If he marries, where is the fault?"

Vaish,- "If anybody does anything against a social custom he commits a vice. Even those who boast of their social position do not feel inclined to do such deeds. So spiritual right cannot make one eligible to possess social right too."

Chu,- "Now please tell me what the reasons of right to devotion are."

Vaish,- "It is the practical reasons relating to birth and nature suiting the respective actions that are the cause of right to actions. It is respect for truth which is the cause of right to devotion."

Chu,- "Without obsessing my mind with the vocabularies of the Vedānta, please tell me clearly what is meant by nature suiting the respective actions."

Vaish,- "Calmness, self-control, penance, purity of body and mind, contentment, forgiveness, simplicity, devotion to God, kindness and truth – these form the nature of a Brahmīn; courage, strength, patience, heroism, endurance, generosity, perseverance, tranquility, Brahmīnic culture and affluence – these form the nature of a Kshatriya; theism, charity, faith, humility and hankering for wealth – these form the nature of a Vaishya; service to the twice-born, to cows, and the Divinity and satisfaction at gaining fame—this is Shudra-nature; dirtiness, falsehood, stealing, atheism, picking quarrels, lust, anger and appetite for satisfaction of passions – all these form the nature of a low-born. With an eye to these natures it is the injunction of the Śāstras to determine the castes; to determine castes only by
birth is the practice of modern times. According to the above mentioned natures inclination to and skill in actions grow in a man. This is meant by nature fitting the respective actions. Due to birth nature of many is formed. In many cases association is the builder of nature. Association begins from birth and nature is formed accordingly. So birth also is a factor in the formation of nature. As nature is formed from the very moment of birth it is not that birth should be called the only one cause of nature and right to actions. Causes are many and various. So the Shāstras imply that right to actions should be determined with a strict eye to nature."

_Chu,_ "What is called respect for truth or essential truth?"

_Vaish_, "Faith in God with a simple heart and an inborn earnestness towards that direction — this is called respect or regard. Erroneous faith about God with an impure heart caused by worldly actions and endeavours based on selfish ends, pride, self-advertisement and gluttony—all these are in the category of false or impure regard. Some great men place 'Sātwika Shraddhā' or essential regard on a par with "Shāstriya Shraddhā" or regard in conformity with the Shāstras. That essential regard or regard for truth is the cause of right to devotion."

_Chu_, "Some possess 'Shāstriya Shraddhā' or regard as propounded by the Shāstras, but their nature has not become elevated. Are they also entitled to devotion?"

_Vaish_, "Nature is the cause of right to actions, not the cause of right to devotion. Regard is the only cause of right to devotion. You will find the truth of this statement in the following slokas of Srimad Bhāgavatam— 8:

"One develops a taste for divine discourse when he comes in contact with devotees of Sri Hari. All other things are not to his liking. He begins to chant the Name of Hari with firm faith; though he cannot shun his bad nature, he perceives that it is bad and so condemns it. By divine discourse and by chanting the Name of Hari all the passions of his heart are uprooted within a very short time. If anybody can fill his heart with Me, his heart becomes faultless and pure. Very soon the

8) XI.20.27-30,32,33
knots of his heart are cut (i.e., he is freed from all worldly attachments), all his doubts are removed and all his mundane desires vanish. This is My one and eternal policy. So what can be got by actions, penance, wisdom, unattachment, charity and other good deeds is soon and very easily got by My devotee through 'Bhakti-Yoga' or the process of devotion. This is the method of devotion born of Shraddhā."

Chu.-"If I do not admit Srimad Bhāgavatam."

Vaish.-"This is the decision of all the Shāstras. All the Sh āstras are one and the same (i.e. speak the same theme). If you do not admit Bhāgavatam you will be oppressed by other Shāstras. I need not show other Shāstras, in proof of my argument. Please discuss and consider what the Gita says which is admitted on all hands. All the teachings are contained in that very sloka which came out of your lips as soon as you arrived."

"Even if the blackest villain, worships me without attention to anything else he may be considered to be a saint as he has taken the right path." Its significance is this that in this sphere of 'Karma' the actions of the four castes admit of one process, in the domain of knowledge another process is followed and regard for divine discourse and the Name of Hari in the association of good men is the third process (leading to the attainment of God). Sometimes these three processes combine together and become known as "Karma Yoga, Jnāna Yoga or Bhakti Yoga." Sometimes they are separately practised and for practising separately they are called Karmayogin or Jnānayogin as the case may be. Of all these Bhaktiyogin is superior because in Bhaktiyoga alone there is infinite good. At the end of the sixth discourse of the Gita you will find this concluding remark.

"And among all Yogis, he who, full of faith, with the inner self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised."

It is necessary to understand clearly the significance of the Sloka, "Speedily he becometh dutiful and goeth to eternal peace; O, Kaunteya, know thou for certain that My devotee perisheth never." He, who has taken up devotion with sincere faith speedily becomes
pure in conduct and character. Piety is always at the back and call of devotion. God is at the root of all religions and God comes easily under the control of devotion. When God resides in one's heart at once, becomes free from the bondage of Māyā. He does not wait for any other method. As soon as one becomes a devotee one's heart becomes supersaturated with piety. So, as soon as passions are driven out of the heart, it is fully occupied by peace. So I swear, says the Lord, "My devotees perisheth never." Those following the path of Karma and Jñāna while practising their own methods may fall in evil company, but My devotee who is always in My company can never be fallen. A devotee whether he is born in a low family or in the family of a Brāhmin must have the sumnum bonum of life in his absolute control.

Chu,- "I may say the right due to birth that our Shāstras have ascertained seems to me to be better. I come of a Brāhmin family. If I go on practising religious rites I must attain true knowledge and ultimately salvation. I don't understand how Shraddhā develops. In the opinion of Gita and Bhāgavatam I find instruction about devotion arising out of Shraddhā, but please tell me clearly how a human being may try to possess that Shraddhā.

Vaish,- "It is Shraddhā which is the immutable nature of a human soul. Man's propensity towards action according to different castes has arisen out of his causal nature. This is admitted by all the Shāstras.

"As Chandogya Up. has it 11, Sanat Kumar said, "When Shraddhā is roused for matters to be known then and then alone a man tries to have an idea of the thing. A man possessing Shraddhā and is able to conceive and not a man who is devoid of the spirit of Shraddhā. So, oh, Narada, the first and foremost thing is Shraddhā. It is essentially necessary to know what Shraddhā is. Nārada said, "Oh Lord! I desire to know particularly about that Shraddhā.

Some commentators say that the word 'Shraddhā' means faith in the Vedas and the instruction of the preceptor. This meaning is not very bad; but not very clear. In our faith, we have accepted the meaning of 'Shraddhā' as follows 12.

11, Ch.up.VII.19.1  12. Āmnaya Sutra-57
"Shraddhā is a kind of the trend of the heart's unflinching inclination towards Godhead which is devoid of karma and Jñāna propensities."

Associating with exalted devotees of Godhead and listening to divine discourses uninterruptedly brings deep-rooted feeling in mind that there is no chance of a man's eternal gain from 'Karma', Jñāna', and 'Yoga' and that a man has no other alternative than taking refuge whole-heartedly at the Feet of Hari, then and then alone it should be understood that faith in the Vedas and in the words of the preceptor which one may regard has developed in the mind. The sign of 'Shraddhā' has thus been pointed out.  

Sā cha Sharanāpatti Lakshanā

"That is to say absolute resignation is the only external sign of 'Shraddhā'. " Resignation as in Hari Bhakti Vilāsa

That should only be done which goes in favour of absolute devotion, that should only be shunned which goes against pure devotion; this sort of firm determination that God is my only Protector and that knowledge or spiritual exercises can do good to me; this sort of firm faith that my own attempts and endeavour can do no good to me or I have no power to maintain myself; I shall only serve Him as best I can, it is He who is maintaining me; this sort of firm reliance: who am I? I am His and all my actions are directed by His will alone this sort of Self-Surrender, I am indigent, poor and humble, this sort of humility, this determination, this faith. This reliance when aroused in the heart, gives rise to a condition of the heart which is called 'Shraddhā.' He in whose heart this "Shraddhā" has been roused has alone possessed the right to real devotion. This alone is the first stage of the naturer of those who have been purified and freed from all bondages. So this is the eternal and intrinsic nature of all Jīva souls. Antagonistic to it is the causal."

Chudāmani,- "I understand, but you have not yet said how 'Shraddhā', my be acquired. If 'Shraddhā' be acquired by means of

good deeds, then it supports strongly, because 'Shraddha' can't grow if
good deeds as prescribed by the four Āshramas and by one's own caste,
are properly done. As the Yavanas or Mahommedans cannot do such
good deeds, how can they have right to 'devotion'?

Vaishnava Dās,- "Shraddhā indeed grows from spiritual deeds
done in the previous birth."

Sukṛtī or spiritual virtue are of two kinds—eternal and causal.
The spiritual virtue by which association with saints and devotion to
God are acquired called eternal. The virtue by which one may gain
enjoyment and emancipation Mukti is called causal. Those spiritual
virtues only are eternal whose results are eternal and those virtues are
short-lived which depend on causes. Enjoyments are not eternal,
because they evidently depend on cause. Many think emancipation as
eternal but this conclusion is taken without knowing the real nature of
emancipation (Mukti). The soul is pure, eternal and unchangeable.
Association with mundane matters or 'Mayā' is the cause of his
bondage; to sever that bondage completely is what is called
emancipation (Mukti). At times Mukti can be had through some
external processes of sadhāna; but that action is not eternal whenever
the bondage is severed, the question of emancipation ends there.
Emancipation comes when all causes disappear. So inversely
emancipation has causality. Whereas Bhaktī the attachment to the
lotus Feet of Sri Hari does not end any time. That is the eternal nature
of a Jīva soul, so judging impartially no mode of Bhaktī done may be
called causal. The devotion that ceases after bringing about
emancipation is a sort of causal deed, but the devotion that remains
unchanged before, with and after emancipation is a separate eternal
truth—that is the eternal nature of a Jīva soul, to him emancipation is
only a passing result. It is said in Mundakopanishad.

"Realising the transient result of action and knowing fully well
that eternal truth beyond the sphere of action is not gained by action, a
Brāhmin becomes indifferent to 'Karma'; and in order to achieve
Vijñāna or knowledge of Godhead with love and devotion, he should go
'with fuel in hand to a good preceptor who is the master of the Vedas
and who knows truths about Krishna."
Action, knowledge and spiritual exercise (Karma, Jnâna and Yoga) are all causal. Association with a devotee and all actions leading to devotion are eternal and spiritual. He who has endeavoured to do these eternal spiritual deeds in his previous births, will develop this 'Shraddhâ'. By causal good deeds, one may have other results but 'Shraddhâ' for pure devotion cannot be gained."

Chudâmanî,- "Please clearly tell me what is association with a devotee and action leading to devotion and what sorts of good deeds are those actions?"

Vaishnavadâsa,- "Conversation with exalted devotees, service to them and listening to their words—these actions are called association with devotees. Pure devotees do devotional deeds like chanting the Divine Name of Hari. When the devotees perform congregational bhajan, to participate in it, or personally doing any devotional deed makes for association with devotional deeds. In Shâstras washing the temple of Hari, giving light at the altar of Tulasî and to observe fasting on God's day etc., are called devotional deeds. Even if these devotional deeds are not done with pure 'Shraddhâ' that is if they are done as a routine work or as a matter of accident, they tend to rise shraddhâ leading to pure devotion. When these spiritual deeds gather strength gradually in successive births they bring about association with exalted devotees and undivided devotion. One must know that every action has its reward. All such spiritual deeds without exception should have its natural growth leading to pure devotion. No doubt these devotional deeds are done indifferently they produce good results but not to speak of devotional deeds done with 'Shraddhâ'. As in Prabhâsh Khanda—16,

' This Name of Hari brings about the best of all bliss sweeter than the sweetest and the divine eternal fruits of the creeper of Sruti. Oh! Bhriguvara! if a man faultlessly chants the Name of Krishna even for once respectfully or indifferently, that Name at once redeems the man.' So all spiritual deeds like this that tend to develop devotion are called eternal spiritual deeds. When the results of these spiritual deeds accumulated it finally leads to pure devotion and association with exalted devotees. A man may take his birth in the house of a

16 H.B.V.XL451
Mohammedan according to the result of previous birth mis-deeds, but by virtue of his eternal spiritual deeds, he may possess shraddhā for pure devotion. It is not at all a matter of wonder?"

Chudāmani,- "We say if there be any good deed tending to develop devotion that also is brought about by good deeds of other kinds. A Mohamedan has no good deed of that other kind, so it is not possible that he may have good deed tending to develop devotion."

Vaishnava Dāsa,- "One should not have such a belief. Eternal spiritual deeds and causal good deeds are quite different – one does not wait for the other. The most sinful hunter unknowingly observe fasting and spent the night without sleep on the Shivaratri day that helped him to gain spiritual virtue which ultimately led him to attain pure devotion to Sri Hari."

"Vaishnavānām Yathā Shambhuḥ" 17 By this we understand that Mahādeva is the most exalted Vaishnava. One may attain devotion to Hari by observing Vrata of Shiva.

Chudāmani,- "Then do you want to say that eternal spiritual deeds are acquired accidentally?"

Vaishnava Dāsa,- "All things happen by chance. It is the same even in the process of action or karma. The circumstance by which a Jīva first entered into the cycle of karma or action is nothing but an accident. Though mimansakas have said that 'karma' or action has no beginning, yet 'karma' has a source. Aversion to God is the root incident causing the first karma. So also eternal spiritual deeds seem to be an accident. Shvetāśvatara says 18 .

The Jīva soul and the indwelling Monitor Soul, (Paramātma) live in the same tree of the body. Jīva soul when by dint of the mercy of the spiritual preceptor, he feels the Grace of the Lord Who is griefs worshipful by the devotees, he becomes free from all griefs." As in Bhagavata 19.

17. Bh.XII.13.16 18. Ibid IV.7
19. Bh.X.51; Bh.III.25.25
"Oh Achyuta, when time arrives for a man to end the cycle of life of transmigration, through the Grace of God the opportunity of coming in contact with exalted devotees comes of itself and when he really gains association with such exalted devotees then and then alone he imbibes love for You Who is the Lord of all — sentient and non sentient and Who is the only Object of Love to the exalted devotees."

Bhagavān Kapildeva said, "In association with My exalted devotees the talks that are poured out through the holy lips of My such exalted devotees are so potentised with My Divine Power when enters into the ear-holes and cleanse the heart removing all propensities of antagonistic feeling of devotion viz., with Shraddhā, unflinching faith gradually develops to and then attachment and finally loving devotion to Me."

Chudāmani,- "Is there no distinction between Āryas and Yavanas in your opinion?"

Vaishnava Dāsa,- "Distinction is of two kinds: spiritual and social; spiritually speaking there is no distinction between the Āryas and the Yavanas but socially there is distinction."

Chudāmani,- "Why do you bring again a grandiloquence of the Vedānta? What is the social distinction between the Āryas and the Yavanas?"

Vaishnava Dāsa,- "Worldly customs are called practical. In the society a Yavana is untouchable. So according to social custom a Yavana is untouchable, so unfit for contact. Water or other eatables touched by Yavana are not to be taken. As a Yavana is born in a low caste, his body is hateful; and therefore untouchable."

Chudāmani,- "Then again how can a Yavana and an Ārya have no difference spiritually? Please clarify the point."

Vaishnava Dāsa,- "When the Shāstra says—'Oh, Bhriguvara, the utterance of the Name of Krishna redeems all men irrespective of birth and station of life then? Yavanas also may equally attain the highest spiritual elevation desirable. He who has not got devotion to God a biped beast; because he cannot have any faith in the Name of Krishna,
so though he is born as a human being he cannot develop human virtues that is to say beastly propensities are very strong in him. ' The Mahâbhârata says,' one without having sufficient spiritual merit cannot have genuine faith in the Mahâprasâda (remnants of God) in Srimurti of God, in His Divine Name and in the exalted devotees of His.'

Eternal spiritual deeds are the only cause that enhances religious merits or in other words the thing that makes the life holy. Ordinary virtue cannot help one to acquire devotion to God. By means of virtues one cannot develop devotion for transcendental things. Food tasted by God Krishna, the Name of Krishna, Srimurti and a true Vaishnava—all these four are on this earth transcendental things and evolvers of the highest knowledge."

Chudâmani, - (with a slight smile) "What a queer proposition is this! This is only an orthodoxy on the part of the Vaishnavas; how can the ordinary rice, cooked pulses and curry be called chinmaya or transcendental. There is nothing that you are not capable of."

Vaishnava Dâsa, - "Impudently you may say whatever you like, but please do not calumniate the Vaishnavas—this is my humble request to you. Because when you are arguing you should argue on the points only. What is the necessity of speaking ill of the Vaishnavas? Excepting Mahâprasâda, that is the sacred food tasted by God, there is no other thing acceptable in this world. Because that Mahâprasâda inspires true knowledge in a man and drives away from within him his material nature. It is for this reason that Isopanishad, says 20 - " The Supreme God being omnipresent. He is permeated through and through in every particle of the universe. He is the only Enjoyer of everything. Therefore an aspirant whatever he takes whether it is food or any other material for his survival, should dedicate it to Him and accept the same as His remnants. Do not crave for enjoying divine properties thinking yourself to be the enjoyer."

Everything that belongs to this world is related to the power of God. If one looks upon all things as related to God one cannot approach anything with a spirit of material enjoyment. In this world if all that is required for keeping the body and soul together is taken as the remnant of God one has no chance of being degraded, rather a

[20] Ibid. 1
propensity prone to consciousness begins to work in him. The food which is offered to God is known as Maháprasáda. Don't you cherish a liking for such a Divine Thing? It is really a matter of regret."

Chudāmani,- "Leave it. Let us come to the point. How should you behave with Yavana?

- Vaishnava Dāsa,- "So long as a man remains a Yavana we remain indifferent to him. Suppose a man was a Yavana but when by virtue of his eternal good deeds he is transformed to a Vaishnava, then we no longer call him a Yavana. The Shāstras say (Padmapurāṇa and Itihāsa-samuccaya) 21—"A man who considers a devotee of God to be belonging to the Sudra caste or to be a Vaishya or a chand āla is sure to go to hell."

"If a Brāhmin is versed in the four Vedas but is not My devotee, he is not My favourite; on the other hand, if My devotee is born of a Chandāla family he is My favourite; everything should be given to him respectfully and the remnants of his food should be taken; and as I am worshippable to all so should be My devotee."

Chudāmani,- "I understand. Then can a house-holder Vaishnava marry his daughter to a Yavana Vaishnava or can he take a Yavana Vaishnava's daughter to wife?

- Vaishnava Dāsa,- "In the society a Yavana remains as such till his death, but in the spiritual sense after attaining devotion he loses his disqualification as a Yavana. The ten kinds of social rites of a man's life are prescribed by the smritis. Among those rites marriage is one. So if a householder Vaishnava becomes an Ārya that is belonging to one of the four castes, then he should do marriage in his own caste, because for living a social life he had rather accept the duties of one of the four castes though they are causal. It is not that one can be a Vaishnava solely by giving up the duties of the four castes. Whatever is favourable to devotion is the duty of a Vaishnava. One belonging to any of the four castes of the Sanātana Dharma may have a right to give up a thing if non-attachment to the thing grows in him. All the duties of the four castes are then relinquished. If the duties of the four castes

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21 H.B.V.X.119,127
go against his devotional practices, he can easily give them up. If the social practices, of the Yavanas go against their devotional practices, that respectful Yavana has every right to renounce his society. Where is the difference between the two kinds of Vaishnavas— The householder Vaishnava who is entitled to renounce the duties of the four castes and the Yavana Vaishnava who is entitled to renounce his own society? Both have renounced their socio-religion but in the spiritual sense both are brothers. As for the householder Vaishnavas the case is not the same. Although the society is not favourable to devotional practices, one cannot renounce the society so long as he learns the absolute right to do that. But when his attachment and love for things favourable to devotional practices become easily deep-rooted he can easily throw off the yoke of the society, as in Bhāgavatam,

"One who has got steadfast devotion to Me, judging merits and demerits of the religions that are prescribed by Me in the Śāstras for different categories of people, worships Me wholeheartedly is the best of the saints."

Or as it is stated at the conclusion of the Gita 23 "Abandoning all socio-religious duties, make fully surrender unto Me alone; sorrow not, I will liberate thee from all sins."

Again as in Bhāgavatam24: "When God favours anybody by infusing inspiration into his heart that favoured being abandons all his socio-religious duties and take absolutely refuge in Me alone."

Chudāmāni,- "If a Yavana becomes a real Vaishnava, can you take water from him and dine with him?"

Vaishnava Dāsa,- "The exalted devotees who are not within the restriction of socio-religion may take Mahāprasada (food tasted by God) along with them. But the householder Vaishnavas cannot sit to dine with them. But there is no bar to their taking the food left by the Vaishnavas, or rather it is their duty to take such food."

Chudāmāni,- "Why then in the temples of the Vaishnavas Yavana Vaishnavas do not have right to touch the images?"

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22) Bh.XI.11.32  23. G.XVIII.66
24. Bh.IV.29.46
Vaishnava Dasa.- "It is a sin to call a Vaishnava who is born of Yavana family, as Yavana. Every Vaishnava has got right to worship Krishna. If a householder Vaishnava does nothing counter to the rules of 'Varna-srama' in the worship of God, he commits a practical sin. It is enjoined by the Shastras that a (nirapeksha) Vaishnava cannot worship any image and practically he does not do that because if a Nirapeksha Vaishnava does the worship of a divine image, it stands in the way of his (nirapeksha). These neutral Vaishnavas always worship Sri Radha-Vallabha Krishna in their heart."

Chudamani.- "I understand. Now please say what you think about the Brâhmins."

Vaishnava Dasa.- "The Brâhmins are of two kinds—a Brâhmin by nature and a Brâhmin by mere birth. A Brâhmin by nature is verily a Vaishnava. So it is admitted on all hands that he should be given due respect by all. A Brâhmin by mere birth may have respect according to social custom, to which the Vaishnavas have no objection."

Chudamani.- "The Sudras have no right to read the Vedas. If a Sudra becomes a Vaishnava is he entitled to study the Vedas?"

Vaishnava Dasa.- "To whatever caste he may belong a pure Vaishnava becomes a Brâhmin spiritually. The Vedas are divided into two parts—the Veda dealing with ordinary rites and the Veda dealing with spiritual truths. The Brâhmins by mere birth have right to those Vedas dealing with rites only and an elevated soul whether born as caste Brâhmin or in other castes has right to the study of the Vedas dealing with Truth. Whatever caste he may be born of, a pure Vaishnava may study and teach Vedas dealing with Divine Truths, as in Brihadâranyaka. 25) "

"A man of intuitive wisdom knowing well the ontology of Supreme Godhead renders his loving devotion to Him."

Again in the same 26) "Oh Gargy, he who leaves this world without knowing the Eternal Being is very poor or a real Sudra; and

he who leaves this world after fully knowing that Eternal Being is a real Brähmin." Manu has thus said" 27)" The twice-born who after taking sacred thread devotes himself to other matters without the study of the Vedas, becomes a Sudra with his whole family during his life time."

The Svetáswatara Upanishad has it about one's right to the Vedas dealing with Truths—28." He who has suprem devotion to God and equally pure devotion to his preceptor has these Truths revealed to him."

Supreme devotion means devotion with all its excellencies. I cannot say more about this. You should understand it by yourself. The long and short of it is that he who has developed unalloyed devotion is also entitled to study the Vedas dealing with Truth.".  

Chudāmānī,—"Then is it your conclusion that the Vedas dealing with Truth teach only the Vaishnavā religion and none else?"

Vaishnavā Dāśa,—"There is only one religion and no second which may be called eternal religion or Vaishnavā religion. Other minor or causal religions only serve as steps leading to that religion. As in Bhagavatam29. Thus said the Lord,—"Oh, Uddhava, the message contained in the Vedas which professes devotion to Me and which I communicated to Brāhma at the dawn of the creation was lost during the time of Mahāpralaya."

Kathopanishad also says30 —"I am telling you briefly about that divine power of Vishnu Who has been chiefly extolled in all the four Vedas."

When discussion came thus far the faces of Devi Vidyāratna and his companions turned pale as ashes. The teachers became quite crest-fallen. It was nearly five in the afternoon. All assembled proposed that the discussion should be adjourned at that point. When all agreed, the meeting concluded. The Brāhmin scholars unanimously spoke highly of the erudite scholarship of Vaishnavadāsa and departed. The Vaishnavas loudly shouted the Name of Hari in triumph and went away to their respective destinations.
CHAPTER VII

ETERNAL RELIGION AND DOMESTIC LIFE

On the bank of the Saraswati there was an ancient merchant town named Saptagrāma. Since long the place was inhabited by thousands of gold-dealers. From the time of Sri Uddhārana Dutta those merchants through the grace of Lord Nityānanda were engaged in loudly chanting the Name of Hari. Fearing that much money would be spent, a merchant named Chandidāsa did not join the chanting of the Name of Hari by citizens. By his niggardly habits he was able to amass a lot of money. His wife Damayanti even contracted this nature from her husband and did not welcome any guests or Vaishnavas. In their youth this merchant couple were blessed with four sons and two daughters. One by one both the daughters were married and yet vast wealth was left for the sons. Virtues like kindness and mercy cannot grow in children of that house which is never visited by Vaishnavas. As the children grew up, they became selfish and began to pray for the death of their parents. The unhappiness of the merchant couple knew no bounds. The daughters-in-law as they grew up, imbibed the nature of their husbands and began also to pray for the death of their father-in-law and mother-in-law. Now the sons were able enough to shift for themselves and began to conduct their own business by dividing among themselves the wealth of their father.

One day Chandidāsa called together his sons and said, "Look here my boys, I have amassed this vast wealth by my niggardly habit since my boyhood. Never had I enjoyed good food or dress and thus have I spent my life. Now we have grown almost old, it is your duty to look after us with care. But we are shocked to see that you do not take proper care of us. I have got some hidden treasure and I have a mind to bequeath that to that my son who will be good to us.

The sons and daughters-in-law listened to those words silently, met in a secret place and came to this decision that the old couple should be sent abroad and the hidden treasure should be appropriated, because there was no knowing to whom the old man would wrongly give the money. All made sure that the hidden treasure was lying buried in the floor of the bed-room of the old man.

Haricharanā was his eldest son. One morning he said to his father, "Father, you and mother once go out to visit Navadwipa—the human life will be blessed. We have heard that in this Kaliyuga no other
place of pilgrimage is as holy as Navadvipa. The journey to Navadvipa will not be trouble-some or expensive. If you are not able to walk, we may hire a good boat at any cost by which you will reach Navadvipa easily. One Vaishnavi is also willing to accompany you."

Chandidāsa asked his wife for advice, and Damayanti became extremely glad. The two began to speak to each other, "Your words of the other day have brought the sons to their senses. We are not so disabled that we cannot walk. Let us go to Navadvipa via Kālna and Sāntipur."

The two set out on an auspicious day. Walking they arrived at Ambika the next day. There in a shop they cooked for themselves and sat to their meal when a man of Saptagrāma came and reported, "Your sons have entered into your room by breaking the lock and have taken possession of all your belongings. They will allow you no more to enter into your house. They have divided the hidden treasure among themselves."

As soon as Chandidāsa and his wife heard this they became overwhelmed with the grief of their lost money. That day they went without food—the whole day they passed weeping. Accompanying Vaishnavi advised them to shun all attachment, to get initiated and set up a meeting place of Vaishnavas, when those for whom you have done so much, have turned into your enemies. "What is the use of going back home? Come, let us live at Navadvipa. It is better, if you live there by begging."

Hearing about the behaviour of their sons and daughters-in-law Chandidāsa and his wife began to say repeatedly, 'No more shall we go back home; for better if we die.' At last they put up at the house of a Vaishnava in the village of Ambika. Living there for a few days they went to visit Shāntipur and thence they set out for the holy place of Navadvipa. They had a merchant relative at Sri Māyāpur; they put up with him. After a few days they went to Navadvipa and travelled from place to place visiting Saptapalli, Gangāpur, Kulia and such other places. After a few days affection for their sons and daughters-in-law again arose in their hearts.

Chandidāsa said, "Let us go back to Saptagrāma, will not our sons love us best?" Accompanying Vaishnavi said, "Have you got no shame? This time they will take your life." Hearing this the old couple
got frightened. They said, "Well, revered Vaishnavi, you may go to your own place. We not got sufficient strength to control ourselves, getting ourselves initiated by a good a man we shall live our life by begging."

Accompanying Vaishnavi went away. The merchant couple now gave up all hope of their hearth and home and began to think of building up a new home in the locality of Chha kadi Chatta in the village of Kulia. They begged from door to door and by the money they got they make a cottage and lived there. The village of Kulia is a holy place where one is washed of all one's Aparādhas. If one lives even on his way he becomes free from all of his previous guilts. This is the longstanding tradition about the place.

One day Chandidāsa said, "O mother of Hari, why worry so much? Speak no more about your sons and daughters, never think about them. We have heaps of guilt to our credit so we are born in the family of a merchant. It is through this fault of birth that we became misers and could here do any service to our guest and Vaishnavas. Now if we can procure some money here, we may do some service to guests, which will do immense good in our next birth. I have made up my mind to start a grocery. By begging five rupees of some gentlemen I shall set to doing that." Chandidāsa tried for some days and thus set up a small shop. Every day he made some profit. The husband and wife began to feed a guest every day before having their meals. Chandidāsa began to live a better life than before.

Chandidāsa had already a little education. In his off-time he used to read in his shop the sacred book named, 'Sri Krishna Vijaya' by Gunarāja Khán. He bought and sold things in a strictly honest way and used to feed guests. Five or six months rolled off in this way. When all the people of Kulia came to know about the past history of Chandidāsa, they began to look upon him with regard. That was the place where Sri Yādavadāsa lived. Yādavadāsa was a house-holder Vaishnava. He used to read Chaitanya Mangala regularly. Chandidāsa sometimes went to his house to listen to the reading. Yādavadāsa and his wife were always engaged in waiting upon the Vaishnavas. This example developed in Chandidāsa and his wife, an inclination towards waiting upon the Vaishnavas.

One day Chandidāsa asked Yādavadāsa, "What kind of this world is?" Yādavadāsa said, "On the eastern side of the Bhagirathi at
Godrumadvipa there live a number of Vaishnavas who know Truth. I go there from time to time and derive a good many lessons. Now-a-days the Vaishnava scholars of Godruma are more versed in the shāstric decision than the Brāhmaṇ scholars. The other day the Brāhmaṇ scholars were defeated with Sri Vaishnavadāsa Bābāji. The question that you have put will be excellently solved there."

In the afternoon Yādavadāsa and Chandidāsa were crossing the Ganges. Damayanti was now habituated to wait upon pure Vaishnavas. The miserliness of her heart was now thinning out. She said, "I too shall accompany you to Godruma." Yādavadāsa said, "The Vaishnavas of that place are not householders, most of them have renounced the world for good; I fear they might feel unhappy by your presence." Damayanti said, "I shall only offer my obeisance from afar; I will not enter into their Kunja (Grove). I am an old woman—they will certainly not be angry with me." Yādavadāsa said, "Admittance to women is out of practice there. You may rather wait in a place in the neighbourhood; when we come back you will come along with us."

After the third part of the day was over, the three crossed the sands of the Ganges and reached near Pradyumna Kunja. Damayanti offered her obeisance at the entrance of the Kunja (grove) and kept waiting under an old banyan tree hard by. Yādavadāsa and Chandidāsa entered into the grove and bowed down to the Vaishnavas seated on the dais under the Mādhavi Mālati creepers.

Sri Paramahamsa Bābāji was seated, surrounded by Sri Vaishnavadāsa, Lāhiri Mahāsaya and Anantadāsa and others. Yādavadāsa went up to him and sat, and Chandidāsa also sat by him.

"Who is this new man?" asked Anantadāsa Bābāji. Yādavadāsa narrated the whole episode of Chandidāsa. "Yes, this is what is called the 'world,'" observed Anantadāsa Bābāji with a smile, "He who knows the world in its true perspective, is really wise. He who is revolving helplessly with the wheels of this world is really pitiable."

Chandidāsa's mind was gradually becoming cheerful. He who does eternal good is entitled to eternal bliss. Entertaining the Vaishnavas, studying and listening to Vaishnava scriptures etc., are acts of eternal good. These acts repeatedly done make the heart pure and for unalloyed devotion shraddhā naturally develops. Hearing words of Sri Anantadāsa Bābā that day, Chandidāsa said with melted heart,
"This is my prayer to you today that you will kindly tell me clearly what kind of this world is,"

Sri Anantadāsa,- "Chandidāsa, your question is very serious. I wish either Sri Paramahamsa Bābāji Mahāsaya or Sri Vaishnavadāsa Bābāji Mahāsaya would be pleased to answer the question."

Sri Paramahamsa Bābāji,- "The question is so serious that Sri Anantadāsa Bābāji would be the fittest man to answer it. Today we shall all listen to the advice of Bābāji Mahāsaya."

Ananta,- "When I have your permission, I shall certainly say what I know, I have already been calling up the lotus feet of my revered preceptor, Srila Pradyumna Brahmachāri, who is one of the greatest devotees living in intimate touch with God. He continued—

Two states of a jīva are quite apparent—the state of freedom and the state of bondage. That jīva, who is a pure devotee of Krishna, who has never let himself to be bound by the bonds of Māyā or who has been free from this world of Māyā through the Grace of Krishna, is alone the free jīva and his state only is the liberated state. He who is caught in the clutches of endless Māyā, having shut out Krishna, is the jīva in bondage and his state is the worldly state. A jīva who is free from the bondage of Māyā, is ever conscious and his very life is servitude to Krishna. He does not exist in this gross material world. He dwells in some holy world of consciousness. The name of that world of consciousness is Goloka, Vaikuntha, Vṛndāvana etc. The number of liberated jīvas is countless, countless too is the number of jīvas in bondage, owing to the fault of keeping aloof from Krishna, Krishna's deluding power, Māyā binds such a man in her Satva, Rajas and Tamas her attributes of goodness, activity and ignorance, owing to difference of these attributes the jīvas in bondage are to live in strangely peculiar states. Please consider the peculiarities—peculiarities in shapes, in diet, in appearance, in nature, in place and in gait. Having entered into the world, the jīva has taken upon himself a new sense of ego; when he was in his pure state, his only one egoism was that he is the servitor of Krishna. Now (in the state of bondage) his egoism consists of multifarious forms such as—I am a human being, I am a god, I am a beast, I am a king, I am a Brahmāna, I am a Chandāla, I am ill, I am hungry, I am insulted, I am a charitable person, I am a husband, I am a wife, I am a father, I am a son, I am a scholar, I am beautiful, I am rich, I am poor, I am happy, I am unserviceable, I am a hero, I am weak and so forth and so on. These are the many and various forms of egoism in
the state of bondage. This is called the state of egocentricism. There is also another thing called affection. There are myriads of 'my's and 'mine's--such as--my money, my body, my sons and daughters, my mother, my caste and creed, my strength, my beauty, my wisdom, my activity, my property, my servants under me etc. This huge paraphernalia of 'I's and 'mine's that loom large before our eyes for all the time is called 'the world.' "

_Yādavadāsa,-"In the state of bondage we see in everything this 'I' and 'mine'; but do they not exist in our free state?"

_Ananta,-"In the free state, this 'I' and 'mine' are full of absolute consciousness and hence harmless. There is absolute proof there of what Krishna has made a jīva to be. There too 'I' is of many kinds. Though a jīva there is only the servitor of Krishna, many and various are the differences in the spirit of consciousness. All the supramundane ingredients of sentiments consists of this 'mine'."

_Yādavadāsa,-"Then what's the harm, if there be varieties of 'I' and 'mine' in the state of bondage?"

_Anantadāsa,-"The harm is this that what is true in the pure state--'I' and 'mine'-- only exist. All sorts of 'I' and 'mine' that exist in the world are impositions that are not true so far as jīvas are concerned; that is, truly speaking they bear false testimony to the nature of a jīva. So all the credentials of this world are transitory, unreal and give only temporary pleasure and sorrow."

_Yādavadāsa,-"Then is this world of 'Māyā' absolutely false?"

_Anantadāsa,-"This world of Māyā is not false. This world which came into being, at the Will of Krishna is true; but all sorts of 'I' and 'mine' with which we are engrossed after entering into this world, are false. Those who call this world false are "Illusionists", so they are guilty."

_Yādavadāsa,-"Why do we live in such false relations?"

_Anantadāsa,-"A jīva is a spark of the eternal consciousness. A jīva is first situated on the line of demarcation between the material world and the spiritual world. There those jīvas who do not forget their relation with Krishna derive the power of consciousness and are drawn
into the spiritual world—they come in eternal touch with Krishna and enjoy beatitude arising from the worship of Krishna. And those who forget Krishna and give themselves up to Māyā's enjoyments, Māyā with her own force draws them into herself. It is from that very moment that we fall into the misery of this world. As soon as we fall into the misery of this world, we lose our true self and a false self growing out of the vanity that 'we' are enjoyers of Māyā encircles us strangely enough in its meshes."

Yādavādāsa,- "Why do we not get back our true nature, though we try our utmost?"

Anantadāsa,- "Efforts are of two kinds—adequate and inadequate. If we make adequate efforts this false vanity will certainly be dispelled. How can you get then benefit from inadequate efforts?"

Yādavādāsa,- "Please tell me what are inadequate efforts?"

Anantadāsa,- "When one purifies his mind by religious ceremonies and tries to acquire the knowledge of absolute Brahman, he vainly says, 'I shall quit Māyā'—This is called inadequate effort "I shall rise above this material existence and become absolute spirit through 'Samādhi' or deep meditation by the practice of eight kinds of 'yoga' "—This also is inadequate effort. Thus there are various kinds of inadequate efforts."

Yādavādāsa,- "Why are these efforts called inadequate?"

Anantadāsa,- "They are inadequate, because there are many obstacles and very little chance in the way of gaining the desired effect through those efforts. This our miserable condition shall not be removed without His mercy, by committing offence against Whom we have fallen into this miserable state, we shall not gain also our pure state without His mercy."

Yādavādāsa,- "What is then the adequate effort?"

Anantadāsa,- Association with exalted devotees and absolute resignation. Association with exalted devotees as in Bhāgavatam.

\[1\] Ibid XI.2.30
"I ask you about absolute good, O sinless Rishis, as very rare is the sight of the true devotees of God. If association with exalted devotees even for a moment in this world, man gains real spiritual merit." If you ask how can a man fallen in the misery of the world gain absolute good, it is only association with exalted devotees that can bring that good.

Absolute resignation, as in Gita 2: "This external Potency of Mine caused by three gunas, is hard to pierce; they who surrender to Me can only cross this (Māyā)."

"This My Māya endowed with the qualities of Sattva, Rajas and Tamas, man cannot cross by his own efforts, so it is very hard to cross Māyā; only he who surrenders to Me alone can cross this Māyā."

Chandídāsa.- "Revered Sir, I cannot thoroughly understand all these words. This much I understand that we are pure souls; forgetting Krishna we have fallen into the clutches of Māyā and that has imprisoned us in this world, we may be redeemed if we can only get the Mercy of Krishna; otherwise we shall have to live eternally in this miserable state."

Anantadāsa.- "Yes, now you believe this much. Your teacher Yādavadāsa has understood all these truths. You gradually have them understood through him. God’s closest associate, Sri Jagadānanda has said in the holy book, ‘Sri Prema-Vivarta’—"

"A jīva is the spark of chit consciousness while Krishna is the Sun of full consciousness, Vibhu chit; such a jīva always sees Krishna, and loves Him. But the jīva who having shut out Krishna, desires only for enjoyment is caught by Māyā. As a man loses his sanity when he is possessed by a ghost, so does a man turn out when he is caught by Māyā. Forgetting that he is the pure servitor of Krishna, he walks about as the slave of Māyā. Sometimes he becomes a king; a subject; sometimes a Vipra; sometimes a Shudra; sometimes poor; sometimes happy; so once a little worm; sometimes, he lives in the heaven, sometimes on the earth; and sometimes, in hell; sometimes he becomes a divinity; sometimes a devotee; sometimes, a slave and sometimes, a master.

2) VII/14.
Thus rambling over the world in different guises, when he happens to gain the association of exalted devotees, he comes to know his real identity. When he comes to know his own identity, he does not want the pleasures of this world and sorely laments saying, 'Why have I served Māyā so long!' He cries aloud and says, 'O Krishna, I am Your servitor; I brought up on myself complete ruination when I left Your Lotus Feet.' When he calls Krishna only for once with entreaty, Krishna most mercifully helps him to renounce this world. Then this fortunate man looks at Krishna keeping Māyā behind him and persistently worshipping Krishna gains His Lotus Feet. As Krishna gives him His own power of consciousness, Māyā feels weal and gives him up. Chanting the Name of Krishna in the association of exalted devotees-this only is the be-all and end-all of life; there is nothing else that can enable us to conquer the world."

Yādavadāsa,—"Revered Bābāji, you just say about association with devotees; they are also present in this world; they are also afflicted with the ailments of this world. How will they be able to redeem other Jivas?"

Anantadāsa,—"The devotees are also present in this world indeed; but there is a gulf of difference between the world they live in and the world lived in by Jivas enchanted by Māyā. Apparently these two worlds seem to be just the same, but internally they are wide apart. The devotees are in the world for all the time, but their association is rare, as they are not recognised by ordinary men. The Jivas who are in the grip of Māyā are of two kinds—intoxicated with little pleasures some people love the world too much; while being disgusted with the pleasures of Māyā, some people take the shelter of conscience in the hope of enjoying greater pleasure. So worldly people may be divided into two classes—void of conscience and conscientious. Some call them worldly wise and desirous of salvation. The word 'desirous of salvation' does not mean one having the knowledge of Supreme Reality. Being tormented by the afflictions of the world, they go about in quest of the truth of their real selves—these people are called 'desirous of salvation' in the Vedas, when 'desirous of salvation' give up their desire for salvation and worship Krishna, this worship is called pure devotion. Giving up salvation is not enjoined by the Shāstras. When the knowledge of Truth
about Krishna and Jīva or beings has manifested itself in a man desirous of salvation, the man is redeemed or liberated—as in Bhāgavatam. 3.

"As particles of sand cannot be numbered, so Jīvas cannot be numbered. Some of those Jīvas search for eternal good. Most of them are supersaturated with the world, fossilized and intoxicated with petty pleasures of passions. Some of those people who are on the look out for the greatest bliss are desirous of salvation i.e., striving for that state which is beyond and above gross matter. Among thousands and thousands of people desirous of salvation, only a few realise the real truth and get liberated. Among millions and millions of men who have achieved realisation and liberation, only a very few calm and tranquil souls become devotees of Nārāyana. So the devotees of Nārāyana are very very rare. Therefore the devotees of Krishna are for more rarer than the devotees of Nārāyana. The men who have attained liberation by surpassing desires for salvation, are devotees of Krishna. The physical existence of a devotee of Krishna is fundamentally different from the physical existence of a worldly man. The physical existence of a devotee of Krishna is of two kinds."

Yādavadāsa,- "You have just said there are four stages of men who have conscience. Now among these who are called devotees in what state and what is called association with devotees?"

Anantadāsa,- "A person having conscience, a person desirous of salvation, a person attaining salvation and a devotee—these are the four graded stages of men having roused conscience, of these a worldly man should associate with a person having conscience and a person desirous of salvation. Persons who have attained salvation may be divided into two classes—(1) persons who are eager to taste the transcendental bliss in loving devotion to Supreme personality of Godhead and (ii) persons who vainly think that they have been released from the world of absolute Maya or the world of illusion. It is better to associate with persons eager to taste the transcendental bliss in loving devotion to Supreme Personality of Godhead. Persons holding the doctrine of pure illusion are guilty; their association is forbidden for all. It is said in the Bhāgavatam. 4"

"O Lotus-eyed, those who vainly think that they have attained salvation, but devoid of devotion and are consequently of misdirected

3 Bh. VI. 14.3-5. 4 Bh.X.2.32.
judgement, with the greatest difficulty they get released from the snare of Māyā and they believe that they attained the sublimest stage of Brahman; but having no regard for devotion to God they fall down to the depth of degradation."

A devotee of God belonging to the fourth category is of two kinds: (i) a devotee who likes the grandeur and magnificence of the Supreme Lord and (ii) a devotee who likes the beauty and love of the Supreme Lord. Association with such devotee of God is preferable on all hands. Particularly if a man takes shelter of a devotee with attachment for the beauty and love of God, pure devotion is roused in the heart."

Yādavodāsa, "You have just said that devotees live in two stages – if you kindly clarify the matter, men like us of obtuse intellect may understand more clearly."

Anantadāsa, "According to situation, devotees are of two kinds—a householder devotee and a devotee who has renounced the world. A house-holder does not only imply one who lives by building a house. That is a real house in the true sense of the term which has been favoured by taking a worthy woman as wife. One who remains a devotee even in that stage is called a house-holder devotee. A Jīva gripped by Māyā enters into gross matters through the five doors of his knowledge. Through the eyes he sees shapes and colour; by means of ears he hears sounds; by means of nose he smells; by means of skin he feels the touch; by means of the tongue he feels different tastes. He enters into this material world through these five doors and gets entangled in the world. The more he gets entangled in gross matters, the more he gets away from Krishna Who is the Lord of his heart. This is called the world. Those who have plunged headlong into this world and have lost senses, are called worldly-minded or grossly materialistic. When devotees live the life of house-holders, they are not on the look out for the gratification of their passions only, like the worldly-minded. His legally married wife is the maid-servant of Krishna. His sons and daughters are also the servants and maid-servants of Krishna. His eyes get satisfaction by taking the sight of the Divine Image of God, and things relating to Krishna; his ears are satisfied by hearing the topics of God and stories about the lives of devotees; his nose enjoys the sweet small to Tulasī and other fragrant objects offered to Krishna; his tongue is in the habit of tasting the food offered to Krishna and the Divine Name of Krishna; his skin takes delight in touching the feet of devotees.
His hopes and action, his aspirations and hospitality, his worship of
God—all are subsidiary to the service of Krishna. His entire life is full of
festivities relating to 'mercy to Jivas', 'chanting the Name of Krishna'
and 'service to Vaishnavas' etc. Enjoyment of matters without any
attachment for them is possible only for house-holder devotees. In this
age of Kali a man should live the life of a house-holder Vaishnava,
because in that case there is no fear of a downfall. Moreover there may
be progress in devotion—fully and entirely. Among house-holder
Vaishnavas there are many preceptors who know the real Truth. If the
children of such Vaishnavas are also pure Vaishnavas then they are also
house-holder Vaishnavas; so their association is specially conducive to
the good of man."

 Yadavadasa, "House-holder Vaishnavas are to remain under the
thumb of Smārts scholars, otherwise they have to face various
difficulties in the society. Under such circumstances how may culture of
pure devotion be possible?"

Anantadasa, "Of course they have connection with the marriage
of sons and daughters, funeral rites of fore-fathers and a few such other
ceremonies. Smārtas have no necessity of poking their nose into
other works of desire, so that for the maintenance of body, all are to
depend on others. Those who pose to be independent are also
dependent. If you fall ill, you will have to take medicine; if you feel
hungry, you will have to procure food from others; to save yourself from
cold, you will have to obtain warm clothing from others; to protect
yourself from sun and rain and inclemencies of weather, you will have
to build a house with the help of others; so in such other matters all
corporeal beings are dependent and are in need of others' help. To be
independent is only to restrict dependence. In fact so long as the body
exists, one cannot be absolutely independent. But as much as one can
be independent, so much is better for him and promoting to devotion.
If men can make all the works stated above relating to Krishna, they
become harmless. As for example—suppose in the case of marriage,
one considers that marriage is not for procreation or worship of
Prajāpati only, but to have a consort who may be the maid servant of
Krishna and with whom the foundation of an ideal home may be laid,
then such act of marriage becomes favourable to devotion. Whatever
the worldly-minded relatives and priests may say, one reaps the fruit of
one's own actions. When the day of doing funeral rites of fore-fathers
comes off, one should worship Krishna first and then give the offerings
to deceased ancestors as oblation and feed Brāhmanas and
Vaishnavas. If this is done, the domestic life of a house-holder
Vaishnava becomes favourable to devotion. If all rites enjoined by Smriti are performed on the basis of devotion, those works lose their faults and foibles. If rites enjoined by social laws are done on the basis of pure devotion, those actions do not go counter to devotion. Practical things that must be done according to social usage, should be done with non-attachment and indifference. For spiritual development do spiritual deeds along with devotees. Thus done no work is blame-worthy. It is to be marked that most of the adherents of Srikan Mahaprabhu are house-holder devotees. From time immemorial most of the devout Rajarshis and Devarshis are house-holder devotees. Dhruma, Prahlada and Pandavas etc. are all house-holder devotees. Please regard house-holder devotees as world-adored.

Yadavas, "If house-holder devotees are so venerable and possessors of divine love, then why do some devotees renounce the world?"

Anantas, "It is among the house-holder devotees that some earn the right of becoming a Vaishnava quitting the world. In this world the number of such Vaishnavas is very small and their association is rarely available."

Yadavas, "Please say that conditions make a man earn the right of quitting the world."

Anantas, "Men have two propensities—outward and inward. In Vedic language they are called "Parak" and "Pratvik" vritti or tendency. The pure transcendent soul forgets his own identity and in his symbolic body vainly confuses mind with soul. And taking the form of mind the soul becomes attracted to material objects by means of the organs of sense. This is called centrifugal propensity. When the current of propensity again flows from gross matters to mind and from mind to soul, it may be called centripetal propensity. So long as centrifugal propensity remains predominant, one must consider this world of his as the world of Krishna and exercise all his services as innocently as possible. By virtue of his devotion to Krishna all his propensities tending outward become contracted within a very short time and tend inward. When all the propensities become thoroughly centripetal, then and only one acquires the right to renounce the world. If anybody renounces the world before attaining that stage, there is every chance of his downfall again. The stage of domestic life is the school where a man acquires experience and true knowledge about the soul. When one finishes one's course of studies, one may leave the school."
renounces the world before attaining that stage, there is every chance of his downfall again. The stage of domestic life is the school where a man acquires experience and true knowledge about the soul. When one finishes one's course of studies, one may leave the school."

_Yādavadāsa,-"_What are the signs of a devotee who has quit the world?"

_Anantadāsa,- "_The first and foremost sign is totally abnegated from any sexual impulse, unstinted mercy towards all _jīvas_, absolute indifference towards the use of money, a little care to procure food and clothing only at the time of dire want, possessing unalloyed devotion to Krishna, avoiding the company of worldly people, equal treatment of honour and insult, aversion to point of eclat, absolute black-out of attachment or malice towards anything. Their signs have been described in the _Śāstras_ as follows.  

"He who is the best all devotees sees the Supreme Lord Sri Krishna Chandra Who is the Soul of all souls as the Monitor in all the _jīva_ souls and He permeated through and through of the universe."

Kapiladeva thus narrates the signs of real devotees-- "The real devotees have undivided and steady devotion omnipresent Supreme God to, Me (Vishnu) give up doing duties relating to the four castes and their wives and kith and kin."

"He is said to be the greatest of the devotees, who has bound the lotus Feet of Sri Hari in his heart with the bond of Love-- Sri Hari, the faultless utterance of Whose Name in any way removes at once all sins of man." When these signs are manifested in any house-holder devotee, he becomes unable to do his household duties so he renounces his wealth and home. Such absolutely independent devotees are rare. Association with such devotees in one's life-time is a matter of great good fortune."

_Yādavadāsa,- "_Now-a-days we see that some men renounce the world in the prime of life, assume religious habits of a _Vaishnava_, set up a monastery with the worship of the Image of the Lord, but gradually they are drawn into the association of women, yet they do not give up uttering the divine Name of the Lord; they maintain their monastery by

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begging from different places. Are these independent or house-holder devotees?"

_Anantadāsa,- "You have put questions at a time. But I may answer one question at a time. It is not the question of young or old age. By virtue of wisdom acquired from culture in previous or present birth some devotees earn the right of renouncing the world in young age. Sukadeva got that right as soon he was born. This should be marked carefully that this right is not be a fake. Young age is not bad if real non-attachment grows."

_Yādavadāsa,- "What is real non-attachment and what is faked?"

_Anantadāsa,-"Real unattachment is firm and steady. It never swerves at any time. Faked non-attachment exposes itself in the hope of renown, cleverness itself in the hope of getting honour so that such a pseudo devotee is a heavenly hypocrite. That is meaningless and extremely ominous. As soon as he quits the world, the signs of his eligibility to asceticism disappear and then devilry gets the upper-hand."

_Yādavadāsa,-"Does a devotee who has left the world require to take up the particular dress as a recluse?"

_Anantadāsa,-"When the last vestige of attachment for the world is gone once for all, a really genuine devotee desiring nothing, whether he be in the world or in the forest, purifies the world, among them some again take up loin-cloth and rags to show themselves up as belonging to the class of mendicants. At the time of taking up loin-cloth and rags, they confirm their swearing in the presence of some mendicant Vaishnavas who have quit the world. This is called 'entering the life of mendicancy or assuming suitable habits. What harm is there if you call it assuming the loin cloth of a mendicant? One who has introduced himself to the world as a mendicant should not have any relation with his kith and kin, should give a wide berth to his relations and himself also cherish no desire for entering the world again. With natural tendency towards indifference comes fear of public. Assuming the loin cloth of a mendicant may not be very useful for a veteran, indifferent, homeless devotee, but for some this sort of guise becomes helpful. So long as he is dependent on others, he requires such dress."

_Yādavadāsa,- "Who will give the order of mendicancy?"
Anantadāsa,- "Such order can be given only by a Vaishnava who has renounced the world. A house-holder devotee has not had the experience of the life of one who has renounced the world, so he should not initiate to such order. Because it is said in the Śāstras :- 8

"If anybody gives religious advice without practising himself, it becomes a source of evil to the world."

Yādavadāsa,-"What are the points of consideration for the preceptor who is going to offer mendicancy?"

Anantadāsa,- "At first the preceptor will see whether the disciple is a fit receptacle. Being a house-holder devotee whether by virtue of his devotion to Krishna he has been able to imbibe godly natures like tranquility and self-restraint, whether he has been able to shake off his desire for association with women; whether his hankering for wealth and good food and clothing has been uprooted. He will then thoroughly examine his disciple by living closely with him for sometime. Then when he will know him to be a fit receptacle, he will give him the garments of order of a mendicant; by no means will he favour his disciple before that. The preceptor will undoubtedly suffer a downfall, if he offers mendicancy to an unfit disciple."

Yādavadāsa,-"Now I see taking to mendicancy is not a very easy thing. It is rather a very difficult matter. Incompetent preceptors are making it quite a customary one. Now is only beginning; nobody knows what it will end with."

Anantadāsa,-"In order to keep this system pure, Srīman Mahāprabhu punished younger Haridāsa who was guilty of a very slight offence. Those who are followers of my Lord will certainly remember the punishment of Haridāsa."

Yādavadāsa,- "Is it a good system to set up a monastery after assuming the mendicancy and to establish a Deity?"

Anantadāsa,- "No, a worthy disciple who has entered the order of mendicant will live his life by begging every day. He will avoid making an ado by setting up a monastery. He will live somewhere in a

8. Brahmavatvarta
sequestered hut or in the temple of a house-holder. He will not do anything that required money. He will always utter the Name of Krishna without committing any offence against Him."

Yādavadāsa, - "What is to be said of them who are living like house-holders, by setting up monasteries?"

Anantadāsa, - "They may be called, "Vāntāst" i.e., one who swallows up again what he vomits."

Yādavadāsa, - "Does he not remain a Vaishnava any longer?"

Anantadāsa, - "Why should you associate with him, when his behaviour is unlawful and quite against Vaishnavism? He abandons pure devotion and takes up deceitfulness. What relation has a Vaishnava with him?"

Yādavadāsa, - "When he has not given up uttering the Name of Hari, how can you say that he has given up Vaishnavism?"

Anantadāsa, - " The Name of Hari and committing offence against His Name are two different things. When one commits sin on the strength of the Divine Name, one commits sin against the Divine Name. One should keep far, far away from offence against the Divine Name."

Yādavadāsa, - Should we not call this the household of Krishna?"

Anantadāsa, - "Never, there is no hypocrisy in the household of Krishna; there is absolute simplicity there, — there is total absence of any the least offence against the Divine Name there."

Yādavadāsa, - "Then, I suppose, he is inferior to even a house-holder devotee."

Anantadāsa, - When he is not at all a devotee, he should not be compared with a devotee."

Yādavadāsa, - "How may he be redeemed?"
Anantadāsa,- "When he gives up committing those offences, utters the Divine Name for all the time and sheds tears of repentance, then will he be considered again as a devotee."

Anantadāsa,- "Oh, the Vaishnava religion is profoundly catholic. Its another name is 'Jaiva Dharma' or the universal religion. Each and every man has equal right to the Vaishnava religion. Even low men can embrace Vaishnava religion and live as Vaishnava house-holders. They are beyond the domain of casteism. Then in the four orders of the caste system, those who have fallen away from the stage of asceticism may afterwards attain pure devotion through association with devotees and become house-holder devotees. They are not also governed by the laws of the caste system. Those who have lost their caste on account of their evil doing, may with their children have recourse to pure devotion by means of association with devotees and become householder devotees. These men also need have no caste. So house-holder devotees are of two classes—with caste and without caste."

Yādavatāsa,- "Who is superior of the two?"

Anantadāsa,- "He is superior who possesses more devotion. If they are devoid of devotion practically speaking the one having caste is superior, because he has got some sort of religion, whereas the other is outcaste and fallen. Spiritually speaking both of them are devoid of devotion."

Yādavatāsa,- "Being a householder, has anybody right to take up the garments of an ascetic?"

Anantadāsa,- "No, if it is done, it involves the faults of self-deception and world-deception. If a house-hoder wears loincloth and such other things, it is only on irony and insult to man who has renounced the world and worn the garments of an ascetic."

Yādavatāsa,- "Revered Bābāji, is there any rule enjoined by the Shāstras for taking up the mendicancy.

Anantadāsa,- "There is no distinct rule, of course. Men of all castes may become Vaishnavas. But according to the Shāstras nobody except a twice-born can have any right to, become an ascetic. In
Srimad Bhāgavatam⁹ — Śrī Nārada narrates the signs of all castes and then says—"The principal criterions of determining Brāhmaṇa and other castes, are the qualities of tranquillity, self-restraint, etc., only birth does not determine a caste. If the signs described for particular castes are seen in other castes, those castes will be determined by signs (and not by birth)." That is to say, caste should be ascertained by the qualities stated above on the strength of this principle a man born in a caste other than Brāhmaṇa may be initiated to asceticism, if he is found to be endowed with the qualities of a Brāhmaṇa; and this custom is a long-standing one. If this is true, then we may aver that it is admitted by the Śāstras. 'This is admissible only in spiritual affairs, and not in earthly matters.'

Yādavādāsa, "Chandīḍāsa, you have certainly got the answer of the question that you put."

Chandīḍāsa,- "I have come to realise these things from the words of instruction of the most revered Bābāji—'Forgetting that all Jīvas are eternal servitors of Krishna, man takes up this physical shelter of the body which is given by Māyā and being blindfolded by Māyā enjoys pleasure and pain in material things. In order to suffer the results of his own actions man has put on the wreath of birth, infirmity and death on his neck. Being born in different origins from time to time he is driven to different circumstances with newer and newer sense of vanities. In this, his brittle body he is being compelled to do deeds at the promptings of hunger and thirst. In this world he is falling in various troubles on account of wants of different kinds. Various diseases are attacking and overcoming the body. Quarrelling with his wife and children he is sometimes having recourse to suicide! How many sins and crimes is he perpetrating through his greed for money. He is suffering punishment by king, insult from people and a thousand and one bodily pains, causes of misery arising from bereavements, loss of wealth, theft etc., are always happening. In old age relatives do not take care of him which is so very painful. Various ailments like cough and rheumatism make this invalid body a depot of misery. After death comes again the pangs of the womb, yet so long as the body exists, lust, anger, greed, delusion, vanity and malice become intense and try to oust conscience. This is the world in its true perspective. I have now thoroughly realised the meaning of the word 'world'. I offer my prostrated obeisance repeatedly to the revered Bābājis. It is the

⁹ Bh.VII/11/35.
Mahāsaya himself began to sing: "Having plunged in the vortex of this terrible world, men's miseries know no bound. But if he associates with devotees and worships Hari, his miseries come to an end. The heart is being burnt with the fire of worldly affairs and the more the fire of worldly affairs increases, the more the burning of the heart is inflamed. Giving up committing offences, always utter the Name of Krishna and the fire will be extinguished as if by water. He who has taken shelter at the Lotus Feet of Nitai and Chaitanya is my shelter, Kālidāsa says, in life and death."

In this concerted divine music Chandidāsa advanced with ecstatic joy and taking the holy dust of the feet of the Vaishnavas he rolled on the ground and wept. All present said, "Chandidāsa is extremely fortunate."

After some time Yādavādāsa Bābāji said, "Let us go, Chandidāsa; we have to cross the river." Chandidāsa said in fun, "If you kindly let me cross (this world) I may cross." The two made prostrated obeisance before the Pradyumna Kunja and coming out they found Damayanti muttering to herself while making prostrated obeisance, "Alas, why was I born as a woman? If I were born as a man, I could easily enter into the holy grove, could have the hallowed sight of the great men, could have taken the holy dust of their feet and made my life a blessed one. I wish I could be born in this holy Navadwipa in every birth and could pass my life as the servitor of the Vaishnavas." Yādavādāsa said, "You see, this holy place of Godruma, is a very hallowed place. As soon as a man comes here, pure devotion is roused in him. This Godruma is the play-ground of the Lord of our life, Sachinandana--this is the hamlet of milkmen. Knowing the truth Probodhānanda Saraswati Thākur has written the following prayer (Sri Navadwipa Sataka-36):

"Oh you foolish Jivas, in obedience to social laws you have performed many religious rites yet you are living a miserable life. You give up that uncertain path all at once and making a thatched hut at holy Godruma live there." Then the three crossed the river Ganges by and by and reached the village of Kulia. Since that day Chandidāsa and his wife Damayanti began to express a strange Vaishnava spirit. It seemed that this world of illusion did not dare to touch them. Service to Vaishnavas, constant chanting of the Name of Krishna and mercy to all Jivas became their ornaments. Blessed is the favour of the Vaishnava! Blessed is the Name of the Lord!! Blessed is the holy land of Navadwipa!!"
CHAPTER VIII

ETERNAL RELIGION AND CONDUCT OF LIFE

One day the Vaishnavas of Sri Godruma were seated in the afternoon in the sequestered residence of the Vaishnavas inhabiting the grove on the south-eastern side of the Sri Gorā Tank after having taken Prasāda when Lāhirī Mahāsaya was rousing in them the sentiment of Vraja by singing the song, —

"Oh, how many sports and pastimes did Gaura do here!

With devotees like Advaita; He danced joyfully in this grove,

Suppressing Kāliya with His great Sankirtana.

From this tank the great Lord rescued the crocodile,

As Krishna rescued Kāliya."

After this song was finished, the Vaishnavas were discussing the similarly between the playful activities of Sri Gaura and Sri Krishna, when three or four Vaishnavas from Baragāchi came up and offered their prostrated obeisance, first to the Sri Gorā tank and next to the Vaishnavas. The Vaishnavas present gave them due respect and seated them. In that solitary grove there stood an old banyan tree. At the foot of that tree the Vaishnavas had a cemented raised dais built. All called that banyan tree "Nitāi Vata" with great adoration, as Lord Nityānanda liked very much to sit under that banyan tree.

Sitting under that 'Nitāi Vata', the Vaishnavas began to talk intimately each among themselves. Among the Vaishnavas hailing from Baragāchi there was a tender-aged inquisitive Vaishnava. He broke the ice 'I want to put a question, will any of you satisfy me with a suitable reply?'

Haridāsa Bābāji Mahāsaya of that sequestered grove was an erudite scholar, but he seldom stirred out. He was nearly one hundred years old.

- Sometimes but very rarely he used to go to Pradyumna Kunja and enjoy association of Paramahamsa Bābāji. He saw Lord Nityānanda
sitting under that banyan tree. His heart's desire was to breathe his last in that place.' He said, "My son, when Paramahamsa Bābājī's assemblage has sat here, you need not be anxious for the reply."

The Vaishnava of Baragāchi mooted the question, -- "The Vaishnava religion is an eternal religion. I should like to know threadbare how one who has taken shelter in Vaishnava religion, ought to behave with others."

Casting a glance at Sri Vaishnavadāsa Bābājī, Haridāsa Bābājī Mahāśaya said, "Oh Vaishnavadāsa, now-a-days there is no scholar like you amongst Vaishnavas in Bengal. You give answer to this question. You had association with Srila Saraswati Gosvāmi and you took lessons at the feet of Paramahamsa Bābājī. You are extremely fortunate and an object of mercy of Srīman Mahāprabhu."

Vaishnavadāsa Bābājī Mahāśaya modestly said, "Oh revered you have seen Sri Nityānanda Prabhu who was incarnation of Baladeva Himself, and you have taught many men in the company of many great men. To-day, please favour us by giving us some instruction."

The other Vaishnavas at that time entreated Sri Haridāsa Bābājī Mahāśaya to reply to that question; so Bābājī Mahāśaya at last agreed. Bābājī Mahāśaya offered prostrated obeisance to Sri Nityānanda Prabhu at the foot of the banyan tree and went on saying, "I bow to all the creatures of this world as 'Krishnadāsa' (servitor of Krishna). Some admit it, some do not, but all are His servitors. I"--this noble saying I implicitly respect and admit.

Though all are servitors of Krishna as a matter of fact, yet those who do not admit this servitude to the Lord owing to nescience in them belong to one group and those who admit that servitude belong to another group. So there are two classes of people in this world -- tending towards Krishna and tending away from Krishna. In this world the number of men tending away from Krishna is galore. Many among these do not also admit religion. It is needless to say anything about them, because they are devoid of any sense of right or wrong. Self-interest is the be-all and end-all of their life. Those who admit religion have a sense of duty, for them Manu, the best of the Vaishnavas has laid

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1 Ch.C.Adt.6.83.
down. 2 "contentment, forgiveness, self-control, lack of avarice, physical purification, mastery over the organs of the sense, knowledge of the Shástras, knowledge of the soul, truth and absence of anger as the ten signs of religion."

Of these contentment, self-control, physical purification, mastery over the organs of the sense, knowledge of the Shástras and knowledge of the soul — these six have been set aside as duties to one's own self; and forgiveness, lack of avarice, truth and absence of anger—these four have been said to be duties to others. Of these ten signs none imply worship of Hari distinctly. These ten kinds of religious duties have been laid down for ordinary people. It cannot be said that faithful discharge of all these ten duties make life full of absolute bliss; as Vishnu Dharmottara has it 3—"The five-day life of a devotee of Vishnu is far better than that covering millions of years of a man who has no devotion 1 to Krishna, because the latter's life brings a host of evils to the world rather than good."

None but a devotee of Krishna can be called a human being; all except a devotee may be considered as a biped beast, as in Bhágavata 4—"He into whose ears the Name of Krishna has never entered may be termed as a biped beast. That man is hated and low as a dog; eater of uneatables as a village sow; eater of thorny shrubs like a camel; and useless beast of burden kicked by she-asses and always rambling over the desert of the world like an ass."

The question does not include what such men should do or should not do; I have only to say what men who have taken the path of devotion should do to themselves and to others.

Those who have taken the path of devotion may be divided into three classes—ordinary class, second class and first class. A ordinary class devotee has not become a true devotee; their signs are as in Bhágavata 5—"He who only worships the divine Srimurti of Sri Hari with firm faith for His satisfaction, but has no love for any devotee of Sri Hari or for any other being, is called an ordinary class devotee."

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2 Manu 6/92.
3 H.B.V.X.317.
4 Bh.II.3.19
5 Bh.XI.2.47
It is admitted on all hands that shraddhā is the foundation of devotion. Worship of Hari with (shraddhā) is devotion. Yet such worship without the worship of His devotees cannot be pure devotion: because therein there is want of the complete characteristic of devotion, that is to say it is only stepping into the threshold of the temple of devotion. The Shāstras say, 6 "He who considers this gross material body as the soul, he who is too much attached to his wife and family, he who considers material things like earth, stone and wood etc., as God, and he who considers Tirtha as an ordinary water or an ordinary place as the place of hermitage, but has no such consideration for a devotee of God, is an ass among quadrupeds, that is an idiot." The purport is this — though the beginning of devotion is with the worship of an Srimurti, yet that Srimurti should be considered as transcendental; only dry arguments torment the heart and do not help determine the true, object of worship. In this world all the Jīvas are spiritual beings; and among the Jīvas those who are devotees of Krishna are pure transcendental objects. A devotee and Krishna—these two are pure transcendental objects. In order to realise them as transcendental, it is absolutely, necessary to realise the relationship between a gross matter, a Jīva and Krishna. If anybody worships the divine Srimurti with full knowledge of that relationship, he should worship Krishna and His devotee at one and the sametime. That regard with which the transcendental Truth is honoured in such a way, is called 'Shāstriya Shraddhā'. Only to worship the divine Srimurti but not to know distinctly the relationship with the transcendental Truth, is only the outcome of a customary regard. So though it is the rudimentary process to devotion, it is not pure devotion — this is the confirmed decision. The Shāstras have described such men as having reached the door of devotion in the following way 7. —"He who has got himself initiated in Vishnu Mantra according to the rules of the Shāstras and is engaged in the worship of Vishnu, is called a 'Vaishnava' by scholars. All others are said to be non-Vaishnavas." Those who generation after generation get themselves initiated by their family preceptor in Vishnu mantra and apparently with customary regard worship the divine Srimurti, are called ordinary class Vaishnavas or ordinary devotees, not pure devotees. In this class of people the shadow or semblance of devotion is strong. In them the reflection of devotion is absent, because as the reflection of devotion is considered to be an offence, there is no Vaishnavism in it. This semblance of devotion also is the

6 Bh.X.84.13 7 H.B.V.1.55
result of a great good fortune, because these men too may be gradually raised to the status of second class and finally first class Vaishnavas.

Whatever that may be, men belonging to this stage are not pure devotees. They worship the divine Srimurti with customary regard and according to the above mentioned ten signs of religion for ordinary men, behave with others. The treatment as laid down by the Shastras for devotees only is not meant for these men. To pick up devotees out of a number of non-devotees is not in the power of these men. So Bhagavata has thus ordained the mode of behaviour that second class Vaishnavas should follow 8:

"He is a second class Vaishnava, who shows love towards the Supreme Lord Krishna, shows friendliness towards His devotees, shows kindness towards simple ignorant man and shows indifference to those who are inimical to God and His devotees."

The kind of behaviour stated in this case is the behaviour which is included in eternal religion. This does not refer only to causal or worldly behaviour. In the life of a Vaishnava this sort of behaviour is necessary. Other kinds of behaviour may also be had recourse to when need be, if it does not go counter to this behaviour.

There are four objects of behaviour of a Vaishnava — God, His subservient devotee, an ignorant of Truth and the malicious, i.e., enemies of devotion. The Vaishnava behaviour consists in showing love, friendliness, kindness and indifference to these four classes of people, that is, love to God, friendliness to devotees, kindness to the ignorant and indifference to the inimical. Firstly love to God, that is love to Krishna or the Supreme Lord. The word 'love' means pure devotion. The signs of pure devotion are as follows 9:

"Actively serving Krishna and all that is related to Krishna with real liking and relish and in a way that is agreeable or pleasing also to Krishna, and serving Krishna in the above manner without any desires of the usual extraneous motives other than the desire for Bhakti itself, and without any adulteration by the ways of karma (as expounded in the Purva-Mimamsa) or the way of knowledge or Jnana (as expounded in (Uttara-Mimamsa) and the way of Yogic realisation (as

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8) Bh. XI.2.46. 9. B.R.S. Purva 1.9
expounded in *Pātanjali's Yoga-Philosophy* is pure, unadulterated *Uttamā-Bhakti*, i.e. Bhakti of the highest quality."

A second class Vaishnava is entitled to attain to this sort of devotion with these signs up to his religious practices, spiritual trance and divine love-sickness. Worship of the divine *Srimurti* with faith is only the sign of the ordinary class Vaishnava. He is not possessed of that devotion which consists of lack of any desire, absence of any influence of knowledge and action and constant loving service of Krishna with a keen earnestness of the heart. As soon as devotion with these signs is roused in his heart, he is considered to be the second class vaishnava and a real devotee. But so long as this type of devotion is not roused in his heart, he is an ordinary devotee, that is only a semblance of a devotee or the semblance of a Vaishnava. The loving service of Krishna is only the love of Krishna, but the attribute 'ānukulyam' includes in itself the attributes of friendliness, kindness and indifference which are favourable to the attainment of the love of Krishna — these latter three attributes are the signs of a second class Vaishnava.

Secondly, friendliness to the devotees resigned to God. Those people in whom pure devotion has been roused are devotees resigned to God. Ordinary class devotees are not pure devotees resigned to God and they do not also treat pure devotees hospitably. Second class and first class devotees only are fit persons who can show friendliness. In answer to the devotee of Kulīnagāma's question Sriman Mahāprabhu described the characteristics of first, second and ordinary class Vaishnavas—all, those are included among second and first class vaishnavas—none of them are ordinary class Vaishnavas worshipping only the Divine *Srimurti*. The real Name of Krishna is not uttered by those who only worship the Divine *Srimurti*, but only a shadow and semblance of Name. Sriman Mahāprabhu has ordered a second class house-holder Vaishnava to serve three classes of Vaishnavas, he who has once uttered the Name of Krishna, he who constantly utters the Name of Krishna and he at whose sight the Name Krishna spontaneously comes to the lips — all these are real Vaishnavas who deserve to be served. A Vaishnava who utters only a semblance of Name does not deserve to be served. Vaishnavas who utter true divine Names are the only Vaishnavas who deserve service. Distinction of service has been advised according to the distinction of Vaishnavas. The word 'friendliness' includes in itself association, conversation and service. As soon as a pure Vaishnava is seen, he requires to be served
in the three ways - he requires to be greeted, and honoured, he requires to be seated and talked with and his needs are to be attended to - thus should he be served. He should never be envied, he should never be slandered, he should never be disrespected on account of his ugliness or disease.

Thirdly, to show kindness to an ignorant. The word 'ignorant' means one who is ignorant of the Truth, who is under illusion or who is devoid of spiritual sense. One who has not received any good education; one who has not accepted illusionism or any such doctrine, one who has not learnt to envy a devotee or devotion, yet owing to his strong egoism and too much attachment is prevented from being respectful to God - such a man, too much engrossed with the world, is called 'an ignorant'. Even being an erudite scholar, one who has not had the good fortune to have faith in God, is also an ignorant. An ordinary class ordinary devotee may also be termed 'an ignorant' though he has neared the threshold of devotion but is ignorant of the Truth of relationship with God. Coming to know about his relationship with God, when he will begin to utter the divine Name in the correct way in association with pure devotees, then and then alone his ignorance will be removed and he will be raised to the status of a second class Vaishnava. A second class Vaishnava should show mercy to these 'ignorants' and it is absolutely necessary for him. As far as practicable he should meet their needs taking them for guests. That too is not enough. To do that by which sraddhā may develop in a 'ignorant' for unalloyed devotion and taste may grow for pure Name divine, is to show real mercy. The 'ignorants' are not versed in the Shāstras, so there is every chance of their vitiation by evil companionship. A second class Vaishnava should be kind enough to allow such 'ignorants' to have their association and gradually let them listen to the magnanimity of the divine Name and his noble advice. A patient cannot be treated by himself. He should be under another's treatment. As the angry words etc. of a patient are pardonable, so also is the improper behaviour of an 'ignorant'- this is real mercy. An ignorant has got many faults - such as faith in dry ceremonial rites, inclination towards dry knowledge some times, worship of the divine Srimurti with mundane desires, regard for 'yoga' practices, indifference to favourable conditions like association with pure Vaishnavas and attachment to casteism - so on and so forth. When all these faults are removed through association, mercy and good advice, an ordinary class Vaishnava is very soon raised to the status of a second class pure devotee when he has begun to worship God in a divine Srimurti, the foundation of all good has no doubt been laid. It is
free from the fault of 'isms' and for this reason it smacks a little of Shraddhā. He who worships God with the theory of illusionism formed in him, has not the least sraddhā for the divine Srimurti he is guilty. It is for this reason that the epithet 'faithless' has been applied to an ordinary class devotee. There is a deep-rooted impression in the heart of an illusionist that the Supreme Lord has no divine Srimurti the Srimurti that is being worshipped is only an imaginary image. In this case where is that faith in the divine Srimurti So there is a gulf of difference between the worship of an illusionist and that of a novice ordinary class devotee. It is for this reason that though an ordinary class Vaishnava has no sign at all of a Vaishnava, in view of his being free from the fault of illusionism, an ordinary class Vaishnava has been given the epithet, 'ordinary Vaishnava' - this much is his Vaishnavism. It is by virtue of this alone that he receives the favour of devotees and goes upwards and upwards, as surely as anything. Second class pure Vaishnavas must have sincere mercy on them. If they have, this worship of the divine Srimurti and their chanting the divine Name very soon rise above the semblance stage and attain the transcendental status.

Fourthly, indifference to malicious persons. It should be taken under consideration who are called malicious persons and of how many kinds they are. Malice or envy is a propensity-it is an alias of jealousy. The reverse of the propensity which is called 'love', is jealousy. It is God who is the only Object of love. The propensity or bent of the mind going counter to it is called malice or jealousy. The malice or jealousy is of five kinds:

1. Scepticism or Agnosticism.
2. To consider God as the natural result of his own actions.
3. Not to believe in any particular form of God.
4. To believe that Jivas are not eternally subservient to God.
5. Absolute want of mercy.

Persons contaminated with this propensity of malice are shorn of pure devotion. They are also devoid of that most ordinary devotion that is devotion required for worshiping Srimurti of an ordinary class devotee - of course that most ordinary devotion gradually lends to pure
devotion. Those five kinds of malice are concomitants of too much attachment to worldly affairs. Sometimes suicidal indifference is found to follow the third and fourth kind of malice. The lives of the monist ascetics are instances in point. How should pure devotion treat these malicious persons? They should show indifference to those malicious persons.

Indifference does not mean giving up all connections normally existing between man and man. It does not mean that if a malicious person falls in danger or want, no attempt should be made to bring relief to him. A house-holder Vaishnava is connected in many ways with other men. He is connected with many through marriages, through transaction of business, through management of property and bringing up of domestic animals, through treatment of diseases and through his relation as a subject with his landlord. Indifference does not mean severing all connections with malicious persons once for all which the above-mentioned duties require. One should behave properly with men averse to God for practical worldly purposes, but for spiritual purposes association with such men should be shunned. As the result of their own actions some members of your family may contract malicious habits; should they be driven away from the family? No, behave with them so far as worldly affairs are concerned: but have no spiritual connection with them; behave with them indifferently. Association, conversation, mutual good and service for spiritual elevation - all these actions are spiritual relation. To have no such relation is called indifference. a malicious person holding an adverse view will fall foul of you unnecessarily, if he hears the praises of true devotion or any advice regarding that. That accrues benefit either to you or to him. Without going into such barren arguments with them, maintain only a worldly connection with them. If you say it is better to consider malicious persons as ignorant and have mercy on them, in that case it will be doing harm to him rather than good. Do good to him but that too very cautiously.

A second class pure devotee must needs have recourse to these four kinds of practical behaviour. If anybody behaves sparingly in this regard, he becomes guilty of unnecessary interference or want of effort to live in his own jurisdiction; which means a grave offence.\[10\]:

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10 XI.21.2
"Any sincere effort to live within one's own jurisdiction is said be a great virtue. Anything that goes counter to it is offence. This is the only criterion of virtue or offence."

This is the duty of a second class pure devotee that through reasoning of Shástras he will show love of God, friendliness to pure devotees, mercy to ignorant and indifference to malicious persons. Difference in friendliness depends on the difference in devotion. Difference in indifference also depends on the difference in malice of a malicious person. In view of these differences, a second class devotee should have spiritual relation with others. Worldly behaviour should be done frankly as secondary to this spiritual behaviour.

When the devotion of second class devotees become deep in the form of love, they are raised to the status of first class devotees. The signs of first class devotees are laid down in the Bhágavata as follows 11 :-

"He who is the best of devotees sees the Supreme Lord Sri Krishna Chandra Who is the Soul of all souls, in all creatures, and also sees all creatures in Sri Krishna, the Soul of all souls.

The best Vaishnava does not cherish any but only love for God. Other sentiments arising in him are only forms of love. You see, though Sukadeva was a first class devotee, he passed a malicious remark about Kamsa as 'Bhoja-pánschula', he passed a malicious remark about Kamsa as 'Bhoja-pánschula' (a scar of the race of Bhoja). All that is for extensive bring of love. In fact that also is love, that is not real malice. When this sort of pure love becomes the very existence of a devotee, he is said to be the best of devotees. At this stage all distinction between love, friendliness; mercy and indifference disappears; all are metamorphosed into love. To him a first, second and ordinary class of Vaishnavas none but devotees that only he knows. He has got affection even to non-Vaishnava alike. Now, an ordinary class Vaishnava to be sure does not render service to any Vaishnava and a first class Vaishnava does not make any distinction between a Vaishnava and a non-Vaishnava, only a second class Vaishnava keeps distinction and accordingly honour and render service to Vaishnavas. It is necessary for a second class Vaishnava to render service to these

11 Bh.XI.2.45
three classes of Vaishnavas - he who utters the Name of Krishna and he at whose sight the Name of Krishna spontaneously comes to the lips. Proper service should be done according to the degree of Vaishnavism i.e., according to a man’s being good Vaishnava, a better Vaishnava or a best Vaishnava. 'Whether a certain Vaishnava is good or better' should not be judged - only a first class Vaishnava has right to judge in such a way. If a second class Vaishnava judges in this way he will commit offence - Sriman Mahāprabhu made the inhabitants of Kulingrāma understand this indirectly. That covert advice should be honoured and followed more implicitly than he Vedas by all second class Vaishnavas. What is called Veda or Sruti? The Veda is the commandment of the Supreme Lord. Saying this Haridāsa Bābāji kept mum for a moment.

Nityānandadāsa of Baragāchī said with folded hands - 'May I be permitted to put any question now? 'Yes, you are at liberty to do it,' replied Haridāsa Bābāji, young Nityānandadāsa Bābāji asked - Bābāji Mahāsaya, 'In what class of Vaishnava do you include me? That is to say whether I am an ordinary class Vaishnava or a second class Vaishnava. Needless to say that I can never be a first class Vaishnava'.

Haridāsa Bābāji Mahāsaya said with a smile - 'Can anybody with the name of Nityānandadāsa be less than a first class Vaishnavas? My Nitāi is very merciful. He takes beating, but gives love in return. If anybody takes His Name and becomes His servant nothing more is required for his redemption.'

Nityānandadāsa, - "I should like to know my own rightful position frankly."

Haridāsa Bābāji, - "Then you shall have to tell me your past history, my son. If I am allowed by Nitāi to say anything, I shall say."

Nityānandadāsa, - "I was born in a low family in a certain village on the bank of the Padmāvati. I got married when I was quite of a tender age. I never imbibed wickedness. When my wife died, indifference grew up in my mind. I saw in Baragāchī a number of Vaishnavas who had deserted their home. They were specially honoured by the people. In the hope of that honour and goaded by temporary indifference resulting from the death of my wife I went to Baragāchi and got myself initiated. After a few days my mind became
ruffled, but my companion Vaishnava was a very good man. He is now living in Vraja (Playground of Sri Krishna). He gave me much good advice, kept me in his company and purified my mind. Now my mind does not like to go astray. Now I take delight in chanting a million Names of Hari a day. I have realised that the Lord and His Name are one and the same - both are transcendental. I observe Sri Ekādashi according to the rules of the Śāstras and regularly water the Tulasi; when the Vaishnavas loudly chant the divine Name in chorus, I also join them earnestly; I take the nectar-like water was hing the feet of the Vaishnavas; I study Sri Chaitanya Mangala; I do no more feel inclined to enjoy food and clothing; I feel ill at ease to hear vulgar talks. Seeing the emotional trance of the Vaishnavas, I go rolling on the ground; but that I do with a slight hope of honour and fame. Now please say what class of Vaishnava I belong to and how I should behave.

Haridāsa Bābāji said to Vaishnavadāsa Bābāji with a little smile, - 'You say, to what class of Vaishnava Nityānandadāsa belongs.'

Vaishnavadāsa, - "From what I hear I suppose he has surpassed the ordinary class and has stepped into the second class."

Haridāsa Bābāji, - "I too think so."

Nityānandadāsa, - "It is good for me that I have come to known my own position from the lips of a great man. Please have compassion on me, so that I may rise to the status of a first class Vaishnava."

Vaishnavadāsa, - "When you got yourself initiated, you had hope for honour and fame; at that time you were degraded for undue interference into other's affairs. However the grace of the Vaishnavas has done you much good."

Nityānandadāsa, - "That hope for honour and fame still lingers in me. Still I think I shall have high honour from others by charming them with the tears of my eyes and the rapturous state of emotion."

Haridāsa Bābāji, "Shake it off with care, otherwise again there is every chance of your devotion being worn out; if your devotion gradually wears out, you will have to go down again into the ordinary class. Though a Vaishnava may be free from lust and anger, the hope of honour and fame is greatly harmful to him. That hope of honour and
fame dies hard. In fact even a drop of real emotion is far better than an ocean of semblance of emotion."

Nityānandadāsa then respectively took the dust of Haridāsa Bābāji's feet saying, "Please have mercy on me". At this Haridāsa Bābāji hurriedly took him in embrace and seated him. How wonderful is the effect of the association with a Vaishnava! At once tears trickled down the eyes of Nityānandadāsa. Taking a straw between his teeth as a mark of humility he began to say, I am mean, I am low'. Haridāsa Bābāji took him in his arms and began to weep. Oh, what a divine picture! The life of Nityānandadāsa became blessed! Within a short time when this emotion subsided Nityānandadāsa accepted Sri Haridāsa as his preceptor and asked, "What are the main signs of devotion of an ordinary class Vaishnava and what is also secondary?"

Haridāsa, "Faith in the eternal form of God and worship of the divine Srimurti - these two are the main signs of an ordinary class Vaishnava. All other activities such as hearing divine discourse, chanting the divine Name, remembrance of divine mercy, paying homage to God etc. are secondary signs."

Nityānandadāsa, "One cannot be a Vaishnava without having faith in the eternal form of God; and without also worshipping the divine Srimurti according to rules. So I clearly understand that these two are the main signs. But I have not understood the secondary signs."

Haridāsa, "An ordinary class Vaishnava has no idea of the true nature of pure devotion. Hearing divine discourse and chanting divine Name etc. are part and parcel of pure devotion. For want of true knowledge of these, those actions do not work properly; so they appear as secondary. In fact harmony, motion, inertia - these three qualities are matter-born. Under the guidance of these qualities those actions are performed, so they are secondary. When Shravana (hearing) and Kirtana (chanting) etc. are dissociated from these qualities they become part and parcel of devotion. As soon as they (Shravana, Kirtana etc.) are dissociated, right to second class appears."

Nityānandadāsa, "An ordinary class Vaishnava has faults of action and knowledge and sundry other desires; so how can he be called a devotee?"
**Haridāsa** - "Shraddhā is the root of devotion. He in whom that shraddhā has grown, has earned right to devotion. He has no doubt, sat at the threshold of devotion. The word shraddhā implies 'faith'. When an ordinary class devotee has got faith in the Divine Srimurti then he is entitled to have devotion."

**Nityānandadāsa**, - "When will he attain devotion?"

**Haridāsa**, - "When his action and knowledge will be sublimated, and when he will not desire for anything but unalloyed devotion, and knowing service to a devotee to be different from that to a guest, when he will have earnest desire to serve a devotee which is favourable to the attainment of devotion, then and then alone he will become a pure devotee and reach the second class."

**Nityānandadāsa**, - "Pure devotion appears along with the knowledge of relationship, how can he be entitled to pure devotion?"

**Haridāsa**, - "When the knowledge contaminated by illusionism disappears, that very moment the knowledge of relationship and pure devotion appears."

**Nityānandadāsa**, - "How many days does it take to appear?"

**Haridāsa**, - "The more a man has previous good fortune, the sooner he gets it."

**Nityānandadāsa**, - "What does happen first by spiritual virtue of previous good fortune?"

**Haridāsa**, - "Association with devotees is the first thing that happens."

**Nityānandadāsa**, - "What is the gradual result of association with devotees?"

**Haridāsa**, - "Bhāgavatam says 12 --

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12. Bh. III.25.25
"In the association of devotees are discussed topics regarding My Glories which tone up the ears and the heart. Gradual hearing of those topics rouses in the heart Shraddhā, attachment and last of all loving devotion towards Me, which is the path leading to final beatitude."

In the association of devotees hearing of divine topics gradually rouses shraddhā and other allied things."

_Nityānandadāsa, - "How can association with devotees be had?"

_Haridāsa, - "As I have said before, it can be had according to good fortune in previous births.  

"Oh, Achyuta, when time comes for a man roaming over the world for destruction of his domestic life through the Grace of God, then he gets the association of exalted devotees, then and then alone his attachment to You grows - the attachment which devotees are only entitled to get, to You who are the Lord of the animate and inanimate."

_Nityānandadāsa, - "If ordinary class devotees have inclination towards worship of Divine Srimurti through association with devotees, how can it be said that they have not served the devotees."

_Haridāsa, - "By chance and through association with devotees faith in the Divine Srimurti, but it is necessary that worship of God and service to devotees should go hand in hand; so long as this sort of shraddhā does not grow, absolute faith and title to absolute devotion cannot develop."

_Nityānandadasa, - "What is the gradual process of progress of an ordinary class devotee?"

_Haridāsa, - "His faith in the Divine Ssrimitri has grown, but desire for other things has not gone and he still indulges in his vulgar topics; yet he worships the Divine Srimurti every day. At the place of worship devotees by chance appear in the guise of guests. Then the devotees get hospitality as other guests do. An ordinary class devotee watches the behaviour and conduct of life of those saints, he listens to

__13. Bh.X.51.53__
the scriptures that they study; listening and seeing he comes to have
great respect for the character of the devotees; and thus he begins to
rectify his own character. Gradually the sharpness of his own actions
and his own knowledge is blunted. The more his heart becomes pure,
the more his desire for other things disappears. As he hears the topics
of Hari and truth about Hari, his study of the Shāstras automatically
goes on. Judging the unqualified nature of Hari and his divine Names
as also of Shravana and Kirtana (hearing and chanting), his
knowledge of relationship and true nature of God gradually increases.
When all this becomes complete he is entitled to the second class. In
fact just at that time his real association with devotees and his service of
them begin to take place. Then he can distinguish a devotee from an
ordinary guest and consider a devotee as his preceptor."

_Nityānandinādaśa,_ - "Many ordinary class devotees have no
improvement; what is the reason?"

_Haridāsa,_ - "When his association with the malicious becomes
strong, very soon his title to the ordinary class wears out and his title to
action and knowledge becomes stronger. In some cases his title or right
does not improve nor does it wear out."

_Nityānandinādaśa,_ - "In what cases?"

_Haridāsa,_ - "In cases where association with devotees and
association with the malicious are of equal strength; in that case
improvement or decay is not perceptible."

_Nityānandinādaśa,_ - "What are the cases where improvement is
certain?"

_Haridāsa,_ - "The cases where association with devotees is much
more than the association with the malicious, there is speedy
improvement."

_Nityānandinādaśa,_ - "What is the nature of inclination to virtue and
vice of ordinary class devotees?"

_Haridāsa,_ - "In the first stage it (inclination) is equal to that of
those who indulge in action and knowledge. The more one is inclined
to devotion, the more his inclination to please God becomes stronger."
Nityānanda-daśa, - "My master, I have now clearly understood things about ordinary class devotees. Please tell me about the primary signs of second class devotees."

Haridāsa, - "Unalloyed devotion to Krishna, friendliness to devotees together with a consideration of self, love, etc. kindness to the ignorant and indifference to the malicious - these are the primary signs of a second class devotee. The main process of admittance into the province is first of all the knowledge of relationship, then the practice of devotional principle, and last of all the attainment of pure love of Krishna which is the real need of human life. Generally association with devotees makes one utter the divine Name etc. in the process of devotion faultlessly."

Nityānanda-daśa, - "What are their secondary signs?"

Haridāsa, - "Their very conduct of life is the secondary sign. Their life is absolutely subject to the Will of Krishna and favourably disposed to devotion."

Nityānanda-daśa, - "Can they commit sin or offence?"

Haridāsa, - "What remains at the first stage shows itself slightly like a crushed gram, but immediately after it perishes. Indifference super-saturated with devotion is the sign of their life."

Nityānanda-daśa, - "Do action, knowledge or any other desire remain in them in the least?"

Haridāsa, - "At the first stage there may be a little trace, but that at last is totally up-rooted. What remains at the first stage shows itself occasionally, but gradually it disappears."

Nityānanda-daśa, - "Do they hope to live? If so, why?"

Haridāsa, - "They hope to live only for consummation of their devotional practices. They cherish no desire to be alive or to be liberated."
Nityānandadāsa, - "Why do they not wish to die? What is the pleasure of living in a material body? As soon as they die, will they not live in their own real form?"

Haridāsa, - "All their wishes are subject to the Will of Krishna. Whenever Krishna Wills something will happen; there is no necessity of their own will."

Nityānandadāsa, - "I have clearly understood the signs of a second class devotee; now, has a first class devotee any secondary signs?"

Haridāsa, - "Only physical actions; those too are so subservient to unqualified love that they do not seem to be secondary signs."

Nityānandadāsa - "My master, an ordinary class devotee cannot as a rule leave home; but can a first class devotee live as a house-holder?"

Haridāsa, - "These conditions depend on the degree of devotion. It is not that one will earn some right on account of his living in home or leaving home. A first class devotee may live as a house-holder - the house-holder devotees of Vrajapura (Sri Vrindāvana) are all first class devotees. Many who lived with my Mahāprabhu were first class devotees. Rai Rāmānanda is the first and foremost proof of this."

Nityānandadāsa, - "My master, if a first class devotee happens to be a house-holder and a second class devotee, a deserer of home, how should they behave reciprocally?"

Haridāsa, - "One standing on a low plane should offer prostrated obeisance to one standing on a high plane. This rule applies only to a second class devotee, because a first class devotee does not care for any sort of salutation; he sees the existence of God in all creatures."

Nityānandadāsa, - "Should many Vaishnavas assemble together and hold a festival of taking Prasāda (holy food tasted by God)?"

Haridāsa, - "Many Vaishnavas have assembled together on some occasions and a second class house-holder Vaishnava desires to
feed them with holy 'Prasāda' - in that case there can be no objection from the spiritual point of view. But it is not good to make much ado to feed the Vaishnavas; that looks like something born of pride and power. The saintly Vaishnavas should be fed with respect and care, that is the duty. Thereby the Vaishnavas will be honoured. If one wishes to feed the Vaishnavas, only pure Vaishnavas should be invited.

Nityānandadāsa, - "In our Baragāchi a separate sect named 'Vaishnava-off spring' has come into being. The house-holder ordinary class Vaishnavas invite them and feed them; is this action proper?"

Haridāsa, - "Have those Vaishnava-children imbibed pure devotion?"

Nityānandadāsa, - "I don’t find pure devotion in all of them. Some of them introduce themselves as Vaishnavas only; some also wear loin-cloth.

Haridāsa, - "I cannot say why this custom is getting in vogue. This should not go into practice, I presume. This happens only because an ordinary class Vaishnava has no power to recognise a true Vaishnava."

Nityānandadāsa, - "Is a Vaishnava-offspring to receive any special honour?"

Haridāsa, - "Honour is due to all the Vaishnavas; if a Vaishnava-off spring be a pure Vaishnava, he is eligible for honour according to the degree of his devotion."

Nityānandadāsa, - "If a Vaishnava-off spring is only an ordinary man?"

Haridāsa, - "Then he should be considered as an ordinary man; he should not be considered or honoured as a Vaishnava. Always remember this advice given by Srīman Mahāprabhu. 14 - "One who is more lowly than grass, one who pays respect due to all, is entitled to chant the Name of Hari."

14. Shīkṣāstakam - 3
A man should be humble himself, but should pay respect due to all. Pay respect due to a man, to one who is not a Vaishnava. If a man does not pay respect to others, he does not earn the right to utter the Name of Hari."

_Nityānandadāsa, "How should a man be humble?"

_Haridāsa, "I am a Brāhmin, I am well-to-do versed in the _Śāstras_, I am a Vaishnava, I have relinquished home, -- this sort of vanity should be shunned. "Let others honour me on account of the status I am in" out of that vanity one should not hope to have any respect from others - I should consider myself poor, humble and destitute and lowlier than a blade of grass.

_Nityānandadāsa, "It seems from this that one cannot be a Vaishnava without humility and mercy."

_Haridāsa, "Quite true."

_Nityānandadāsa, "Is the goddess of devotion dependent on humility and mercy?"

_Haridāsa, "Devotion is independent; devotion herself is beauty and ornament; she does not wait for any other good quality. 'Humility and mercy' are not separate qualities; they are included in devotion. 'I am a servitor of Krishna, I am poor, I have nothing, Krishna is my all, here what is devotion is humility. A spirit of surrender to Krishna is devotion. Other creatures are also servitors of Krishna, a spirit of softness towards them is mercy; So mercy is included in devotion to Krishna. Forgiveness is an attribute between mercy and humility. 'I am poor; how can I punish others?' When this sentiment joins with mercy, forgiveness comes into being. Forgiveness is also included in devotion. Krishna is truth, a creature is truth, a creature’s servitude to Krishna is truth, an inner creature’s sojourn in an in is also a truth. So devotion is truth, because this sentiment of interpretation is devotion. Truth, humility, kindness and forgiveness - these four sentiments are included in devotion."

_Nityānandadāsa, "How should a Vaishnava behave with a person professing other religions?"
Haridāsa, - "The vaishnavas worship the descents of Sri Nārāyana. They forsake the dreadful or terrific deities presiding over the elements, without cherishing any malice against them."

There is no religion save the Vaishava religion. Other religions that are in vogue in this world are either steps to Vaishnava religion or its distorted forms. Where they are steps to Vaishnavism, pay them due respect; where they are distorted forms, engage yourself in the culture of your own devotional truths without any spirit of malice. Don't envy or speak ill of any other cult. When one's auspicious day will arrive, one will easily turn into a Vaishnava."

Nityānandadāsa, - "It is our duty to preach Vaishna-ism?"

Haridāsa, - "Yes, by all means. My Mahāprabhu has entrusted all with the duty of preaching this religion."

"Dance, and sing and loudly chant the Name divine with devotees, advise all to utter the Name of Krishna and bring them redemption."

"So the Gardener commands all to distribute the fruits of love to anybody and everybody, anywhere and everywhere. But keep it in mind that unworthy persons should at first be turned into worthy persons and be advised to chant the Name of Krishna. Where it is necessary to ignore, don't say anything that may stand in the way of the work of preaching."

Hearing the sweet words of the revered Haridāsa Bābāji, Nityānandadāsa went on rolling on the ground in his fit of ecstatic love. All the Vaishnavas present in the assembly loudly shouted the Name of Hari. All offered prostrated obeisance to the revered Bābāji. The meeting of the sequestered grove of that day dispersed, and all went away to their own destinations.

15. Bh.I.2.26
16. Ch.C.Adi.7.92 17. Ch.C.Adi.9.36
CHAPTER IX

ETERNAL RELIGION AND MATERIAL SCIENCE AND CIVILISATION

Living in Sri Godruma in the company of the Vaishnavas for three or four years Lāhiri Mahāsaya's heart had been sanctified. He would utter the Name of Hari for almost all the time even when taking his food or going to bed, he would put on a scanty cloth and would not use slippers or wooden sandals or anything of the sort. His vanity of casteism had been removed to such an extent that at the very sight of a Vaishnava he would offer prostrated obeisance and forcibly take the dust of his feet. He would even search out a pure Vaishnava and take the remains of his meals. His sons came now and then, but went away understanding his attitude, and could not propose to take him home. Now if anybody saw Lāhiri Mahāsaya, he would certainly take him for a baptized Vaishnava. Understanding the principle of vaishnavas of Sri Godruma he came to the conclusion that sincere unattachment was what was really needed, there was no necessity of taking up the garb of a Vaishnava mendicant. In order to minimise his wants following the ideal of Sri Sanātana Goswāmi, he would tear a cloth into four pieces; he wore the sacred thread even then, and if his sons would offer any money he would say, 'I won't take the money of a man too much involved in worldly affairs'. Once Chandrasekhar came with a hundred rupees meaning that the same would be spent for 'Mahotasva' (feeding the Vaishnavas), but Lāhiri Mahāsaya did not accept the money remembering the ideal of Sri Raghunāthdāsa Goswāmi.

One day Paramahamsa Bābāji said, "Lāhiri Mahāsaya your behaviour is never like a non-Vaishnava, we have taken up the vow of a Vaishnava mendicant still we are yet to learn non-attachment from you; everything will be complete, if you only take up the Name of a Vaishnava." "You are my highest preceptor," replied Lāhiri Mahāsaya. "You may do as you like." Bābāji Mahāsaya said, "You hail from Sri Sāntipur, so we shall call you Sri Advaitadāsa." "Lāhiri Mahāsaya offered prostrated obeisance and accepted the name by which he was favoured. Since that day all used to call him by the name of Advaitadāsa. The hut also in which he used to do his devotional practices was named 'Advaitakutir'

Advaitadāsa had a friend of his boy-hood named Digambara Chattopadhyāya. He became well-to-do with money and honour by
holding high-ranking offices under the Muslim king, when he was advanced in age, he gave up his services, came to his own village, Kālīna and began to search for Kālidāsa Lāhiri. He heard that Kālidāsa Lāhiri had then relinquished his hearth and home, taken up the name, Adwaitadāsa and was always uttering the Name of Hari.

Digambara Chattopadhyāya was out and out a 'Śhākta' so much so that he would cover his ears with the palms of his hands, if he ever heard the name of a Vaishnava. Hearing that his most intimate friend had been so much degraded he said, "You Vāmanadāsa, procure a boat anyhow just now; I shall presently go to Navadwipa, and redeem my fallen friend, Kālidāsa." The servant, Vāmanadāsa, at once got a boat and informed his master. Digambara Chattopadhyāya was very clever man, well-versed in Tantra-shāstra and a past-master in Mahomedan customs and manners. Even Mahomedan Moulies (scholars) were defeated by him as regards his knowledge in Persian and Arabic. If he got a Brāhmaṇ scholar he would gag him with his argument on Tantra. He had left a good deal of fame in cities like Delhi and Lucknow. He had compiled a book also named Tantra Samgraha' in his leisure time. He had given proof of his profound erudition in the commentaries of many 'slokas.'

With that book, 'Tantra Samgraha' he proudly slipped into the boat. By noon the boat anchored at Sri Godruma Ghāt. Remaining within the boat he sent a clever man to Sri Adwaitadāsa with instruction.

Sri Adwaitadāsa was then engaged in chanting the Divine Name in his own hut. The man of Digambara Chattopadhyāya came up and bowed low. "Who are you and with what motive are you coming here?" asked Adwaitadāsa. The man said, "I am sent by Śrīyuta Digambara Chattopadhyāya, he has asked me to know whether you have forgotten him or still remember him."

Sri Adwaitadāsa said, "Where is Digambara? He is my boyhood friend, can I forget him? Has he now come under the shelter of the Vaishnava religion."

"He is in a boat at this Ghāt," replied the man. "I cannot say whether he has become a vaishnava."
"Why is he at the Ghāt?" said, Adwaitadāsa "why does he not come to my hut?" Hearing this the man went away.

After some time Digambara Chattopadhyāya appeared at the 'Adwaita cottage' with a number of gentlemen. Digambara's heart was always generous, seeing his old friend he hugged him with a delightful heart as he went on singing a song composed by himself – The song runs as follows:—

"Oh, mother Kāli, who knows about your sports and pastimes? Sometimes you take the form of a man, some times of a woman and sometimes you engage yourself in battle; in the form of Brahmā you do the work of creation, in the form of Shiva you do the work of destruction and in the form of Vishnu you do the work of maintenance and preservation of the universe; in the form of Krishna you play on the flute in the forests of Vrindāvana and again in the form of Gaura you intoxicate all with the loud chanting of the Name of the Lord in Navadvipa."

Adwaitadāsa said, "Come in, brother, come in." Digambara sat down on a seat of barks, shed terms of a mark of love and said, "Brother Kālidāsa where shall I go? I see you have become a 'Vairāgī' (Vaishnava) and have become good for nothing, with how much hope I have come down from the Punjab, our boyhood friends–Pesha, Pāglā, Khendā, Girish, Ishe Pāglā, Dhanā, the confectioner, Kele, the carpenter, Kānti Bhattāchārjee—all are gone; now you and I only have been left behind. I thought one day I would cross the Ganges and go to Sāntipur to enjoy your company, and you too would cross the Ganges and come to Ambika. The few days we live, we would sing together, read the Tantras and thus pass our days. Unlucky that I am, you have now become the dung of an ox (absolutely worthless), you will come to no use for anything here or hereafter. Tell me, brother, how this has happened to you?"

Adwaitadāsa saw that it was a most undesirable company that he had that day; now he began to find out means of how to get rid of the clutches of his boyhood friend. He said, "Brother, Digambara, don't you remember one day at Ambika we were playing the game of tip-cat and gradually reached near that old tamarind tree?"
_Digambara_, - "Yes, yes I perfectly remember that, that was in the vicinity of Gauridāsa Pandit’s house—that tamarind tree under which Gaura and Nitāi sat."

_Adwaitadāsa_, - "Brother, as you went on playing you said, "Don't touch this tamarind tree, aunt Sachi’s Son used to sit here, we should not touch it lest we should turn into _vārāgīs_ (Vaishnavas)."

_Digambara_, - "Yes, I remember alright. Again as I noticed your leaning towards the Vaishnavas I remarked, 'you shall be caught in the trap of Gaurāṅga.'"

_Adwaita_, - "Brother, that is certainly the nature of my life; I was then about to fall in the trap, now I have fallen at last."

_Digambara_, - "Catch hold of my hand and get out of the trap. It is not good to remain in the trap.

_Adwaita_, - "You will enjoy the acme of happiness, if you fall in this trap. I pray I might remain in this trap all my life. You may for once touch this trap and see for yourself."

_Digambara_, - "Oh, I have already seen it—pleasure for the time being and deceit in the long run."

_Adwaita_, - "Do you think the trap you are now in, will give you much pleasure in the long run? Don't expect so."

_Digambara_, - "You see, we are the favourite servants of _Māhāvidyā_ (Nature) we enjoy happiness here as also hereafter; you think you enjoy happiness now, but we don’t find any happiness for you—in the long run there will be no end of misery. Cannot say why a man becomes a Vaishnava. You see now we enjoy the pleasure of tasting fish and meat and such other things, we are well-dressed—more civilised than you are. We enjoy all the amenities of life that material science can afford, you have deprived yourself of all these. Last of all you will have no escape.

_Adwaita_, - "Why brother, why shall we have no escape in the long run?"
Digambara,- "If mother 'Nistārini' (the goddess who saves) becomes averse, even Brahmā, Vishnu and Hara—none will have escape. Mother Nistārini in the Primordial Power gives birth to Vidhi (Brahmā), Hari (Vishnu) and Hara (Maheswara) and then protects them by her own active force. Where that mother wills, everything will re-enter into the womb of that great mother whose womb is the entire universe. Have you ever worshipped the mother that you hope to deserve her grace?"

Advaita,- "Is mother Nistārini a conscious thing or an inanimate matter?"

Digambara,- "She is consciousness herself with free will—it is at her will that 'Purusha' (spirit) is created."

Advaita,- "What is Purusha (Spirit) and what is Prakriti (matter)?"

Digambara,- "The vaishnavas worship only, they have no knowledge of the real truth, Purusha (spirit) and Prakriti (matter) though two things, are one like the gram. If you unhusk it, you will find them as two, but if they remain under the husk they are one. The spirit is consciousness, and the matter is inanimate. When the conscious and the inanimate merge their existence into each other, it is the condition which is called Brahman."

Advaita,- "What is your mother—is it the spirit or matter—a male or a female?"

Digambara,- "She is sometimes a male and sometimes a female?"

Advaita,- "Sprit and matter live under the covering like two separate entities, but of them which is the mother and which is the father?"

Digambara,- "You are probing into the truth, well we know that too. In fact matter is mother and spirit is father."

Advaita,- "Who are you?
Digambara.- "So long as one is entrapped, one is creature, and where one is free from the trap, one is 'Sadā-shiva' or god."

Adwaita.- "Who are you—matter or spirit?

Digambara.- "I am spirit, mother is matter, where I am entrapped, she is my mother and where I am free she is my wife."

Adwaita.- "The truth is well understood; there is no room for any doubt now; where have you got these truths?"

Digambara.- "Brother, you are always, running after the Vaishnavas, I am not so. I have kept company with numberless mendicants, Brahmachāris, and Tāntrik saints; I have studied Tantra Shāstra day and night and then I have acquired this knowledge. If you so desire, I may prepare you with the knowledge."

Adwaita.- "(Thought within himself) What a horrible misfortune!! Will, you explain one thing to me—what is civilisation and what is material science?"

Digambara.- "To talk properly in the society of gentlemen, to wear dresses satisfactory to men, to eat such food as may not engender any hatred in the mind of men—you have none of these three."

Adwaita.- "How is that?"

Digambara.- "You do not go to any other society, you behave most unsocially. The Vaishnavas have never learnt what it is to placate men with sweet words, whenever they see anybody they will say, "Chant the Name of Hari." Why, is there no other civil talk? Nobody will generally allow you sit in a meeting, when he sees your dress. You wear a ridiculous tuft of hair on the crown of your head, a basketful of Tulāśi beads stringed round the neck and you wear a scanty loin-cloth—this is all the garment you use. Your meals include only vegetables and drum-stick. You have nothing of civilised living."

Adwaita.- "(He thought within himself—if I pick a quarrel with him, the man may go away in a huff, that will be good for me) Does your civilised living do any good in life hereafter?"
Digambara, - "Of course there is no good in life hereafter, but if you are not civilised, how will the society be improved? If the society is improved, there may be endeavour for their improvement of the society."

Adwaita, - "Brother, if you do not get angry, I may say something."

Digambara, - "You are my boyhood friend, I may lay down my life for your sake, shall I not be able to put up with a word of yours? We are fond of civilisation; though inwardly we get angry outwardly we remain sweet-tongued. The more we can suppress our inner feelings, the more civilisation will go ahead."

Adwaita, - "Very short is this human life, but troubles there are many. During this short tenure of life, the only duty is to worship Hari, civilisation is nothing but self-deception. We know deception is an alias of civilisation. So long as the human life is on the path of truth, it remains frank and simple. When it admits of more false bearings, it indulges outwardly and tries to show his civilisation by placating men with sweet words. Whereas to speak the firm truth there is no so-called civilisation. Good behaviour and simplicity are the only true qualities. The present name of the process of concealing the wickedness of the heart is civilisation. The true meaning of the term civilisation is fitness to be the member of a civil society which is simple courtesy. You gradually confuse fradulence with civilisation. If fact when civilisation is spotless, it is to be found among the Vaishnavas. When civilisation becomes sinful, it is liked by the non-Vaishnavas. The civilisation you are speaking of has no connection at all with the eternal religion of a creature. If civilisation consists in wearing only attaractive clothes, then prostitutes are more civilised than you are, of clothing this much may only be admitted that it should cover nakedness, it should be neat and clean, and free from dirt or noxious smell etc. Food should be pure and nutritious. There is no harm in such food. But according to your opinion food should only be palatable but you don't consider whether it is impure or otherwise, wine and meat are naturally unholy. The civilisation that is maintained by taking that wine and meat is only an institution of sinful acts. The civilisation of today is the civilisation of the Kali age."
Digambara.- "Have you forgotten the civilisation that was in vogue among Muslim emperors? Just see, how nicely people sit in the court of a Muslim emperor and how nicely do they talk with proper etiquette."

Adwaita.- "That is only worldly etiquette, what in fact may be wanting in a man in the absence of that etiquette? Brother, by serving a Muslim for a long time you have been in favour of such civilisation. Truly speaking a man's sinless life is the really civilised life. The increase of sins, vices and crimes that makes for the progress of civilisation of this age is nothing but a mere mockery."

Digambara.- "You see, this is the idea of the cultured men of today that the present day civilisation is real humanity. He who is not civilised is not considered to be a man. Fashionable clothings of women which are meant to hide their faults have become the etiquette now-a-days."

Adwaita.- "Just consider for yourself whether this conclusion is good or bad, I see that the people whom you call cultured men are but clever opportunists. Partly on account of superstition and partly for conveniently concealing their flaws they have been in favour of this crooked civilisation. Is a wise man expected to enjoy happiness in their society? The greatness of the civilisation of clever men is bolstered up by vain and meaningless arguments and sheer physical force."

Digambara.- "Some opine that in this world knowledge is gradually on the increase, and when civilisation will gradually improve with the increase of knowledge, heaven will come down on this earth."

Adwaita.- "That's all cock and bull story. The belief of such men as we believe in this story is to be admired. The daring of those men who preach without believing is more to be admired. Knowledge is of two kinds—spiritual and secular. Spiritual knowledge does not seem to be on the increase. Rather the spiritual knowledge is in many cases falling out of its own nature and consequently secular knowledge is waxing. Is there eternal relation between secular knowledge and a creature? Rather the secular knowledge having been increased, man's mind is being attracted to many things and the original truth is being ignored. I admit that along with the increasing secular knowledge a
complicated civilisation is growing apace—this is only bringing about the misery of man."

_Digambara,- "Why misery?"

_Adwaita,- "I have already said human life is very short; within this limited tenure of life we should prepare ourselves for our spiritual development like the sojourners of an inn. It is sheer foolishness to waste time by exerting ourselves for the improvement of the customs and usages of the inn. The more the culture of secular knowledge increases, the more there will be want of time for the culture of spiritual knowledge. My conviction is this that the culture of secular knowledge should be so much as is needed for the ordinary conduct of life. There is no necessity of showing too much enthusiasm for secular knowledge and its hand maiden civilisation. How many days will last this earthly pomp and grandeur?"

_Digambara,- "I have fallen in the grip of a hard vairagi, I see. Is then the society a worthless object?"

_Adwaita,- "As the society is, so is its usefulness. If the society is the society of vaishnavas, good work may be expected. But if the society is the society of non-Vaishnavas, or the society of ordinary people, the benefit that accrues from it is not acceptable to men. Well, let it be dropped for the present. What is secular science?"

_Digambara,- "In the Tantras secular science has been spoken of as of many kinds. All kinds of knowledge, mechanism and beauty that are found in the ordinary world are include in secular science. Archery, Science of medicine, the art of music and dancing, astronomy or astrology and all these sciences are included in secular science. Nature is primordial power (again I have to enter into spiritual topics). She has given birth to and manifested this material universe and has made it variegated by her own power. Various sciences are the different manifestations of this power. Acquiring the knowledge of these sciences one may free oneself from the snare of mother _Nistārīni_. The Vaishnavas do not care to look into this matter. But we get deliverance by dint of this science. You see, as a result of these researches into this science Newton, Aristotle, Socrates and world-revered Hakim and other great men have written many and various treatises."
Adwaita,- "You have just said that the Vaishnavas do not care to look into sciences--this is far from the truth. Because the pure knowledge of the Vaishnavas includes in it self all sciences—as in Bhāgavatam. The Lord says, Oh Brahma, the most secret knowledge concerning My relation with creatures which includes in itself all the sciences, its mystery (devotional love) and its concomitant parts (devotional practices) I narrate to you; you may accept it."

Before this creation came into being, being pleased at the worship of Brahma, the Lord gave him instruction, by which pure vaishnava religion has thus been narrated.

Digambara, knowledge is of two kinds—pure knowledge and material knowledge. Men gather material knowledge through their senses; so that is impure and unnecessary for pure consciousness—man requires it only for living his mundane life in his state of bondage. The knowledge that has taken refuge in pure consciousness is called pure knowledge. That knowledge is the bedrock of the worship of vaishnavas and everlasting. That knowledge and material knowledge are diametrically opposite and as poles asunder. You call material knowledge science, but factually material knowledge is not science. When you differentiate material science etc., from pure knowledge, it is called science. The pure knowledge which is opposite to material knowledge is called in fact science. Knowledge and science of matter is one and the same thing. Direct realisation of the conscious object is knowledge. When pure knowledge is established after crying down material knowledge, it is called science or perfect knowledge. Though the object is one owing to different processes knowledge and science have been differently named. To the material knowledge you have given the name of science. But the proper application of material knowledge is called science by Vaishnavas. They have thoroughly studied archery, medicine, astronomy, chemistry etc. and have seen that all these are material knowledge which has no eternal relation with creatures, so it is absolutely useless for the eternal religion of creatures. Those who are engaged in making improvement of the material science in pursuance of their material propensity, are known by the Vaishnavas as being deeply involved in dry ceremonial acts—the Vaishnavas do not blame them, because by trying for material improvement they are to some extent trying indirectly for the spiritual

1. Bh. II/9/30.
improvement of the Vaishnavas. You call their little material knowledge 'natural science' there can be no objection in calling it so. It is foolish to quarrel over names."

_Digambara,_ "Well, if material knowledge was not improved, how could you live life with ease and do your devotional duties? So you should also try for material improvement."

_Adwaita,_ "Different men try in different ways according to their inclinations. But God, the Supreme Ruler divides the fruits of their labour justly among the men."

_Digambara,_ "Where does inclination come from?"

_Adwaita,_ "Inclination has its origin in the deep-rooted habits formed by previous actions. The more one's affinity with matter is deep, the more one is skilful in material knowledge and in works of arts and crafts born of that knowledge. The things that they turn out do good to the Vaishnavas in as much as they supply implements for their worship of Krishna. So the Vaishnavas need not try in that direction. You see, carpenters make little carts for earning money, but house-holder Vaishnavas place the Divine _Srimurti_ on them. Bees gather honey prompted by their propensities, but the devotees take that honey and use it for the service of God. It is not that all the people of this world direct the endeavours towards spiritual uplift; they are actuated by various bents of mind. Men's inclinations are of various kinds according to high and low status. Low class people do many things led by low propensities, but those things become helpful to the people of high inclination. The wheel of this universe is being turned by this division of work. All the materialistic men do things prompted by their material propensities, but thereby they only help the Vaishnavas develop their consciousness. They do not know that by those actions they are doing good to the Vaishnavas. But they do all that being charmed by the illusion of Vishnu. So all the world is serving the vaishnavas unknowingly."

_Digambara,_ "What is the illusion of Vishnu?"

_Adwaita,_ "In the Mārkandeya Purāṇa where the glory of Chandi has been described, it is said, _Yoga-Māyā_ is the essential power of Hari and His external power by which the whole world has been charmed."
**Digambara**, - "Who is the woman I know as mother, Nistārini?"

**Adwaita**, - "She is Vishnu's external power or *Mahāmāyā* herself."

**Digambara**, - "(opening his books on 'Tantra') Just look here. My mother has been said here as consciousness itself, full of mighty will, beyond the three cardinal qualities, yet holder of the three qualities. Your *Mahāmāyā* is not devoid of the three qualities; then how do you compare your *Mahāmāyā* with my mother and place them on the same footing? I don't like the bigotry of the Vaishnavas in these cases."

**Adwaita**, - "Brother, Digambara, don't be angry, you have come to see me after a long time. I want to bring satisfaction to you. If I say Vishnu-māyā, does it mean littleness on my part? Lord Vishnu is the embodiment of supreme Consciousness and the highest Being. All are His power. Power does not mean an object, it is the virtue of an object. If you call power as the root of everything it goes counter to the truth. A power cannot live apart from the object—one object who is all-consciousness must be admitted first. *Vedānta* says: 'Power and Powerful are one and the same.' Power is not a separate thing. A powerful being is one thing and power is His quality or virtue serving His Will where that power is wholly possessed by pure consciousness and manifests her activities, that power is then considered unmistakably to be inseparable from the Powerful. Will and consciousness are the qualities of the Supreme Being. Will cannot reside in Power. Power works at the Will of the Supreme Being. You have the power to move about, but that power will only act when you apply your will. If you say—power is moving, it means the powerful is moving. Terminology is in most cases allegorical. God has His Yogamāyā, essential potency. His external potency which is the shadow of the Yogamāyā that is material power or illusion. As in *Śvetāsvatara Upanishad* 2 "The Supreme Lord is endowed with innumerable potencies."

The material or external potency is having three qualities. Creation and destruction are the works of this power. The Purāṇas and Tantras call this power, *Vishnu-māyā, Mahāmāyā* or māyā. Allegorically she is said to be Hari, Hara, Vidhi, Mother and Slayer of Sumbha and Nishumbha. So long as a man remains plunged in worldly

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2. Ibid VI/8
affairs, he is subjected to that power, but when pure knowledge dawns in him and he realises his own self, he becomes free from the meshes of that power and becomes spiritually conscious and enjoys beatitude."

_Digambara_, - "Are you not subjected to any power?"

_Adwaita_, - "Yes, we are _Jiva_-potency—we have got rid of the _Māyāshakti_ (Power of illusion) and are now living under the spiritual consciousness."

_Digambara_, - "Then you also admit that you are 'Shākta' (worship of power)."

_Adwaita_, - "Yes, the vaishnavas are the real 'Shāktas' we are subservient to Sri Rādhikā Who is the embodiment of all conscious power. Under Her patronage we worship Krishna. So who is a greater 'Shākta' than we are? We don't find any distinction between a Shākta and a Vaishnava. Those who are attached to the power of illusion only without submitting to the supreme conscious power, are not Vaishnavas though apparently they are _shāktas_ i.e. they are grossly materialistic. In Nārada Panchāṭra Sri Durgādevi says, - "In the holy Vrindābana I am Your consort in the shape of Sri Rādhikā, Your inherent and conscious power." From the words of Durgādevi we clearly understand that Power has not two separate entities—the one and only one power is at one time Rādhikā in the shape of supreme spiritual consciousness and Her external material power in the shape of matter. The Vishnu’s supreme spiritual conscious power is 'Nirguna' transcendental."

_Digambara_, - "You have said that you are _Jiva-shakti_; what is that?"

_Adwaita_, - The Lord has said in the Gita ³

"Earth, water, fire, air, ether, mind and reason also and egoism—these are the eight-fold divisions of My external potency. This is inferior in nature. Know My other potency which is superior is known as _Jiva-Shakti_ by which the universe is in her causative."

_Digambara_, do you know the greatness of the Bhagavat Gita? This great book contains the cream of the teachings of all the _Sūstras_

³. VII.4,5
and the solutions of all the problems of life. It asserts that there are creatures who are fundamentally separate from the material world—that is also another aspect of God's Power. Scholars call it the middle power (Tatsthā Shakti—the power on the line of demarcation) which is superior to the material power and inferior to the supreme Godhead So jīva-souls are God's intermediary potency."

Digambara,- "Kālidāsa, have you seen Bhagavat Gita?"

Advaita,- "Yes, I read that book before."

Digambara,- "What sort of teachings are there in that book?"

Advaita,- "Brother, Digambara, men speak highly of molasses so long as they have not tasted sugar-candy."

Digambara,- "Brother, it is sheer bigotry on your part. Devi Bhāgavat and Devi Gita are highly admired by all; only you people have to hear about those two books."

Advaita,- "Brother, have you read Devi Gita?"

Digambara,- "No, why shall I tell a lie? I wanted to make a manuscript copy of those two books, but I could not procure them."

Advaita,- "How can you say that a particular book, which you have not read, is good or bad? Is it my bigotry or yours?"

Digambara,- "Brother, I am always afraid of you. You were very talkative. Now you have become a Vaishnava and have become more so. Whatever I say, you refute.

Advaita,- "I am a mean and humble fool indeed, but I have seen that there is no pure (spotless) religion except the Vaishnava religion. You have cherished a malice against the Vaishnavas all your life and have thus blocked the path of your own good."

Digambara,- (a bit angry) "Is it? I am doing so much worship and devotional practices, and you say that I do not find the way for my own good. Have I been after a wild-goose chase so long? Just see this 'Tantra sangraha'—how much labour has been spent on it? What can I do if you show your Vaishnava variety by slandering the civilisation and
the science! Come, let us see if the polished gentry speak well of you or me."

_Adwaita,_ "(aside—it is better if I can get rid of this bad association!) Well brother, when you die, what use will your civilisation and material science come to?"

_Digambara_, "You are a queer sort of fellow, Kālidāsa. If there anything after death? As long as you live, gather popular fame, enjoy pleasures by fine means—(wine, meat, fish, coin the copulation), at the time of death, mother _Nistārinī_ will send you to the proper place. As death is certain, why do you suffer at present, when fire will merge into fire, where will you be? This world is _Māyā_ and _Yoga-māyā_ and _Mahāmāyā_ (all illusion). It is she who can give you pleasure here and liberation hereafter to be sure. There is nothing except power—you have come out of power and will go back into power again. Serve power, just see the power and force of science, try to enhance your spiritual power, last of all you will see that there is nothing but that invisible power. Where from have you concocted a cock-and-bull story of a conscious Being? Relying on that story you are suffering here, and what more shall you get hereafter than what we will get. I don't know, what is he necessity of a conscious Being? Serve _shakti_ power; you will be resolved in power and will have eternal abode there."

_Adwaita_, "Brother, you are infatuated with material power, I see. If there be any as a conscious Being, what will be your ultimate end? What is happiness? Happiness is the contentment of the mind. Giving up all the material pleasures, I am engaging the happiness from the contentment of mind if there be anything after death, that also will be mine. You are not satisfied—the more you enjoy, the more your thirst for enjoyment is inflamed, you have never realised what real happiness is. Vainly hankering after pleasures and drifting with the current you will at last fall into the ocean of misery."

_Digambara_, "Come what may to me, why have you shunned the society of gentlemen?"

_Adwaita_, "I haven't shunned the society of gentlemen, rather I have got it. I am trying to shun the society of the uncivil?"

_Digambara_, "What is the society of the uncivil?"
Adwaita,- "Without getting angry, please listen to what I say" 4

"O Lord, so long as charmed by Your endless illusion, I shall travel in the path of action, I shall not be able to gain the association of saints who are versed in Your topics." Again. 5

"One should never associate with evil persons, for thereby one will lose one's all and fall down to the depth of degradation."

As in Hari Bhakti Vilāsa 6 –

"I shall rather be burnt in fire or for ever remain confined in a cage, yet I wish I had not the misfortune of associating with a man who is devoid of the thought of Krishna." or as in Bhāgavatam 7 –

"As a result of association with those who are restless, foolish and objects of sport of women, truth, purity, kindness, teciturnity, intellect, modesty, beauty, fame, forgiveness, serenity, self-restraint and wealth gradually wear off." Don't keep company with those self-antagonistic dishonest and deplorable persons.

"Even being versed in Vedānta and all the other Shāstras, he who is not a devotee of the Supreme Lord Vishnu, is the worst of men." 8

"As the waters of many rivers cannot purify a wine-pot, so any atonement cannot purify a vile person averse to Nārāyana." 9

"To beat a Vaishnava, to slander him, to envy him, not to greet him, to treat him with rage, and not to be delighted at his sight—these six are the causes of downfall." 10

Digambara, these evil-associations do not bring good to men. Welfare of society sought by these people is quite useless."

Digambara,- "What a fine fellow I came to talk with! We all are considered to be uncivil. How you may live in the association of pure Vaishnavas; let me now go home."

Adwaita,- (aside - my object is nearly fulfilled—now it is better to palliate him with sweet words). "You shall have to go home, it is sure. You are my boyhood friend. I am loth to part with you. If you are come so kindly, wait for sometime here and take 'Prāsāda' before you depart."

Digambara,- "Kālidāsa, you know very well that no other food is acceptable to my system. I take only boiled sunned rice with ghee, that I have taken before starting for this place.

I am glad to see you, I shall come again if I find time. I shall not be able to put up for the night, because I have some spiritual practices to do according to the method taught to me by preceptor. Brother, adieu to-day."

Adwaita,- "Let us go. I shall see you off up to the boat."

Digambara,- "No, no, you do your own business, I have some men with me."

So saying Digambara went away singing a song relating to Shyāmā. Then Adwaitadāsa began to chant the Divine Name in his own cottage uninterrupted by any.
CHAPTER X

ETERNAL RELIGION AND HISTORY

A doubt arose in the mind of Professor Harihara Bhattāchārya of Agradvip. He discussed with many people, yet the doubt was not dispelled, rather it tormented his mind more and more. One day he went to the village of Arkatīlā and asked Sri Chaturbhujā Nyāyaratna, 'Bhattāchārya Mahāsaya, can you tell me how old Vaishnava religion is?' Harihara Bhattāchārya is an initiated Vaishnava and worships Krishna in his house. Nyāyaratna Mahāsaya had studied Nyāya (logic) for twenty years assiduously and had become disrespectful to religions to a great extent—he did not like idle chatter over religion—he showed devotional attitude only at the time of Shakti-worship—Harihara's question led him to think that Harihara being a supporter of Vaishnavism would land him in a lot of trouble—it was better to keep this nuisance at arm's length. Thinking thus Nyāyaratna Mahāsaya said, "What a strange question is this to-day? You have read even 'Muktīṣa'—you see, there is no mention of the Vaishnava religion in the whole field of Nyāya. Then why do you annoy me by putting that question to me?"

Harihara said, "Bhattāchārya Mahāsaya, I am an initiated Vaishnava for generations past. I never harboured any doubt about Vaishnavism. You know Tarka-Chudāmani of Vikrampur. In order to exterminate Vaishnavism he is preaching against it at home and abroad and earning a lot of money. He has said in a predominantly 'Śākta' gathering that the Vaishnava religion is most modern, there is no substance in it, only low class people embrace Vaishnavism; high class people have no respect for it. Hearing the opinion of such an erudite scholar, I was at first pained at heart; then I thought within myself and found that before the advent of Lord Chaitanya there was no Vaishnavism anywhere in Bengal. Almost all the people were worshippers of 'Śakti'. There were a few initiated Vaishnavas like us indeed, but ultimately 'Brahman' was their goal, and they were eager to have 'Muktī' (Salvation). Among the five classes of worshippers Vishnu was allowed one among them and such a Vishnu worshipper was known as a Vaishnava. But after the advent of Lord Chaitanya Vaishnavism has assumed a novel shape. Vaishnavas cannot bear the utterance of the two words -'Muktī' and 'Brahman'-I cannot say what they mean by 'Bhakti' (devotion). 'A blind man never remains on the right path'—this proverb has ample proof in the Vaishnavas of this place. My question is whether this Vaishnavism is a
religion of long standing or it first came into being at the time of Chaitanya's.

Nyāyaratna Mahāsaya saw that Harihara's mentality was other than he had suspected in other words he was not so orthodox as the other Vaishnavas. At this thought his face beamed up. He said, 'Harihara, you are the real professor of Logic, I see. I believe exactly what you think of. I am afraid of speaking anything against the up-surring new Vaishnavism. It is the age of Kali! We should be a bit careful. Now many rich gentlemen have accepted Chaitanya's doctrine. They have great disregard for us, so much so that they even consider us as their enemy. I think, within a very short time our business will collapse. Again Teli, Thambli, Subarna Banik (all low caste people) now discuss the topics of Shāstras. This has pained us very much. You see, since the time of yore the Brāhmīns made such an artifice that no other caste except the Brāhmīns were allowed to study the Shāstras, even the Kāyasthas who were next to the Brāhmīns in respect of caste, did not dare to utter the 'Pranava' (Om). All followed what we said. But now-a-days anybody becoming a Vaishnava discusses matters about spiritual truth; which has brought a great discomfort upon us. Since the time of Nirmāi Pandit the Brāhmīnic religion has practically disappeared. Harihara, Tarkachoodāmani said right, whether he said for the sake of money or from his experience, that heart burns when we hear the Vaishnava rascals. Now they go so far as to say that Sankarāchārya made the Shāstra professing illusionism at the dictation of God and that the Vaishnava religion is eternal. The religion that came into being not even a century ago has become 'Eternal' "one doth the scathe and another hath the scorn." Let them say however much they can. Navadvipa was as good in the past as it has become bad at present, particularly a handful of Vaishnavas living at Gādgāchhā in Navadvipa have set the whole world at naught. There are of course some two or three good scholars among them; it is on account of the troubles created by them that the whole country has gone to the dogs--casteism, the eternal illusionism, worship of gods and goddesses--all are being cast to the four winds, you have certainly noticed that now-a-days Shrāddha ceremonies are not very often done. How can the teachers make both ends meet?

Harihara said, "Bhattāchārya Mahāsaya is there no remedy for it? Still there are some five or six big Brāhmīns at Māyāpur on the other side of the river, there are also a good many scholars versed in Smṛiti and Nyāya Shāstras. Cannot they all combine and raid Gādgāchhā?"
Nyāyaratna said, "Yes, that is possible if there be unity among the Brāhmīns and Pandits. The Brāhmīns and Pandits envy one another on the pretext of their occupations. I have heard some Pandits with Krishna Chudāmani at their head went to Gādīgāchhā and held a discussion, but they came back defeated and said what they had to say sitting in their own 'tolś', their vantage ground."

Harihara said, "Bhattāchārya Mahāsaya, you are our teacher and teacher of many teachers. Studying your commentaries on Nyāya, many learn quibbling. Please go for once and defeat the Vaishnava Pandits. Please prove that the Vaishnava religion is most modern and not supported by the Vedas. Then our age-long worship of the five deities may stand." Chaturbhuj Nyāyaratna had some apprehension in his mind, lest he should have the same fate as that of Krishna Chudāmani and others who went there only to court defeat. He said, "Harihara, I shall go there in disguise, you pose yourself as a teacher and light up the fire of debate."

Harihara said, "I shall certainly obey you, next Monday I shall cross the Ganges taking the name of 'Mahādeva.'"

The Monday arrived, Harihara, Kamalākanta and Sadāsiva-these three professors along with Sri Chaturbhuj Nyāyaratna of Arkatīla crossed the Ganges. When the day had already passed three and a half of its parts, they came to Sri Pradyumna Kunja and like so many Durvāsās (the ancient sage notorious for his anger) took their seats in the Madhavī bower uttering the Name of Hari. Sri Advaitadāsa came out, greeted them, seated them in different seats and asked, "Please let me have your command." Harihara said," We have come to discuss a few topics with the Vaishnavas." Advaitadāsa said," The Vaishnavas of this place do not argue on any subject; but if you ask anything frankly then you are welcome. The other day some professors only on the pretext of asking some questions raised a storm of debate and at last went away with grief at heart. I shall give you reply after asking Paramahamsa Bābāji Mahāsaya." Saying this he entered into the cottage of Bābāji Mahāsaya. Within a very short time Advaitadāsa appeared again and arranged seats. Paramahamsa Bābāji came to Sri Mandapa, first of all bowed low to Brindā Devī (Tulāsi) and then to the Brāhmin guests and then asked with folded hands, "Revered sirs, please let us have your order as to how we can wait upon you."
Then Nyāyaratna said, "We shall ask you a question or two, please let us have answer." Hearing this Paramahamsa Bābāji Mahāsaya beckoned Sri Vaishnavadāsa Bābāji to him. When the Vaishnavas were all seated calmly Nyāyaratna Mahāsaya asked, "Please tell us whether the Vaishnava religion is ancient or modern?"

As desired by Paramahamsa Bābāji Vaishnavadāsa said, "The Vaishnava religion is eternal and everlasting."

Nyāyaratna, - "I see that the Vaishnava religion is of two kinds, one kind of Vaishnava religion professes that 'Brahman' is shapeless. But worship of the shapeless is an absurdity, worship of an imaginary form gradually makes the mind pure. When the mind becomes pure the knowledge of 'shapeless Brahman' manifests itself. The knowledge of 'Brahman' is roused in course of time by worshipping the image of Rādha-Krishna, or Rāma, or Narasimha which are all the imaginary forms of illusionism. Those who worship Vishnu with this idea and with this particular text, call themselves Vaishnavas among the worshippers of the five deities.

Another kind of Vaishnava religion is this that professes that the Supreme Lord Vishnu or Rāma or Krishna are of eternal shape. If one worships with the particular text of a Deity, one acquires the knowledge of that eternal Image together with His Grace. Of these two kinds of Vaishnavism, which is eternal and everlasting?"

Vaishnavadāsa, - "The latter that you mention is alone the Vaishnava religion. That Vaishnava religion is eternal. The other Vaishnava religion is only nominal. But it is quite antagonistic to the real Vaishnava religion, it is not eternal and has only come down with the doctrine of illusionism."

Nyāyaratna, - "Now I understand that the doctrine that you have received from Chaitanyadeva, is alone in your opinion the Vaishnava religion. The Vaishnava religion does not consist in worshipping only Rādha-Krishna, Rāma or Narasimha. The Vaishnava religion means worshipping Rādha-Krishna according to the principles laid down by Chaitanyadeva. Well, that is admitted, but how do you assert this Vaishnava religion as eternal?"
Vaishnavadāsa, - "The Vedas profess this kind of Vaishnava religion, the whole of the Smriti Shāstra contains teaching of this Vaishnava religion; and all the History of the Āryas extol this Vaishnava religion."

Nyāyaratna, - "The birth of Chaitanyakadeva did not take place even a century and a half ago. I see it is He Who introduced this doctrine. So how can this doctrine be eternal?"

Vaishnavadāsa, - "The very moment a Jīva came into being, this doctrine too came into existence. Brahmā is the first of all the created beings. As soon as Brahmā came into existence, the message given out by the melody of the Vedas which constitutes the basic theory of Vaishnavism, had its origin. It is in the 'Chatuhsloki' that this fact is recorded. The Mundaka Upanishad ̈ has the following:--"The Creator of the universe, Brahmā first came into being on the stalk that arose from the navel of the Supreme Lord. He narrated to his eldest son, Atharva the theosophy or philosophy of the true knowledge of God which is the fountain-head of all the knowledges."

What that true knowledge of God teaches is mentioned in Rigvedasamhitā ̈- "The divinely wise men, the Vaishnavas always have the sight of the sublime Feet of Vishnu which is self-effulgent like the sun." And in Kathopanishad also the same thing is mentioned or in Swetāswatara ̈-"There is only one Supreme God. He is the one adored, and the Source of all sources. He is the one having no second," "As in Taittireya also ̈. "The real nature of the Supreme Lord is Transcendental, all-consciousness and far above all matters and not subjected to limited space and time. He who knows, that Supreme Lord to be situated in the boundless space of our heart, enjoys all beatitude born of His contact." "

Nyāyaratna, - "How can you say that the Vaishnava religion you speak of by alluding to a version of the Vedas "the sublime Feet of the Supreme Lord Vishnu etc. " is not the Vaishnava religion supported by the doctrine of illusionism?" Māyāvāda or Abstruse-Brahmanism."

1. Ibid I/1/1. 2. H.B.V.I.146 3. Ibid.V/4. 4. Ibid.II/1/2
Vaishnavadāsa, - "The Vaishnava religion which is included in illusionism Māyāvāda does not profess eternal submission. It is admitted therein that when one attains the supreme knowledge, one gains the status of Brahmān, but Katha has said 5 "That Supreme Object is not knowable by any profundity of logic, intelligence or erudition, when the human soul resigns absolutely to the Supreme God in eternal service, he receives the Grace of the Supreme God and then alone that Supreme God manifests to him His Self-effulgent Form."

The religion of surrender is the only religion by which when one is blessed with the Grace of the Lord, one is favoured with the sight of His eternal Form, one cannot have the sight of His eternal Form only by acquiring the knowledge of Brahmān. From these irrefutable words of the Vedas you will be able to understand that the Vaishnava religion has its root in the Vedas. The Vaishnava religion taught by Sri Mahāprabhu is alone supported by all the Vedas, there is no room for doubt about it."

Nyāyaratna, - "Is there any reference in the Vedas that the worship of Krishna alone and not the attainment of the knowledge of Brahmān, is the summum bonum of life?"

Vaishnavadas, -" 6 He is Love Incarnate." "By Providence of Shyāma (Sri Krishna) I take recourse to Shabala, the essential self-same potency of Shyāma, the Supreme God par-excellence. 7" Many texts of the Vedas like these aver that the worship of Krishna is the ultimate goal."

Nyāyaratna, - "Is the Name Krishna found in the Vedas?"

Vaishnavadāsa, - "Does not the word 'Shyāma' mean Krishna?" "I saw one Gopala Who is imperishable. 8" All these words of the Vedas refer to Krishna alone, Who is the Son of Gopa."

Nyāyaratna, - "These are only strained and twisted interpretations."

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Vaishnavadāsa, - "If you study the Vedas thoroughly, you will see that there is application of these and the like things in the Vedas. We should accept the interpretation of the words that the Rishis subsequently gave."

Nyāyaratna, - "Now please tell me the history of the Vaishnava religion."

Vaishnavadāsa, - "I have said, that the Vaishnava religion came into being as soon as Jivas came into existence. Brahmā was the first Vaishnava. Sriman Mahādeva is also a Vaishnava. The ancient Prajāpatis are all Vaishnavas. Sri Nārada Goswami who is the mind-born child of Brahmā, is a Vaishnava. Now you see whether the Vaishnava religion began with the creation. The real fact is this that all cannot rise above the three qualities of Maya. To what extent a man's nature is free from the three qualities of Maya to that extent he is a Vaishnava. The Mahābhārata, the Rāmāyana and the Purāṇas are all the histories of Āryas. You have seen the Vaishnava religion of the beginning of the creation. Then again when gods, men, demons etc., have been separately described, we get Prahlāda and Dhruva from the very start. History has recorded the names of only those who were famous. In fact there is no knowing how many regions of Vaishnavas were there at the time of Prahlada and Dhruva. Manu's sons and Prahlāda are all the grandsons of Prajāpati Kashyapa. They belong to the very dim ancient age; there is no doubt about it, you understand that the pure Vaishnava religion began with the beginning of history. Then the kings of the solar and lunar dynasties and all great and famous sages and hermits became devotees of Vishnu. There is mention of these facts in all the three ages, Satya, Treta and Dwapara. Sri Rāmānuja, Sri, Madhwhāchārya and Sri Vishnuswami of the Deccan and Sri Nimbādityaswami of the Western India brought many thousands of men to the fold of pure Vaishnavism. Through their grace, perhaps, half of the population of India crossed the ocean of illusion and took refuge in the holy Feet of God. You see in this Bengal the Lord of my heart, Sri Sachinandana (Son of mother Sachi) redeemed the souls of how many poor and fallen men! Don't you realise the greatness of Vaishnavism in the face of all these facts?"

Nyāyaratna, - "Yes, but how can you call Prahlāda and such others Vaishnava?"
Vaishnavadāsa, - "If you study the Shāstras, you will easily realise. There is no doubt about the fact that Prahlāda became a pure devotee when he discarded the knowledge of Brahman polluted with illusionism as taught by Shanda and Amarka and made the Name of Hari the be-all and end-all of his life. The real fact is that the significance of the Shāstras cannot be understood without a bit of impartial and minute observation."

Nyāyaratna, - "If the Vaishnava religion is thus coming down from time immemorial, then what new light has Chaitanya Mahāprabhu given for which He should have particular regard?"

Vaishnavadāsa, - "The Vaishnava religion is like the lotus flower gradually unfolding itself in course of time. First it is a bud. There comes a little blooming state. Gradually comes the fully-blossomed stage. At the time of Brahmā, the knowledge of God, the practice of devotion and love as mentioned in Chatusloki of Sri Bhagavatam, were only germinating in the hearts of men. At the time of Prahlāda they took the form of a bud. At the time of the sage Bādarāyana or Vyāsa the buds gradually began to open and at the time of the Vaishnava teachers the buds became flowers; and last of all when Srīman Mahāprabhu arrived, the flower of love unfolded all its petals and began to diffuse the sweetest fragrance to the people of the world. Srīman Mahāprabhu distributed among the fortunate people of the world the Love of God through Divine Name which is the very essence of the Vaishnava religion. Did anybody prior to this bring to light that the chanting of the Divine Name is such a beloved thing? Though it was confined within the four walls of the Shāstras, it was not brought to the knowledge and notice of men. Oh! before the Advent of Srīman Mahāprabhu was the treasure house of Love opened to the people at large in such a way?"

Nyāyaratna, - "Well, if the loud chanting of the Divine Name as practised by you is so very sweet, why is it not liked by the society of the learned?"

Vaishnavadāsa, - "In this 'Kali' age the word 'learned' has undergone a change in meaning. The Shāstras say that the word 'Panda' means intellect bright with the divine Knowledge. Only those who have got this bright intellect are called 'Panda' or learned. But in these days he only is called a learned man who is an expert in the
meaningless quibbles of Nyāya and who can interpret Smrīti pandering to the taste of the people. How will these 'pandits' be themselves able to understand or make one understand the real Truth underlying religion and the real significance of the Shāstras? Can anybody acquire through mere quibbles and fallacious reasonings of Nyāya what can be gained through the study of all the Shāstras impartially? In fact those who are post-masters in self-deception and world-deception are regarded as 'learned' in this age of Kali. In the society of this type of learned men stormy debates are carried on over ridiculous trifles. There is no possibility of any discussion being raised over the real knowledge of matter, the truth of its relation with the Supreme Being, the ultimate need of man and the ways and means of attaining it. Only when the discussion of the real truth is settled, one can realise what thing the loud chanting of the Divine Name with love is ".

Nyāyaratna - "Well, I admit that none are really learned men; but why do not the high class Brāhmīns accept your Vaishnava religion as such? The Brāhmīns have the quality of absolute goodness. The Brāhmīns are naturally inclined to take the path of truth and high standard of virtue. Why then are most of the Brāhmīns quite dead against Vaishnava religion?"

Vaishnavadāsa - "As you are asking, I am compelled to reply. The Vaishnavas naturally are not in the habit of poking their nose into other men's affairs, you see; if you do not feel pains or exasperated or if you feel a desire to know the truth, I may try to answer your last question."

Nyāyaratna - "Let it go, however, we have studied the Shāstras; so we are in favour of serenity, self-restraint and forbearance. It is not that we won't be able to put up with your words. Please say frankly; we are of course ready to accept what is good and true."

Vaishnavadāsa - "Please note that Rāmānuja, Madhwa, Vishnuswāmi and Nimbādiya were all Brāhmīns. They had thousands and thousands of Brāhmin disciples. Again in the country of Gauda (Bengal) my Mahāprabhu was a Vaidik Brāhmin. My Nityānanda Prabhu was a Rādhiya Brāhmin. My Adwaitaprabhu was a Bharandra Brāhmin. My Goswamis and Mahantas were also mostly Brāhmīns. Thousands and thousands of followers of Brāhmin families accepted Vaishnavism and were preaching this pure religion to the world. So how can you say that high class Brāhmīns have no regard for
Vaishnavism? We know for certain that those Brāhmins who have great respect for Vaishnavism are all high class Brāhmins. But on account of the faults of family, association and bad education some Brāhmins cherish malice towards Vaishnavism. It is not that by so doing they hold up their Brāhminism high above everything else. They rather expose their own misfortune and degradation, specially according to the Śāstras the number of good Brāhmins is very few. And these few are Vaishnavas. Since the very moment a Brāhmin accepts Vaishnavi Gāyatri, the mother of the Vedas, he becomes an initiated Vaishnava. But owing to the natural contamination of time he discards Vaishnavism by submitting himself to non-Vedic initiation. So seeing the paucity of Vaishnava Brāhmins, please do not jump to a wrong conclusion about them."

Nyāyaratna, - "Why then do most of the low class people accept Vaishnavism?"

Vaishnavadāsa, - "Exactly, there is no doubt about it. Among the low class people many on account of their humility have been the objects of pity of the Vaishnavas. One can never be a Vaishnava without the mercy of the Vaishnavas, one cannot have humility if one is intoxicated with the vanity of casteism and wealth. So the mercy of the Vaishnavas is seldom acceptable to such men."

Nyāyaratna, - "I don’t like to know more about it. I see you are gradually proceeding to quote those hard words that are in the Śāstras about the Brāhmins of Kali age. As is said in Varāha - "Taking the shelter of Kali the monsters are born in the Brāhmin family," and so forth and so on. If we hear these words of the Śāstras, we feel very much pained at heart. So I don’t like to raise those topics. Now please say why you do not pay respect to Sri Shankara Swami who is like the endless ocean of knowledge."

Vaishnavadāsa, - "What makes you say that? We know Sri Shankara as the incarnation of Śrīman Mahādeva. Śrīman Mahāprabhu has taught us to know him as ‘Āchārya’ or the great teacher. We do not admit only his doctrine of illusionism. It is not a doctrine supported by the Vedas. It is a covered Buddhistic doctrine. In order to delude the demonic persons the great teacher preached his doctrine of monism by distorting the meanings of the Vedas, the Vedanta and the Gita etc. at the command of God. The great Āchārya is not in fault for that, he is not to blame for it. Buddhadeva is also an incarnation of
God. He established and preached a doctrine contrary to the principles of the Vedas; but does any descendent of the Āryas slander him for this?

But if you say that such action on the part of God or Sri Mahādeva is not fair, because it involves the fault of contradiction; then in reply we may say that the Supreme Lord, the Creator of this universe and His representative Sri Mahādeva are omniscient and the giver of all good. No fault of contradiction can touch Them. Unable to understand the deep meaning of their actions, they slander them. Raising a question which is beyond the reach of human comprehension, a wise man should not say 'God should not have done this, or this should have been proper for God.' All controlling God only knows what necessity was there to confirm the monstrous men within the theory of illusionism. We cannot know by any means what need was there for creation or annihilation at the time of cataclysm. All these are the playful actions of God. Those who are devoted to God feel delighted to hear the stories of His playful action. They never come forward with a spirit of controversy."

Nyāyaratna, -"Well, then, why do you say that illusionism is antagonistic to the Vedas, the Vedānta and the Gita?"

Vaishnavadāsa, - "If you thoroughly consider the Upanishads or the aphorisms of the Vedānta, please let me know what mantras or what aphorisms imply the doctrine of illusionism. I shall show the real meaning of those mantras and aphorisms. In some mantras of the Vedas, there is only an inkling of illusionism, but if we consider what precedes and follows it, that shadow of illusionism vanishes within a short time."

Nyāyaratna, - "Brother, I have not studied the Upanishads or the aphorisms of the vedānta. We may grid up our loins if any topic of the Nyāya comes up for discussion, we can make a night, day, or a day, night. I have a smattering of the Gita, but have no thorough knowledge of it. So I stop here. Well, I should like to ask one thing more - you are an erudite scholar please clearly explain why the Vaishnavas show disrespect to the prasāda of gods and goddesses other the Vishnu."

Vaishnavadas, - "I am not a scholar, I am a downright fool. Please note that what I am saying is through the grace of my preceptor, Paramahamsa Bābājī. The Shāstras are endless; no body can go through all the Shāstras. I know that cream alone to be approved by all the Shāstras that my revered preceptor has given by churning the
ocean of the Shāstras. The reply to your question is this—the Vaishnava do not disregard the prasāda of other gods and goddesses. Sri Krishna is the only Supreme Lord. The other gods and goddesses are His devotees. So the Vaishnavas have nothing but regard for the 'Prasāda' of devotees. By taking the Prasāda of devotees, pure devotion is attained. The dust of the feet of devotees, the nectar-like water in which the feet of a devotee have been washed, the ambrosial food tasted by devotees—these three are the most delicious things. The fact is that if an illusionist worships a god or if he dedicates food to a god, the offerings of worship and the food are not accepted by that god, as those things are polluted by the fault of illusionism. Its proofs in the Shāstras are galore, if you ask, I may say. So the worshippers of gods are mostly illusionists. If the prasāda offered by them is taken, devotion is impaired and we stand guilty to the goddess of devotion. If a pure Vaishnava offers the 'Prasāda' tasted by Sri Krishna to a god or a goddess, that god or goddess very delightfully accepts that 'Prasāda' and dances with joy. And if any Vaishnava takes the 'Prasāda' of that god or goddess, he also becomes overwhelmed with joy. Moreover you see the behest of the Shāstras is the uppermost. It is written in 'Yoga shāstra' that a man practising yoga should not take the 'Praśāda' of any god. This does not imply that a man practising yoga cherishes disregard for the 'Prasāda' of other gods and goddesses. If one discards Prasāda during the period yoga is practised, it is conducive to his concentration and contemplation. Similarly at the time of practising Bhakti or devotion, if any one takes the 'Prasāda' of any god other than the one whom he worships, it stands in the way of his attaining pure devotion. It is not that this shows his disregard for the 'Prasāda' of other gods. Please note that this is only an endeavour towards fulfilment of one's own object at the command of the Shāstras."

Nyāyaratna, - "Well, I understand this too; but why do you object to the slaying of an animal at a sacrifice which is supported by the Shāstras?"

Vaishnavadāsa, - "The slaying of an animal is not the import of Shāstras. "Don't do violence to any creature"—these words of the Shāstras imply prohibition of animal sacrifice. So long as man's nature is under the influence of the qualities of motion and inertia, he indulges in co-habiting with women, in taking animal food and in drinking wine. They do not wait for the precept of the Vedas while doing those deeds. The meaning of the Vedas is this that so long as a man does not attain the quality of harmonising and so long as he is not able to totally refrain
from intercourse with women, animal killing and drinking in order to check those propensities, the Šāstras enjoin that such men should marry for co-habitation, slay animals only at a sacrifice and take wine only on particular occasions. By those means when the propensities will be brought under control gradually a man will desist from doing those evil deeds. This is the inner import of the Vedas. The Vedas do not allow animal sacrifice, as is said in Bhāgavatam,"If this world desire for copulation, taking fish and meat and wine are natural to men; there is no permission or otherwise in that respect in the Šāstras. In order to control those propensities, it has been enjoined to co-habit through marriage, and to take animal food and wine at sacrifices only. So it is abstention which is the inner implication of Vedas." 9

This is the confirmed opinion of the Vaishnavas that there should be no objection, if men led by the qualities of motion and inertia slay animals. But men attaining the quality of harmony should not do those things. Violence on a creature is a beastly propensity, as is the saying of Sri Nārada 10 "Handless animals etc. are the food of men having hands, feetless grass etc. are the food of quadruped animals and little creatures are the food of big ones—thus one creature is the food for another." or as Manu says - 11"

"Though this is the natural propensity of all animals, abstention leads ultimately to greater good."

Nyāyaratna, - "Why do the Vaishnavas object to the performance of the obsequial rites that are done for paying up debts of our forefathers?"

Vaishnavadāsa,-"The Vaishnava have no objection to the performance of funeral rites prescribed by the Šāstras that are done by men who are engaged only with the doing of worldly duties. The Šāstras only say this much 12 -- "Those who make absolute surrender to God thinking Him to be their all in all are not the servants of any god or sage or superior or any ancestor, that is to say they have cleared their debts through complete resignation." So resigned devotees need not perform worldly funeral rites for liquidating the debts of their forefathers. First to worship God, then to offer His Prasāda to the forefathers and then to take that Prasāda with one's kith and kin is the rule that they should follow".

Nyāyaratna, - "From what time does one possess this position and this right?"

Vaishnavadāsa, - "From the very day on which a Vaishnava begins to have sincere spiritual faith in the divine topics and the divine Name, he is entitled to the right as 13 " Actions as a matter of duty should be done so long as one feels apathy to the way of knowledge or one on the way of devotion develops regard for hearing topics about Me." .

Nyāyaratna, - "I am exceedingly glad. Finding erudition and fine judgement I feel a great regard for the Vaishnava religion. I have felt a great happiness within myself. Harihara, it is no use debating further. These Vaishnavas are revered profound scholars and are particularly expert in the discussion of the Śāstras. Whatever we may say for the maintenance and growth of our profession, it is doubtful whether any so renowned a scholar and so great a Vaishnava as Sri Nimal Pandit was ever born in Bengal or India; come, let us cross the Ganga to-day. The day is well nigh at its end."

Loudly saying Haribol, Haribol Nyāyaratna and his party went away, and the Vaishnavas began to dance saying, "All glory to the Son of Mother Sachi."

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CHAPTER XI

ETERNAL RELIGION AND IDOLATRY

The village of Kuliá Pahárpur stands on the western side of the Bhágirathi. That famous village is situated in Koladvip which is included in Sri Navadvipa. At the time of Sriman Maháprabhu there lived Sri Mādhavadāsa Chattopadhyāya (alias Chha Kaldi Chattopadhyáya) there who was a particularly respectable and influential man. Srija Vansivadanánda Thákur was the son of this Chha Kaldi Chattopadhyáya. Through the grace of Maháprabhu Sri Vansivadanánda possessed great power and influence. Thinking him to be the incarnation of the flute of Sri Krishna, all called him Prabhu Vansivadanánda. Prabhu Vansivada was distinguished as a great object of affection of mother Sri Vishnupriyā. After the disappearance of Sri Priyájí, Prabhu Vansi transferred the worship of the Divine Srimurti from Sri Māyápur to Kuliá Pahárpur. When his descendant got initiation from the revered mother Sri Jāhnnavi and began to live at Sripat Bagnāpára, the duty of the worship of the Divine Srimurti was left in charge of the Sevāyats (worshippers) of Mālancha at the village of Kuliá.

The village of Kuliá was situated on the other side of the ancient Navadvipa. Among the different localities of the village of Kuliá Chinándangá and some such places were famous. A devotee merchant of Chinándangá held a spiritual festival at the hallowed temple of Kuliá Pahárpur. Many Bráhmín scholars and all the Vaishnavas of Navadvipa having a circumference of thirty-two miles were invited to that great festival. On the day of the festival Vaishnavas were coming from all directions. Sri Anantadása and others came from Sri Nrisimhadeva Palli. Goráchānd Dāsa Bábájí and others from Sri Māyápur, Sri Nárāyandása Bábájí and others from Sri Biplapuskarini, the renowned Naraharidása and others from the Modadruma, Sri Paramahamsa Bábájí and Sri Vaishnavadása and others from Sri Godruma and Sri Sachinandanadása and others, from Sri Samudragarh. The insignia of Sri Hari's temple on their foreheads, the string of Tulasi on their neck and the stamps of Sri Gaura-Nityánanda all over their body were shining forth. All had the rosary in their hands for uttering the Name of Sri Hari. Some were loudly singing the Great Divine song "Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare, Hare Ráma, Hare Ráma, Ráma Ráma Hare Hare." Some were singing, 'charming Gora is dancing in the midst of the Divine musical source to the accompaniment of the sound of symbols' and advancing slowly. Some
were dancing and singing. 'Sri Krishna Chaitanya Prabhu Nityānanda, Sri Adwaita Gadādhara Srivāsādi Gaura Bhakta Brinda' as they were slowly proceeding tears were streaming down the cheeks of many. The bodies of some were thrilling with joy, some were crying with restless emotion, "Oh, Gaura Kishore, when again shall Your eternal transcendental plays catch my sight!" Some Vaishnavas were singing in accompaniment of the rhythmic sound of tom-toms as they were proceeding. The women inhabitants of Kulā who were the devotees of Gaura were surprised to notice the divine emotions of Vaishnavas. Thus advancing when the Vaishnavas gradually came up to the portion of the temple of Sriman Mahāprabhu, the host merchant fell down at the feet of the Vaishnavas with the skirt of his cloth round his neck and began to show all humility with entreaties. The Vaishnavas took their seats in the portico. The worshippers brought flower garlands consecrated to God and put them on their necks. Then began the play,"Chaitanya Mangala." As the Vaishnavas listened to the divine and ambrosial music relating to the playful activities of Chaitanya, signs of spiritual emotions began to appear on their persons. When they were plunged in the ocean of love and joy, there came a porter and informed the authorities in the outer courtyard the Head Mollā Sāhib (Mahomedan scholar) of Sīt Saikā Paraganā had come and taken his seat with his party; and had expressed his desire to have discourse with some Vaishnava scholars. The authorities conveyed the news to the Vaishnava scholars present. As soon as the news were received, a gloom fell over the scholars consequent upon a break that marred their joy. Krishnadāsa Bābāji of Sri Madhya Dwip asked, "What is the intention of Mollā Sāhib?" The authorities knowing the intention of Mollā Sāhib came and said,"Mollā Sāhib wants to talk with the Vaishnavas on some spiritual matter." He added, ' Mollā Sāhib was a profound scholar among the Mahomedans, always devoted to preaching his own religion and he bore no hatred to other religions. The Emperor of Delhi had a great respect for him. Mollā Sāhib further entreated that only one or two Vaishnava scholars might be allowed to come forward and discourse with him, because in that case the holy Vaishnava religion might have a chance of victory.' Knowing that Vaishnavism might be preached a desire to talk with Mollā Sāhib grew in the mind of some Vaishnavas. After consultation with one another it was decided that Gorāchānd Dāsa Bābāji of Sri Māyāpur, Vaishnavadāsa Bābāji of Sri Godruma, Premadāsa Bābāji of Jahnōo Nagar and Kalipāvanadāsa Bābāji of Champahatta would talk to Mollā Sāhib and others would go there when Sri Chaitanya Mangala play would be finished. Then the above-mentioned four Bābājis uttered 'All glory to Nityānanda' and followed the Mahant (Abbot) to the outer
The outer courtyard was a spacious one and cool with the shade of the peepul tree. Seeing the Vaishnavas coming Mollā Sāhib welcomed them respectfully along with his own party men. Knowing all the creatures to be servitors of Lord Krishna they made respectful obeisance to Vāsudeva (Krishna) residing in the hearts of all. The Mahomedan scholars took separate seats. Then it was a beautiful sight, on one side there were fifty white-bearded Mahomedan scholars seated well-dressed. At their back there were a few caparisoned horses tethered. And on the other side there were seated demurely four Vaishnavas of divine appearance. At their back many Hindus had come and taken their seats out of great curiosity. Pandit Gorāchān broke the ice and said politely, "Oh, revered ones, may I be permitted to ask you why you have been good enough to favour us, poor persons?"

Mollā Badaruddin Sāhib politely said, "Please accept our salutes. We have come to ask you some questions." Pandit Gorāchān said, "With what we do know we may be able to answer your scholarly questions!" Badaruddin Sāhib came forward and asked, "O brothers, in the Hindu Society the worship of gods and goddesses has been in vogue for a long time past. We see in Sri Korān Sharif that Allāh is one and not two. He has no shape. If His Image is made and worshipped, it is committing an offence against Him. Being doubtful about it I asked many Brāhmīn scholars. They say that Allāh is, indeed a shapeless thing beyond conception, an imaginary form is to be made first and then meditated upon and worshipped. We cannot accept this theory gladly, because God's imaginary form is made by the Sattān, which is called 'Byut'. The worship of that 'Byut' is strictly prohibited. Far from pleasing Allāh by that, one becomes liable to punishment from Allāh. We have heard that your chief preacher Chaitanyadeva has made the Hindu religion free from all flaws. Yet in His opinion there is arrangement of 'Byutparasti' or the worship of 'Byut'. We want to know from the Vaishnavas why they have not been able to discard the worship of 'Byut' after so much discussion and deliberation of the Shāstras."

Hearing the question of Mollāji the Vaishnava scholars laughed within themselves, but expressly said, "Revered Pandit Bābāji, you are requested to give a good answer to this question." 'Saying as you please' Pandit Gorācānd went on — "He Whom you call Allāh, is called by us 'Bhagawān'. The Supreme Lord is one with out a second. He is called by different names in the Korān or the Purāṇa and in different countries and languages. The main conclusion is this that the name that
expresses all the qualities of the Supreme Lord is to be accepted. It is
for this reason that we have more regard for the name 'Bhagavān' than
Allāh, Brahman, Paramātma etc. That Being is Allāh than whom
there is nothing greater; we cannot call greatness or sublimity as the
greatest characteristic of the Supreme Lord. The nature which is the
most charming is the most acceptable. In the word 'very great' there is
one charming aspect; but in the word 'very minute' there is also
another charming aspect. So the word 'Allāh' does not cover all the
charming aspects of the Supreme Lord. But in the word 'Bhagavān' all
the charms and beauties have been conglomcrated. The limit of all
greatness and the limit of all littleness is only one phase of the
Supreme Lord. His second phase is omnipotence. That which is
impossible according to human conception is in the domain of His
inconceivable power. He may assume form or may not at the same
time by means of His inconceivable power. If we say He cannot have
form, it is nothing but denying His conceivable power. By dint of that
power He takes forms for His devotees and does eternal frolicks. As
Allāh, Brahman or Param ātman are shapeless, these features lose a
particular charm. The Supreme Lord is all good and full of glory. So
His playful activities are as sweet as nectar. The Supreme Lord is full of
beauty. Devotees see Him as the most beautiful person by means of
their transcendental vision. The Supreme Lord is omniscient, that is to
say spotless, full and complete, all consciousness and a Being beyond
the domain of matter. His Divine Srimurti is His Form of Trans-
cendental consciousness. Though the Supreme is the master of all, yet
He is quite independent and unconcerned. The Supreme Lord is
remarkable for these six signs. That Supreme Lord is manifest in two
forms of sweetness and beauty. The form of sweetness, and beauty is
the bosom friend of man and He is the Lord of heart—Krishna or
Chaitanya. If anybody says that the worship of the imaginary
form of God is 'Byutparasta' or the worship of the ghost, it does
not go against our theory. It is the duty of a Vaishnava to worship
the eternal Srimurti (Which is all consciousness) of the Supreme Lord.
So according to the theory of a Vaishnava there is no such thing
as 'Byutparasta'. If any book forbids the worship of 'Byut', it
cannot be forbidden. Everything depends on the sincerity of the heart
of one who worships. The more his heart will be free from the
contact of 'Byut' or matter, the more he will be able to worship the
Divine Srimurti of the Lord. You are Mollā Sāhib, an erudite
scholar, your heart may be free from material attachment, but are
the hearts of your unwise disciples free from the thought of matter?
To what extent a man's heart is full of the thought of matter, to that
extent he is supposed to worship matter. He calls God shapeless only
externally, but his heart is full of the thought of matters. Worship of the real Divine Srimurti cannot be done on a mass scale. That is only for the individual who has earned fitness that is to say, one who has earned right to rise above material attachments. It is he who alone can surpass the bounds of material thoughts. It is my earnest request that you will kindly show special consideration to this.

Mollah Sahib, - "After considering the matter in all its aspects I see that six kinds of charms that you have attached to the word, 'Bhagavân', also exist in our 'Allâh' of our holy Korân. It is no use disputing over the significance of the word 'Allâh', our "Allâh' is your 'Bhagavân'."

Gorâchánd, - "Well and good, then you admit the glory and beauty of that sublime divinity. Then His beautiful identity is admitted in the world of all consciousness which is different from this material world. This is our Divine Srimurti."

Mollâji, - "In our Korân also there is mention of that Divine Image of the Supreme Being which is all-consciousness. We are bound to admit that. But if you go to make an image of that Conscious Being, it becomes a material thing. We call that material thing, 'Byut'; worship of a material thing is not the same as worship of the Supreme Lord, please let me know your opinion on this point."

Gorâchánd, - "Our Vaishnava Shâstras give recognition to the worship of the divine conscious Srimurti of the Lord. As in the Bhâgavatam 1 "He who misconstrues the fleshy body which is constituent of the three elements of wind, bile and phlegm as the self he who thinks that his wife, children, kith and kin etc. those with whom there is blood relationship as his own, again he who worships the phenomenal deities as gods and although might be honouring sacred waters as purifying but lacking of showing due honour and service to these single-minded devotees, is as good as a donkey carrying the burden of straws for the cattle i.e. he is a fool of the first magnitude."

The worshippers of matter go ultimately to matter; in these injunctions of the Gitâ, matters worship has been severely condemned. But this contains one important thing. Men are entitled to different rights according to the difference of knowledge and habitual activities.

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1 Bh.X/84/13.
He who has realised the true conscious aspect of God, is only able to worship His divine conscious Srimurti. To what extent he is below that stage, to that extent he can realise Him. He who is at a very low stage cannot realise the high aspect of God. Even when he meditates on God in his heart, he consequently imagines some image or idol with material qualities. To take an earthen idol to be the divine image is as good as meditation on the material idol at heart. So it is good for that person who has advanced only thus far. In fact if there were no Srimurti worship, it would have brought down a great evil on human beings. When an ordinary human being becomes eager for god, he becomes hopeless if he does not see the Srimurti of God before him. A man belonging to a religion which has no Srimurti worship is a third class devotee, quite material, and averse to God. So Srimurti worship is the foundation of spiritual religion. The sages and saints meditate on that transcendental Srimurti of God with a spirit of devotion, which is revealed to the mind in their state of trance. During meditation when the mind of a devotee extends all over the material world, he sees the reflection of that all-conscious Supreme Lord in every object of the world. The holy Srimurti of God Who thus manifested Himself to sages and saints is the Srimurti is worshipped. For a first class devotee that Srimurti is the all-conscious transcendental Form of the Lord. For a second class devotee the Srimurti is the object of his Love and for an ordinary class devotee that Srimurti at first seems to be formed or matter, but when gradually his thoughts, become purified and elevated, the all-conscious transcendental ism is revealed to him. So the holy Srimurti should be worshipped by all classes of devotees. There is no necessity of worshipping imaginary idols. The Srimurti of the Eternal Being is the Giver of all good. This sort of Srimurti worship is also in vogue for the three classes of devotees among the Vaishnavas. It is not blameworthy in any sense, because the system of worship brings all good to the humanity. As in Bhagavatam ² "As a man with the help of collyrium can see microscopic things, so he can realise very fine truths when his mind is purified by hearing and uttering My holy Topics."

The human soul is obsessed by the material mind of this world. The soul is not able to know itself or worship the Supreme Soul. The soul is strengthened by the gradual process of devotion such as the hearing and uttering of the holy Topics. When the soul gathers strength

² Bh.XI/14/26.
in such a way, its material bondages are slackened. The more the material bondages of the soul are slackened, the more the real nature of the soul becomes stronger and stronger and its transcendental visions and activities are gradually elevated. That first to renounce the material world and then make dedication to God. This may be said to be only dry culture of knowledge. How can a man in bondage have power to renounce the world? A man who is confined in a prison house cannot liberate himself. The real offence of the human soul is that he forgets that he is the eternal servitor of the Lord. First of all by hook or by crook the trend of the mind should be directed God-ward; then by the gradual process of seeing the holy Srimurti or by hearing holy Topics the former nature of the soul gradually recovers its strength. The more soul regains strength, the more he is able to have the sight of the Supreme Lord. The worship of the holy Srimurti and to hear and utter Topics about Him is the only way open to a ordinary class devotee. It is for this reason that sages and saints have introduced the system of worshipping the holy Srimurti."

_Mollaji, - " Is it not better to meditate within the mind on God than to imagine an image by means of a material symbol?"

_Gorachand, - "It's all the same. Mind is the henchman of matter; all its thoughts are material. Because when we speak of all-pervading Brahma, we must admit His omnipresence as of ether. " I am meditating on Brahma " - at this for the time being I must feel the existence of Brahman. Time and space are material things. If meditation is not a thing beyond time and space, then where do we get that Supra-material thing? Condemning earth and water, your fancy God is imaged within time and space. All this is worship of matter, one thing is wanting in matter by means of which we may reach that all-conscious object. That thing is God-ward tendency. This tendency is singing Names of God, singing of His Divine pastiness and stimulation at the sight of the divine Srimurti - all these strengthen the tendency and turn into devotion. The all-conscious form of God is revealed only to pure, unalloyed devotee, and not to knowledge and actions."

_Mollaji, - " Matter is distinct from God. It is said that the devil introduced the system of worship of matter in order to trap man in material things. So in my opinion one should not indulge in matter worship."
Gorāchānd, - "God is unique, having no second. There is none to challenge Him as His equal. Everything of this world is His creation and subservient to Him. So whatever you take up for His worship leads to Him and brings Him satisfaction. There is nothing in this world which when worshipped rouses His malice. He is all good. So if there be anybody as Saitān he has no power to do anything against the Will of God. If there be any Saitān, he must be a creature subordinate in God. But so far as we think, the existence of such a gigantic creature is not possible. Because no action can be performed in this world against the Will of God, and there can be no person too who is distinct from God. You may ask what the origin of sin is. We say any and every creature is the servitor of God. This idea is true knowledge, forgetfulness of this idea is ignorance. If by any means a creature takes shelter under this ignorance he sows the seed of all sins in his own heart. Those who are God's devoted creatures are free from those sins. Instead of fancying a given object as Saitān one should clearly realise the truth about ignorance. So of the Srimurti of God is indispensably necessary for a devotee, and it is the giver of all good to a devotee. In our opinion the impression that it is not good to worship the divine Srimurti only a schism. There is no reasoning in its favour nor are there any scriptures supporting this theory."

Mollāji, - "The worship of the divine Image does not strengthen the Godward tendency. The thought of the properties of matter always occupies the mind of the worshipper."

Gorāchānd, - "The study of former histories shows that your conclusion is faulty. We have seen that at the lowest stage of devotion many began to worship the divine Srimurti. But the more they develop higher and higher ideas from the association of devotees, the more they begin to realise the all-conscious nature of God and plunge in the ocean of divine love. The set conclusion is this, that association with saints is the root of everything. Association with God-intoxicated devotees gives the idea of all-conscious nature of God. The more that idea grows, the more the idea of a divine Srimurti as matter gradually disappears. This gradual elevation is the result of a great good fortune. On the contrary in non-Āryan religions, people are generally averse to the worship of the divine Srimurti. But just consider how many of them have gained the idea of the All-conscious nature of God. They are spending their days by indulging in sophistry and useless controversy, when will they come to enjoy devotion to God?"
Mollâji, - "If anyone can worship God with a spirit of devotion, the worship of divine Image is no offence nor blameworthy. But if anybody worships a dog, a cat, a serpent, a voluptuous person or such other things, how can it be called worship of God? Our Revered Prophets have particularly condemned such worship of matter."

Gorâchând, - "Men in general are grateful to God. However much they may commit sin, the faith that God is the Supreme Lord flashes through them from time to time and they show it to all wonderful things of the world. Prompted by their gratitude to God ignorant people naturally bow to the sun, the river, the mountain and other huge animals, tell them the secrets of their heart and surrender themselves to those objects. Though there is a great difference between the worship of the all-conscious Godhead and matter-worship, yet those ignorant people bow with gratitude to God (who ever He may be) and gradually rise upwards and get good results. So if you see with an eye of reasoning, they are not to be blamed for that meditation of omni-present shapeless God, and that salutation to Him in the form of "Namâz" is also devoid of that pure all-conscious, if that be the case then where is their difference with the worshippers of cat etc. In our opinion devotion to God must be roused by any means through acts stimulating it. If those ignorant devotees are laughed at or abused, then you totally shut the door to the gradual development of a man. Those who are driven to communalism by dogmatism, lose their catholicity. They laugh at others and abuse others as they do not find their own system of worship in others. This is a great blunder on their part."

Mollâji. - "Should it then he said that all things are God and the worship of all things is the worship of God? Is the worship of sinful things worship of God? Is the worship of sinful motives worship of God? Can God be propitiated by all these forms of worship?"

Gorâchând, - "We do not say that all things are God. God is the Reality Who is entirely different from all things. All things are created by God and subservient to God. But all things have relation with God. Following that thread of relationship, an inquisitiveness about God may arise in everything. According to the maxim, inquisitiveness is up to relation. That inquisitiveness gradually develops and gives the devotee the taste (or realisation) of that All-conscious Reality. You are all erudite scholars. If you kindly
accept things with a liberal mind you will be able to make a right judgement. We are indigent Vaishnavas. We do not intend to enter into much argumentations. If you kindly permit, we may listen to the auspicious songs about Sri Chaitanya."

It was not understood what conclusion Mollāji arrived at on hearing these things. After a silence for a while he said, 'I am glad to hear your discussions, we shall come on another day and ask about something else. To-day the day is far advanced, so we wish to go to our respective destinations.' So saying the Mollā Sāhib set out on horseback with his party towards Sātāilikā Paraganā. The Bābājis (Vaishnavas) shouted the Name of Hari with ecstatic joy and took to listening the holy song about Sri Chaitanya.
CHAPTER XII

ETERNAL RELIGION AND PRACTICE

Of all the places of pilgrimage, Sri Navadvipa-mandala is the chief. Like Sri Vrindavana, Sri Navadvipa also is 16 krosas (32 miles or 52 k.m.) forming a lotus of eight petals and Antardvipa form the seed-vessel of the lotus. At the centre of Antardvipa is Sri Mayaapur. On the north of Sri Mayaapur is Sri Simantadvipa where there was the temple of Sri Simantinidevi. To the north of the temple is Bilvapushkarini and to the south Brähmanapushkarini. Common people called the tract of land constituting Bilvapushkarini and Brähmana-pushkarini as Simuliā. As such, the village Simuliā is situated in the extreme north of Sri Navadvipa. At the time of Sri Chaitanya Mahâprabhu this place was the residence of many panditas ( Sanskrit scholars). Mother Sri Sachi Devi’s father, Sri Nilâmbara Chakravarti lived in that village. A Vaidika Brähmin, Vrajanâtha Bhattacharya by name lived not very far from his house. Vrajanâtha acquired immense scholarship in the Nyâya Shâstra of Logic having studied in a tol (Sanskrit school) of Bilvapushkarini. Even the famous panditas of the surrounding places like Bilvapushkarini, Brähmanapushkarini, Sri Mayaapur, Godrum, Madhyadvipa, Âmghatta, Samudragarh, Kulia, Purvasthali etc., became worried with fear of his captious questions with logical tricks of novelty. In the assemblies where the panditas were invited Vrajanâtha Nyâyapanchânana tested and vexed them, like a lion in a herd of elephants, raising new points of logical controversy. Of these panditas, a very cruel-hearted one, resolved upon making away with him by means of a magical ceremony according to the Tantra Shâstra, spent day and night in the terrific cremation ground of Rudradvipa muttering killing charms and spells.

It was the dark midnight of the new moon, when Chudâmani, the cruel pandit, was calling his tutelary deity, Kâli, in the middle of the dreadful cremation ground, saying: 'Mother, you are the only adorable deity in the Kaliyuga. I have learnt that you are satisfied even with a little muttering of your mantras and that you easily award boons. O goddess Karâli (of the hideous face), this servant of yours has been muttering your mantras for several days undergoing a good deal of troubles. Mother, please look at me with grace. Yes, I am guilty of many offences; but you are my mother, and, as such, pardoning all my faults, please appear before me today'. With a plaintive cry of distress of this nature, Nyâya Chudâmani uttered his charm and spell and offered his oblations on the fire in the name of Vrajanâtha Nyâyapanchânana. Lo,
the wonderful power of the spell! The sky became obscure with deep clouds and high winds blew. The roaring thunders deafened the ears and in the glow of lightnings at intervals there came in sight many hideous ghosts and spectres. Concentrating all the strength of his nervous system with the power of the wine in the oblation, Chudámani shouted out, "mother, please make no delay". Then, there was heard a voice from the heaven — " No more concern; Nyáyapanchánana will not long keep engaged in logical logomachy. He will soon leave off discursive contests and be silent. You will no more have him as an opponent. Be calm and go home". Hearing this oracle, Chudámani was very pleased, and once again bowed down to Mahádeva, the author of the Tantra shástra (codes of non-Vedic rituals), before he left for home.

Vrajanátha Nyáyapanchánana became a conqueror of the quarters in scholarship (establishing his supremacy over all the panditas) even when he was only twenty one. Day and night he discussed the works of the famous logician Gangesa Upádhya. He pointed out many defects in the Didhiti (commentary) written by Káñabhatta Siromani and wrote a separate Tippañ (gloss) of his own. He had no concern with the affairs of the family. He turned deaf to any spiritual topic. His life work culminated in raising points for subtle arguments by using the different techniques of logic like ghat-pata, avachheda vyavachheda, etc., in different combinations. His mind always remained absorbed, whether in sleep or dream, whether going or eating, in the logical topics like objects and time, aquatic and earthly particularities, etc.

One day Vrajanátha was deliberating the sixteen objects mentioned by Goutama when a new Náyáyika (scholar of the system of Logic) asked him ; " O Sir Nyáyapanchánana, have you heard about Nimáí Pandita's captious question of logical trick relating the atomic theory?" Nyáyapanchánana asked most ardently : "Who is Nimáí Pandit? Do you mean Jagannáth Misra's Son ? Just tell me about Him and His logical tricks." The new scholar said; " Some time ago a great personage of this Navadvípa known as Nimáí Pandit composed many logical tricks and with them He much troubled Káñabhatta Siromani and put him out of his practice. Among His own contemporaries there was no such expert logician as He. But, though such a great adept in the science of logic, He gave it up as trifling, not only this science, but life in the world as contemptible. He adopted the life of a wandering mendicant, propagating Hari-náma in the different parts of the country. The Vaishnavas of the present day worship Him with Sri Gaur Hari
mantra as Purna-Brahman Himself. Sir, Nyāyapanchānana you will kindly for once look into His tricks in logic and deliberate on them."

Hearing the praise of the logical tricks composed by Nimāi Pandit, Nyāyapanchānana after some enquiries, collected some of the tricks from different persons. It is the nature with men that they usually cherish respect towards the professors of the subjects for which they have got a special taste. Besides, for various reasons men fail to hold living great men in much esteem, whereas they feel much honour for the great men who have passed away. On this account after culturing Sri Nimāi Pandita's tricks, Nyāyapanchānana got a firm faith in Him. He regretted with a grieving mood: "O Nimāi Pandit, would that I had been born then, that I might have received immense knowledge from You. Ah Nimāi Pandit! Please enter my heart only once. You are really Purna-Brahman otherwise, could such extraordinary logical tricks came out of Your brain? You are really Gaur Hari, for creating such wondrous tricks. You have destroyed the gloom of ignorance. The gloom of ignorance is black, and You have removed this blackness, Yourself being Gaur (fair complexioned), You are Hari, because You can do harana of the mind of the world or take it away by force. You have taken away my mind with the tricks that You have made." With these expressions, he began to exclaim in a slight frenzy. "When shall I be able to make such logical tricks as Yours? Perhaps I may acquire some standing in the science of logic, if You show Your grace towards me."

Vrajanātha thought in his mind: "Those who worship Gaur Hari, have been attracted towards Him, it seems, by His erudite scholarship as I am. Let me enquire what treatises on logic by Gaur Hari they have stocked." With this reverie, he made up his mind to have contact with the devotees of Sri Gaurāṅga Deva.

The repeated utterance of the sacred Name God, viz., 'Nimāi Pandit', 'Gaur Hari' etc., and the determination for the company of Sri Gaur's devotees, brought Vrajanātha much spiritual merit ready to fructify. One day while taking his midday meal he asked his paternal grandmother if she had seen Gaur Hari. Hearing the Name of Sri Gaurāṅga, she recollected the days of her childhood. She said "Alas! Will the amiable beauty of Gaurāṅga be ever more the object of my vision? Can anybody keep the household any more after seeing that charming figure? When He kept engaged in Harirāma the beasts and birds, trees and creepers, etc., were silenced by Divine Love. When that appearance is roused up in the mind, our breasts are bathed in tears."
Vrajanātha further asked her if she knew any anecdotes about Him. She said, "Yes, when He came to His maternal uncle's house with Mother Sachi, the aged ladies of our families served Him at dinner dishes of leafy vegetables which He praised very much." Just at that time his mother served him a dish of leafy vegetables, he did justice to it ardently calling it the dish of leafy vegetables dear to logician Sri Nimāi Pandit. It cannot be described how much attached towards Sri Nimāi in connection with His erudition in logic this Vrajanātha, deprived of all conception of spiritual virtues, as he was, became. He took a fancy to Sri Nimāi, the very Name Nimāi, when heard, gave Him pleasure, he looked after the comfort of the beggar who came with the utterance 'Jaya Sachinandana'. He began to visit the Pandit -Bābājis (mendicant devotees of great learning) of Sri Māyapur (birth-place of Sri Nimāi), now and then, to listen to the Nāma - Kirtana of Sri Gaurāṅga, and ask them many questions about His pedantic triumphs over His contestants. In this way, some three or four months elapsed. Vrajanātha was now a changed man. Previously Sri Nimāi's Name had been pleasing to him in connection with His logical eruditions only now it pleased him in all the topics about Him. He did not pay so much attention to his logical cultures. Gradually the Logician Nimāi vacated his heart which became occupied with the Devotee Nimāi. His heart danced with the sound of Kholā - Karatāla (percussion music accompanying Kirtana), he mentally saluted the pure devotees he came across and regarded Sri Navadvipa Māyapur as the birth-place of Sri Gaurāṅga. His opponent panditas found him calm and quiet, no more troubling them with darts of logical tricks. Chudāmanī thought that his deity had made him inactive, and he felt safe.

Once Vrajanāth had a lonely soliloquy. "If such a great scholar of the Nyāya system like Nimāi could give up the subject for adopting the life of devotees, then what is the harm, if we, too, do the same. So long as I remained in the grip of Nyāya (dialectics), I did not listen to the Name of Nimāi with attention with the culture of devotion as now. In the midst of the ardour for that subject, I could find no time even for the physical necessities like food and sleep. But now I see quite a different thing; even the name of Nyāya does not arise in my mind, only Gaurāṅga's Name comes up there. Now it appears very pleasant to see the Vaishnavas dancing. But I am born of a very respectable Vaidic Brāhmaṇa family of noble descent and highly honoured in the society. True, that I cherish a great liking for the departments and behaviour in vogue among them, but it is not proper for us to adopt them; we should cherish devotion to Sri Gaura only mentally. There are some Vaishnavas at the Kholbhāṅgadāṅgā (the land where Chānd Kāzi broke
the instrument of percussion music accompanying samkirtana) and the Vairāgī-śāla (the land of Vaishnava ascetics), the lustre of whose countenance is so very pleasing and agreeable to me, and of them Sri Raghunāth dāsa Bābāji Mahāsaya has greatly attracted my mind. I wish that I may culture bhakti-shāstra always keeping with him. The Vedas have advised ¹ 'One should see, listen to, think about and meditate on Paramātma'. Though there is advice in this mantra about culturing Brahma through the Nyāya system in the word 'listen to.' I have spent long in logomachy; now I desire to become devoted to the Feet of Sri Gaura Hari. It will be better to see Sri Raghunāthdās Bābāji Mahāsaya after dusk (this evening)."

When towards the close of the day, the sun was about to go out of sight, the southern breeze began to blow, the birds from the different quarters were taking shelter in their respective nests and the stars were one after another appearing above the horizon, - the Vaishnavas of the Srivasāṅgan commenced singing āratrika-kīrtana or songs of the presentation of the waivering offering to the Deities. At that time, Vrajanātha came there and slowly took his seat in the abour round the Vakul tree of the Khol-bhangā-śāla or the Srivāsaṅgan. His mind became softened by the audion of the āratrika kīrtana of Sri Gaura Hari. The Vaishnavas, too, sat there by and by after the Kīrtana. Old Raghunāthdās Bābāji Mahāsaya, too, came there and sat in the abour, uttering 'Jaya Sachinandana', 'Jaya Nityānanda' 'Jaya Rupa-Sanatāna', 'Jaya Dāsa Goswami' etc. all bowed down to the old Vaishnava, Vrajanātha could not do without bowing down to him at that time. Seeing his amiable face, the old Bābāji embraced him and made him sit beside himself and asked him. "Bābā (i.e., darling), who are you?" Vrajanātha replied, "I am an enquirer after truth and I intend to receive some teachings from you." A Vaishnava, who sat nearby, knew the whereabouts of Vrajanātha he said, "His name is Vrajanātha Nyāyapanchānana; there is no other pandit in Navadvipa as learned as he in the Nyāya system. Recently he has acquired some faith in Sri Sachindana." Hearing the reputation of Vrajanātha, the old Bābāji told him politely: "Bābā, you are a learned scholar: we are dunces. Besides, you are a dweller of the Dhāma (holy region) of my Sachindoana. We are the objects of your grace. What may we teach you? Do you rather kindly cool us down with the narrations about your Gauranga." During the course of such conversations, the Vaishnavas left for their respective functions. The old Bābāji and Vrajanātha kept sitting.

Then Vrajānātha said: "Bābāji Mahāsaya, we are on the one hand Brahmānas by caste and on the other, puffed up with the self-conceit of scholarship, through pride we look on the earth as a mere nut-shell, and we do not know, to pay respect to saints and devotees. I do not know through what meritorious act I have been fortunate enough have got some faith in your character and activities. I shall be asking your goodness a question or two; please answer them, for I have not come with an insincere spirit. Please tell me what are the jīva's objects for accomplishment and the means and expedients therefore. During my studies of the Nyāya system I have ascertained that the jīva is ever different from God; it is His mercy which is the cause of his emancipation; the means is by what that Mercy is available and that is the object for accomplishment which is the end of the practice of the means. That much is there and it goes no further; it remains silent and does not give a proper reply when I have repeatedly asked the question about sādhyā and sādhana. Please tell me what you, the vaishnavas have ascertained about sādhyā and sādhana.

Sri Raghunāthdāsa Bābāji was a truly worthy person. He had spent a long time at the feet of Sri Dās Gosvāmi Prabhu, each afternoon listening to the description of Gaura Līla (life and character of Sri Chaitanya Mahāprabhu) from that master, and often times he and Sri Krishna Dāsa Kavirāja (author of the famous Sri Chaitanya Charitāmrita) had discussions between them about the realities relating to the final truth and got their doubt, if any, solved by the Gosvāmi Prabhu. During the time of these events, it was Sri Raghunāthdāsa Bābāji who was the principle Pandit Bābāji in Gauda Mandal (Bengal). Often times there occurred talks with the taste of divine love between him and Sri Paramahamsa Bābāji Mahāsaya of Godrum (within the Navadwipa Mandal). Now, hearing Vrajānātha's question Sri Raghunāthdāsa Bābāji said with much delight; "O Nyāya Panchānana Mahāsaya, really he is praiseworthy in the world, who asked about Sādhyā-Sādhana after studying the Nyāya system; because the chief aim of this system is together what is proper after deliberations. But those, who after the cultivation of the subject have reaped only logomachy as the harvest must be said to have acquired a wrong fruit of their study; all their labour has been useless and they have lived their lives in vain. Now to come to the point, - yes, as you have said, what is attained by means of some sādhana is the sādhyā; and the means for attaining the sādhyā is called sādhana. The conditioned souls, bound down by māyā, view the accomplishable object as different from their different angles of vision with their respective predilections and competence. In reality,
however, the sādhanā is only one and not many. According to different predilections and competence, that sādhyā has become of three kinds viz., bhukti, mukti and bhakti. Those who keep themselves detained within the environment of worldly acts, busy with desires for worldly enjoyments, regard bhukti as their sādhyā. The shāstras are the givers of all gifts like the kāma-dhenu (the cow that grants the fulfillment of all wishes); Whatever one wishes to have is available in the shāstras. The shāstras of the karma-kānda have recognised worldly enjoyments as sādhyā and imparted teachings thereon for persons of the predilection and competence for them; they prescribe ways for all sorts of future pleasure and happiness available in this material world. Generally the jīvas that have got the material bodies much appreciate sensual pleasures. And this material world is the receptable of all such sensual enjoyment. The sensual pleasures enjoyable from birth to death are known as pleasures of this place; and those enjoyable after death in some other forms are known as ‘pleasures of that place’ i.e., of the next world. These pleasures, of the next world are of various kinds, viz. seeing the dancing of the celestial nymphs in heaven, the region of Indra, tasting nectar, smelling the fragrance of the flowers of the paradise, hearing the music of the choristers of heaven, living together with celestial girls, - these pleasures are very crude; and the higher a region, the subtler are the senses and their objects, viz., the pleasures; this is the only difference; otherwise everywhere the pleasures are sensual, and nothing more. In these regions there is no chit or sentient pleasure, the pleasures there relate to the subtle body or mind which is only chit-ābhāsa or semblance of sentience. The enjoyment of these pleasures is called bhukti. The karmas (acts) which the jīvas in the wheel of karma adopt in expectation of bhukti as means therefore are called by them as their sādhanā. There are laid down in the shāstras various sādhanās for bhukti such as the aśvamedha (horse-sacrifice) as by the mantra which says that one should perform the aśvamedha, with desire for life in heaven ² the agnīsthoma (another sacrifice), the sacrifice to the Visva-devas; acts of public utility like excavations of wells and tanks, building temples, etc; darsapauramāsa (ritual performances on new and full moon days); etc. It is bhukti which is the sādhyā with men of enjoying predilections. There are again some persons, who, being tormented with the worldly turbulences and realising the triviality of the fourteen regions as offering enjoyments, become anxious to get out of the wheel of karma. According to them mukti is the only sādhyā and they regard bhukti as the bondage. They say; "Let them adopt the karma-kānda as the sādhanā for bhukti whose predilection therefore

² Yajur-Veda II.5/5
has not waned; but according to the Gita sloka 3 which says their
punya (ritual merit) being exhausted they are deprived of svarga-sukha
and have to enter the mortal world; it is certain that bhukti is not
eternal, but perishable; and what is certain to come to an end is
terrestrial and not spiritual. We should practise to gain what is eternal.
Mukti is eternal; for it the practices ordained, viz., abstinence,
penance, jnāna (knowledge about the soul), meditation, form the
sādhanā. Such are the deliberations as are met within the śāstra of
jnāna-kānda. The śāstras, like the Kāma-dhenu, show certain
arrangements suitable to the competence of the jivas of particular
predilections. After the attainment of mukti, if they retain their entity,
then mukti is not the final sādhyā. So they extend the limit of mukti
to annihilation. But in reality jivas are eternal; that mukti is impossible
for them. The Vedas say 4, "Brahman is eternal and sentient among
eternal and sentient entities," have recognised the eternity of all jivas.
Annihilation of eternal entities is impossible. Those, who believe that
the existence of jivas even after mukti is certain, regard neither
bhukti, nor mukti, as the final sādhyā. These two are extraneous and
subordinate sādhyas. In all acts there are particular sādhanās and
sādhyas. The result aimed at is the sādhyā and the means adopted for
its attainment is its sādhanā.

In continuation of his instructions to Sri Vraja-nātha Nyāya
panchānana, Srila Raghurāthdās Babāji Maharāj said: "Just consider,
sādhyā and sādhanā form a chain-like affair for jivas; what is now a
sādhyā becomes the sādhanā in the future. Continuing in this chain,
link after link, the sādhanā at its end, is the final sādhyā which does
not become a sādhanā for any subsequent sādhyā crossing this chain
of intermodes of sādhyā and sādhanā, link after link, the final
intermodes of bhakti is reached. So bhakti is the final sādhyā,
because bhakti is the eternal nature of jivas. All the functions in the
human life form each a link of the chain of Sādhyā-sādhanā. Some of
these links successively make up the intermode of karma in the chain
of sādhyā-sādhanā. Again some other link, thereafter makes up the
intermode of jnāna. At the end of this intermode jnāna, begins the
intermode of bhakti. The ultimate object of the intermode of karma is
enjoyment; that of the intermode of jnāna is mukti (emancipation),
whereas that of the intermode of bhakti is love of God. Considering
the eternal nature of jivas bhakti is ascertained as both the sādhanā
and also the sādhyā. The characters of sādhyā and, sādhanā in
karma and jnāna are only of the primary and intermediary stages, not
the final one.

3 G.XI.21 4. Sve Up. VI.13
Vrajanātha,- " The finality of bhakti is not found in the statements of sruti like " whom to see and by what means" 5 nor in the mahāvākyā (fundamental utterance) there like- "I am Brahmā" 6 " Prajñāna or the highest wisdom is Brahma" 7 " You are He, O 'Svetaketu'" 8 etc. As such, what is the harm in calling mukti as the final sādhyā?

Bābāji Mahāsaya - " I have already said that sādhyās are different according to different predilections of jīvas. So long as there is desire for enjoyments the reality of muktī is not admitted, for men of such competence, there are many utterances like "Perpetual heaven for performers of chāturmāśya, 9 "etc. Is not then the term 'muktī' good at all? Has it not been mentioned in the Vedas, because the karmīs do not find it? One or two sages of the karmī class have advised abnegation for inefficient men, but karma for the efficient. Such instructions have been recorded to give men of lower competence steadiness in their respective conditions. One, off from one's condition of fitness, cannot obtain well-being. When one acts with steadiness in his fit condition, one easily gets competence for the condition just above it. So the Vedas do not condemn such conditions as generate steadiness. One who condemns them incurs a downfall. All the jīvas in the world that have achieved improvement, have secured good result with steadiness in their own conditions. Though in the stage of the competence for karma, it is not shown that jñāna which achieves mukti is above karma, the mantras in praise of mukti are appreciable in the stage of competence for jñāna. As the competence for jñāna is above that for karma, so the competence for bhakti is above that for jñāna. In the praise of brahma-nirūṇā (absorption in the Absolute) through the mantras ' You are He ,' ' I am Brahmā' etc., it has been arranged to give one desireous of emancipation, steadiness in his own fit condition, there is nothing wrong in it, yet it cannot be said to be the final stage. By means of the conclusive deliberations of the Vedamantras, it has been decided that bhakti is the highest sādhanā and prema-bhakti ( love of God) is the highest sādhyā.

Vrajanātha,- " Can there be any subordinate or intermediate sādhyā -sādhanā on the fundamental utterances (mahāvākyā) of the Vedas?"

Bābāji Mahāsaya,- " It has not been declared in the Vedas that the mantras you have called as mahāvākyas are the mahāvākyas superior to the other mantras thereof. The professors of jñāna have called them as such in their writings in order to show the superiority of their doctrine. In reality, it is the pranava (Om') which is the only mahāvākya and all the other Vaidic utterances are subordinate. If all the utterances of the Vedas are called 'mahāvāka' there is no harm; but if you call one of their mantras as a mahāvāka and another as an ordinary one, it will amount to opinionatedness, and you will be guilty of a spiritual offence before the Vedas. In the Vedas there are praises for karma-kānda, or for mukti and such other subordinate and intermediate sādhya-sādhanā. But to reach the decision, one should come to the final conclusion. The Vedas are like the milch-cow and the Milkier of that cow is Sri Nandanandana (Son of Nanda i.e., Sri Krishna). Just listen how He has explained the meaning of the Vedas for reaching the decision. In the Gita,¹⁰ His Lordship has said: "The yogi is superior to the practicants of penances (aiming at the fruit of karma,) superior even to the jñānis and to the karmis. So, Arjuna, be a yogi. But of all the yogis he is the best, who, with steady faith, serves Me having his inner soul fixed in Me." In the srutis too, we have (i)¹¹ "The true meanings of the Vedas reveal themselves to one who has strong devotion to God and to the guru," (ii)¹² - "Bhakti is His service and that is the fixing of the mind in Him, driving away all desires for mundane and celestial pleasures; "(iii)¹³ "One should worship Paramātma (God) as the dearest Entity."(iv)¹⁴ "Param ātma is to be seen, heard about, meditated on " etc. After cultivating these teachings of the Vedas, it is bhakti that has got to be ascertained as sādhanā."

Vrajanātha,- " There are injunctions in the karma-kānda to make devotion with faith to God as the giver of the fruit of karma; in the jnāna-kānda too, are found directions for Bhakti to please Hari among the four forms of sādhanā. Thus when Bhakti is the sādhana for bhukti (enjoyment) and mukti, how can it be called the sādhana? The common teaching is that one after effecting bhukti and mukti, should desist. Please give me some firm teaching about this subject."

Bābāji Mahāsaya ,- " It is true that there is ordained Bhakti for the achievement of enjoyable fruit in the karma-kānda, and also for that of mukti in the jñānakānda. No fruit is available without pleasing

¹⁰ Gita VI/46-47. ¹¹ Svet. VI/23 ¹² Gopal.up.Purva-15
¹³ Br.up.1/4/8 ¹⁴ Br.up.IV/5/6
God Who is the Mainstay of all shaktis (potencies). The shakti that
there may be in the jivas or in matter is only an atomic manifestation
of God’s potency. Neither karma, nor jnāna can please God, but
they produce fruit under the influence of God’s potency. On this
account there has been enjoined bhaktyābhāsa (semblance of bhakti)
in karma and jnāna, the bhakti that is seen in them is not pure
Bhakti; it is only a semblance thereof for acting as sādhanā for
fruits. The semblance of Bhakti too, is of two kinds, viz., that of
suddhā (pure) Bhakti and that of viddhā (perforated or mixed)
Bhakti. The former will be dwelt on hereafter. The viddhā-
bhaktyābhāsa, again, is of three kinds when Bhakti is permeated by
crāa, or jnāna or by both karma and jnāna. The bhaktyābhāsa
adopted in the prayers like - 'O Indra, ‘O Pushan (sun) be pleased to
give me the fruit of the sacrifice,'- is that permeated by karma some
seers have called it karma-misrā bhakti (bhakti mixed with karma),
some others have given it the name āropa-siddha-bhakti (bhakti
effected by imputation). The ejaculation like - "O Yadunandana (Scion
of the dynasty of Yadu, Sri Krishna), I have come to You afraid of
the troubles of life and I am day and night chanting Your Names
'Hare Krishna' please be kind enough to grant me, mukti." "O God,
it is You Who are Brahman, I have fallen into the abyss of māyā;
please rescue me and make me one with You," - are jnāna viddhā-
bhaktyābhāsa. The seers have called it jnāna-misrā-bhakti (mixed up
with jnāna); this too, is āropa-siddha-bhakti. These are different from
suddhā bhakti. The bhakti referred to by God Krishna " The best
yogi serves Me with steady faith" etc., - is suddhā-bhakti. It is that
suddhā-bhakti which is our sādhanā and in the accomplished form
that is Prema. The two means karma and jnāna are sādhanās
only for enjoyment and emancipation respectively and not for the
accomplishment of the eternal nature of jivas."

Having heard these instructions, Vrajanātha could not raise any
other questions on that day. He thought within himself: "It is better to
deliberate on these matters of acute discernment than be on the look
out for logical tricks. The Bābāji Mahāsaya has a deep penetration into
these matters. I shall gradually acquire knowledge about them by
putting questions to him. Today it has been too late in the night: So let
me go home". Thinking thus he said: 'Bābāji Mahāsaya, today I have
received much good instructions from you. I shall be off and on coming
here to get such teachings. You are a savant and you will kindly be
gracious towards me. Now I am asking you one thing and I shall bid

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15 Gita Vi/47.
farewell after getting the answer. Did Sri Sachinandana record His teachings in a book? If so, I am anxious to have it.'

_Bābāji Mahāsaya,_' Sriman Mahāprabhu did not write any book Himself. His followers composed many treatises under His command. His Godship personally gave the _jīvas_ eight _slokas_ in the form of aphorisms, called _Sikṣāshtaka_ which form the neck-lace of jewels for the devotees. In them are His teaching laid in a hidden form. The devotees of His have composed _Dasamula_ (ten fundamental truths) after deliberations over those hidden teachings of His. In that _Dasamula_, there are laid down aphoristic deliberations about _sādhyasādhanā_ as _sambandha_ (relation among God, _jīvas_ and matter), _prayojana_ (the final object for attainment) and _abhidheya_ (the means for getting it). You should first comprehend them." Vrajanātha replied, "As you please. Tomorrow evening I shall come and take lessons about the _Dasamula_. You are my _sikṣā-guru_ (preceptor giving spiritual teachings). I make prostrate salutation before you." The Bābāji Maharaj embraced him with cordiality and said, "Darling, you have sanctified the Brāhmaṇa family (by your birth). You will come tomorrow evening and give me pleasure."
CHAPTER XIII

ETERNAL RELIGION AND SAMBHANDA -

ABHIDHEYA - PRAYOJANA

Next evening Vrajanātha sat on the arboreal verandah round the Vakula (flower) tree outside the Srivasāngana. The old Bābāji Mahāsaya had begun to cherish a kind of parental affection towards him. He was at intervals anxiously expecting the arrival of Vrajanātha. As soon as he got an inkling thereof, he came out of the Angana and embracing Vrajanath took him to the hut where he chanted prayers. Vrajanātha took the dust of the Bābāji Mahāsaya’s feet and felt himself much satisfied thereby. Then he most politely submitted: 'Bābāji Mahāsaya please impart to me the teaching of the Dasamula (ten fundamental truths) forming as they do, the essence of the teachings of Lord Nīrāi.'

The old Bābāji Mahāsaya, hearing this appropriate question, said cheerfully, 'My darling, I am telling you the Dasamula: you are a scholar; just comprehend the true meaning of the slokas with a careful deliberation. His Godhead Sri Gaurachandra has given instructions about ten truths to jīvas who have acquired Shraddhā. Of these the first one is the proof or authority and the other nine form the objects of proof. This introductory sloka is the aggregate of the Dasamula. The next sloka that is going to be given is the first one of the Dasamula. From the second to the eighth slokas describe the Sambhandhatattva (or relational truth). The ninth sloka contains the truth about the Abhidheya (means) and the tenth one is the truth about the Prayojana (need). Now the meaning of this aggregate sloka is this:- The Veda-vākyas (statements in the Vedas) such as are obtainable from the Guru-parampara (line of preceptorial descent) are called the Āmnāya (traditional succession of Vaidika truth). The Vedas and the Smrīti-shāstras like the Srimad Bhāgavatam, as also the ocular proofs or sense-perceptions that follow them are the proof (authorities). From these authorities is ascertained that it is only Hari Who is the Ultimate Truth. He is All-Powerful, He is the Ocean of the nectar of all Rasas or sentimental tastiness; both the kinds of jīvas, viz., mukta (free) and baddha (bound down) are His separate parts; the baddha-jīvas are under the clutches of māyā and the mukta-jīvas are free from māyā; the entire universe, both chit (sentient) and achit (material), is the manifestation of Sri Hari with inscrutable distinctiveness and non-distinctiveness (achintya-
bhedabheda Prakasa). Bhakti is the only means and Love of Krishna is the only object of pursuit.

Hearing the meaning of the aggregate sloka, Vrajanatha said, 'Babaji Mahasaya, as yet proper time has not come for me to ask any question. I shall submit what appears in my mind after hearing the first main sloka.'

Babaji Mahasaya :- "Good, I am just telling you the first main sloka. Just listen to it with careful attention. The self-accomplished axiomatic truth, viz., the Veda, that is obtainable along the line of preceptorial succession through Sri Hari's favourites viz., Sri Brahma, etc., accomplish the nine objects of proof with the help of the sense-perceptions that follow it. The reasoning that amounts only to logomachy is not competent to help the deliberation of inscrutable affairs and, as such, cannot penetrate into them."

Vraja,- "Is there any Vaidika proof that Brahma has imparted teaching through the successive line of disciples?"

Babaji,- "Yes, there is. The Mundaka Upanishat 1 has said: 'Brahma, the creator of the universe and care-taker of the world was the first born (at the tubular stalk of God's Navel). He gave the brahma-vidya, the source of all learning to his eldest son, Atharva.' Again, even there 2: 'The guru gave the disciple that brahma-vidya in the proper form, by which the truth about the Akshara (Indelible) Purusha (God) can be known."

Vraja,- "Have you got any proof that the sages have given the real explanation of what the Vedas say?"

Babaji,- "We find that in the Srimad Bhagavatam, the very crest-jewel of the shastras Lord Sri Krishna has said to Uddhava 3: 'In course of time this instruction of Mine, known as the Veda, has been lost. I said it first to Brahma, in it has been said the dharma that relates to the attachment towards Me. He gave it to his eldest son, Manu. From him, the seven Brahmashis Bhrigu, etc., got it.'"

Vraja,- "Why have sects set in?"

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1.1/1/1  2. Mundaka Up. I/2/13  3. Bh.XI/14/3
Bābāji,- "There are many in the world who have gone astray being misled by the mayāvāda (doctrine adopted by the School that Brahman has been illusioned by māyā). Now if the devotees, free from the defect of the māyāvāda do not have a sect for themselves, the good company of devotees becomes rare. For this reason, the Padma Purāṇa has said: 'The mantras not sanctioned by the sampradāyas (sects), are regarded as futile; the Vaishnavas of the four sampradāyas, viz., Sri, Brahmā, Rudra and Sanaka, are the sanctifiers of the world. Of these sects, the Brahmā-sampradāya is the oldest. It has come down to the present day in succession from Brahmā. In the form in which the best śāstras like the Vedas, Vedāngas, Vedānta etc., are in vogue in the line of preceptorial succession, there is no apprehension of the interpolation of any spurious passage into them. So there is no doubt about the authenticity of the Veda-mantras in the books accepted by the Sampradāyas. So the institution of the Sampradāyas is a great necessity. As such, good Sampradāyas have been in vogue among the saintly devotees since very early times."

Vraja,- "Are there proper lists of Sampradāyas?"

Bābāji,- "In the lists of the Sampradāyas are to be found the names of the principal ācharyas who appeared from time to time."

Vraja,- "I intend to learn the line of descent of the Brahmā-sampradāya."

Bābāji- (Here are cited six slokas giving the list): "Brahmā is the disciple of Bhagavān Nārāyanā. Brahmā's disciple is Nārada, Nārada's Vyāsa; Vyāsa's Shuka. Illustrious Madhvachārya got initiation of Krishna worship from Vyāsadeva. From him the line of disciples descended thus: Narahari, Mādhava, Akshobhya, Jayatirtha, Jñānasindhu, Mahānidhi, Rājendra, Jayadharma, Purushottama, Vyāsatirtha, Lakshmipati, Mādhavendra."

Vraja,- "In the first sloka (of Dasamula) the Veda has been said to be the only proof, and the other proofs, viz. ocular, etc., have been accepted only as aids. But the Nyāya, Sāmkhya and the other systems of philosophy have acknowledged some more proofs and the Purānas, eight different proofs, viz., pratyaksha (ocular) anumāna (inference) upamāna (comparison) shabda (Veda), aitihya (tradition)
anupalabdhi (want of perception), arthāpatti (guess with imagination) and sambhava (probability). What is the reason for this difference? And if Pratyaksha and anumāna are not counted among the accomplished proofs, how can there be the spread of knowledge? Please explain this to me for my comprehension."

Bābāji, "The pratyaksha and the others depend on the senses. The senses of the bounden jivas are always inefficient due to their being affected by the defects of bhrama (error), pramāda (omissions through inadvertence), vipralipsā (tendency towards deception) and karanāpātava (imperfection of the senses). How can the knowledge as brought by them be true? The accomplished knowledge viz., Veda can however, be accepted without fear, which God, with His unrestricted potency has given to the sages and saints with their hearts concentrated in Him."

Vraja, "Kindly explain the four defects just mentioned."

Bābāji - "The errors that the imperfect senses make with regard to worldly knowledge is called bhrama, such as the conception of the presence of water in the mirage due to ocular mistake etc. The worldly intellect of jivas is limited by nature; so there must be errors in the conclusions made about unlimited objects with it, this is called Pramāda such as is made when God's authority is questioned, etc. Suspicion with reluctance to believe constitutes vipralipsā. The incompetence of the senses and organs of action is unavoidable in particular circumstances; the conclusions arrived at with their help are often times erroneous; this is called karanāpātava."

Vraja- "Have not, then, ocular and other evidences any footing at all."

Bābāji - "What other means are there for the knowledge of the material world than the ocular and such proofs? They are powerless in respect of the chit (chit or transcendental) world regarding this, the Veda is the only proof. If the knowledge that is obtained through the ocular and such other proofs follows the self-accomplished Vaidika proof, then their act may be accepted with appreciation. Hence the self-accomplished Veda assisted by such ocular and other proofs is the only proof."

Vraja,- "Are not the shāstras like the Gita, Bhāgavata, etc., proofs?"
Bābāji,—"The Gita has come out of the Lord's Mouth, and is called Gitopanishat; so it is as good as the Veda. The Dasamula-tattva, containing the teaching of Sri Gaurânga Mahâprabhu, is the word from the Lord's Mouth; it is also the Veda. The Srimad Bhâgavatam, being the compendium of the teachings of the Veda is the crest-jewel of proofs. If the other smriti-shãstras follow the Veda, they too, are consequently regarded as proofs. Tantra shãstras are of three kinds sãttvika, rãjasika and tãmasika; of them, the sãttvika tantras like the Pancharâtras expand the hidden meanings of the Veda (as the verbal root—tan, means to expand), they too, are regarded as proofs."

Vraja,—"The Vedas contain various matters, please tell me which of them are to be accepted and which to be rejected?"

Bābāji,—"From time to time men have been interpolating into the Vedas many chapters, mandalas and mantras. It is not the case that whereever a book is obtained, it should be observed in all its parts. It is only what the ācharyas of the good sects have accepted should be regarded as the true Vedas. We should reject those that they have rejected as interpolated."

Vraja,—"What books of the Vedas have the ācharyas of the good sects accepted?"

Bābāji,—"They have accepted the eleven Upanishats dwelling on the teaching of the Truth, viz., Isa, Kena, Katha,, Prasna, Mundaka, Mândukya, Taittiriya, Aitareya, Chhândogya, Brihadâranyaka and Svetâsvatara and some Tâpanis helpful towards divine service like Gopâlatâpâni, Nrisimha Tâpani etc., as also the Brâhmanas,Mandalas etc., in the Rik, Sâma, Yajur and Atharva Vedas, which spread the kândas (chapters) etc. Having been through the line of ācharyas these are called revealed Truths."

Vraja,—"What proof is there of the statement that tarka (reasoning) cannot enter chit or transcendental affairs for want of power?"
Bābāji. "The proof about this may be had in the Veda-vākya. The understanding should not be wiped away by tarka (logomachic reasonings). In the Vedānta-vākya Tarka has no footing (i.e. no truth can be arrived at by means of tarka) etc. The limit of the access of reasoning has been fixed by the Mahābhārata-vākya. The unthinkable spiritual subjects should not be dealt with by means of tarka. Accordingly Sri Rupa Gosvāmi has written in his Bhakti-Rasāmrita-Sindhu: 'Natural thirst though slight, may make one understand the true nature of devotion; but reasoning if unaided by it, cannot do so, because it has no steady footing.' What truth cannot be ascertained by mere reasoning has been acknowledged by ancient writers: When one skilled in reasoning has established a decision by means of careful arguments, another may easily refute it with abler and sounder ones. Today you arrive at a conclusion, to-morrow a more skillful discouser may overthrow and disprove it. So how can reasoning be relied on?"

Vraja. "Bābāji Mahāsaya, I have well-understood the axiomatic or self-accomplished character of the Veda. The sophistts fallaciously argue against the Veda. Now, please, cite the second principal sloka of the Dasamula."

Bābāji. (after citing the sloka) "The one Tattva (supra-highest Entity) Sri Hari bowed down to by Brahmā, Shiva, Indra, etc. The powerless Non-distinct Brahman is the glow of His Body; Paramātma, the Indwelling Monitor of souls is His partial manifestation. He is our Chit-svarupa (of Transcendent Reality) Rādhā-kānta (Sri Krishna) of the glow of a new deep blue cloud."

Vraja. "The Upanishats have called Brahman who is beyond prakriti (mundane nature) as the Highest Entity. By dint of what reason has Srimad Gaura Hari ascertained Him as the Glory of the Body of Sri Hari? Please tell me this."

Bābāji. "It is Sri Hari Who is Bhagavān. He is possessing six grand Majesties. The Vishnu Purāṇa has it, "All āsūrya (prosperity) all the virya (virtue or authority), all the yasah (renown), all the Sri

(beauty), all the Jnāna (Wisdom), all the vairāgya (abstinence) go by the name of Bhaga and Bhagavān is the Possessor of all these six inscrutable attributes to the fullest extent. These attributes are arranged in the mutual relationship of the part to the whole, as limbs and the body. Now which is the body among them and which are the limbs? That is called the body (angī) in which the limbs (angas) are placed in order, as is the case with a tree which is the body and its branches are the limbs; the body is the possessor of the limbs and the hands, legs, etc. are its limbs. That is angī (body) in which these attributes stay as the limbs. It is Śrī (beauty) of the sentient Body of Bhagavān that is the body of which the other attributes are the limbs. Prosperity, virtue, renown are the three limbs; being spread from renown as its effulgence, wisdom and abstinence appear as the growth of the limb; since they are attributes of an attribute, not the main attributes by themselves. It is the knowledge of non-variableness (nirvikāra) which makes up wisdom and abstinence, and that is the glow of the Body of chit or transcendent world. Non-variable, non-active, non-bodied, non-distinct Brahman is not Himself an independently accomplished entity, but is the dependent Entity of Srivigraha (Body of Bhagavān), as the revealing or shining attribute of fire is not a self-accomplished entity in itself, but is the dependent attribute of the body of fire.

**Vraja,-** "At different places of the Veda after the mention of the non-distinct attribute of Brahman, Śrī Hari has been everywhere shown as the final Truth by the mantra 'Om Santih Santih Harih Om.' Now, who is that Hari?"

**Bābāji,-** "That is Rādha-Krishna, the Couple of Transcendental Sports."

**Vraja,-** "I shall raise this point again hereafter. Now, please tell me how Paramātmā, the Indwelling Monitor of the souls is the Partial Manifestation of Bhagavān.

**Bābāji,-** "Śrī Bhagavān being spread by His two Attributes, viz., Atisvarya and Virya, has created the universe of māyā. He, then, entered it with a Part of Him as Vishnu. Though a Part, He is ever full, as the Brahadāraṇyakā Śrutī, 10 Isopanishat 11 etc., have said: 'That (Avatāri or source of Avatāras) is Full, this (Avatāra or incarnation) is Full, i.e., shelter of all the potencies. The Full (Avatāri) comes out (for

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10. V.I  11. I/I
the extension of Līlas). Also the Emanations of the Full (Avatārī) are ever Full; (i.e., His fulness is not affected by diminution). So the Full Entity Vishnu, as Monitor in the universe and sustaining it, is Paramātma. He has three manifestations as Kāranodaka-sāyi, Kshirodakasāyi and Garbhodaka-sāyi. The kāranasamudra (sea), known also as Viraja, is between the transcendental world and the world of māyā. Staying there, the part of Śri Bhagavān has become Karanodaka-sāyi Mahāvishnu. Casting a glance at māyā, He has made her create the universe. God Krishna says in the Gita 12 'Prakriti' (My potency) brings forth the universe, moving and motionless, under My control.' The Sruti, too, has said 'He cast His glance' 13 'He created these worlds' 14 etc. Power of glancing of that Mahāvishnu, entrant into māyā is Garbhodaka-sāyi Vishnu. The atomic rays of the transcendental glance of that Mahāvishnu are the bound down jīvas. The Kshirodaka-sāyi God, known as Hiranyakarbhā, in the heart of every jīva of the size of the thumb, and the jīva in the state of co-existence, are, according to the aphorism of the sruti 15 like two birds on the same tree as Paramātma and jīvatma, former being the Giver of the fruit of karma, the latter the enjoyer thereof.' In the Gita, too, God has said 16 'Whatever entities are there endowed with super-natural power all these are grown out of My Divine Splendours, or what will you do with the knowledge of all the details? Just know that I cover the whole universe with only a part of Mine' As such, Paramātma, a Part of the Highest Entity Bhagavān, has revealed His Godship as the Entrant into, Origin of, Sustainer of the universe.'

Vraja,- "I understand that Brahma is the glow of the Body of Bhagavān Śri Hari, and Paramātma is His part. Now tell me please, the proof of the statement that Śri Krishna is Bhagavān Hari."

Bābāji,- "Bhagavān is ever Majestic and Mādhuryamaya (i.e.,sweet). When manifest with majesty, He is Śri Nārāyana, Lord of Parasyoma (Vaikuntha), of Whom Mahāvishnu is the part; when manifest with suavity, He is Śri Krishna. He is Śri Krishna Who is the ultimate limit of all suavity, or graceful sweetness; the suavity in Him is so strong that all His Majesty is covered under the soothing rays of the sweetness. In respect of doctrinal conclusion there is no difference between Nārāyana and Krishna; but in respect of the tasty sweetness of the transcendental Bliss Krishna is the source of all such sweetness and as such He is the pleasantest Entity. So the Rk-mantra says 17 'I
have seen a Cowherd Who has no fall and has been roaming about different paths; some times He is dressed in variegated clothes, at other times in separate pieces of clothing. In this manner He comes and goes throughout the universe.' The Chhândogya Sruti 18 says: From self-surrender to Shyāma (Krishna) I take shelter with His able or variegated chit-potency, and vice-versa etc.' The reference is to the activity of a jiva after his deliverance. The Srimad Bhāgavatam says: 19 'These Avatāras are Parts but Sri Krishna is the Supreme God Par-Excellence.' In the Gita 20 Lord Sri Krishna says: 'There is no other entity higher than I.' The Gopal Tāpani 21 has it: 'Krishna is One, Controller of all, spreader over all and Adorable for all; and though One, He manifests Himself in various Forms'.

Vraja - "Sri Krishna is middle sized; how can He spread over all? If His Body is admitted, He has got to keep confined at a place; in that case there should be many defects of negation, and He will come under the control of the gunas; He can no more remain self-willed; How can these defects be removed from Him?"

Bābāji,- "My darling, you are cherishing these doubts, confining yourself within the material covering of māyā So long as the intellect is confined by the gunas of māyā, it cannot touch pure sattva. Going to deliberate about pure sattva, it imputes material figure. Then under apprehension, it desists from it and, with imagination of form-less non-varieties, non-distinctive Brahman is deprived of the truth about the super All-entity. In reality, however, there is no chance for the defect mentioned by you in the transcendental also. The attributes formless, non-distinctive, non-variable, etc., are only the contrary conception of the attributes of the world of māyā. Those, too, form a kind of attributes. On the other hand, Transcendental Body with gracefulness cheerful face, lotus-eyes, lotus-feet offering peacefulness, large and small limbs befitting artistic blandishments all of the transcendental nature, forms another kind of attributes. The graceful Body of Middle size forming the substratum of both these types of attributes, is really excellent."

"It is seen in the Sri Nārada Pancharātra (a sloka is quoted) — Sri Krishna's Body is Sācchidānanda-maya (constituted of eternal existence, sentience and bliss). In it there is no material quality, nothing of matter. It is not affected by material time and space. It

exists simultaneously at all places in all times, ever in fullness. It is an undivided Entity of the Nature of Non-dual Sentience. In the world of transcendence all the inherent properties are limitless; so in Sri Krishna’s Body of the middle-size, the all-pervading character is a property which cannot stay in a middle sized thing in the material world. But it nicely subsists in the transcendental Body of Sri Krishna. This is the transcendental property of that Body and this is the speciality of the Transcendental Body. Can this property be expected in the abstract character of Brahman? The property of matter relates to matter, relates to quarters (points of compass), time and place-space. What glory is attributed to what is naturally beyond the scope of time, if we equalise it with the all-pervading sky which is within the jurisdiction of quarters, time and space. It is the Vraja-dhāma (consisting of Gokula, Vrindāvana etc), which is mentioned as Brahmapura in the Chhāndogya Upanishad that is entirely a transcendental object. In it there is the variety of the full divine sentient character,—here there are sentient plots, sentient places, sentient earth, water, etc., sentient rivers, trees, etc, sentient sky, sentient sun, moon and stars,—all exist there in the most proper manner. There is no idea of any defect of matter there that is full of sentient pleasure. My darling, this Mayapur-Navadvipa, where you are,—is that Divine region; only you being seated on a material plane prepared by māyā, are not able to perceive the Divine sentient objects. When you get the sentient perception roused up in you by the grace of holy men, you will see these lands as Divine sentient and your residence in Vraja will be accomplished. Who has taught you that wherever there is the medium size there shall be merits and dements? The glory of the middle-sized transcendental Body keeps at a great distance from your intellect circumscribed by matter due to your prejudices."

Vraja: "Bābāji Mahāsaya, when the Murtis of Sri Rādha-Krishna, the elements of their sports, Their Associates and confidantes, Thier residence, bowers, etc., are all spiritual and divine then no intelligent man should have any doubt there about. But when, where and how do Their Bodies, regions and sports manifest themselves?"

Bābāji: " The occurrence of the impossible is not strange for the All-mighty Sri Krishna. He is the Master of Sports and diversion, of free volition and of all power. He can, at His Will, manifest His Body with regions in this world. What doubt can there be about this?"

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Vraja,- "The doubt is that though there must be the manifestation of His self-manifestable Nature, etc. yet what is the reason for which those who are seeing those manifestatives are taking His regions as parts of the material world. His Body as a human body produced by māyā, and the sports of Vraja as departments of the nature of the world of māyā? If Krishna has graciously manifested Himself, why cannot all the people perceive all these Divine character?"

Bābāji,- "Among the innumerable chid-gunas (sentient attributes), His specific grace to His devotees is one. He has given, them the ability to see His manifestation in the chit (Divine character), having given them fruit of His Hlađini-shakti (potency of bliss) cultured by them. To them have been revealed His sports in their fullest glory of Divine Character. But the senses of the non-devoted persons, remaining influenced by māyā on account of their spiritual offences, cannot see any difference between the sports of God and human activities."

Vraja,- "Has He not, then, been incarnate to show mercy towards men in general?"

Bābāji,- "His Incarnation is for the well-being of all in the world. The devotees see His sportive Incarnation as of the nature of pure chit. And though the persons without devotion see Him and His regions, sports, etc., as mixed up with matter, yet the very sight generates some sort of spiritual fortune through its effective power. When such fortunes, being accumulated, acquire sufficient strength, they generate some competence in the shape of faith in the exclusive devotion towards Krishna, so by the manifestations through Incarnations, the creatures of the universe have been benefited."

Vraja,- "Why have not the Vedas everywhere distinctly mentioned about Sri Krishna's sports?"

Bābāji,- "The Vedas everywhere repeatedly sing about Sri Krishna's Sports, somewhere directly, somewhere else indirectly. Through the primary meanings of words, the expressions are direct; and through the secondary meanings, they are indirect. Adopting the former, the Chhāndogya Sruti has sung: "Taking shelter with

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Shyāma or Krishna, I offer service to His variegated Potency; and protected by that Potency, I offer service to Him towards concluding part, this Sruti has explained the eternal character of rasa (tasty sweetness of devotional affection) and the service of Krishna by the liberated or ever free souls according to their own respective kind of rasa. In the speeches of Yājnavalkya, Gārgi and Maitreyi, the attributes of Sri Krishna have been early described indirectly, in the end their highest character has been shown in the direct manner. The Vedas have given indications of Bhavagūn’s eternal sports directly at some places; at many others they have described the glory of Paramātma and Brahman through the indirect method. After all, it is the description of Krishna that is the function of the Vedas."

**Vraja-** "Bābāji Mahāsaya, there is no doubt that God Sri Hari is the Highest Entity. But kindly tell me what is the actual position of the worshippable gods like Brahmā, Shiva, Surya, Indra, Ganesa etc. Many Brāhmaṇas have ascertained Shiva as Mahādeva or the highest phase of Brahman. We have been born in their families and have been since boyhood hearing and saying so. Please tell me real truth concerning it."

**Bābāji-** "Just listen, I am narrating the relative comparison among the attributes, more or less, among the jīvas in general, the worshippable gods and goddesses, and God Himself. I am giving the determining words in which, in order to narrate Sri Krishna’s Attributes the comparative measures of those of the others, too, have been ascertained thus:- This Nāyaka Krishna is (1) of a charming Body; (2) accomplished with all the auspicious signs; (3) Elegant; (4) effulgent with glow or endowed with might; (5) very strong; (6) in the prime of age; (7) conversant in the various strange languages; (8) truthful; (9) speaking what is pleasant; (10) garrulous; (11) possessed of great learning; (12) intelligent; (13) gifted with genius; (14) skilful, (15) clever; (16) expert; (17) grateful; (18) steady, in the observance of vows; (19) adept in the knowledge of time, places and persons, (20) performing acts with an eye on Shāstras (21) pure; (22) controlling the senses; (23) constant (i.e., unchanging); (24) capable of enduring troubles; (25) forgiving in nature; (26) grave; (27) composed, (28) equal to all; (29) benevolent; (30) righteous; (31) heroic; (32) compassionate; (33) respectful to the respectable; (34) candid; (35) modest; (36) bashful; (37) sustainer of those who come under protection; (38) happy; (39) friendly towards devotees; (40) controllable by love; (41) benefactor to

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24: Bh.R.S.II. I.23-30,37-43
all; (42) mighty; (43) illustrious; (44) object of men's dotage; (45) shelter for saints; (46) captivator of ladies' minds; (47) worshippable for all; (48) prosperous; (49) very great and (50) lordly. These fifty attributes are spoken as follows: Krishna has as enormous and deep as the sea. Though these attributes may stay in some jivas only in drops, they exist full in that Purushottama i.e., Krishna, (the Highest Entity) alone. Next the following five attributes (of Krishna) which are partially present in Girisa(Shiva), etc, are as follows:- (1) ever possessed of the same nature as own; (2) omniscient; (3) ever new; (4) having the body thickly saturated with sat, chit and ānanda (eternal existence, sentience and bliss); and (5) accomplished with all supernatural power. Then are mentioned the five attributes resting in Sri Nārāyana (Lord of Lakshmi), viz. (1) Possessor of great inscrutable potency; (2) Possessor of Body covering crores of worlds; (3) Seed of all Avātāras; (4) Giver of well-being to killed enemies; and (5) Attractor of those who are blessed within themselves; these however, very strangely great in Sri Krishna. The following four Attributes are said to belong Sri Krishna alone, not common with other:- (1) the Sea of the waves of sports that are excellent and the strangest of all; (2) adoring the group of darlings with incomparable sweet love; (3) attracting the mind of the three worlds with the sweet tunes of the flute; and (4) creating wonder in all moving and non-moving beings with the height of beauty, unsurpassed, nay, unequalled in brief, they are the superabundance of darlings through sports of love, and the sweetness of the flute and beauty.

These sixty four attributes shine eternally in Sri Krishna with the Body of Sat, Chit and ānanda, to the fullest extent. The last four attributes exist in none but Sri Krishna, not even in His Avatāras or other Manifestations. Leaving these four, the other sixty attributes fully shine in the chit form in the Lord of Paravyoma (Vaikuntha), i.e. Sri Nārāyana with His Body of deeply saturated chit. Excluding these nine, the remaining fifty-five attributes are partially existing in the gods like Sri Shiva and others. The first mentioned fifty attributes are to be found in all the jivas in small quantities like drops. Shiva, Brahmā, Surya, Ganesa and Indra these are the parts of that Bhagavān attended with attributes, and are some special avatāras of God as His prowess, in charge of same respective functions in the management of the worldly affairs being furnished with some rights: essentially they are all the servitors of God. With their grace many persons have got pure devotion to God. They, too are regarded as worshippable gods according to the respective competence, of the jivas. Their worship had been ordained as steps to devotion to God. When they kindly give jivas exclusive devotion to God, they are ever worshipped by the
jivas as their gurus. Mahādeva Shiva, being full of devotion to God has been indiscriminate from God. It is for this reason that persons addicted to Māyāvāda wrongly take to Him as the final Brahman.
CHAPTER XIV

DISCUSSION ON SHAKTI

Vrajanâtha derived intense delight all the day from a deliberation of what he had heard previous night from the old Babâji Mahâyasa. He thought: "Oh, what an admirable teaching of Sri Gaurânga Deva is. The more I hear about it form Babâji Mahâyasa, the more does my heart seems to be filled, as it were with nectar and the more does my thirst after it increase. No part of his conclusion seems incompatible with reason, but appears to be conformable to be shâstras. I cannot make out why it is condemned in the society of Brâhmanas here. It seems that it is their partiality towards Miyaâada that is the root cause of their wrong decision." While thinking thus Vrajanâtha reached the hut of the Babâji Mahâyasa in time and bowed down at first to the hut and then, seeing him, fell prostrate at his feet. The Babâji Mahâyasa embraced him and then seated him by himself. Vrajanâtha said with an ardent spirit: "O master, I want to listen to the third main sloka of the Sri Dasamula, please tell it to me." The Babâji Mahâyasa began, with the hair of his body standing on end, to say after citing the sloka. 'Being non-distinct from His inscrutable main of Svaroopa shakti, He is independently voluntary. That Supreme Being eternally stays in His own glory which is His nature. He is ever despatching His main Shakti of triple form viz. Chit-shakti, jiva-shakti and mayâ-shakti to their respective proper concerns. Even doing so, He is ever keeping Himself intact and uniform as the Supreme Plenary God without any variableness.'

Vrajanâtha, "The Brâhmanas here say that the Supreme Entity is without potency as Brahma and with manifested potency as Isvara (God). What is the Vedic teaching in this context?"

Babâji,- "In all stages of the Supreme Entity there is manifestation of His potencies. The Veda says: 1 'He has no work to perform and no sense-organ (as understood in this world); there is nothing equal to Him, not to speak of anything superior to Him.' To describe the first one it says 2, 'They (the culturists of Bhagavân) saw, by means of the deep contemplation, God's own (chit) shakti, kept by His own majestic excellences mysteriously staying in Him. He, as the only one Shaktimân (Possessor of Potency) controls all the primordial causes along with time and the jivas." To describe jiva-
shakti 3 it says, "The one unborn female (Viz.) with her three colours of red, white and black—sattva, rajas and tama gunas—produces manifold offsprings resembling herself (Viz) 24 tattvas or elements or constituents of prakriti. There lies one unborn male entity (jiva-soul) taking his delight in enjoying her whereas there is another male who forsakes her after having enjoyed her." To describe the māyā-shakti, it says 4 "From what the Vedas have said above viz. the Vedic verses (mantras), yajnas (sacrifices without soma-rasa), kratus (sacrifices with soma-rasa), uratas (penances), bhuta (the past), bhavya (the future) and Vartamāna (the present), the Controller of māyā creates this universe; and the other (i.e. jiva) is confined in it by māyā."

In the phrase 'in His main potency' this main potency is admitted even in the very highest state of the Supreme Entity. Nowhere has His state been described as devoid of potency. In His distinctive manifestation, He is Bhagavān, when He is manifestative with all His Supreme potencies and as non-distinct He is Brahman. It is that Supralogical Transcendental Potency of His that reveals His true Divinity whereas Brahman is His attributeless Manifestation. That principal potency has been indicated in different places by the names-\textit{-parāshakti, 'Svaroopa shakti, 'Chit-shakti, ' etc. Brahman devoid of potency is a mere pretence, an imaginary theory of the Māyavadis (absolute monists of the Shankara School), Non-distinct Brahman is, in reality beyond the scope of Māyavāda. The Vedas have described Sāvīsesha (distinctive) and Nīruisesha (non-distinct) Brahman thus: 5

"That Supreme Divinity Who is the One without a second although Himself possessing no material form, by the manifold application of His powers gives rise to variegated characteristic universe for His Own inscrutable purpose. He dissolves the whole world in Himself in the end and may He endow us with good disposition."and 6 ,The Godhead Who is without a second, is the Ruler of the māyā who spreads the illusory net of the universe; He rules all the worlds with His Own powers. The creation, preservation and destruction—all these three are done through His power—they whoknow Him in Reality, become immortal."

Just see; then, the potency of the Supreme Entity is never wanting in Him; it is always prevalent by itself. The mention of the three aspects of the potency of that Self-manifest Entity as eternal is found in the following sruti mantra 7 "He is the Creator of the universe, the universe, the Knower of the universe, the Origin of Himself,

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Possessor of all wisdom; the Maker of Time, Fountain-head of all attributes, Omniscent, Sustainer of pradhâna (Primordial nature) and Kshetrajnas or jivas, Lord of the gunas and the cause of deliverance from the world, stay in it and confined by it." In the description of the three phases of the potency in this mantra, 'pradhâna' refers to mâyâ-shakti, Kshetrajna means jiva shakti, Chit-shakti means Himself even. The difference in the stages of Brahman and Isvara as indicated by the deletion and exhibition respectively of shakti is only found in the doctrine professed by the Mâyâvâdi School. In reality, however, He is always Omnipotent. It is that state which is the special glory of Himself and His stay in His Own Nature; it is in that state that He is the Supreme Being, and even though united with potency, He is the Possessor of free volition of His Own."

Vraja, - "If He is always united with potency, He does everything helped by the potency. How, then, can there be His independence and possession of free volition?"

Bâbâji, - "The Srutis have, according to the principle of the Vedânta that there is no difference between the potency and its possessor, given the conclusion that the Possessor of potency and the potency are not separate from each other. The actions are due to the potency, but the volition for them belongs to the Possessor of potency. The material world is the work of mâyâshakti, the jiva are that of the jiva-shakti and the chit (transcendental) world that of chit-shakti, despaching these three shaktis eternally to their respective functions, He is Himself unconcerned and unaffected."

Vraja, - "How can He remain unaffected, when He acts according to His sweet Will? When He is said to be Possessor of volition, his affectedness has been stated."

Bâbâji, - "When He is said to be unaffected, it denotes His freedom from being affected by mâyâ. Mâyâ is the shadow of the suarupa-shakti (Principal potency which is His very Nature). What mâyâ does may be a reality, but it is not the eternal truth. A change produced by mâyâ is not permanent, so it cannot have any effect on the Supreme Entity. The changeability that may be in the Supreme Entity like volition and exhilaration is only the diversity of the chit character, i.e., a particular display of love of the chit or transcendental

8 'Gita XIII/2.
nature there is no defect of impurity in it. That is within the range of Non-dual sentence. In spite of voluntarily giving rise to the material world through the māyā potency, He keeps intact His chit-nature. There is no touch of māyā in the diversity of chit character. Those, whose intellect is occupied with māyā, look upon the description of the diversity of chit character as māyīka or influenced by māyā, just as a jaundice-patient sees every colour as yellow due to the defect of his affected sight, and as one's eye, when covered by a cloud, sees the sun covered by it. The plain meaning is that māyā-shaktī is the shadow of chit-shaktī, hence the despicable reflections of the diversities of the chit world are the diversities of the māyīka world; outwardly there is similarity, but intrinsically they are inverse. Just at the model of a human body, when reflected on a plain glass-mirror, appears to be similar on the whole, but the limbs are noticed to be inverted, i.e., the right arm appears to be the left one and vice versa, and so forth, so, though the diversities of the chit world and those of the māyīka world appear equal to our crude vision, really they are inverse when viewed with our subtle vision. The māyīka-diversities are actually the corrupted reflections of the chit-diversities. As such, there is resemblance in this description but dissimilarity in reality. That Self-Willed Supreme Entity free from māyīka corruption is making māyā do her work as her Controller.

Vraja, "Which shakti is Sri Rādhikā of Sri Krishna's?

Bābajī, "Sri Krishna is the Possessor of the Plenary Potency and Sri Rādhikā is that Plenary Potency, She may also be called Plenary Svarupa Shakti (Potency of His Nature). Just as the musk and its scent are mutually inseparable, or as fire and its inflammatory power are ever non-dissoluble from each other, so, though, eternally different while tasted, the tasty sweetness of the sports of Sri Rādhā-Krishnā is ever non-distinct. That Svarupa-shakti is the Main Stay of the three kinds of potencies viz. chit-shakti, jīva-shakti and māyā-shakti. The other name of chit shakti is antarangā shakti (Essential) that of jīva is tattasthā (border) shakti and that of māyā-shakti. Though Svarupa-shakti is one, it acts in the above three forms. The eternal characteristics that are present in the Svarupa-shakti are fully displaced in chit-shakti and only in atomic degrees in jīva-shakti; but in māyāshakti is revealed its distorted form. There are again three other phases of Svarupa-shakti manifested as hladini (bliss), sandhini (eternal existence) and samvit (wisdom). These names (with descriptions) are given (in the fourth sloka cited) of the Dasamula. Sri Krishna is ever fond of and attached to Hladini converted as amorous
love, and has His nature always sweetened by the esoteric sentiment as revealed by the samvit-shakti; and in the pure regions of Vrndávana etc. (other than the impure mundane regions) as revealed by the sandhini-shakti, that Self-Willed Krishna enjoying pleasure from the tasty sweetness of Vraja (Vrndávana, etc.) ever remains sunken in the ocean of that tasty sweetness. The import of the above is that the functions of the three phases of Svarupashakti, viz. the Hlađini, Sandhini and Samuit are noticeable everywhere. The Hlađini as Sri Rādhikā (daughter of Vrishabhánu) gives Sri Krishna Transcendental bliss to the fullest extent, Herself doing everything to delight Sri Krishna, She is the very nature of Mahābhāva (the ultimate limit of the ecstatic state of lover in which no other feeling or sensation is present than that of total sunkenness in the deepest abyss of the ocean of love for the Beloved Sri Krishna), and She has manifested, as Kāyavyuha as four groups of confidantes viz., ashta-sakhi, priya-sakhi, prāna-sakhi and Parama-preshtha-sakhi to give form to four different sentiments for four kinds of services. These are the eternally suddha (accomplished) shaktis of the transcendental world, viz. Vraja. The samvit phase of the Svarupa-shakti has revealed all the mutual relations of Vraja; the sandhini phase, all the appliances of the amorous sports of Vraja, like the land, water, villages, woods, the Govardhan Hill and other of the sports, and the chinnayā (transcendental) Bodies of Sri Krishna, Sri Rādhikā and their male and female friends, cattle, servants, etc. Sri Krishna is ever engaged in the blissful enjoyment of the conversion of Hlađini as Amorous Love, and in acts, with the esoteric sentiments generated by the mysteries as unfolded by the samvit. The actions of Sri Krishna like the attraction of the Gopis with the play on the flute, as also the pasturage of cows and Rāsa-leela (circular dance of the Gopis with himself at the centre), etc. etc. are all with the help of the samuit. Sri Krishna the All-enjoyer at Vraja, is ever absorbed in the tasty sweetness in the region as manifested by the sandhini. Of all the regions of Sri Krishna's sports that of Vraja is the best."

Vraja," You have been pleased to say that sandhini, samuit and hlađini are particular functions of the svarupashakti, and also that the atomic aspect of the svarupa-shakti is the jiva-shakti and the umbral or shadowy aspect is the māyā shakti. Please give a hint how the three functions work in these two."

Bābājī, − "The three functions of the svarupa shakti are present in the jiva-shakti in an atomic form as it is the atomic aspect of the svarupa-shakti, viz., the Hlađini is eternally accomplished in jiva as
Brahmānanda or bliss in the realisation of Brahman, the samvit exists as his knowledge of Brahman, and the sandhini is revealed in his atomic form. In the māyā-shakti the Hādīnī becomes material bliss, the samvit knowledge of matter, and from the sandhini emanates the material universe with the fourteen worlds and also the jīva's material body."

Vraja,-"If the work of shakti is thus conceivable, why is then shakti called inscrutable or incomprehensible?"

Bābāji,-"The subjects are conceived when taken up separately, but when considered relatively, all of them are incomprehensible. In the material world mutually antagonistic attributes cannot co-exist, for they are destructive to one another. But the shakti of Sri Krishna is so inscrutable that in the chit Transcendental region all the contrary attributes exist together with nice consistency. He is both in His Own Body and without a body, all-pervading and limited in His Body, unconcerned and active, birthless and again Son to Sri Nanda, adorabe by all and yet a cowherd, He is Omnipresent at the same time He is with His youthful human Form with distinctiveness and non-distinct, He is inconceivable at the same time He is with His blissful Form, unlimited, and limited, too far and very near, unchangeable or unaffected; but subjugated to Gopis' Love and object of Gopis' chestisement. Thus the innumerable mutually opposite properties nicely stay in Sri Krishna's Nature, His region and the things accessory to His sports in a congruous manner sustaining His sports of transcendental nature. Herein lies the inscrutability of His shakti."

Vraja, -= "Have the Vedas approved of it?"

Bābāji: "This truth has everywhere been admitted. In the Svetāsvatara Sruti 9 we have: 'Without (material) hands and feet, He takes and walks, though without eyes, He sees, and without ears He hears; He knows whatever is to be known but there is none who knows Him; He is the Greatest Entity, foremost of all'. The Isopanishat 10 says: 'That Super-soul is both locomotive (i.e. moving) and motionless, is both far away and near at hand, both inside and also outside this whole universe.' Again 11 'He is all-Pervading, self-effulgent, devoid of the subtle body and also of the gross body of veins and scars, pure i.e., free from imputed or attributed qualities, untouched by māyā and

her region of sirs, all-seer, all-knower, higher than all self-originated, and Dispenser of proper provisions for all from eternal years."

Vraja-"Is there any mention in the Vedas of God Who is at His free-will incarnates?"

Bābāji,-"Certainly, at many places. In the dialogue between Umā and Indra in the Talavakāra or Kena Upanishat, it has been said that the devas (gods) became proud of having killed the asuras (demons) and they were bragging among themselves when Para'Brahman (God) having appeared before them in an amazing Form asked them about the reason for their vain glory, and gave them a blade of grass to destroy it with their respective power. "He gave him (the god of fire) a blade of grass for burning it; he came to it with all energy, but could not burn it, he then returned from Him and told the gods that he was unable to know who that adorable wonderful Being was. The mysterious import of this parable in the Vedas is that God is the incomprehensible Entity Who sports with jivas according to His sweet-Will."

Vraja,-"It is said that God is the ocean of Rasa (Eternal Bliss), where have the Vedas said this?"

Bābāji,-"It is very clearly said in the Taittiriya Upanishad, 'He is known as a Perfect Purusha having His own sovereignty, being Himself independent in the cause of all -- He is the very transcendental Embodiment of All-ecstatic Bliss or Akhilasāmritamurti. Having derived bliss from Him the individual souls become blissful. For who indeed could breathe, who could be alive, if this Blissful Lord ever not remain as Monitor-self within the cavity of one’s heart. Indeed it is He and He alone bestows Bliss.'"

Vraja,-"When He is Rasa Himself, Why, do not then the apathetic people see Him?"

Bābāji,-"The jivas fastened by māyā have two groups, viz., turning the back and turning the face towards Krishna. In the former position a jiva is apathetic (turning his back) towards Krishna, so he is unable to see His beauty, and turning his face towards objects of worldly enjoyment, he thinks about and sees worldly objects. The man turning

the face towards Krishna turns back to mâyâ i.e., is apathetic towards her; so he is able to see Krishna as Rasa in His very Nature. The Katha Upanishad has said thus, 14 "The self-manifest God made the jīvas as such to run after outward ephemeral sense-pleasure. Therefore one looks outwards and not within himself. Hence how the Supreme Divinity can be sought through the senses! Only perchance a man having endowed with intuitive wisdom seeking life of eternal beatitude when withdraws the outer vision and looks within beholds the God in the cavity of his heart.""

Vraja -" What is the Body of Rasa as indicated in the statement 'Rasa is He' of the Vedas?"

Bābāji,-" The Gopāla Tāpani Sruti has said 15 "One is delivered from the world of confinement when one contemplates one God (Sri Krishna) in the cowherd-dress, with Lotus-Eyes, Complexion of the tinge of a cloud, garment as bright as the lightning, two Arms and garlands of a variety of nice flowers, to reach the state of blessedness"

Vraja,-" Now I understand that it is Sri Krishna-svārūpa that is the accomplished eternal Entity of the transcendental world; it is He Who is Omnipotent, is identical with Rasa Himself and the shelter of all Rasas. He is not accessible to the Jñānis (Monists) and the Ashtānga-yoga (eight processes needful for concentration of the mind) is only after finding out Paramātmā. His partial aspect Non-distinctive Brahman is only the glow of His Body He is the highest adorable Entity with His eternal transcendental distinctiveness. But the means for an easy access to Him is not found, for He is beyond the scope of human conception. What other means is available for a man? It seems that the process for pleasing Him is exceedingly difficult."

Bābāji,-" The Katha Sruti 16 has said: "the eternal peace is for them who can see His Divinity within themselves, and it is not for others.""

Vraja,- " True that eternal peace is available if one is able to conceive Him within oneself. But it is not intelligible how that will be practicable."

Bābāji, "The Katha 17 has further said: "That Bhagavān is not capable of being known by means of discourses with reasoning, nor by genius, nor even by much of the Vedic lore. He is accessible only to him whom He accepts (being pleased with his devotion); it is to him alone, that Bhagavān reveals His Body." And the Srimad Bhāgavatam 18 too, has said: "Though many persons are trying to conceive of You by rejecting what You are not, yet only he, who has been favoured with an iota of the grace of the pair of Your Lotus Feet can know the truth about Your glory; whereas no one else can do so, even if he makes researches for long." My darling, My Lord is very gracious; that Sri Krishna, the Soul of all souls, is not attainable, if you read many śāstras or discursively deliberate on them, nor is it the case that you will get Him, if you are highly talented or you have taken instructions from many gurus; that Soul of all souls, Krishna, shows His Own Body of sat, chit, ānanda, out of His grace, only to him, who whole-heartedly greets Him as his own."

Vṛaja, - "Is there any mention in the Vedas of the region of Sri Krishna's residence?"

Bābāji,- "There are such mentions at many places thereof. There are their mentions at some place as Paravyoma, at some others of Samuṣyoma, at yet others as Brahma-Gopāla-puri, and also as Gokula. In the Śveśāvatara Sūtra 19 we get, "What will he do with the Rk (Veda) who does not know Akṣara Brahman (God) in Paravyoma from his study of the Rk in Whom are sheltered all the gods? Those who know Him as such are truly blessed". The Mundaka Sūtra 20 has said, "Paramatma God ever resides in the transcendental Brahma-Pura." The Purushabodhini Sūtra has it thus: "Sri Krishna has Chandrāvali and Rādhikā on His two sides at the place known as Gokula in the region of Mathurā Mandal." In the Gopālātāpini Upanishat is found: "Among them there is the Puri (city) of Brahma-Gopāla."

On this account men fastened with the guṇa (ties) of māyā, not being able to see (conceive of) the suṣrupsa-shakti (God's natural Potency), the prototype of māyā, set up māyā as adiśakti (original potency). The high ideals of a jīva fascinated by māyā are possible only when he has a very great good fortune, otherwise not.

17, Katha Up. 1/2/23 18, Bh.X/14/28
19, Śve. Up. IV/8 20, Mundaka Up. II/2/7
Vraja - "Sri Durgā-devī has been counted among the attendants of Sri Radhā-Krishna in Gokula-upāsana. Who is that Durgā of Gokula."

Bābāji - "It is she who is known as Yoga-māyā. Her situation is in the form of the seed of vitiation of chit shakti. For this reason, when she is in the chit region, she poses as identical with svarupa-shakti; the material māyā is her vitiation. Hence the Durgā in the material-māyā is an attendant of that Durgā. The Durgā of the chit-shakti is the nourishing potency of Sri Krishna’s Sports. It is Yogamāyā that gives the Gopis of the eternal (i.e., transcendental) region the sentiment of extra-marital or anti-nuptial relationship with which they nurture the amorous luxuriations of Sri Krishna. The expression 21: "Sri Krishna made up His mind to resort to Yoga-māyā for performing His amorous sports"—means that in the Transcendental luxuriations of svarupa-shakti there are performed many acts which appear as done in ignorance, which however are not caused by ignorance: such ignorance is applied by Yoga-māyā for nurturing the mahā-rasa (great tasty savour).

Vraja, - "A desire has arisen in my mind to know something about the dhāma-tattva (truth about holy regions). Please tell me why the Vaishnavas refer to the area of Navadvipa with the appellation 'Sri dhāma'.

Bābāji, - "Sri Navadvipa dhāma is essentially not different from Sri Vṛndāvana Dhāma; and this Māyāpur is above all these. Sri Māyāpur is to Sri Navadvipa what Sri Gokula is to Vraja; Sri Māyāpur is the Mahāyogapitha (main pedestal of sanctity) in Sri Navadvipa dhāma. As the plenary incarnation of God (i.e., Sri Chaitanya Mahāprabhu) is veiled in the Kaliyuga 22 so is His dhāma, too (viz. Sri Navadvipa) veiled. There is no other holy place for pilgrimage in Kaliyuga like Sri Navadvipa. It is he alone to whom has been revealed the chit-character of this dhāma as the object of his knowledge, that has acquired competence for being a denizen of Vraja-dhāma. Both the dhāmas, whether Vraja or Navadvipa, appear as phemenonal (i.e., material) to the eyes of men turned away from God. It is only they who have fortunately got their chit-eyes opened, that are able to see dhāmas as such."

21 Bh.X/29.10 22 Bh. VII/9/38.
Vraja, - "I feel a desire to know the essential nature of Navadvip dhāma.

Bābāji, - "Goloka, Vrindābana and Svetadvipa are the inner apartments of paravyoma (or Vaikuntha). In Goloka the sports of Sri Krishna are svakīya (within the wed-lock), in Vrindābana they are pārakīya (anti-nuptial), and in Svetadvipa there is the conclusion thereof. There is no difference in the intrinsic nature among Goloka, Vrindābana and Svetadvipa in reality, Sri Navadvipa, besides being Svetadvipa, is identical with Vrindābana. The inhabitants of Sri Navadvipa are very fortunate, because they are associates of Sri Gaurāṅga. It is as the result of lots of sukṛiti that one attains competence for residence in Sri Navadvipa. In Sri Vrindābana some portion of the tasty savour remained unrevealed; that has been revealed in Sri Navadvipa. When one becomes competent for relishing that tasty savour, one will be able to get a conception thereof."

Vraja, - "What is the size of Sri Navadvipa dhāma?"

Bābāji, - "The circumference of Sri Navadvipa dhāma is sixteen krosas (32 miles or about 51 kilometres). The dhāma is of the shape of a lotus of eight petals; these eight petals are the eight dvipas and in the centre is the seed-vessel (of the lotus). The eight dvipas, viz., Simanta-dvipa, Godruma-dvipa, Madhya-dvipa, Kola-dvipa, Ritu-dvipa, Jahnu-dvipa, Modudruma-dvipa and Rudra-dvipa, form the eight petals. At the middle is Antar-dvipa and its centre is Sri Māyāpur. If one performs devotional practices in Sri Navadvipa dhāma specially in Sri Māyāpur, one gets Prema-siddhi (accomplishment of Love) within a short time. At the middle of Sri Māyāpur is the Mahā-Yogapitha viz., the Temple of Sri Jagannāth Misra (known as the father of Lord Sri Gaurāṅgadeva). The most fortunate among the devotees see the eternal sports of the Lord in this Yogapitha."

Vraja, - "Are the sports of Sri Gaurāṅga Deva the functions of 'svarupa-shakti'?"

Bābāji, - "The sports of Sri Gaurāṅga are the functions of 'svarupa-shakti' as are those of Sri Krishna. There is no difference between Sri Krishna and Gaurāṅga. Sri Svarupa Goswami wrote in his handbook thus: " The Hladini-shakti (exhilarating potency) is the transforming energy of Sri Radha-Krishna's Love; on its account they
Two, though only One Self, formerly accepted Two Bodies on earth. Now that duality has appeared as One under the Name of Sri Chaitanya. I bow down to that Sri Krishna's Own Nature, nicely blended with the glow and sentiment of Sri Râdhâ."

My darling, Krishna and Chaitanya are ever manifest, there being no knowing as to Who is the earlier, and Who the later one. The import of the expression that previously here had been Chaitanya and thereafter there were Râdhâ and Krishna, and again These Two have become Chaitanya—is that Both the manifestations are eternal, not that one was the earlier and the other the subsequent one. All the Sports of the Highest Entity are eternal. He who thinks either of these two sets of sports as the subordinate one is entirely ignorant of the truth and quite devoid of the sense of savoury relish."

Vraja, - "If Sri Gaurânga is the Plenary Entity, then what is the mode of worshipping Him?"

Bâbâji, - "The effect of worshipping Sri Gaurânga with the Names and Mantra (incantation) of Sri Gaura is the same as that of worshipping Sri Krishna with the Names and mantra (incantations) of Sri Krishna. Besides, the worship of Gaura with Krishna's Mantra the worship of Krishna with Gaura's Mantra—is all the same. He who differentiates among these is quite unwise and is a servant of Kali."

Vraja, - "How are available the Mantras of this Esoteric Incarnation."

Bâbâji, - "The Tantra (scripture containing modes of worship) that has openly given the Mantra for the unveiled Incarnations has also, in a covered manner, recorded the Esoteric Incarnation. Those, whose intelligence is not of the crooked nature, can easily understand it."

Vraja, - "In what way is effected the Couple with Sri Gaurânga?"

Bâbâji, - "The Couple with Gaurânga is effected in two ways, one in the path of archana (adoration) and another in the path of bhajana (service). In the former are worshipped Sri Gaur and Vishnupriyâ, and in the latter, Sri Gaura and Gadâdharâ."

Vraja, - "Which shakti of Sri Gaurânga's is Sri Vishnupriyâ?"
Bābāji,- "Generally the 'Vaishnavas' call her Bhu-shakti, in truth, however, she is 'Samvit-shakti' combined with the essence of Hlādini, i.e., she is in her nature bhakti itself incarnated to behold the propagation of Sri Nāma with the Incarnation of the Lord as Sri Gaura. Sri Vishnupriyādevi is the very embodiment of the nine kinds of Bhakti ('sravana, kirtana,' etc.), just as Sri Navadvipa dhāma (with the nine 'dvipas') embodies those nine kinds of Bhakti."

Vraja - "Can, then, Sri Vishnupriyādevi be called Svarupa-shakti?"

Bābāji," What doubt can there be about it? Is not the 'samvit-shakti contained with the essence of Hlādini-svarupa-shakti?"

Vraja,- "Master, I shall soon learn the method of the archanā (worship) of Sri Gaura. For the time being an ontological question just strikes my mind, which I ask now. chit-shakti, Jiva-shakti and māyā-shakti are the functional energies of the 'Svarupa-shakti'. Again, all the functional energies that are felt of each of Hlādini, Samvit and Sandhini — are all works of shakti. The chit-world, chit-body, chit-relation, chit-sport — all these speak of shakti. Where is the indication of Krishna, the Shaktiman Possessor of shakti?"

Bābāji,- "My darling, this is a very difficult problem. Do you mean to make away with this old man with the arrows of the spirits trick of logical nicety? True that the answer is as easy as the question is, but it is very difficult to find a man competent to understand the answer. Just follow what I say about it. Krishna's Name, Form, Attribute and Sports—are all indicative of 'shakti', no doubt, but His independent free volition is not the work of 'shakti'; that adheres, to the great Entity's Own Nature, Krishna is the Possessor of Self-will and the support of 'shakti'. 'Shakti' is enjoyable, Krishna is the Enjoyer; she is under Him, He is independent. 'Shakti' has kept this independent Entity encompassed in every way. Though covered by 'shakti', yet He is the Lord of 'shakti'. When men want to conceive of Him, they have to get the conception through the medium of 'shakti'. So the indication of the possessor of 'shakti' beyond the indication of 'shakti' is not capable of being conceived. But when the devotee cultures love in Him, he, then, meets with the Possessor of 'shakti', for Bhakti is of the nature of shakti and as such, feminine; under the lead of Krishna
Svarupa-shakti, she can appreciate the mainly luxuriation indicative of the masculine character of Krishna Who is Self-Willed."

Vraja,-" If there were some entity without any indication beyond shakti then that would become the same Brahman as described in the Upanishads."

Bābāji,- "Brahman as described in the Upanishads is devoid of volition, but Purusha (the Male Entity) of the Upanishads is the Possessor of Free Will. There is a great difference. Brahman is nirvishesha (non-distinctive), whereas Krishna though separate from Krishna-shakti, is yet savishesha (with distinctiveness), in as much as there are in Him the masculine character, the enjoyer's character and the self-dependent character. In reality Krishna and Krishna-shakti are inseparable; the indication that shakti gives of Krishna, that, too is Krishna Himself for the shakti fulfilling the desire of Krishna is indicative of herself in the female character, viz., Sri Rādhā Krishna is the recipient of service, and the supremest shakti viz. Sri Rādhā, is His waiting maid. It is these mutual self-concepts that establish their mutual difference."

Vraja," If Krishna's desire and enjoying character be indicative of Krishna as the Male, then what is the desire of Sri Rādhā?"

Bābāji,- "Her desire is subordinate to Krishna's desire. She has got no desire or activity independent of Krishna. The desire is of Krishna's! The desire for Sri Krishna's service that is dependent of Krishna's the desire – belongs to Sri Rādhā. Sri Rādhā is the plenary shakti or original (primary) shakti, whereas Sri Krishna is Purusha,, i.e., the Master and Controller of shakti."

After this much of conversation, Vrajanātha fell prostrate before Bābāji Mahāsaya and with his permission went home at Bilvapushkarini. Seeing the change of his mental disposition day after day, his grand-mother began to arrange for his marriage. But he did not pay any attention to it and continued to deliberate day and night on the truths taught by Bābāji Mahāsaya. After fully understanding them, he gladly called at Śrīvasāṅgana with the hope of receiving further instruction as sweet as nectar.
CHAPTER XV

DELIBERATION ABOUT THE PROOF OF
JIVA’S SPIRITUAL LOCUS-STANDI

This day Vrajarātha reached the Srivāsangāna rather a little early, when the devotees of Śrī Godruma called at the Srivāsāṅgana just before evening in order to have a darsan of the evening service of ārātrika (waving light and frankincense). Śrī Premadās Paramahamsa Bābāji, Vaishnavadāsa, Advaitadāsa, etc., took their seats in the arbour before the ārātrika. Seeing the effusion of sentiment of these Vaishnavas of Śrī Godruma, Vrajarātha thought within himself: "I shall have my object accomplished in association with them." Seeing his amiable face and devotional attitude they all blessed him. Within a short while, when they had left for Śrī Godruma towards the south old Raghunātha Bābāji Mahāsaya noticed that tears were rolling down from Vrajarātha’s eyes in an incessant flow. He had cherished a strange degree of affection and he asked him: "O darling, why are you shedding tears?" Vrajarātha humbly submitted: "O master, my mind has gone out of order as the result of your instructions and association; everything in our wordly life seems to be pitless and unsubstantial. I have grown impatient to seek protection at the Feet of Śrī Gaurā. Today a question has arisen in my mind, viz., who am I in reality and why have I come into this world?"

Bābāji Mahāsaya,- "You have glorified me with this question of yours. When the truly auspicious day arrives for a jīva, it is this question that he puts first of all. There will linger no more doubt in your mind when you will listen to the fifth šloka of the Dasamula and its meaning. Just as sparks come out of a blazing fire, so also from Śrī Hari, the chitt-Sun, come out the innumerable jīvas, atomic chits. Though they are not different from Śrī Hari (in respect of their chitt constitution), yet the jīvas are ever separate from Him. The eternal difference between God and the jīvas is this, that God is the Entity due to Whose special Virtue the māyā-potency is His ever-controlled servitor, He being by nature her Lord: whereas he, who is by nature capable of coming under the māyāprakriti, even when free, is the jīva."

Vrajanātha,- "The decision is excellent, no doubt. I am desirous of knowing its supporting authority from the Vedas; though the words of the Lord are as good as the Vedas, yet when
they are substantiated by extracts from the Upanishads, people will be bound to admit them as conclusive."

... Bābāji, - " Several Vedic statements corroborate this truth; I am citing only a few of them; just listen. We have in the Brihadāranyaka 1 "Just as small sparks come out from fire, so do all jīvas come out of God " and " This entity (jīva) has two places, viz., this (material) region and the other (chīt) region; there is a third place border tatasthā region forming the juncture of the two; staying at that place of the juncture, he sees both the regions, this one and the other one." Herein has been stated the border-characteristic of the jīva-potency. This Br.up 2 says again: "Just as a big fish in a river at one time visits its eastern bank, at another the western one so also does the jīva move to both the sides, viz, that of dream (i.e., nescience) and the other of wakefulness (sentience)."

Vrajanātha, - " What is the meaning of 'tatasthā' as approved by the Vedānta philosophy?"

Bābāji, - " The line between the water of a river and the land on the bank is called the 'tata'. The land is contiguous to the water; where is then the 'tata'? The 'tata' is only like a thread discriminating the land from the water. The 'tata' is a very fine line of distinction which is not discernible with the gross eyes. If the chīt world is compared to water and the māyika or material world to land, then the 'tata' is the fine line dividing the one from the other; the place of the jīva-potency is that line of juncture between the two worlds. Just as there are glowing atoms in the sun-rays, so also are the jīvas; they may have a vision of the chīt world on the one side and on the other this world as built by māyā. The chīt-potency of God is boundless, so is His māyā-potency also enormous; between them are there the innumerable minute jīvas. The jīvas emanate from the tatasthā shakti (border-potency) of Sri Krishna; so is the nature too tatasthā (border-potency) of Sri Krishna."

Vrajanātha, - " Of what sort is that 'tatasthā' nature?"

Bābāji, - " In it vision can be had of both the sides from the midway position between the two worlds. The capability of coming under the control of both the potencies (chīt and māyika) is the

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1·Br. Up. II. 2.20 ; IV.39 2. IV. 3.18
tatasthā nature. The 'tata' (line of demarcation) can come into the river being dug out by the force of water; again when the land is hardened, the 'tata' becomes land. If a jīva turns his vision towards Śri Krishna, he becomes confirmed within Krishna-shakti (i.e., chit) but when he turns towards māyā and turns away from Krishna (i.e. becomes apathetic towards Him), he falls into māyā's snare to be fastened in it. This nature is 'tatasthā.'

Vrajanātha,- " Has māyā anything to do with the jīva's constitution?"

Bābāji,- " No; the jīva is constituted of chit material; being exceedingly atomic he is domitable by māyā for want of the chit strength. In his constitution there is no trace of māyā."

Vrajanātha,- " I heard from my professor that Chit Brahman being enveloped by māyā has become the jīva; just as the unlimited sky becomes Ghaūkāsa i.e., the sky of the pot when covered in it, so also the jīva that is Brahman by nature has become such being covered by māyā. What does this mean?"

Bābāji,- " This is only māyūrāda. How can māyā touch Brahman? If you say that Brahman has no potency, then how can there be His proximity to māyā? When the potency of māyā is non-existent? Brahman cannot undergo such a miserable condition under the cover of māyā. If you keep the parāshakti (Essential potency) of Brahman awake, then how can māyā, who is an insignificant potency, defeat the chit potency to create jīva out of Brahman? Brahman is infinite: how can He again be partitioned into portions as the great sky into skies in pots? Māyā's action on Brahman cannot be admitted. Māyā has no authority over the creation of jīvas; though the jīva is an atom, yet he is superior to māyā."

Vrajanātha,- " Some time before, a professor said that the jīva is the reflection of Brahman. Just as the sun is reflected on water, so is Brahman reflected on māyā to become the jīva. What does this too, mean?"

Bābāji,- " This, too, is māyūrāda. Brahman has no limit; an unlimited thing cannot be reflected. The Vedas do not approve of the confinement of Brahman within bounds. The theory of reflection is very abhorrible."
Vrajanātha,- "On another occasion a world conqueror sanyāsi said that the jīva is not a real entity; the conceit as jīva has arisen out of illusion; when illusion goes off, there remains only one undivided Brahmaṇ. What does this, too, mean?"

Bābājī, - "This, too, is māyā and is without foundation. According to the statement in the Sruti 'ekameva duḥtīyam' what more can be had than Brahmaṇ? When there is nothing else than Brahmaṇ wherefrom does the illusion come? And whose is this illusion? If you say that it is of Brahmaṇ, then you make Brahmaṇ insignificant and keep Him not as Brahmaṇ. If a separate existence is admitted of the name of 'illusion', then the truth of 'advaya-jñāna' is clashed with."

Vrajanātha,- "A scholarly Brahmaṇa of this Navadvipa established that there is no jīva but only one Brahmaṇ who in his dream creates the weal and woe; when his dream is over, he is Brahmaṇ. What type of a statement is this?"

Bābājī,- "This, too is māyā. Transformation from the state of Brahmaṇ to that of jīva and the dream – how can all these be substantiated? Citing examples of the conception of silver in a pearl or that of a rope appears as a snake the māyādin cannot maintain advaya-jñāna, these webs of tricks have been prepared for enchanting and fascinating the people."

Vrajanātha,- "It must be admitted that in the creation of the jīva soul māyā has nothing to do; I do also understand that māyā can exercise her power over the jīva."

Now my question is whether the chit-potency has framed the jīva with the tatastha (border) natural?"

Bābājī,- "No, the chit-potency is Krishna's plenary potency; whatever she produces is all eternally accomplished; the jīva is not so eternally accomplished; when he becomes accomplished by practices (adhana-siddha), he enjoys bliss like those eternally accomplished entities. The four kinds of confidantes of Sri Rādhā (to be described hereafter) are eternally accomplished; their bodies

3. Ch.Up. VI.2.1
are about the same, with slight variations, with that of Sri Rádhiká who is essentially the chit-shakti. The jivas have grown out of the jiva-shakti of Sri Krishna. Chit-shakti is Sri Krishna's full (plenary) shakti, whereas the jiva-shakti is the incomplete shakti. From the plenary potency are produced complete entities, but from the incomplete potency have grown the jivas as atomic chit. Krishna manifests entities of different types in accordance with the kind of the shakti He applies. When established in His essential chit-shakti He reveals His essential Nature as Sri Krishna Himself on the one hand and on the other as Sri Nárayana, the Lord of Vaikuntha. When he desired to have His adherent attendance 'nitya-párshada' servitors in his Transcendental plane Golaka- Vrindábana, Vaikuntha, etc. He through Baladeva created those Eternal Pársada as nitya-mukta jivas at those divine worlds. He reveals the three Forms of Vishnu, viz., Kárnanodakasáyi, Kshirodakasáyi and Garbhodakasayi. At Vraja He reveals His own Nature as Krishna with chit in fullness; as Baladeva, He reveals the eternally free associate jivas for the performance of the eight kinds of service of Himself as Sri Krishna. Again at Paravyoma (Vaikuntha) He, as Sankarshana, reveals the eternally free associate jivas for the performance of the eight kinds of service to Sri Nárayana. Mahávishnu, the Incarnation of Sankarshana, establishing Himself in the heart of jiva-shakti as Paramátmá, creates the jiva-souls of tattsthá shakti. These jivas are susceptible to the influence of mâyá. Till by dint of God's Grace they get shelter under the Hladini (bliss-giving) shakti they are liable to be overcome by mâyá. Innumerable jivas, overcome fastened by mâyá, are attached to the three gunas (sattva, rajah, tamah) of mâyá. As such, the conclusion is that it is the jiva-shakti that begets the jivas, and not the chit-shakti."

Vrajanátha,- "I have already heard that the chit-world is eternal and so are also jivas. How are, then, the growth, creation and revelation of eternal things possible? If they are revealed at some time and were unrevealed previously, how, then can their eternity be possible?"

Bábáji, - "The time and space as you feel in the material world are different from the time and space of the chit world. The time of the mundane world is divided into three periods, past, present and future; whereas the time in the chit-world is ever present as undivided. All the events relating to chit are conceived of as present. Whatever we describe is under the jurisdiction of material time and space; so while we say - 'the jivas were created', 'the jivas then were
fastened by māyā, 'the chit-world was revealed', 'there is no function of māyā in the constitution of jivas, but that of chit,- then there is the influence of material time over our statement; the sort of description is inevitable in this fastened condition of ours. For this reason, in all our descriptions relating to jivas and chit, we cannot get rid of the influence of the mundane time,—the past, the present and the future come of themselves into them. While having a conception of the inner meaning of such descriptions, the truly discriminating judges conceive of the application of the ever present time. My darling, you should be very cautious while deliberating over these things and feel the presence of chit, having thrown off the unavoidable detestableness of words. All the Vaishnavas say that the jiva souls have been fastened by māyā for the forgetfulness of their own nature, but they all know that though the jivas are eternal entities, they are of two kinds, viz. eternally fastened and eternally free. Such statements are due to the human intelligence being subject to errors and omissions. But a sedate person forms a conception of the transcendental truth by means of chit-samādhi. Our statements are material, whatever we speak about is interspersed with the dirt of words; but you will feel what the truth is. Argumentations have no footing here, for it is vain to apply them to inscrutable truths. I know that you will not be able to realise this truth in a moment. The more you culture about chit affairs the more will be evident the difference of chit from matter. Your body is material, all the functions of the body are material, but in reality, you are not matter, you are atomic chit (sentiment) entity. The more you know about yourself, the more will you feel your essential nature to be superior to the material world. You will not be benefitted, if only, I tell you this or you hear it from me. The more you rouse up your chit character by means of the culture of Harinama, the better will you get a conception of the chit world. The speech and the mind, both have their origin relating to matter; they cannot touch the chit affairs by great exertions. The Sruti said 4: "From whom (Brahman) words recede back with the mind without getting Him." I advise you not to ask the decision about this of any one; feel it within yourself. I only give you the hint."

Vrajanātha, - "If the jiva is the atomic ray of the chit (sentient) sun like the sparks of the blazing fire, what is then the function of the jiva-shakti?"

4 Tait. Up. II.4; II.9
Bābāji - "Krishna is self-effulgent like the blazing fire or the sun, within the range of the chit-Sun, everything is full chit concern; outside it, the rays radiate far and wide. A pencil is a molecule of the suvarupa-shakti, and the rays within it are its atoms; and the jivas are such atoms. The suvarupa-shakti displays the region within the orb of the Sun; the function of the region outside the orb is that of the jiva-shakti which is the atomic part of the chit-shakti. So only the jiva-shakti functions concerning the jivas. According to the Sruti 5 which says His (God's) parā (supreme) shakti is of different sorts, the parā-shakti which is the chit-shakti, coming of its own regions as jiva-shakti is ever displaying the eternal jivas like the rays of the Sun in the border region between the chit region and the māyā's region."

Vrajanātha,- "The blazing fire is material, the sun too, is material; the sparks, too are material. Why are these material things employed as examples in the case of chit-tattva (truth relating to chit)?" 

Bābāji,- "I have already told you that whenever we have to speak about chit affairs with words that are material, the dirt of matter must be there; so it is under compulsion that such examples have got to be cited. As there is no other way, we have to explain chit things by using the words 'fire' 'sun' etc. In reality, Krishna is quite different from and far superior to the sun; the region of chit is surpassingly superior to the brilliant solar orb; the pencil of the sun and its minute rays are extremely inferior to Krishna's pencil and rays. Even so, those examples are used considering only the points of similarity, the examples show the points only partially and do not apply to all cases. The functions of the sun and the sun-rays are to reveal their own beauty and other things, and only these too indicate the self-revealing character and the character of revealing others with reference to the chit-tattva; but the power of ignition and the materiality of the sun are not applicable as examples to chit affairs. When we say that milk is like water, we mean only the liquidity of milk; otherwise can the milk, which has in it all the characteristics of water, be milk proper? Therefore examples explain only the character of a particular side of things, not that of all the sides."

5. Svet.Up.VI.8
Vrajañātha,- "How is it possible that the pencil of the chit-sun and the atomic rays there within, though not separate from the sun, are yet ever different?"

Bābāji,- "In the material world when one thing comes out of another, it either becomes totally severed from that, or remains adhered to that, as it is the property of matter. When an egg comes out of the mother-bird, it remains separate from her and no more keeps within her. The nails and hair on the body of a man though grown out of it keep together with him till they are clipped off. In chit affairs there is some speciality.In respect of whatever have come out from the chit-sun, all are simultaneously both distinct from Him and also non-distinct. Just as the solar pencil and the rays coming out from the sun remain the same, so also the pencil from Krishna, viz., jīva-shakti and the atomic rays viz., the jīvas, coming out from Krishna-sun, ever remain non-separate from Him; again even being non-separate, different jīvas, getting different particles of independent volition, ever keep separate from Krishna. Therefore the truth of jīvas being both non-distinct and distinct from Krishna is an eternally accomplished fact. This is the special feature of chit affairs. The savants cite only a partial example from matter. It is thus; there is a big lump of gold; a bangle is made of a bit out of it; the bangle is non-dustinct from the lump of gold, in respect of its being gold but it is distinct from the lump of gold, in respect of its being the bangle and not the lump. This example does not apply in all respects; but it functions in a particular way; in respect of being both chit, the chit-sun and the chit jīva are non-distinct, but in respect of their being respectively the Plenary chit and the atomic chit, there is distinctness between them according to circumstances. The example of āhākāśa (skyscape in the pitcher) and mahākāśa (firmamental sky) is quite inapplicable to the chit-tattva."

Vrajañātha,- "If chit (sentiment) object and mundane matter are generically different from each other, then how can either be the proper example of the other?"

Bābāji,- "There is no such distinction of classes between chit and jada (mundane) matter, as there are different classes in mundane matter, which the followers of the Nyāya-system of Philosophy call Nitya (permanent). I have already said that it is only chit which is the real thing and jada is its vikāra (vitiated state). There are many similarities between a pure thing and its vitiation. The
vitiated thing becomes different from the pure thing; yet the similarity lingers in many respects. Ice being a vitiated form of water becomes a different thing from water, but similarity still exists in respect of the properties like coldness, etc. though such similarity does not exist between the cold and the hot water; but they are similar regarding their common property of liquidity. Thus in a vitiated thing there remains some common property or another, of the pure thing. So though the mundane world is the vitiation of the chit world, a chit subject may be deliberated on with the help of an example from a mundane matter, utilising the similarity of a chit property available in such matter. Again adopting the principle of the vision of the Arundhati star (a small star in the group of the pleiads in the constellation of Taurus, visible with fine discernment by ascertaining its position with the gross material vision), — the subtle properties of a chit matter are conceived with the deliberation of the crude and perverted matter of the mundane world. Sri Krishna's Leelā is totally transcendental or supra-mundane; there is no stench of mundane matter in it. The sports of Vraja as described in the Srimad Bhāgavatam are all transcendental; and when the affairs described therein are read among a group of men, they produce effect upon them according to their respective competence; the members of the audience, who are entirely attached to mundane matter, hear about the activities of the ordinary dramatic hero and heroine with a relish of rhetorical embellishment of material subjects; those of an intermediate competence adopt the principle of the vision of the Arundhati star to see the sportiveness of sentience in the proximity of material descriptions; whereas those of the superior competence dive in the pure relishable sentiment of the sportiveness of sentience beyond the scope of mundane matter. What other means are there for the proper training of jīvas than the application of those principles? How can any nice resort be possible for the fettered jīvas, in which the power of speech does not work and the mental power admits defeat?

No means is to be found except some examples with good similarities and the principle of visualising the star Arundhati. In mundane matters only will be noticed either distinction or non-distinction, but that is not the case with the Supreme Entity. Inscrutable simultaneous distinction and non-distinction must be admitted between Krishna and His jīva-potency."

Vrajanātha, - "Wherein lies the distinction between Supreme God and jīva souls?"
Bābāji,- "At first I shall explain the eternal non-distinction and show the eternal distinction thereafter. God is, in His Nature, Sentience, Enjoyer, Thinker, Self-manifest, Manifester of others, Soul acting at pleasure. The jīva has got all these characteristics. Being the Possessor of Plenary Potency, God has these properties to the utmost extent; whereas the jīva being the possessor of only atomic potency, these properties are present in him to a minute extent. Though there is a distinction regarding the essential nature and character, regarding the possession of those properties yet there is a want of distinction between God and jīva. Being the possessor of His own potency to the fullest extent, God is the Master of Svārupa-shakti (natural potency), jīva-shakti and māyā-shakti, potency is His servitor under control, He is the Master of potency, His potency acts at His will – this is the essential Nature of God. Though the jīva has all the properties of God in minute jots, he is subject to māyā. The word 'māyā' as used in the dasamula (vide its fifth sloka in the beginning of this chapter) does not denote only jada (mundane) māyā, here it means Svārupa-shakti. From its derivation, viz., by which measurement is made, māyā is the name of that shakti which makes Krishna known in the chit world, jīva-world and mundane world, as such, māyā here denotes Svārupa-shakti and not jada-shakti. Krishna is the Master of māyā, whereas the jīva is under her control. So the Śvetāśvatara Upanishad has said thus. 6 "From all this diversity (which the Veda-describes) the Master of māyā creates the universe and the other (viz.jīva) is confined in it by māyā. Know m āyā as His Prakriti (Nature) and the Master of māyā is Supreme God. All this universe is pervaded by His shakti ". In this sentence of the Veda, the word- Māyee (Master of māyā) denotes Krishna, the Controller of māyā, Prakriti means plethary potency. These attributes as adored by all and the Nature are the special properties of God; they are not present in the jīva; even when liberated, he cannot get these attributes. The Brahma-Sutra says: 7 "The free jīva souls are able to perform all things excepting the affairs of the universe, viz, its creation, sustenance, restraint, etc." In it has been admitted that there is eternal distinction between God and the jīva. This eternal distinction is not imaginary, but eternally true, this distinction will not come to an end in any stage. On this account, just know it to be a fundamental statement that 'the jīva is the eternal servant to Krishna.'

6 IV. 9.10 7. IV. 4.17
Vrajanātha.- "If the eternal bheda (distinction) is the accomplished fact, then how can the abheda (non-distinction) be admitted? Shall we then have to admit that there is a stage called nirvāṇa (annihilation)?"

Bābāji, - "No, my darling, that is not the case, in no stage is the jīva non-different from (i.e., identical with) God."

Vrajanātha.- "Then why have you stated the doctrine of achintya-bhedā-bheda inscrutable simultaneous distinction and non-distinction?"

Bābāji, - "With regard to chit-dharma (sentient character) there is eternal abheda between Krishna and the jīva, but in svarupa (essential nature) there is eternal bheda. In spite of the eternal abheda, the conception of the bheda is eternal. Though the abheda svarupa is an accomplished fact, yet there is not any indication there of relating to any state. Whenever there is an indication according to a particular stage, the manifestation of the eternal bheda is the stronger. For example, if a house is simultaneously said to be 'without Devadatta and with Devadatta,' then the eternal indication of its being with Devadatta, will ever continue, even though according to some consideration it may be without Devadatta. I shall cite another example from the mundane world, - the sky is a mundane matter, even if there be a receptacle of the sky, too, in spite of that receptacle, as there is the indication of the sky alone, so the indication of the nitya (eternal) bheda that is there in the abheda entity, is the only indication of the thing."

Vrajanātha,- "Then, please, tell me a little more clearly about the eternal nature of the jīva."

Bābāji,- "The jīva is anu-chaitanya (atomic sentience), endowed with the attribute of jñāna (consciousness), predicable by the term 'aham' (ego), enjoyer, thinker and comprehender. The jīva has his eternal nature; that nature is astral. Just as in the gross body, the hands, legs, eyes, nose, ears etc., being properly arranged, have manifested the crude nature; so the atomic sentient body, perfect in every feature, has manifested the atomic sentient nature; and that is the jīva's eternal nature. When he is lettered by māyā, his natural body becomes covered with two phenomenal bodies, the one is called linga-sarira (subtle body), and the other the gross body. The subtle
body is a disguise over the body of the atomic sentient nature; that subtle body is unavoidable from the time that the jīva is fettered to the time that he is emancipated. At the time of taking other births only the gross physical bodies undergo changes, but not the subtle body. The subtle body (of a bounden soul) is only one; at the time of changing a gross body, it takes away with it all the desires regarding karma made by it before accepting the subsequent body. The nature of a jīva who has got a new body is formed according to the instinct transmitted from the previous birth grown out of the desires thereof. And he gets his caste according to that nature. Karma or action ensues according to the varnaśrama (caste and stage of life), and after death he again gets a similar course. The first cover for the eternal nature is the subtle body (or mind) and the second cover is the gross (physical body)."

**Vrajanātha,** "What is the difference between the nitya-sarīra (eternal body) and the linga-sarīra (subtle body)?"

**Bābāji,** "The eternal body is of atomic chit (sentience), blemishless and really predicatable by aham (ego). The subtle body is constituted of the three vitiations, viz. manah (mind), buddhi (intellect) and ahamkāra (egotism).

**Vrajanātha,** "Are the mind, intellect and egotism of the mundane nature? If they are so termed how can their sentient functions be performed?"

**Bābāji,** "Just look into the dictum of the Gita. God with His chit-shakti (sentient potency) has two prakritis (shaktis), viz. parā (superior) and aparā (inferior); here the parā-prakriti has been known as jīva-shakti and the aparā-prakriti as jada (mundane material) or māyā-shakti. "The jīva-shakti is chitkana (atomic sentence) and, for this reason, it is called parā or superior. Māyā-shakti is jada and as such it is called aparā. The jīva is different from the inferior potency, which has in it eight coarse things viz, the five mahā-bhutas (primary elements) and manah (mind) buddhi (intellect) and ahamkāra (egotism). The last three are within jada-prakriti and are therefore mundane matters; there is some appearance of jñāna (sentience) in them; but it is not chit by nature, but of mundane matter. The mind places the affair of the knowledge of sensual objects on the images that it takes from mundane matter; this

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8. VII.4-6
affair has its root in mundane matter and not in chit matter. The faculty that discriminates between good and bad relying on that knowledge is known as buddhi (intellect), that, too, has its root in mundane matter. And the egotism, too, arising out of the acceptance of that knowledge has mundane matter at its root and not the chit. These three, combined together, manifest a second nature of the jīva, related to mundane matter. The egotism of the subtle body of that nature of the jīva overcome with mundanity becomes strong enough to cover the egotism of the eternal nature. The egotism in the eternal nature connected with the chit-sun is eternal. In the stage of liberation, that egotism appears again. So long as the eternal body is almost hidden under the subtle body, the conceit of the connection with mundane matter remains strong, and consequently the conceit of connection with chit is almost extinct. The subtle body is too fine and therefore the gross body, covering it, makes it act. When the gross body covers the subtle body, then the egotism of the conceit of colour and class of the gross body becomes the prevailing factor. Though the mind, intellect and egotism are of mundane nature, yet they have the conceit of knowledge, being the vitiated nature of the function of atma (soul)."

Vrajanātha.-" Now I have understood that the eternal nature of the jīva is atomic chit and that in that nature there is elegance of the limbs made of atomic chit; when it is bound down (by māyā), that elegance is covered by the subtle body; and then with the cover of the gross body, the nature of the jīva is subjected to much mundane vitiation. Now I beg to submit my question whether the jīva is entirely free from defects in the liberated state."

Bābāji,-" Though the atomic chit is free from defect, it is imperfect, inasmuch as being extremely atomic, it is too weak. Under these circumstances, only this defect is seen in it, that the nature is capable of being almost extinct. The Srimad Bhāgavatam has said, 9 "O Lotus-eyed Lord, wisdom of one cannot be free from contamination without unalloyed devotion to Thee. Those treading the path of jñāna or following the path of Inductive Process, devoid of an atom of devotion to Thee may think themselves liberated; on the contrary failing to adore Thy Lotus Feet, their minds even remain impure although with great exertion and difficult efforts they might have attained a high stage nay, almost near liberation, but hurled down to the mundane plane because they have neglected to take recourse to

9 Bh.X.2.32
Thy Divine Lotus Feet." As such, however ameliorated may a liberated jīva be, the imperfection of his constitution will ever accompany him and this is the truth about jīvas. It is for this reason that the Veda has said that 'God is the Controller of māyā, whereas the jīva is subject to the control of māyā" being the tatasthā shakti."
CHAPTER XVI

ETERNAL RELIGION AS PER RELATION, MEANS AND NEED

(Deliberation about jivas under the clutches of mâyâ)

Having heard the instructions of the Dasamula relating to the truth about jivas, Vrajañátha Nyáya Panchánāna, while on bed at night in his house, deeply meditated thus: "I have got the reply to the question—Who am I? I have been able to know that, I am only a particle of a ray of the sun-like chit, viz., Sri Krishna; though only an atom. I have in me egotism (existence), the quality of jnána (cognition) and an iota of chit ananda (supra-mundane bliss). I have got a nature of mine built of atomic chit though exceedingly atomic, it is intermediary potency of Krishna. It is my misfortune that this nature is not realised by me. My good fortune begins when the conception of this nature will be known. It is necessary to know well why this misfortune has befallen me. I shall put this question tomorrow at the feet of Sri Gurudeva."

While he was engaged in such a reverie the goddess of sleep stealthily made him unconscious at about midnight. At the fog end of the night he dreamt that he had renounced the world and put on the garb of a Vaishnava. At the break of the sleep, he thought within himself that perhaps the Lord wants me to renounce the world. When he sat in the outer apartment of the house, his pupils came there and, after bowing to him, they proposed to take lesson that day from Kusumánjali, the famous treatise on the Nyáya system of Philosophy. Vrajañátha politely told them that like Sri Nimbára Pandit (referring to Lord Sri Gauránga) he, too, had finally closed up his books (no more to open them for further studies) and made up his mind to adopt some other course of life. So he advised them to read with some other teacher. One by one, they left the place, when Chaturbhujá Misra, match-maker, came to the paternal grandmother of Vrajañátha with a proposal for Vrajañátha’s marriage, which she accepted most gladly. At this Vrajañátha thought within himself. "What a calamity! Is it possible for me to be delighted with the news of marriage, while I am making up my mind to renounce the world?" There was bandying of words between his mother, grandmother and the other elderly ladies connected with the family, on one side, and Vrajañátha, on the other, they wanting him to marry and he refusing to agree. The day time passed off in the midst of this confusion. The evening was overcast by clouds followed by a heavy shower. So Vrajañátha had to do without
his visit to Sri Mayapur on that day. The next morning was taken up
the thread of the previous day's unfair wrangling on the subject of
marriage, and Vrajanatha felt much disgusted. Just on the approach of
the evening he left for Sri Mayapur and reaching the Srivasa-sanga, fell
flat before the hut of the old Babaji Mahasaya who said that he
was glad to see Vrajanatha, who had been as he said, prevented by the
rains of the previous night. Vrajanatha, replied, "Prabhu, I have been
confronted with a serious calamity which I shall submit later on. For the
present I submit the question why the jiva, who is the pure chit
entity, has to undergo the misery for the worldly life."

Babaji Mahasaya,- "(Citing the sixth sloka of the Dasamula) In
his true nature the jiva is the devoted servant of Krishna. The
jivas, who have gone astray against that nature of theirs due to their
seeking after their own pleasure, turned away from Krishna and as
such, become punishable, are clutched by the maya-potency of god
with the chains of the worldly gunas of sattva, rajah and tamah.
Entangling them with the pair of covers, viz., the gross and the subtle
frames and the ties of karma, surfeited with serious troubles, she
takes them round heaven and hell."

"The jivas who are the eternal devotees of God in Goloka-
Vrindavana and in Paravarna (Vaikuntha) manifested by Sri Baladeva
and Sri Sankarshana respectively—are innumerable. They are adroit in
the service of the worshippable Entity (God) — ever mindful of the need
of their true nature, seeking after the pleasure of the worshippable
Entity, ever looking forward towards God and ever strong having
acquired the strength of chit-shakti in addition to their jiva-shakti;
they have nothing to do with maya, without any knowledge even of the
existence of a shakti known as maya-shakti, in as much as they are
inside the chit-region, far away from maya their service of God; they
are quite ignorant of any distress, worldly pleasure, pleasure of their
own, etc. They are ever free from bondage. It is love that is their very
life; affliction, death and fear are quite unknown to them. Also the
atomic chit jivas who are the outcomes of the rays of the glance of
Mahavishnu lying in the ocean of kara (cause) towards maya—are
numberless. Because they are by side of maya, the variegatedness of
maya is visible to them. The characteristics that have been stated of
the jivas in common are in them; yet due to their atomic character
turn their eyes towards the chit region as also the world of maya
from the border line. In this condition, the jivas are too weak,
because they have not acquired the chit strength through the grace of
the Entity (God) to Whom their service is due. Among them, those
who desire enjoyment from maya are bound down from time
immemorial by māyā, having been absorbed in the worldly things of māyā. But those who culture the chit character of the Entity to be served, are taken to the chit region, having attained His grace and, along with it, chit strength. Unfortunate that we are, however, having forgotten our eternal service of Krishna we have been bound down by māyā due to our intent attentiveness to māyā. As such, this misery of ours is due to our being unmindful of the need of our true nature."

Vrajanātha,- "Adorable master, why are some jivas intently attentive to māyā although remaining in that tatastha position? Why are again, on the other hand some go to chit region?"

Bābāji,- "Some potency of Krishna are present in an atomic degree in the nature of the jivas; so an atomic degree of Krishna's willfulness in form of free volition is natural for the jivas. When that free volition is properly used, their front towards Krishna is maintained, but when it is wrongly used they avert from Him and due to that aversion they want enjoyment from māyā. Then the insignificant self-conceit as "I am the enjoyer of matter" - occupies the place, and the stages of avidyā, viz., avidyā (false knowledge) asmitā (wrong egoism), rāga (worldly attachment), dosa (spitefulness) and abhiniṇeva (intent attentiveness to the world)—cover up the pure atomic chit of the jivas. It is the proper or improper use of the free volition that is the only cause of our freedom or bondage."

Vrajanātha,- "Krishna is supremely Gracious, why then, has He kept the jivas so weak that they become victims to the intent attentiveness to māyā due to weakness?"

Bābāji,- " As Krishna is Gracious, so is He sportive too. Desiring that there could be sportiveness of various kinds with the jivas in various conditions. He has made the jivas fit for passing through the different stages from the preliminary border position to the illimitable higher one of māhā-bhāva (the highest ecstatic state), and for the convenience and firmness of that fitness, He has created the stages in the world of māyā down to the lowest one of the self-conceit of identity with the matter therein, as the unlimited obstacles against the attainment of the highest bliss. The jivas in these stages are unmindful of need of their true nature, seeking their own pleasure and become averse to Krishna. In this condition, the lower they fall downward, the more does the supremely gracious Krishna furnish them with advantages for upward progress, bring them along with His eternal
associates and His own region. It becomes possible for the jīva gradually to go to the chīt-region and attain equality of state with Krishna's eternal associates, who take advantage thereof and accept the highest progress."

Vrajanātha,- "Why do the jīvas suffer distress for God's sports?"

Bābāji,- "It should be regarded as the attainment of a great favour on the part of the jīvas to have got free volition; because the entire matter without it is very trivial and an object of great hatred. Having obtained that free volition, the jīvas have acquired mastery over the material world. Distress and happiness are the courses of the mind. What we call distress is termed as happiness by those who are addicted thereto. The culmination of all worldly pleasures is nothing better than distress. A man attached to worldly attachments gets distress in the long run. When that distress becomes too hard, there grows a desire for unmixed happiness. Therefrom grows conscience, out of that arises question or desire for true knowledge; during the questioning period there happen good company and rise of shraddhā after which begins the upward progress. So ultimately the distress is productive of well-being. When impure gold is burnt and rubbed, it becomes free from dirt, so the jīvas when dirty with the enjoyment of māyā and aversion to Krishna, are purified, being chastised with the infliction of pain on the scaffold of the world of māyā. Hence the distress of the jīva averse to God gives him happiness and a kind treatment. On this account the distress of the jīvas in the sports of Krishna is productive of good in the eye of a far-sighted man, but of mere pain and trouble to men without far-sight."

Vrajanātha,- "Though the miseries entailed on the jīvas under bondage bring forth good finally, yet for the present they are very troublesome. Could not Omnipotent Krishna devise some other path instead of this troublesome path?"

Bābāji,- "The Leelās of Sri Krishna are various and variegated. This, too, is a Leelā one among the variegated forms. When, as possessor of autocratic power, He is playing all sorts of sports, then why should there not be a sport of this type as well? To maintain all the variations, no class of Leelā should be excluded or done without; again if some other variety of Leelā is substituted for it, the constituents of that variety of sports will surely have to undergo some form of trouble or another. Krishna is the master and subject; the constituents are under the control of the subjective doer and objective to his activity.
Whenever you are under the will of another, it is natural that you should undergo some pain or trouble. If that pain terminates in pleasure in the long run then it cannot be called pain or trouble; why, then, do you call it trouble or misery? It is the troubles undergone by the jivas for the sustenance of Krishnapalea that yields real pleasure or bliss. The jivas with free volition of their own have undergone troubles due to their intent attentiveness to māyā, if there is any fault committed, it is the jivas that have committed it and not Krishna in the least."

Vrajanātha,- "What harm would there have been done by denying the jivas free volition? Krishna is omniscient; so He knew that if the jivas were given it, they should suffer pain and trouble. In this circumstance, is not Krishna responsible for the troubles and miseries of the jivas?"

Bābāji,- "The gift of free volition is a valuable jewel; there are many things in the world of matter which have not been endowed with this precious gift, for which they are insignificant and contemptible. If the jivas had been denied the gift of free volition, they, too, would have been insignificant and contemptible. Besides, the jivas are atomic chit; so they must have the property that is in chit subjects. In chit subjects there is inherent the property of free volition. It is not possible to divest a thing of its eternal property. So the property of free volition must there be in the jivas to the same extent as they are atomic chit. It is on account of this property of free volition that the jivas are superior to the world of matter and are masters thereof. The jivas with such a property of free volition are the favourite servants of Krishna. When such jivas misuse their freedom and offer intent attentiveness to māyā, the All-Merciful Krishna, then, runs after them bewailing this calamity of theirs in an anxiety to deliver them: up, and knowing that they would not be getting His nectarine sportive Activities in the world of matter, Krishna, out of mercy, brings His Inconceivable Sports into the region of māyā. Moreover, seeing that the jivas cannot understand His sports in that condition, Krishna, incarnating Himself at Sri Navadvipa-Māyapur (as Sri Chaitanya Mahāprabhu) explains as the Guru (World-teacher), His Name Appearances, Attributes and Sports as their main support and teaches them through the lives of His Own devotees. Can you, my darling, in any way lay the blame at the door of so merciful a Krishna? His graciousness is immense, but fallen souls misfortune is lamentable."
Vrajanātha, - "Is then the potency known as māyā the cause of our misfortune and our energy? If the all-powerful and all-wise Krishna had driven away māyā, the jivas would not have had to suffer."

Bābāji, - "Māyā is the shadow of the svarupa-shakti, and as such, the vitiation of pure potency, acting as the furnace for the reformation i.e., the means for the correction of those who have gone astray. Māyā, is Krishna's servant; she corrects those who have turned away from Krishna, by giving them punishment and medical treatment. To forget "I am the eternal servitor of Krishna" is quite improper and a great fault on the part of a jīva who is atomic chit. If you are guilty of the offence, you become punished by the demonic māyā. The region of māyā is the prison house for the punishable jīvas. Just as a king out of kindness towards his subjects establishes a prison, so also has Krishna, out of unlimited mercy towards such jīvas, founded the world of matter as prison-house and set up the material māyā as the warden of the prison."

Vrajanātha, - "If the world of matter is the prison-house, what, then, should be appropriately called the fetters?"

Bābāji, - "The fetters of māyā are of three kinds, viz., the fetters composed of the sattva-guna (the first of the inherent qualities of nature, indicative of cognition), those of the rajah-guna (the second one indicative of activity) and those of tamah-guna (the third one indicative of dullness). Māyā binds the punishable jīvas with those three fetters varying according to their condition. Whether the jīvas are sāttvika, rājasika or tāmasika, they are all bound down with fetters. The golden fetters, silver fetters and the iron fetters; though composed of different metals, are all the same, all nothing better than fetters having binding effects."

Vrajanātha, - "How can the fetters of māyā bind down the jīvas that are atomic chit?"

Bābāji, - "Things of the regions of māyā cannot touch the things of the chit world. Whenever a jīva forms the self-conceit, viz., "I am the enjoyer of māyā," he gets a subtle frame of material egoism; a fetter of māyā is then applied to bind the feet of the jīva so covered by the subtle frame. The jīvas with the egoism of sattva are the gods who are denizens of the higher regions, they get the golden fetters of sattva applied to bind their feet; the jīvas with the egoism
of rajas have got the admixture of god-like propensities and the silver fetters rajas on their feet; whereas the jivas of the nature of tamah revel in gross material pleasures and get the iron fetters of tamah on their feet. These fettered jivas cannot go outside the prison-house and they remain confined there steeped in various kinds of troubles."

Vrajanātha,- "What kinds of acts do the jivas, confined in the prison-house of māyā, perform?"

Bābāji,- "Firstly they do the acts that are calculated to get them the fruit according to their desires to enjoy the pleasures of the region of māyā; secondly, they make attempts to get rid of the troubles that are concomitant with their fettered condition."

Vrajanātha,- "Please give me a little description of the first kind of their acts out of the two just mentioned."

Bābāji,- "The crude cover is the gross material body; its existence, its growth, its alteration, its decline and its dissoultion, these six vitiations are the essential properties of the gross body; hunger, thirst, etc., are its provations. The jiva in the material body, being led by the desire for enjoyment comes under the control of eating, sleeping, intercourse, etc. For the enjoyment of the enjoyable objects, he performs various rites for producing fruit, ten in number from the very birth to the funeral pyre. Besides, he performs the eighteen other sacrificial rites as prescribed in the Veda, with the hope that he should get enjoyments in heaven that are enjoyable by the gods as the result of the religious merits of the path of karma done with the gross body, and thereafter being born in high families simultaneously with the return to this mortal world he would attain all kinds of pleasure and happiness. Or, a fettered jiva may enjoy sensual pleasure by perpetrating sinful acts, having gone astray from the path of religion. The former jiva as described above, attains heaven with the performance of meritorious acts and after finishing the enjoyments there, again gets the mortal body; the latter jiva enters the various departments of hell as the result of the sins committed and, after finishing the sufferings, he gets some mortal body. In this way, the jivas under the clutches of māyā, cycling under the wheel of karma, have been, since before the beginning of time, roaming day and night with the attempts for enjoying pleasures and with the tasting thereof; at intervals they are enjoying shortlived pleasures as the result of
meritorious acts and suffering evanescent distresses as the result of sinful acts."

Vrajanātha,- "Please give a detailed description of the second kind of the acts also."

Bābāji,- "The jīvas in the gross bodies suffer distresses of the privations and perform many acts to prevent them. For example, they try to get food and drink against hunger and thirst, for easily procuring them they earn and lay up money with much labour; to prevent cold they collect clothes, for quenching the thirst after sensual pleasures, they engage themselves in marital affairs; they labour hard to procure pleasure and comfort of their relations and children; when the gross bodies of themselves and theirs are attacked with diseases, they apply medicine to check them; in order to protect properties, they get entangled in disputes at Law Courts. Controlled by the six foes, viz., lust, anger, greed, distraction, pride and spitefulness, they are engaged in warfare, quarrels, envy, oppression, usurpation of others, wealth, cruelly, vanity and such other evil deeds. In order to live in comfort they build house. These acts are all meant for preventing privations. The jīvas under the bondage of māyā spend day and night in acts of gratifying the enjoying propensity and preventing privations."

Vrajanātha,- "Would not the purpose of māyā, have been served, if she had stopped after giving the jīvas only the subtle frame (in which the soul is settled)"

Bābāji,- "Work cannot be performed with the subtle body, so the gross covering is necessary. A special desire is generated in the subtle body according to the fruit of the actions with the grossbody, and again the gross body is grown befitting the desire."

. Vrajanātha,- "How are actions and the fruits connected? The scholars of the Mirāṁsma School are of opinion that God as the dispenser of fruit is fictitious, and that the action performed produces something which is called apuruṣa (unprecedented) and that apuruṣa gives the fruit. Is this true?"

Bābāji,- "They do not know the philosophical conclusion of the Vedas, they declare irrelevant conclusions on the basis of rough ideas formed from the rites relating to sacrifices, etc. In reality, however,
the Vedas do not admit them as conclusive. We have in the Vedas 1 "On the peepul tree there are two birds; one is the bound "jīva" the other his friend Paramātmā (God). The former tastes the peepul fruit, whereas the other does not taste it, but is the Onlooker." The import is that the jīva bound down by māyā is acting and experiencing the fruit of his actions, and is sporting therein whereas the other bird (Paramātmā) witnesses. Where is the position of the 'apurva' of the Mīmāṃsakasites in this affair? Godless conclusions cannot be beautiful in every feature."

Vrajanātha, - "Why have you called karma (action) as beginningless? "

Bābāji, - "The root of all actions is the desire for acts, the root of which again is avidyā. Avidyā is the name for the forgetfulness of soul's essential nature that "I am Krishna's servant." This avidyā did not commence within the course of the mundane time. That root of karma of the jīva arose when he was at the tatastha position. As such, the beginning of karma is not to be traced within mundane time, and, on that account karma is beginningless."

Vrajanātha, - "What is the distinction between māyā and avidyā?"

Bābāji, - "Māyā is Krishna's potency with which He has created the universe and made this potency active for the purpose of chastening the jīvas averse from Himself. Māyā has two aspects—avidyā and pradhāna; the faculty of avidyā is concerned with the jīvas and pradhāna with mundane matter; from Pradhāna has grown the mundane world and from avidyā, the desire for acts. Māyā has two other divisions, viz. Vācyā and avidyā, both of which are concerned with the jīvas. The faculty of avidyā causes their binding, and that vidyā brings them mukti (deliverance). When the punishable jīva turns towards Krishna, the function of the faculty of vidyā commences, and so long as he is forgetful of Him, the function of avidyā continues. Cognition of God is a particular function of the faculty of avidyā. The earlier portion of conscientiousness extends over the jīva's good endeavours and the later portion, his attainment of god consciousness. Avidyā forms the covering of the jīva, while vidyā is his uncovering or deliverance."

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Vrajanātha,- "What is the nature of the function of the pradhāna?"

Bābāji,- "When the faculty known as pradhāna of the māyā prakriti is stimulated by Kāla or time indicative of God’s Will, at first the Mahattattva (the first principle evolved from nature being the primordial condition towards creation) is generated. That aspect of māyā which is known as pradhāna, being stimulated creates things. Ahamkāra (egoism) grows out of the vitiation of the mahat-tattva, the sky out of the vitiation of ahamkāra of the tāmasika (gross) form; when the sky is vitiated, air grows; from its vitiation, fire; from its vitiation again water is formed and the earth grows when water is vitiated. The material objects have thus been created. Collectively they are known as the five mahā-bhutas (primary elements). Now listen to the mode of creation of the panchatanmātras (five subtle rudiments of the five elementary matters). When Kāla (vide above) stimulates the avidyā faculty of prakriti there grow the jñāna and karma moods of the mahat-tattva; the karma mood of the mahat-tattva being vitiated jñāna (knowledge) and kriyā (action) emanate from the sattva, rajah gunas (the first and second inherent qualities of nature); the mahattattva being vitiated becomes ahamkāra, which being vitiated becomes ahamkāra, which being vitiated becomes buddhi (intellect); this being vitiated feels the sabdaguna (phonetic quality) of the sky; when there are both the tactual and phonetic qualities of the air and the sky. From it grow prāna (vital air), ojas (energy) and bala (strength); That quality being vitiated, there arise the gunas of rupa (appearance), sparsa and sabda in fiery objects. From the vitiation of that guna by kāla there arise the gunas of rasa (moisture), rupa, sparsa and sabda. In these functions of vitiation, there is aid given by the Chaitanya Purusha (Jīva) in successive order. Ahamkāra is of three kinds, viz., vaikārika or sātvika (of the first inherent quality), taijasa or rajasika (of the second inherent quality) and tamas (of the third inherent quality). Things grow out of the vaikārika ahamkāra, and the ten indriyas (sense-organs) from the taijasa ahamkāra. Indriyas are of two kinds, viz., jnānendriya (organs of perception) and karmendriya (organs of action). The eye, ear, nose, tongue and dermis—are the organs of perception, the voice, hand, foot, anus and organ of generation—are the organs of action. Even when the mahābhutas and suksma-bhutas, are combined, no action is possible until the chit-kāna jīva enters them. As soon as the jīvas in the particular ray of God’s glance is set in motion in the body made of the mahā-bhutas and suksma-bhutas all the actions begin. The vaikārika and taijasa gunas become fit for functioning, when they
come in contact with tāmasa objects vitiated by the pradhāna. The functions of avidyā and pradhāna are to be deliberated on in this way. The principles in māyā are twenty-four in number, the five mahā-bhutas, viz., earth, water, fire, air and sky; the five "tanmātras," viz., smell, moisture, appearance, touch and sound; the aforesaid organs of perception and action; and the four, viz., the mind, heart, intellect and ego and in all twenty-four principles of mundane nature. In this body the 'jīva-chaitanya' (sentient jīva) forms the twenty-fifth principle whereas (indwelling Monitor) Paramātma forms the twenty-sixth tattva."

Vrajanātha,- "Please tell me how much of the human body of the size of seven spans or three cubits and a half is occupied by the subtle cover and how much by the gross cover and in which part of this body does the jīva soul stay."

Bābājī,- "The five mahā-bhutas, tanmātras and the sense organs make up the gross body, while the mind, heart, intellect and ego these four form the subtle body. He who wrongly considers body and body related objects as 'I' and 'mine', and due to that conceit has been deprived of the real need of his true nature, is the jīva-chaitanya. For this reason, in spite of his very minute existence, he stays all over the body. Just as a minute drop of hari-chandana (saffron-like sandal paste) applied to one part of the body spreads its pleasurable effect all over, so the jīva even though atomic, is the enjoyer and sufferer of weal and woe."

Vrajanātha,- "If the jīva is the doer of karma and of the enjoyer and sufferer of pleasure and pain, where can then be the chance of the authority of God?"

Bābājī,- "The jīva is the instrumental cause whereas God is the efficient cause. What the jīva does as his own act, of what he is the usufructuary (having the right of enjoying or obligation for suffering the consequences of his acts) and of what future deeds he becomes fit for. God is the Giver of the fruit, and the jīva is the recipient thereof."

Vrajanātha,- "How many stages have the jīvas under the clutches of māyā got?"

Bābājī,- "The jīvas under the clutches of māyā have got five stages of existence, i.e., under particular circumstances they have their
sensation (i) covered, (ii) contracted (iii) blossoming or slightly opening, (iv) half-blown and (v) fully blown."

Vrajanātha,- "Which of the jīvas have got their sensation covered?"

Bābāji,- "The jīvas who are in the condition of trees, plants, grass, stone, have got their sensation covered; the indication of their property of being sentient beings is almost extinct; they have been so much engrossed in the material qualities of māya, that they have no trace of their sentient property; they have got only a slight indication of their original identity through the six vitiations (viz. birth, existence, increase, transformation, decay and destruction). This is the lowest condition of the fall of jīvas. This will be conceivable by the deliberation of the anecdotes of the Purāṇas relating to Ahalyā, Yamalārjuna and Seven palm trees etc. These conditions are the consequences of the worst offences, and deliverance from there can be obtained only through Krishna's Grace."

Vrajanātha,- "Who are those that have their sensation contracted?"

Bābāji,- "Beasts, birds, reptiles, aquatic animals like fish, etc., worms, insects—these have got their sensation contracted. Those, who have got their sensation covered, seldom get any conception of the radication of their sensation; whereas there is some trace of sensation in those who have their sensation contracted. In them are found eating, sleep, fear, voluntary movement here and there, quarrel with others with a conception of their right over something, anger when some wrong done to them; but they have no consciousness about the next world. In the mischievous truth of the mind of monkeys is found some slight trace of scientific deliberation too; besides, there are also found signs of their greatfulness and of their thought about what may happen in the future. Some animals are seen to have sufficient knowledge of the medicinal properties of herbs. But they are not prone to inquire after God; as such, their sensation is contracted. In the Shāstras, indeed we find that the devotee Bharata had knowledge about God's Names, even while he had the body of a deer; but that was a particular case, not according to any common rule. It was due to the spiritual offence that Bharat and King Nriga (who got the body of a chameleon) had to be animals, when their offence was decayed by the Grace of God, they regained their blessed states."
Vrajanātha, - "Whose sensation is the blossoming?"

Bābāji, - "Jiva souls in their conditional state are of three groups viz (i) some are mukulita chetan (budding conditions of his true character), (ii) just unfolding condition (like a bud in its unfolding state of flower, (iii) fully blossmed condition viz, having ecstatic state of fully blossmed flower of Love with all its charm, beauty and fragrance. Human beings may be classified into five groups viz. (i) man of barbarian type without any morality, (ii) man of morality but devoid of any faith in God, (iii) man of morality with faith in God, (iv) man with deep faith and practicant of devotion to God, (v) man fully saturated with loving devotion to God. Those people whether they are ignorant or intelligent but devoid of any genuine faith may be without a moral or with moral, what is to say, even may be idealist but atheists. Those who having deep faith in God and naturally are moral are of the third group whereas men of fourth group have got not only genuine faith but they lead their lives accordingly following the verdicts of Shāstra and rendering service to God, whereas the men of fifth group are fully developed with their alloyed love in devotion to God."

Vrajanātha, - "How long may the ecstatic devotees remain bound by māya?"

Bābāji, - "The answer to this question will be given when I will take up the seventh sloka (of the Dasamula); now it is too late in the night; so let us stop for the time.

Vrajanātha went home a-thinking.
CHAPTER XVII

CONDITION OF JIVA IN BONDAGE

Vrajanātha's (paternal) grand-mother made every arrangement ready for his marriage; at night she told him everything without giving reply thereto, he went to bed after supper and having had a reverie about the condition of the pure jiva, he fell asleep rather late in the night. The old grand-mother kept a-thinking had to make Vrajanātha agree to the marriage. About that time Vānimādhava, Vrajanātha's cousin (maternal aunt's son) came; it was his cousin-sister (paternal aunt's daughter) who had been selected as the bride for Vrajanātha. Vijaya Vidyāratna (the girl's father) had sent Vānimādhava to bring the marriage proposal to maturity. He told the lady: "grand-aunt! What is the reason for any more delay? Please do the needful to effect Vrajadā's marriage at the earliest." The lady rather sadly replied, "darling! you are business-like; just convince Vraja and make him consent to the marriage; for he keeps silent, how often am I to tell him about it."

Vānimādhava was of a rather short stature; with a short neck, dark complexion and blinking eyes; he got mixed up with all concerns, but practically with none. He replied, "I do not care a fig for any obstacles; what can I not do, if you give me the command? Do you not know my shrewdness? I can turn anything to account and reap advantage even from nothing. Well, let me raise the matter before Vrajadā. But, grand-aunt, will you not gratify me with dainties to satiety, when I am able to bring the matter to success." The lady told him that Vrajanātha had gone to bed after his meal. Vānimādhava left, saying that he would come in the morrow and take up the work.

Very early in the next morning, he saw Vrajanātha who had just taken his seat in the parlour. When asked about the reason for so early a visit, he said, "Dādā (brother or cousin seniors in age)! You have long studied and taught Nyāya-shāstra, your name is famous all over the country, but you are the only male member in the family. If there are no offsprings born, who will maintain the reputation of this high family of yours? It is the request of all of us that you get married." Vrajanāth replied: "Why do you bother me in vain, my dear? Now-a-days, I am taking shelter with the devotees of Gaurasundara (Chaitanya Mahāprabhu) and I do cherish no desire to enter into worldly life. I feel happy in the company of the Vaishnavas of Sri Māyāpur and family life has no place in my heart. Either I shall be a sanyāsī or a
protege at the feet of the Vaishnavas. I disclose this to you, knowing you to be an intimate friend: don't disclose it to any other." Understanding the state of affairs, Vanimadhava thought within himself, "He will not be persuaded in an easy way: I must have to make more over him." Cunningly suppressing what was passing in his mind, he said: "I am helpful to you in all affairs. When you studied in the tol (school for Sanskrit learning), I carried your books, now that you are going to take sannyasa, I shall carry your staff and water-pot." Cunning persons have two tongues, they speak one thing to a man, while they create mischiefs by telling another man a different thing. The intent of their heart is not soon available, their mouth is daubed with honey, whereas the heart is full of poison. Hearing the sweetest words from Vanimadhava, Vrajanatha said," darling, ever do I know you to be a cordial friend. Grandmother has got a female intellect and she has no understanding for serious things. She is playing much artful contrivance in order to entangle me into the hellish samsara (wordliness) by coupling me with a girl. I shall ever remain indebted to you, if you can, by arguments, make her desist from her purpose." Vanimadhava said: "dada, so long as I am alive, no one will be able to do anything against your desire. But one thing do you tell me with an open heart that I may do what is to be done on your behalf; I ask you why you have got so much hatred against samsara (family life) and at whose advice you have got such an abnegated spirit." Vrajanatha told him frankly all the affairs relating to his spirit of abnegation; moreover he told him, "old Raghunathdas Babaji of Mayapur is my instructor; I daily go to him in the evening and get peace of mind away from the troubles of samsara. He has been very kind towards me." Vanimadhava, too full of sinister motives, thought within himself, "Yes, now I have understood wherein lies the weak point in the nature of Vrajada now I have got to give a different turn to it by hook or crook." Then he told Vrajanatha,"dada, to-day I shall secretly make grand-aunt change her mind; now I am going home."

Instead of going home, he went to Sri Mayapur and reaching Srivasangana, he sat on the arbour round the Vakula tree where he fell athinking: "These Vaishnava rogues are usurping all the good things for their own enjoyment. How fine are their rooms, how well-trimmed is the grove, how excellent is the arbour, and how nice is the quadrangular court (surrounded by the rooms). The Vaishnavas are pulling the beads round, each in a cottage and they are care-free like bulls at liberty. The houses-wives of the surrounding neighbourhood, while returning home after the holy bath in the Gang recite them
presents of water, fruit, edibles for acquiring punya (religious merit). Indeed, the Brāhmīns made nice arrangements for receiving such gifts through the karma-kāṇḍa; but recently it is the Bābājis who are enjoying them in place of the Brāhmīns. Now all glory to the age of Kali! alas! It is vain that I have been born in a very high class Brāhmīn family! Now-a-days, no one gives us even water or fruit. That the Vaishnavas have given the scholars in the Nyāya-shāstra the name of dunces engaged in false discussion about ghat-patīya (ordinary articles of matter)—seems to be proper, seeing the condition of Vrajadā's brain; he has fallen after so much study into the net of these wicked men that put on rags to cover the private parts of their bodies. My name is Vānimādhava! I shall set him right, along with these rogues of Vaishnavas." Thus reflecting in the mind, he entered one of the huts; accidentally it was the one in which Sri Raghunāthdā Bābāji Mahāsaya was taking Harināma with the counting of beads, seated on the bark of a plantain tree.

The nature of a man is traceable on his very face. The old Bābāji Mahāsaya saw as if Kali (the iron-age) having taken up shape as a Brāhmaṇa youth had come into his room. Vaishnavas naturally consider themselves even lower than grass-blades, wish good for every one, even enduring persecution by enemies, and with humility offer respect to all; consequently the Bābāji Mahāsaya welcomed him respectfully and made him take his seat. Vānimādhava, who being quite a non-Vaishnava and entirely ignorant of the due honour payable to a Vaishnava, pronounced benediction as to a sudra. The Bābāji Mahāsaya asked, "Bābā (term of endearment), what is your name and why have you come here?" As the Bābāji Mahāsaya used forms of the pronouns of the second person as used by aged men for young folks, Vānimādhava resented and gave a taunting reply thus: "Hallo Bābāji, can one be equal to a Brāhmaṇa by using a koupinā (rag to cover the private parts)? Let it go? now tell me whether you know Vrajanātha Nyāya Panchānana? (he used the same 2nd person pronoun to the Bābāji Mahāsaya)."

Bābāji,- "Pardon me, sit, please do not find fault with an old man's careless use of words. Yes, Vrajanātha kindly calls here at times."

Vāni,-" That man is not so upright. He will bring you under his control by modest dealings for a few days; then he will do what he can against your interest. The Bhattāchāryas of Belpukur (Bilvapushkarini) are much against you for your ill-behaviour. After
consolation among themselves, they have sent Vrajanātha to you. You are old; you should keep careful. I shall now and then come to you and disclose their evil conspiracies. Don't tell him anything about me, for otherwise it will be more harmful to you." Then he left for home.

After finishing his mid-day meal, Vānimādhava came to Vrajanātha and in course of conversation, he said: "Dādā, on some business I visited Māyāpur in the morning. There I saw an old Vaishnava; he may be your Raghunāthādaś Bābāji. While taking with him, your topic came up. He used such an odious expression about you, as no one ever uses in respect of a Brāhmaṇa. At last he said that he should make an end of Brāhmanism by making you eat from the plates left by people belonging to the several lower castes. Pooh! If learned men like you mix with men like him, then the Brāhmaṇa-Pandits will no more get any respect for themselves."

Hearing all this, Vrajanātha was greatly astonished. There was no knowing why the firm faith that he had got for the Vaishnavas and the reverence in which he had held the old Bābāji Mahāsaya became doubled. He said: "Brother, to-day I am very busy; now go home; tomorrow I shall deliberate over the matter after I have heard from you." Vānimādhava departed.

Vrajanātha knew well that Vānimādhava was double-hearted. True that Vrajanātha learnt much of logical logomachy; in his nature he did not like any evil course. He had shown friendliness towards him for his promise to help him in connection with his sanyāsa. Now he understood what evil design Vānimādhava had in his mind when he had said favourable words for his renunciation. Then it came into his mind that Vānimādhava had an expectation of some profit in connection with the marriage affair, and it might be that for this reason he had laid some foundation for the fulfilment of his evil design. Then he prayed, "O God, please help me that my regard for Sri Guru and Vaishnavas may gradually become stronger and that it may not diminish due to the craftiness of cunning men." While thinking thus, the day came to a close. After evening he went to Srivāsāngana with an agitated heart.

When Vānimādhava had left Srivāsāngana, the old Bābāji Mahāsaya kept athinking in his mind thus: "This man is just the demon of a Brāhmaṇa, the adage in the shōstra that the cannibal demons are born as Brāhmaṇas under the protection of Iron Age—has borne fruit in this man; on his very face are depicted pride of
birth, vain conceit, malice against Vaishnavas and hypocrisy; his short neck, blinking eyes and trickishness in talks are indicative of his heart. Alas! how full of suavity is the nature of Vrajanātha and how demoniac is the nature of this man! O Krishna! O Sri Gaurāṅga, may I not again have to come in contact with such a man! When Vrajanātha comes to-day I shall caution him, too, against the company of this man."

When Vrajanātha entered the hut, the old Bābāji Mahārāja embraced him, saying, 'Ah! come in, my darling,' with his affection doubly increased. Vrajanātha sat after kissing the dust of the feet of Bābāji Mahāsaya with tears flowing from his eyes in a torrent, he could not speak out through a feeling of shame prevalent in his mind. Bābāji Mahāsaya said: "A dark-complexioned man came in the morning and spoke some words causing me anxiety—do you know him?"

Vrajanātha,- "My master, even your holiness has said that there are too many kinds of people in this world; among them some ones who are too full of spite and malice feel it a pleasure to grow anxiety in others. Among such men one of the chief one is Vānimādhava. Bhāyā I feel abashed to call him a bhāyā (cousin), I shall feel happy if no more topic about him is mentioned here. The fact is that it is his naturé to speak ill about me before your holiness and vice versa, and to create breach of friendship by falsely imputing blames of one another. I hope your Holiness will not mind otherwise at his remarks".

Bābāji,- "Hāh Krishna! hāh Gaurāṅga; I have been engaged in serving Vaishnavas for long; I have by His Grace acquired some power to distinguish a Vaishnava from a non-Vaishnava. I have understood everything; you need not say anything more about this matter."

Vrajanātha,- "Forgetting all this, please tell me how a jīva under the clutches of māyā can become free?"

Bābāji,- "Listening to the seventh sloka of the Dasaśulva, you will get the answer. When a jīva under the clutches of māyā in the course of cycling the life of transmigration, comes in touch with a Vaishnava whose heart has melted with the relishable ecstatic sentiment of love for Hari, there grows in him a tasty liking for following the Vaishnavas; thereby constant repetition of Krishna-Nāma, etc. follows his condition under the clutches of māyā is removed little by little and
he, gradually getting back his own intrinsic nature, becomes competent for enjoying the pure tastiness of the service of Krishna."

**Vrajanātha,** - "I have a desire for hearing some proofs hereof from the Vedas."

**Bābāji,** - "The Vedas have said 1: "The jīva and the Indweller Paramātma live in the same body likened to a tree. The jīva, being stupefied, laments. When he is able to see Parameswara to be served by the devotees and His Glory, then he becomes free from his afflictions."

**Vrajanātha,** - "Is mukti (salvation) to be understood from the expression that when the jīva sees God served, he is free from his affliction and he understands His Glory?"

**Bābāji,** - "Mukti is the name of the liberation from the bondage of māyā. That is certainly available to one who has attained association with sādhus (holy saints). But the glory that is attained by the jīva in mukti is to be sought for. The adage 2 - "Mukti is the existence with one's own intrinsic nature, it is the stay in one's own nature of the state of realisation, that is the need. The moment liberation from the bondage is attained, the function of mukti is finished. But after being stationed in his own nature, unalloyed devotional activity of the jīva begins, and that is his principal need. The cessation of all miseries may be called mukti, but after the attainment of mukti there is a stage of the attainment of chit-sukha transcendental bliss, which the Upanishat 3 has thus described: "This jīva, having attained liberation and rising above the body (both gross and subtle), gets the chit glow and is settled in his own intrinsic transcendental nature; he then becomes a very good entity and enjoys transcendental bliss."

**Vrajanātha,** - "What are the signs of the entities freed from māyā?"

**Bābāji,** - "The eight symptoms have been thus stated in the Chhāndogya 4. The soul should be quested after who is free (i) from all sinful predilections, (ii) free from decrepitude, (iii) beyond the clutches

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1. Mundaka Up.III.1.2; Svet.Up.IV.7  
2. Bh.II/1.26  
3. Ch.Up.VIII.12.3  
of death, (iv) rid of causes for lamentation, (v) without hunger, (vi) without thirst, (vii) Free from mundanity but full with spiritual loving sentiment, (viii) with determinations that never fail."

Vrajanātha,- "In the 7th sloka of the Dasamula, it has been said that when a jīva becomes associated with a Vaishnava whose heart has melted with the relishable ecstatic sentiment of love for Hari, it is only then that his true well-being commences; but I have got to ask a question in this connection; viz., "Is not devotion to Hari attainable by such good acts as the acquirement of knowledge about Supreme Divinity, the practice of ashtānga yoga (the eight processes needful for the concentration of the mind), etc?"

Bābāji,- "God has Himself said 5: "I cannot be besieged by means of yoga (yogic process), nor by sāṅkhya, Jnāna (by monism): nor by severe critical righteousness nor by svādhyāya (Vedic study with ceremonial rites); not by tapas (penance), nor by tṛyāga (renunciation of worldly life), nor by ishtapurīta (religious duties like sacrifices and those of public utility as the digging of tanks or wells, the building of shelters for public utility etc), nor by dakshinā (gifts), nor by urata (observance of religious vows), nor by yajna (sacritices), nor by chhandah (chanting Vedic mantras), nor by tirtha (holy pilgrimages), nor by niyama (practice of austerity), nor even by yama (self-restraint with a control over the senses) as I come under the control of the association with my exalted devotees which destroys all worldly attachments." The import is that yoga etc may please Me indirectly, but the association with devotees is the only cause of totally confining Me in their hearts, as it has been said in the Haribhaktisundodhaya 6: "A man acquires qualities according to the company he keeps, like the touch of a peculiar jewel, so one can become a true devotee by keeping company with holy devotees." It is the association with the devotees that may give all sorts of true well-being. The prescription in the śāstras for keeping without any companions means the association only with saints. Even though performed unconsciously, the association with devotees is very beneficial, as it has been ordained: 7 "Mixing in evil company, even if unconsciously done, is the cause of bad effect, viz, samsāra (worldly life with succession of births); but even that association kept with devotees, even if without knowledge, amounts to keeping away from all company." It has also been said 8 "Till a jīva accepts his being covered with the dust of the feet of the great

devotees of God who have nothing in the world to call their own, he cannot get a tendency towards God's Feet, the effect of which is the departure of all evils." Again we have: 9 "The holy places washed by the water of Gangas, etc., and the Deities, as they sanctify men after a long period of service, whereas the holy devotees do so even at the sight."

Vrajanātha,- "It is said that the company of holy devotees available through the performance of spiritual acts. What are these spiritual acts? Are they karma or jnāna?"

Bābāji,- "Spiritual acts (Sukrītī) as prescribed in the shāstras are of two kinds, viz., those that generate bhakti and the others that produce extraneous fruit. The daily and causal acts and jnāna of the character of Sāṅkhya are all good acts producing extraneous fruit, whereas closeness with holy devotees and contact with such time, place and things, increases Sukrīti leading to unalloyed devotion. When the effect of the spiritual acts (Sukrīti) producing bhakti, gradually increasing, becomes sufficiently strong, it produces bhakti to Sri Krishna; but the virtuous acts producing extraneous fruit ceased after giving such fruit. The virtuous acts of all the kinds like charity, etc., that are being performed in the worldly lives, produce the fruit of either worldly or celestial enjoyments the good acts of jnāna about Brahman, etc., give mukti as the fruit; they are not able to give the fruit of bhakti. The association with saintly devotees, the observance of Ekādasī (eleventh day of the lunar fortnight), Janmāśtami (Sri Krishna Jayanti), Gaura Purnima (the advent anniversary of Sri Chaitanya Mahāprabhu) etc., and observing of other holy days, service to Sri Tulasi plants, Temples of Sri Hari, honouring Mahāprasadam (leavings of food offered to God!), places of pilgrimage with holy devotees, etc - these acts are counted among the visiting spiritual acts producing bhakti."

Vrajanātha,- "If a man, tormented by worldly troubles, takes shelter at the Feet of Sri Hari (aversion to worldly pursuit in order to get rid of the sufferings), will he not get bhakti?"

Bābāji,- "If suffering from the troubles given by māyā he can realised by means of conscientiousness that everything else is evil and that the Feet of God and His close devotees of pure nature are

9. Bh. X/48/31
his only shelter, and, thus feeling himself without any other refuge, he runs towards God's Feet,—then he will initially take shelter with the devotees who are sheltered at the Lotus Feet of God; it is the very acceptance of shelter at their (devotees) feet that the principal merit generating bhakti grows; and it is by this that he reaches at the Feet of God. The indifference and aversion to worldly pursuits that he got at first, helped him only indirectly in his march towards the attainment of bhakti. As such, there is no other principal way for the acquirement of bhakti than the association with holy devotees."

Vrajanātha,—"What objection can there be to mention karma, ājñā, vairāgya, asceticism and uiveka (conscience) as bhakti though they are only indirect (subordinate) means for gaining bhakti?"

Bābāji,—"There is good reason for such objection, they often confine jīva with some extraneous fruit and leave them; thereby karmā ceases to make further progress after giving them the fruit of enjoyment; asceticism and conscience often keep them steeped in absolute monism which often deprives them of the attainment of God's Feet, for this reason these cannot be relied on and called as the merit that gives bhakti. Seldom do these carry some jīvas to the path of bhakti, but such cases are rare and it is not the general rule. There is no extraneous fruit of the association with pure devotees; it must take you to love of God, as it has been said by Sri Kapila Deva, incarnation of God Himself: 10 In the Company of good devotees there are constant discoursing of My Glories that are pleasing to the ear and the heart, when a person continuously serves these (with the listening and recounting), gradually then follow his sraddha (firm faith,) rati (loving attachment with ecstasy) and lastly even Prema-bhakti (fully matured love) in Me, Who am the very path to highest liberation."

Vrajanātha,—"As the association with holy devotees is the only merit to generate bhakti, is it then the proper order that at first there should be the audition of Hari Katha (discourses on Hari) from the lips of holy devotees and then the attainment of bhakti?"

Bābāji,—"I am giving you the proper order; just listen to it. While roaming in the world (from birth to birth), a jīva gets by chance the sukṛti which produces bhakti. Out of the limbs of suddhā-bhakti, either this one or that one is accidentally performed in the life of a man,

10. Bh. III.25.25
such as the fast on an Eladasi day observed by chance, visit or touch of a holy place sanctified by the Sports of God, service offered to a true devotee as a guest, the audition of Hari-kathā or Songs about Him come out from the lips of holy devotees who claim nothing in the world as their own, etc. But for those who have the desires for deriving worldly enjoyment or emancipation from these acts, they are not the merits producing bhakti. When a man who does not know the true nature of things, performs these acts either in the public eye or by chance, without any desire for enjoyment or emancipation, then for him they are the merits productive of devotion. These spiritual merits, when accumulated in several births, acquire enough strength to grow sraddhā (faith) in exclusive devotion to God, when fully grown, generates desire for association with pure devotees. When this is done, gradually sādhanā (practice) and bhajana (service) take place. While performing bhajana, the anarthas (evil predicaments) disappear, on which the previous faith becomes clean and is converted to nīshṭā (firm devotion); this again gradually becomes clearer and clearer, till it takes the form of ruchi (tasty liking). Ruchi being confirmed by the charmingness of bhakti is converted to āsakti (loving attachment) which, when gradually matured, takes the name of rati or bhāva (loving attachment with ecstasy). This rati united with sāmagrī (proper ingredients) becomes rasa (relishable ecstatic sweetness of the sentiment). This is the graduation of the growth of Prema (love). The radical principle is that there grows in man of good spiritual merit a strong desire for following sādhus (holy devotees), when he happens to see them. The true conclusion is that at first there is the sādhu-sanga (association with some holy devotees), thereafter grows sraddhā and next happens the second sādhu-sanga. The result of the first sādhu-sanga is sraddhā whose another name is saranāpatti (self-surrender). The first sādhu-sanga is the contact with the time, space, things and persons dear to Hari; as the result of this first sādhu-sanga, there arises the sraddhā whose nature is self-surrender, its symptom has been given in the Gita 11 where Lord Krishna says: "Take refuge in Me alone, giving up all dharmas (rites and rituals); and I will save you from all sins; be not afflicted." The phrase 'all dharmas' has been used to include the smāṛta harma (rituals followed by he nontheists), ashtāṅga-yoga, (concentration of mental powers with the practice of eight yogic processes), sākhyā (the twenty-five principles of Kapilamuni), jñāna (speculation for absolute

11. G. XVIII.66.
monism, abnegation etc) with these dharmas as the means, the ultimate need of the jivas cannot be attained. The abandonment of these dharmas has been mentioned in this sloka. I, the Transcendental God-head perform the Vrāja Leela and I am the final Resort for all who knows this in reality without aspiring after elevation or salvation is the supreme object of devotion. When the sraddhā of such a nature aissors, the jīva becomes engaged in following a Vaishnava-sādhu with utmost humility and craving heart; it is the sādhu, with whom he takes shelter now who is the guru."

Vrajaṇātha,— "Of how many kinds are the anarthas (evil predicaments) of a jīva?"

Bābāji,— "They are of four kinds, viz., (i) non-attainment of one's own true nature, (ii) evil desire, (iii) spiritual offences and (iv) feebleness of the heart. The non-attainment of his own true nature, when a fettered jīva has fallen too far away from it, forgetting that he is pure atomic chit, servitor of Krishna — is the first anartha. The second one is the evil desire which is the desire for the pleasures from asat, bad things (rather non-eternal things) with the conception of 'I-ness' and 'my-ness': the evil desire is of three kinds, viz., the desire for sons (offspring), that for wealth and that for pleasures in the heaven. The aparādhas (spiritual offences) are of ten kinds. I shall tell you about them hereafter. Bereavements, etc., grow from the feebleness of the heart. The four kinds of anarthas are the natural effects obtained by the jīva fettered by avidyā (nescience, wrong conviction that one's self is the body): they are gradually dissipated by the pure devotional culture of Krishna in the company of devotees. The four kinds of sādhana (means for attainment of the object of pursuit) that are ordained in the ways of yoga, etc., viz., pratyāhāra (withdrawal of the organs of sense), yama (self-restraint), niyama (practice of austerity), vairāgya (self-abnegation)—are not the means free from care and anxiety and it is too difficult to get one's true spiritual well-being from them. The culture of devotion to Krishna in sādhu-sanga is the sure and carefree means. The more the anarthas go away, the more does the māyā condition (as fettered by māyā) disappear and in the same proportion does the true spiritual nature of the jīva appear to one."

Vrajaṇātha,— "Are the men without anartha called liberated?"
Bābāji,—"Just deliberate on the import of the following slokas of the Bhāgavatam: Jivas are as numerous as the particles of dust on earth. Some of them, viz, the human beings, endeavour after their well-being. Among them again, there are only a few who desire emancipation. Among thousands of the aspirants after emancipation, again, some one may be liberated. Among crores of even among those who are accomplished in liberation, it is very rare to come across even a single devotee of Sri Nārāyana whose mind has been composed." It is those who are free from anartha that are pure devotees. True devotees of Krishna are very rare and perhaps one is available after a careful search among crores of liberated souls. As such, there is no company more difficult of attainment than that of devotees of Krishna."

Vrajanātha,—"Does the term a 'Vaishnava' indicate a Vaishnava who has renounced the house-hold?"

Bābāji,—"Every true devotee of Krishna is a Vaishnava, whether he is a householder or a renouncer, whether is a Brāhmaṇa or belongs to the lowest class, whether he is an aristocrat or a pauper; and he is a Krishna-bhakta to the same extent as the degree of his true devotion to Krishna."

Vrajanātha,—"Your Holiness has kindly said that the jivas under the clutches of māyā are of five classes and has also counted the sādhana-bhaktas (practicians of devotion) and the bhāva-bhaktas (devotees with love-poignancy) too, among them. Then at what stage is the devotee totally free from māyā?"

Bābāji,—"Generally the jīva is termed as free from māyā when he has taken up the life of a devotee; but the really true freedom from māyā can occur, only when the practice of bhakti can reach the fully mature state. When the gross and subtle bodies of jīva-soul are fully severed, the real freedom from māyā takes place. While performing the practice of bhakti, there appears bhāva-bhakti. Being firmly stationed in bhāva-bhakti, the jīva becomes settled in his chit body, making an end of the subtle body after leaving the gross body. Therefore the māyik condition (bondage by māyā)

12. Bh. VI.14.3.5
continues during the practice of bhakti and towards the beginning and earlier part of brāva-bhakti that condition is not entirely dissipated. Considering these two conditions, the Śādakas-Bhaktas and Bhāva-Bhaktas have been included in the category of the five kinds of jīvas under the clutches of māyā. The Bhuhukshus (those that are sunk deep in worldly affairs of enjoyment) and the Mumukshus (seekers after emancipation are certainly to be counted among these five kinds. The freedom from māyā among the liberated souls is accomplished only by means of Hari-bhakti (devotion to Hari). The jīva has been fettered by māyā due to his spiritual offence; the main offence is his forgetfulness of the truth that he is the servitor of Krishna. One cannot be rid of the offence without the Grace of Krishna, consequently there is no hope for deliverance from māyā without it. The belief of the school of jñānis (monists) that emancipation is available only by means of their jñāna (speculation for absolute monism) is a wrong conviction; there will never be riddance from māyā without Krishna’s Mercy. This has been said by the gods (led by Brāhma) thus 13 "Those other then Your devotees, O Lotus-eyed Lord Krishna, who think themselves to have been liberated, have, on account of the loss of their devotion to You, got their intellect spoilt, and they fall down from the high position acquired by them after much ado for the reason of their disregard for Your Feet. O Mādhava Krishna, make them Your devotees, however, living closely attached to You through affectionate love, never fall off from the right path of devotion on the other hand, protected by You, they without any fear, walk over the heads of all the obstacles and impediments." 

Vrajaṇātha,- "Of how many kinds are the jīvas who are free from māyā"

Bābāji,- "Originally the jīvas free from māyā are of two types, viz., those who are eternally free and the others who were under the clutches of māyā and have later got riddance therefrom. The former were never bound down by māyā. They, too, are of two kinds, viz., one pertains to aśварya (Majestic grandeur) and the other to mādhurya (amorous savtility). The eternally free jīvas pertaining to aśvarya are the Pārshadas (eternal associates) of the Lord of Paravyoma (Valkuntha) and the sparks of the glow of Moola Samkarshana of Paravyoma. The eternally free jīvas pertaining to mādhurya are the Pārshadas of Lord of Goloka-Vrindābana; they are

13. Bh. X.2.32,33
the sparks of the glow of Sri Baladeva of that region. The jivas liberated from their previous bondage of māyā are of three kinds, viz., pertaining to aiswarya, to mādhurya and to the effulgance of Brahman. Those, who during the period of their practice, are found of aiswarya, attain sālokya (residence in the same region) with the eternal associates of the Lord of Paravyoma; those, who are found of mādhurya during the period of their practice, enjoy, after their liberation the bliss of servitorship in the eternal region of Vrindāvana-Goloka. But those who keep themselves engaged in search after non-distinctiveness, do, after their emancipation, lose their all in the shape of oneness with Brahman."

Vrajanātha,- "What is the ultimate course attainable by the exclusive devotees of Sri Gaura Kisorā?"

Bābāji,-"Krishna and Gaura Kisorā are not separate Entities; Both are the receptacles of madhura-rasa (relishable ecstatic sentiment of sweetness). The only difference is that in this rasa, there are two elements; one is Mādhurya (Sweetness) and the other is Audārya (magnanimity). Of these where mādhurya is the stronger element, there is Krishna-svarupa, but where audārya is the stronger, Sri Gaurāṅga-svarupa is prominent. In the original Vrindāvana (Goloka), there are two different apartments, viz., the Krishna-pitha and the Gaura-pitha. Those eternally associate devotees of God, known as His Pārshadas, that are ever-accomplished and ever free who possess audārya with pre-eminent prevalence of mādhurya at the Krishna-pitha belong to the group of Krishna’s; those ever-accomplished and ever free eternal Pārshadas are also enjoying mādhurya with prevalence of audārya. In some cases, they are present in both the pithas by means of svarupa-uyuha (phalanx of different forms of themselves) in the other cases, they remain in only one pitha in the same form of theirs, and not in the other Pitha. Those, who are worshippers of Sri Gaurāṅga-deva alone during the period of practice, serve Him only in Gaura-pitha in their accomplished state; and those, who as practicants, worship only Krishna do so, when accomplished, in the Krishna-pitha. Those, however, who are worshippers of Both Krishna and Gaura during practice, are present, when accomplished, in both the pithas simultaneously, adopting the two bodies at the same time; this is the great mystery of the inscrutably simultaneous distinction and non-distinction between Sri Krishna and Sri Gaura."
Having heard so long instructions, about the condition of the free jivas, Vrajañátha could not hold himself but fell at the feet of the old Bābāji in an ecstatic mood and remained so for some time, when Bābāji Mahásaya, with a copious flow of tears raised him up and embraced him fast. The night was much too advanced and Vrajañátha, taking leave of the Bābāji, started for home. On the way thoughts about the conditions of the jivas became deep. Reaching home, while taking the supper, he told his grandmother, "Grand-má, if you want to see me here, stop first all marital talks for me and do not allow Vānimádhava any more indulgence, for he is my enemy. From to-morrow I shall not hold any conversation with him; you, too, should not take any care of him.

Vrajañátha’s grandmother was a very intelligent lady, having thought together what Vānimádhva had told her in the day time and what Vrajañátha had just told her, she decided to stop the marriage proposal. She apprehended from the spirit of Vrajañátha that if much pressure were put on him, he should either leave for Kási or Vrindábana; so she left everything upon the Will of God.
CHAPTER XVIII

JIVA’S SIMULTANEOUS DISTINCTION AND NON - DISTINCTION WITH GOD

Vānimādhava was of an exceedingly wicked nature. Being rebuked by Vrajanātha, he planned for doing mischiefs both against Vrajanātha and the Bābājis. Conspiring with some other persons of his wicked nature, it was decided that when Vrajanātha would be returning from the Srīvāsāṅgana at night, he should be severely assaulted at the lonely place near Lakshmana-tillā. Getting an inkling of this conspiracy, Vrajanātha saw the old Bābāji Mahāsaya by day time and, in consultation with him, decided not to come to the Srīvāsāṅgana daily and when he should come it should be by day-time with a strong escort. Vrajanātha had some subjects of his, of whom one Haris dome was an expert in fighting with long and thick bamboo sticks. Vrajanātha told him: " Haris! Recently I have fallen in danger. I may get rid of it, if you help me." Haris replied, " Sir, I am ready to lay down my very life for you. If you tell me, I may even kill down your enemy". Vrajanātha said - " Vānimādhava is going to harm me; afraid of violence from him, I am not venturing to visit the Vaishnavas at the Srīvāsāṅgana. He has conspired to belabour me on the way." Haris replied: "There is nothing to care for, so long as your Haris lives. It is sure that this piece of bamboo stick will fall on his head. However, take me with you, whenever you go there; who is there to do you any harm, for alone I can take the charge of a hundred fighters?"

Even after making this arrangement with Haris, Vrajanātha called at the Srīvāsāṅgana at intervals of three or four days and could not stay there for long. He remained very sad, as he could not receive spiritual instructions there. In the course of about two or three weeks Vānimādhava died from snake-bite. At this news, Vrajanātha thought within himself: " Is this the result of spite and malice against the Vaishnavas, or is it due to Vānimādhava’s want of further longevity in the due course of events? ' It is known that all beings must die whether in a day or a hundred years. 1 ' Now there is no obstacle for me to visit the Srīvāsāṅgana daily." That very evening Vrajanātha visited the Srīvāsāṅgana and after prostrate salutations to the old Bābāji Mahāsaya, told him: "Hence forth I shall again come to your Holiness’s feet daily, for the impediment Vānimādhava has left this world." The most kind-hearted Bābāji Mahāsaya at first became sorry to hear the news of the death of a jīva with his conscience not

1 Bh.X.1.38
yet aroused; but after some silence, he said: 'A man reaps the consequences of his own acts' Krishna knows; where a jiva should go after death. My darling, have you any more mental trouble?"

Vraja, - "The only trouble in my mind is that I felt disappointed for having been for these days deprived of the nectarine instructions of yours. I intend to listen to the remaining instruction about the Dasamula."

Bābāji, - "I am always ready for you. Just tell me how far you heard it and what question has arisen in your mind after hearing that."

Vraja, - "What is the name of the true tenet propounded in the world by Sri Sri Gaurasundara? The previous ācharyas taught the tenets known as Advaita-vāda (absolute monism), Dvaita-vāda (dualism), Suddhādvaita-vāda (doctrine of pure monism), Visisht ādvaita-vāda (with divine characteristics in apparent monism) and Dvaitādvaita-vāda (doctrine of dualism with apparent monism). Has Sri Gaurāṅga-deva accepted some one of the above tenets, or has He taught one different from them? While giving the doctoral genealogy, your holiness has said that Sri Gaurāṅga belongs to the Brahma-Sampradāya; shall we then consider Him an Āchārya of Dvaita-vāda as propounded by Sri Madhvacārya, or something else?"

Bābāji, - "Darling, just listen to the eighth sloka of the Dasamula - 'All the worlds, both chit and achit are the transformation of Krishna's shāktis. Vuartavāda (doctrine of illusion) is not true; it is the dish of the Kali Yuga (Iron Age) and against the teachings of the Sruti (Vedas). It is the Achintya Bhedābheda-tattva (the doctrine of inscrutable simultaneous distinction and nondistinction) that is the immaculate doctrine taught in the Vedas; from it is accomplished the love towards the eternal Entity, of the untainted jiva souls.' The saying in the Upanishads (metaphysical portions of the Vedas) are called Vedānta (concluding teaching of the Vedas). The aphorisms which Sri Vedavyāsa has compiled in order to give the meanings thereof in a nice way, grouping them according to the subject matters in four chapters, under the name of Brahma Sutras— are known as Vedānta-sutras. These Vedānta-sutras have been accepted with great respect among the learned people of the world. The

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2·C.C.Antya.2.163
common opinion is that what has been taught in those Vedānta-sutras is the true meaning of the Vedas. The ācharyas of the different tenets have derived conclusions supporting their respective tenets from the Vedānta-sutras; Sri Sankarāchārya has taught Vivarta-vāda transformation of Brahman from such sutras (aphorisms). Whereas if the transformation of Brahman is admitted, then Brahman is deprived of His own character, as such Parināma-vāda (doctrine of transformation) is not good, but Vivarta-vāda in another sense is correct. The other name of Vivarta-vāda is Māyāvāda (doctrine of the illusiveness of the world). He supported this doctrine by collecting such sutras from the Vedas as he found necessary for it. It seems that Parināma-vāda might have been prevalent before him. Sri Sankarāchārya confused himself in distinguishing shakti-parināmavāda transformation or modification of different potencies of God but the greatest mistake he did considering trasformation of Brahman. Not satisfied with it, Sriman Madhvāchārya has established the Dwaita-vāda: the sutras of the Vedas that are helpful for founding it, have been arranged to support his tenets. In this way Sri Rāmānujāchārya has founded his Visishtādvaitavāda on some Vedanta sutras, Sri Nimbādityāchārya has Dvaitādvaitavāda on some others, and Sri Vīshnuswami has Suddhādvaitavāda in yet others, all from those Vedanta-sutras. The Māyāvāda that has been prevalent in the tenet of Sri Sankarāchārya is against the Doctrine of Bhakti. Even though the four Vaiśnava-achāryas have separately promulgated their respective tenets yet their conclusions have their basis on Bhakti. Sriman Mahāprabhu has given His teaching that is derivable by honouring all the Vedanta sutras and its name is Achintya-Bhedābheda tattva. Belonging even to the sect of Sriman Madhvāchārya, His Lordship has accepted the essential parts of his tenet."

Vraja,- "What is Parināma-vāda?"

Bābāji,- "Parināma-vāda is of two kinds viz., Brahma-parināma-vāda and Shakti-parināma-vāda. Brahma-parināma-vāda as it is known that featureless or abstruse Brahman, has become transformed, in one aspect as the jivas and in the other as the material world. According to that doctrine only one Entity has been admitted, relying on the Veda-mantra. "Only one, without any second entity." As such, that doctrine, too, may be called 'Advaita-vāda'. The

3. Ch.Up.VI.2.1
advocates of Shakti-Parināma-vāda say that the transformation of Brahman is not possible; but the variegated inconceivable potencies of Brahman that has manifested the jivas in its jiva-shakti portion and the material world in its māyā-shakti portion. If this is admitted, then even according to Parināma-vāda, Brahman, is not transformed.

The definition of "transformation" as it is stated that it is a different conception of a real thing, milk is vitiated into curd; in it there is a thing, in milk, when it becomes otherwise as curd, that conception of it as different thing is called vikāra to parināma (transformation). According to Brahma-parināma-vāda, the world and the jivas are the vikāras (transformations) of Brahman, there is no doubt that this doctrine is very inaccurate. As Brahman, not admitting any distinctiveness, is the only Entity, no room is available for His transformation; when He is said to be subject to transformation, no truth is accomplished. Under the circumstances, Brahma-parināma-vāda is not sustainable in any way. But no such defect is found in the Shakti-parināma-vāda. In it, Brahman remains unvitiated, His Shakti, capable of accomplishing what is known as impossible, is, in some cases, transformed into jivas in its atomic implication and, in some others cases, as the material world in its shadow implication. Brahman wished: 'Let there be the world of jivas and, forthwith, jiva-shakti, included in His Parā (chief) shakti manifested innumerable jivas; 3 Brahman wished: 'Let there be the material world,' and, forthwith, His māyā-shakti, which is the shadow of His Parā-shakti, displayed the unlimited material world. In it there is no transformation of Brahman Himself. If it is objected that it is His wish that is what His transformation is, and how can this transformation be attributed to Brahman? The reply to this is that the oppositionist is calling the wish of Brahman transformation on the analogy of jiva's wish. The jiva is atomic and his wish is connected with another shakti, and for this wish is transformation. But Brahman's wish is not such; it is His unrestrained wish that is the characteristic of Brahman's nature, though undistinct from His shakti, yet it is distinct. Consequently Brahman's wish is His Nature, and there is no room for vitiation in Him and He has no transformation. At His very wish, shakti becomes active. It is shakti that has transformation. This minute discrimination is beyond the scope of the limited intelligence of jiva's; it is known only through the testimony of the Vedas.

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3 a.lta.Up.1.1.1
Now we have got to consider what is the characteristic of the transformation of shakti? The example of milk turning into curd is not the only indication of the transformation of shakti. Though, of course, the illustration of an Aprakrita (transcendental) thing with the example of some Prakrita (mundane) thing is not complete, yet it can be cited as an example to make some transcendental thing clearly understandable in respect of some particular portion. It is said that a Chintamani (philosopher's stone), remains unchanged even after producing various gems and jewels. Just think of the creation by Transcendental God as such. God remains perfectly unchanged, even after creating forthwith at His Will, with the help of His inscrutable shakti, the world of creatures with innumerable jivas and the endless universe of the fourteen worlds. By the word 'unchanged' (not transformed), is not meant that He is only Niruisesa (not possessing any distinctiveness); the largest (All pervading) Entity, viz., Brahman is always in His Nature as Bhagavan fully possessed of His six majestic Properties. If He is called only Niruisesa, His chit-shakti is not admitted. By dint of His unthinkable shakti He is eternally Savisesha (possessing distinctiveness) and Niruiuesha. If you call Him only Niruisesa, you admit only a half of His Nature, and thereby His Plenariness is denied."

Babaji Mahasaya (continued) :- ' The Srutis have clearly described the application of the ablative, instrumental and locative cases for the Highest Entity (Brahman), viz. 'O Bhrigu ask about Brahman, from Whom these (creatures), by Whom they, when born, live, and into Whom they go and enter during pralaya or universal dissolution.' This means that by saying from Whom these creatures are born, the ablative case has been applied for God; by saying by whom, when born, they live, the instrumental case has been applied for Him. This is His vishesha i.e., speciality or distinctive feature. As such, Sri Bhagavan is always savisesha i.e., with distinctiveness.

Sri Jiva Goswami has said, in the course of dwelling on the truth about Sri Bhagavan thus " Parama-tattva (the Highest Entity) is only One, Who, with the help of His inscrutable natural potency, always remains in four froms, viz (i) svarupa (Own Nature), (ii)
tadrupa-vaibhava (appendages of the similar nature), (iii) Jivas and (iv) pradhāna (the cause of the material world), just like the lustre within the orb of the Sun, staying as (i) the orb, (ii) its outer portion, (iii) its rays and (iv) its reflection." The example is, of course, partial. His svārupa or Nature is His Form only of Sat (Eternal Existence), Chit (Pure wisdom without any touch of mundane matter): His svārupa-vaibhava consists of His Abode, Name, Companions and all the articles for His use; the eternally free and eternally bound jivas of unlimited number are the main-stay of anu-chit (atomic sentience); and māyā all her work, viz, the material world of gross and subtle forms are indicated by the word 'pradhāna'. As the manifestations of these four forms are eternal, so is the oneness of the Paratattva. Now, how can there simultaneously exist matters of such ever contradictory types? The answer is that it is impossible according to the mundane intellect of the jivas, which is only limited; but it is not so impossible under the inscrutable potency of God.

Vraja,- "What is known as Vivartāvāda (doctrine of illusion)?

Bābāji - " The deliberation that is there in the Vedas about vivarta is not the utvarta-vāda. According to the meaning ascribed by Srimat Sankarāchārya to the word 'vivarta', the Vivartavāda has become the same as Māyāvāda (the doctrine of Brahman becoming jiva under the influence of māyā or phantasm). The scientific meaning of vivarta is atattvataḥ anyatha-buddhiḥ (a different conception out of the want of the true sense) i.e., the conception of a thing as what it is not. The jiva is a thing which is atomic chit; being confined in the gross and the subtle body and thinking himself to be identical with the gross and subtle bodies, he makes the ego (himself) known as the body; that is the different or wrong conception, being bereft of the true sense. This is the only example of utvarta as approved in the Vedas. For example, some one is thinking himself as Ramanath Bhattacharya, son of Sanatan Bhattacharya, while another identifies himself as Sadhu Chandala, son of Vijay Chandala. The conception of such a nature is a great error. The atomic-chit jiva is neither Ramanath Bhattacharya, nor Sadhu Chandala, yet the conception of the ego in the body produces the wrong impression. Similar are the mistakes of thinking the rope to be a snake or thinking the mother-of-pearl to be silver. Thus with these examples the Vedas teach us to drive away the error of utvarta of the conception of our bodies as our ego or selves. The Māyāvādīs giving up the true import of the teachings of the Vedas have propounded a funny form of utvarta-vāda. According to it, the true sense is 'I am Brahman', the
conception as vivarta; in reality by this kind of vivarta the truth is not ascertainable. In reality the Vedic principle of vivarta is not against the shakti-parināma-vāda (doctrine of the transformation of shakti); but the vivarta-vāda of the Māyāvadins is indeed a laughing-stock. The vivarta-vāda prevailing among the Māyāvadins is of some different types of which the most current ones are the following three, viz., (i) Brahman becomes the jīva erroneously thinking Himself as such; (ii) Brahman becomes the jīva by being reflected as such; and (iii) the conception in the dream of several jīvas and the material world as different from Brāhma. This form of vivarta-vāda is not correct and is against the Vedas.

Vrāja, - "What is the Māyāvāda affair? It is not intelligible to me."

Bābāji, - "Try to understand it with patience. Māyā-shakti is only the shadow of svārūpa-shakti (essential potency of God); it has no access into the chīt world; that māyā is only the mistress of the material world. The jīva has entered into the material world due to avidyā (nescience). The chīt thing must have its distinct entity (existence) and its natural potency. Māyāvāda does not admit it as real. According to māyāvāda, the jīva himself is Brahma; he has become separate through the action of māyā; the jīva remains a jīva, so long as his connection with māyā continues; as soon as he is without this connection, he becomes Brahma; there is no existence of any atomic chīt separate from māyā; under the circumstances, the emancipation of the jīva is the annihilation of his separate existence. Keeping the jīva in this state, the māyāvāda does not admit the existence of pure jīva (free from māyā); besides, it says that when Bhagavān has got to come to the material world, He has to seek help from māyā, as He cannot appear in the phenomenal world unless He accepts a form fit for the region of māyā, in as much as He has no form; Brahma as Isvara, He gets a body of the nature of māyā. His incarnations come down into this world in bodies taken from māyā and perform great deeds and, leaving these bodies here they go to their own region. The Māyāvādins have shown this much of favour to Bhagavān that there is a difference between the incarnations of God and the jīvas, viz., that the jīvas have got their gross bodies under the influence of the effect of karma (previous acts) and are forced to get decrepitness, death birth under the force of the current of karma, even though against their will; whereas God voluntarily takes bodies, limitations, names, attributes of the nature of
māyā and giving them up at His will may become pure chit; though God performs acts, yet He is not under the influence of the effects thereof. All this is the wrong conclusion of the māyāvādins."

Vraja, - "Is there anywhere in the Vedas such reference about māyāvāda?"

Bābāji - "No, nowhere in the Vedas is, Māyāvāda to be found. Māyāvāda is a Baudhā doctrine. It has been in the Padma Purāṇa Uttarakhandha Sri Shiva said: "to Parvati. In the Kaliyuga I myself being born in the garb of a Bāhrmana, have to preach the doctrine of Māyāvāda which is incognito Badhavudda." Therefore it is non-Vaidic."

Vraja, - "Why was Mahādeva (the deity of deities) who is the chief of the Vaishnavas, engaged in such an evil act?"

Bābāji, - "Sri Mahādeva is a Guṇāvatāra of Bhagavān. Seeing that the asuras (demons) with the sinister motive with their perverted intellect while took to the Vedic path for their selfish gains, the lessons of the Vedas became distorted. God, out of His graciousness and kindness towards His devotees, thought about a way in which, they would not be able to pollute the path of devotion. He told Sri Mahādeva: "O Sambho, it will do no good by propagating the religion of true bhakti before the asuras with their tāmasik tendency (of the gross mentality). In order to delude the asuras, you should propagate such a shāstra through which māyāvāda may be propounded, keeping Me hidden behind a screen. Then the men with the predilection of asuras will take up Māyāvāda, giving up pure devotion, and the sincere devotees without any feeling of doubt, taste pure devotion." At first the great devotee of God, viz. Sri Mahādeva, expressed sadness to undertake such a serious charge, but obeying the command of God, he having been born as Sankarāchārya propagated māyāvāda, as such, what is the fault of the world-teacher Sri Mahādeva? It is only God alone Who knows what future good for all the jīvas collectively is latent in His command, under Whose skilful device, the wheel of the universe is working and Who has held the discus of Sudarsana of the highest skill for the well-being of all the jīvas. It is the duty of servants to carry out the order of their master. On this account the true Vaishnavas do not find any fault with Sripāda Sankarāchārya, an

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7. P.P. Uttara. 43.6
incarnation of Shiva, for his having propagated Māyāvāda. Just listen to its scriptural proof in the Padma Puranam, viz, (God said) 8 "O Sambho just make men averse towards Me by propagating false Agamas (tantras)." The Varaha Puranam has said: "I shall soon create a delusion which will infatuate men. You, too, O' Rudra, get delusive shāstras prepared, showing only what are untrue and violations of truth; just display yourself prominently and conceal Me behind."

Vraja, - "What kind of proof is available in the Vedas against Māyāvada?"

Bābāji, - "The entire Vedas are proofs against the Māyāvāda. Thoroughly searching in the entire Vedas, the professors of the Māyāvāda have found out only four aphorisms given by them the name mahāvākyā (great saying), such as (i) 'sarvam khalvidam brahma' 9 (all this universe is Brahman), neha n ānāsti Kinchana 10 (except Brahman there is nothing else) (ii) prajñānam brahma 11 (knowledge is Brahman), (iii) tattvamasi 12 (you are he) aham brahmāsmi 13 (I am Brahman).

What is to be obtained in the first great saying? This universe with jivas and matter, is on the whole Brahman. There is nothing beyond Brahman. What is the indication of that Brahman? This has been explained elsewhere 14 "na taṣya kāryam Karanam cha vidyate, na tat-samaschāḥśyadhistascha drisyate, parāśya saktirūdradhiṣva sruyate, suābhāviki jñānabala kriya cha 'Brahman has no mundane organs of sense, not their action; but He has got nonphenomenal and transcendental organs. He has no equal, not to speak of any one greater than He; His chief potency which is natural to Him, is heard to be of various kinds, viz, jñāna, bala and kriyā.' This Brahman and His potency have been accepted together. That potency is His essential character. There are varieties in that potency. If we consider Shakti (potency) and shaktimān (possessor of potency) together, there does not appear distinction in Brahman, but when we look at

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8 Padma Pu. Uttara.4.2.109,110; Narada Panchārtra 4.2.29,30
the universe, separating Brahman and His potency, then variety as a matter of course becomes prominent.

In the sruti\textsuperscript{15}, innumerable chit jiva souls are accepted here. In such statements shakti has been separately considered, the jnāna, bala and kriyā of Brahman have been deliberated on'.

Now let us take up Prajñānam Brahma\textsuperscript{16} the same prajñānam that has been identified with Brahman, has been taught to be Prema-bhakti in tamevadhiro viṣṇya praṇām kurvita brāhmaṇa\textsuperscript{17} 'a Brāhmaṇa or one who being steady, knows Brahman!'

What the statement tattvamasi shvetaketo has taught that has been explained by yo vā etadaksharam gārgya viditvāsmāllokat pratti sa kripanoatha - ya etadaksharam gārgi viditvāsmāllokat pratti sa Brāhmaṇah\textsuperscript{18} O Gārgi (said by Yājñavalkya), he who goes away from this world without knowing Akṣara Brahman, is Kripa viz. sudra but he who leaves the world after knowing Him is a real Brāhmaṇa.' He, who has acquired knowledge about 'tattvamasi' is a Brāhmaṇa, having acquired devotion to God. If the vaidyā, which has its foundation in 'aham brahma'ṃśmi does not in the end become devotion to God, then the position will be − it has been stated in Isāvasya\textsuperscript{19} andham tamath pravishanti ye avidyām upāsate, tato bhuya iва te tamo ya u vaidyāyām ratāh 'Those who do not know ātmā to be pure chit, having cultured avidyā, enter into deep darkness; but those, who, giving up avidyā, think of the jiva as Brahman instead of atomic chit enter into the region of deeper darkness, having victims to atividyā i.e. excessiveness of avidyā'.

My darling, the Veda-sāstra is limitless. One can appreciate the true import of the Vedic teachings, if one, after considering every mantra of every Upanishat separately, is able to deliberate on them collectively. An ugly doctrine is the result when the regional (individual) statements are relied on. On this account, Sri Srimān Mahāprabhu Sri Chaitanya deva, after scrutinisingly considering all the parts of the

\textsuperscript{15} Katra Up V.13; Sve. Up.VI.13

\textsuperscript{16} Atta.III.1.3

\textsuperscript{17} Br.Up.IV.4.21

\textsuperscript{18} Br.Up.III.8.10

\textsuperscript{19} Isa.Up.9
Vedas, has taught the inscrutable essential Truth viz., the Bhedabheda or simultaneous distinction and non-distinction of the jivas from Sri Hari (Brahman)."

**Vraja,**- "Please explain to me more fully how the doctrine of achintya-bhedabheda (inscrutable simultaneous distinction and non-distinction) is supported by sruti (Veda)."

**Bābāji,**- "The Vedas contain innumerable sutras that teach non-distinction as well as distinction. For the former are cited - (i) sarvam khulidam brahma 20 (ii) atmaı̄ vedam sarvam 21 'all this universe is ātmā (iii) saivaśaunyadmagra asidekamevādviyam 22 'O darling i.e., Śvetaketu, before this universe was created, there had remained only one Entityt without a second' (iv) 'evam sa devo bhagavān varenyo yoni suabhāvanadhitisthatyakah 23 'just as the sun shines with brightening up all the quarters, up, down and side ways, so does the all-adorable God keeping occupying the world, etc., as the primordial cause'. So also is distinction established by innumerable sutras teaching distinction as well, (i) om brahmavidyāpnotiparam 24 'one who knows Brahman attains Parabrahman' (ii) māṁhattam vilhumātmānam matvā dhiro na sochati 25 'A truly wise man gets rid of all causes for lamentation, knowing Brahman as the greatest all-pervading Entity' (iii) Satyam jnānam anantam brahma yo veda niḥitam guhāyām parame vyoman soasute sarvān kāmān saha brahmanā aupashchita 26 'He who knows Brahman, Who is (Satya, supreme Reality) Jnāna (Transcendental wisdom), ānanda (Transcendental bliss), residing in paravyoma Vaikuntha and Who dwells in the heart of jivas known as Paramātma,- becomes the master of senses' (iv) yasmāt param nāparamasti kinchid yasmāṇāniya na jyāyo-asti kaschit, urikshāu stabdhodviśṭi Isthateka, stenedam purnam purushena sarvam 27 'All this universe is pervaded by that Purusha to Whom there is no other

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entity superior, than Whom there is nothing equal or greater, Who stays alone (without a second) steadily like a tree, in His own transcendental region' (v) Pradhāna kṣhetrajnapatirgunesah 28 'He is the Propeller of pradhāna (i.e. primordial cause) of the material world is also the Master of the kṣhetrajna (jivas'). tasyaisha ātma viivrinute tanum svām, 29 'It is only to him, who is able to secure the grace of God by means of His devotion to Him, that God displays His own transcendental body' (vi) tamāhuragryam purusham mahāntam 30 'The truly wise call Him, as the foremost cause of eternal and the greatest purusha, (vii) Yāthātathyatorthān vyadadhāt 31 'He has made respective arrangements for the other eternal things by dint of His inscrutable potency' (viii) naitadasakam vijnātum yodetad yaksham 32 'I have not been able to know who this Yaksha is'. He was Brahman disguised who had placed a blade of grass before some deities to move, burn, etc. which they failed. (ix) asadū idamgra asit tato vai sadaj-āyata tadātmānam suayamakuruta, tasmāt tat sukritam uchyata 33 'Before the creation of this universe there was only Brahman, unknown by name, form, etc. from that Brahman has generated the manifested world, for this reason He is called sukrita or the best doer' (x) nityo nityānām 34 'Brahman is the eternal among all eternal beings' (xi) Sarvam hyetad-brahma, āyaṁātmā brahma soyamātman chatushpāt 35 'all these viz. jivas are from His jiva potency whereas the supreme Reality dwells with His four fold divine manifestations through His swarupa-shakti (Essential potency)" (xii) ayaṁātmā sarveshām bhūtānām madhu 36 'This Reality is the nectar for all beings'. The Veda is nice in all its parts, no part of it is worth abandonment. Eternal distinctiveness is true, so is eternal non-distinction. Both these being simultaneous are true, there are Srutis (Veda-mantras) devoted to both the principles. This simultaneous existence of distinctiveness and non-distinctiveness is inconceivable, i.e., beyond the scope of human

conception, (i) naśhā tarkena matirāpaneyā If you raise argumentative discussions, there must arise a situation of confusion and disorders. The statements of the Vedas are all true in all contexts. We should not disregard the imports, because the extent of our intellect is limited. The Vedic statements like 'This mentality which is intended or the realisation of Brahman should not be destroyed by the force of dry argumentations ; (ii) nāham manye suvedete no na vedeti veda cha I do not think that I have fully known Brahman, nor do I feel that I do not know Him at all' - clearly indicate that God's potency is not capable of being thoroughly understood; argumentation should not be applied hereto. In the Mahābhārata too, 'Arguments should not be applied to inconceivable matters that are beyond mundane nature. The Purāṇas that glorify Sri Vishnu, the code of Manu, the Vedas with their limbs and the medical science - these four are the commandments of God and as such are assailable by argumentators.'On this account the doctrine of Achintya Bhedābheda (inscrutable simultaneous distinction and non-distinction) is the pure truth supported by the Vedas. Considering also the ultimate need of the jivas, no other true principle is found than this doctrine. Without that conception, love, which is the ultimate need of the jivas, will not be accomplished by any means."

Vraja, - "What are the reasons and proofs to establish that Love is the ultimate need?"

Bābāji, - "The Sruti 40 says, "The truly learned man (who has become free even during life-time) does not become garrulous i.e., has nothing to talk about more than the recapitulation of the attributes and glories of God), for he has fully known about God Who is revealed in all the jivas, through devotional love. Such a man has become deeply absorbed in attachment to Atmā (God) and in the appreciation of His sportive activities and he is the best among those who have known Brahman. And that attachment or rati is the love of God." Sage Yajnavalkya has told his wife Maitreyi41 'Hallo, no one loves others for their pleasure, but does so for one's own pleasure. 'From this Sruti

40. Mun Up.III.1.4 41. Br.Up.II.4.5; IV.5.6
statement it is clear that only love is the main need of the jīvas. My
darling, there are many such proofs from the Vedas and the Bhāgavata
Purānam. The Taittiriya Sruti 42 has clearly said, 'who would have
taken breath and lived, if there had been no ānanda in the sky (God)?
It is He (God) that gives ānanda to all?'

All the jīvas attempt for ānanda (bliss) the persons desirous of
emancipation, think of moksha (emancipation) as bliss; for this reason
they are mad after moksha. Those persons, who are desirous of
worldly enjoyments, call these as their bliss, for this reason they run
after bhakti (mundane enjoyment). It is the hope for attaining bliss
impels them to perform their respective acts. The devotees of God, on
the other hand, are full of jubilation for the bliss obtained from the
service of Krishna. Thus all the people are on the look-out for Pritī (love
as bliss). They are even ready to give up their life for this love. The
conclusion is that it is love which is Principal need for all, no one can
deny it. All, whether believers or non-believers in God, admirers either
of karma or of jñāna, whether full of or without desire, - are in the
quest of love. But it is not certain that it is available only with such
quests. The followers of the principle of karma think of the
attainment of heaven as the giver of bliss. But they can understand their
mistake when they are thrown off from heaven according to the
principle in the Gita 43 that when the punya or good merit is
exhausted, they re-enter the mortal world. Then the people in this
mortal world, even after receiving wealth, prosperity, fame and power,
do not get bliss, imagine the heavenly (celestial) bliss. At the time of
being driven off from the heaven, they praise the bliss available in the
higher regions (viz. Maha, Jana, Tapah, Satya). When, again, they
come to realise that the bliss available in this mortal world, the celestial
world, even up to the Satyaloka (or region of Brahmanda) is evanescent,
they acquire abnegation and look after the merger into Brahman.
When even after getting the (negative bliss of merger into Brahman),
one feels the want of the positive bliss, one becomes apathetic towards
it and is on the look-out for some other recou.43. How is bliss or love
possible in the abnegation of brahma-niruñam?

Who is the recipient of the bliss, when egoism is altogether
annihilated? Besides, where can there be bliss even, when all the things
are merged into one? Who will there be to experience the bliss even? If

42. Tai. Up II. 7. 1 43. Gita IX. 21
my self goes away, who will conceive of Brahman? Though Brahman is ānanda (bliss), He will be meaningless for the want of the appreciator. Again what is the decision in that case as to whether exists the ānanda or not? I am altogether ruined with the annihilation of my self, what then remains for me to conceive of any need of me? If there is no self, there exists nothing. If you say, 'I am there in the form of Brahman,' that too is without any substance, for, as Brahman I am eternal, but yet what is sādhya or to be attained as our well-being or sādhana, i.e., the means therefore is useless and improper. As such, the brahma-niruṇa is not the accomplishment of Priti or love, it is only a pretence for the jivas. Even if that might have been true, it is regarded as a sky flower (i.e., absolute absurdity). It is only through bhakti that accomplishment of the true need of the jivas is had. It is the mature state of Bhakti that is Priti. That Priti is eternal. Transcendental Divinity (Krishna) is to be conceived, so is also pure Priti, consequently by accepting the doctrine of achintya-bhedābheda, is the eternity of Prema decided on; otherwise the short-lasting character attacks Priti which is the final need of the jivas and destroys it. On this account all the shāstras are confirming the true doctrine of achintyabhedābheda. All the other doctrines are only unsubstantial principles.

After this Vrajānātha left for home deliberating on the principle of Prema and being absorbed in a delightful state of the mind.
CHAPTER XIX

THE MEANS TO ATTAIN GOD HEAD

Vrajanātha went to bed after supper; there were swelling in his heart the waves of various deliberations relating to the principle of the simultaneous distinction and non-distinctiveness. Sometime he was thinking that this principle was also a par-ticular doctrine like the other ones; again after a deep meditation for a while, he concluded that there was no shāstra (scriptural proof) against this principle; all the scriptural injunctions were in its favour. "Sri Chaitanya Mahāprabhu" he thought, "is the Plenary God; there can be no defect in His profound teaching. I shall no more abandon the protection of His Feet. But, alas! What have I actually gained? I have only known that it is only the Inscrutable Principle of Simultaneous Distinctiveness and Non-distinction that is true. But what real benefit has accrued to me only with this much of knowledge? Bābāji Mahāsaya has said that Love is the final goal of the life of jīvas. The Karmis and jñānis too, are on the look out for love. But they do not know attain that pure state of Love. Therefore it is necessary to attain that pure state of Love. I shall take the answer of Bābāji Mahāsaya after questioning him by what means that can be attained." While thinking thus, he was gradually deprived of his consciousness by sleep. As it was very late in the night that he had fallen asleep, he was rather a little late to wake up in the morning. After getting up from bed he was engaged in the morning functions relating to the body, when his maternal uncle, Vijayakumar Bhattacharya arrived. Seeing his uncle come after a long time from Sri Modadruma (Māngachion the other side of the river Gangā where Sri Nārāyani devi, mother of Sri Vrindāvanadasa Thākur, the earliest biographer of Sri Chaitanya Mahāprabhu, and niece to Srivāsa Pandit, was living at the time), Vrajanātha bowed down to him.

Vijayakumar Bhattacharya was well versed in the Srimad Bhāgavatam. Through the grace of Sri Nārāyani Devi, he had acquired a great love for Sri Gauranga Deva, and he roamed about at different places and read there the Srimad Bhāgavatam before the audience. When in the course of these tours, he met Srimad Vrindāvanadasa Thākur at Denura (a village in the Virbhumi Dī.), the Thākur advised Vijayakumar to visit the Yoga-pitha (birth site of Lord Sri Chaitanya) at Sri Māyāpur and said that the place of the Lord’s activities there would soon be hidden from the sight of men to be again revealed about four hundred years thereafter. The Thākur also said that those places are not different from Sri Vrindābana Dhāma
and that it is only those that are able to appreciate the transcendental
nature of Sri Māyapur etc., are competent to see Vrajadhāma in its
ture nature. Hearing this from Sri Vrindāvanadāsa Thākur, an
incarnation of Sri Vyāsadeva, Vijayakumar became anxious to visit Sri
Māyapur; he thought within himself that he would be going to Sri
Māyapur after meeting with his sister and nephew (Vrajanātha) at
Bilvapushkarini. In those days Bilvapushkarini and Brāhmaṇa-pushkarini
were contiguous villages and not distant from each other as at
the present time. The border Bilvapushkarini was then within a mile
from Sri Māyapur-Yogapitha. The neglected village of Bilvapushkarini
now goes by the names 'Tota' and 'Tāranvās'.

Embracing his nephew, Vijayakumar said: "My darling, I shall be
coming back after a visit of Sri Māyapur. Just tell my revered sister
(i.e., your mother) that, returning here, I shall take my midday meal
here." Vrajanātha said: "Uncle, why will you visit Sri Māyapur?"
Vijayakumar was not aware of the then condition of Vrajanātha, having
given up his study of the Nyāya Sāstra was cultivating the
Vedānta system. So thinking it improper to disclose to him off-hand
anything about his own bhajana (devoted service of God), Vijayakumar
said, "I shall visit some person there." Now Vrajanātha knew that his
uncle was a devotee of Sri Gaurāngadeva and well-versed in the
Bhāgavatam; he surmised that his uncle was going to Sri Māyapur on
some spiritual mission. He said: 'Uncle Sri Raghunāthadas Bābaji
Mahāsaya is a Vaishnava, worth deep veneration; please, have some talk
with him before you return." Hearing this from Vrajanātha, Vijayakumar
said: "Do you revere Vaishnavas now-a-days? I learnt that, giving up
the Nyāya system, you were studying Vedānta. Now I understand that
you are entering the fold of devotion. So there is no need of
suppressing anything in your presence. Sri Vrindāvanadās Thākur has
commanded me to visit the Yogapitha of Sri Māyapur. So I have made
up my mind to bathe in the Ganga at the landing stage of Sri Māyapur
and visit Sri Yogapitha with circumambulation, and, then, once to roll
on the dust of the feet of the Vaishnavas of Srivāsānga". Vrajanāth
said, "Uncle please take me with you and let us both go to Sri Māyapur
after taking permission from my mother." After this talk both, having
informed Vrajanātha's mother, left for Sri Māyapur. Both at first
bathed in the Ganga with a great delight and at the time of the bathing,
Vijayakumāra said: "My darling, to-day I feel much favoured by God's
grace, that I have been able to be much gratified to plunge into the
water at the very landing of the Ganga where Sri Sachinandana (Sri
Chaitanya Mahāprabhu) showed immense grace to Sri Jñānavidevi
(Ganga) by conducting His water-sports for full twenty-four years
(before sanyāsa)." Being moistened with these stimulant words,
Vraja-nātha said, "Uncle, to-day I feel sanctified as an attendant at your holy feet." Finishing the bath, both entered the house of Sri Jagannātha Misra (father of Sri Gaurāngadeva) and became drenched with streams of tears of love. Vijayakumāra said: "It is no extollation to say that he has been vainly born, who, though born in the land of Sri Gaurāngadeva's Sportive activities, has failed to touch this Māhya-yogapitha. Just look! this land appears to the material eyes to be like common land and covered with leafy huts; but, through grace; what a wealthy grandeur do we see here! There are seen big palaces adorned with jewels, very beautiful gardens, suitable gates, etc. Just see yonder! there stand Sri Gaura and Vishnupriyā (His consort) inside an apartment with figures of excellent beauty, never seen before, figures of what unprecedented beauty!" While speaking thus ejaculatively, the uncle and the nephew fell down benumbed by an excessive enthusiasm. After a long time rising up with the help of the other devotees, they entered Srivās-angana with tears flowing from their eyes. Rolling on the ground there, both ejaculated :: "O Srivāsa! O Advaita! O Nityānanda! O Gadādhra, O Gaurānga! Be merciful towards us; be pleased to rid us from self-conceit and accept us at Your feet."

Seeing this posture of the two Brāhmaṇas, the Vaishnavas there began dancing in great delight, ejaculating - "Jaya Māya-prachandra (all glory to the moon of Sri Māyapur, i.e. Sri Chaitanya Mahāprabhu), Jaya Gaurāngadeva, Jaya Nityānanda" etc.

Within a short time, Vrajanātha surrendered his body at the feet of his spiritual guide, viz. Sri Raghunāthadās Bābāji Mahāsaya. The old Bābāji Mahāsaya raised him up, embraced him, and asked him how he has to come at that unusual hour and who was the great soul accompanying him. When Vrajanātha humbly submitted everything, the Vaishnavas with great affection made Vrajanātha and Vijayakumāra take their seats on the arborial seat round the Vākula-tree. Vijayakumāra most politely asked the old Bābāji Mahāsaya, "My master, how shall we attain our real need?"

Bābāji. - "You are great devotees and have attained everything. Yet when you have been pleased to ask me, I shall say as far as I know. It is Krishna-bhakti (devotion to Krishna) free from jñāna and karma that is the need of life and also the means to attain it. During the period of practice, it is called Sādhanā-bhakti (bhakti as the means) and in the stage of accomplishment, its name is prema-bhakti (bhakti in the mature form of Love)."
Vijaya.- "Bābāji Mahāsaya, what is the natural form of bhakti?"

Bābāji,- "At the command of Sriman Mahāprabhu, Srimad Rupa Goswāmi has written 'Sri Bhakti-Raśāmrita-Sindhuh'. In it the intrinsically natural form of bhakti has been thus stated 1 "The best Bhakti is the conductive culture of Krishna, freed from other desires and uncovered by jñāna and karma, etc." In this definition both the direct and natural and also the indirect symptoms of Bhakti have been clearly described. Bhakti when furnished with jñāna, and Bhakti when furnished with karma, are not pure (unadulterated) Bhakti. In the latter (karma) there is the desire for enjoyment; in the former (jñāna) for emancipation. It is the Bhakti which is devoid of desires for enjoyment and emancipation, that is the best Bhakti; one who adopts it can get the fruit of Love. Now, what is that devotion? It is the earnest endeavour in body, mind and speech in the form of the culture of Krishna and the attitude of spiritualised senses that make up the intrinsically natural form of love. That endeavour and that attitude have to be always maintained with the spirit of conduciveness. When to the Jīvas own Shakti are applied Krishna's grace and His intrinsically natural Shakti (potency) through the grace of His devotees, the true nature of Bhakti arises. The body, mind and speech of the jīva are all in the present circumstances of the mundane material nature. When the jīva conducts then with his own mundane knowledge, then only arises some dry conduct like knowledge and detachment related to mundane matter; no function of Bhakti can arise from it. It is when the Suarupa-shakti (intrinsically natural potency) of Krishna bestows Her special grace upon the particular fortunate soul (Suṣruti-vān) then only Suṣuddhā-bhakti begins to function. It is Sri Krishna in Whom Godhood reaches the ultimate culmination; as such, it is the culture of Bhakti to Krishna that is the endeavour towards Bhakti. The endeavours for the culture of Brahman and that of Paramātma are the limbs of jnāna and karma, not Bhakti. Endeavour is seen also in respect of contrariety. So Bhakti cannot be established without conduciveness (or contributiveness). By 'Conduciveness' is to be understood some agreeable inclination towards Krishna. In the stage of practice, this condition is to a certain extent unrefined; in that of accomplishment it becomes refined after being freed from all relations with the gross mundane world; in both the cases symptoms of Bhakti are the same. So it is the culture of Krishna in the conducive manner that is the direct natural symptom of

1. Bh.R.S.Purva-1.9
Bhakti. While speaking of the direct symptoms, we should also refer to the indirect ones. Srimad Rupa Goswami has given two such symptoms, viz., one is the freedom from other desires and the other is the state of being uncovered by jnana and karma. When some other desire occurs in the mind other than that of improving Bhakti, it is antagonistic to Bhakti. When jnana, karma, yoga, asceticism, etc., gain strength and cover up the heart, there is antagonism against Bhakti. So the culture of Bhakti to Krishna with conduciveness, when freed from these two symptoms, of antagonism is called 'Suddha-bhakti.'

Vijaya:- 'What is the significance of devotion? I mean, what are the main features of the cult of devotion?'

Babaji:- "Srimad Rupa Goswami, has spoken thus:—

There are six characteristic features in unalloyed devotion. 3

Kleshaghnī subhadā moksha-laghutākrit sudurlabhāl
Sāndrānanda-visheshātmā SrīKrishṇā Karshāni cha sāl

i.e., (a) Kleshaghnī—Destroyer of all sufferings, (b) Subhadā—Producer of all auspiciousness, (c) Moksha-laghutākrit—even the bliss of moksha becomes no significant at all before the Bliss of devotion, (d) Sudurlabhā—extremely difficult to get manifestation of the unalloyed devotion, (e) Sāndrānanda-visheshātmā—its very characteristic is to make the devotee immersed in the ocean of Nectarine Bliss, (f) Srī Krishna Karshani—It even infatuates Srī Krishna and makes Him subjugate to the love of His devotee.'

Vijay.- "How Bhakti can destroy all the sins or sufferings of humanity?"
one is endowed with pure devotion he realizes himself as an eternal servant of Sri Krishna and to none else. Therefore, how he can have misidentification of the 'Self.' Soon, one is enlightened with the devotion—all the sins that are committed and the propensities of sinful desires and the nescience are totally destroyed. Therefore, this is one special feature of Bhakti."

Vijaya,- "Kindly tell me, how Bhakti brings forth all auspiciousness?"

Bābāji,- "The meaning of auspiciousness is kindness to all creatures of the of the whole universe for their spiritual gains, all the good dispositions and every type of happiness. One who is enlightened with the devotion, naturally, is enriched with the qualities of humility, kindness, non-egoistic and of giving due honour to all. Therefore, everyone loves him. And all the good qualities generally take shelter in him. Bhakti brings all types of happiness including the worldly pleasures, the Bliss of Brahma-jnāni, all the siddhis (powers) of Yognay, a Bhakta never cherishes ofr all these gains although by dint of the merit of Bhakti they are gained easily."

Vijaya,- " How Bliss of moksha becomes most insignificant before the Bliss of devotion?"

Bābāji,- "The Bliss of Devotion is so great like an ocean and at its very appearance, bliss of moksha which is compared with the water held in hood-shaped hole of earth, naturally has of earth, naturally has no significance."

Vijaya,- "Why Bhakti is extremely difficult to gain?"

Bābāji,- "Now, you have to give a little more attention to this point. By following thousands of different religious rites, Bhakti cannot be gained. Generally, Bhagavān bestowds unto others all types of other achievements but most secretly He hides Bhakti. Only those who all are extremely fortunate and possessing a great amount of latent spiritual sukṛti they alone are indeed to be the recipient of the sentiment of devotion. Therefore, Bhakti is very very difficult to possess. By culturing jnāna-yoga, one may be assured to gain the Brahma-jnāna or moksha; by the performance of the Vedic-yagnas one easily may possess all the happiness of the mundane and celestial worlds. But Bhakti-culture, does not rest in such practices. It is a Trancendental
process. So long the senses are not enlightened with the supralogical-sentiment one can not culture Bhakti.4

Vijaya,- "How Bhakti makes the devotee immersed in the ocean of Nectarine Bliss?"

Bābāji,- "Bhakti is the Transcendental Bliss. Therefore it is an unfathomable ocean of Nectarine Bliss. It is the spiritual fact, that leaving aside the pleasure of bliss of this mundane world, nay even, the bliss of Brahma-jñāna if multiplied with crores of times yet as if it will be a drop of water before the vast ocean of the Bliss of devotion. The pleasure of this mundane world is ephemeral and anything negative of its aspect to think as pleasure that is Brahma-nirvāna, is most dried one. Therefore both of them are void of Transcendentalism. Those who all taste the succulence of the Nectarine Bliss of devotion, they alone really understand that Brahma-nirvāna or moksha-sukha, is like the water hold in the hood-shaped hole of earth."

Vijaya,- "How Bhakti infatuates and subjuges Sri Krishna, the Supreme Lord to the love of His devotees?"

Bābāji,- "Ah, when one is endowed with the unalloyed devotion to Sri Krishna, at his heart Sri Krishna ever enshrines with His full paraphernalia. There is no other prescribed method by which Sri Krishna can be infatuated, whereas Bhakti alone ties Him up into the core of the unstinted heart of a devotee."

Vijaya,- "Dear master, if Bhakti is so pleasant then why people who read much about the Vedic literature, do not take recourse to the culture of devotion to Sri Krishna?"

Bābāji,- "The fact is that, how farman can go. His thoughts are within the limitation. If through our mental speculation we try to tentalize the transcendental nature then we will be misconstruing the Bhakti as well as Krishna-tattva and therefore there will be a great blasphemy to such transcendental characters. And it becomes a far cry to comprehend Them. Whereas by dint of latent Sukrīti one when is endowed with Ruchi or spiritual inalienable attachment at once the latent Sukrīti which alone enables oneself of gaining the devotion."

4. Refer the slokas of C.C. Adi. 8.17 and Bh. sloka (III.29.12) mentioned in Bh.R.S. Purva. 1.13.
Vijaya,- "Why reasoning cannot be accepted as one of the proof to establish the spiritual matter?"

Bābāji,- "In the matter of transcendentalism reasoning cannot stand as a proof. As it is said, 5 - 'Naishā tarkena, "by argument the spiritual matter cannot be conceived of' further 6 Tark āpratisthānit : 'tarka argument which is the faculty of the mind cannot establish the truth'."

All these are clearly indicating that reasoning cannot be accepted as guarantee to establish the spiritual truth."

Vraja,- "Is there any other Means in between the Sādhana-Bhakti and Prema Bhakti?"

Bābāji,- "Yes, there is; Bhakti has got three consecutive stages such as Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti."

Vraja,- "What is the principal characteristic of Sādhana Bhakti?"

Bābāji,- "Bhakti at his primary stage when cultured by an aspirant is known as Sādhana-Bhakti and its highest culmination is Prema-Bhakti. So long an aspirant is not totally free from the influence of the mind and affinity his culture of Bhakti is known as Sādhana-Bhakti—so to say."

Vraja,- "You have already told that the Prema Bhakti is the inalienable natural effluence of the unstinted soul. Therefore how it is tentalising to Sādhanā i.e. to have its gradual evolution from Sādhana Bhakti to Bhāva Bhakti to Prema Bhakti?"

Bābāji,- "Yes, the inalienable natural characteristic of soul i.e. Prema Bhakti cannot be produced by any effort but it is like a bud gets its gradual fully blossomed state. No doubt it is always innate in the soul but is brilliantly shining nature is to be arrived at. 7"
Vraja,- "Kindly explain it more elaborately?"

Bābājī,- "As you have heard that Bhakti is aroused when special grace is bestowed by swarupa shakti of Krishna. Therefore it is always transcendental in its nature. It makes its appearance most graciously in the heart of the thirsting aspirant. Sādhana means to crave for it with whole-heartedness and so long it is not fully blossomed in the heart it is Sādhana-Bhakti?"

Vraja,- "What is the procedure of Sādhana-Bhakti?"

Bābājī,- "The methods through which at any rate to make the mind targeted at the Feet of Sri Krishna are the procedures of Sādhana-Bhakti."

Vraja,- "How many divisions are there of Sādhana-Bhakti?"

Bābājī,- "They are of two types Vaidhi and Rāgānugā."

Vrajanāth,- "What is the terminology of Vaidhi-Bhakti?"

Bābājī,- "Generally among the fortunate souls some are inclined to follow strictly the injunctions of the Vedas in lieu of culturing Bhakti that practice of Bhakti is known as Vaidhi-Bhakti."

Vrajanāth,- "Anyhow afterwards I will take liberty to know about Rāgānugā Bhakti, now kindly tell what are the antecedents to Vaidhi-Bhakti?"

Bābājī,- "Which is considered as the duty as per the injunctions of the Vedas i.e., the Vidhi or rights and which are assigned to be rejected are avidhi viz. non-rights. So to follow the rights and to give up by all means the non-rights is the Vaidhi-dharmā."

Vraja,- "Dear master, what I have understood from your utterances is that, to act in accordance with the verdict of the Vedas is Vaidha-dharama. But it is most difficult for the jiva of the sinful Kali Age to scrutinize from the Vedas which are the rights and which are non-rights. Therefore in nutshell kindly enlighten me in this respect."
Bābājī,- "It is stated in the Padma Purāṇa 8 ,-  

_Smartavyah satatam vishnur vismartavyo, na jātuchit_ I  
_Sarve vidhinishedhāḥ syuretretayoreva kinkarah_ II  

To constantly remember Bhagavān Sri Vishnu is the main principle of all Vedic verdict. A man of the society has to follow as per his Varna and āśrama life, the respective usages of the Vedic rights and even a minute should not be spent without the remembrance of God is also the other aspect of religion. Without this it is included that all type of sinful acts must be given up and if anything knowingly or unknowingly before hand is committed there must be repentence or prayaschittam. But all these rights are to be ruled for principally constant remembrance of the Divine Feet of the Lord. So even rigidity of _varṇāśrama dharma_ to be accepted as its helping hands to make the mind perpetuate the Divinity. As it is said in Bhāgavatam, 9  

_Mukhabāhurupādehah purushasyāśramaih saha_ I  
_Chatvāro jagñire varṇā āgnairviprādayah prithak_ II  
_Ya esam purusham sākhādātmmaprabjābambisvram_ I  
_Na bhajantyabjānanti sthānāthbhṛastāh patantyadhah_ II  

_Vraja,- "People who all obey the Varna and Ashrama—why do all of them not follow the path of devotion to Sri Krishna?"  

_Bābājī,- "Sripād Rupa Gosvāmi has stated, that people when become disciplined by observing the Vedic Dharma when some of them luckily get the inclination and firm faith in the path of devotion they alone are eligible for culturing Bhakti. At that time inalienable service to God will be his natural habit and the law of the _Shastra_ will be accepted by him in accordance with the sentiment of love. And therefore even he will not follow dry asceticism. His very way of life is service to God. Therefore he accepts or rejects the object of the world in favour of culturing Bhakti. But such natural inclination to serve Lord can be acquired only by dint of accumulated Sukṛti of very many previous births. And such natural inclination to serve Lord can be acquired only by dint of accumulated Sukṛti of very many previous_  

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8. Padma Purana. Uttara.42. 103; Nārada Panchārātra 4-2-23; C.C.  
Madhya 22.110  9. XI 5.2,3
birtis. And such culturists of devotion are generally classified into three classes viz., first class, middle class and ordinary class".

**Vr̕ja,-** "It is said in the Gītā that only four types of people are eligible for culturing devotion to God. In what category do they fall?"

**Bābāji,-** "Ārta, Arthārthya, Jijnāsu and jnānī—these four types of aspirants when luckily associate themselves with single-minded devotees then only they get their firm and unflinching devotion. The example of which we find in the episodes of Gajendra, Saunaka, Dhruva and Chātuhsanas."

**Vr̕ja,-** "Why do the devotees hate mukti?"

**Bābāji,-** "There are five types of muktis viz., Sālokya, Sārṣṭi, Sāmipya, Sārupya and Sāyujya – of these five Sāyujya mukti is antagonistic to Bhakti. Therefore the devotees of Sri Krishna even in dream never aspire of it. Whereas other four types of mukti may be preferred by Nārāyana Bhaktas of Vaikuntha because thereby the service to God is not lost; but the devotees of Krishna even though are offered with all these four muktis even they discard them from their heart of hearts, because the Krishna-bhaktas are so selfless and dovetailed in the service of God that they never want any type of their self-pleasure whatsoever it may be. Love and love alone rules their heart. Therefore not only the temptation of mukti cannot have any appeal to them even they do not take any direct favour from Nārāyana too for their personal gain. Although there is absolutely no morphological distincton in between Krishna and Nārāyana but ontologically Krishna is more Sweeter—Beloved to the Love-ladden-Heart of a Premika-Bhakta. Therefore their love is targetted to none else except to the Feet of Sri Krishna alone."

**Vrajanāth,-** "Are only these good persons, who are born of families of those who follow the rules of the social castes and order, eligible for devotion?"

**Bābāji,-** "Each and every person is fit to have devotion."

**Vr̕ja,-** "Now I see that persons living within the fold of four castes and order have only these two duties—to obey the rules of the four castes and order and bound only to practise devotion but partly. If such be the case, it is a hardship for those who are not within the fold
of four castes and order to obey the rules of action and devotion simultaneously. How is it?"

Bābāji,-"The person who is eligible for pure devotion, is bound to obey only the rules of devotion, though he may be living within the fold of four castes and orders. So obedience to the principles of devotion means obedience to the principles of action. In that case where the principles of action do not differ from and go counter to the principles of devotion, performance of action will not be an offence. The person who is eligible for devotion, has naturally no inclination towards any root of action—undesirable or blameworthy. But if, by chance, he happens to do something which is prohibitive, he is not to be subjected to penance. No sin committed by chance can live permanently in the heart of a man who has devotion in his heart."

That sin must die out very soon and very easily. So in such a case there is no need of penance."

Vrajaśāth,-"How shall a person eligible for devotion pay up his debt to gods and such other debts?"

Bābāji,-"My boy, try to understand the meaning of a sloka of Sri Bhāgavatam—10 "Shaking of all his other duties one who has resigned himself absolutely to Mukunda is not indebted or bound down to gods or sages or creatures or forefathers or to men."

The sum and substance of the whole of the Bhagavat Gītā is this that 11 "one who has absolutely resigned to Me, giving up all other religions, I shall absolve all his sins." The purport of the Gītā is this 12 that when a man becomes eligible for devotion to Sri Krishna wholeheartedly, he is not bound to follow the rules of knowledge (jñāna) or action (karma); all his objects are fulfilled as soon as he begins to culture devotion. So 'my devotee never perishes', this divine Promise is above all and infallible.

Hearing thus far, Vrajaśātha and Vijayakumāra said in one voice—'We have not a shred of doubt in our heart about devotion; we now understand that knowledge and action are quite insignificant things; without the grace of the goddess of devotion no sort of good may be

achieved by a creature. My master, please be so good as to describe
the different phases of pure devotion—so that we may be blessed.”

Bābāji,- "Vrajanātha, you have heard up to the eighth sloka of Sri
Dasamula, tell your revered maternal uncle all those things leisurely; my
heart is delighted to see him; now listen to the ninth sloka :-

"Devotion has nine graduated phases- (1) hearing, (2) chatting, (3)
remembering, (4) adoration, (5) worshiping, (6) servitude, (7)
friendliness, (8) submission, (9) absolute resignation— who respectfully
cultivates these nine phase of Bhakti, for all time, is sure to attain
prema. 13"

When Divine narratives about the Names, the Beauties, the
Qualities and the Joyful Activities of Sri Krishna enter our ears, that is
called hearing. This hearing is of two gradation before the advent of
the God, narratives regarding the Qualities and Virtues of Sri Krishna
may be heard from the lips of devotees that is one kind of hearing; out
of that hearing, sraddha grows; when sraddha grows, a propensity to
hear the Names of Sri Krishna with deep thirst also grows; then the
hearing of one of the Names of Sri Krishna from the lips of the
preceptors and the Vaishnavas, is the second phase of hearing.
Hearing is nothing but a part of pure devotion. Hearing continuously
from the lips of the preceptors and the Vaishnavas at the time of
practice, gradually produces that hearing which leads to ultimate
fulfillment. It is hearing which is the first stage of devotion. When
words signifying the Names, the Beauties, the Qualities and the Joyful
Activities of God touch the tongue, it is called ‘Kirtana’ or chanting.
Discussion about Krishna, ordinarily describing the Names of Krishna,
making others hear of Krishna from the reading of Shāstras and
attracting all with songs as well as speaking with humility, supplication
and reciting of hymns and praying—these are the different kinds of
chanting. Of all the phases of devotional practices chanting has been
described as the best phase. Particularly in this iron age, chanting alone
is able to do the spiritual good to the entire humanity—there is repeated
mention of it in the Shāstras. 14

"The object which was achieved in Kritayuga or golden age by
meditation, in Tretāyuga or silver age by sacrificial performances, in

13. Refer also the Gaudiya Bhāshya by Srila Bhakti Siddhanta Saraswati Thākura and
Commentary in Krama sandartha by, Srila Jiva Goswami for the slokes Bh.VII-5.23,24.
14. Padma Purana 42.25; Vishnu Purana VI.2.17; Brihannārādiya Purana 38.97 and
C.C.Madhya. 22.344.
Dwāparayuga or copper age by worships, is also achieved equally well in Kaliyuga or iron age only by the guileless chanting of the Names of Sri Krishna." By no other means does the heart become so much pure as by chanting the Names of Sri Krishna. When many devotees flock together and chant the Names of Sri Krishna, it is then called 'Sankirtana.'

Calling up the Names, the Beauties, the Qualities and the Joyful Activities of Sri Krishna, is called remembering. This remembering is of five kinds – (1) to search for anything is called 'Smarana' or remembering; (2) to draw the mind from outer objects, and focus it on a particular point is called 'Dhārana' or concentration; (3) to deeply think over that particular point is 'Dhyāna' or meditation; (4) to carry on that meditation continuously without stop or gap like the flow of nectar is called 'Dhruvānutusmṛti' or uninterrupted meditation and (5) the completely absorbed over the object is called 'Samādhi' or trance. Hearing, chanting and remembering—these three are the part and parcel of devotion. The other six parts are included in it. Again of hearing, chanting and remembering, chanting is the main part, because hearing and remembering may be included in chanting.

Of the five kinds of devotional practices as laid down in Sri Bhāgavatam 15, adoration of Srimurti is the fourth part of devotion. Adoration of God should be done along with hearing, chanting and remembering. It is necessary that while doing the work of adoration or worship, it should be done with a spirit of sincere humility, feeling of unfitness to serve and that the object of service should be considered as Satchidānanda Vigraha. While doing the work of service to the Lord, one should think within oneself that one is within the sight of one's Lord, one is touching one's Lord, one is going round one's Lord, one is following one's Lord, one is serving the Ganga and the temple of the Lord, and one is visiting the places of pilgrimage like Purushottama, Dwārakā, Mathurā, Navadvipa etc. In course of describing the sixty four kinds of devotion Sri Rupa Goswāmi has dealt with these things clearly and elaborately. Service to Tulasi and devotees also falls within this category. The fifth part of devotion is worship. In the sphere of worship the eligibility and the process of worship are many and various—even being engaged in hearing, chanting and remembering, if regard grows towards worship, one should take shelter in the lotus feet of the preceptor and then taking initiation from him, do the work of worship.
Vraja,- "What is the difference between Nāma (the holy Name of the Lord) and Mantra (the mystical words received from the Preceptor)?"

Bābāji,- "The Name of the Lord is positively the life and soul of the Mantra, adding ‘Nāmas’ and such other words with the Name and establishing some relationship with God, the saints have infused some particular power into the Name 16 . "The holy Name is an independent formula; yet man’s mind becomes restless with regard to gross matters and the process of worship with Mantras has been laid down to withdraw that mind (from matters) and direct it to the right path."

Initiation is absolutely necessary for materialistic minded men. In the Mantras relating to the Name of Sri Krishna there is no need of consideration regarding, ‘Siddha-Sādhyā-Susiddhārī’ (proficiency, practicability, and mastery etc.) 17.

Initiation in the Name of Sri Krishna alone is the most beneficial to man. A Mantra relating to Sri Krishna is the most powerful of all the Mantras of the world. As soon as a fit man gets initiated by an efficient preceptor, he gains strength from Krishna. The revered preceptor tells the inquisitive disciple the process and principle of worship. Those details need not be mentioned here. Briefly this is to be known that the Birth Anniversary, of Sri Krishna observance of Kartika-vrata, Ekādashi-vrata, Māgha-snāna etc. fall within the category of worship. There is a special consideration about the worship of Sri Krishna. It is indispensably necessary to worship the devotees of Sri Krishna along with Sri Krishna. Prayer is the sixth part of the ritual devotion—though prayer or panegyric is included in serving and chanting, it is said to be quite a separate part. Salutation is adoration and that salutation is of two kinds—one limb salutation and eight-limbs salutation. Salutation with one hand, with body covered with cloth, salutation in front of, at the back of and on the left side of God, and in a very close vicinity of God have been said to be offences of sacrileges so far as salutation is concerned. Servitorship is the seventh part—’I am the servant of Krishna’ - this sort of feeling is servitorship.

Worship with a sense of relationship with God as His servant, is the best form of worship. Salutation, prayer, surrender of all actions,

16. Refer C.C. Adi. 7.72-74
17. Refer H.Bh.V.1.199 to end of the Ch.
attendance, reverential treatment, remembrance and listening to divine discourses—all these are included in servitorship.

Friendship with God is the eighth part of devotion—a sense friendship of with Sri Krishna consists in trying to do everything for the good and pleasure of Sri Krishna. Friendship is of two kinds—ritual and amorous. Here ritual friendship is only spoken of: That is called ritual friendship which is necessary in the worship of the Divine Srimurti.

Surrender of self is said to be the ninth part of devotion—surrender of pure self—including even the body to Sri Krishna is called self-surrender. Doing nothing for one's own self; doing every thing for Sri Krishna—this is the criterion of self-surrender. As a cow sold off does not try to maintain herself, so does a man who has surrendered himself makes his wishes obey the wishes of Sri Krishna and always makes his own wishes and desires subordinate to His. The following are the ideal aspects of self-surrender 18 - Maharaj Ambarisha centred his mind on the lotus Feet of Sri Krishna for all the time, employed his speech in describing the Virtues of Vaikuntha or the Abode of Sri Krishna, engaged his two hands in washing the sacred temple of Sri Krishna, employed his ears in hearing the stories about Sri Krishna, employed his eyes in seeing the Srimurti of Sri Krishna, employed his body in touching the body of the servitors of Sri Krishna, employed his nose in smelling the fragrance of the Tulasi at the lotus Feet of Sri Krishna, employed his tongue in tasting the Mahāprasādam of Sri Krishna, employed his feet in walking over places sacred to Sri Krishna, employed his head in bowing to the Feet of Hrishikesha (Sri Krishna), employed his desires or passions in the servitude of Sri Krishna in which all our desires merge—he thus employed each and every limb of his in such a way constantly that it inspired in the devotees of Sri Krishna a burning love for Him.

Hearing thus far, Vrajanātha and Vijaykumāra filled with extreme delight made prostrated obeisance at the feet of the revered Bābāji and said, "My master, you are the visible companion of God, we are blessed to drink the nectar of your advice, we were so long passing time with useless vanity of caste and knowledge. By dint of our immeasurable good acts in previous lives, we have been allowed to have shelter under your feet."

Vijaykumāra said, "the most beloved of God, Sri Vrindāvanadāsa Thākura advised me to visit Sri Māyāpur Yogapith. It is through his grace that I enjoy the good fortune to-day of Loving Darshan of God’s Own Abode and God’s man. If it so pleases your holiness I shall come here again in the evening to-morrow".

As soon as he heard the name of Vrindāvanadāsa Thākur, the old Bābāji fell prostrate on the ground and bowed to him. He then said, "over and over again I bow to him who is Vyāsa incarnate of the holy activities of my Lord Sri Chaitanya".

The day was far advanced, Vrajanātha, and Vijaykumāra went to Vrajanātha’s house.
CHAPTER XX

VAIDHA-SADHANA BHAKTI

Vrajanātha and Vijaykumāra reached home by noon, Vrajanātha's mother fed her brother with great care and affection with sumptuous dishes of Prasād. After finishing dinner the maternal uncle and the nephew were engaged in many and various kinds of loving talks. Vrajanātha gradually told his maternal uncle all the good advice that he had already heard. Being extremely delighted to hear all those, Vijaykumāra said to his nephew - 'It's a great good fortune on your part! You have heard these holy discourses from the lips of great devotees. Talks regarding devotion and Hari are the giver of all good no doubt, but if all those talks from the lips of great devotees enter the ears, it becomes much more effective. My good son, you are versed in all the Shāstras, you are particularly unique in Nyāya shāstra (Logic); you are also a class I Vaidik Brāhmin; not poor, - all these virtues are now your ornaments in as much as you have gained attachment to discourses about Sri Krishna by taking shelter under the holy feet of Vaishnavas.'

Living in the open shadow in the temple of goddess Chandi the maternal uncle and the nephew were thus talking together when Vrajanātha's mother slowly came to the side room, and calling Vijaykumāra said, - "Brother, you have come after many days, try to make your nephew a family man. I am really afraid to notice the movements of Vrajanātha, I fear he will never be a family man; matchmakers are bringing information about matches, but it is the firm determination of Vrajanātha that he shall not marry. My mother-in-law also tried her utmost, but in vain". Hearing all these things from his sister, Vijaykumāra said, "I am staying here for ten or fifteen days; I shall tell you afterwards what is to be done on mature deliberation; now you may go to the inner apartment." When Vrajanātha's mother went to the inner apartment, Vijaykumāra began again to discuss religious matters. That day passed in discussions. Next day after dinner Vijaykumāra said to Vrajanātha, "In the evening to-day we shall go to Srvāsāngana and hear from the holy lips of the most revered Bābāji Mahārāja elaborate discourses on the sixty-four kinds of devotion as narrated by Sri Rupa Goswāmi Prabhu. Vrajanātha, I wish I had the good luck of enjoying the company of devotees in every birth. Had I not been in your company, I would, perhaps, have been deprived of the ambrosia of such good advice. You see, Bābāji Mahāsāya has said that there are two kinds of devotion that can be gained by practice—the Vaidhi and Rāga. In fact we are entitled to follow the Vaidhi method, we shall clearly understand things about the Vaidhi method
before we hear about the other method and then we must begin the
way of practice. Hearing the deliberation of Bābāji Mahāsaya on the
nine kinds of devotion, I am at a loss to understand how to begin
practice—to-day all those things must be clarified. They were thus
discussing many and various topics when the sun was about to set
and the two devotees slowly entered the premises of Srivāṅgana
uttering the Names of Hari and made prostrated obeisance to all
the Vaishnavas and then entered the cottage of the old Bābāji.

Seeing the inquisitive devotees, Bābāji Mahāsaya embraced
them with great delight and seated them on seats made of plantain
barks. After bowing low the devotees took their seats and they put up
their desired queries.

Vijay, — "My master, we are giving you much pains. You are
loving your devotees— it is most kind of you to bear about these
grief. Today we wish to have a clear idea about the sixty-four phases of
devotion as narrated by Sri Rupa Gosvāmi from your holy lips. If it
pleases you, please be kind enough, so that we may easily realise what
pure devotion is. "Bābāji Mahāsaya said with a smiling face - " Here I
shall elaborately explain to you the sixty four phases of devotion as laid
down by Sri Rupa Gosvāmi, of the sixty four phases, the first ten
are rudimentary".

Sixty-four phases of Sādhanabhakti :-

1. Taking shelter at the feet of the preceptor;
2. Getting initiation in Krishna mantra from the preceptor and
   learning from the Guru everything relating to that
3. to serve the preceptor with deep faith
4. to follow the path of the devotees
5. inquisitiveness about true religion
6. to give up all pleasures and enjoyment for the sake of Krishna
7. to live in the vicinity of the Gangā and holy places like Dwārakā
8. in money matters to earn and spend as far as one needs for bare
   living
9. to observe fast on Hari's Days
10. to nurse myrabalan and peepul trees etc
11. to keep aloof from those persons who are averse to Krishna
12. to give up all attempts to secure disciples
13. to give up all attempts to do anything ceremonially with pomp
14. to give up all attempt to have a smattering of all Shāstras and
   explain them in a knotty way
15. to use food and clothing for the bare maintenance of the body
16. not to be overwhelmed with sorrows and sufferings
17. not to slight other gods
18. not to be a source of trouble to other creatures
19. to be cautious not to cause any offence to the Divine Name and service
20. not to tolerate any calumny or malice towards Krishna or His devotees

Remember these twenty phases as the threshold to the temple of devotion; of those twenty the first three are the main duties.

21. to put on the insignia of a Vaishnava
22. to put on letters denoting the Names of Hari
23. to put on the floral offerings to Hari (Srimurti)
24. to dance before Srimurti of Krishna
25. to make prostrated obeisance
26. to stand up respectfully in honour of a Divine Srimurti taken in procession
27. to follow when Srimurti is taken in procession
28. to go to the holy places of Krishna
29. circumambulation of the temple of God
30. Worshipping
31. serving (worship of Srimurti)
32. Singing the glories of God
33. singing in the chorus of devotees
34. counting Names of God on the beads
35. to communicate supplications with humility
36. to sing hymns
37. to taste foods offered to God
38. to taste the nectar-like water offered at the Feet of God
39. to respectfully receive the fragrance of the incense and the garland offered to God
40. to touch the Divine Image
41. to have the sight of the Divine Image
42. to attend āratrika and other services of Lord
43. hearing about Sri Krishna and His Activities
44. to see Krishna's kindness everywhere
45. to remember Krishna always
46. meditation of Krishna
47. Service to Krishna
48. friendliness to Krishna
49. self-surrender to Krishna
50. offering of all dear things to Krishna
51. all efforts for the sake of Krishna
52. absolute resignation to Krishna
53. to think of Tulasi as His Own and serve Her
54. to think Sri Bhagavatam as His own and pay due respect to it
55. to think Mathurā as His birth-site and pay due respect to it
56. to consider Vaishnavas as His own men and serve them
57. to hold feasts to saints and Vaishnavas with loving devotion
58. to observe the urāta in the month of Kartic
59. to hold festive ceremonies on the Birth-anniversaries of Krishna
60. to serve and look after the Divine Image respectfully
61. to study and discuss Srimad Bhagavatam and enjoy its spirit and significance with those who really appreciate
62. to keep company of saints and devotees of same mentality and nature and even better than he
63. to sing the Names of God in the choir of Vaishnavas
64. to reside in Mathurā viz. in the Birth place of God.

Though the last five have already been mentioned, yet as they are of great importance they are mentioned separately once again. You should know all these as worshipping Krishna with entire body, all the senses and the whole heart. Twenty-nine phases from No. 21 to 49 are included in the second division relating to initiation in Krishna worship.

Vijay,- (1)"My master, please condescend to give us some instruction regarding -"taking shelter at the feet of the preceptor."

Bābāji, - "A disciple must first make himself fit for devotion to Krishna; then he should sit at the feet of a suitable preceptor with earnestness to know truths about Krishna. As soon as a man feels for devotion, he becomes fit to attain devotion to Krishna. By virtue of sukṛiti of many previous births when one hears topics about Hari, a firm conviction about Hari grows in one's mind - that conviction is called 'Sraddha' or faith. With the growth of faith comes the spirit of surrender - faith and surrender are nearly synonymous. In this world devotion to Krishna is above all. "Whatever is favourable to devotion to Krishna is my duty whatever is against devotion to Krishna is rejectable to me. Krishna is my only Saviour; I know Krishna as my only Protector; I am extremely poor and humble, and my independent wish is not to be good alone, it is good to be subservient to the Will of Krishna" - he who has got this sort of conviction is eligible to have pure devotion. As soon as one gains eligibility, one becomes eager to practise devotion and takes shelter at the feet of a genuine preceptor.
As the Vedas have it, "To know Him he will go with fuel (for sacrificial fire) in hand to the genuine preceptor who is versed in the Vedas and døveailed in the loving service of Sri Krishna." 'One initiated by a preceptor can only know Him.' The signs of genuine preceptor and those of a disciple have been elaborately narrated in Sri Hari Bhakti Vilas. In fact a sincere aspirant of pure character is fit to be a disciple and one possessing unalloyed devotion and has realisation of God, one of pure character, one devoid of greed, one possessing simplicity, one who has discarded the doctrine of illusion and one who is able and competent for giving spiritual enlightenment is the genuine preceptor. A Brähmin having all these qualifications and respected by the people of all societies, may be the preceptor, of other castes; in the absence of Brähmin a person of any other caste who is in the higher caste than his disciple, may also be a preceptor. The real significance of all these rules is this that apart from the consideration of caste, one who knows truths about Krishna, may be accepted as a preceptor. It is only to the advantage of those who come of a higher caste, if the preceptor is a Brähmin of that description, but in fact an able and competent devotee is only fit to be a preceptor. In Śhāstras rules and time have been laid down regarding the testing of a perceptor and a disciple. The significance of it is that when the preceptor will know his disciple to be fit and when the disciple will know his preceptor to be a pure devotee and begin to pay him sincere respects, then and then alone will the preceptor be merciful to the disciple.

Preceptors are of two kinds – initiator preceptor and teacher preceptor; one should take initiation and learn the process of worshipping from the initiator preceptor. The initiator should be one and only one, but the teacher preceptor may be many. The initiator preceptor may also teach as a teacher preceptor."

Vijay, "An initiator preceptor cannot be changed, but if he is unable to teach spiritual lessons, how shall he teach?"

Bābāji, "At the time of accepting one as a preceptor he is tested as to whether he is versed in Śhāstras and a God-realised soul. As initiator preceptor cannot be discarded indeed; but he may be discarded on two grounds -when a disciple accepted one as a preceptor,

he did not know whether his preceptor was versed in spiritual matters and a devoted soul, but when the disciple understands that for spiritual purposes the preceptor is unworthy, he may discard the preceptor. There are many proofs in support of this in the Shāstras - as in Nārada Panchātra ⁴ - "He who as a preceptor gives teachings wrongly or unjustly i.e., against the precepts of the Shāstras and he who may listen to them, are both thrown into eternal hell. " Also elsewhere ⁵

'A preceptor who has plunged headlong into pleasures and enjoyments, who fails to discern right or wrong or who has gone astray, may be abandoned.'

Again ⁶, - "Initiation by a preceptor who is not a Vaishnava (not a devotee of Vishnu, the Supreme God) leads to hell. So such a preceptor may be abandoned and a true Vaishnava may be accepted as a preceptor."

The second reason is this - at the time of acceptance the preceptor was versed in spiritual truths and was a real Vaishnava, but in course of time on account of evil companionship he becomes an advocate of the doctrine of illusion and malicious to Vaishnavas one should disown such a preceptor. But if a person accepted as a preceptor is not an advocate of the doctrine of illusion, or not malicious to Vaishnavas or not addicted to sinful deeds he should not be abandoned even on account of his meagre knowledge. In that case with due respect to him and with his permission, another person exclusively devoted to God may be accepted as a preceptor with all humility in order to learn spiritual truths.

Vijay, - (2) "What is the lesson regarding initiation with the Krishna Mantra?

Bābāji, - "You should first learn from your revered preceptor how he worships God and what is pure religion to attain God and then with sincere devotion you should serve Krishna and cultivate love of Krishna. Then you shall be instructed in different components of

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⁴ H.B.V.I.62 ⁵ Mahābhārata, Udyoga Parva, Ambopāthyāna 179/25; Nārada Panchātra 1-10-20 ⁶ H.B.V.IV.366
worship separately. It is absolutely necessary to have knowledge about relation, means and need at the feet of the revered preceptor."

Vijay - (3) "What is serving the preceptor with faith?"

Bābāji, - "Do not consider your revered preceptor as a person of the mortal coil or as an ordinary human being but know him as one in whom live all the virtues of God. Never slight him, always regard him as one who is a favourite of God".

Vijay, - (4) "What is following the paths of the devotees?"

Bābāji, - "Any means by which mind can be concentrated on Krishna, is devotional practice indeed; but one should follow only that path which the former devotees, had adopted; because that path is always free from sorrows, and the source of all good, yet it is easily attainable. As in Skanda-

"That path is only to be followed which was adopted by ancient great sages because that path leads to all spiritual good and free from all troubles."

One man cannot determine a way finally and unmistakably; previous saints have clearly defined that way from generation to generation - the way of devotion leading to God, one should follow only that way. Brahma-yāmala has said:- "If rules laid down in Sruti, Smṛiti, Purāṇa and Panchārātra are not followed, pure devotion to Hari becomes a source of trouble only (i.e., cannot be attained easily and smoothly)."

Vijay, - "Please explain clearly how pure devotion to Hari may became a source of trouble only."

Bābāji,- "The whole-hearted state of pure devotion is only attainable by adopting the path chalked out by previous saints—that state is not attained if a new way is created. It is for this reason that novices in the sphere of preaching like Dattātreya and Buddha who being not able to understand pure devotion have mixed up the spirit of sentiment with the doctrine of illusion or with atheism and have showed a filthy way by which, they imagine, pure devotion may be attained, but in fact that is not at all devotion; it is on the contrary only a source of mischief. Worship through the process of love does not depend on the rules laid down in Sruti, Smṛiti, Purāṇa and
Pancharātra; rather it follows the path trodden by the men of Vraja (the land of Krishna); but the followers of the Vaidhi bhakti must invariably adopt the way of devotion laid down by our ancient saints, like Dhrupa, Prahlāda, Nārada, Vyāsa, Sukha. So Vaidhi Bhakti have no other way than to follow the path of the saints.

Vijay, - (5) "What is inquisitiveness about true religion?"

Bābāji, - "Those who have got a burning eagerness to understand true religion may very soon achieve all their objects. Burning eagerness means to make queries with great curiosity and eagerness to know the religion of saints."

Vijay, - (6) "What is meant by giving up all pleasures and enjoyments for the sake of Krishna?"

Bābāji, - "Propensity for enjoying sense-pleasures stands in the way of worshipping God. If those enjoyments are given up for the purpose of service to Sri Krishna, then the path of devotion becomes smooth. Lust for further enjoyment of a person who is plunged in pleasures, becomes stronger and stronger like that of a dead drunkard and hinder him from doing whole-hearted worship. So if you want to give up enjoyment you should not do in these ways but take only the food offered to God, and that much only as is enough for the bare maintenance of the body and for keeping it fit for the service of God and thereby shake off all desires for enjoyment."

Vijay, - (7) "What use is living near the Ganga and in holy places like Dwārkā?"

Bābāji, - "Sincerity and depth in devotion grows, if one lives near sacred rivers like the Ganga or in places of Birth and Activities of God."

Vijay, - "Is living in Sri Navadwipa sacred only because of its vicinity to the Ganga or for any other reason?"

Bābāji, - "Ah! living anywhere within thirty two miles round Sri Navadwipa is equivalent to living in Sri Vrindāvana particularly in Sri Māyāpur. Of the seven holy places giving salvation - Ayodhya, Mathurā, Gayā, Kāshi, Kanchi, Avanti, Dwāravati - Sri Māyāpur is the most important place of pilgrimage. Sriman Mahāprabhu with His advent made His own Swetadwipa descend here; and after four centuries of the
disappearance of Sriman Mahāprabhu this place of pilgrimage, Swetadwipa will be superior to all other places of pilgrimage, of the world. Living in this place removes all sin and offences and helps pure devotion to grow. Sri Prabodhānanda Saraswati has described this holy place as exactly the same as Vṛindāvana, may even greater in some respects."

Vijay, - (8)" How to make use of wealth? "

Bābāji, - " It has been written in Nārādiyapurāna - " Earn and spend as it is needful - not more, not less, for that will be a bar to religious life."

In this world a man entitled to Vaidhi bhakti may lead his livelihood in any way along with his religious life according to the rules of the caste system, but honest as much as is needed for bare living, for that will do him good but desire for earning more will grow lust in him and stand in the way of his devotional practice. Earning less also brings about wants. So as long as one is not able to make himself practically indifferent, one must earn and spend as much as is needed, not more not less and thus lead his religious life and culture pure devotion."

Vijay, - (9) " How to observe Hari Vāsara?"

Bābāji, - " The suddhā-Ekādashi Day is called 'Hari Vāsara'. Viddhā Ekādasi must be discarded. In the case of Mahā-Dvādashi, one should observe Mahā-Dvādashi instead of Ekādashi, one should observe Brahmacharya or strict self-control on the previous day; on the day of the Hari Vāsara (Ekadashi) one should fast even without taking a drop of water wholeday culture devotion to God even night to be sleeplessly by Bhajan; on the following day also one should observe Brahmacharya and break this at proper time. This is called observing Hari Vāsara. Without leaving aside Mahāprasada or food offered to God, fasting without water is not possible. But for those who are physically unfit, a representative or substitute food may be allowed. Such as fruits, milk, water etc. except rice may be taken. There is mention of substitute foods in ' Hari Bhakti Vilās.'"

Vijay, (10) - " What is nursing of Myrobalan and Peepul trees? "
Bābāji, - "It is written in Skandapurāṇa - " A peepul tree, sacred basil (Tulasi), Myrobalan, cow, Brahmīn and Vaishnava, if worshipped, bowed to and meditated upon, destroy all sins of men."

Living in this world a man entitled to Vaidhi-bhakti and wishing to lead a good life, must worship, bow to and meditate upon shady trees like peepul, fruit trees like myrobalan, adorable trees like sacred Basil, beasts doing good to the world like the cow, a Brāhmin who is the teacher of religion and preserver of society and devoted Vaishnavas. By means of all these acts he shall lead his worldly life."

Vijay (11) " What is keeping aloof from those who are averse to Krishna?"

Bābāji, - " With the growth of spiritual sentiment in the heart the spirit of devotion becomes deeper. So long as emotion has not grown in the mind one should keep aloof from the company which is antagonistic to devotion. The word 'company' implies attachment, coming in contact with other men on account of business does not mean 'company'. When coming in contact grows an attachment, is called 'company'. The company of men who are averse to God should invariably be shunned. When spiritual sentiment has grown in the heart one can never desire for the company of the efferent. A man entitled to vaiddhi-bhakti should carefully shun such companionship. As tender trees and creepers wither away at the blast of a little wind and a little heat, so the creeper of devotion also dries up, if the mind becomes averse to Krishna.

Vijay, - " Who are all averse to Krishna?"

Bābāji, - " These four kinds of men are averse to Krishna - (1) a man who is devoid of devotion to Krishna; (2) A grossly materialistic man and a man enamoured of women; (3) a man whose mind has been corrupted with the doctrine of illusion and atheism ; (4) a man addicted to Karma-Kānda and nothing else. Keep away from such men."

Vijay, (12) " What is giving up the desire for making too many disciples?"

Bābāji, - " Securing many disciples for greed of money is a great fault. In going to make many disciples, he is bound to allow a regardless
person to be a disciple - that is a great offence. Except a man with respect no body else is fit take a disciple."

**Vijay, (13) " What is giving up pompous ceremonies?"**

**Bābāji, - " Live life in a very simple way and worship God. If you begin a pompous ceremony, you get so entangled in it that you can no more set your mind on the worship of God."**

**Vijay, (14) " What is giving up the study of many books and indulging in knotty explanations?"**

**Bābāji, - " Shāstras are like an ocean. If you want to study a subject, you should read the books on that subject thoroughly from start to finish and with due deliberation. Smattering of many books does not give mastery on that subject, particularly if the books of devotion are not thoroughly studied with special care and attention, the idea of truth about relation does not arise in the writer. Again it is better to do simple explanation of a subject. If anybody want to make explanation knotty, it only makes meaning contradictory."

**Vijay, (15) " What is giving up miserliness in practical life."**

**Bābāji, - " Food and clothing is necessary for the maintenance of the body. If one does not get necessary articles; one feels pain, and again if things are lost after they are got, that also is a cause of pain. When such pain arises, devotees should not be restive in mind, but remember Hari ( God) with a steady heart."

**Vijay, - (16) " How to live unconcerned by sorrow and grief?"**

**Bābāji, - " Sri Krishna cannot appear in that mind which is always disturbed by grief, fear, anger, greed and malice. Grief and bewilderment of a devotee may be caused by separation from relatives, frustration of desires etc., but it is not good to be overwhelmed with that grief and bewilderment etc. grief is unavoidable, if the death of a son occurs, but then it is necessary to drive that grief away very soon by meditation on Hari ( God). Thus one should practise concentration of mind on the lotus Feet of Hari."

**Vijay (17) "Any other god should not be slighted - is it implied by this, that other gods should be worshipped?"**
Babaji, - "Exclusive devotion to Krishna is what is needed. One should not worship any other god thinking him to be separate from Krishana. But seeing other men worshipping any other god, you should not slight that other god. Pay due respect to all gods, but remember, only Sri Krishna Who is worthy of being worshipped by those gods. So long as the mind of a man does not transcend all attributes, exclusive devotion does not possibly arise. Only those whose minds are under the control of Sattwa (consciousness), Rajas (activity) and Tamas (inertness), worship other gods as being equal to Krishana. They are only eligible to adore those gods, so you should not interfere in the matter of their worshipping in any way or show disrespect. Through the grace of those gods they will have gradual improvement and sometime or other their minds shall rise above all attributes."

Vijay, (18)- "What is not to take a cause of worry to other?"

Babaji, - "Sri Krishna is always pleased with the man who out of compassion to other beings refrains from worrying them, kindness alone is the main virtue of a Vaishnava."

Vijay, (19) - "What is relinquishment of offence towards Service and divine Name?"

Babaji, - "Offence to service in the matter of worship and offence to divine Name in its matter of devotional practice are to be particularly avoided. Thirty two offences against service such as one must not come in front of God in a vehicle or with shoes on etc., and ten offences against divine Names such as slandering a saint etc. should be directly abandoned."

Vijay, (20) - "Hearing the defamation of Krishana and Vaishnava one should not tolerate it - does it imply that one should at once protest or quarrel?"

Babaji, - "Those who defame Krishana and a Vaishnava are averse to Krishana. On no account should you tolerate that, but keep aloof from them."

Vijay, - "What is the relation of the first twenty phases with the other phases?"
Babaji, - "The next forty four phases described after them are included in these twenty phases. Those have been elaborately described for mere elucidation. Thirty phases, from putting on the insignia of a Vaishnava, to giving away dear things to Sri Krishna are included in the category of worship. (21) A devotee shall put on three-fold string of Tulasi beads on his neck and twelve insignia on his body - this is called putting on the insignia of a Vaishnava. (22) To put on the Names such as Hari, Krishna or the Name of 'Panchatattwa' (the Names, Sri Krishna Chaitanya etc). on the upper extremity of the body is called passing on the letters of divine Names."

(23) "O God, having enjoyed the garland, sandalpaste, cloth and ornaments used by You and eating the remains of Your food, we, Your slaves shall be easily able to conquer Your illusion." 7

In this sloka of Bhāgavatam Uddhava in his speech lays down the meaning of honouring of articles offered to God (24) dancing before Krishna; (25) prostrated obeisance before Krishna; (26) standing up when Srimurti is taken in procession (27) to following (28) going to the temple of Krishna; (29) going round the divine Image three times keeping Him on the right; (30) worshipping the divine Image with necessary articles – these phases do not require separate explanation; (31) Attendance means to chance the implements of worship and to serve God as a King with 'Chāmara' and musical instruments. 8 This sloka explains the meaning of attendance. (32) Song; (33) Singing in a chorus; (34) Counting the beads; (35) Supplication i.e., praying with humility; (36) reading hymns; (37) tasting the food offered to God; (38) tasting the sacred water offered at the Feet of God; (39) smelling the fragrance of the incense and garland etc., offered to God; (40) touching the Divine Image; (41) beholding the Divine Image; (42) ceremonious performances of Vespers; (43) listening to the Names, Characteristics, Qualities etc. of Krishna; (44) observing the Mercy of Krishna; (45) remembering; (46) meditating; – all these phases are quite clear; (47) (48) surrender of actions to God and servitorship – these are the kinds of servitude; (49) 'resignation of self' means surrender of 'egoism confined to soul' and too much attachment confined to the body offer these two at the Feet of Krishna."

7. Bh.XI.6.31  8. Bh.R.S. Purva.2.61
Vijay,- "Egoism confined to soul "’ too much attachment confined to the body - please explain these two."

Bābāji,- " The Ego which resides in the body and this mentality of 'I' depending on this 'Ego', is called Egoism, and the mentality of 'I' which calls this body as 'me and mine' is too much attachment confined to the body - dedicate these two at the Feet of Sri Krishna. So shake off the mentality of 'I' ness and my-ness of material Ego, living on the remnants of Krishna's food. To carry on bare living with this mental attitude is called "self -surrender.""

Vijay, - (50) " How to dedicate a dear thing to Krishna? "

Bābāji,- " In this world anything to which attachment has grown should be considered as Krishna's own thing – this is called dedication of a dear thing to Krishna."

Vijaya , - (51) "What is all efforts for the sake of Krishna?"

Bābāji, - "All actions enjoined by social customs and the Ved ās should be made favourable to the service of Krishna - this is called doing everything for the sake of Krishna."

Vijay,(52) - " What is absolute resignation?"

Bābāji, - " O Lord, I am Thine in all respects " - to pray thus in speech and mind; " O Lord, I surrender myself to Thee completely" - this mental attitude is called absolute resignation."

Vijay, (53) - How to wait on the sacred Basil (Tulasi) ?"

Bābāji, - " Service to Tulasi may be done in nine ways - (1) to view Tulasi; (2) to touch Tulasi; (3) to meditate on Tulasi; (4) to sing praise of Tulasi; (5) to bow to Tulasi; (6) To hear about the glory of Tulasi; (7) to plant Tulasi; (8) to bring up Tulasi respectfully; (9) to worship Tulasi everyday - in these nine ways you may serve Tulasi for the sake of Krishna."

Vijay, (54) " What is honouring the Shāstras ?"
Bābāji, - " The scripture which contains proofs in favour of devotion to God, is only 'Shāstra', of all the Shāstras, Srimat Bhāgavatam is above all; because it is the gist or cream of the Vedanta, a person who is one gratified by tasting its ambrosial juice loses all relish for other Shāstras."

Vijay, (55) "What is the glory of Mathurā the birth place of Hari?"

Bābāji, - "To hear about Mathurā; to remember Mathurā; to sing in praise of Mathurā; to have desire for going to Mathurā; to visit the places of pilgrimage; to touch them and live there and serve them—these actions produce desired effect—you should know Sri Māyāpur should also be treated in the very same way."

Vijay, (56) - What is serving the Vaishnavas?"

Bābāji, - "A Vaishnava is very dear to God—service to Vaishnava produces devotion to God. It is said in the Shāstras that worship of Vishnu is superior to that of all other gods and the worship of the servitor of Vishnu is far superior to His worship even."

Vijay, (57) "How to hold ceremonial feast?"

Bābāji, - "Collect articles as much as you can afford in the temple of Hari and after offering them to Hari, feed pure or real Vaishnavas—this is called 'Mahotsava' or feeding the Vaishnavas—there is no greater ceremonial feast than this."

Vijay, (58) - "How to honour the month of Kārtika?"

Bābāji, - "The name of the month of Kārtika is 'Urja'. To serve Sri Dāmodara (Sri Krishna) in that month by means of hearing about Him and sing in praise of Him etc. is called honouring 'Urja'.

Vijay, - (59) How to observe the birth day anniversary of Krishna?"

Bābāji, - "To hold ceremonial feasts according to rules on the Astami day of the dark fortnight of the month of Bhādra and the fullmoon day of the month of Fāggoon, the birth days of Sri Krishna and
Sriman Mahāprabhu respectively is called Sri Janmayātrā. This is to be strictly observed by those who are dedicated."

Vijay, (60) "What is waiting on the Divine Image respectfully?"

Bābāji, - "It is necessary to always cherish a loving enthusiasm at heart in the work of waiting on the Divine Image. Instead of giving him the worthless fruit of salvation, Krishna bestows even unalloyed devotion on him who does it."

Vijay, - (61) "Please tell me how to taste the essence of the Bhāgavatam with exalted devotees.

Bābāji,- "Sri Bhāgavatam is nothing but the most delicious juice of the fruits of the wish-yielding tree of the Vedas. If you take Sri Bhāgavatam with those who dislike it, interest in it is not created, rather it causes offence. You ought to read and enjoy Sri Bhāgavatam with those who really appreciate it i.e., who are rightful enjoyers of pure devotion and how burning eagerness for knowing the transcendental Sports of Sri Krishna. Reading and listening to Sri Bhāgavatam in the concourse of common men is not conducive to pure devotion."

Vijay, - (62) "How to enjoy the company of devotees of same spiritual sentiment."

Bābāji, - "Going to keep company with devotees, if anybody through mistake keeps company with non-devotees, devotion does not thrive. It is the only desire of a devotee to be a partner in the transcendental sportive Activities of Sri Krishna. Those who cherish this desire are called devotees. If we keep company with those who are superior to ourselves, our devotion improves; otherwise the upward trend of our devotion comes to a standstill and our nature becomes identical with that of those whom we keep company with. It had been written in the Shāstras ⁹ 'a man develops attributes according as his companionship is just as different precious stones have different virtues; so a man may be a pure saint by means of the company of pure saints.' Only the companionship of devotees is the giver of all good."

Vijay, - (63) "What is singing the Divine Names in a choir?"

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9. Hari Bhakti Sudhodaya 8/51
Bābāji, - " Name is transcendental absolute consciousness which contains not a tinge of materialism. Name spontaneously expressed itself shall forgive sanctified by devotion which comes into being out of a man's hankering after the service of God. Name is not perceptible by the gross senses. So Names should be sung always alone or in a choir."

Vijay, - (64) " Through your grace I have understood what it is to live in Mathurā or the birth-site. Now please let me know the sum and substance of it ?"

Bābāji, - " The last mentioned five parts are the best of all; free from offence if any body can make himself very little practice with them, he may reach the high stage of devotional sentiment by means of their wonderful spiritual power.

Vijay, - " Please tell me all other things about devotional practice that I should know."

Bābāji, - " Some superfluous results of these parts of devotion have been described in the Śāstras only to grow in the indifferent tendency – the chief result of all these parts is Love of Krishna. In considering the works done by experienced devotees, the part concerning devotion is to be recognised and the part concerning work only is to be left out. Knowledge and abnegation may make a man eligible for a little admittance into the temple of devotion; but in fact knowledge and abnegation are not recognised as phases of devotion, because they are supposed to make the heart dry and hard. But devotion is tender in nature. So knowledge and abnegation produced from devotion are only to be taken into consideration. Knowledge and abnegation cannot be the course of devotion. What the knowledge and abnegation cannot give, is easily attained through devotion. Devotional practice gives rise to such a strong propensity towards the worship of Hari that even the grossest materialistic tendency vanishes. Indifference to the world arising from the Love of Krishna is only necessary for one who is doing devotional practice. Abnegation having no connection with Krishna should be shunned. Connect all the worldly matters with Krishna, yet remain indifferent to them, having no attachment to anything this is called "Yukta Vaitṛāgya" or indifference arising from the Love of Krishna. To relinquish all things related to Krishna, being prompted by greed of salvation is called 'Faṅgu Vaitṛāgya' or corrupted abnegation. So dry spiritual knowledge and corrupted abnegation should be given a wide berth. The devotion that is shown for the sake of money and
disciples, is far away from pure devotion, and that cannot be a part of devotion; the qualities like conscience are the ornamental features of a man possessing devotion, so they also are not a phase of devotion; self-control, self-regulation and sacred conduct of life spontaneously grow in a man who is inclined to serve Krishna; so they also are not a phase of devotion. Inner purification, outer purification, penance and tranquillity and such other qualities grow of themselves in a devotee of Krishna and are not to be gained with diligence. If one phase or all the phases of devotion mentioned here, are practised with faith and sincerity, achievement of object, becomes easy. I briefly narrate here everything regarding Vaidhi-bhakti. You think over them and try to understand them clearly and practise them as best you can.

Hearing the instructions thus far, Vrajarātha and Vijaykumāra made prostrated obeisance at the lotus feet of the preceptor and said, "My master, please redeem us, falling into the pit of vanity we are getting drowned". Bābāji said, "Krishna will surely be compassionate to you."
CHAPTER XXI

DELIBERATION ON RĀGĀNUGĀ - BHAKTI

A wonderful feeling arose in the minds of Vijaykumāra and Vrajanātha—both unanimously determined to get themselves initiated by Bābāji Mahārāj who was a past-master in the spiritual field. Vijaykumāra was initiated by his family preceptor in his boyhood; Vrajanātha had no other form of initiation after his Gāyatri initiation (sacred thread ceremony). They came to know from the advice of Bābāji Mahārāj that a man goes to hell by chanting the Mantra given by a non-Vaishnava preceptor, when his conscience is roused he should get initiated again by a Vaishnava preceptor according to proper rules, particularly if one can make himself a disciple of a master-devotee he may attain success very soon in his practice of chanting mantras (holy Names of God) considering this they both resolved that they would get themselves initiated by the most revered Bābāji after going to Sri Māyāpur and taking bath in the Ganga. Having thus made up their minds on this matter they finished their bath in the Ganga next morning, put on the twelve insignia as previously directed, went to Raghunāth Dās Bābāji Mahārāj and made prostrated obeisance at his feet. Bābāji Mahārāj was a past-master in the spiritual field, he at once read their minds and asked them, "What is your motive of coming again this morning?" Both of them said, "My master, please take pity on us knowing us as extremely humble and destitutes". Bābāji Mahāsaya took them separately into his cottage and gave them the holy mantra (spiritual initiation) by offering most secret eighteen lettered Divine Formula while they began to mutter with all devoutness the Mantra both of them became intoxicated with great love and began to dance saying, 'All glory to Sri Gaurāṅga'. They were having Tulasi malā on their necks, the sacred thread on twelve urdhra pandra tilakam on parts of their body, beaming face, and certain spiritual emotional signs like horripilation, the hairs standing to their ends, tears rolling down the checks, emotionally stricken muttered voice—seeing all these Bābāji Mahārāj extremely happy and graced them with his hearty embrace and said 'today I feel blessed'. They with great reverence of the both dust from the feet of again and again. Before starting from home Vrajanātha arranged to bring some materials for offering to Srimān Mahāprabhu and Vaishnava Mahotsava according to which his two servants brought many articles. Vijaykumāra and Vrajanātha humbly requested Vaishnavas for preparing today's offering of food to Srimān Mahāprabhu. Accordingly the revered in-charge of Srivāsaṅgana arranged for offering with the preprations of the materials that were brought by them and dedicated them to Sri Pancha Tattwa (Sri Krishna Chaitanya, Nityānanda, Sri Advaita, Gadādhara and Srivāsa)."
Conch-shells and bells began to sound, the Vaishnavas began to
sing songs of food-offering and waving light in accompaniment of
cymbals and mrdanga. Many Vaishnavas gradually came and
expressed their joy. The food-offering ceremony was performed with
great eclat. Seats for Vaishnavas for taking 'prasādam' were arranged in
the spacious hall in front of the temple. God’s Names were loudly
pronounced, all the Vaishnavas assembled there with their water pots.
Hymns were recited at the time of taking the 'Prasādam'. The
Vaishnavas sat down to partake of the 'Prasādam'. Thinking that
they would have the remains of the food of the Vaishnavas, Vijay
Kumāra and Vrajanātha did not want to sit along with the Vaishnavas
but the prominent Vaishnavas forcibly made them sit. Vijaykumāra and
Vrajanātha said, "You are great Vaishnavas, you all are recluses, we
shall be fortunate enough to have the remains of your food, it will be an
offence, if we sit along with you." The Vaishnavas said, "So far as
Vaishnavism is concerned there is no difference between a house-holder
and an ascetic; Vaishnavas differ only according to the proportion of
devotion. Next they started to partake Mahāprasādam. In the hope of
getting the remains of their preceptor’s food Vijay and Vrajanātha
waited without taking their Prasādam. The Vaishnavas noticed it and
said to Srila Raghurāth Dās Bābāji Mahāraj, "O Revered Bābāji
Maharaj, please be kind to your two disciples, otherwise they are not
taking the 'Prasādam'. Hearing this the old Bābāji Mahāraj gave in their
hands the remains of his food and they too accepted them as divine
objects. Now they uttered, "we bow to our revered preceptor" and
began to take the 'Prasādam'. From time to time they expressed the
glory of Mahāprasādam. Oh, what a divine beauty did the portico of
Srīvāsa Angana was at that time. The devotees felt as if Sri Sachi
Devi, Sri Mālini Devi were catering the Prasādam and Srimān
Mahāprabhu was partaking of it with His companions. "The Divine
sports of Gaura are going on eternally at Sri Māyāpur, which only
those devotees who are lucky, can see." Recollecting from Premavivarta
of Jagadānanda they thus recited. Actually so long they had this
vision they stopped partaking Prasādam. After some time when those
joyful activities disappeared the devotees burst into tears looking at
one another's face then it could hardly be described what a wonderful
taste of the 'Prasādam'. All began to say "These two Brähmins are the
special objects of Mercy of Mahāprabhu; the joyful sports of Sri
Gaurāṅga appeared before their eyes today for their sake.
Vrajanātha and Vijaykumāra said as they wept-"We are humble and
destitute, we know nothing at all, we have seen all these things only
through the grace of our kind preceptor and the Vaishnavas."
After taking the 'Prasādam' Vijay and Vrajanātha returned home with the permission of the Vaishnavas.

Since that day they after bathing in the Ganga every day, prostrated before their preceptor, went round the holy tulasī and observed other spiritual rites as their daily duties thus everyday without exception they gradually developed devotion. Spending thereafter four or five days attending everyday evening Āratrika at Srivasāṅgana they went to the cottage of the old Bābāji Mahārāj and sitting there asked him, "my master, through your grace we have thoroughly understood what the vaidhi bhakti is. Now be kind enough to explain to us, the humble selves about Rāgānugā bhakti".

Bābāji Mahārāj delightfully said, "Sri Gaurāṅga has owned you as His own men; here I have nothing that cannot be given to you; hear very attentively, I am presently explaining what Rāgānugā bhakti is. I bow over and over again to the feet of that Rupa Gosvāmī whom the Supreme Lord redeemed from the clutches of barbarians and taught him the truths of spiritual sentiments at the holy place of Prayāga. I take refuge solely and absolutely at the feet of Sri Raghunātha who was the master of his senses and was athirst for drinking the sweet juice of Vraja and whom that All-merciful Lord rescued from the hellish samsāra and handed to Sri Swarupa Gosvāmī.

However if I am to explain Rāgānugā Bhakti, I should first of all describe its characteristic features."

Vraja, - "I should like to know first of all what 'rāga' is?"

Bābāji, - "Materialistic minds naturally like to live in contact with matter and that liking develops into attachment – just as the eyes become restless on seeing beauteous things. In this case there is attraction in the matter and attachment in the mind. But when Sri Krishna becomes the only object of that attachment, it is called devotion based on love (Raganugā Bhakti). Sri Rupa Gosvāmī has said, 'Absolute undivided attention to one's beloved is called 'rāga' - and when devotion to Krishna becomes full of the 'rāga', it is called devotion based on love (Rāgānugā-Bhakti) - briefly speaking, loving thirst for Krishna is called "devotion based on love." For one in whom this 'rāga' is not born, śāstric rules only are necessary for the inception of devotion. Respect, fear and reverence are the main factors of Vaidhi
Bhakti while greed or eager longing to see the joyful activities of Krishna is the main factor of 'Rāgānugā-Bhakti'."

Vraja,- "Who is eligible to possess loving devotion (Rāgānugā Bhakti) ?"

Bābāji,- "As vaidhi sraddhā gives rise to eligibility for vidhi devotion, so sraddhā full of greed for Krishna engenders eligibility for devotion based on love. According to the nature of their own spiritual sentiments, the denizens of Vraja have loving devotion. He, who feels tempted to have that trend of mind which the inhabitants of Vraja felt towards Krishna, is alone entitled to have devotion based on love ".

Vraja,- "What are the signs of that greed in this case?"

Bābāji,- "Hearing about the sweet loving devotion of the denizens of Vraja, one feels a longing to have that; that desire is the sign of the origin of that greed. Hearing stories about Krishna those entitled to Vaidhi Bhakti having to depend on their intellect, Shāstras and reasoning, but in the matter of unalloyed devotion, there is no question of intellect, Shāstras and reasoning. Unalloyed devotion depends for its origin and development on the eager longing to own some particular sentiment of the denizens of Vraja."

Vraja,- "What are the processes of Rāgānugā Bhakti?"

Bābāji, - "A devotee always remembers that inhabitants of Vraja whose mode of service he covets to have and being engaged in the talks of joyful Sports of Sri Krishna, their Beloved, he always lives in Vraja in his spiritual sense. He feels tempted to have that motion of the men of Vraja, follows in their footsteps and always serves Krishna in two ways - externally as a novice and internally as an accomplished devotee."

Vraja,- "What is the relation between devotion based on vaidhi and devotion based on Rāgā?"

Bābāji,- "Listening to and chanting Divine Names etc. which are included in vaidhi devotion, are also included in the routine work of a devotee practising loving devotion during his period as a novice, while internally being obedient to the men of Vraja he enjoys the
happiness of constant service, he physically observes the rules of vaidhi devotion at one and the same time."

_Vraja,- "Where is the superiority of devotion based on love?"

_Bābāji,- "The result that one can hardly secure from service done for a long time sticking sincerely to Vaidhi processes, can be easily obtained within a short time through devotion based on love. Vaidhi devotion depends on rules and regulations. So it is weak; but being independent, loving devotion is naturally strong. So a particular sentiment of love grows from obedience, from that gradually evolves all the nine kinds of devotion from which pure love germinates. By following the footsteps of Vrajamen a taste grows in that man only whose heart is free from all qualities-sattva, rajas and tamas. So greed or taste for loving devotion is the only thing which induces true religion. Loving devotion (Rāgātmikā-Bhakti) is of as many kinds as devotion based on love (Rāgānugā-Bhakti)."

_Vraja,- "Of how many kinds is Rāgātmikā Bhakti ?"

_Bābāji, - "Rāgātmikā devotion is of two kinds - (1) passionate love of the soul (Kāma rupa) and (2) Eternal relationship with Krishna (sambandha Rupa) ".

It is written in the Bhāgavatam 1 'Concentrating one's mind upon God through desire, malice, fear and affection and forsaking the coils of those mental feelings, many have attained the way to God - the Gopis through their Divine Passionate Love, Kamsa through fear, Sishupāla and such other kings through malice, the great men of the Vrishni dynasty through relationship, you Pāndavas and we Rishis through loving devotion have attained the way to God.' Desire, fear, malice, relationship, affection and devotion of these six, fear and malice, being contrary to favourable feelings of the mind, are not fit to be initiated. Affection, being related to the feeling of friendship on the one hand, is favourable to vaidhi bhakti on the other hand, it is not useful in the field of practice of prema bhakti. In this context the Sneha—affection referred in this sloka refering Pāndavas, that cannot be applied in the Prema Bhakti of Vraja. The word devotion, in the 'sloka' we through devotion etc of 'Bhaktirasāmrita-Sindhuh' implies vaidhi bhakti that is to say the word 'devotion' means in some cases

1. Bh.VII.1.29,30
devotion of the rishis and in some cases devotion mixed with knowledge. "Many have obtained the way to God" - by these words owing to Krishna and Brahman being one and the same thing as the sun and his rays, Jñāni devotees (following Jñāna yoga) as their fundamental principal merge in Brahman; out of them some get the semblance of sameness and remain intoxicated with the bliss of Brahman—according to Brahmāndapurāṇa they live in Siddhaloka which is situated on the other side of māyā. Siddha-loka is of two kinds – persons who have succeeded in attaining the way to God through Jnāna-yoga remain plunged in the Brahman– asuras also slain by Krishna live in that Siddha-loka. But some of such Brahma Jñānis by dint of getting favour from exalted devotees of Lord Krishna may imbibe inclination of heart (soul) to render unalloyed service to the Lord of Beatitude (Sri Krishna) they adhere to exalted devotee of Sri Krishna may elevate themselves as Rāgānugā Bhaktas. As the sun and his rays are one and the same thing, so in fact there is no difference between Krishna and His glorious halo, Brahma. 'The way of God' means the way of Krishna. Persons having followed Jñāna and the asuras attain Krishna's halo Aspect known as Brahman, but devotees having profundity of Love are allowed to serve Krishna, Who is the central Sun. If the four things, fear, malice, affection and devotion are separated, there remain only divine passionate love and relationship, so in the process of love, divine passionate love and relationship are separately strong. Loving (Rāgamayee) devotion is of two kinds - of the divine passionate love and of the eternal relationship."

Vraja, - "What is the real identity of devotion having the nature of divine passionate Love (Kāma rupā) ?"

Bābāji, - "The word divine Passionate Love signifies to gratify Sri Krishna's Amour. The desire in passionate Love is for giving satisfaction to Krishna's amour is known as kāma rupā – all the efforts of the devotee are employed in engendering the happiness of Krishna; efforts for the happiness of self are altogether extinguished. If there be efforts, for happiness of self, they also are ultimately employed for enhancing the happiness of Krishna. This transcendental love is remarkably seen only in the Divine Damsels of Vraja. This Love of the Vraja damsels being endowed with a particular wonderful sweetness gives room for to some particular playful efforts and for this reason scholars define that particular phase of love as kāmarupa. In fact the kāma of Vraja damsels is transcendental and spotless, while that of men in bondage is dirty and ignoble. Seeing the Prema of
Vraja damsels, Uddhava and such other beloveds of God hankered after getting that. The kāma of the Vraja damsels is incomparable, it can be compared with itself alone. That lustful loving devotion is to be found nowhere, except at Vraja. The lust found in Kubjā in Mathurā is a semblance, although that was accepted by Krishna, yet it was quite different from that of the damsels of Vraja."

Vraja,- "What is loving devotion having the nature of relationship?"

Bābāji,- "The loving devotion of the nature of relationship comes from the feelings regarding the parentship of Sri Krishna, such as 'I am Krishna's father, I am Krishna's mother' etc. Parents of the dynasty of the Vrishnis possess this sort of love as in Vraja, Nanda and Yashodā etc. possess this Love (this devotion having the nature of relationship). However at Vraja only both these types of love are found and nowhere else, and it was only of those who are the eternal adhesnts of Sri Krishna. In deliberation regarding these two loving devotion only a little mention has been made."

Vraja,- "What type are they—will you kindly specifically explain?"

Bābāji,- "The burning desire or thirst that follows lust is devotion based on lust - it is of two kinds - (1) sambhogamayee and (2) Tattat Bhāva Ichhāmayee."

Vraja,- "What is Sambhogamayee?"

Bābāji, - "Desire to gratify Sri Krishna's amour in jouning transcendental sports that the Vraja damsels indulged in with Sri Krishna."

Vraja,- "What is Tattat Bhāva Ichhāmayee?"

Bābāji,- "The desire to have that sweet emotion which the Vraja damsels cherished towards Krishna is known as Tattat Bhāva Ichhāmayee."

Vraja, - "How these two kinds of amorous devotion get manifested?"
Bābāji, - "Seeing the beauty of Sri Krishna and listening to stories of His amorous sports a desire to possess that emotion arises in the heart; those who feel that desire are engaged in practising that loving devotion based on divine lust and relationship."

Vraja, - "Sri Krishna is a man and the Vraja damsels are all women. Then I see that women are only eligible to have that type of devotion. How men may possess this sentiment?"

Bābāji, - "Creatures existing in the world are receptacles of five kinds of Rasas of which dāsya sentiment of service), Sakhyā (sentiment of friendship), Vātsalya (sentiment of filial affection) and Madhura (sentiment of conjugal love) - these four kinds of sentiments exist in the citizens of Vraja. Those men whose hearts are inclined towards the three kinds of sentiments - dāsya, sakhyā, vātsalya, serve Krishna as male persons, whereas the females love Krishna either as mother or with Madhura Bhāva. (Here in Vraja Amorous love). As among accomplished saints there are some who feel transcendental sentiment of men and some of women and accordingly they strictly follow the footsteps of the damsels of Vraja."

Vraja, - "How will those who live in the form of male practice devotion with the sentiment of Vraja damsels?"

Bābāji, - "According to eligibility men possess a liking for amorous sentiment, though they exist in their corporeal body externally in the form of males, spiritually in their accomplished body they possess female forms. According to one's spiritual sentiment one is fit to follow a particular Vraja Gopi; in fine accomplished body one serves Krishna in obedience to that particular Vraja Gopi. It is said in the Padmapurāṇa that males developed this sort of sentiment - such as, seeing the beauty of Sri Rāma the great sages of Dandakāranya-they welcomed Rāma as their husband. It is these sages who at the time of amorous pastimes of Sri Krishna at Gokula (Vrindāban) became women and served Hari with the devotion of a woman full of amour."

Vraja, - "We have heard that the women living in Gokula are possessed of natural and eternal devotion; they appear in Vraja in order to make Krishna's sports and pastimes sweeter and more beautiful. If that be the case why are the Vraja damsels so described in the Padmapurāṇa?"
Bābāji, - "Those who were eternally devoted easily participated in the Rāsa-Leela (congregation dance) of Sri Krishna; but those Śādhanā Siddha devotees who acquired amorous devotion through their spiritual development and got transcendental forms by serving and loving Krishna spiritually even being prevented by their husbands, parents, kith and kin, are all sages who lived in Dandakāranya."

Vraja,- "Who are Nitya Siddhas and who are Śādhanā Siddhas?"

Bābāji, - "Srimati Rādhikā is Krishna's Swarupa Shakti (own essential potency); Her first emanations are Her first eight sakhis - they are eternal devotees - they are not created beings like other creatures, they have emanated from Rādhikā's Ownself. The ordinary Vraja damsels who are Rādhikā'is maids attained devotion through practice and later became included in the group of Srimati (Rādhikā) - those are called sadhana siddhas. By virtue of the getting favour from Sri Rādhikā they have been able to live in the same region as the Vraja Gopi's. Those who will practise transcendental erotic sentiment will afterwards be incorporated in the group of those Gopis is of the latter class. Those who desire to serve Krishna with conjugal Love are born as queens of Krishna in Dwārakā."

Vraja,- : "What is the conjugal Love of Sri Krishna?"

Bābāji,- "Those who imbibe spiritual sentiment of Love to Sri Krishna in conjugal Love, they in their spiritual accomplishment they have a feeling of the queen of Dwāraka."

Vraja,- "Please make it clear?"

Bābāji,- "The sentiment of the queens of Dwāraka known Swakiya Conjugal Love. Those Śādhanā Siddhas who imbibe in their spiritual cognition the feeling of Mahishi (queen) of Dwārakā naturally feel delight to listen to such Pastimes of Sri Krishna. They cannot understand the love of the Gopis of Vraja."

Vraja,- "Thus far I have understood all you have said through your grace. Now kindly explain one thing - what is the difference between 'lust' and 'love'? If there be no difference why do you
distinguish between *Prema-rupā* (like-love) and *Kāma-rupā* (like lust). The word ‘Kāma’ (lust) is jarring to the ear."

*Bābāji*,- "There is some difference between 'lust' and 'love'. When we say 'love' - it becomes the same as loving devotion based on relationship. In devotion based on love there is no room for 'lust' or desire for enjoyment. Devotion based on relationship does not imply amorous sporting, yet it is 'love'. If ordinary love is beautifully mixed with another propensity called desire for enjoyment, it becomes lustful. In other sentiments lustful devotion is absent, it is present only in the fifth sentiment which is called "*Sringāra-rasa*" or Amorous Love. Again except Rādhikā, nobody possesses Amorous Love. The earthly sensual enjoyment is as different from this lust as poles asunder. The sensual propensity is the perverted form of this Divine Amorous Love. Though directed towards Krishna, Kubjā's amour was not 'pure lust'. Lust for the enjoyment of gross senses is as useless and base as lust produced from pure love (to Krishna) is joyful and excellent. As earthly sensual lust is base and abominable, why should you refrain from using the word, 'transcendental lust?'"

*Vraja*,- "Now please explain *Sambandha Rupa Rāgānugā Bhakti* on relationship."

*Bābāji*,- "To attribute parental relation of Krishna to one's ownself is called devotion based on relationship, this includes the natural qualities of the three sentiments - of servitorship, friendship and filial affection. 'I am servant, Krishna is my Master', 'I am friend of Krishna', 'I am Krishna's father'— this sort of contemplation which gives rise to devotion - based relationship is clearly found in the inhabitants of Vraja."

*Vraja*, - "*How Rāgānugā Bhakti* can be cultivated in the sentiments of servitorship, friendship and parental affection?"

*Bābāji*, - "He who has liking for the sentiment of servitorship, must follow the examples of the eternal servants, Raktaka, Patraka etc., and serve Krishna by following their beautiful method; he who has liking for the sentiment of friendship shall serve Krishna in following the process adopted by Subala and such other friends of Krishna; he who has liking for the sentiment of parental affection should serve Krishna by following the conduct of Nanda-Yashodā."
Vraja, - "What is the process of transformation of ideas into action?"

Bābāji, - "An eternal sentiment towards Krishna gives rise to some particular feeling of the soul, along with those feelings some physical actions become conspicuous; these actions are called 'Mudrā. As for instance it may be said - King Nanda is impressed with some ideas, his physical actions towards Krishna are prompted by those ideas; you should follow that feeling of action; do not think 'I am Nanda', 'I am Subala', 'I am Raktaka.' You may follow the conduct of those great devotees in pursuance of their sentiment otherwise you shall be committing a great offence."

Vraja, - "What sort of Rāgānugā devotion we have a right to cultivate?"

Bābāji, - "My son, minutely study the nature of your own self. Cultivate the sentiment according to the liking produced from that nature. In pursuance of that sentiment follow in the footsteps of the accomplished devotees having mastery over that sentiment. In so doing you should only scrutinise your own trend of mind. If your mind is inclined to the path of loving devotion, then do according to that inclination, so long as you feel that your inclination towards loving devotion has not been firm and steady, you should go on with the vaidhi processes of devotion with full confidence and application."

Vijay, - "My master, I have been studying 'Srimad Bhāgavatam' for a long time past and I listen to the Transcendental activities of Sri Krishna. Whenever I deliberate on the transcendental Activities of Sri Krishna, my mind becomes greatly inclined to serve the Divine Couple under the directions of Srimati Lalitā Devi."

Bābāji, - "You need not say more; you are a handmaid in the service of Lalitā Devi; what sort of service do you like best?"

Vijay, - "Methinks I am ordered by Sri Lalitā Devi to string garlands of flowers - I shall cull beautiful flowers with which I shall make garlands and hand over them to her, she will smile upon me out of infinite grace and put them round the neck of Rādhā Krishna."
Babaji, - "I bless you that your desire for divine service may be fulfilled."

Vijaykumara at once fell down at the lotus feet of his preceptor and began to shed unceasing tears. Seeing his state of emotion Babaji Mahasaaya said, "My son, you go on practising this sort of loving devotion constantly, but externally make yourself in practising the rites of Vaidhi Bhakti. Seeing the spiritual wealth of Vijaykumara, Vrajanatha submitted to the feet of the preceptor, "My master, whenever I listen to the transcendental activities of Sri Krishna, I feel the urge of a desire in the foot-steps of Subala."

Babaji,- "What thing do you like to do best?"

Vraja,- "I would like very much to fetch back the calves staying far away as a companion of Subala. Sitting in a place Krishna will play upon His flute, and being advised by Subala I shall let the calves drink water and bring them to Krishna - this is my heart's desire."

Babaji,- "I bless you that you may serve Krishna in obedience to Subala. You are eligible to cultivate the sentiment of friendship."

It was a matter of wonder that since that day an idea began to sprout in Vijaykumara's mind that he was the hand-maid of Srimati Lalita. He began to look upon the old Babaji as Srimati Lalita. Vijaykumara said, "My master, what more remains to be done in this respect?" Babaji Mahasaaya replied - 'No, nothing at all; only you are to know your spiritual name, demeanour, garment etc. of your spiritual body. Come alone to me and I shall let you know all those things.' Vijaykumara made prostrated obeisance at the feet of his preceptor saying, 'As my master pleases.

Since that day Vrajanatha began to see the old Babaji as Subala himself. Babaji said, "If you come any time alone I shall tell you the name, appearance and garment etc. of your spiritual body." Vrajanatha made prostrated obeisance at his preceptor's feet saying, 'As my master pleases.'

That day Vrajanatha and Vijay considered themselves to be quite blessed and with great delight set themselves to following the path of Raganugha Bhakti. Externally everything remained the same as
before - all their manner were like those of a man, but internally Vijaykumāra was imbued with the nature of a Vraja Gopi; Vrajanātha got the nature of a cowboy.

The night was far advanced, singing on the rosary the great Divine Names given by the preceptor at the time of initiation - 'Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rāma Hare Rāma Rāma Hare Hare' - they began to proceed towards Bilwapuskarini. It was about midnight and the moon was up in the sky; the season was diffusing happiness and joy all around. Nearing Lakshmāntila both of them sat in the solitary shade of the myrobalan tree. Vijaykumāra asked, "Vrajanātha my dear, our heart's desire has been fulfilled. We shall certainly be blessed with the Mercy of Krishna through the grace of Vaishnavas. Let us now decide our future life. Vrajanātha, you tell me frankly what you want to do. Do you want to marry or to become a pilgrim? I don't like to impose anything on you. I ask you to let me know your real intention in order to communicate to your mother."

Vraja, - "Uncle, you are the object of my regard, more over you are an erudite scholar and Vaishnava. In the absence of my father, you are my guardian. I am ready to take that way which you order me to do. I do not want to marry, and get entangled in the world. What is your opinion?"

Vijay, - " Well and good, to-morrow let us have the decision of our revered master on this matter."

The night was far advanced - and it was high time to go back home. Having thus resolved the nephew and the uncle reached home singing songs in praise of God and after taking the Prasādam both of them went to bed.
CHAPTER XXII

DELIBERATION ON PROSPECT IN LIFE

To-day was the sacred day of Hari i.e. Ekādashi, the Vaishnavas were chanting Divine Names sitting on the raised platform under the Vakula tree of Srivāsa Angana. Some were having heavy sighs saying, 'Oh Gauānga, Oh Nityānanda'; our old revered Bābāji suddenly became silent and plunged into a deep reverie who knows what. After a long time he burst into tears saying, 'woe is me' – 'Alas! where is Rupa, where is Sanātana, where is Dās Goswāmi, where is my most dear friend Krishṇadās Kaviāja I am deserted and forlorn at their separation. I am quite ill at ease to-day. The meditation of the Radhākunda seems to be painful to me; I am undone; Rupa, Raghunāth, will you please let me live by appearing before me. Alas! still I am living even though I suffer in pang of separation from you; woe be to my life!' uttering these words he began to roll on the sand of the courtyard. All the other Vaishnavas said, "Bābāji be patient, Rupa, Raghunāth are in your heart; Chaitanya - Nityānanda are dancing before you. Saying 'where, where' Bābāji stood up with a jump. At the sight of Sri Panchatatwa before him all his grief disappeared. He said, "all glory to Sri Māyapur; at Sri Māyapur the pang of separation of Vraja can be soothed." Saying this he went on dancing for a long time and then entered into his own hut and sat there. Just at this moment Vijaykumāra and Vrajanātha came and made prostrated obeisance at his feet. Bābāji fell much delighted to see them, he asked them, "How both of you are going on with your devotional practice?" The two disciples said politely with folded hands,"Master your mercy is all we have, we must have acquired much spiritual merit by virtue of which, we have easily been able to gain your lotus feet, free from all fear. To-day is Hari Vāsara, according to your command we have taken to absolute fasting and have come to have a Darshan of your sacred feet. Bābāji said,"Both of you are blessed; very soon you will gain the state of the natural Divine sentiment (Bhāva)."

Vijaykumāra said,"My master, what is the state of Bhāva? Is there anything as 'Bhāva' over and above what you have taught us?"

Bābāji,"All that I have taught you up till now, is spiritual practice, while doing that practice continuously a state of spiritual cognition appears. 'Bhāva' or the spiritual sentiment of the soul is the harbinger of the state of maturity, the condition of maturity has been described in Sri Dasamūla, such as, " At the state of maturity of
devotional practice when a man gains the realisation of his spiritual characteristic, then by dint of the favour that he gains from Srimati Radhika the highest state of emotion which produces 'Bhāva' in the soul. Gradually when he gets the vision of Rādhā Krishna feels all happiness that the wealths of the world can bring and when he gets at the state of consummation, he enjoys all bliss desirable - man cannot hope to have higher gains in life than this." The sloka that describes the state of Love that is indispensably mindful for a man runs thus, 'Bhāva' is the first phase of the state of Love as in the last sloka of Dasamula :-

"Who is Krishna? Who am I? What are these animate and inanimate worlds? Considering all these things a devotee of Hari versed in Shāstras shuns all sins and virtues and keeps off all kinds of offences, always keeps the company of the exalted devotees and as a servitor of Hari drinks the Nectar of the Divine Names of Hari with great joy."

This Dasamula is a wonderful compilation. What the jivas have got from the Words of the Divine Lips of Sriman Mahāprabhu, is in this Dasamula."

Vijay, - "I feel a great desire to hear the glory of Dasamula in brief."

Bābāji, - "Then hear-drinking the concoction of the Dasamula a man gets rid of the sense of nescience and by virtue of the company of the exalted devotees gets nourishment of his Divine consciousness and complete satisfaction."

Vijay, - "My master, let this wonderful Dasamula be the necklace of us all. Everyday we should recite this Dasamula and offer our prostrated obeisance to Sriman Mahāprabhu. Now be kind enough to explain the inner truth of it clearly."

Bābāji, - "The real aspect of the unalloyed self consciousness which is like a part of the sun of love is the first germination of Love or Prema. It is this particular aspect of unalloyed devotion which is the real priciple of the dawn of Love of Prema. 'Rati' is another name for the first sprouting of God-consciousness, which is called the sprout of Divine-love by some. The cognition of the soul endowed with spiritual sentiment which is an aspect of all enlightening
power of the real self, may be said to be the true characteristic of Prema. It has got nothing with mundanity. The cream of that propensity is the first sprout of Divine consciousness. The propensity of consciousness produces the real knowledge of an Object and the propensity of pure joy makes one taste that Object. Real knowledge comes from that all-enlightening soul's propensity which is an aspect of the real power of that Supreme Object, Krishna; this real knowledge, does not come from any propensity of mundane knowledge. Through Divine Mercy or through the mercy of an exalted devotee, when Divine consciousness begins to work in human soul. When this condition is fulfilled the real knowledge of the world of pure-consciousness dawns in human soul, then and then alone the propensity of Divine-consciousness is revealed. The real aspect of the world of pure-consciousness is unalloyed Love or Prema. The aspect of this illusive world is the gross material principle which is the admixture of the qualities of all whole goodness, activity and nescience. When the knowledge of the conscious world combines with the pure joy-giving power (Hādini Shakti) one begins to have the experience of the worth of consciousness of Love. That experience in whole and entire form is known as Prema which if taken as Sun then Bhāva is the rays of the Sun. The speciality of Bhāva is that which saturates the soul. The word 'Ruchi' or liking comprises desire for union, desire for favour and desire for close affinity. Bhāva or the first flush of Prema may be said to be the first picture of Divine Love. The word 'Mastrina' or smoothness means the melting of the heart. The Tantra says, - Bhāva' is the first place of 'Love' where 'Bhāva' produces horripilation etc. whereas an elevated soul gets these symptoms when his soul is cognised. So though it is self-manifesting, yet it seems to appear as subject to manifestation of others. The natural function of 'Bhāva' is to reveal the real identity of Krishna and His sweet Pastimes. Though it appears as a mental propensity, it seems to be subject to manifestation to lower forms of knowledge. 'Ruchi' or liking is in fact soul's relishing, yet to creatures in bondage it appears in its perverted way.

Vraja, - "Is there any variety of Bhāva?"

Bābājī, - "Yes, according to difference of origin 'Bhāva' may be divided into two classes - that is 'Bhāva' acquired by following one's devotional rites and 'Bhāva' produced by the favour of Krishna and His devotees. Generally we find one during the practice of devotion gets Bhāva and it is very rare."
Vraja,- "What is Bhāva acquired by culturing devotion?

Bābāji,- "According to difference of Vaidha Rāgānugā processes Bhāva acquired in cores of culturing devotion may be divided into two kinds - 'Bhāva' born of culturing devotion first produces 'Ruchi' or liking and afterwards it produces attachment for Hari and at last produces 'Rati' or deep-rooted attachment equivalent to dalliance. In the classical or dramatic arts 'Rati' and 'Bhāva' have been laid down as one and the same thing, so I too opine that both are one in nature. In the state of Vaidhi Mārga, Shraddhā first produces firmness and firmness afterwards originates 'Ruchi' or liking. But in 'Bhāva' born of practice in the case of Rāgānugā devotion 'Ruchi' is produced all at once."

Vraja,- "What is the favour of Krishna or His devotee that produces Bhāva?"

Bābāji,- "The 'Bhāva' that spontaneously arises without the help of Vaidhi or Rāgānugā devotional practice, is 'Bhāva' produced by the favour of Krishna or His devotees."

Vraja,- "What is the nature of the 'Bhāva' that is produced by the favour of Sri Krishna?"

Bābāji,- "The favour of Krishna is divided into three classes - verbal favour, favour from first sight and cordial favour. Suppose Krishna favours somebody and says, 'Oh, you best of Brāhmins, of devotion to Me which is the giver of all good, giver of the fullest joy and fully chaste, arise in your heart.' Just with the utterance of these words, the Brāhmin is filled with 'Bhāva'. The saints living in the forest had never seen Krishna; as soon as they get the sight of Krishna, their hearts are filled with 'Bhāva' through the grace of Krishna, this is called 'Bhāva' in the heart is noticeable in the case of Sukadeva and such other saints; this is called cordial 'Bhāva'. In the Incarnation of Sriman Mahāprabhu these three kinds of 'Bhāva' produced by favour has been distinctly remarkable in many instances - at the first sight of the Master, innumerable men were filled with 'Bhāva'; Jagāi, Mādhāi etc. were given verbal favour; and Sri Jeeva Goswāmi and others were given cordial favour."

Vraja,- "What is the nature of the 'Bhāva' produced by the favour of a Krishna's devotee?"
Bābāji,- "Pious intention arose in the hearts of Dhruva and Prahlāda through the grace of Śrī Nārada Gosvāmī. Numberless people were filled with desire for devotion through the mercy of Rupa and Sanātana etc, the companions of Krishna."

Vijay, - "What is the characteristic of first appearance of Bhāva?"

Bābāji,- "The birth of 'Bhāva' is remarkable by the following signs - the state of tranquility, not wasting time, distaste, freedom from vanity, firm conviction in getting Krishna's Mercy, keen eagerness, always feeling relish for chanting the Divine Names, extreme attachment of singing the praises of Krishna, desire to live in the Abodes of Krishna etc."

Vijay, - "What is tranquility?"

Bābāji,- "Although there are incidents to be perturbed, yet one remains unperturbed."

Vijay, - "What is the sign of non-wasting of time?"

Bābāji,- "No wastage of time means not to let a moment pass in vain, and for this purpose to devote oneself constantly to the service of Hari."

Vijay, - "What is distaste?"

Bābāji,- "An aversion that spontaneously grows to all material objects of the senses is distaste."

Vijay, - "Can one who has taken Bhek (a life of recluse) assert himself to be distasted?"

Bābāji,- "To take up the garb of arecluse is only an outer affair. Where 'Bhāva' or the sentiment of the soul begins to grow in the heart, liking for the spiritual world increases, and that for the material world gradually decreases. This is called distaste."

He who being disgusted takes a life of recluse for the purpose of curtailing his wants may be said to be a recluse Vaishnava.
His taking that order which is taking before the growth of 'Bhāva' is quite illegal and is said to be no initiation at all. The Master (Sri Chaitanya Mahāprabhu) taught the world this very lesson when He punished Chhotā Haridāsa."

Vijay, - "What is freedom from vanity?"

Bābāji, - "Vanity grows from nationality, caste, higher order of life, wealth, power, beauty, high rank etc. He who can shake off these things is free from vanity. It has been laid down in the Padmapurana that a famous king shunned his vanity of kingdom and wealth and used to spend his life by 'Madhukari' (begging alms) in the city occupied by the enemy, when devotion to Krishna grew in him - he always used to adore all irrespective of Brāhmin and Chandāla (untouchable)."

Vijay, - "What is called 'Āshābandha' or firm conviction about getting Krishna's Mercy?"

Bābāji, - "Krishna will certainly take pity on me to serve whole heartedly with this conviction is Āshābandha."

Vijay, - "What is called keen eagerness (samutkantha)?"

Bābāji, - "Extreme covetousness to achieve his own object is called keen eagerness."

Vijay, - "What is constant inclination towards chanting Divine Names?"

Bābāji, - "To chant the holy Names is the last of all kinds of devotion - to utter the Names of Hari constantly with this faith is called constant inclination towards chanting Divine Names. This liking for Names fulfills all desires. Try to understand the truth about the holy Name at some other time separately."

Vijay, - "What is extreme attachment for singing the praise of Krishna?"

Bābāji, - "It has been written in Sri Krishna-Kamāmrita (65th sloka) - "Oh how sweetness itself is His Age of adolescence owing to its virulence of amorous Love. His fickleness surpasses fickleness
itself. All these things have stolen away my mind. What shall I do know not?"

The more you hear or sing the praises of Krishna, the more your craving will be inflamed. Satiation shall never be reached."

**Vijay,** - "What is the desire to live in the Abodes of Krishna?"

**Bābāji,** - "When a devotee circumambulates Sri Navadvipadhamā he asks - 'Oh, inhabitants of the holy place, where was our Master Born? By what way did the procession singing the praises of God pass? Please say where did our dear Master play with the cowherd boys in the forenoon?' The inhabitants of the Dhāma reply - In this very Sri Māyāpur on the high ground surrounded by immortal groves of sacred Tulasi was our Master Born; Io and behold, His first procession passed through yonder villages of Gangānagar, Simuliā, Gādīgāchhā, Mājdīā etc. Thus drinking nectar of His Stories through ears, the devotee goes on with the circumambulation bathed in tears of joy - this is called living or visiting the Abodes of Krishna."

**Vraja,** - "When this sort of feeling will prevail, should we make sure that there is love for Krishna?"

**Bābāji,** - "No, not exactly. The love for Krishna that springs in the heart spontaneously is 'Rati' or Divine Love. This feeling may be noticed in other cases, but that is not Divine Love."

**Vraja,** - "Please explain it more clearly by an example or two."

**Bābāji,** - "Suppose somebody when chanting the Name of Hari superficially hears instances of the deliverance giving power of the Divine Name and sorely weeping falls down on the ground senseless, do not call that 'Bhāva' because that is not sincere heartfelt love for Krishna; with the purpose of achieving his own mean object, he exhibits that false 'Bhāva'. Suppose somebody desirous of earthly enjoyments, after finishing worship of goddess prays for boons and wealth and thinking about the power of the goddess in granting the desired object, rolls on the ground crying bitterly; do not call that also 'Bhāva', at least you may call it false 'Bhāva'. If anybody lies senseless before Krishna all day long, do not call even it 'Bhāva'. Without pure and sincere devotion of Krishna, 'Bhāva' can not arise."
Even in the case of Sri Krishna false 'Bhāva', that arises out of the desire of enjoyment and emancipation, is also a sort of knavery. Any sort of 'Bhāva' that arises in the heart polluted with illusionism, is knavery of 'Bhāva'. Can that Divine Love which is searched after even by eternally liberated men free from all desires and which being very secret that Krishna does not readily grant, even as the result of constant and sincere service grows in a heart void of unalloyed devotion.?

**Vraja,** - "My master, it is seen in many cases that previously mentioned symptoms of 'Bhāva' are manifested in men having thirst after earthly enjoyment and emancipation in a chanting congregation, which are they?"

**Bābāji,** - "Only fools are charmed by the false symptoms of 'Bhāva' of these men, but those who are familiar with the nature of real 'Bhāva' shake that off as false love."

**Vijay,** - "Of how many kinds is this faked love?"

**Bābāji,** - "It is of two kinds - reflected faked love and shadow faked love".

**Vijay,** - "What is the real nature of the reflected faked love?"

**Bābāji,** - "A man desiring for emancipation thinks that his desirable objective will be gained without any labour or difficulty through this love. But the symptoms of so-called love produced from the pleasure of gaining salvation the source of which is this desire, are a sort of false sentiment which in other words may be termed as the reflected faked love. Salvation can never be attained without the realisation of Brahman. But the process of the attainment of Brahman is extremely difficult. But if that salvation is gained only through the chanting of the Name of Hari, then the realisation of Brahman is made in a very cheap way. Thus when he hopes to gain salvation easily, he shows false symptoms of shedding tears, horripilation etc?"

**Vraja,** - "Why is it called 'reflected'?"

**Bābāji,** - "If the lovers of enjoyment and emancipation who always thirst after pleasure and salvation, get by it once the company of a sincere devotee, the light of sentiment that arises in the heart of that
devotee is reflected owing to companionship on the heart of the insincere so-called devotee to some extent, when he seems to be absorbed with chanting divine Names and full of joy. This is called reflected faked love. Pure sentiment never arises in the heart of those who always thirst after pleasure and salvation. The example of pure devotees only infuses in them temporarily a sentiment like spirit. That spirit is called reflected faked love for Krishna. This sort of reflected false sentiment does not redound to any permanent good of a man, it ceases only with granting them their desired objects - pleasure and salvation. This kind of false sentiment may be condemned as a sort of offence against the Divine Name."

Vraja,- "What is shadow of faked love?"

Bābāji,- "In course of doing actions dear to Hari and by associating with good companions in a good place in good time, a sort of shadow-love of not very remarkable, full of curiosity, fickle and pleasing nature arises like real love in mentally inexperienced, simple, inferior devotees and that is called the shadow of faked love. In this stage of devotion, though powerful to some extent, has not become firm and steady; it is in this stage that this sort of shadow love grows. However this shadow-love even grows in a man by virtue of the results of his good deeds in his previous births; because this shadow-love gradually leads a man to his permanent good. If he can gain ample favour of a pure devotee of Hari, then this shadow love suddenly turns into pure love. Though this shadow love is also very commendable, yet if anybody commits offence against pure Vaishnavas, this shadow love also wanes away like the digits of the moon of dark fortnight. Not to speak of shadow love, pure love also wears off, if offence is committed against a devotee of Krishna, or it may be degraded into shadow-love or love of a lesser type. If any body constantly keeps the company of a man striving for salvation, pure love also becomes shadow-love or he may vainly think himself to be God. It is for this reason that sometimes at the time of dance godly sentiment is found to arise in new devotees who desire for emancipation. New devotees without considering the pros and cons keep the company of men desiring for emancipation. As the result of that companionship these troubles arise. New devotees should very carefully keep aloof from men striving for salvation. In some men this sentiment of love suddenly grows without previous practice. In that case it should be considered to be the result of good deeds of his previous births owing to let and hindrance he could not gain the desired result of his good deeds; but now in the absence of that let and hindrance the result is gained all of a sudden. The highest sentiment of
love that is most wonderful and all powerful that suddenly grows, is said to be produced from the mercy of Krishna. You should not cherish any malice against the devotee who has the sentiment of pure love sometimes tarnished by some faults. A devotee of God can never commit a sin; but if he is found to do that, in that case you should think in two ways - a great devotee has committed a sin by chance, but it will not remain permanently; that sin previously committed is only taking time to be totally destroyed with the growth of his devotion. It must be destroyed very soon. Thinking this you should not find fault even slightly with a devotee. If you find fault in those case, you will be committing offence against the Divine Name. As the Nrisinchapurāṇa has it :-

"As the moon, full of effulgence, never becomes covered with darkness, so a man who is wholeheartedly devoted to Hari, though wicked or deprived, never becomes dirty or lack lustre he shines." This does not mean that devotees go on committing sins after sins for all the time; in fact when devotion takes firm root, propensity towards sinning totally vanishes. But some sin may crop up by chance as long as the devotee remains in flesh and blood, but, then his object of worship at once reduces that sin to ashes like burning flames of fire; and the devotee becomes cautious about his future slips. In the presence of whole-hearted devotion propensity towards committing sins disappears altogether. It cannot be admitted that he who commits sin again and again, has whole-hearted devotion, becomes a really devoted man cannot commit any sin with the hope that devotion will wipe off all his offences.

Divine Love is spontaneous in nature, because of its constantly ever-growing desire owing to its being full of warm and impetuous joy, so in spite of all this it has the taste of nectar sweeter than millions of moons."

Hearing the exposition of the truth of love Vrajanaśtha and Vijaykumāra became astounded and remained in a state of trance as it were. At last though Bābāji Mahāśaya became silent, they kept mum for sometime and then said, "My master, the nectar of your advice has spread as far as our dry. burnt heart and inundated it with the flood of love we are at a loss to make out where to go and what to do. We are born in the family of Brāhmin and full of vanity - there is not a jot or little of humility in our heart, the hope of gaining love is far-fetched on our past, but the only hope is this that you are one of the retinue of God - you are full of love, if you kindly shed a drop of love in our
heart, we may be blessed to a degree, on account of our relationship with you, the bird of hope is trying to build its nest in our heart. We are very humble, destitute and indigent; you are a great king among devotees and extremely merciful—please be so kind as to advise us on our duties. We feel at heart that we had better renounce the world this very moment and pass the rest of our life as servitors of your lotus feet.″ Vijaykumāra found some opportunity to intervene and said, ″My master, Vrajanātha is a boy, his mother desires that he should marry and become a house-holder, but he has not such a turn of mind, please do what is needful in this case.″

Bābāji,—″You are the subjects of Krishna's Mercy, you may serve Krishna by making your household the household of Krishna. Let the world go according to the teaching that my Mahāprabhu has given to the world. There are two ways of living in this world—living as a householder and living after leaving the world. So long as one is not entitled to leave the world, one must serve Krishna after becoming a householder. The first twenty four years of the activities of Mahāprabhu's life is the ideal of householder Vaishnavas; and the last twenty four years of His activities is the ideal of the Vaishnavas who have renounced the world. Householders determine their conduct of life according to the ideal set by Him. In my opinion you should also do accordingly. Do not think that while living as a householder one cannot attain the supreme state of the love of Krishna. Most of the devotees of Mahāprabhu are householders."  

The night was far advanced. Vijay and Vrajanātha spent the whole night at Srivāsāngana with the other Vaishnavas singing songs in praise of Hari. Then finishing morning duties and bath and at the end of Kirtana they took Mahāprasāda there. In the afternoon the uncle and the nephew went slowly to Bilwapushkarini, and considering the pros and cons of the matter came to the conclusion that both of them should remain in the household and serve Krishna. Vijaykumāra said to his sister,—″Vrajanātha has made up his mind to marry; you may make necessary arrangements; I am going to Modadruma for a few days; when I shall get the news of Vrajanātha's marriage I shall come to your house with family. Vrajanātha's mother and grandmother became overwhelmed with joy and giving cloth and other articles bade farewell to him.
CHAPTER XXIII
DELIBERATION ON NĀMA-TATTVA

Bilwapurukarini is a beautiful village with the Bhāgirathi flowing by her northern and western sides. The temple of Bīlā Paksha Mahadev stands on the bank of the tank surrounded by thick-set Bīlā trees (wood-apple). Not far from it was Bhavatārana. On one side lies Bilwapurukarini and on the other, Brāhma Puskarini - in between the two villages is situated the village of Simuli touching the fringe of the town of Sri Navadwipa circle. On the north of the highway that runs through, stands the house of Vrajanātha. Bidding advice to his sister Vijayakumāra had not gone very far when he thought that he would not go home without knowing the truth of the Divine Name. He came back to Bilwapurukarini and seeing his sister and nephew again said, "I shall go home after staying here for a day or two more." In the afternoon two Vaishnavas belonging to Rāmānuja Sect and wearing Sri sandal-wood paste mark on the forehead arrived at the chandimandapa of Vrajanātha. In front of Vrajanatha's house there was a beautiful Jackfruit tree in the shade of which the two Vaishnavas took their seat. Then gathering the dry branches of the tree they made a fire and began to smoke hemp. Vrajanātha's mother used to take great delight in waiting on guests. Seeing, the guests going without food she brought from home various kinds of food articles. Highly pleased they began to make bread. Seeing the calm, beautiful faces of the Vaishnavas Vrajanātha and Vijayakumāra gradually felt attracted to them. Seeing Vrajanātha and Vijay wearing the holy basil string on their neck and sandal-paste marks on their person, the Vaishnavas seated them respectfully on their blanket spreading it out. Being questioned by Vrajanātha one of the Bābājis said, "Respectable Sir, having had Darshan of Ayodhyā, we have come to have Darshan of Sri Navadvipdhām, the holy birth-site of Sri Chaitanya—this is our desire, Vrajanātha said, "you have come to Sri Navadvīpa itself—please take rest here to-day and then have Darshan of the holy birth-site of Śrīman Mahāprabhu and Śrīvāsāngana. The two Bābājis became extremely glad and read out from Sri Gitā. 'That Abode is My dearest abode whence comers can never go back' we are blessed to-day, as we have Darshan of the holy place of Śrī Māyāpur which is the first and foremost of the sacred places of India.

The two Bābājis seated in the shade of that spreading jack-fruit tree began discussing "Artha-panchaka". Hearing that "Artha-Panchaka" the details of the five subjects - (1) the real nature of
self, (2) the real nature of God-head, (3) the proper Means, (4) the attainment of highest Goal of and (5) the nature of māyā. On enquiry by Vijaykumāra a thorough discussion took place on three important tattvas viz, God, Jīva and māyā. Further Vijaykumāra asked—"please say what the theory is about the philosophy of the holy Divine Name in your sect." In answer to this query whatever the two Vaishnavas said could not bring satisfaction to the minds of Vrajanātha and Vijaykumāra. Vrajanātha said, "Uncle after a good deal of deliberation I have come to this conclusion that nothing can bring good to a man except surrender to the Divine Name. In order to propagate the hallowed Name of Krishna in all the universe, Gaurāṅga, the Lord of our heart appeared in this holy Śrī Māyāpur in course of the precept our master said among other things yesterday that of all forms of devotional practices 'Śrī Nāma' is decidedly the highest. He further asked us go deeper into the philosophy of the Divine Name. Uncle, let us go this very evening and thoroughly understand this subject." After carefully looking after the guest Vaishnavas, they spent the afternoon discussing various topics.

After furnishing the vesperian service the Vaishnavas were seated on the pavement under the Vakula tree in the Śrīvāsāṅgana, the old reverend Raghunāth Dās Bābāji being in their midst telling his beads, when Vrajanātha and Vijay went up to him and made prostrated obeisance. Bābāji Mahāsaya took them in his embrace and said, "Do you feel happy in doing your devotional practice?" Bījoy replied with folded palms, "My master, through your grace, we are enjoying bliss in all respects; to-day please be so good as to give us some instruction about the philosophy of the Divine Name". Bābāji Mahāsaya began to say with a smiling face – "The Divine Name is of two kinds – Primary (pertaining to His identity) and Auxiliary (pertaining to His quality). The Name which are not Eternal and identical with Lord, but seeing the splendour of Divinity in His creation when he is addressed as such Creator, Sustainer, Nominator, controlor, Paramātma and such other various Name: which are known as Auxiliary Names, again 'Brahma' and some such other Names are also Auxiliary. Though these Names are producers of good results they do not directly produce the fruit of devotion. The Divine Names for transcending the mundane time and space, that are eternal and identical with God. 'Nārāyana', 'Vāsudeva', Janārdana', 'Hrishiikesha', 'Hari', 'Achuyta', 'Govinda', 'Gopāla', 'Rāma' – all these Names are primary Names; all these identical and eternal with God. All these Names attracted by devotion dance on the tongues of extremely lucky men. Divine Names have no connection at all with this world
of illusion. Naturally the Divine Name is as Almighty as God Himself. It appears in the world of illusion to annihilate maya or illusion. Men living in this deceptive world have no better find than the Name of Hari, as the Brihatnaradiyapurana has it:—"My life and soul is the Name of Hari, the Name of Hari, the Name of Hari alone, in this iron age there is no other means, no other means, no other means to attain the highest spiritual good in life." Infinite is the power of the Divine Name. For men who are scorched with the five sins the Name of Hari is the exterminator of all the sins absolutely, as mentioned in the Garuda Purana:—"If a man utters the Divine Name according to his sweet will, he becomes free from all sins which run away like the deer alarmed at the roar of a lion." All the distress of a man who has taken refuge in Name, is removed by the Names. The same has also in it the virtue of remedying all the ills, as in the Skandapurana:—

"I bow to that Anantadeva (Sri Krishna) at only the remembrance or utterance of Whose Name all the mental and physical ailments are at once cured." A man chanting the Name of Hari sanctifies his own family and community; as is found in the Brahmaopadipuraana:—"Constant uttering of the Name of Hari purifies the mind of even the vilest man and he becomes the sanctifier of his own community." A person whose only proof and stay is the Divine Name, is readily returned of all his sorrows and sufferings, as the Brihat-Vishnupuraana says:—"Constant chanting of the Divine Name is the healer of all sorts of diseases and evils, and as it removes all the troubles whatever, it is the giver of all good." Kali (the iron-age) can do him no harm; who always utters the Divine Name, as the Brihatnarahadiyapurana has it "Kali (the iron age) cannot exert his supremacy on a man who constantly utters the Names, Hari, Keshava, Govinda, Vasudeva etc." Even an internal devil is reduced as soon as he hears the Divine Name; as in the Narasimha Purana:—"They gained devotion to God in those very places where the citizens chanted the Name of Hari, and thus went to the Abode of God."

With the very utterance of the Name of Hari all the results of the actions done in previous births are totally destroyed, as is found in the Bhagavatam 1, "It is a matter of great regret that men in general of Kali (iron) age quite unwilling to worship Him Whose dear Name severed the ties of actions of those who are dying, attached, fall in

1. Bh.XII/3/44.
paralysed." The Name of Hari is far superior to all the Vedas, as the Skandapurāṇa says:-

"My son, there is no need of reading the Vedas like Rik, Yaju, and Sāma; the Names of Hari like Govinda etc. are only to be chanted, you will have to sing those Names alone and nothing else." The Name of Hari is far superior to all the holy places of pilgrimage, as the Vamanapurāṇa says:- "The entire results attaching millions of places of pilgrimage may be gained, prove the utterance of the Names of Vishnu."

Even the utterance of the Semblance of Harināma is infinite time far superior to all good actions, in Skanda Purāṇa:- "Gifts of millions of cows at the time of solar eclipse, living in Prayāga or on the bank of the Gangā for hundreds of years, doing millions of sacrifices and giving away mountains of gold—all these are not equal to the one hundredth part of the utterance of the semblance of the Name of Govinda". Hari's Name fulfills all the purposes; as in Skanda Purāṇa:- "Constant utterance of this holy Name of Vishnu is enough to annihilate the six conditions of human life such as birth, death etc., and to control the enemies of spiritual life." All the powers are in the Name of Hari, as the Skanda Purāṇa says:- "The Supreme Lord Hari has drawn and endowed His Own Name with all those powers of the Superior gods which are destroyer of all sins and giver of all good, and which exist in making a gift, in the observance of a vow, in performing a penance, or in holy places of pilgrimage, in sacrifices like Rājasuya and Aśwamedha or in the Jnana Yoga." The Name of Hari brings joy to the whole universe, as the Bhāgavat Gītā says 2 :- "Oh, Hrishikesha, hearing songs in praise of Your Qualities all the world rejoices and becomes filled with Love." He who utters the Divine Names, is adored by the whole world, as in the Brihannāradiya Purāṇa:- "Those who sing the Divine Names, Nārāyana, Jagannātha, Vāsudeva, Janārdana etc. are respected everywhere."

The Divine Name is the only resort of the helpless, as in Padma Purāṇa:- "Even all the pious men put together cannot reach that destiny which those persons who are given up for lost, who are after ephemeral enjoyments and pleasures, who are malicious, devoid of wisdom and apathy to world, devoid of penance without any abstinence and who are unscrupulously irreligious, get only by means of chanting the Divine Names." The Name of Hari may be taken

2. G.XI/36.
always and everywhere, as is said in Vishnu Dharmaottara—"In the matter of taking Hari Nāma, a man who covetously takes the Name of Hari, is not bound by the rules of time and space or by restrictions regarding eating the remains of another's meal." The Divine Name can easily give salvation to one desirous of salvation as the Varahapurāṇa says:—"A man who always sings the Names of Nārāyana, Achyuta, Ananta, Vāsudeva etc., gets adhered to Me by means of Bhaktiyoga" or as in Garuda Purāṇa:—"Your majesty, if you are desirous of attaining salvation, then go on continuously, chanting the Name of Govinda; Oh Lord of the people, what is the use of Sānkhya and Yoga etc.?" Hari's Name makes a man get to the Vaikuntha, the Abode of Hari, "He who has left no stone unturned of vilest sins, is also purified by virtue of chanting the Divine Names and attains to the most adorables rank of Vishnu." The Name of Hari brings propitiation of God; as in Brihannāradiya Purāṇa,—O Brāhmmins, he who always chants the Name of Vishnu in spite of his hunger and thirst, is able to please the Supreme Lord." The Name of Hari is able to bring God under absolute control, as the Mahābhārata says:—"Draupadi eagerly called Me living far away by the Name of 'Govinda' and that debt has grown to such an enormous proportion that I am scarcely able to shake it off from My heart." It is the Name of Hari which is the be-all and end-all of human life; as in Skanda and Padmapurāṇas:—"This very chanting of the Name of Dāmodara is the only source of all good, is the everlasting treasure, and the summum bonum of man's life" Of all the processes of practising devotion, chanting the Name of Hari is the best and the highest, as the Vaishnava Chintāmani has it:—"Remembrance of the Name of Vishnu, is indeed the destroyer of all the dangers and difficulties, but that it is most arduous, but as soon as the Name of Krishna is pronounced (with the trembling of lips), it becomes far better chanting than that, or as in Vishnurahasya - "All the result, that were obtained in the Satyayuga (the Golden age) through devoted by worshipping Hari and performing hundreds of sacrifices, are now obtained in the Kaliyuga (the iron age) only through the chanting of the Name of Govinda." Has in the Bhāgavatam:—"All that were gained in the Satyayuga through the meditation of Vishnu, in the Tretāyuga through the performance of sacrifice, in the Dvāparayuga through worship are obtained in the Kaliyuga through the chanting of the Name of Hari only."

Dear Vijay, now you see that even the semblance of the Name of Hari is far superior to all the noble deeds, because all the noble deeds

3. Bh.XII/3/52
without exception cease with giving the good results which are meant
by them; particularly the noble deeds whatever they may be are grossly
material; but the Name of Hari is Transcendental, so though it is a
means in itself, it becomes the End when it gives the result. Again just
consider and see that all the subsidiary parts of devotion are included in
the Name of Hari."

Vijay,—"My master, now my faith is confirmed about the fact that
the Name of Hari is Transcendental. But to understand this truth
undoubtedly the question arises how the Divine Name which appears in
the form of letters only may be Transcendental; it is necessary for me to
clearly understand; please be so good as to explain."

Bābāji,—"The śāstra (the Padmapurāṇa) says,—"Krishna, the
very Name is like a jewel at the crest of all our thoughts; it is Krishna
Himself; it is all-consciousness, it is full in itself; it is perfect; it is beyond
illusion; it is ever free; because the Name and the Possessor of the
Name are One and the Same." The Name and the Possessor of the
Name are inseparable; so all the transcendental qualities of Krishna
Who is the Possessor of the Name, exist in His Name. The Name is
always a perfect thing; the Name of Hari (God) is free from all earthly
contamination; it is ever free, because it is never bound down by illusion.
The Name is Krishna Himself, so it is the embodiment of all—
consciousness. The Name is like the philosopher's stone which is the
yielder of all wishes."

Vijay,—"How can a Name which is nothing but a combination
of some letters, be beyond mundane words?"

Bābāji,—"The Name of Hari was not born in this material
world. A jīva who is the atomic miniature of the Infinite consciousness
is only eligible to pronounce the Name of Hari, when he lives in his real
unsullied form, in his transcendental body. Nobody of this world who
lies in the bondage of illusion, is able to utter the hallowed Name with
any of the sense-organs; but when his real self works through the grace
of the Hīdini (joy-giving) power of God, it is then and then alone
that the real Name of God appears. With the appearance of that
Divine Name, the pure Name most kindly descends on the mind of the
devotee and begins to dance on his tongue sanctified by devotion.
The Name is not something of the shape of letters; it manifests
itself in the shape of alphabet at the time of dancing on a material
tongue - here is the mystery of the Name."
Vijay,- "What Name is the sweetest of all the Principle Names of God?"

Bābāji,- "It is laid down in the "Shata-Nāma-Stotra."

"One Name of Vishnu transcends all the Vedas and one thousand such Names are equal to one Name, Rāma." Again the 'Brahmāndapurāṇa' says:- "The result that are gained by thrice reciting the thousand ultra-mundane Names, are obtained by uttering the Name of Krishna only for once." There is no Name better than the Name of Krishna. So go on constantly chant 'Hare Krishna, Hare Krishna,' etc. which the Lord of my heart, Sri Gaurāṅga has taught."

Vijay,- "What is the method of chanting the Divine Name?"

Bābāji,- "You should utter the Name of Hari constantly without committing offence and keep the count on the string made of sacred basil beads or in absence of that, on your fingers. If pure, unsullied Name is chanted, its sure result is Love. The purpose of keeping the count is this that the devotee comes to know whether the number of Names uttered is gradually increasing. The sacred basil is dear to Hari so its touch yields greater result, when uttering the Name of Krishna, you should have firm faith in the fact that Krishna's Own-self and His Name are One and the same."

Vijay,- "My master, the practice of devotion is of either nine types or sixty four kinds. If only one type is constantly practised, how time will be available for practising other types?"

Bābāji,- "Where is the difficulty in that. The sixty four kinds of devotion are included in nine types. Whether in the worship of the Holy Srimurti or in the practice of the Divine Name at solitude nine types of devotion may be practised everywhere. If hearing, chanting remembering etc. are correctly done in front of the Holy Srimurti, it is enough for practising the divine Name, where there is no Srimurti, the Srimurti (Deity) may be remembered there and the practice of all the nine types of devotion such as hearing, chanting, remembering etc. may be done in His presence. They, who have developed an ardour for chanting the Divine Name, by virtue of spiritual good deeds in his previous births, may perform all the nine types of devotion while constantly chanting the Name. Of the nine types such as hearing,
chanting etc., the chanting of the holy Name is the most forceful practice - during the joyful chanting, if other types are absent, it does not matter at all, for that is enough."

_Vijay,- "How constant chanting is possible?"

_Bābāji,- "At the time of performing bodily affairs except during sleep and at other times the Divine Name may be chanted continuously; that is called constant chanting of the Name. In the matter of practising the Name there is no restriction at all regarding time, space or circumstances."

_Vijay,- "Aha! so long as you do not condescend to give us strength for constantly chanting the Divine Name, we find no hope of getting to the rank of a true Vaishnava.

Please also tell us what the pure Name of Krishna and all other things besides that we should know."

_Bābāji,- "The Name of Krishna that is uttered from wholehearted devotion grown out of spotless unalloyed love is 'the true Name of Krishna'; besides that anything that looks like the semblance of a Name is 'Nāmābhāsa' or false Name or adulterated Name or Name uttered with offence."

_Vijay,- "My master, should we call the Names of Hari the 'End' (Sādhya) itself or the Means (Sādhanā)"

_Bābāji,- "When the Name is practised with Vaidhi Bhakti, you may call it the means; but the Name which comes out of great love is to be understood as the End itself. The contraction and expansion of the Name depends on the stage of devotion of a devotee."

_Vijay,- "Is there any difference between the Name of Krishna and His Form"?

_Bābāji,- "Not at all; there is only one mystery and that is this that the Name does more favour than Krishna Himself. The offence done against Krishna Himself is never pardoned by Krishna; but the Name of Krishna is kind enough to forgive offences committed against both Krishna’s Self and against the Name. You should know
what is committing offence against the Name and carefully avoiding it you should go on chanting the Divine Name, because no Name which is not offenceless, is pure. Tomorrow I shall let you clearly understand what committing offence against the Name is."

Realising the glory and philosophy of the Divine Name Vrajanātha and Vijaykumāra took the dust of the feet of their preceptor, and wended their way to Bilwapushkarini.
CHAPTER XXIV

OFFENCES AGAINST DIVINE NAME

That night Vrajanātha and Vījāy Kumāra chanted Harināma up to the number of fifty thousand, keeping counting on the string of sacred Tulasi in an offence-less way and went to bed late at night. Both felt the Mercy of Krishna in chanting the Name faultlessly and the next morning they mutually talked about Krishna and enjoyed a great delight. They spent the day in bathing in the Ganges, worshipping Krishna, chanting the Name of Hari, reading the Dasamula, studying the Srimad Bhāgavatam, serving the Vaishnavas, taking the Prasādam of God etc., and after candle light they arrived at the cottage of Bābāji Mahāsaya in Srivāsāṅgana. They made prostrated obeisance at the feet of Bābāji Mahāsaya and seated themselves. Then as proposed on the previous day Vījāy Kumāra marveled about the true nature of offences against the Divine Name. Bābāji Mahāsaya with his natural complacency went on saying,— "As the Name is the greatest Truth, so offence against the Name is the greatest of all sins and offences. As soon as you take refuge in the Name, all sorts of sins and offences will take to flight, but offence against the Name cannot be rooted out so easily, as you find in Padma Purāṇa :- "It is the Name alone which removes the offence of the offenders. The Divine Love (or Prayojana) may be obtained if the Name of Krishna is constantly sung." So you see, my son, how very difficult is the way of wearing out the offence against the Name. So a clever man always chants the Name by cautiously avoiding all offences against the Name. If you be very careful so as not commit any offence against the Name, faultless Name will very soon appear to you. One is chanting the Name with tears and horripilation, yet inspite of that the Name pronounced by one is not becoming faultless. If spiritual practitioners do not become exceptionally cautious, they will not be able to utter the pure Name."

Vijay,— "My master, what is the significance of the pure Name?"

Bābāji,— "The Name of Hari free from ten offences is only absolutely pure. Here no question arises regarding correct pronunciation, as in Padma Purāṇa 'Namaikam Yasya vāchī etc.' The significance of this sloka is this:- 'O Vipra, if only one Name of Hari appears on anybody's tongue or comes in his remembrance, or enters his ears, it will surely redeem him. Correctness or incorrectness of
pronunciation or violation of rules regarding punctuation, is meaningless in this case, but the only thing to be considered is this that if that Omnipotent Name falls in the rocks of the material body, material house, wealth, crowd, greed etc, it cannot bear fruit quickly. "These obstacles are of two kinds - ordinary and serious. If an ordinary obstacle stands in the way, the Name uttered becomes the semblance of the Name, but it bears fruit late. But if a serious obstacle stands in the way the Name uttered becomes offence against the Name, which cannot be removed except by constant chanting."

Vijay, - "Now I see that spiritual practitioner must have thorough knowledge of offences against the Divine Name; there is no other way out. Be kind enough to explain the offences against the Name."

Bābāji, - "The offence against the Name are of ten kinds as in 'Padma Purana' - 1) 'The slandering of devotees is the greatest offence against the Name. The glory of the Name of Krishna has been established in this world by those devotees only who constantly utter the Name. Can Sri Nāma bear calumination of those devotees? (2) The man who differentiates between the Name, the Beauty, the Qualities and the Divine Sports of Sri Krishna, the Giver of all goods in this world, that is to say who thinks the Name etc., quite separate from Sri Vishnu, the Owner of the Name like material things, or thinks Shiva or such other gods different from or equal to Vishnu, commits offence against the Name which is greatly harmful. (3) Who considers his preceptor who knows the Truth underlying the Name to be only a human being and no more than that; (4) who slanders the Vedas and the Puṣānas; (5) who thinks the greatness of the Name of Hari as an exaggeration (6) and who thinks the Names of Hari as imaginary, is a great offender against the Name; (7) He who feels inclined to commit sins on the Name, certainly falls to purify himself by means of life-long self-control, penance, meditation and concentration, and even by the process of artificial yoga systems; (8) To consider the transcendental Name as equal to worldly auspicious deeds such as religious rites, vows, and sacrifices, is also tantamount to offences; (9) To give advice to a man of no faith and advise him to listen to the Name, also considered to be an offence against the Name which is giver of all goods; (10) Even after hearing the glory of the Name, the man who cannot shake off his conviction that this body is the soul and knows nothing but 'me' and 'mine' and therefore entertains no love or attachment for the Name, is also an offender against the Name."
Vijay, - "Please explain the offences one by one so that they may be clearly understood."

Bābāji,- "The first offence is this - the greatest offence is committed, if one caluminiates the devotees who possess nothing else but the Name and one who has given up all deeds, all religious rites, all knowledge and all the Yogas; because the Name cannot tolerate the censure of those who have propagated the real greatness of the Name in this world. If you give up slandering devotees and always live in their company regarding them as the best of devotees then you may very soon get the Mercy of the Name."

Vijay,- "The first offence is nicely understood by me, my master, please let me understand the second offence in this way."

Bābāji,- "The second offence has been explained. That explanation may be given to two ways. The first explanation runs as follows:- The first and foremost gods are Sadā-Shiva and Sri Vishnu, offence against the Name is committed, if one intellectually differentiates between their qualities and Names. This implies that if one imagines that Sadā-Shiva and Sri Vishnu are two different gods, it implies the doctrine of multi-gods which stands in the way of absolute and undivided devotion to God. So if one regards Sri Krishna as the Supreme God and thinks that Shiva and such other gods are the different manifestations only of His power, that is to say they have no separate power and existence, and if one can chant the Divine Name with this conviction, no offence is committed. The second meaning is this - that if one thinks that the Name, Quality and Activity of the Supreme Lord Who is Giver of all good, are separate from one another and also separate from His eternal Srimurti, it is definitely an offence against the Name. So the Name of Krishna, His Identity, His Quality and His Activity are all transcendent and inseparable - if one can chant the Name with this sort of knowledge and wisdom, one may be free from the offence against the Name. Gaining this sort of conviction regarding relationship with God, one should chant the Name of Krishna – this is the true way of chanting."

Vijay,- "I understand the first and the second offence, because you already very graciously explained the truth about the Qualities and the Owner of the Qualities, the Name and the Owner of the Name, part and the owner of the part of the transcendent and All-consciousness Sri Krishna. Those who have had recourse to the
Name alone, should have the knowledge of consciousness and non-consciousness from the holy feet of the preceptor. Please explain the third offence in this very way."

_Bābāji,_ "He who teaches the highest excellence of the Truth of the Name, is the Name-preceptor. One should have unflinching devotion to him. He who contemptuously thinks that his Name-preceptor knows the Name-scripture only, but he who is versed in _Vedānta_ and such other philosophies knows more than his Name-preceptor, commits offence against the Divine Name. In fact there is none superior to the preceptor who knows the Truth about the Name. It will be a great offence against the Name, if the Name-preceptor is made light of."

_Vijay_, "My master, if we cherish pure devotion for you, then and then alone absolute good will be in store for us. Now kindly explain the fourth offence."

_Bābāji_, "The holy scriptures, the Vedas have placed the Name above all the spiritual teachings as will be found in 'Hari-Bhakti-Vilas' 1,"Oh Vishnu, this Your Name is the very embodiment of all consciousness and lightens everything, because all the Vedas are its off shoots, or it is the embodiment of beatitude and easy to attain Supreme God we judiciously chant that Name while worshipping God."

"Oh Vishnu, when we gain absolute devotion to You, we have recourse to Your Names which are all-consciousness and gives of all good and venerable, while making innumerable prostrated obeisance at Your lotus Feet which rectifies devotees and the abode of all consciousness, while listening to Your fame every where and while chanting Your Name in a body." "Oh, sing the praises of Sri Krishna Who is the distinguished, eternal Supreme Lord in that very Self as you know Him. He is visible through the Vedas or He is the embodiment of eternity, consciousness and joy, at Your Transcendental Human Form be blessed through His knowledge or describe Him thoroughly Who is the Source of all-Incarnations or let us sing His praises according we know Him and make our birth worthy. We worship Him, we adore Him while chanting His best-of-all Name which is all-consciousness, all-manifesting and easily attainable and the abode of beatitude."

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Thus the glory of the Divine Name is found in all the Vedas and the Upanishads. If one scandalises these scriptures, one commits offence against the Name. Many unfortunately regard the other dictums of the Vedas, but slight those that prove the truth and significance of the Name, that is also an offence against the Name, it is owing to this offence that they get no taste for the Name. You are advised to take all these maxims of the Vedas as the jewels of the Vedas and the chant of the Names of Hari with devout love."

Vijay,- "My master, your holy lips are showering nectar as it were. Now we are in a thirst for knowing the fifth offence."

Bābāji,- "Who thinks greatness of the Name of Hari as an exaggeration is the fifth offence, as is said in Jaimini Samhitā- "Those who say that the dicta as laid down in the Sruti, the Smriti and the Purānas about the greatness of the Name of Hari, are not real, live in eternal hell." In Brahma Samhitā the Supreme Lord has said to Baudhāyana:- "The man who even after hearing about the many good effects of chanting the Name of Hari, does not become respectful to the Name, is thrown by Me in the most painful and dreadful world crushed by various afflictions." The Shāstras have said that all the powers of the Lord are hidden in His Name. His Name is full of consciousness, so it has power to annihilate this world of illusion.

Further in Vishnu Dharma says - "King of kings, hundreds of millions of the most heinous sins of that man on whose lips the auspicious Names of Krishna are present, are reduced to ashes." It is also said in Brihatnārādiya Purāṇa - "O the best of Brāhmīns, I do not consider the man who has given up the chanting of the Name of Hari which destroys all sins to be different from beasts." Or as Brihat-Vishnu-Purāṇa says:- "In the Name of Hari there is so much power to exterminate sins as a heinous sinner even is not able to perpetrate." All this greatness of the Name is the highest of truths. Hearing this professional men of business and knowledge mongers misconstrue it for the purpose of maintaining their own trades. 'Arthāvāda' (misconstruing) means this - the glory and greatness of the Name as proclaimed by the Shāstras is not true; such results have been laid down only to create a taste for the Name. This lack of faith is an offence against the Name, and for this reason these people can never have a taste for the Divine Name. You should have faith in the dictums of the Shāstras before you chant the Name of Hari. Always keep those people at arms length who misconstrue the implication of
the śāstras or think it as mere exaggeration; even if by chance you come across such unit you should bathe with all your clothings - this is the teaching of Śrī Gaurāṅga."

Vijay,- "My master, it is not very easy for householders to take the Name without committing offence, because they are always surrounded by bad men who are offenders against the Name. For Brāhmins and Pandits like us it is extremely difficult to have the company of good men. My master, please give us strength to keep aloof from the company of those men. The more we hear from you, the more our thirst for hearing increases. Now please explain the sixth offence."

Bābāji,- "If anybody thinks the Names of God to be all imaginary, he commits the sixth offence. Those holding the doctrine of illusion and also those advocates of actions think that the Supreme Lord is nameless and shapeless. The sages have fancied His Names such as Rāma and Krishna in order to serve their own purposes - those who hold such opinions are offenders against the Name. The Name of Hari is an eternal thing and full of consciousness. Along with devotion the holy Name rises in pure, conscious senses - this only should you remember. Learn this alone from your preceptor who has attained God and from the holy Śāstras and believe the Name of Hari to be Eternally True. If you consider the Names to be only imaginary, you will never be able to gain the Mercy of the Name."

Vijay,- "My master; so long as we did not take shelter under your safe and secure feet, we had developed a vitiated idea from the company of men who think of work as the be-all and end-all of life and who are scholars in Nyāya; but that idea of ours has now been removed through your mercy. Now kindly explain the seventh offence."

Bābāji,- "Those who know that the Name is the destroyer of all sins and therefore commit all sorts of sins, are offenders against the Name. The sins that are committed on the strength of the power of the Name, are not purified by virtue of continence and observance of vows, because as they are considered to be offences against the Name, they wear away only through the processes that are prescribed for wearing out sins."

Vijay,- "My master, when there is no such sin in this world that cannot be destroyed by the Name, why, then, is the sin of the utterer of
the Name not destroyed, but on the contrary is considered to be an offence against the Name?"

_Bābāji,_ - "My son, when a man takes faultless Names, all his sins committed in this life and in previous ones are destroyed by virtue of the Name. After the destruction of sins, the Names uttered develop love in him, not to speak of sinful propensities, the man taking, faultless Names, does not feel inclined even to do pious deeds, far be it form sins and virtues, he does not want salvation even. A man whose only prop and stay of life is the Name, is never able to commit any sin. But the only difference is this that the Name uttered by a devotee does not become faultless owing to some offences, it is the semblance of the Name can destroy all previous sins, and propensity towards committing new sins also disappear, but the remnants of sin committed owing to previous habit, gradually wear off through semblance of the Name. If by chance any sin is committed, it is also removed by semblance of the Name. But if a man uttering the Name thinks that because the Name is the destroyer of all sins, the sins committed by him shall be destroyed – that sin which he commits on the strength of the Name, becomes an offence against the Name."

_Vijay,_ - "Now please explain the eighth offence to our satisfaction."

_Bābāji,_ - "Religion that is the religion of the four castes and four āshramas and the religion of charity etc. vows that is all good deeds, self abnegation that is the relinquishment of the fruits of all actions, sacrifice that is various sacrificial rites and the yoga performances with their eight parts - these fall within the category of noble deeds. Besides these the good deeds spoken by the _Śāstras_ are all materialistic, so grossly mundane, but the Divine Name transcends the material world. All the noble deeds mentioned before are only means and province to bring the end. So they are means alone and nothing else; none of them are ends. But though the Divine Name is only a means at the time of practice, it becomes the End itself ultimately. So the good deeds cannot stand in comparison with the Divine Name. Those who place the Divine Name on the same level with other noble deeds are offenders against the Name. If any body prays to the Divine Name for the insignificant fruits derived from other noble deeds, he commits offence against the Name, because in that case the other noble deeds are deemed equal to the Divine Name. You should know that other good deeds are producers of insignificant fruits and the Divine Name is Transcendental, with this conviction you should chant the Divine Name. This is called the knowledge of means."
Vijay,- "My master, we have thoroughly understood that nothing compares with the Divine Name. Please explain the ninth offence - our minds have become greatly athirst."

Bābāji,- "Of all the dicta that have been laid down in the Vedas, the chanting of the Divine Name is the best. Those who have single-minded devotion have really the right to chant the Divine Name.

You will commit offence against the Name, if you go to give advice about the Name to one who is without any faith or answer to transcendental service or who does not like to listen to the Divine Name. The Divine Name is above all other things. All will be benefited, if they fork that Divine Name. It is better to chant that Name. You should never give initiation in the Divine Name to anybody without considering his eligibility. When you will be a great devotee, you too will be able to infuse power into anybody. First you have to infuse power into one and good faith in one, and then you may initiate one in the Divine Name. So long as you are a second group Vaishnava, your shouts remain indifferent to regardless, effluent and recalcitrant persons."

Vijay,- "My master, many are tempted by money or fame to give initiation in the great Mantra of the Divine Name - what are they like?"

Bābāji,- "They are offenders against the Name."

Vijay,- "Now please explain the tenth offence."

Bābāji,- "In this material world he who is intoxicated with this stupid idea "I am a very important personage and all these properties and attendants are mine" - and rarely goes to devotees to listen to the glory of the Name, if any day indifference or consciousness flashes through his mind temporarily, yet cherishes not that amount of love for the Name which he should do, also commits an offence against the Name. It is for this reason that the Shikshāstaka says, - 'O Lord, Your Name alone is the Giver of all good to all beings ; so You have promulgated Your Names in various ways - such as Krishna, Govinda etc. You have infused all of Your power into those Names and You have laid down no strict rules regarding time and regularity for chanting those Names. My Lord, You have been kind enough to beings to make Your Names easily available to them, yet unfortunately
my offences against the Name which although You have made so
universal yet love to such Names of Yours is not growing in me ". My
son, being free from all these ten offences, constantly go on chanting
the Divine Name; the Name will very soon be Merciful to you, inspire
you with Divine Love and make you a great devotee."

Vijay,- "My master, now I see that the holders of the doctrines of
illusion mâyâvidi and karma-kÂndis and Yogis are all offenders
against the Name. Should a pure Vaishnava join a congregational
chanting of the Divine Name?"

"BÂbÂji,- "A real Vaishnava should not join a congregational
chanting in which offenders against the Name reign supreme but it is
not harmful if one joins a congregational chanting mainly conducted by
pure Vaishnavas or Vaishnavas having a slight semblance of the Name,
rather that chanted brings one real happiness. To-day the night is far
advanced, to-morrow you will hear from me deliberation on the true
nature of the semblance of the Divine Name."

Vijay and Vrajanâtha became intoxicated with the love of the
Divine Name and began to eulogise BÂbÂji Mahâsaya in choked voice.
Then they took the dust of his feet and proceeded to the direction
of Bilwapushkarini singing 'Hari Haraye Namah.'
CHAPTER XXV

SEMBLANCE OF DIVINE NAME (Nāmābhāsa)

The next day just after evening Vijay and Vrajanātha appeared before the old Bābāji Mahārāj and made prostrated obeisance to him; at an opportune moment asked Vijay "My master, please explain to us thoroughly the truth about the semblance of the Divine Name, we feel great thirst for knowing truth about the Divine Name."

Bābāji,- "Blessed you are. To understand clearly the truth about the Divine Name, you will first have to understand its three aspects — the Divine Name, the semblance of the Divine Name and offences against the Divine Name — I have already said many things about the Divine Name and offences against the Divine Name. Now I am going to explain the semblance of the Divine Name. That which appears like the Divine Name but not actually the pure Divine Name is called semblance of the Divine Name."

Vijay,- "What is semblance and of how many kinds it may be?"

Bābāji,- "The word semblance are generally known as beauty, shadow and reflection. But here it denotes to shadow. The sun of the Name has two kinds of — the shadow of the Name and the reflection of the Name. The wise frequently use the terms—semblance of devotion, semblance of sentiment, semblance of the Name, semblance of a Vaishnava. All semblances are of two kinds with respect to shadow and reflection."

Vijay,- "How semblance of devotion, semblance of sentiment, semblance of the Name and the semblance of a Vaishnava are inter-related?"

Bābāji,- "A Vaishnava frequently utters the Name of Hari, but when he utters the Name with semblance of devotion, the Name uttered by him becomes semblance of the Name—as he himself is the semblance of a Vaishnava only. Sentiment Bhāva and Bhakti are one and the same thing— they go by different names only according to the different state of its development."

Vijay,- "In what stage does a man become the semblance of a Vaishnava?"
**Bābāji.**- It is said in Sri Bhāgavatam ¹ - "He who worships the Deity of Hari respectfully for His propitiation but does not love other creatures or other devotees of Sri Hari, is called an ordinary or third rate devotee." The term 'respect' mentioned in the sloka, is only the semblance of respect, because the respect with which Krishna is worshipped in utter disrespect of His devotee, is only the shadow or reflection of true respect – that is only a superficial, common place respect current among ordinary men, but not that transcendental respect found in pure devotion. That regard and worship of the semblance of a devotee done with semblance of devotion is most ordinary, so he is also an ordinary devotee and the semblance of a Vaishnava. Sriman Mahāprabhu called Hiranya, Govardhana "Vaishnava like." The word "Vaishnava-like" means one who wears Tulasi beads and other signs like a true Vaishnava, but in fact not a real or pure Vaishnava."

**Vijay.-** "If those who profess the māyāvāda wear the signs of a Vaishnava and utter the Divine Name, should they be looked upon as the semblance of a Vaishnava?"

**Bābāji.**- "No, they should not be called even the semblance of a Vaishnava, they are guilty, so they should be called guilty Vaishnava? They might have been called the semblance of a Vaishnava, as they have taken up the reflection of the semblance of the Name and the reflection of the semblance of sentiment, but owing to heinous offence, they have forfeited their firmness for the name of a true Vaishnava and have thus automatically gone to the different camp."

**Vijay.-** "My master, if you kindly explain the signs of pure Name a bit more elaborately, we may clearly understand it."

**Bābāji.**- "Pure, unalloyed Name is the outcome of a state of mind which is completely devoid of any earthly desire, uncovered by the thoughts of Jñāni and Karmi and constantly inclined to Krishna. The desire of the mind that hankers after feeling the beatitude produced from the transcendental sentiment born of chanting the Name, is not earthly desire. Besides this the desire for washing off all sins and gaining emancipation by chanting the Name is gross earthly desire. So long as a jot or little of earthly desire resides in

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¹ XI/2/47
the mind, the Name uttered cannot be pure and faultless. Pure and faultless Name is not uttered, if one's mind is not absolutely washed of all desires for the fruits of actions or efforts for gaining knowledge; washing the mind clean of all centrifugal thoughts, if one chants the Divine Name with antipetal thoughts only, then and then alone the Name may be pure and faultless. On judging these conditions you see that pure Name is that alone which is absolutely devoid of any offence against or semblance of the Name. It is therefore that Sri Gaurchandra, the Saviour and Purgator of this Kaliyuga, has said, 'He who is lowlier than even a blade of grass, he who is more tolerant than even a tree, he who gives due respect to others but who does not mind for himself and utter constantly the Divine Name.'

Vijay,- "My master, what is the real difference between semblance of the Name and offence against the Name?"

Bābāji,- "Until and unless the Name becomes pure, it is called semblance of the Name. That semblance of the Name is under certain circumstances called 'semblance' and in others called 'offence' only; where the Name uttered becomes faulty through ignorance or mistake or confusion, in that case alone it may be said to be semblance of the Name. If the Name is uttered with cunningness holding the māyāśūda, or internally hankering after emancipation and enjoyments, it then becomes impure and offence against the Name. But if the ten kinds of offences against the Name of which I have already told you, are committed through simple ignorance, they should be considered as semblance of the Name only (and no offence). The conclusion comes to this that so long as semblance remains free from offence, one may hope to have pure Name. But offence against the Name purposely committed does not easily become pure, except through the method already stated for wearing out the offence. There is no other way than that by which any good can be achieved."

Vijay,- "What method should a man practising semblance of the Name adopt, so that the semblance of the Name may turn pure, faultless Name?"

Bābāji,- "Chanting the Divine Name with a pure and sincere heart a man gradually develops a liking for pure devotion, the Name that appears on the tongue at that time is pure Name, but at the same time he should take particular care to shake off the association of men committing offence against the Name, because such association stands in the way of the growth of pure Name. Association with
devotee is the only and only one way which brings absolute spiritual good to a man. It is for this reason that the Lord of my heart, Gaurachandra advised Sanatana Goswami Prabhu to avoid the association of women and men of no devotion and chant the Name thereafter, as association with devotees alone is the root of devotion."

Vijay,- "My master, then will not pure Name arise in one, unless and until one leaves the association of one's wife?"

Babaji,-"It is necessary to leave the association of women; but a householder Vaishnava may keep the household with his legally married wife without attachment to her, in that case it cannot be called association of women. A man's attachment to a woman and a woman's attachment to a man is called 'association with women' Making himself free from that attachment if a man can chant the Divine Name of Krishna he may hope to attain the summum bonum of human life."

Vijay,- "My master, in how many classes is semblance of the Name divided?"

Babaji,- "It is mentioned in Srimd Bhagavatam 2 (1)" Chance coincidence with the Divine Name; (2) Uttering the Divine Name at the time of cracking jokes; (3) mimicking the Divine Name; (4) Uttering the Divine Name most negligently,—the Name chanted in the four ways is the semblance of the Name; scholars call even such semblance of the Name destroyer of endless evils." Men ignorant of the philosophy of the Name and relationship commit semblance of the Name in four ways — some commit such semblance through chance coincidence; some through jest; some through mimicry and some through negligence."

Vijay,- "My master, what is chanting the Divine Name through chance coincidence?"

Babaji,- "Ajamila, a confirmed sinner named his son 'Narayana' whom he loved very dearly. At the time of his death when the servants of 'Yama,' the god of Death appeared before him to take him away, at the sight of their horrid figures Ajamila out of fear called

2. VI/2/14.
aloud his beloved son 'Nārāyana' to save him; but as one of Krishnā's Names is Nārāyana, he got the result of uttering Krishnā's Name at the time of death. Non-Hindus call a pig 'nārām' and hate it, but when uttering the word 'nārām', they indirectly utter 'Hā Rām' (oh Rām) and get the result of uttering the Divine Name and they are acquitted of all punishments due to their sins. All the shāstras agree to the point that semblance of the Name also brings emancipation. As Mukunda's Name and Mukunda are inseparable, the utterance of Mukunda's Name brings the utterer in touch with Mukunda and thus make his emancipation easy. The emancipation brought about with great difficulty through attainment of Brahman, is easily brought to the door of all through semblance of the Name."

Vijay,- "My master, we have read in many places in many Shāstras that vain scholars desirous of salvation, ignorant barbarians and savages who are dead against the Divine Name got salvation by uttering the Name of Krishna in jest. Now please tell us what it is to utter the Divine Name in mimicry or indecorous imitation?"

Bābāji,- "The Name taken at the time of preventing anybody disrespectfully from chanting the Name, is called 'Stobha' or mimicking or indecorous imitation. Suppose a good Vaishnava is chanting Harināma, when a villain comes and making very faces says:"Hist! Your 'Hari-kisto' will do everything, will do everything!!"- This is an instance of 'Stobha'. But this also helps the villain attain salvation. Such is the natural power of the Name."

Vijay,- "What is 'helana' (or sheer negligence)?"

Bābāji,- "To take the Name disrespectfully, as Prabhaskhanda says:- 'This Harināma is the sweetest of all sweet things, the greatest good of all that is good and the eternal fruitful of all-consciousness of the creepers of all the srutis; if a man takes Krishna-Nāma only for once. O Bhriguvara, without committing offence against the Name respectfully or negligently then that Name at once brings redemption to him, whoever he may be.' In this sloka the word 'sraddhaya' means respectfully and 'helaya' means disrespectfully. The expression 'naranātram tārayat' means - 'Krishna Nāma' can give salvation even to heretics (that is anybody and everybody)."

Vijay,- "Is not 'negligence' an offence?"
Bābāji, - "If negligence is done out of cleverness, it is the offence; but if it is done out of ignorance, it is semblance of the Name."

Vijoy, - "Please let us know what results may be achieved from semblance of the Nāma and what cannot be achieved."

Bābāji, - "All sorts of enjoyment and salvation included in eighteen 'siddhis' (mystic powers automatically achieved before the attainment of God) and such other fruits may be gained from semblance of the Name, but not the Love of Krishna which is the summum bonum of human life. If a man having semblance of the Name is elevated to the rank of a second class Vaishnava through association with a pure devotion, then and then only he may gain pure devotion and on the strength of offenceless pure Name he may achieve the Love of Krishna.

The mystery is this that though the people having semblance of devotion may be eligible to gain pure devotion, for want of centralised devotion they associate with anybody and everybody as saints and owing to vitiated companionship with illusionists commit offences against pure Vaishnavas, thus their way up to their spiritual uplift being blocked, they accept the wrong doctrines of their bad companions and are degraded, so they are driven far away from pure devotion and gradually fall into the class of the guilty. But if the good actions of their previous births become predominant, those actions keep them aloof from their evil associates and bring them into intimate touch with companion with devotees, then and then alone can they achieve pure Vaishnavism."

Vijay, - "My master, what are the consequences of committing offences against the Divine Name?"

Bābāji, - "If five kinds of the most heinous sins are multiplied millions of times, they cannot become as grave as offences committed against the Name. You will easily notice the consequence of offences committed against the Name."

Vijay, - "My master, the consequences of offences committed against the Name are as you say, but what are the offers of the Name pronounced followed by good results?"
Bābāji,- "The Name professes the offenders (mundane) fruits as they desire to have at the time of chanting the Name, but the Name never grants the fruits of Divine Love (of Krishna); but along side with that he is to suffer the consequences of offence. The result of the Name which the offender pronounces deceitfully are these: The Names that the offender pronounces face from deceitfulness sometimes are considered to be in the category of his good actions, when those good actions develop gradually they bring about the association of those good devotees who always take pure faultless Name. Then the offender against the Name is made to chant the Name constantly which make him free from all offences against the Name. Following this method even the new ones whose desire for salvation is not deep-rooted have gradually turned into real devotees of God."

Vijay,- "While the Name pronounced for once only is capable enough of destroying all sins, what is the need of chanting the Name constantly?"

Bābāji,- "Minds and behaviours of offenders against the Name are always vitiated, naturally they are different; so they are always averse to good men, good things and good actions. Their natural propensity is for evil persons, bad theories and evil doings. But constant chanting of the Name turns them away from such associates and such deeds once for all, so for want of bad association the Name chanted by him gradually becomes pure and faultless and supplies strength to him to proceed towards the ultimate good."

"Vijay,- "My master, the ambrosial stream of the truths of the holy Name, issuing from your holy lips, is entering into our hearts right through our ears and maddening us with an intoxicating love for the Name. We deem ourselves blessed to-day knowing the significance of the Name, semblance of the Name and offences against the Name separately. We feel a keen hunger for listening to what you condescend to say in conclusion."

Bābāji,- "Then listen to an advice of 'Premavivarta' of the learned Jagadānanda:- " O my brother, true and pure Name of Krishna does not appear in the association of evil men, though indeed the letters of the Name come out of lips, it is not the real Name. Sometimes it becomes semblance of the Name and very often it becomes offence
against the Name, my brother, remember these as hindrances on the way of devotion to Krishna.

If you wish to chant the pure Name of Krishna faultlessly, then associate with devotees and shake off altogether the desire for gaining enjoyments, salvation and ephemeral powers. Keep aloof from committing the ten offences, without caring the least for respect or insult, and manage your own affairs without any attachment to them and go on chanting the Name of Krishna. Do everything that is favourable to the devotion to Krishna and give up everything that is adverse to the devotion to Krishna.

Give up your efforts for gaining knowledge and practising meditation, and your desire for the fruits of action, give up apish indifference to the world which is only a funny show of the body; always remember that Krishna is our supporter, Krishna is our protector for all the time; humbly be right yourself absolutely and tide over all difficulties. It is very difficult for a creature to meet a devotee, so Krishna came down to Nadiā in the guise of a devotee.

If you are wise, you should take shelter at the lotus Feet of Gorā (Sri Gaurāṅga), which other saint and preceptor is there than Gorā (Gaurāṅga) ? O my stoic brother, please don't give ear to useless talks or indulge in unless prattles when you find yourself in the company of others. O my brother, beware of talking to a woman even in dreams; brother, remember you have come to the forest leaving your wife at home. If you want to keep a loving relationship with Sri Gaurāṅga, you should always bear in mind the episode of the junior Haridāsa. Never eat rich food, never put on costly clothes, but constantly worship Rādhā-Krishna in your heart of hearts. Like Nāmāchārya Haridāsa, always chant the Names of Krishna loudly and for all the eight times of the day worship Rādhā-Krishna in a solitary bower. Gorā-Roy (Chaitanya) has said to both – the one living in the household and the one who has relinquished the world – brother, be careful you never pass your days without chanting the Divine Name. Brother there is no use of practising many ways or means of prayer and worship, purify your life by having resort only to the Divine Name, and to nothing else. Taking pity on creatures in bondage Krishna came as Gaurāṅga to bestow the Divine Name. Adore Gaura's own men perfectly sincerely; only by so doing, brother, you shall attain the lotus Feet of Śrī Krishna. Keep company of Gaura's own men, and dance and sing "Hare Krishna" without delay,
brother you shall get the wealth of love produced by the Name to give away which freely my master has come down to Nadiá."

Hearing 'Premavivarta' of Sri Jagadānanda from the lips of the old Bābāji Mahāsaya Vijay and Vrajanātha became overwhelmed with Divine Love. Bābāji Mahāsaya remained almost senseless for a long time and then becoming himself again and throwing his two arms round the necks of Vijay and Vrajanātha began to sing the following hymn weeping – What a great power does the Name of Krishna possess!

"The flames of earthly desires are always burning in my heart making it a desert scorched with the sun. But the Name of Krishna entering into my heart through the path of the earholes, is showering matchless nectar. Issuing from the heart it walks on the tongue and always dances in the form of words – my voice is choked, my body trembles, my feet cannot become steady, tears trickle of joy, the whole body becomes pale, the mind falls into a swoon, is seems the day of cataclysm has come, the whole system is overpowered with emotion. Even doing such a lot of trouble It (the Name of Krishna) showers nectarian rain the mind and throws me into the ocean of love. It has taken away my understanding, It has made me mad, It has stolen away all my heart. Such is the behaviour of one to whom I have resigned myself ! I fail to describe all these things. The Name of Krishna is absolute and makes one happy at his pleasure, It is the only source of my happiness. The Name is the bud of all love and the fountain-head of a wonderful sweetness, It manifests so much power. The bud opens a bit again and again and shows its beauty and charm and stealing away the heart, takes it to Krishna. But when the head of the Name fully blossoms, It takes me to Vraja (the playground of Krishna) and opens before my eyes the celestial activities of Krishna. This Name gives me a permanent, immortal, spiritual body (fit to serve the Supreme Lord Krishna eternally), put me at the side of Sri Krishna and totally ruins this physical body of flesh and blood. The Name of Krishna is the philosopher's stone and the source of all sweetness, ever free and full of pure happiness. If I can die with the Name at my tongue I may, then possess transcendental beatitude." As he sang the glory of the Divine Name, it became midnight when singing came to an end, Vijay and Vrajanātha with the permission of their preceptor proceeded to their own places completely plunged as it were in the stream of the sweet Divine Name.
CHAPTER XXVI

INTRODUCTION ON RUDIMENTAL STAGE OF RASA

Vijaykumāra is absent for nearly one month. Knowing the desire of Vrajaṇātha and Vijaykumāra Vrajaṇātha’s grandmother sought out a good bride with the help of a negotiator. Getting this news Vijaykumāra sent his own brother to Bilwapushkarini to perform the auspicious ceremony of marriage of his nephew. The auspicious ceremony was duly performed on the auspicious day. When everything about the marriage was finished one day Vijaykumāra arrived. As his mind was particularly deeply absorbed with spiritual matters, he sat quite absent minded without talking about earthly topics any further.

Vrajaṇātha said, "uncle, why you look quite indifferent now-a-days? Please tell me confidentially. With your kind permission I have allowed myself take bound in the fetters of the world. Please let me know what the idea of your mind is about your own self." Vijay said, "My son, I have made up my mind to have the holy sight of Sri Purushottama for once, I shall start for Sriksetra after a few days along with the pilgrims. Let us go to our revered preceptor for once and take his permission." After this midday-meal in the afternoon Vrajaṇātha and Vijay went to Sri Māyāpur and submitted the desire of their mind to Srila Raghunāth Dās Bābāji Mahāsaya. Bābāji Mahāsaya answered with great delight, "In the house of Kāshi Misra at Sri Purushottama Sri Gopāl Guru Goswāmi, the disciple of Sri Vakreswara now-a-days occupies the honoured seat of pontiff at Gambhirā. Have Darshan of his holy feet and take his instructions respectfully. He is now the custodian of the teachings of Sri Rupa Goswāmi." When returning Vrajaṇātha expressed his own desire of going to Sri Purushottama very eagerly at which Vijaykumāra became very glad. Both came and disclosed the matter. Then it was settled that the grandmother of Vrajaṇātha would also accompany them.

Scarcely had the month of Jyestha began when the pilgrims left their respective homes and took the way to Sri Purushottama Dhāma. Walking continuously for a few days they passed Dāntan and reached Jaleswar gradually they arrived at Remuna Kshirchorā Gopināth. Had His Holy sight and came to Sri Virajaksetra, where they performed ‘Nābhi Gayā Kriyā’, took bath in the ‘Vaitaranī’ and went to the town of Cuttack and there had the Darshan of Sākshi Gopāl. Then they had Darshan of Sri Linga Rāja in the Ekāṃbāra grove and then slowly arrived at Sri Kshetra. The pilgrims were all
accommodated in the houses of their guardian priests. Vijaykumāra, Vrajanātha and his grandmother took their lodging at Harachandi Sāhi. They walked round about the holy place of pilgrimage, took bath in the sea, had Darshan of the fine holy places, took Prasāda of the Lord as usual. After staying three or four days Vijaykumāra and Vrajanātha took the holy sight of the Divine portrait of Sriman Mahāprabhu and His holy Feet and finger-prints in the holy temple and became absolutely overwhelmed with Divine Love, that very day they went to the house of Kashi Misra. In the house of Kashi Misra in a stone built pacco room they had Darshan of Sri Gambhirā and the wooden sandals and therein on one side there was the Temple Sri Rādhākānta and on the other the Chamber of Sri Gopāl Guru Goswāmi.

Vijaykumāra and Vrajanātha overwhelmed with emotion fell prostrate at the feet of Sri Gopāl Guru Goswāmi. Seeing the state of their emotion Guru Goswāmi very kindly hugged and seated them and then asked, "Who are you?" When Vijaykumāra and Vrajanātha introduced themselves, tears streamed down from the eyes of Guru Goswāmi. Hearing the name of Sri Navadvipa mentioned he said, "Today I feel myself blessed to have the holy sight of the denizens of Sridhāma Navadvipa. Please tell me how are the Vaishnavas like Sri Raghunāth Dās and Sri Gorāchand Dās of Sri Māyāpur doing? Oh! Whenever I remember Raghunāth Dās, it brings to mind my teacher preceptor Dās Goswāmi Prabhu. At once Guru Goswāmi called his disciple Sri Dhyānchandra and said, "These two holy personages shall get Sri Mahāprasāda to-day. Vijay and Vrajanātha went to the room of Sri Dhyānchandra and took Sri Mahāprasāda. After they had taken Sri Mahāprasāda the three talked between themselves on various subjects. Knowing the deep erudition of Vijaykumāra in Sri Bhāgavatam and the scholarship of Vrajanātha in all the Šāstras, Dhyānchandra was overjoyed and communicated everything to Gurugoswāmi. Gurugoswāmi said with infinite kindness – 'Both of you are the treasures of my heart. So long as you put up at Sri Purushottama Dhāma, please see me every day.' Vijaykumāra and Vrajanātha said at that time, "My Divine master, Raghunāth Dās Bābāji Mahāsaya of Sri Māyāpur has showered infinite mercy on us and has ordered us to take instruction at your holy feet." Gurugoswāmi replied – "Raghunāth Dās Bābāji is a great learned man, carefully bear in mind the instruction given by him. If you want to know anything besides that, please come tomorrow, after midday offerings to the Divine Deity, take Prasādam here and then ask me whatever you like to know. Having received this order of Gurugoswāmi the two went to Harachandi Sāhi.
Next day at the appointed time they went to Sri Rādhākānta Math, took Prasāda and then submitted to Gurugoswāmi, "Master, we wish to know truths about Rasa; we shall deem ourselves blessed if we can hear truths about devotion of Krishna from your lips; you are the foremost preceptor of the Nimānanda Sect and you are now occupying as world preceptor the honoured seat of Sri Swarupa Dāmodar Goswāmi, the successor of Srīman Mahāprabhu. Let the titular learning we possess become really fruitful by listening to the truths of Rasas from your holy lips." Srī Gopāl Gurugoswāmi became very glad to have worthy pupils and taking them aside went on saying, "Let that my Lord Nimāi Pandit, the Son of Sachi who appeared in Srī Navadwip-Māyāpur and very kindly redeemed the Gaudiyas and Oriyās, bring us joy! Let that Sri Swarupa Dāmodar Goswāmi who always brought delight to Srīman Mahāprabhu by means of the sweetest love, appear distinctly in our heart! Let the learned Vākreswara grant you absolute good, who subjugated Nimāi Pandit through his dances and who kindly rectified Devānanda Pandit!"

A. sentiment (Rasa) is a matchless truth - it is in reality the manifestation of the Transcendental Pastime of the Supreme Lord Sri Krishna which is as bright and sweet as the rising of the moon, where devotion to Krishna becomes pure and unalloyed and becomes an active principle, then it is called 'the Bhakti Rasa.'"

Vraja, - "Is a sentiment an element that requires to be gained through previous practice?"

Gurugoswāmi, - "I cannot answer to this question in one word. Let me say elaborately so that you may clearly understand. Attachment to Krishna about which you have heard from your preceptor, is called "Sthāyee-bhāva" (permanent emotion of the soul); when that emotion is maintained for a long time, it turns into the sentiment of devotion to Krishna. (Krishna Bhakti Rasa) ".

Vraja, - "Please explain a bit more clearly what 'Sthāyee-Bhāva' and the Divine stages (sāmagri) are. We have heard from our preceptor what thing a divine emotion is, but we have not heard how those emotions combine and produce a sentiment."

Goswāmi, - "Yes, generally speaking devotion in the form of emotion is attachment to Krishna which according to the previous and
existing convention of a devotee rises in his heart and takes the form of sentiment, though it itself is an aspect of Divine joy. The ingredient of the Divine *Rasa* (sāmagri) are of four kinds: (1) *Vibhāva*; (2) *Anubhāva*; (3) *Sāttvika*; (4) *Vyabhichāri* or *Sanchāri*. Let me first of all explain the significance of these four stages. "*Vibhāva*" which causes the liking for attachment is of two kinds - (1) "*Alambana*" and (2) "*Uddipana*", again Alambana is of two kinds - (1) "*Vishaya*" and (2) "*Asraya*" one who is the object of attachment is objective (*Vishaya*) Alambana; and one who is the receptacle of attachment is subjective (*Asraya*) Alambana. He in whom attachment is centred is the refuge (*Asraya*) of attachment and he to whom attachment is directed is the object (*Vishaya*) of attachment. As attachment resides in the heart of Krishna's devotee, he is the refuge or shelter (*asraya*) of attachment is directed towards Krishna, Krishna is the Object (*Vishaya*) of attachment."

**Vraja,** - "We have so far understood that 'Vibhāva' is divided into two classes - (1) 'Alambana' and (2) Uddipana. Alambana again is of two kinds (1) *Vishaya* and (2) *Asraya*. Krishna is *Vishaya* and the devotee is *Asraya*. Now we want to know whether Krishna may be *Asraya* of attachment (*Rati*) in any case."

**Goswāmi,** - "Yes, in the case of a devotee's attachment to Krishna, Krishna is 'Vishaya' and the devotee is 'Asraya'. But in the case of Krishna's attachment to His devotee, Krishna is 'Asraya' and the devotee is 'Vishaya'."

**Vraja,** - "We have heard from Sri Gurudeva the explanation of sixty-four qualities of Sri Krishna. Please say whether there is anything to be known about Sri Krishna beside those."

**Goswāmi,** - "Though all the qualities are present in Sri Krishna in its highest degrees, they are full and complete in Dwārakā, more full and complete in Mathurā, and most full and complete in Gokula. This difference is due to difference in the manifestations of the Qualities. That Sri Krishna according to the degree of His amorous activities manifests. Himself as a Lover (*Nāyaka*) of four different types - "Dhiroddatta", Dhiralalita,"Dhirashānta and 'Dhiroddhata'."

**Vraja,** - "What is 'Dhiroddatta'?"
**Goswāmī**, -"Grave, modest, forgiving, compassionate, devoid of concealed pride - these qualities are noticeable in 'Dhiroḍāta' Lover Sri Krishna."

**Vraja,** - "What is 'Dhiralalita'?"

**Goswāmī**, - "Wittiness, blooming youth, expertness in cracking jokes - as owing to these Qualities He becomes the pet of His heroines (Gopis), Sri Krishna is a 'Dhiralalita Lover."

**Vraja,** - "What is 'Dhirashanta'?"

**Goswāmī,** - "Calm-natured, painstaking, considerate and humble - owing to these qualities Krishna has become a 'Dhira-shānta Lover.'"

**Vraja,** - "What is 'Dhiroddhata'?"

**Goswāmī,** - "In some of His amorous Sports Krishna shows Himself as a jealous Person, very vain, deceitful, angry, fickle, and vaunting - owing to these qualities Krishna has become a 'Dhiroddhata Lover."

**Vraja,** - "There is mention of many contradictory qualities, how is it possible?"

**Goswāmī,** - "By nature Krishna possesses absolute Divine Attributes. So owing to His incomprehensible power it has become for possible the contradictory qualities to live in Him in perfect harmony. As for example in Kurmapurāṇa - "The contradictory qualities exist in God beautifully harmoniously at one and the same time. It is said in the Shāstras that though He is not Supremely great and atomic, He is always supremely great, and atomic, though He is devoid of any earthly colour He is of transcendental shyāma Hue and of eyes with crimson corners. As God is Almighty He is said to possess contradictory Virtues. Inspite of all these the Supreme Lord is spotless though those Qualities seem to be contradictory, they are harmoniously blended in God."

In Mahāvarahapurāṇa: "The Limbs of that Paramātman (Supreme Lord) are all eternal (that is not subject to changes like mortal bodies) and immortal (that is not perishable) and free from all actions of
shaking off and taking up that is God never shakes off His old Body like an worn out cloth and takes up a new one as is done in the case of earthly bodies. The Body of God is not made by nature, His Body is everlasting, all joy and all consciousness." Vaishnava Tantra also has it: "The Body of God is absolutely free from the eighteen egregious faults - It is full of pomp and power, It is full of all truth and knowledge. It is the embodiment of Divine joy."

The eighteen egregious faults as mentioned in Vishnuyāmala: 'Illusion, lethargy, blunder, rough nature, strong lust, fickleness, vanity, malice, jealousy, remorse, exhaustion, comfort, untruth, rage, desire, apprehension, hallucination, contradiction, dependence'. In Avatāra stages all these are not admissible, they are as well in-admissible in Sri Krishna, the Fountain-head of all Avatāras. Besides all these, Sri Krishna possesses these eight manly qualities- Beauty, dalliance, sweetness, propitiousness, patience, valour, erotic sentiment, subjugative pity for the lowly and humble, challenge to the challenger, heroism, enthusiasm, ingenuity, revelation of truth-beauty is particularly noticeable in all these cases. Dalliance is noticeable in His grave gait, calm look, turtling talks, His propitiousness is remarkable in His doing good to the whole world. Not to budge an inch from determination is patience. All minds plunge in Him which is 'Lalita', as there is abundance of the sentiment of love in Him. Self-surrender is 'Audārya'. Sri Krishna is the crest-jewel of all the lovers. So the sages like Garga in religious matters, the Kshatriyas like Yuyudhāna in warfares, and men like Uddhava in counselling are said take His helping Hands in His ordinary transcendental Sports."

Vraja,- "We have learnt enough of Krishna's role as a Lover in Whom sentiment, predominates. Now please tell us about the devotees of Krishna who may be included in the category of Vīhāva and are fit to cultivate the Love of sentiment."

Goswāmi,- "Only those whose minds are always supersaturated with the thought of Krishna are the devotees of Krishna according to the science of Rasas. All the twenty-nine qualities from 'truthfulness' to 'bashfulness' that are said to exist in Krishna are found in a devotee of Krishna in their entirely."

Vraja,- "In how many classes may be devotees of Krishna who are fit to cultivate sentiment of Rasas be divided?"
Goswāmi, "Primarily they are of two kinds - (1) those who are continuing still their course of devotional practice, (2) those who have attained the sumnum bonum of life."

Vraja, "Who are probationers?"

Goswāmi, "There are some devotees who have fairly developed attachment and prominent towards Krishna but have not completely crossed all the hurdles to reach the propinquity, the devotees with such distinctive signs may be said to be fit for having the Divine Sight of Krishna and may be called 'Sadhaka' or probationer. Those second class devotees referred to in Srimad Bhāgavatam ¹ may be called probationers.

"He who cherishes a Spirit of real love for Krishna of friendship for his devotees, of compassion for the simple and the ignorant and of indifference to men hostile to God and His devotees, is a second class Vaishnava, (or Vaishnava of the second rank)."

Vraja, "My master, cannot the devotees referred to in Bhagavatam ² be fit for the cultivation of sentiments? The sloka: 'He, who respectfully worships the Divine Deity for propitiation of Hari only, but does not show so much love to the devotee of Sri Hari is an ordinary or third class devotee (devotee of the third rank)' ".

Goswāmi, "They cannot rise to the rank of a 'Sādhaka' (a probationer), until they become a pure devotee through the mercy of a pure devotee. In fact persons like Bilwamangala are real 'Sādhakas'.

Vraja, "Who are 'Siddha Bhaktas' for devotees who have completed the course of devotional practices and have reached the goal?"

Goswāmi, "Those who cannot feel anymore any sort of pain and whose actions are centred round Sri Krishna, always enjoy the taste of His sweet love and companionship, hence they are 'Siddha' or past-

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1. XI.2.46  2. XI/2/47
master. These past-masters are of two kinds - (1) 'Samprāpta - Siddha' and 'Nitya-siddha'.

**Vrajanāth, - "Who are 'samprāpta siddhas'? "**

**Goswāmi, - "Samprāpta - siddhas" are of two kinds - (1) "śādhana-siddha" and (2) "kripā-siddha" (i.e., those who have gained their desired object through their own practice of devotion and those who have gained their desired object through the grace of some exalted devotees).**

**Vraja,- "Who are eternal past-masters in devotional practices?"**

**Goswāmi, - "According to Sri Rupa Goswāmi: ³ " Those, the qualities of whom are immortal and who are joy - incarnate like Mukunda are alone 'Nityasiddha'. Their main characteristic is that they love Sri Krishna million times more than they love themselves." As in Padmottara khanda ⁴ : " To fulfill the Will of God, Lakshmana, the son of Sumitrā and Bharata and Sankarsana, Balarāma etc. appear in this mortal world along with Rāmachandra and Sri Krishna and again go away to the eternal Divine Abode with the Supreme Lord; the Yādavas also appeared with the Supreme Lord in His revealed life and disappeared with His disappearance. Similarly a Vaishnava never lives in the bondage of actions or is born like an ordinary mortal."**

**Vraja,- "My master, Alambana included in the category of Vībhāva is now clear to us; now please let us know what 'Uddipana' is?"**

**Goswāmi, - "That which excites emotion is 'Uddipana'. All actions regarding the qualities of Sri Kirshna - such as toilet, smile, bodily fragrance, flute, horn, tinkling anklets, conch-shell, footprints, His playground, the holy basil, His devotees, of Sri Hari are all exciting factors. The qualities of Krishna are of three kinds - according to His Physical, Verbal and Mental characteristics. Among His physical qualities Age plays the principle role - His Age is divided into three parts - Boyhood, Pre-adolescence and Adolescence."Boyhood is age upto five, age from five to ten is pre-adolescence and age from eleven to sixteen is**

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called adolescence, and age after sixteen is called youth. Adolescence again may be divided into three parts such as beginning, middle and end. Beauty must be taken into account mainly when His Physical Qualities are being considered. Harmonious and adequate setting of Limbs is Physical Beauty. Clothing, dressing and ornamentation is toilet. The flute that Sri Krishna carries in His Hand is of three different kinds - "Venu", "Murali", and "Vansi". A musical instrument twelve fingers long, of the thickness of a thumb and having six holes is called "Venu". "Murali" is two cubits long with a hole in its mouth and with four holes at the side for four different tunes, which produce the sound of very beautiful music. A "Vamsi" is seventeen fingers long with one hole at the end for blowing and eight holes at the interval of half of a finger's measurement at the one end and three fingers' measurement at the other are without any holes. The conch-shell which Sri Krishna carries in His Hand is "Panchajanya" having clockwise whorl. All these are exciting or inspiring elements which enhance the attachment of a devotee to Sri Krishna and brings him the relish of a divine joy. Permanent attachment (Sthayibhava) is permanent (Rati) which in the long run turns into sentiment (Rasa).

You two come at this hour tomorrow and I shall explain to you the different phases of Anubhava. Bidding adieu to the lotus feet of Goswami Prabhu Vijay and Vrjanath went on pondering over the matter of sentiments. Then having the sight of 'Siddhavakula' and enjoying many other things in the temple of God they reached their own lodging.

5. Bh. R.S. Dakshina. 1.309
CHAPTER XXVII

CHARACTERISTIC OF TRANSCENDENTAL RASA

Next day after the midday offerings to the Deity the two souls thirsting for Truths about Rasatattva took 'Prasādam' and then went to the Rādhākānta Math. Sri Gopal Guru Goswāmi too was awaiting the arrival of the inquisitive souls, after taking the 'Prasāda'. Sitting near him Sri Dhyānchandra Goswāmi was taking down the system of worship. The appearance of Guru Goswāmi was very beautiful - he was dressed as an ascetic; with upward white mark on the forehead; with the Names of Hari painted all over the body and with fourfold string of big Tulasi Māla round the neck. He was constantly counting the beads of a rosary. His eyes were half-closed in meditation and the eyes were from time to time overflowing with tears. Sometimes he was loudly uttering, "Ah! Gaurāṅga! Ah! Nityānanda! " He was a bit corpulent and of a complexion between fair and dark. He was seated on a seat of dry plantain bark. His wooden sandals lay at a distance and his bowl of coconut shell filled with water was near at hand. Vijay and Vrajanātha were versed in many śāstras, they were sincere Vaishnavas and residents of Sri Navadwipa - for those three reasons the inmates of the Math took special care of them. When they made prostrated obeisance at the feet of Sri Guru Goswāmi, the latter embraced them affectionately and seated them. Gradually Vrajanātha very politely raised the subject of sentiments (Rasa). The Goswāmi said carefully, - "To-day I shall make you understand the matters relating to "Anubhāva" and usher you into the real theories of sentiments (Rasas). Among "Vibhāva," "Anubhāva," "Śattwika" and "Vyabhichāri," I let you understand yesterday the theory of "Vibhāva." To-day I am going to explain "Anubhāva" to which please listen.

I have already said that sentiment is called "Vibhāva" by which attachment to Krishna is influenced or stimulated. Now the criteria called "Udbhāswara" which brings into play a visibly the emotions of the mind producing that attachment, are to be known as "Anubhāva". Though they seem to be abnormal conditions, they are the outward expression of mental emotions. Mental emotions are manifested by the external extraordinary conditions - dance, rolling on the ground, singing, loud shouting, twisting and stretching the limbs, roaring yawning, sighing, indifference to formal etiquettes, suction of saliva, loud laughter, roling and hiccup.
Vraja,- "How can these abnormal external conditions be conducive to the development of a permanent sentiment (Sthāyee Bhāva)? Though enjoyment is going on internally, its stimulating principles (Anubhāva) become visible externally on the body - so how can they be quite separate things?"

Goswāmi: "My son, you have studied Nyāya-shāstra (Logic) quite successfully. Hitherto I have never found anybody putting such a fine question. When I was studying the theories of sentiments (Rasa) with Srla Pandit Goswāmi such a doubt arose in my mind also. Then through the grace of my revered preceptor that doubt was dispelled. The deep significance of this is that when the active principal existing in the pure heart of a human being, is stimulated to action, it is spontaneously followed by some strange feelings which fill the mind with ecstasy in various ways when the mind is filled with ecstatic joy, some abnormal symptoms become visible upon the body - those very symptoms are called "udbhāswara". Those abnormal conditions are many and various - you should know for certain that when the heart dances, the body also dances, when the heart sings the tongue also sings. It is not that the "Udbhāswara" is the root cause of the outward symptoms, stimulating principle that feeds the emotion of the mind comes out and covers the body as "udbhāswara." As soon as the permanent emotion of the heart is influenced by the stimulating principle, the heart begins to act in a different way; so "Anubhāva" or the stimulating principle, is in fact, a separate thing when that stimulating principle modifies itself through singing and yawning etc., these are called 'Shita' (or shiver) and when it is expressed through dance etc., they are called 'Kshepana' (or convulsion). There are some other symptoms of 'Anubhāva' such as - exultation, 'rush of blood, expansion and contraction of joints etc., but as these are very rare circumstances I refrain from expatiating on them. The most wonderful expressions of 'Anubhāva' that were found in Nimānanda (Sri Chaitanya) the Lord of my heart as He took the shape of a tortoise, are not understandable in 'Śādhaka Bhaktas' (practicant devotees)."

Hearing these grave and secret precepts of Guru Goswāmi the two inquisitive souls kept mum for a long time and then taking the dust of his feet asked him. "Master, what is "Sāttwika-vikāra" (spiritual perturbation) expressed outwardly by pure souls of the highest order?"
Goswāmi,- "When untainted heart is overpowered by any concentrated thought relating to Krishna, that heart is called 'Sattwa' or pure, and the emotions arising out of that pure soul are called 'Sāttwika Bhāvas' (pure emotions) which may be divided into three different classes - (1) 'Snigdha', (2) 'Digdha' and (3) 'Ruksha'."

Vraja,- "What is the nature of 'Snigdha Sāttwika Bhāva'?

Goswāmi,- "'Snigdha-sāttwika-bhāva' is of two kinds - (1) direct and (2) indirect. Where undivided attachment to Krishna principally and directly overpowers the heart - that state of heart is called 'Mukhya-snigdha-sāttwika-bhāva'. Stiffness, perspiration etc. fall under the category of "Mukhya sāttwika-bhāva" (direct pure emotion), when Love for Krishna indirectly tends to exite emotion in the heart that emotion is called 'Gauna-snigdha-sāttwika-bhāva' (indirect mild but pure emotion), - Pallor and hoarseness - the two are indirect pure emotions. If any emotion other than the direct and the indirect emotion occupies the heart, in that case lukewarm pure emotion is born which is also conducive to Love for Krishna - tremor is the symptom of lukewarm pure emotion. If any person who looks like a devotee but who is devoid of Love for or attachment to Krishna, feels an emotion of rapturous joy and astonishment after listening to sweet and wonderful stories of Krishna, that emotion is called 'Ruksha' (or dry) - horripilation is the symptom of dry emotion."

Vraja,- "How pure emotion is born?"

Goswāmi,- "When a practicant devotee's heart saturated with pure emotion, submits itself to the breath of life, is then excited with abnormal conditions which externally manifest itself and bring about extraordinary changes on the body - Stiffness etc., are among such unnatural conditions."

Vraja,- "How many are those spiritual perturbations?"

Goswāmi,- "Outwardly manifested spiritual symptoms of pure emotion are of eight kinds - stiffness, perspiration, horripilation, hoarseness, tremor or shiver, pallor, tears and trance. The fourth element 'air' sometimes live in the body with the other four elements and sometimes it becomes predominant and travels all through the human body. When that air collaborates with the 1st element, earth,
then it causes 'stiffness' of the body, when that 'air' collaborates with the 2nd element, water, it causes 'tears', when that 'air' collaborates with the 3rd element, fire, it causes pallor and perspiration, when that 'air' collaborates with the 5th element, 'ether' it causes fainting fit, and when it works singly, it causes three conditions feeble, middling and strong such as horripilation, tremor and hoarseness. These eight kinds of abnormal conditions may also be called "Anubhāva" or 'Bhāva', (stimulating principal emotion) as they agitate both the exterior and the interior of the system owing to external agitations; only the stimulating principles are not said to be pure emotions, such as-in dances etc. a pure emotion does not directly act, rather they act at the instigation of intellect, but in states like stiffness etc. pure emotions work directly independent of intellect. It is for this reason that "Anubhāva" (stimulating principles) and 'Sāttuika-Bhāvas' (pure emotions) have been made separate from each other."

Vraja- "We should like to know a little about the causes of stiffness etc."

Goswāmi,-" Stiffness, rapture, fear, astonishment, sorrow, and malice cause a sort of vacuum in the heart resulting in paralysis of limbs which is called "Stambha" or stiffness. Rapture, fear and rage etc. cause a moisture of limbs which is called "Sweda" or perspiration. Wonder, rapture, zeal, fear etc. make hair of the body stand on end which is called "Romāncha" or horripilation,Melancholy, wonder, rage, rapture, fear etc. make the voice choked, which is called hoarseness 'Swarabheda '. A sort of unsteadiness or looseness of limbs is caused by fear, rage and rapture etc., and this is called "Vepathu" or tremor. From melancholy, rage and fear etc., a change of complexion is caused which is called pallor 'Vairvarnya'. Rapture, rage, melancholy etc., cause shedding of water from eyes and this is tear. Tear caused by ecstasy is cold, and that, by rage is hot. Any action caused by happiness and sorrow and falling down senseless on the ground, are called "Pralaya" or trance. Pure emotions according to their degree of purity may be divided into four classes - smouldering, burning, flaring and flaming. Any (Ruksha) emotion (devoid of real attachment, is generally smouldering, Snigdha (mild) emotions have the chance of going up gradually to higher and higher stages; deep attachment to or real love for Krishna is the source of the highest beatitude. Where there is no Love, there is not even the slightest savour of dry emotions."
Vraja.- "My master, it is through unique good fortune that a pure emotion arises in the heart, but for the sake of dramatic performances or for achievement of any earthly purpose many people exhibit these emotions—what is their position?"

Goswāmi.- "Pure spiritual emotions are only those which naturally grow out of a pure all-conscious emotion obtained through pure devotion practised sincerely. All other emotions except those that you find are either semblance of love ("Ratyābhāsa"), loose and slack emotion ("Sattwābhāsa"), emotion shown only for the attainment of an earthly object ("Nissatwa") or emotion born of hostile attitude ("Prātipa")."

Vraja.- "What is semblance of Love ("Rati")?"

Goswāmi.- "The emotion exhibited by salvationists or ascetic followers of Sankara when they hear stories of Krishna, is semblance or simulation of Love."

Vraja.- "What is loose or slack emotion?"

Goswāmi.- "Naturally sluggish minds filled with joy and astonishment on hearing stories of Krishna, that joy and astonishment give rise to a sort of slack loose (emotion that is sattwābhāsa emotion resembling pure emotion but not actually pure). The materialistic Mimāmsakas and ordinary women also prove to have such emotion when they hear stories of Krishna."

Vraja.- "What is the character of that emotion which is shown for achievement of a material object (Nis-sattwa bhāvābhāsa)?"

Goswāmi.- "Some people with naturally slippery mind practise shedding crocodile tears and horripilation for the sake of dramatic performance or for the attainment of any material object. This hypocritical exhibition of tears of joy is called 'Nissatwa' (stimulated emotion). Sometimes hard-hearted men, through constant practice, make crocodile tears natural. These men are called slippery-minded by nature."
Vraja- "What is the nature of emotion born of hostile attitude ('Pratipa')?"

Goswami, "From some hostile actions done against Krishna, rage, fear and such other unreal emotions arise, these are called "Pratipa". Kamsa's attitude is our example of this emotion".

Vraja, "My master, we have thoroughly understood the nature of 'Vibhava', 'Anubhava' and 'Sattwika-bhavas', we have also understood the difference between "Sattwika-Bhava" and "Anubhava". Now be pleased to explain the aspects of 'Vyabhichari Bhavas'."

Goswami, "Vyabhichari Bhavas are thirty three in number. They are called 'Vyabhichari', as they always work in favour of developing 'Sthayi Bhavas' or permanent emotion. As these emotions are indicated through words, limbs, and mental ideas and travel over the system, they are also called 'Sanchari Bhavas'. These 'Bhavas' or emotions rise like waves on the ambrosial sea of 'Sthayee Bhavas' or permanent emotions, make it swell up and then vanish in it. The thirty three 'Vyabhichari Bhavas' are as follows:- indifference, melancholy, humility, remorse, labour, vanity, conceit, apprehension, fear, anxiety, madness, forgetfulness, malady, fascination, death, laziness, lethargy, bashfulness, concealment of feeling, memory, debate, thought, temperament, patience, delight, curiosity, concentration, sadness, malice, fickleness, slumber, deep sleep and feeling. Some of the moving emotions are independent, and some dependent. Dependant moving emotions are of two kinds 'Vara' and 'Avara'—Principal and Subordinate. Principal emotions again are of two kinds—'Sokshat' (direct) and 'Vyavahita' (indirect). The independent moving emotions are also of three kinds—'Rati-shunya' (devoid of attachment), 'Ratyanusparsha' with slight attachment, 'Ratigandha's' sprouting. If all these emotions are applied or exhibited in inadequate places, they become either reactionary or unjust. All these emotions may be divided into four conditions:— (1) Utpatti (growth), (2) Sandhi (union of two like or unlike emotions), (3) Shabalya (mutual clash of emotions) and (4) Shanti (pacification of emotion).

Vraja, "Growth of emotion (utpatti) is easily understandable, but what is 'Bhava-sandhi'?"
Goswami,- "Sandhi is union of two like or unlike emotions. As for instance beneficial and harmful laziness may grow simultaneously; this is union of two like emotions; again delight and fear may grow simultaneously. This is union of two unlike emotions."

Vraja,- "What is 'Bhāva-shābalya'?'"

Goswami,- "Bhāva-shābalya is clash of two emotions; as in the case of Kamsa who exhibited indignation and fear at one and the same time."

Vraja,- "What is 'Bhāva-shānti'?'"

Goswami,- "Disappearance of a very high type of emotion is called 'Shānti'. When Krishna went out of sight, the Vraja boys were overwhelmed with grief and anxious thoughts, but as they heard the sound of Krishna's flute, they became completely free from all anxieties—this is the pacified conditions of all sorrow and anxiety."

Vraja,- "If there be anything else regarding this topic, please tell us."

Goswami,- "These thirty three concomitant emotions, one principal permanent emotion and seven subordinate permanent emotions (to which I am coming) forty-one emotions in all bring about mutation of the whole system with its senses. So these are emotion-producing heart propensities."

Vraja,- "What are the sentiments that they produce?"

Goswami, - "They produce eight pure emotions with their consequent physical abnormal changes and also 'Anubhāvas' which follow 'Vibhāva'."

Vraja,- "Are all these quite natural?"

Goswami,- "No, some of them are natural; and some newcomers. The permanent emotion of devotion is natural to him, but
most of the concomitant emotions (Vyabhichāri Bhāvas) are newcomers."

Vraja, - "Do all the devotees possess the same type of emotion?"

Goswāmi, - "No, devotees are of various kinds and their souls' sentiments are also different. This difference in emotion depends on the difference in soul's sentiment. Emotions differ according to the plane, high, intermediate and low, on which the soul rests. But nectar naturally and for all the time exists in melted liquid condition. The soul of a devotee of Krishna is like nectar by nature. Thus for to-day; to-morrow I shall explain to you what 'Sthāyee Bhāva' (permanent emotion) is."

Vijay and Vrajanātha made prostrated obeisance to Goswāmiji and departed.
CHAPTER XXVIII

PACIFICAL CONNOTATION OF RASA-TATTVA

Vrajanātha, -"My master, I see that Vībhāva', 'Anubhāva', "Sāttwika' and "Vyabhichāri' - all these are only emotion of the soul. Among these there is no mention of 'Sthāyee-bhāva' or permanent emotion."

Goswāmi, - "All these are emotions of soul, no doubt. But of these the emotion that lords over favourable and reactionary emotions and can bring them all under its absolute control, is called 'Sthāyeebhbha-v' or permanently established emotion. Love for Krishna that permanently resides in the heart of a devotee is that 'Sthāyee Bhāva'. You see when we discussed the matter and counted that as an 'Alambanabhāva' included in the category of 'Vīhbāva,' we indirectly hinted at that 'Sthāyee-bhāva' residing in a devotee's heart. That emotion brings all other emotions under its control and making some of them the cause of sentiment and some others its auxiliary, it assumes the form of one that itself enjoys and becomes enjoyable by others. Think deep and try to differentiate 'Sthāyee-bhāva' from all other 'Bhāvas'. The Divine Love in the form of 'Sthāyee-bhāva' is of two kinds - principal and secondary."

Vraja, - "What is called principal Divine Love?"

Goswāmi, - "When I explained "Bhāva-Bhakti,' you must have heard about pure Love; and that pure Love is principal Divine Love."

Vraja, - "When I read the very common Rhetoric, the idea of love that impressed my mind, has been totally removed by discussing matters about pure unalloyed Love. Now I realise that Divine Love appears only in that soul of a man which is pure and unfurnished by material touch. The love that Rhetoricians say about is limited within the four walls of the material body and the subtle body viz mind etc. Now I thoroughly understand that the Divine Love which you say about is the be-all and end-all of a human soul, which is partly and slightly enjoyed through the grace of Hlādini power prompter of Divine Love that is in him. Now I desire to know about the different kinds of that pure unalloyed Love. Seeing Vrajanātha's inclination towards spiritual love and keen power of grasping, Sri Guru Goswāmi was overjoyed and with tears over-flooding his eyes, hugged him and said, - I am
really fortunate to have a disciple like you. Now hear me further. Principal Love is of two kinds – ’Swārtha’ and Parāthā.’"

Vraja, – “What is the nature of ’Swārtha’ principal Love?”

Goswāmi, - " 'Swārtha,' love nourishes itself by favourable emotion and reactionary emotion tire its."

Vraja,- "What is the nature of ’Parāthā’ Love?"

Goswāmi, - "The Love that contracts itself and makes room for favourable and reactionary emotions, is called ’Parāthā’ principle Love. There is also another kind of love which is above that principal Love."

Vraja, - "Please tell me what it is ?"

Goswāmi , - "Principal Love is pure and unalloyed and is divided into five parts - 'Śhānta' (Pacific), 'Dāsyā' (Servitorship), 'Sakhya' (friendship), 'Vātsalya' (filial affection) and 'Madhura' (amorous love). As the reflection of the sun assumes different forms in different receptacles of glass and other materials, so 'Sthāyee bhāuā' ssumes special feature according to its receiver."

Vraja, - "Please explain the characteristics of pure and unalloyed Love."

Goswāmi, - "Pure and unalloyed Love is divided into three classes – humble, transparent and solemn. Humble love arises in ordinary devotee's Love towards Krishna. Principal Love arises in the company of difference devotees and from religious practices approved by them, that Love becomes pure and transparent as glass. Men having this sort of Love sometimes pray to Krishna as their 'Master,' sometimes crack jokes with Him as with a 'Friend,' sometimes bring up Krishna as their 'Child,' sometimes they feel heavenly joy by calling Him their 'Beloved Spouse' and sometimes they meditate over Krishna as 'Paramātman' as the supreme Soul. The devotee who has got 'Śhānta Love' in his unruffled mind contracts a sort of calmness and quietude, that is his 'Śhānta-rati' or passi-pacific Love. This pure Love is of two kind 'Kevalā' and 'Sankula'. Men having followed the principle of Love of Vraja and having absolute Love like that of Sridāma (comrade of Sri
Krishna) possesses 'Kevalā-rati' (concentrated). And in Uddhava, Bhima and Mukharā etc., this pure Love takes the name of 'Sankula'.

Vraja, - "At first I thought, that the devotees following the principle of Love of Vraja do not possess pure Love. Now I see that, there is in Vraja 'Shānta-rati' or pacific love to some extent. In material rhetorics where there is deliberation on over pacific love has not been recognised as a form of pure Love towards 'Parabrahman' or Supreme Soul. Now please tell me the characteristics of 'Dāśya-rati'."

Goswāmi, - "The Love that rises from this idea that Sri Krishna is the Master and I am the servant is called 'Dāśya-rati' or respectful affection. Those who have in their mind this sort of Divine affection do not cherish any affection for any other thing of the world.

Vraja, - "What are the signs of 'Sakhyā-rati' or friendly Love?"

Goswāmi, - "Those who consider Krishna to be equal to his ownself and have deeprooted faith in this sentiment may be said to have 'Sakhyā-rati' as friendly Divine Love. In this sincere friendly Love there are joking and jesting as with a friend."

Vraja, - "What are the characteristics of 'Vātsalya-rati' or parental Love?"

Goswāmi, - "'Vātsalya' is that Divine sentiment which the elders of Sri Krishna cherish for Him as an Object of affection. This Love consists of bringing up Sri Krishna as a Child doing auspicious rites for His good benediction and affectionate touching of cheeks."

Vraja, - "Now kindly say what is the characteristic of 'Madhura-rati'."

Goswāmi, - "Between the deer-eyed damsels of Vraja and Krishna eight kinds of this sentiment such as remembrance, gazing etc., exist. The Love that induces a spirit of enjoyment may be called fondness or 'Madhura-rati'. This consist of winking, blinking, loving words and laughter etc. From 'Shānta' or pacific upto the sweetest sentiment 'Madhura-rati' this Divine Love grows more and more and properly always live in different devotees. Here I tell you in nutshell the signs and symptoms of five kinds of principal Divine Love."
Vraja, - "Now please explain the auxiliary anatomy regarding Transcendental Sentiment."

Goswāmi, - "The auxiliary anatomy of the sentiment is that exhilarating sentiment included in the category of Alambana—laughter, wonder, zeal, lamentation, rage, fear and spirit of currying one's lot. In the first six Emotions the mind of a devotee is absorbed with the thought of Krishna. In the seventh emotion 'Jugupsā' or currying when in a devotee's material body and actions pure Love arises, that is called the seventh Divine Love in the deliberation of Sentiments. Though there is a natural difference between pure Love and the emotions of laughter etc. but owing to their combination with 'Parārthā' principal Love, the term Love is added to the emotions of laughter etc. In the same devotee's emotions like laughter etc. become deep rooted and steady but not so in all cases; so these emotions are irregular and temporary. In some cases these emotions get stronger and establish their supremacy over pure spontaneous emotion of Love."

Vraja, - "In material Rhetorics eight emotions such as 'Srīngāra' (carnal enjoyment), 'Hāsya' (laughter) and 'Karuna' (pathos) etc. have been mentioned. Now understand that those divisions in sentiment have been made suitable for the cases of mean heros and heroines. They have no existence in Transcendental 'Vraja-Rasa', which consists of the actions of pure soul only, there is no room at all for the play of material mind in "Vraja-Rasa". So the great devotees have divided 'Rati' into five principal and seven secondary 'Rasas' on the basis of "sthāyee Bhāva." That is quite correct and reasonable. Now please tell me the signs of 'Hāsya-Rati' (the sentiment of laughter)."

Goswāmi, - "According to fluctuations in words, dress, actions etc. manifestations of the phases of mind give rise to the sentiment of laughter, which causes the gaping of eyes and trembling of lips, nostrils and cheeks. This sentiment also in the result of the reflex action of hesitating emotion and is produced from Love towards Krishna."

Vraja, - "What are the signs of the Love causing astonishment?"

Goswāmi, - "Astonishment is that Sentiment which is caused by the expansion of the mind at the sight of supernatural Aspects — gaping of the eyes, admiration, and horripilation are its signs,"
Vraja, - "What are the signs of the sentiment causing zeal?"

Goswāmi, - "Zeal is that ready enthusiasm of the steady mind for noble deeds highly approved by the devotees – in this emotion promptness, impatience and enthusiasm are remarkable."

Vraja, - "What are the signs of the sentiment causing indignation?"

Goswāmi, - "The heart-burning caused by intolerable actions is called indignation. In this emotion rudeness, knitting of brows and bloodshot eyes are particularly noticeable."

Vraja, - "What are the signs of the emotion of fear?"

Goswāmi, - "Extreme restlessness of the mind at the sight of horrible things causes this fear, this causes concealment of dryness of the heart and fleeing away etc."

Vraja, - "What are the signs of the emotion of calumniaation?"

Goswāmi, - "The retraction of the mind from condemnable things is called calumniaation - spitting, making wry faces and slandering are its signs, when all these go in favour of Krishna they are called Love otherwise they are ordinary metamorphosis of the human mind."

Vraja, - "How many are the emotions in the sentiment of devotion?"

Goswāmi, - "'Sthāyee' emotions are eight in number, 'Sanchārī' thirty three and 'Sātuika' eight these combined together make fortynine Emotions. When these emotions are earthly they become full of happiness and sorrow produced by three gunas of māyā; when these emotions help developing Love of Krishna they become transcendental and full of mature joy far above the three gunas of māyā (sattwa, rajas and tamas), even sorrow in that state becomes exceedingly blissful. Srimad Rupa Goswāmi had said that Krishna and those dear to Krishna are the sources of Love as the objects of origin. Stiffness is the action of this Love and lamentation etc. are auxiliary to it. At the time of the springing up of the sentiment of Love these emotions are called by the name of 'Vibhāva' instead of being called cause, action and auxiliary. As
the sweetness of those sentiments is enhanced by them, those emotions are called by scholars "Vibhāva" (or instigator). As those excited emotions are further expanded by dance etc., they are called 'Anubhāva'. As pure emotions make one do pure noble actions they are also called by the same name. As those excited and expanded emotions produce apathy of indifference, they are called 'Sanchāri' (or producer). These 'Sanchāri-Bhāvas' make the emotions attractive and interesting. Those interested in poems and dramas dealing with divine subject know the 'Vibhāva' emotions to be the source of Divine service. In fact these sentiments of Love are as good as the highest form of devotion of inconceivable nature. Mahābhārata and the other like śāstras have ascertained it as something beyond the reach of logic and argument. It is written in the Mahābhārata that the emotions which are beyond conception should not be brought within the pale of logical argumentation. Facts which are supernatural are inconceivable truth. In theories of inconceivable sentiments this love of inconceivable nature influences the beauties of Krishna and thus nourishes itself. The Beauties of Krishna which are the source of all sweetness manifest and expand this Love. So 'Vibhāva', 'Anubhāva', 'Sāttvika' and 'Vyabichāri' emotions are auxiliaries to these sentiments of Divine Love and the Divine Love is also nourisher of these emotions."

Vraja, - "What are the distinctions between Love to Krishna and material love? Please elucidate."

Goswāmi, - "Material Love is ephemeral but Love to Krishna is Transcendental — and everything in concern with it is Divine. Earthly love is delightful in its presence and painful in its absence. In Love to Krishna makes oneself enjoy beatitude, and also in case of separation this Love assumes the form of ecstatic joy. Questioned by Mahāprabhu Sri Chaitanya Rāmānanda Roy explained the extent of wonderful charm of 'Love-in-separation' as narrated in his own poem."

Vraja, - 'Logicians call the sentiment of love as an expression of a subjective feeling only - what is its answer?'

Goswāmi, - "Earthly sentiments are, in fact, expression of subjective feelings, because permanent emotions are expressed in nourishing earthly feelings, but Transcendental Divine Sentiment is not of that nature; in the state of culmination this Emotion is eternal, indivisible and self-expressive; in the immature practising state that sentiment is felt in this material world as an expression of subjective feeling. In the case of separate earthly emotions vanish, but
Transcendental Sentiment shines in beauty all the more in the case of separation. This sentiment of Divine Love which is the free playground of that great Divine Power called 'Hladini' or stimulator of Divine emotion has gained the state of beatitude by reaching of goal that is to say this beatitude as we call it is beyond human conception."

**Vraja**, - "How many are these sentiments in the sphere of Transcendental states?"

**Goswāmi**, - "Divine Love as the principal sentiment is one and indivisible but as secondary or subordinate sentiment it is seven in number, so Divine sentiment is eight in all."

**Vraja**, - "Please name these eight kinds of the Divine Love, the more I hear the more the longing of my heart is increasing."

**Goswāmi**, - "Sri Rupa Goswāmi has said,¹ 'The principal sentiment of devotion is of five kinds: - pacific, servitorship, friendship, filial and Erotic Love, while the secondary sentiment of devotion is of seven kinds - such as - the emotion of laughter, wonderful, heroic, wrathful, formidable, abominable and pathetic.'"

**Vraja**, - "In Transcendental Sentiment which is the real significance of the term 'Bhāva' or emotion?"

**Goswāmi**, - "The emotion which is roused in the heart of scholars of uncommon intellect in the matter of consiousness though their thinking by means of their deep habitual conscious feelings, may be termed emotion in this psychology of sentiment. It was already said that emotions are of two kinds - imaginable and unimaginable. Imaginable matters are subject to argument, because the emotions that are roused within the four walls of a human being in bondage, are produced by material ideas. Material thoughts and ideas regarding God are also imaginable, because any Divine conception is far above the level of matters. As no imagination is possible in ideas regarding God, it is not good to think that there cannot be any emotion about God. All emotions about God are possible, but they are unimaginable and transcendental. Keep or retain one of those transcendental thoughts in your heart as 'Sthāyee bhāva' or permanent emotion and keep aside other thoughts as its auxiliaries after pondering with concentrated

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1. Bh. R.S. Dakshin. 5.64
attention, then and then alone your emotion about God will be stable and lead you towards Him."

Vrajanāth, "My master, what can I call deep-rooted conception here?"

Goswāmi. - "My son, being plunged in terrestrial matters and revolving on the wheel of earthly actions for endless births, your mind has been formed by thoughts and ideas of this and previous births, the propensities of your pure soul have been polluted, again by means of noble actions and companionship with devotees and spiritual practices that polluted state of your mind will be washed and your real self will be exposed to what extent those thoughts and ideas become deep-rooted to that extent inconceivable truths crop up in the mind. That state may be called deep-rooted or stable emotion."

Vraja, - "Now I wish to know who is eligible for this ontology of sentiment?"

Goswāmi, - "Only he who being free from the polluted state by means of processes already mentioned and by stable emotion can bring in his soul that inconceivable emotion, has right to this ontology of sentiment and nobody else has. Sri Rupa has said, 2 - 'That should be considered as 'Rasa' or Divine Sentiment which at the end of all meditations becomes the receptacle of wonderful beauty, and rises in a absolutely pure and unstinted, bright heart.'"

Vraja, - "Who has the right to imbibe this 'Rasa'? It is a offence to give Harināma to an ineligible person, it is equally an offence to explain 'Rasa' to such a person. My master, be so kind as to sound a note of warning to poor and wretched fellows like us."

Goswāmi, - "Stoicism indifferent to pure devotion is called concealed stoicism, and knowledge indifferent to pure devotion is called dry knowledge. As from thieves an invaluable treasure is protected so men with deep sentiment of devotion should keep concealed carefully their sentiment of devotion to Krishna from men with dry knowledge and with heart scorched with that stoicism, from men who are reasoning and argumentative, who are always engaged with dry knowledge and superficial religious rites, who are fond of

2. Bh. R.S. Dakshin.5.79
Uttaramimānsā (Adwaita Vāda) and specially apathetic or disinclined to devotion."

Vraja, - "We are blessed, we will always obey the orders of your sacred lips."

Vijaykumāra, - "My master! I earned my livelihood by reading Srimad Bhāgavatam to the people. Srimad Bhāgavatam is a scripture full of devotional sentiment. If an ordinary man earns money by reading Srimad Bhāgavatam, will it be a great offence?"

Goswāmi, - "Ah, Srimad Bhāgavatam is the crown jewel of all scriptures, and it is the fruit of nigama Śāstra or the Vedas. You should do what is mentioned in the third sloka of the first Chapter of first Skandha of Srimad Bhāgavatam. In this sloka in the last line men with pure devotional sentiment and deep rooted Love have been said to be only eligible to read Srimad Bhāgavatam.³ 'My son, give up this profession at once; you have thirst for devotional sentiment. Don't commit offence any more to devotional sentiment. It is 'He Who Himself is the ocean of Bliss. ⁴ 'In the words of the Vedas Krishna Himself is the embodiment of Rasa. There are many professions to maintain the family, adopt any of those. Don't take money by reading out Bhāgavatam to the people. If you can ever get a really devoted person read out Bhāgavatam with great joy."

Vijay, - "My master, you have saved me to-day from a grave offence. What will be the consequence of my previous offence?"

Goswāmi, - 'You will be free from that offence. If you take shelter at the feet of devotional Sentiment with a sincere heart, the devotional sentiment will surely pardon you. Don't be anxious for that any more.'

Vijay, - "My master, I shall rather maintain my body by means of mean professions yet I shall never read out any thing regarding devotional Sentiment to any ineligible person and shall not take money from him."

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3. Bh.I.1.3.  4. Tat up.11/7
Goswāmī, - "My sons, you are blessed! Krishna has favoured you and made you His servitors, otherwise this sort of steadiness in matters of devotion is not possible. You are inhabitants of the holy city of Navadwipa. Sri Gaura (Sri Chaitanyadeva) has conferred upon you His full Grace."
CHAPTER XXIX

CHARACTERISTIC FEATURES OF RASA

Vrajanātha and Vijaykumāra decided that they would observe Chāturmāśya Vrata and spend four months at Purushottama (Puri). They wished to learn the process of Rasa, hearing all kinds of deliberations on Rasa from the holy lips of Sri Gurugoswāmi. The grandmother of Vrajanātha agreed to the proposal of Vrajanātha, when heard about the spiritual importance of observing Chāturmāśya at a holy place like Purushottama Kshetra. Morning and evening all used to have holy sight of Sri Jagannatha, to bathe in the Narendra Sarovara and to minutely see everything worth-seeing in place of pilgrimage. They also used to see with great devotion all the works of service done to Jagannāthadeva all the time. When they communicated the desire of this mind to Sri Gurugoswāmi, he became very glad. He said, 'O Vrajanātha, O Vijay, I have such a great fondness for you that to part with you pains me very much. I shall be happy at your long stay here. A good preceptor may be easily available but a good disciple cannot be got easily.'

Vrajanātha said, "My master, kindly explain different Rasas with their distinctive characteristics."

Goswāmi, - "Excellent is your proposal; please listen to what Sri Gaurachandra shall make me speak. Shānta-rasa is the beginning one and is characteristic is only calmness and quietness. The self-complacency perceived in perception of Shapeless and Attributeless Brahman by jñānis and also Yogis are quite negligible. The joy of ecstatic devotion in the Transcendental Service of Supreme Divinity Sri Krishna is Paramount. The cause of that joy is the perception of Supreme God. The object of worship of Shānta-rasa is Nārāyana. This Supreme Divinity is endowed with the qualities of overlordship and Majesticity. Such is the nature of 'Vishaya' and 'Anubhāva' included in the category of ālambana. Calm and quiet devotees are receptacles of Shānta-rasa only. 'Atmārāmis' (having Brahman conception) and those who are confined only in the Supramacy of Godhead are calm and quiet persons. The four holy saints, Sanaka, Sanandana, Sanātana and Sanatkumara are other topmost 'Atmārāmis'. They always appear as boy ascetics. First of all they used to adhere to shapeless, all-pervading Brahman, but afterwards they were attracted by the Beauty of the God Nārāyana and began to worship His Transcendental Form. Only those saints who have renounced material attachment but are not
free from the desire of liberation have access into the region of Shānta-rasa. Listening to principal upanishads, living in sequestered places, simulation of particular mental functions, deliberation in eternal truths, predominence of spiritual powers and love towards seeing the Viswarupa of God, companionship of devotees with devotion mixed with knowledge and deliberation on Upanishads with men of equal learning, all these are stimuli to this Rasa. Again the fragrance of Tulasi (Basil) offered at the lotus Feet of God, the sound of conch shell, holy mountains, sacred groves, the holy places, the Ganges, self-less desire, the deeprooted impression that Time is the great leveller—all these are stimuli. Such is the 'Vibhāva' of Shānta-rasa."

Vraja, - "What are the characteristics of the 'Anubhāva' of this Rasa?"

Goswāmi, - "Looking steadfastly at the tip of the nose like an austere ascetic, doing activities like those Avadhutas, looking within a space of four cubits at the time of walking, showing jnāna mudrā (the posture of joining forefinger with the thumb), want of malice towards men jealous of God, paucity of affection towards a devotee loved by God, faith in the annihilation of the world and liberation of the soul, independence, want of attachment and vanity and reticence etc. which are the actions of this lukewarm love all those are the 'Anubhāvas' (symptoms) of Shānta-rasa. In this sentiment there are manifested the following emotions — yawning, squeezing of limps, instruction regarding devotion and activities like salutation and singing hymns of Hari."

Vraja, - "What are the characteristics of the expressed symptoms of Shānta-rasa?"

Goswāmi, - "In this sentiment it is noticed to a great extent the state of stiffness except pralaya (falling to the ground). No sharp well defined symptoms of absolutely pure state of mind are to be found in this sentiment."

Vraja, - "What are the Sanchāribhāvas of this sentiment?"

Goswāmi, - "Lamentation, patience, joy, attention, remembrance, sorrow-curiosity, anxious emotion, argumentation—the symptoms of all these 'Sanchāribhāvas' are specially remarkable in Shānta-rasa."

Vraja, - "Of how many kinds is Shānta-rati?"
Goswāmi, - "Stable Shānta-rati is of two kinds - 'Samā' and 'Sāndrā. 'Samā Shānta-rati' (superficial pacific love) is conceived in the state of 'Asamprajñāta. 'Samādhi' deep subconscious meditation) where the whole system is excited with a divine consciousness. Deep beatitude is sharply noticeable in absolute identification with God when all the impurity have been removed owing to connection with God. On the basis of those two kinds of Shānta-rasa, it may also be classified into direct and indirect. Sukadeva and Bilvamangala totally renounced their desire for knowledge and plunged themselves in the joy of the sentiment of devotion. The erudite scholar Sārvabhauma Bhātīchārya was also in the same condition."

Vraja, - "Why is not Shānta-rasa recognised in material Rhetorics?"

Goswāmi, - "If Shānta intervenes in material matters all this charm is lost but in affair regarding pure consciousness transcendental beauty and charm of Shānta-rasa gradually arises. God has said that concentrated absolute devotion to Me is called 'Shama' (serenity or quietude). You see, how can concentrated devotion be acquired without Shānta-rati (serene, steady and unruffled love)? So Shānta-rasa must be acquired first of all in spiritual affairs."

Vraja, "Now Shānta-rasa is thoroughly understood. Please explain gradually the 'Vibhāva' (signs) of Dāśya-rasa."

Goswāmi, - 'Dāśya-rasa' (servitor sentiment) is called 'Pṛta-Bhakti-rasa' (devotion blended with joy) by scholars. Favouritism is of two kinds - 'Pātraśāya' (server to the object of worship) and 'Lāyatwa' (endearingness). So Pṛta-rasa (loving devotion) is also of two kinds - devotion mixed with respect and devotion mixed with pride."

Vraja, - "What is the nature of devotion mixed with respect?"

Goswāmi, - "Love mixed with respect to Vrajendranandana is produced in devotees who are proud of thinking themselves as the servitors of Krishna, where that sentiment develops, it assumes the name of respectful love (Sambhrama prita). In this sentiment Krishna and the servitors are Alambana (on the same level)."

Vraja, - "What is the real identity of this sentiment?"
Goswāmi, - "In Sambhrama-Prita-rasa (in the sentiment of respectful Love) Krishna is of two-handed. In other cases somewhere He is two-handed and somewhere four-handed. In Gokula He is in the garb of a Cow-boy adorned with peacock feather etc. and playing on flute with His two-Hands. But in other cases though He is two-Handed, He is majestically appareled and dressed in jewels. Sri Rupa Goswami has said:- ¹ "Krishna is the prop and stay of four kinds of servitor devotees being Himself endowed with the following qualities – He has in each pore of hair of His body millions and millions of worlds. He is the ocean of Mercy, His infinite great power are beyond the conception of man. He is followed by all kinds of fulfilment of men's desire, He is the origin of all kinds of Avatāras (Incarnations) that descend on earth with same of qualities, same of His powers and same of His 'Leela-shaktis'. He is attractor of hearts of 'Atmārāmis' like Sukadeva and such others. He is the controller of all, He is the object of best worship of all creatures and gods. He is omniscient, All-knowing and firm in His action, full of wealth, ever-forgiving, protector of all, who take shelter in Him, liberal in all matters, always truthful. Expert in everything, maker of all good, Almighty, Pious, Eye of all shāstras, friend of devotees, Generous, Spirited, Grateful, receptacle of all achievements, superior to all powerful, subdued by Love."

Vraja, - "What are the characteristics of four kinds of servitors?"

Goswāmi, - "Servitors are classified into four groups - 'Prashrita' (always present before the master with eyes hung down), always obedient, faithful and polite before the master - these four kinds of servitors are the receptacles of 'Dasya-ratti' (servitor sentiment), their spiritual names are Adhikrita (possessed), Ashrita (protege), Pārishada (recognised as a companion), Anugata (obedient follower)."

Vraja, - "Who are Adhikrita servitors?"

Goswāmi, - "Gods and Goddesses like Brahmā, Shiva and Indra are Adhikrita servants and maid servants. They serve God after having been permitted to conduct different departments in affair of creation etc."

Vraja,- "Who are Ashrita servants?"

1. Bh. R.S. Paschima 2.3
Goswami, "Ashrita servitors are of three kinds - surrendered, enlightened and always in whole-hearted service. Kaliya, Jarasandha and the imprisoned kings etc., are considered to be included in the category of surrendered servitors. As the saints such as Shaunka etc. renounced their desire for liberation and surrendered to Sri Hari, they fall in the category of enlightened servitors, Chandradhwaja, Harihara, Bahulaswa, Ikshvaku, Pundarika etc. are surrendered servitors in whole-hearted service, who are inclined to worshipping Sri Hari from the very beginning of their life."

Vraja, "My master, who are Parihada followers?"

Goswami, "Uddhava, Duruka, Sathyaki, Shrutadeva, Shatrujit, Nanda, Upananda and Bhadra are Parihada followers. Though they are always engaged as if to advise Him being elders, they also employ themselves at times as the obedient servants to Him. Among the Kauravas, Bhisma, Parikshit and Vidura etc. are Parihada followers of this class of devotees. Uddhava with profound love is superior to all."

Vraja, "Who are affectionately attached devotees?"

Goswami, Affectionately attached devotees are of two kinds – those who live in Dwarakad and those who live in Vrajapura. These servitors are always attached to the service of the Lord with concentrated devotion. Suchandra, Mandala, Stambha, Sutanava etc. who are citizens of Dwarakad, are such devotees. Raktaka, Patraka, Patri, Madhukantha, Madhuvrata, Rasala, Svilasa, Premakanda, Makarandaka, Ananda, Chandrakahsa, Payoda, Vakula, Rasada and Shardada - these are of Vraja. Among the servitors of Vraja, Raktaka is superior to all. These followers are of three classes according to difference in nature as pains-taking, patient and heroic. Three classes of Ashrita servitors etc. are also of three kinds - devotees reaching the ultimate goal of their life from the very birth, those who have reached the ultimate goal from the beginning of their life, those who are still in spiritual practice."

Vraja, "What are the stimulating principles of Dasya sentiment?"
**CHARACTERISTIC FEATURES OF RASA**

Goswāmi, - "The sound of a flute, the sound of a horn, a smiling look, hearing of Qualities, Lotus, Footprints, rain-giving cloud and the fragrance of the Lord's Body—all these."

*Vraja*, - "What are the auxiliary principles of this sentiment?"

Goswāmi, - "To do the allotted duties whole-heartedly, to carry out orders, want of malice, friendship with the obedient followers of Krishna, unflinching devotion to Krishna—all these extraordinary auxiliary principles of this sentiment. Excitement to dancing etc, love and regard for the friends of Krishna and indifference to all other things—these also are auxiliary principles."

*Vraja*, - "What are the Sāttwika Vikāras (Pure spiritual symptoms) of the three pleasant sentiments?"

Goswāmi, - "In these sentiments are expressed all the pure spiritual symptoms like stiffness etc."

*Vraja*, - "What are the perverted symptoms of this sentiment?"

Goswāmi, - "Delight, pride, patience, lamentation, sadness, humility, fickleness, remembrance, doubt, thinking, eagerness, thought, lunacy, emotion, laziness, drowsiness madness, negligence, sensation, dream, exhaustion, malady and desire for death—all these are the perverted symptoms of this sentiment. Pride, tiredness, panic, forgetfulness, idleness, ferocity, rage, malice and sleep—all these are seldom expressed. In this sentiment joy, pride and forbearance are expressed. In disunion manifested exhaustion, malady and desire for death. The eighteen emotions like lamentation etc. are always expressed in both union and disunion."

*Vraja*, - "I wish to know permanent emotions of this pleasant sentiment."

Goswāmi, - "The endearingness arising in the heart from respect and knowledge of the Master with tremor and love, is the permanent emotion of this sentiment. In pacific sentiment all sorts of attachments are permanent emotions. In this sentiment attachment combined with endearingness is produced to 'priti' (strong attachment) and becomes permanent emotion. This respectful attachment gradually develops and
becomes love, affection and deep rooted love by degree. This respectful attachment when it becomes free from all fear of being produced prema. When prema becomes deep and causes melting of the heart, it assumes the name of affection. Affection cannot bear separation even for a moment. In affection when sorrow seems to be happiness it takes the name of 'Räga' (deep rooted love). At that time desire for selfkilling for Krishna also arises in the heart occupied and protected servitors, can attain upto 'prema' and courtiers, upto affection. Parikshit, Däruka, Uddhava and these servitors who are followers of Vraja can attain upto 'Räga' (deep rooted love) when 'Räga' is produced emotion of friendliness arises by slow degrees. The learned say that when subject to this emotion, union with Krishna is called 'Yoga' and disunion. 'Ayoga'. 'Ayoga' is of two kinds—anxious and frustrated. 'Yoga' is of three kind—'Siddhi', 'Tusti' and 'Sthiti.' 'Siddhi' is to see Krishna in anxious state. 'Tusti' is to get Krishna after separation, 'Sthiti' is to live with Krishna.

**Vraja, -** "I understood respectful love. Now please explain love combined with pride."

**Goswâmi, -** "The love of those who think that they are foster-parents of Krishna, is full of pride when that love is natured by auxiliary factors, it is called proud-love. Hari and Hari's brought up servitors are its resorts. In the state of proud-love Sri Krishna is the only state of life to the devotees as they think they are the foster-parents and practices of Krishna, and as such they are great preceptors great in achievement, intellect and power. The fostered are also proud that they are younger and sons, they are of two kinds. Sârana, Gada and Subhîra etc. are proud that they are younger, Pradyumna, Chârudeskha and Samba etc are proud that they are sons. Stimulation, comes from the filial affection and smile of Sri Krishna. In the case of foster-children the auxiliary elements are to sit on lower seats and to follow in the footsteps of superiors. The circulating and perverted principles of this sentiment are as already stated."

**Vraja, -** "I understand what the pleasant sentiment is; now please explain the sentiment sweet to devotees of 'Sakhyä Rasa' (the sentiment of friendliness)?"

**Goswâmi, -** "In this sentiment Krishna and His chums are resorts. 'Vrajendranandana' (Sri Krishna) having two Hands holding the flute is the main Object of worship and His chums are its auxiliary."
Vraja, - "I wish to know the characteristics of the chums of Krishna and their various classes."

Goswāmi, - "These chums are similar to Krishna's servitors in Beauty, Quality and Dress. But these chums have no regard as servitors have but more attached and intimate. These chums are of two classes so far as Dwārakā and Vrajapura are concerned. Arjuna, Bhimsena, Draupadi and the Brāhmin Sridāma are friends of Dwārakā – of these Arjuna is superior. The friends of Vraja are always eager to see Krishna and Krishna is the be-all and end-all of their life. So the Vraja friends are the main friends of Krishna. Vraja friends are divided into five classes—friend, dear friends, bosom friend, dear playmate and chum. The friendship of friends has a slight admixture of filial affection—they are a little older in age than Krishna. They always protect Krishna from the wicked arms in hand. Subhadra, Mandalibhadra, Bhadravardhana, Gobhata, Yaksha, Indrabhata, Bhadrānga, Virabhadra, Mahāguna, Vijaya and Balabhadra – these are friends. Among these Mandalibhadra and Balabhadra are superior to all. Familiar friends who are younger in age, but with a slight attitude of servitors and a ārjine of friendship, are called chums. Vishāla, Vrishabha, Ojaswi, Devapraptha, Varuthapa, Maranda, Kusumāpida, Manibaddha, Karandhama—all these friends are specially attached to Krishna. Of these Devapraptha is superior to all. Sridāma, Sudāma, Dāma, Vasudāma, Kinkini, Stoka-Krishna, Anshu Bhadrasena, Vilāsi, Pundarikā, Bitanka and Kalavinka who are of equal age and only having the attitude of friendliness are the dear friend of Krishna, subala, Arjuna, Gandharva, Vasanta and Ujjvala etc. are superior friends, familiar friends and dear friends and very expert in cracking jokes, the dear playmates of Krishna. Ujjvala is always eager to crack jokes at the time of play, among the dear friends some are followers and some are engaged in spiritual practices. In various services as friends they add beautiful aspects to many deeds."

Vraja, - "What are the stimultaing principles of this sentiments?"

Goswāmi, - "The age of Krishna. His beauty, horn, flute, conch shell, diversion, jesting, might, fondling sports – these are the stimuli of the sentiment of friendship. In pasture boyhood and pre-adolescent age; and in Dwārakā and Gokula adolescent age are the stimuli."

Vraja, - "I wish to know what the stimuli for ordinary friends are?"
Goswami, - "Hand to hand fight, play with balls, play of dice, play with sticks, climbing on the shoulder, flattering Krishna, sitting on His laps, sitting along with Him, waving on the cradle, jesting, playing in water, playing with monkeys, singing and dancing - all these are the stimuli of the sentiment of friendship for ordinary friends. The special duties of older friends are to give good advice and to go forward in every work. The special duties of younger friends are to offer betel-nut, to decorate Krishna with Tilakas, to besmear His body with sandalwood paste etc. The special duties of bosom friends are to defeat Krishna in fight, to scuffle with Him, and to be decorated by Krishna. The special duties of dear playmates are to help Krishna in His fondling sports. They also decorate Krishna with wild flowers like servitors and do the work of fanning too."

Vraja, - "How to judge the pure spiritual character and the circulating factors of this sentiment?"

Goswami, - They are always similar to those of the servitor sentiment only a little more."

Vraja, - "What is the nature of the permanent emotion of this sentiment?"

Goswami, - "Sri Rupa has said 2 'love between the two almost, equal in age and having no respectful distance - this is permanent emotion of this sentiment of friendship."

Vraja, - "What is "Vishrambha"?"

Goswami, - "Vishrambha" is deep and steady faith of lovers in the fact that they are equal in all respects. 3

Vraja, - "What is the gradual process of its development?"

Goswami, - "The sentiment of friendship includes love, affection and deep love and enhances up to 'Pranaya', bloosom friendship."

2. Bh. R.S. Paschima 3.45 3. Bh. R.S. Paschima 3.46
Vraja, - "What are the criteria of this love?"

Goswami, - "Though room for respectfulness is distinctly present, "Pranaya" is that state where this sort of joy between the friends is absolutely absent. This sentiment of friendship is very wonderful. In this sentiment of sweet and filial affection the mutual relationship between Krishna and this devotee is of quite different nature. Among all the sentiments this Madhura Rasa of friendship is very dear to Krishna because the same kind of sweet relationship between Krishna and His devotees specially remarkable only in this sentiment."
CHAPTER XXX
SUPER-FINE ASPECT OF RASA

Today Vijay and Vrajanātha took hotchpotch 'Prasād' and had Darshan of the Samādhi of Sri Haridāsa Thākur. Afterwards having Darshan of Sri Gopirātha Totā, they went to Sri Rādhākānta Math. Making prostrated obeisance at the feet of Sri Gurugoswāmi they began to talk on various topics with Sri Dhyānachandra Goswāmi. Meanwhile Sri Gurugoswāmi took Prasāda and sat on his own seat. Vrajanātha humbly asked about the devotional sentiment regarding parental affection. Sri Gurugoswāmi went on:-- "In sentiment regarding parental affection Sri Krishna and His elders are the objects and receptacles of devotion respectively. Krishna is beautiful, of Shyāma complexion, endowed with all good signs, polite, of endearing words, frank and shy, modest, always paying due respect to superiors and generous. The king Nanda and the queen mother Yashodā of Vraja and Rohini, the Gopis, as well as Devaki, Kunti, Vasudeva, Sāndipani etc. are respectable to Krishna. Among them Nanda and Yashodā occupy the topmost position. In this sentiment ages like boyhood etc, beauty, dress, infancy, fickleness, irrelevant talks, laughter, sportive habits etc. are the stimuli."

Vraja, - "What are the Anubhāva-Rasa, of this sentiment?"

Goswāmi, - "Smelling of the head, blessing, ordering, bringing up, giving good advice etc. - these are the external expressions, kissing the cheeks affectionately, holding into the bosom calling by name are also the actions of this sentiment."

Vraja, - "What are the high spiritual metamorphoses of this sentiment?"

Goswāmi, - "Eight kinds including stiffness; and oozing of milk from the mammal gland, these nine kinds are the spiritual metamorphosis."

Vraja, - "What are the perverted aspects of this sentiment?"

Goswāmi, - "In this sentiment of parental affection are manifested all the perverted conditions mentioned in the sentiment of love as well as epilepsy."
Vraja,- "What is the character of the permanent condition of this sentiment?"

Goswāmi, - "Regardless love to the favourites of Him who favours is the permanent condition of this sentiment. The parental affection of Yashodā etc. is paramount. The course of permanent condition of this sentiment runs up to extremely deep parental affection. The feeling of Baladeva is an admixture of an elder's love and parental sentiment, that of Yudhisthira is a blending of parental sentiment elders love and friendliness, that of Ugrasena is the same as of Yudhisthira; the feeling of Nakula, Sahadeva and Nārada etc. is that of a friend and a servitor mixed. The feeling of Rudra, Garuda and Uddhava etc. is that of a servitor and a friend mixed together."

Vraja,- "My master, we have understood the significance of parental sentiment; now let us hear the topic of the topmost sentiment, the 'Madhura-rasa' or the highest one and be blessed."

Goswāmi, - "The Madhura sentiment is called the principal devotional sentiment. When the senses turn Godward it get purified and attain pure knowledge. Without having the taste of transcendental Love one cannot subjugate his senses. 'Madhura-rasa' is naturally inscrutable. A person fit to culture 'Madhura-rasa' is not easily available; for this reason that sentiment should always be kept concealed as a very secret mystery. It is for this reason that though 'Madhura-rasa' is an extensive subject, I shall in this case deal with it very briefly."

Vraja, - "My master, I am a follower of Subala; please consider how far I am fit hear about this 'Madhura-rasa'."

Goswāmi, - "Dear playmates have to some extent access to erotic sentiment. Here I shall say only that much which is necessary for you, I shall avoid what is unnecessary for you."

Vraja,- "What is the nature of receptacle of this sentiment?"

Goswāmi, - "Sri Krishna is the Object of Love in this sentiment – a Lover of transcendental Beauty. He is the greatest Resort of amorous pastimes. The Vraja damsels are the main resorts of this Rasa. Sri Radhā is the top most among all the dear Heroines of Sri Krishna. The sound of flute etc. is the stimuli to this Rasa. Looking through the tails
of the eye and smile are auxiliaries to this Rasa. All the pure spiritual characters are quite distinct in this Rasa. All the perverted conditions except laziness and insolence are noticeable in this sentiment."

Vraja, - "What is the nature of the permanent condition of this sentiment?"

Goswāmi, - "Madhura-rasa engendered by individual auxiliary factors assumes the state of sweet devotional sentiment. This Love for Rādhamādhava never suffers the pang of separation being influenced by any force of cohesive or adhesive nature."

Vraja,- "Of how many kinds is 'Madhura- rasa'?"

Goswāmi, - "According to 'Vipralambha' and 'Sambhoga' 'Madhura-rasa' falls into two classes".

Vraja,- "What is 'Vipralambha'?"

Goswāmi, - 'Vipralambha' is of various kinds such as 'Purva-rāga' (Pre-union Love), 'Māna' (amorous anger), 'Prauāsa' (going abroad) etc".

Vraja,- " What is 'Purva-rāga'?".

Goswāmi, -" 'Purva-rāga' is pre-union Love"

Vraja,- "What are 'Māna' and 'Pravāsa'?"

Goswāmi, - " 'Māna' is known to all. 'Pravāsa' means separation from companionship".

Vraja,- What is 'Sambhoga'?

Goswāmi, - "Enjoyment consequent upon the union of a couple is called 'Sambhoga'. I shall not proceed further with the subject of 'Madhura-rasa'. Those who are fit to cultivate 'Madhura-rasa' are requested to study 'Sri Ujjvala Nilamani'.

Vraja, - "Please briefly narrate the nature and position of the subordinate sentiment."
Goswāmi, "Laughter, wonder, heroic, pathetic, wrathful, terrific, nauseating - these seven are subordinate sentiments. When they become predominant and occupy the places of principal sentiments they look like separate sentiments, when they act like independent sentiments they become permanent as their position and nurtured by their own auxiliary forces they seem to be real sentiments. In fact the real sentiments are the five - 'Shānta', 'Dāsyā' etc. the seven sentiments, laughter etc. are very often perverted emotions".

Vraja, "From the deliberation of sentiments that we learnt in the book of Rhetorics, we have thorough knowledge of 'laughter' etc. Now we wish to know their relation with the principal devotional sentiments. Kindly explain".

Goswāmi, "I shall now go in with the matter of affinity and enmity of the principal sentiments. The allies of 'Shānta-rasa' are servitor sentiment, nauseating, pious heroic, and the sentiment of astonishment. This astonishment is again an ally of servitor, friendship, parental and Madhura-Rasa. The enemies of 'Shānta-rasa' are fighting heroic, wrathful and terrific sentiments. The allies of servitor sentiment are nauseating, Shānta, pious heroic and benevolent heroic sentiment and its enemies are the sweetest sentiment, fighting heroic and wrathful sentiments; the allies of friendly sentiment are the sweetest, laughter and fighting heroic sentiment; the enemies of friendly sentiment are parental, nauseating, wrathful and terrific sentiments; the allies of parental sentiment are laughter, pathetic and fear dispelling sentiment. The enemies of parental sentiment are the sweetest, fighting heroic, servitor and wrathful sentiments. The friends of the sweetest sentiment are laughter and friendly sentiments. The enemies of the sweetest sentiment are parental, nauseating, 'Shānta,' wrathful and terrific sentiment. The allies of the sentiment of laughter are nauseating, the sweetest and the parental sentiment. The enemies of the sentiment of laughter pathetic and terrific sentiments. The allies of the astonishment sentiment are heroic, Shānta, Dāsyā, Sakhyā, Vātsalya and Madhura. The enemies of astonishment sentiment are laughter, Sakhyā, Dāsyā, wrathful and nauseating. The ally of the heroic sentiment is astonishment sentiment. The hostile of heroic sentiment is terrific sentiment. In the opinion of some Shānta is also the enemy of heroic sentiment. The allies of pathetic sentiment are wrathful and parental sentiments. The enemies of pathetic sentiment are heroic, laughter, 'Sringara' (enjoyment) and astonishment. The allies of terrific sentiment are pathetic and heroic. The enemies of
wrathful sentiment are laughter, 'Srīngāra' and terrific. The allies of terrific sentiment are nauseating and pathetic sentiments. The enemies of terrific sentiment are heroic, 'Srīngāra', laughter and wrathful. The allies of nauseating sentiment are laughter, 'Śhānta' and 'Dāśya'. The enemies of nauseating sentiment are 'Srīngāra' and 'Śakhya.' Other sentiments are closely related to one another."

Vraja, - "Please explain the results of mutual union".

Goswāmi, - "The results of union of allied sentiments are very relishing. It is better to unite sentiments according to incorporator and incorporated, whether it be principal or subordinate an ally sentiment should be incorporated with the incorporator sentiment ."

Vraja - "Please differentiate between incorporation and incorporated."

Goswāmi, - "Whether it be principal or subordinate, the sentiment that lords it over other sentiments is called incorporator and those other sentiments that nourish the incorporator become 'Sanchāri' of the incorporator. It is said in 'Vishnudharmottara' - when the sentiments united together, the sentiment that reigns supreme over others is called 'Sthāyee-bhāva' and the rest should be considered as 'Sanchāri'."

Vraja, - "How can a subordinate sentiment be an incorporator?"

Goswāmi, - "Sri Rupa has said, 1 - 'when its own master, the principal sentiment shrinks its own identity and nourishes the subordinate sentiment under it and on account of the developed auxiliaries shines brighter, a subordinate sentiment may also turn into an incorporator. Though a principal sentiment becomes incorporated it conceals its own power and nourishes the subordinate sentiment under it, just as God assumed the shape of Dwarf and nourished Indra.

This principal sentiment does not vanish from the heart of a devotee full of unbounded desire for service and transcendental fragrance that is to say just as a subordinate sentiment does in the principal sentiment being converted, but in all conditions shines independently. A man liking a particular principal sentiment always

1. Bh. R.S. Uttara 8.35-38
keeps himself attached to that sentiment. In his case that particular sentiment exists predominantly as the incorporator sentiment. Other sentiments even though principal, become incorporated into that sentiment." Look again if the incorporated sentiment under the incorporator sentiment becomes very much pleasing, then alone it is really incorporated, otherwise their union is fruitless”.

\textbf{Vraja,} - "If any hostile sentiment unites within a principal sentiment, what will be the result?"

\textbf{Goswāmī,} - "It only produces bitter taste, just as a sweet–drink mixed with acid or alkali does. This sort of antagonism between sentiments is called 'Rasābhāsa' (perverted sentiment) of a very low order".

\textbf{Vraja,} - "Is antagonism between sentiments not good in any condition?"

\textbf{Goswāmī,} - "Sri Rupa says 2 to 'prove superiority of one of the two reasonable arguments and prove the other inferior, mentioning suitability for remembrance, separation from close relations and dear ones by different sentiments, conflict between object of devotion and the person devoted in connection with subordinate hostility - in all these cases the hostile sentiments unite but does not produce bitterness.' Again it is remarkable that in Yudhisthira and others servitor sentiment and parental sentiment are manifested at different times. The hostile sentiments do not manifest themselves simultaneously. Again when hostile emotions unite in the state of supreme transcendental spiritual state, they do not act in a hostile way. Sri Rupa has further said 3 : 'In some cases contradictory sentiments are seen at one and the same time in great devotees of unusually great power but it occurs in them to show its wonderfully relishing taste.'"

\textbf{Vraja,} - "I have heard from experienced Vaishnavas that Srīman Mahāprabhu was so very apathetic to 'Rasābhāsa' (perverted sentiment) that He did not even listen to any song or poem blemished with that fault. To-day we understand the faults of 'Rasābhāsa'. Now please explain signs of 'Rasābhāsa' ".

Goswāmi, - "When a sentiment becomes imperfect and defective, it may be called 'Rasāḥsā'. 'Rasāḥsā' is also divided into three classes - 'Upa-rasa', 'Anu-rasa' and 'Apa-rasa' according to its qualities, first, second and third classes."

Vraja,- "What is 'Upa-rasa'?"

Goswāmi, - "Under the influence of 'Sthāyee', 'Vibhāva' and 'Anubhāva' all the twelve (5 principal and 7 subordinate) sentiments may assume the state of 'upa-rasa', perverted conditions of 'Sthāyee', 'Vibhāva', and 'Anubhāva' are the causes of 'Upa-rasa'."

Vraja,- "What is called 'Anu-rasa'?"

Goswāmi, - "Sentiments like laughter having no relation with Krishna may be said to be 'Anu-rasa'. Heroic sentiments in persons in slight touch with Krishna may also turn into 'Anu-rasa'."

Vraja,- "Sentiments having no connection with Krishna are not at all sentiments; they all fall into the category of gross material emotions. Then how do they show signs of 'Anu-rasa'?"

Goswāmi, - "'Anu-rasa' is a sentiment having no direct relation with Krishna, such as the laughter of Gopis in 'Kakkhati' dance' or the astonishment sentiment of Nārada that he felt on hearing the deliberation of Vedānta parrots sitting on the trees of Bhāndira forest. There may be some farfetched relation but no direct relation with Krishna - in such like cases you may call the sentiment 'Anu-rasa'."

Vraja,- "What is 'Apa-rasa'?"

Goswāmi, - "If Krishna or Krishna's reactionaries become the resorts of laughter and such other sentiments, then these sentiments are 'Apa-rasa', when Krishna fled away, Jarāsandha laughed again and again - this laughter is 'Apa-rasa'. Sri Rupa Goswāmi has said '4 'Feelings or emotions have been named by some 'Tadābhāsa' and by others 'Rasāḥsā'. But scholars having thorough knowledge of sentiments call only those sentiments really worth the name which are transcendental and joy-giving.'"

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4. Bh.R.S. Uttara 9.21
Hearing all these discourses Vijaykumāra and Vrajanātha fell at the feet of the revered preceptor with eyes filled with tears and voice choked with emotion and began to say,—

"We bow to the feet of that revered preceptor who has opened our eyes always ready to serve Hari by dispelling the gloom of our ignorance regarding our desire for dharma, artha, kāma and moksha, ignorance regarding the abstruse identity of self, egotism in the gross material body, Vipralipsa or vanity that 'I am the owner and employer,' attention to various objects, fear or wrong perception". Sri Gurugoswāmi took up the two disciples with love and joy and embraced them by throwing his two arms round them. He blessed them with his sincere heart and said, - "Let your hearts be lighted with the truth about sentiments."

Vijay and Vrajanātha everyday had discourses with Sri Dhyānachandra Goswāmi on spiritual topics and took the nectarine water washing the feet of their preceptor and nectarine remains of his food. On some days they plunged themselves in meditation in their own cottage of worship, on some days they observed the process of worship of many pure Vaishnavas in the Samādhi of Sri Haridāsa, or at the temple of Gopinātha or under the Siddha Vakula tree. They also used to have sight of the holy places where Sriman Mahāprabhu had trances as written in the 'Stavālī' and 'Stavamāla'. They used on some days to join the congregation chanting of Divine Names in places where pure Vaishnavas chanted together. By so doing Vijay and Vrajanātha gradually had spiritual development. Vijaykumara thought, 'Sri Gurugoswāmi has briefly narrated to us the topic of the Madhura Rasa, I shall hear from his holy lips the elaborate exposition of that sentiment. Let Vrajanātha remain plunged in the sentiment of friendship. I shall alone learn all the truths about the Madhura-rasa. Thus thinking he procured a copy of 'Ujjvala Nilamani' through the help of Sri Dhyānachandra Goswāmi. He began to study that book and when any doubt arose he asked Sri Gurugoswāmi for its solution.

One afternoon Vijay and Vrajanātha sitting on the seashore were looking to the sporting waves of the sea and thought within themselves that human life was also full of waves like that. Nobody knows what shall come to pass the next moment. We must learn the process of devotion through the way of Love from Sri Gurugoswāmi. Vrajanātha said, "I have seen the method that Sri Dhyānachandra Goswāmi has propounded. If we can get some instructions from our preceptor, it
may perhaps produce good results. Well, I shall make a copy of that method. Having thus resolved he prayed to Sri Dhyāna-chandra Goswāmi to let him have a copy of that method. Sri Dhyāna-chandra said, 'I am not in a position to give you any copy of that. You shall have to secure permission from Sri Gurugoswāmi.' When both of them proposed to Sri Goswāmi about the matter, he said, "well, come to me with the copy". According to that permission Vijay and Vrajanātha both took the copy of that method. They thought that at leisure moments they would go to Gurugoswāmi and make the matter clear from him.

Sri Dhyāna-chandra Goswami was a pastmaster in all subjects, especially in the esoteric aspect of Love of Sri Krishna he was second to none. He was the first and foremost of all the disciples of Sri Gopāl Gurugoswāmi. He taught Vijay and Vrajanātha all the truths of that subject, considering them quite competent to learn all the matters. From time to time Vijay and Vrajanātha used to have all their doubts about the matter cleared. They first became wellversed in the Lore of Sriman Mahāprabhu as well as of Sri Krishna from Sri Gurugoswāmi and engaged themselves enthusiastically to "Astagālina Bhajan" during the eight Praharas (three hours making a Prahara) of the whole day and night.
CHAPTER XXXI

DECOCTION OF THE MADHURA-RASA

It is now the autumnal season. One day four hours of the first part of the night (ten dandas) passed and the moon rose in the sky. Vijay then thought that he would once pay a visit to Sundarâchala and Sraddhâbâli. Vijay had learnt to perform the devotional practices of Madhura Rasa. He now likes nothing else than Sri Krishna’s Transcendental Sports of Amorous Love in Vrajadhâma. And he is always absorbed in Sri Krishna’s Amorous sports with the Cupid Gopis. He has fully appreciated that revelation of Vrajadhâma appeared in the mind of Sríman Malâprabhu at the site of Sundarâchala. So Vijay alone began to proceed towards Sundarâchala. He crossed Balgandi and began to advance towards Sraddhâbâli but he could observe the very representation of Vrindâvanadhâma on account of his looking at the bowers on either sides. Vijay began to delve deep into the fathomless ocean of Love and said, ‘Ah! what a wonderful fortune I have got to-day! I am observing the divine grove of Vrajadhâma which is not easily obtained even by the gods like Brahma and others. Ah! what I see our most Beloved Sri Krishna is sitting on the pavilion of Mâdhavi flowers adorned with Mâlati-creepers and is cutting jokes with His most sweet-heart Cupid-Lover the Gopis.’ Vijaykumâr anxiously gave up his fear and sense of dignity and ran after that at quick steps. Advancing onwards Vijay fell into a trance soon and fell on the ground. A gentle wind was blowing then to render timely service to him. Within a short time Vijay came to his sense and began to look hither and thither. His heart began to lament observing no longer that most glorious slight.

Vijay came back to his own lodge and lay down on the bed without saying anything to anybody. Vijay’s heart became exceedingly cheerful with the revelation of the glory of that Transcendental Leela of Vrajadhâma. Vijay thought within himself, “I shall duly express the mystery that I observed to-day to my preceptor to-morrow.” But after a short while he again remembered that one should not express the super-natural mystery to anybody, that one is fortunate enough to observe once. With the advent of many such thoughts he fell asleep.

He got up early in the morning and became absent-minded. Partaking or honouring the holy meal (Prasâdam) he went to the lodge of Kâshi Misra, prostrated his preceptor there and took his seat. The preceptor embraced him with affection and enquired about his health.
and well-being when Vijay became somewhat easy at heart and began to ask him the question of the most brilliant sentiment of Madhura-rasa further.

Vijay said, "O my divine master, I have been fully satisfied by your unlimited grace. Now I have a desire to enquire about the ever-brilliant and ever-pleasant sentiment of Madhura-rasa. Going through 'Sri Ujjvala Nilamani' I have been unable to understand the inner-meaning of some matters discussed there".

The preceptor heard him attentively and said, "O my darling, you are my dearest disciple, I shall try my best to make necessary reply to your questions about the matter."

Vijaykumāra said, "O my master beloved, the sentiment of Madhura-rasa has been said to be the most esoteric. Why will it not be so? When all the merits of the sentiments of divine calmness (Shānta), devotional service (Dāsya), friendship (Sakhya) and parental affection (Vātsalya) for ever are existing in the sentiment of Madhura-rasa and the efficiencies of supreme excellence of those sentiments have also been beautifully adjusted in that sentiment, where is then the doubt about the superiority of the sentiment, of Madhura-rasa? The sentiment of Love has become very inconvenient or unworthy to those who follow the path of renunciation on account of the dryness of observing their difficult austerities. Again the materialism or the virtue of performing all sensual activities in the part of the materialists is a very difficult method or no method of the fulfilment of the real mission of life. When the sentiment of Love in Vrajadhāma is totally uncommon or foreign in comparison with the sentiment of sensual love or materialism, that cannot then be easily obtained. If such be the case, how has such an unprecedented sentiment of high order become so very mean sentiment of sensual enjoyment in connection with man and woman?"

Goswāmi,- "My darling Vijay, you know very well that all the wonderful features of materialism are nothing but the perverted reflection of the wonderful features of spiritualism. Material world is the perverted reflection of the spiritual world. The mystery that lies here is that the realisation of the perverted reflection is naturally contradictory or opposite i.e., that which is the best in the ideal is the worst in the perversion. That which is very low in the ideal is very high in perversion. It can be easily understood if we observe the perverted reflection of the limbs of our body in mirror. So the merits or qualities of the Supreme
Soul are observed as perverted in the material world. So the highest sentiment in connection with the Supreme Soul has become the lowest or meanest at the perverted stage. The unprecedented wonder of joy in the Supreme God is His real sentiment. On account of its being reflected in the material world, a being in material bondage thinks the ideal Supreme Soul and the soul in the bondage of materialism similar and considers all the wonderful features of the world in the light of materialism; and cannot understand God. In fact, the Supreme Object of spiritual sentiment is the Madhura-rasa. So there is the wonderful aspect of spirituality in it. There is existence of the sentiment of Love in the spiritual objects in the following manner:—There is sentiment of divine calmness or peace in the lowest position in the spiritual world. In comparison with that sentiment, there is the sentiment of divine service in a higher position. There is the sentiment of holy friendship in the next higher position. Then there is the sentiment of parental affection in the higher position next to that. Above all these sentiments of the spiritual world, the sentiment of Madhura-rasa is in the highest position. The sentiment of Madhura-rasa is situated in the lowest position in its perverted reflection in the material world. There the sentiment of parental affection is in the next higher position. And the next to that is the sentiment of friendship. Next to that is the sentiment of service and above all, the sentiment of calmness is situated in the highest position in the material world. Those who think in this line depending on the nature of material excellence at last come to the conclusion that the sentiment of Amorours Love of Divinity is the meanest or lowest of all. The position or activities of the sentiment of Amour are very mean and shameful in the sphere of materialism. But those are full of pure, sacred and wonderfully dignified ideal in the world of spiritualism. In the spiritual world the association of Sri Krishna with Gopa and Gopis of His different powers is very holy and full of Truths. The treatment of the sensual material activities in the material world of five senses is really shameful. Sri Krishna specially is the only Male-personality and all other spiritual beings are the female characters in the activity of that sentiment of Divine Love and so there is no contradiction of excellence there. In the material world some beings are the enjoyers and some are the enjoyables and consequently the contradiction lies in the original matter and it has become the object of shame or hatred. In fact no being is the enjoyer of another being. All the beings are enjoyable and the Supreme Being Sri Krishna Himself is the only Enjoyer. So where is the doubt about the fact that the contradictory matters of the eternal virtue or excellence are the objects of shame and hatred. Look, in consideration of the ideal of reflection in the mirror there is an unavoidable similarity in the sensual enjoyment of male and
female partners of the material world and the divinely skilful play of Sri Krishna in the Transcendental World. Still one is the worst and the other is the best".

Vijay,- "O my beloved master, you have enabled me to attain the desired object. Your ever-pleasant conclusion has confirmed my self-evident faith and destroyed all doubts. I have been able to understand the situation of the sentiment of Madhura-rasa of the transcendental world. Ah! the ever-pleasant sentiment of Madhura-rasa! As the very word of Love is ever-pleasant. I am very much anxious to understand the mysterious sentiment of Madhura-rasa. Be kind enough to satisfy my poor self."

Goswami,- "My darling, just listen to me. Sri Krishna is the Object of the sentiment of Madhura-rasa and His beloved female-lovers are the resorts. The happy union of these two had become the only support of this sentiment."

Vijay, - "Of what sort is Sri Krishna, the object of the sentiment of Divine Love?"

Goswami, - "Ah! The question is very pleasing. Sri Krishna is the only Male Personality adorned with many an excellency of merit. His very Appearance is like the Impending Rain-showering cloud, very Beautiful, accomplished with all the ever-pleasant good Qualities, the Strongest, Adolescent, Eloquent, Sweet-tongued, Intelligent, Genius, Calm, Learned, Witty, Happy, Grateful, Skilful, Fond of Love, Grave, the Greatest of all, Famous, Delightful to the heart of lover, Newer and Newer at every moment, Unparalleled Sportsman, very Charming, Dearest and Expert in playing on the flute. All the glory of god of Love (cupid) is totally faded at the sight of the lustre of His Feet. His wonderful side glance charms the heart of all. He Himself is the only Jewel of the Divine play as the desired fruit of fortune to the youthful Gopis."

Vijay, - "I have fully realised that Sri Krishna is the only Hero adorned with supernatural Beauty and Quality of the wonderful Supernatural sentiment of Divine Love. When we would previously admit the only Superiority of arguments going through various Shāstras or religious codes, we would not then acquire firm faith inspite of our deeply thinking the Charming Beauty of Sri Krishna. But when the heart-attracting devotional reverence rose a little in my heart by your
grace, I am realising the revelation of Sri Krishna newer at every moment in my respectful heart from then. Sri Krishna does not leave my heart, though I may forget Him. Ah! what a kindness He bestows upon me. I have now fully understood the following observation of the 'Bhakti Rasāmīta Sindhu.'

"Those most blessed devotees who know the Lotus Feet of Sri Krishna as the Be-all and End-all of their life can realise this sentiment of Divine Love. Those who have no scent of reverence and whose heart is always filled with material or sensual thoughts and who are naturally fond of arguments according to their own superstitions can never realise this sentiment of Divine Love." O my beloved master, I have thoroughly realised that some highly charming thought that rises in the heart brightened by purely excellent goodness crossing the path of all human ideas is the real sentiment. A real sentiment is not found in the material world. It is really an object of the spiritual world. As a being is the smallest particle of spirituality, it is admitted that it rises in the spiritual existence. That sentiment is realised in the over-flowed heart. He who can perceive the difference between Pure Excellence and mixed excellence within the core of the heart meets no doubt about the matter."

Goswāmi, - "Well Vijay, all that you spoke is the truth. In order to remove many doubts that may rise in your mind, I shall establish a principal truth in your speech. Tell me please; what do you know of the relation of the pure excellence and the mixed excellence?"

Vijay, - (With prostration to the feet of the preceptor) "O my beloved master, I am telling you this according to my capacity by your grace. Kindly make necessary correction if there be any fault or mistake. That whose existence is observed is the excellence. The thing that has positional existence physical or formal existence, qualitative existence and active existence is called the existent excellence. The existence excellence that has no beginning or end and is ever present in its eternally new form, and is not corrupted or spoiled by the influence of the division of time past and future and which is always filled with charming wonders is the pure excellence. Any excellence of pure spiritual power is the pure excellence. The time of illusion as the reflection of the spiritual power has abnormal condition of the past and the future. All the beings that are observed having their beginnings are

1. Bh.R.S. Dakshin.5.78,79
under the control of the creative virtue. All of them have their ends. So they are under the control of illusion. Such excellence is called mixed excellence. A pure soul is the pure excellence. His position, form, quality and activity are full of pure excellence. When a jiva soul is in bondage by the influence of illusion, the second and the third principles (Rajas - tamas) of the illusion are then mixed with (Satwa).

Goswami, - "My darling, you told about a very sharp conclusion. Please tell me now how the heart of a being is endowed by pure excellence."

Vijay, - "So long a being is in bondage in the material world, pure excellence does not vividly rise in the heart. He attains his own reality in proportion to the rising of pure excellence in his heart. No attempt of wisdom nor any attempt of material activity can produce any result in this respect. When the body of a man becomes unclean with dirt, can any kind of dirt cleanse it? Material activity itself is dirt. How will it cleanse other dirt? Wisdom is fire. If it be set on a being defiled by unholy matters it must burn or spoil the entire existence. How can it give happiness of cleansing impurity? So pure excellence rises only from devotional practices attained by the grace of the spiritual preceptor, of the Supreme Lord Sri Krishna and by the grace of the devotees (Vaishnavas). When it is risen, pure excellence itself enlivens the heart."

Goswami - "My darling, I am really happy to give advice to a worthy disciple like you. What other questions have you?"

Vijay, - "You told me previously that the Hero in connection with the sentiment of Madhura-rasa are of four characters viz., Generous (Dhiroddatta), Beautiful (Dhira-Lalita), Peaceful (Dhira-Shanta) and Arrogant (Dhiroddhata). What sort of Hero is Sri Krishna?"

Goswami, - "Merits of all the four characters exist in Sri Krishna. Some contradictions that are found among the four characters of Hero act consistently according to the Will of Sri Krishna in Whom exist all the Rasas and the unthinkable divine powers. There is another wonderful and mysterious merit in Sri Krishna, Who is the Owner of the Merits or Qualities of four characters of Hero. The matter is worthy of being known by the disciple of an extraordinary merit like you."

Vijay, - "When you are very kind to my poor self in all the characters, be graciously pleased to explain that mysterious thing."
As Vijay was saying this, he fell down to the feet of the preceptor with tearful eyes. Goswāmīji took him very affectionately, embraced him and began to speak with tears in his eyes and voice choked.

Goswāmī, - "In connection with sentiment of Love Sri Krishna has to play two parts of the Hero i.e., the part of a Husband and that of Gallant Lover."

Vijay, - "O my beloved-master, Sri Krishna is our Eternal Lord or Husband. Then why He should act as a Paramour or a Gallant Lover?"

Goswāmī, - "It is a very mysterious thing. The spiritual matter is a jewel of mystery in the first hand and then the sentiment of selfless Love specially becomes the most precious thing as 'Kaustubha' in Gem."

Vijay, - "The devotees of the Madhura-rasa perform their alluring Love thinking Sri Krishna as their only Husband. What is the secret meaning of considering Sri Krishna as a Gallant or Paramour?"

Goswāmī, - "If indiscriminating thoughts or ideas be connected with the Supreme Soul, sentiment of nothing of the kind exists there. He is Rasa Vai Sah. Such a saying of the Vedas becomes meaningless. Extreme want of the enjoyment of happiness remains there. So indiscrimination thoughts or ideas about the Supreme Soul are not at all agreeable nor fit to be enjoyed. The more the particularised thoughts and ideas about the Supreme Soul are established, the more the sentiment of Divine Love is really appreciated by the devotees. You must remember that the full realisation of the sentiment of Divine Love is the first and foremost mission of the life. A little particularised thought of the Supreme Soul is far better in comparison with highly indiscriminating thought about Him. Thinking Him Master-beloved in connection with the sentiment of devotional service (Dāsyā) is better in comparison with the thought of Omnipresent God, the Almighty in connection with the sentiment of divine calmness (Śhānta). Sentiment of parental affection is far better. As the sentiment of Divine Love is superior to the sentiment of parental affection and gradual superiority is observed in those sentiments, so also the sentiment of erotic Paramour (Pārakīya) is far better than the sentiment of wedded Love (Svākīya). Wedded Love and Paramour Love - these are the two

2. Ch.U.VIII-13/1.
aspects. Wedded Love is the selfish enjoyment in which natural flow of sentiment of Divine Love has no particular and practical support. Though Sri Krishna's virtue of self-centred enjoyment is eternal, yet the virtue of the enjoyment of self-lessness is also eternal consistency of contradictory virtues or qualities is the natural virtue on the part of the Supreme Soul. In one centre of the spiritual play of Sri Krishna there is enjoyment of wedded-love. In its opposite centre there is climax or an excellent perfection of Erotic-paramour Love. When the hero and the heroine i.e. the male and female Lovers of different existence come in contact with each other by the influence of Divine Love, there reveals a wonderful sentiment, the more it advances towards the attainment of serene cheerfulness and real success and the fulfillment of the highest mission of life. Where Sri Krishna Himself is the Hero, enjoyment of the such Love of the female lovers by the real Enjoyer cannot be the object of any hatred or shame. Where an ordinary man is entitled to be a hero, there comes the judgment of virtue and voice. So the enjoyment of erotic love of any female lover is the worst there. For this reason the association of the male-lovers and female-lovers other than the legal husbands and wives is contemptible according to the decision of the learned men. Sri Rupa Goswāmi says, 'In the ordinary code of Rhetoric, inferiority of a gallant hero is ascertained, whereas it has not been told about Sri Krishna Himself, the super-natural Love-Incarnate for the enjoyment of the essence of the sentiment of Transcendental Love of the transcendental World.'

Vijay: - "In Aprakata-Leela what are the characteristic roles of the two types of wedded and Erotic female Lovers?"

Goswāmi: - "It is a very estoric matter. You know that Sri Krishna's Transcendental Qualities are four-footed. Among those four-feet three exist in the spiritual world and one in this material world. This illusory universe consisting of fourteen worlds exists on His one foot of divine Qualities. The mysterious river Virajā lies between the mundane universe and the spiritual world. The spiritual world is situated on the other bank of the Virajā. The boundary wall of that spiritual world is the divinely brilliant existence of Brahman. If that boundary space be crossed, Vaikuntha, the blissful region is clearly observed. Sri Nārāyana of enormous wealth and opulence is the only Lord of lords and Emperor there in Vaikuntha and is duly served by innumerable spiritual Powers.

There exists in Vaikuntha His Own everpleasant sentiment of Powers and Glories. His powers known as 'Shri', 'Bhu' and 'Nilā' i.e.,
the power of property, the power of magnanimity and the power of pure Love are serving Him there. Goloka is existing high above Vaikunthadhāma, where Sri Krishna, the Lord of Beatitude (Mādhurya) dwells. His (Krishna) consorts are duly engaged in serving Him staying at that Goloka. The Gopis of Vrajadhāma perform the amorous service to Sri Krishna according to their own sentiment of paramour Love."

**Vijay,** - "If Goloka only be the highest and best Abode of Sri Krishna, why Vrajadhāma is having such wonderful glory?"

**Goswāmi,** - "The holy places like Vraja, Gokula, Vrindāvana etc. are situated under Sri Mathurāmandala, the jurisdiction of Mathurā. Mathurāmandala and Goloka are identical. The same things are famous simultaneously in the two places in Goloka, the highest spiritual sphere as well as Mathurāmandala Transcendental plane."

**Vijay,** - "I can’t understand how it is possible?"

**Goswāmi,** - "Such a situation is possible by the influence of the unthinkable power of Sri Krishna. The matters of that unthinkable power is beyond the reach of human thought and arguments. That which is called Goloka is Mathurādhāma here. Spiritual play of Sri Krishna is eternal. He who has acquired the capacity of observing the pure spiritual thing sees Goloka; even in this Gokula he sees Goloka. He whose intelligence is really diseased by his suffering from the external influence of five senses of the material world cannot see Goloka. Though Gokula is Goloka, yet he sees only the material world of five senses in Gokula as he is totally blind of the spiritual eye."

**Vijay,** - "What is the right of seeing Goloka?"

**Goswāmi,** - "In connection of the right seeing of Goloka Sri Sukadeva observes, ³ "Sri Krishna’s own Realm known as Goloka beyond the scope of all mundane regions, which is Immortal, Unlimited, Transcendental, Self-effulgent, Eternal and Unchangeable. The Divine Halo of that Realm is of the Abstruse knowledge of the Brahmajñānās. The all-loving. Absolute realized souls, divested of all mundane qualities and affinities, visualize that Realm of eternal Bliss with their souls’ eyes, deeply absorbed in meditation. That Halo of Vaikuntha is accessible to those Jñāna-Yogis who are devoid of all mundane relations and

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³ Bh.X/28/14, 15
qualities but it is the \textit{premice} devotees of the Supreme Lord Sri Krishna after assuring transcendental characteristic can alone attain to that blissful Realm of Goloka by dint of their unflinching and single-minded loving-devotion to Him."

My darling, observation of Goloka is not possible without the Grace of Sri Krishna. Sri Krishna showed Goloka to the inhabitants of Vrajadhāma being graciously pleased with them. Goloka is the most glorious spiritual Abode beyond the reach of this mundane world of Nature. All the wonderful mysteries that exist there are really the eternal truths—an infinite enjoyment of spiritual play. The spiritual lustre that exists in Brahman is present as eternal light there. The devotees that give up their association or attachment of the sensual pleasures of five senses are wholly absorbed in meditation and they can perceive the spiritual reality leaving all relations with the mundane world."

\textit{Vijay}, - "Are all kinds of liberated souls able to see Goloka?"

\textit{Goswāmi}, - "Among the millions of liberated souls, a most elevated soul whose soul fully is saturated with love is only competent to see the Goloka is very rarely found. Those who attain emancipation or salvation by adopting the means of eight kinds of austerity and meditation and abstract knowledge of Brahman they enter into that Realm of Brahman where they are at the loss of their 'selves'. Those who are devoted to the All-majestic Lord of wealth and opulence cannot also see Goloka. They serve the Lord of wealth and opulence in Vaikunthadhāma according to the desire of their own heart. Those who following the foot-steps of Vraja-vāsī render loving service to Sri Krishna are fortunate no doubt; but only he who among them is favoured with Grace by Sri Krishna can see Goloka."

\textit{Vijay}, - "Well, if none except such liberated devotees can see Goloka, why is then Goloka described in the religious codes like 'Bṛhma Samhitā', 'Harivamsam', 'Padma Purāṇam' etc? Grace of Sri Krishna can be attained by means of sincere devotion to Him following the devotional system of Vrajadhāma. What was the necessity of mentioning Goloka there?"

\textit{Goswāmi}, - "The devoted soul absorbed in the sentiment of love of Vrajadhāma, whom Sri Krishna elevates from this world and place in Goloka can see Goloka. Again some of the purely devoted souls of Vrajadhāma see Goloka. The devoted souls are of two kinds, as a
devotee (Sādhaka) who performs the activities of devotion to God and as a successful devotee (Siddha) who is floating in the current of devotion of God. The devotees (at the stage of Sādhaka) have no right of seeing Goloka. Then the successful devotees (Siddha) are of two kinds as Vastu Siddha and Swarup Siddha. The devotees who are Vastu Siddhas are taken to Goloka direct by the Grace of Sri Krishna. Who are Swarupa Siddhas are always observing the Golokdhāma, still they themselves have not yet been taken to Goloka from this material world of five senses by the Grace of Sri Krishna. Their spiritual eyes are gradually being opened by the Grace of Sri Krishna. So they have acquired various rights in this line of devotion. Some one is seeing Goloka a little, some one somewhat more and some can see much more. Goloka is observed by the devotees in proportion to the Grace bestowed upon them by Sri Krishna. What is being seen in Gokula is risen in a little manner in the heart of the devotees till the mature stage of love appears. When the stage of Bhava is attained, Goloka is being seen a little and a little more step by step. At the stage of the attainment of pure Love (Prema) Goloka is abundantly seen".

Vijay, - " O beloved my master what are the aspects of difference between Goloka and Vraja?"

Goswāmi, "All of those that you see in Vrajadhāma exist in Goloka. Those things are seen in somewhat different manners by the devotees according to the degree of ecstatic love. In fact there is no difference between Goloka and Vrindāvana. There is only the difference of sights according to the difference of the eyes of the devotees. Very dull and disqualified men (tamo-guni) sees all things in Vrajadhāma as material substances. The active, energetic and intelligent persons (Rajo-guni) see something better than those dull and disqualified men. But the people of Loving devotion observe the living truths according to their respective power of sight. All these people have their different sights and so they observe the things in different manners."

Vijay, - "O my beloved master a little something is being realised, but set an example or two to kindly clear the idea?"

Goswāmi, - " It is a very difficult thing to understand. Expression of the feeling of a devotional mystery is forbidden. What you will see by the Grace of Sri Krishna must always be kept in secret. I shall tell you so far as previous preceptors have already expressed. What more will remain untold must be seen by you within a short time by the Grace of Sri Krishna. Realisation of pure spirituality exists in Goloka. Material
realisation is not at all found there. The wonderful thoughts and ideas that have been roused by the spiritual power for the nourishment of the pure sentiments have got in many places an essential sentiment known as the sentiment of sensitiveness. Still the supporters of the Transcendental play of Sri Krishna in Goloka admit the presence of the personatities of Nanda and Yashodā to materialise or nourish the sentiment of parental affection thereby means of their sensitive thought of fatherhood and motherhood. The wonderful conditions of union and separation in the sentiment of conjugal Love exist there depending on sensitiveness. Again in the selfless thoughts the sensitiveness of the selfless lovers and that of the Cupid Lovers are eternally present in Golokdhāma. Look, those vivid forms of sensitiveness are being observed as sound and solid by the influence of Yogamāyā. Yashodā giving birth to a child, Sri Krishna's maternity house, and the matrimonial self-less sensitiveness of the eternal female Lovers in connection with Abhimanyu, Govardhana and others are observed in a gross material form there. All those are performed by Yogamāyā and are connected with very subtle original matter. Nothing is false or unreal and all those as so perfect as in Goloka. But the observations only are different according to the sensual obstruction of the observers."

Vijay, - "Will all those matters then be appreciated having them properly purified by the performance of the devotional activities round the clock?"

Goswāmi, - "It is not so. A devotee will remember the spiritual play of eight times a day in the same manner as he observes in the devotional performance of Vraja dhāma. As the Grace of Sri Krishna will be attained by means of devotional service, so the revelation of spiritual play will be automatically perceived in the similar way. There is no necessity of the purification of thoughts by one's own attempt."

Vijay, - "Success is attained according to one's sincere attempt or will-force. According to this principle as much concentration is observed at the time of devotion, so much gain will be appreciated at the time of the attainment of success. So the necessity of the sincere meditation of Goloka is found here."

Goswāmi, - "You have spoken the truth. All the realisation that exist in Vraja dhāma are really the perfect truths. Nothing is contradictory. It would be imperfect if there is any contradiction. When concentration or devotion is pure and perfect, success is surely attained then and there. The more the devotion and meditation become perfect
and purified, the more the time of success reveals. Try your best to beautifully perform the devotional activity. Don't try to purify devotional matter. Purification is beyond the reach of your capacity. Sri Krishna, the Owner of unthinkable powers Himself will do that. If you yourself will go to do that, thorn of outward knowledge will enter there. If Sri Krishna be kind enough to you, you must not face any bad result."

Vijay, , -"I am really successful or fortunate enough to-day. Now I ask you another question. Do the wedded wives of Sri Krishna take shelter in Vaikuntha or have they any shelter also in Goloka?"

Goswāmi, - "An infinite joy is attained in the Vaikuntha. There is no greater gain than Vaikuntha. Residences like Dwāракā, Mathurā etc. are all present there. All the queens as per their respective sentiment serve Him there. None but the milk-maids of Vrajaḍhāma have any stay in Goloka in connection with sentiment of Madhura-rasa. All the playful activities that are found in Vrajaḍhāma are also found in Goloka. It is found in the Gopal Tāpanī that in the Leela of Mathurā under Golokdhāma, Rukmini's wedded-love exists."

Vijay, - "O my beloved master, do all the continuous activities of the sentiment of Erotic Love exist in Goloka in the same order as they are found in Vrajaḍhāma."

Goswāmi, - "Yes, they all exist there in the same order, only the illusive portion is not found. Though the illusive portion is wanting there, yet the pure original matter of the same spirituality play their parts one after another. I shall not be able to explain that. You will be able to understand the matter by dint of the power of your Loving devotional practice."

Vijay, - "What exists in this world of five senses disappear during the time of universal dissolution. So how does the matter of the present Pastimes of Vrajaḍhāma become eternal?"

Goswāmi, - "The Pastimes of Vrajaḍhāma are eternal in two ways. There is the realisation of the present existence. Some Leelā is performed somewhere and is always present in a cyclic order. In such a manner of eternity of the Leelās in their present appearance is established. At the stage of disappearance all of them are eternally present."
Vijay - "If the appearance of all Pastemies exist in all the worlds, is there then a Vrajadhāma in each of them?"

Goswāmi, - "Yes, there is, Goloka is a self-evident reality and is present as an Abode of spiritual play in all the worlds. Again Goloka reveals in the soul of the exalted devotees."

Vijay, - 'Why does the region of its Mathurā exist in appearance in that world where all its Leelās disappear during universal dissolution?"

Goswāmi, - "Spiritual play of disappearance is eternally present in that place. As the devotees eternally dwell at the particular Divine Abode (Dhāma) so God out of His Prerogative keeps the respective Dhāma existent there."

Vijaykumāra went back to his lodge with the most pleasant thought of the devotional service to God round the clock.
CHAPTER XXXII

VISION OF GOLOKA IN GOKULA

Vijaykumāra took his meal (honouring the food offered to God) and went to bed at night. Vrajanātha finished his daily duty of devotion to God and slept after leaving his counting of the holy Names of Hari. Vijaykumāra had no sleep. He knew beforehand that Goloka is a separate place. Now he could understand that there is no difference between Goloka and Gokula. There is also a mode of Paramour Love even in Goloka; but a thought had risen in his heart in connection with how the Almighty Lord Sri Krishna could become a Paramour or Gallant. He thought that Sri Krishna is the Supreme Divinity. The Shakti and the Possessor of that Shakti are not different or separated from each other. If the Shakti (Rādhā) be separated, how can She be called possessed by other than Her own Possessor (Sri Krishna) and how can Sri Krishna be called a Paramour or Gallant? Once he thought within himself that he would ask his preceptor the next day and have the matter decided, again he thought that it would not be better to ask him about the matter of Golokdhāma. Still it would be indispensably necessary to remove all doubts and suspicions about the matter. Thinking again and again such serious matters he fell asleep. During sound sleep Vijay found his preceptor before him and asked him the matter under consideration and the preceptor cleared the same in his dream. The preceptor said, "My dear Vijay, the Will of Sri Krishna is unrestrained. His eternal desire is to express the most pleasant of Love suppressing His Attribute of Divinity and Opulence. He Himself gives separate existence to His Shakti (Sri Rādhā) and as a result His Shakti taking the forms of millions of Gopis is earnest enough to serve Him. Sri Krishna again gives separate existence of a housewife to each of those women by dint of His wonderful influence of that Shakti without paying due heed to Her opulent or majestic service. He Himself also welcomes the relation of a kind of gallant in the like manner. He violates His own virtue of self-sufficiency or self-satisfaction by the influence of the temptation of the enjoyment of the sentiment of selfless Love and plays the most wonderful spiritual play of Rāsa with those sensitive Gopis. The divine flute becomes the dearest friend in performing those spiritual activities. With those remarkable miracles the mission of enjoying the most pleasant sentiment of Paramour Love in Goloka is fulfilled. Only for this reason the play bowers of Goloka and the spiritual plays of Vrindāvana eternally exist. All those holy places of Vraja-dhāma, known as Rāsamandala (stage for the spiritual play), the river Yamunā the Mount Govardhana etc. do exist in Goloka.
In this way the *Swakiya* (wedded-Love) and the *Parakiya* (erotic Love) also exist in Goloka. The only *Swakiya* Love is forever present in Vaikunthadhāma. The unthinkakable *Swakiya* and *Parakiya* Love simultaneously exist in Goloka. Again see, it is a wonderful thing that though the sentiment of *Parakiya* Love becomes gross in Vrajaadhāma and looks something like the relation Paramour or erotic Love, yet there is no virtue of unlawful consorthood in reality, because Sri Krishna's cupid Lovers all belong to His Own essential Shakti. As they are connected with eternal company of Sri Krishna their Love-in-union is self-evident. Their sensitiveness is incarnated as separate existence of each. For the proper nursing or nourishment of His spiritual play Sri Krishna being the real and only Enjoyer has been made here as a Gallant at the stage of play in Vrajaadhāma. Mere existence of sensitiveness fulfils the mission of the sentiment in Goloka beyond the reach of the five organs of senses. The appearance of the existence of separate realities is fulfilled by Yogamāyā on account of the faith in the system of marriage and the violation of the law of marriage in Gokula.

Attaining the clear decision of the matter in dream Vijay-kumāra got removed of all doubts and suspicions. He believed that Gokula in this sphere of the world really exists in Goloka beyond the reach of the five organs of senses. The existence of the real spiritual joy in connection with the sentiment of Love of Vrajaadhāma rose in his heart. He realised the eternally spiritual play of Vrajaadhāma round the clock. In the morning he got up and felt himself extremely blessed what he had in his dream. After his meals he went to the preceptor in due time and shed tears of love holding his lotus feet with due respect. The preceptor then affectionately roused him and said, "My darling, real grace of Sri Krishna has been bestowed upon you, I am really fortunate enough to look at you," saying this the preceptor maddened with divine Love took Vijay on his lap with affection and began to sing the following matrical line from the *Prema-vivarta.* "He upon whom Krishna bestows His Grace with affection, is really fortunate enough in this world of creation. The ever-pleasant sentiment of Love appears in his heart, he observes Goloka in Gokula and nescience doth for ever depart."After singing this beautiful song for a long while, the preceptor came to his senses. Vijay prostrated before him and began to say as follows:-

*Vijay:* "O my beloved master, I don't know the Grace of Krishna, I know that your grace is the main cause of all these attainments of mine. I became fully satisfied with the feeling of Vrajaadhāma giving up
all my attempts of attaining the feeling of Golokdhâma. Now I shall
thoroughly understand the wonders of the sentiment of Love of
Vrajaôdâma. I again turned back to the real matter. O my preceptor,
are those maids of Gokula, who thought of Sri Kârêna as their
Beloved, can be called as 'Svakiyâ the devotees of wed-lock love?''

Goswâmi, - "All those 'Kanyâs of Gokula, who wanted to have
Sri Krishna as their Spouse their sentiment of Love is known as
'Svakiyâ'. But yet the damsels of Gokula are really having their
relationship as a Paramour-Lovers. Yet they are accepted by the system
of Gadhâva-marriage and their Love is established in the spiritual play
of Gokula only."

Vijay, - "O my preceptor, I shall gradually ask you many things. I
shall understand all those things depending upon graded discussion of
the 'Ujvala Nilamani,'. Let me now understand all the matters about a
(Nâyaka) hero. Heros are of four kinds, viz. 'Anukula,' 'Dakshina,'
'Shatha' and 'Dhrista.' Among these four kinds of heros of what sort is
'Anukula'?

Goswâmi, - "He who is always attached to only one beloved,
giving up the desire of any other woman is known as a favourable hero
(Anukula), Râmaâchandra had that kind of attachment to Sitâ. It may be
said Krishna had the same favourable attachment to Sri Râdhikâ."

Vijay,- "I wish to know the introduction of the sentiment of
Anukula hero, as observed in the four kinds of heros, like 'Dhirodayta'
and others. Be kind enough to tell me about 'Dhirodayatanukula'
hero."

Goswâmi,-- "Dhirodayatanukula hero is grave, modest,
compassionate, merciful, steady-minded, devoid of self-praise or vanity
and secretly proud. Inspite of being the possessor of all these qualities,
He gives them up and joins appointment of His own female-lover
Gopis."

Vijay,- "Of what sort is 'Dhiralalitanukula' hero?"

Goswâmi, - "Humour, blossoming youth, ability in cutting jokes
and freedom from care and anxiety are the qualities of Dhiralalita. If
the sign of constant companionship be connected with them, the Hero
then becomes 'Dhiralalitanukula' (Very fine-temperate)."
Vijay. - "Of what sort is the 'Dhirashāntānukula'?"

Goswāmi, - "Dhirashāntānukula' Hero is of gentle nature, tolerant, considerate and is possessing the qualities like conscience etc."

Vijay, - "Of what sort is the 'Dhiroddhatānukula' Hero?"

Goswāmi, - "If the Hero who is envious, proud, illusive, angry and self-applauding becomes favourable, He is then called 'Dhiroddhatānukula'.

Vijay, - "How does a Hero become 'Dakshina'?"

Goswāmi, - "The meaning of the word 'Dakshina' is courteous. He who attaches His mind to another female-lover without giving up glory, fear, love and affection to the previous female-lover is called a sincere or 'Dakshina' Hero. He who has got the same sentiment or attachment to many female-lovers at the same time is also called 'Dakshina' Hero".

Vijay, - "Of what sort is the 'Shatha' or deceitful Hero?"

Goswāmi, - "The Hero who performs the activities of favourable treatment in presence of His female-love and un-favourable treatment in other places and thus commits secret guilt is really deceitful or 'Shatha'"

Vijay, - "What is the sign of 'Dhrishta' or an Impertinent hero?"

Goswāmi, - "He who is expert in telling lies in a fearless manner inspite of the revelation of the marks of the enjoyment with another female-lover in His body is really a 'Dhrishta' or an Impertinent hero".

Vijay, - "O my revered preceptor, how many kinds of heros are there in all?"

Goswāmi, - "We have no other Hero than Krishna. That Krishna is perfect or complete in Dwārakā, more perfect in Mathurā and the most perfect in Vrajadhāma. That Krishna is of two kinds – as a Husband as well as a Gallant and consequently He is of six kinds.
He is of twenty four kinds in respect of each four kinds of Dhirdodatta and the like. And in respect of four kinds known as 'Anukula', 'Dakshina', 'Shatha', 'Dhrishta', twenty four is multiplied by four and we get ninetysix kinds of heros in all. Now it will be easily understood that there are twenty-four kinds of Heros in respect of the sentiment of Swakiya-Love and there are other twentyfour kinds in respect of the sentiment of Paramour-Love. In the spiritual play of the sentiment of self-less Love of Vrajadhama twenty four kinds of herohood are eternally present in Sri Krishna on account of the contraction of the sentiment of Paramour-Love there. A particular kind of Hero is required for a particular kind of play in its particular portion. So a particular kind of Hero is preferred according to requirement or necessity".

Vijay,- "O my reverend preceptor, I am enabling myself to realise the Hero and the wonderfulness of His Qualities. Now I pray that you would be kind enough to let me know the kinds of companion or helper the Hero hath got".

Goswami,- "The hero hath got five kinds of companion or helper. Cheta (observer of secrecy),Vita (expert in dressing), Vidushaka (Jester or clown),Pithamardaka (massager of back or body) and Priyanarma-sakhā (dear playmate) these are the five kinds. All of them have the qualities like the skill in the use of pleasing witty words, ever-pleasant deep love, knowledge of proper time and place, dexterity, to please the milk-maid Lover when she is angry and to give secret instruction."

Vijay,- "Who is called Cheta?"

Goswami,- "Bhangura, Bhringara and others perform the cheta activities of Sri Krishna in Gokula; they are expert in holding enquiry, able to do the secret deeds and possessing daring intelligence"

Vijay,- "Who is Vita?"

Goswami, - "Kadāra, Bhāratibandha and others are Vitas (dressers) of Sri Krishna. They are skilful in the work of dressing, cunning, expert in holding conversation and able to bring others into subjection or control?"

Vijay,- "What is called Vidushaka (clown)?
Goswami, - "The milkman Vasanta, Madhumangala and others are Krishna's Vidushakas (clowns). They are fond of taking delicious food, fond of quarrel but friendly, and expert in making others laugh by their movements of the limbs of the body, by their witty words and charming dress".

Vijay, - "Who are the pithamardakas?"

Goswami, - "Sridama is the massager of the back of Sri Krishna. Inspite of being qualified like the Hero (Sri Krishna) Sridama performs the activities of subserviency in favour of Sri Krishna".

Vijay, - "What are the signs of Priyanarmasakhās (dear playmates)"

Goswami, - "Subala, Arjuna and others who are very intelligent to know about seeking shelter in the sentiment of the female-loves are Sri Krishna's dearest play-mates (Priyanarmasakhās) So they are the best of all the loving friends of Sri Krishna. Of all these five kinds of companions, the chetas have the sentiment of rendering service, the massagers of back have the heroic sentiment and all others have the sentiment of friendship. The Chetas are the servants and the other four are the friends."

Vijay, - "Is there no woman among the companions?"

Goswami, - "Yes there are female companions. They are the female messengers?"

Vijay, - "How many kinds of female messengers are there?"

Goswami, - "There are two kinds of female messengers, viz., self-revealed female messengers and the appointed female messengers. Side glance and melodious tune on the flute are the self-revealed female messengers."

Vijay, - "Ah! Who are the appointed female messengers?"

Goswami, - "Vira who is expert in the use of daring speech and Brinda who is skilful in delivering flattering speech are the two
appointed female messengers of Sri Krishna. The self-revealed female messengers and the appointed female messengers are extraordinary; besides those, Lingini, Daivajna, Shilpakarini and others. It is better to discuss about them in the topics of female-lover Gopis and female messengers".

Vijay, - "I have already appreciated the Hero Sri Krishna's sentiments, Qualities etc. It has been understood that Sri Krishna eternally plays as a Husband as well as Gallant. He plays as Husband in Dwarakā and as a Gallant in Vrajapuri. Our Krishna is a Gallant. So our necessity is to learn about the female-lovers of Vrajadhāma."

Goswāmi, - "Almost all the female-lovers of Vrajendranandana (Sri Krishna) residing in Vrajapuri are of the sentiment of Eroticism, because the extreme excellence of the ever-pleasant sentiment of love does not reveal without the Erotic-aspect. The sentiment of the house-wives is not so fully played as the other. The Erotic sentiment of the female-lover Gopis of Vrajadhāma is fully blossomed and gives excessive joy to Sri Krishna."

Vijay, - "What is the significance?"

Goswāmi, - "Rudra well-versed in the culture of the sentiment of Love says, 'The prevention or obstruction on account of the contrariety and scarcity of women is the only sharpest weapon of the Cupid-Love'. Vishnu Gupta says, 'Where there is special prohibition and the deer-eyed women are rarely found, only there the heart of the Gallant Lover feels more infatuation specially.' Look, Sri Krishna being Atmarāma (delighted in His own self) played at the time of spiritual sport of Rāsa in so many Forms of Himself as there were number of Gopis. Devotee should realise the Transcendentalism of this Rāsa Krida. There is a warning in it that if the devotee desires spiritual welfare, he must enter into that spiritual sport like a devoted soul and at any rate he should not feel himself an enjoyer like Krishna. The significance is that one must adhere to the foot-steps of the Gopis in their sentiments."

Vijay, - "Be kind enough to clearly discuss the Gopis' sentiment of Love."

Goswāmi, - "Nandanananda Sri Krishna is a milk-man. He never does His Erotic Copulation with others than the Gopis of Vraja. The devotees having the sentiment of Love also shall render
devotional services to Sri Krishna under the benediction of the Gopis. That is one should render devotional services to Sri Krishna augmenting the sentiment of a female attendant of a Gopi of Vrajadhama. If you are not in position to consider yourself in your soul's spiritual sentiment as if married to another person but your sole infatuation with its all purity is towards Sri Krishna you cannot get manifestation of the Erotic-Love. This egotism of oneself married to another person is the natural virtue of a Gopi of Vraja. Sri Rupa Goswami writes 1, Sexual copulation of the Gopis of Vraja has never occurred with their married husbands as their wed-lock-love with someone else was an act of Yogamaya merely for elucidate the depth of their Erotism with their only the Paramour Sri Krishna. These so-called husbands of the Gopis of Vraja are nothing but the preponderance of their sentiments. Their marriage is also an illusory provision—there is no wife-hood of another person; still the egotism of oneself married to another person is eternally present there. If that be not the case a lover can never naturally rouse to the unprecedented sentiment of love originated from contrariety, scarcity, obstruction and fear of prohibition. If there be no such egotism, no virtue of women-love can be acquired in the sentiment of Love in Vrajadhama; the goddess Lakshmi is its burning example who desire to love Krishna at Vraja, also She is the queen of Vaikuntha.

Vijay, - "How would it be a fact that one female-love would consider herself married to another person?"

Goswami, - "'I have been born in the house of a milk-man in Vrajadhama; on reaching the marriageable age I have been married to a certain milk-man'. If such a faith grows in mind, an ardent desire for the enjoyment of the ever-joyful company of Sri Krishna grows stronger. The imputation or the attribution of the womanhood of a milkmaid without mother-hood in oneself is really the Gopi's sentiment of Love".

Vijay, - "How will be the imputation of a male-lover fulfilled?"

Goswami, - "A man considers himself a male-member on account of his mundane conditional nature. In the pure spiritual nature all the beings are female members except the male-members of Sri Krishna. In fact though there is no sign of man and women in the spiritual form, still anybody can attain the right of devotional services

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from the Gopis of Vraja by dint of imbibing that spiritual sentiment. He who has got an ardent desire or an everpleasant sentiment of Love is entitled to become the milk-maid lover of the residence of Vraja. On performing the ecstatic loving service to Sri Krishna according to desire, the fulfilment of the highest mission of life is automatically attained."

Vijay, - "What is the glory of a female-love married to another person?"

Goswami, - "When the devotional milk-maids married to other milk-men desire the ever-joyful company of Sri Krishna, they then naturally possess unparallelled beauty and are adorned with the poignancy of all the best infatuation. Their ever-pleasant sentiment of Erotic Love becomes superior to that Love of Lakshmi and others".

Vijay, - "How many kinds of Gopis are there in Vraja?"

Goswami, - "They are of three kinds i.e. Sadhanapara, Devi and Nitya priya."

Vijay, - "Is there any classification of 'Sadhanapara'?"

Goswami, - "Yes, they are of two kinds i.e., Yauthiki (grouped) and Ayauthiki (ungrouped)."

Vijay, - "Who are the group-Lovers (Yauthiki)?"

Goswami, - "Those who are aspiring after the sentiment of Vraja-Gopis performed their sadhana in previous births they were given chance to be born in separate groups in Vraja, they are Yauthiki, i.e., grouped Love. Each of them belongs to a separate group. The group-Lovers are two kinds, i.e., the sages or saints and the Upanishads."

Vijay, - "Which saints or sages were born in Vraja?"

Goswami, - "Those saints or sages who being the devotees of Gopala could not attain the fulfilment of the mission of life and tried their best to fulfil their mission observing the sacred beauty of
Rāmachandra are born as Gopis in Vrajadhāma with their acquired devotional spirit. It has been clearly mentioned in the 'Padmapurāṇa'. It has been stated in the 'Brihad Vāmanapurāṇa' that some of them attained the fulfilment of their mission at the spiritual play of Rāsa performed by Sri Krishna in Vrindāvana."

**Vijay,** - "How were the Upanishads born as Gopis in Vrajadhāma?"

**Goswāmi,** - "The sharp-sighted Upanishads were charmed at the sight of the great fortune of the Gopis. They performed the devotional austerities with sincere love and were born as Gopis in Vrajadhāma with their poignancy of Love."

**Vijay,** - "Who are the Ayauthiki Gopis?"

**Goswāmi,** - "Those who being fascinated by the charm of the sentiment of Love of the Gopis engage themselves in performing the activities of the devotional services to Krishna according to their anxious inspiration and proper earnestness are known as Ayauthiki Gopis and are of two kinds old and new. Some are born as a single devotee and some two or three are born together in Vrajadhāma. The old (Ayauthiki) attain the same holy residence with the eternally devoted Gopis. The new Ayauthiki Gopis are born in Vrajadhāma taking their birth from god, man and others. Gradually they became old and attain the same holy residence as previously told."

**Vijay,** - "I clearly understood about the Sādhana-siddha Gopis. Be kind enough to tell me about the Devis."

**Goswāmi,** - "When Krishna made His Partial Incarnation as a progeny of the devatās of the heaven, then some of His eternal dear-ones were born in the their partial manifestation for His satisfaction taking their births from the gods. Again, when Krishna revealed His full Incarnation to Gokula, they too were born and became constant companions of the adherent Gopis."

**Vijay,** - "O my revered preceptor, at which times was Krishna born with His Partial manifestation among the gods of the heaven?"

**Goswāmi,** - "Once Krishna was born in His Partial Manifestation in the womb of Aditi as Vāmanadeva and He again became other
gods as His different parts. Shiva and Brahmā were not born in the mother’s womb. Brahmā and Shiva may not be put in the category of the ordinary beings each of whom possesses drops or particles of the fifty common qualities of the Divinity, yet both of them are to be considered as the Vibhinnāmsha (jīva-shākti) of the Almighty Lord Sri Krishna. But as they possess all those common fifty qualities in a greater quantity and not only that further they are endowed with extra some five qualities which are not possessed by other gods even, therefore they both are known as principal ones among gods. Ganesh and Surya also being the possessors of all such qualities are worshipped in the rank of Brahmā. Besides them all others are placed in the rank of the jīvas. They all are nothing but the Vibhinnāmsha of Sri Krishna. Accordingly their wives are from the Vibhinnāmsha. Before the Advent of Sri Krishna, Brahmā sent them all to be born on this earth for His satisfaction. In obedience to such direction of Brahmā some of them are born in Vrajadhāma and some in the domestic residence according to their different tastes or methods of devotion. Vraja-born Devis became the constant attendant to Sri Krishna’s Associate counter-Part Cupid-lover Gopis with the burning desire to be blessed by Sri Krishna."

Vijay, - "O my beloved preceptor, the Holy Upanishads were born as Gopis. Was any other presiding Deity of any other portion of the Holy Vedas born in Vrajadhāma?"

Goswāmi, - "It has been mentioned in the creation-chapter of the Padmapurāṇa that the presiding Deity of the entire Vedas (Vedamātā Gāyatri) was born as a Gopi in Vrajadhāma and enjoyed the ever-pleasant union with Sri Krishna. From that time she took the form of Kāma-Gāyatri."

Vijay, - "Is not the Kāma-Gāyatri without a beginning (Anādi)?"

Goswāmi, - "Kāma-Gāyatri is certainly without a beginning (Anādi). That Gāyatri without a beginning, at first appeared as Vedamātā Gāyatri (the Presiding Deity of the Holy Vedas). Then by dint of her virtue of deep meditation and devotion and after discussion of the fortune of all other Upanishads she was born at Vraja with Gopalatāpani Upanishad. Inspite of being eternal or ever existent as kāma-Gāyatri, she exists as Vedamātā-Gāyatri eternally and separately."
Vijay, - "All the Upanishads were born in Vrajadhāma and accepted Sri Krishna as their Husband according to their respective spiritual sentiment. I thoroughly understood that Sri Krishna became their Husband according to the system of the Gandharva-marriage, but Krishna's eternal cupid-Lover Gopis are His constant companion in Transcendent realm and Krishna is a Gallant in relation to them at present. Is it planned only by Māyā?"

Goswāmi, - "It is certainly planned by māyā, but not by Mahā-māyā illusory energy of Him which cannot even touch the spiritual play of Sri Krishna. Inspite of having its existence whithin this world the spiritual play of Vrajadhāma is fully beyond the reach of material plane. It is enacted through the spiritual power which is known as Yoga-māyā. She herself presents such a matter in the spiritual play of Sri Krishna but the deluded observes influenced by the material illusion unfortunately believe what is other than the real thing. She herself leads the sentiment of the cupid Lovers as married to other persons as found in Golokadhāma and brings them in Vrajadhāma with the eternal women-lovers and places them with their particular sentiment in their respective position. She celebrates with proper guidance the marriage ceremony of those eternal women-lovers with the fixed persons (as found in Golokadhāma) and makes Sri Krishna their Gallant (Hero).

The Omniscient Male-Lover (Sri Krishna) and the omniscient-female lovers accept the faith being influenced by their respective sentiment of Love. The excellence of the sentiment of Love and the superiority of the Will-power of the Almighty Lord Sri Krishna are observed in this respect. Such an excellent is not found in Vaikunthadhāma (Residence of Lakshmi-Nārāyana) and not in Dwārakā and other places too. When the constant female companions win the same holy residence with His eternal women-lovers (Gopis) contracted faith of Husband in Sri Krishna then reaches magnanimity including faith of a Gallant in Him. This is their ultimate gain."

Vijay, - "It is an unprecedented conclusion. I have been fully satisfied. O My worshipable preceptor, now let me learn the matters in connection with eternal women-lovers (Nitya-Priyā) of Sri Krishna."

Goswāmi, - "Would Sri Gaurachandra (Sri Chaitanyadeva) express such a secret truth from my tongue, if there be no such worthy disciple like you? Look, all-knewer Sri Jiva Goswāmi has suppressed this
truth within his heart and expressed with due consideration in some places. You may know this by going through all his commentary and his famous books of 'Krishna Sandarbha' and other Sandarbhas. Sri Jiva Gosvami was afraid and anxious lest the uninitiated and unrightful persons knowing such a secret truth accept any distorted faith being unable to appreciate the real thing. Now-a-days the distortion of sentiment and misplacement of sentiment are observed in some so-called Vaishnavas or religious persons. Sri Jiva apprehended this. Inspite of being so-careful he could not check the evil. You shall not express this conclusion to any uninitiated or unrightful person. Now I discuss about the eternal women-lovers (Nitya-Priyā-Gopis) of Sri Krishna.

Vijay, - "Who are the eternal women-lovers (Nitya-Priyā-Gopis)? Though I have gone through various religious codes, yet I have a strong desire to hear this holy matter from the ever-pleasant tongue of your good-self."

Gosvami,- "The eternal women-lovers Nitya-Priyās of Whom Rādhā and Chandrāvali are chief are having the characteristic of super-excellent Loveliness, Learning and laudable Qualities. They have been introduced in the following lines of 'Brahma Samhita.'

"Anandachinmaya-rasa-pratibhāvi
tābhistābhīr-eva nija-rupatayākalābhīh
Goloka eva nivasatyakhilātmabhuto
Gouvindamādipurasham Tamaham bhajāmi

'I worship Govinda, the Primeval Lord, residing in His Own Realm, Goloka, with Rādhā, resembling His Own Spiritual Figure, the Embodiment of the Ecstatic Potency possessed of the sixty-four artistic activities, in the company of Her confidantes (sakhis), embodiments of the extensions of Her bodily form, permeated and vitalized by His Ever-Blissful-Spiritual Rasa.'

The eternal women-lovers of Sri Govinda have been mentioned only in the speech of Brahmā, an essence of the Vedas. It is true they are eternal i.e., they are beyond the reach of time and space and are the manifestations of the essential Potency of Sri Krishna. The sixty-

2. Brahma Samhita V.37
four brilliant parts of spirituality play their role in the eternal spiritual play of Sri Govinda. "Kalābhih Svāmsharupābhīh shaktibhīh' this foot-note (in Sanskrit) may bear any other particular meaning; but I told you the meaning supported by Srila Śrīvāpa Dāmodar Goswāmī and this meaning is very secret and you will appreciate it as the most precious wealth of the treasure-heart of Sri Rupa-Sanātana and Sri Jiva."

Vijay, - "My ears hanker after hearing the particular names of the Nityapriyās (Gopis) of Sri Krishna."

Goswāmi, - 'The following are the names mentioned in the Shāstras like the 'Skandhapurāṇa', 'Prahlāda Samhita' etc.:-

Rādhā, Chandrāvali, Vishākhā, Lalitā, Śyāmā, Padmā, Shaibyā, Bhadrikā, Tārā, Vichitrā, Gopāli, dhanishtā, Pāli and others. The other names of chandrāvali is 'Somābhā.' Another Name of Rādhika is Gāndharvā, Khanjarakshi, Manoramā, Mangala, Vimalā, Lilā, Krishnā, Shāri, Visharadā, Tārāvali, Chakorākshi, Shankari, Kunkuma and some other Gopis of Vraja-dhāma are also well-known."

Vijay, - "What are the relations of one another?"

Goswāmi, - "All these Gopis are the group-leaders. There are hundreds of groups. All these Gopis in their respective groups are one hundred thousand i.e. one lakh in number. All of them viz., from Rādhā to Kunkuma are known as group-leaders. Vishākhā, Lalitā, Padmā and Shaibyā have been described in the proper way. Among the group-leaders the eight leaders like-Rādhā are of Paramount uniqueness and so they are called 'Pradhānā' the chief leaders."

Vijay, - "Vishākhā, Lalitā, Padmā and Shaibyā are the chief Gopis and are expert in rendering essential services for the proper nourishment or nursing of the Transcendent play of Sri Krishna. Why have not they been clearly mentioned as group-leaders?"

Goswāmi, - "As they are qualified and most accomplished they are certainly worthy of being favoured with group-leadership. But Lalitā and Vishākhā are so much charmed with the most pleasant manners and movements of Srimati Rādha that they do not desire to become
group-leaders. Among the group-leaders some are the followers of Sri Rādhā and some of Chandrāvali – it has been described in the Shāstra."

Vijay, - "We have heard that Lalitā has a group. How is it?"

Goswāmi, - "Srimāti Rādhā is the greatest of all the group-leaders; some of them being fond of special manners and movements are introduced as belonging to the group of Lalitā and some to the group of Vishākhā, but Lalitā and Vishākhā etc. eight principle Gopis are the group-leaders under the domination of Rādhikā. It is by dint of unprecedented super-excellent benediction from Sri Rādhā that enbales one to enter into the group of Lalitā."

Vijay, - "O my revered preceptor, in which codes, or Shāstras the names of all those Gopis are found?"

Goswāmi, - "You will find all those names in the Padmapurāṇa, the Skandapurāṇa and the Bhavishyottara Purāṇa. You will find many other names in the Sātwata Tantra also."

Vijay, - "Srimad Bhāgavata is the crown and glory of all the shāstras. It would be a matter of great joy, if all those names would be mentioned there."

Goswāmi, - "Though Srimad Bhagāvata is the most holy book of the fundamental Truth, in that book nothing is wanting but only a lucky one can trace it out the truth of all the sentiments that are noted where. The Name of Sri Rādhā and the sentiment and introduction of all the Gopis have been secretly mentioned in the Bhāgavata. If you now judge or discuss well the poetical lines or the Slokas of the Dashama Skandha, you will find all those things there. Sri Sukadeva has most esoterically discussed all those things in order to keep away the uninitiated or unrightful person who is not entitled to understand the real significance of the matter. My darling Vijay, what is the effect of giving a bead for counting the Holy Name of Hari and some well-arranged religious speeches to a layman?"

The more a devoted reader becomes advanced in the line, the more he will be able to understand the esoteric matters. So scholarship or pedantry lies there in telling secretly the matters that are not expressible to the people in general. He who has attained the complete
mastery of a subject is able to understand the matter of his own. Specific ontology cannot be realised without the line of the able preceptors. You study first the 'Ujjvala Nilamani', then you will be able easily to realise all the pleasant matters of Love in the Bhāgavata. Much time was spent to discuss all those esoteric matters and the lovely talks of that day ended there. Vijay started for Harachandisāhi perpetuating the matters of the sentiment of Love of the Gopis and began to shed tears in torrents. The excellent sentiment of Love of Vrajadhāma rose in the mind of Vijay and began to make him dance with ecstatic joy. The spiritual play that he had in his vision last night in the bower at the time of his going towards Sundarāchala rose in his heart brilliantly with devotional inspiration.
CHAPTER XXXIII

NATURAL VIRTUE OF ANIMATION

Vijaykumāra and Vrajanātha bathed in the Indradyumna Sarovara that day and honoured the Mahāprasādam of Sri Jagannātha. After taking the midday meal Vrajanātha went to see the holy Samādhishrine of Srila Haridāsa Thākur. Vijaykumāra went to Sri Rādhākānta Math and bowed down with love and respect to his preceptor. Next at convenience Vijay asked his preceptor to let him kindly know about Sri Rādhikā. Vijay said, "O my revered preceptor, the beloved daughter of Vrishabhaṇu viz. Sri Rādhā, is the very soul of our life; ah, how can I say, why my heart is absorbed soon as I hear the holy Name of Sri Rādhikā. Though Sri Krishna only is be-all and end-all of our life but my inalienable succulent taste relishes the Nectarine Blissful Pastimes of Sri Krishna with Sri Rādhika. Nay, the topic which does not relate to Rādhā's Love even such enactment of Sri Krishna does not appeal me. O my revered preceptor, I want to submit one thing for your kind approval that I do no longer want to introduce myself as Vijaykumāra Bhattāchārya. Instead of that I feel in my heart of hearts to be known as a confidante to Sri Rādhikā. Again, to speak the truth which is really wonder to me that naturally I am reluctant to disclose the exciting Vraja Lore to the averse persons who are generally worldly-minded. I ever give good-bye to such pseudoist; I have a strong will to leave at once that society where in the assemblage men of imprudent spiritual taste indulge on discussing the Erotic-Love Legends of Sri Rādhā-Krishna."

Goswāmi, - "You are fortunate! Eligibility in the Erotic-Love-Philosophy of Sri Rādhā-Krishna demands oneself to be spiritually born as a maid of Vraja. Far, for any male-god, nay, it is a far cry even for Goddess to peep into the paramour Love-lore of Sri Rādhā-Krishna. Vijay, I have told you about the Sweet Cupid Lovers of Sri Krishna among them Sri Rādhā and Chandrāvali are having paramount position and they are the principal ones. Both of them have millions of groups of milk-maid lovers (Gopis). Hundreds of millions of such lovers assembled in the highly spiritual stage and graced the occasion of the Mahā Rāsa of Sri Krishna."

Vijay, - "My revered preceptor, let Chandrāvali also have millions of such groups, but let my ears be poured with the nectarine anecdotes of Sri Rādhā's Love for Sri Krishna. Ah! that alone can bring a solace in my life. I remain ever your most obedient disciple."
Goswāmi, - "Dear Vijay, Ah! Sri Rādhā's excellency is ever surmounting and Her paramount tantalizing transcendental sentiment is far-surpassing than Chandāvali. See, She is glorified as Gāndharvā which is recorded in the religious Code called 'Tapani Shruti'. Glory, glory that it is said more brilliant excellency Sri Mādhava gains when He is associated with Sri Rādhikā. This is found in the concluding chapter of the 'Rīk'. So the saying of the divine sage Nārada in the 'Padma Purāṇa' runs thus:- As Rādhā is the dearest to Sri Krishna, so also Rādhakunda is to Him. Among all the Cupid - Lovers of Sri Krishna Sri Rādhā is the shining full moon to Sri Krishna. Ah, why will it not be so? How sweet is the loveliness of Sri Rādhā? Among all the Shaktis of Sri Krishna the 'Hlādini' Aspect is the most predominated aspect and Sri Rādhikā is the very essence of that Hlādini."

Vijay, - "It is an unprecedented Truth. What is the ontology of Sri Rādhā's characteristic?"

Goswāmi, - "Ah, Sri Rādhikā, the very stay of my heart is the perfect cupid sweet-heart to Sri Krishna shining brilliantly as is the central Gem of His consorts and characteristically known as of Sri Varshabhānavidevi. In Her role of Erotic Love all the sixteen beatitude-aspects ever are manifested and all the twelve kinds of embellishments with their full excellency shine in Her person."

Vijay, - "What is called 'Sushthu-kāntaswarupa' viz. most perfect cupid-lover?"

Goswāmi, - "The Beauty of Sri Rādhā's person is so brilliantly effulgent in reality, that no application of perfume of bedecking jewellery can enhance Her beauty; Her curling hair, well-expanded twinkling eyes, moon-like shining booming face, the beautification to Her embellishment elevated breasts of Her bosom spread an unprecedented beauty. Her middle part of the body or loin is so thin like a lion, Her two shoulders are exceedingly beautiful and gem-like nails are nicely shining in Her beautiful hands. There is no such festive performance of the joyful loveliness in the person of anybody else in the three worlds."

Vijay, - "What are the sixteen kinds of beautification of the body?"
Goswāmi, - "Pleasant bath, the brilliance of the gem on the tip of the nose, wearing of deep-blue cloth, grand girdle on the waist, pleasing plait or pigtail, nice-looking ear-ring, anointing of sweet-scented sandal-wood paste on the body, keeping flowers on the back of the head, very fine garland on the neck, full-bloomed lotus in hand, chewing sweet-smelt betel, dropmarks of musk on the chin, having eyes decorated with lac and marks of sandal wood paste on the forehead or upon the bridge of the nose as a symbol of chastity - these are the sixteen kinds of beautification of the body."

Vijay. - "What are the twelve embellishments?"

Goswāmi, - "An excellent or wonderful gem shining on the crown of the head, golden ear-rings in the ears, grand girdle on the hips or buttocks, golden locket on the neck, golden pin or peg in the hold of the upper part of the ears, bracelet on the wrist, necklace on the neck with the locket, rings in the fingers, star necklace round the neck, armplate or armlet on the arms, jewel-setting jingling anklet on the foot and toe-rings on the toes—these are the twelve embellishments bedcked in the person of Śrī Rādhikā."

Vijay, - "Kindly let me know the principal qualities of Śrī Rādhā."

Goswāmi,- "Innumerable are the transcendental qualities of Śrī Rādhā, the great Queen of Śrī Vrindāvana like those of Śrī Krishna. Among them twenty-five are the principal qualities:-

1. She is the most graceful or charming to look at.
2. She is tender-aged or adolescent.
3. She is with an eye-sight that resembles the glances of the deer.
4. She is with an ever-blissful smiling face.
5. She is with beautiful glorious moon-like shining fortune-lines in Her palm as well as on Her soles.
6. She maddens and infatuates Mādhava (Śrī Krishna) with Her sweet loveliness.
7. She is an excellently artistic songstress to infatuate Śrī Krishna.
8. She is very very skilful in Her eloquence.

9. She is dexterous in cutting jokes to the delight of Her beloved.

10. She is exceptionally modest.

11. She is the very embodiment of Mercy or Compassion.

12. She is the very intelligence or wit.

13. She is an expert in performing all activities.

14. Lady’s shyness is the shining gem in Her character.

15. She is the very beacon-light of modesty.

16. She is never perturbed at any state of sorrow or misery.

17. Her sublimity knows no bound in all the worlds.

18. She is ever fascinated to associate Herself with Sri Krishna, only the Transcendental Erotic-Lover.

19. She is endowed with a highly devotional thirst for the amelioration of the greatest sentiment of Love to the Paramour Lover Sri Krishna.

20. She is the very embodiment of Prema and at Her very sight the inhabitants of Vraja are inundated into the Blissful ocean of Prema.

21. Ah! Her transcendental ever-growing glories are shining in all the worlds.

22. She is the dearest and most affectionate to Her superiors.

23. She is very submissive to sincere Love and Affection of Her female friends.

24. She is the central-Gem among the Gopis —— the Cupid Lovers of Sri Krishna.

25. And what more the Lord of autumnal-Beauty Sri Krishna Who attracts the Atmarāmis (Paramahamsas) is so much infatuated at Her Love that Lord of Love stands to serve proudly Her command.
Vijay, - "I desire to know about the most brilliantly shining fortune-marks on Her person — kindly tell about them?"

Goswāmi, - "The Varāha-samhitā, Jyotih-shāstra, Kāshi Khanda, Matsya-purāṇa and Gaurudapurāṇa have mentioned as such:- (1) on the tip of the left-leg-toe there shines a mark of berley (yava), (2) just below of it a discus, (3) below the middle finger a lotus, (4) below of it a tower of a Vishnu Temple, and (5) a flag, (6) a beautiful sign runs from the middle finger upto the centre of the sole, (7) below the little finger a goad.

Next in the right leg: (1) on the tip of the toe a conch shell (2) a fish on the surface of the heel, (3) an altar below the little toe, (4) a chariot above the fish, (5) a mount, (6) an ear-ring, (7) a mace, (8) a sign or mark of an iron-spear.

Then in the left hand (palm):- (1) a life-line from the junction of the needle and middle finger to below the little finger (2) Below that life-line another line from one end of the palm leading to the middle of needle-finger and thumb. (3) Below the thumb another line rising from the wrist with some curving motion joining the middle line reaches the middle portion of the middle finger and the thumb. These three and five marks of wheel or disc at the top of each of the five fingers altogether eight in total, (9) elephant below the ring finger, (10) horse below the life-line (11) bull below the middle line, (12) a hook below the little finger, (13) a fan, (14) Sri -tree, (15) a triumphal post, (16) an arrow, (17) Club or crow, (18) Garland.

In the right palm also the three main lines including life-line like those in the left palm. A conch is at the top of each of the five fingers. So there are eight marks in total in the right palm, (9) a chowrie below the middle finger, (10) a hook below the little finger, (11) palace (12) drum, (13) bolt, (14) Twin-carts, (15) Bow, (16) Sword, (17) Water-pot with a spout.

There are seven marks in the left foot, eight in the right foot, eighteen in the left palm and seventeen in the right-palm. So there are altogether fifty marks known as fortune-lines."

Vijay, - "Is it not possible on the part of any other person attain all these qualities?"
Goswāmi, - "All these qualities exist in its extremely smallest portion in a being. All these qualities exist in their fullest shining glories with transcendental character only in Sri Rādhikā and in none else. Goddesses of heaven are having these qualities a little more than the beings of this world. All these qualities of Sri Rādhā are spiritual or super-natural and Transcendental as no such qualities exist purely and completely in anybody else in this material world. Even Sri Gauri (consort of Sri Shiva) and Sri Lakshmi (consort of Sri Nārāyana) will not be having such qualities to that extent as they shine in Sri Rādhikā with their full Transcendental Purity."

Vijay, - "Ah! The beauty and excellence of Srimati Rādhikā are really incomprehensible. Her grace alone enables oneself to realise them."

Goswāmi, - "Ah! a humble self as I am how far can I go to delve deep into the fathomless ocean-like Glories as He Himself is infatuated by Her super-excellent brilliantly shining Beauty! In no world such an example can be traced out."

Vijay, - "O my revered preceptor, kindly tell me the topics of the female-friends (Sakhīs) of Srimati Rādhikā."

Goswāmi, - "The group of Sri Rādhā is above everything. All these female-lovers who are existing in that group are adorned with all the transcendental excellent qualities. Their personal embellishments always infatuate Mādhava (Sri Krishna)."

Vijay, - "How many kinds of female-friends of Sri Rādhā are there?"

Goswāmi, - "They are of five kinds: (1) Ordinary female-friends (Sakhīs), (2) Eternal female-friends (Nītī-Sakhīs), (3) Intimate or bosom female-friends (Prāṇa Sakhīs), (4) Dear female-friends (Priyā-Sakhīs) and (5) The most beloved or the dearest female-friends (Parama-Prestha-Sakhīs)."

Vijay, - "Who are the ordinary female-friends (Sakhīs)?"

Goswāmi, - "Kusumikā, Vindyā and Dhanisthā etc. are known as ordinary female-friends of Sri Rādhā."
Vijay, - "Who are the Eternal female-friends (Nitya-Sakhis)?"

Gosvami, - "Kasturi, Manimanjari and others are Eternal female-friends (Nitya)."

Vijay, - "Who are the intimate or bosom female-friends (Prana-Sakhis)?"

Gosvami, - "Shashimukhi, Vasanti, Lasika and others are known as the intimate or bosom female-friends. They have some identity of themselves with Sri Radha, the Queen of Vrindavana."

Vijay, - "Who are the dear female-friends (Priya-Sakhis)?"

Gosvami, - "Kurangakshi, Sumadhya, Madanala, Kamala, Madhuri, Munjakeshi, Kandarpasundari, Madhavi, Malati, Kamalata, Shashikalal and others are the dear female-friends (Priya)."

Vijay, - "Who are the most beloved or dearest female-friends (Parama-Prestha-Sakhis)?"

Gosvami, - "Lalita, Vishakhah, Chitra, Champakalata, Tungavidya, Indulekhah, Rangadevi and Sudevi — these eight are the greatest of all the female-friends and are known as the dearest and most beloved ones. Ah, what a wonder! When they reach the zenith of the spiritual Love of Radha-Krishna, at times they show their partiality of Love-lore towards Sri Krishna and again another time they show their favour towards Sri Radha against Sri Krishna."

Vijay, - "I understood group etc. (Yutha). What is called party (Gana)?"

Gosvami, - "The irrelevant or indirect subdivision that exist in every group is a party (Gana), as for instance the female-friends in Srimati's group, who are very obedient and submissive to Lalita are known as Lalita's party or Lalita's Gana."

Vijay, - "The paramour-Love of Vraja-Gopis for Sri Krishna is the brilliantly shining feature of the Gopis. But where such cupid-Love does not look well?"
Goswāmi, - "Manhood and womanhood in this material world are illusory or conventional. By dint of action of māyā, female and male characters are co-ordinated. Generally people have got propensity to indulge in vices and become victims to sense pleasure therefore the wise Rishis have cautioned against illicit love but permitted married conjugal love. The poets or the learned sages have left out the cupid-love in order to bring the sentiment of love under the control of their so-called virtues. Whereas to speak the truth, the cupid-love with its transcendental characteristic sentiment is the paramount summum bonum of life. The perverted reflection of that eternal sentiment of Love is the material conjugal love on the earth. So the conjugal love of male and female is enervated and confined under most legal obligation. On this account the paramour love has been discarded in the society. But where Sri Krishna, the Sacchidānanda-Deity-the Transcendental Supreme Divinity, par-excellence' is the only Recipient of Cupid-Love of the Gopis, the very spiritual moiety of His Hādini—potency——how there can remain any filthiness? In that Transcendental Plane there remains no such restricted subserviency of love in legally married love. When Sri Krishna, the 'Supreme par-excellence' of Goloka-dhāma has brought His Own super-excellent spiritual sentiment of Cupid-Love at Gokula (Vraja Realm) projected on this earth then the Transcendental Characteristic of those Cupid-lovers of Vraja in no way can be justified to be condemned and in such spiritual character the mundane filthiness of illicit must not be applied."

Vijay, - "What are the best characteristics revealed in the sentiment of the Love of the female-lovers of Gokula?"

Goswāmi, - "The female-lovers of Gokula know Sri Krishna as a Darling of Nanda and nothing else. Their natural and spontaneous passionate Love and Affection for Sri Krishna is so great and esoteric that the agnostics are puzzled to understand, nay even the great devotees. The sweetness of the Beatific Aspect of Sri Krishna, as a Son of Nanda is so surpassing, nay the loving-sentiment of the Gopis of Vraja is so rapturous and passionate that Sri Krishna Himself could not withhold any Majesty of His Own before them as such even once when He showed His four-hand Majestic Form before the Gopis but it was not honoured by them. He had to compose His Majestic Form and soon appeared as before with His Two-Armed Sweet Beatific Form. He was compelled to do it by dint of His subjugation to the infatuation of the super-excellent Transcendental Cupid-Love of Sri Radhā."
Vijay, "I am fully satisfied. O my revered preceptor now kindly explain to me about the distinctive characteristics of His female-lovers."

Goswâmi, "The sweet-heart female-lovers of Sri Krishna Who is Paramount Autocrat are of three kinds, viz. wedded wives, cupid-Lovers and ordinary ones who fell in Love accidentally. I have told you about the spiritual characteristics of His wedded wives as well as of the cupid or erotic lovers. Now let me tell you about the ordinary female-lovers. As per the cord of the society and the law of the great material Rhetoricians unchaste woman's love for her Paramour is gross selfishness and such a female is known as a public woman. To her there is no consideration of good or bad joiner; she is so avaricious, just to meet her selfish gain from whom-so-ever it may be. So such sentiment of the lustful enjoyment is nothing but pseudoistic love, nay even it is not erotism true to its sense. Whereas Kubjâ's alling in love with Sri Krishna at His very sight at Mathurâ is no doubt for the gratification of her infatuated lust yet as she embraced the Supreme Lover Sri Krishna which was possible for her by dint of her some unknown spiritual sentiment therefore even her love for Sri Krishna is considered a spiritual erotic-love."

Vijay, "What is that spiritual worthiness of Kubjâ's sentiment of love?"

Goswâmi, "When Kubjâ was an ugly woman, she never had a desire to gratify her passion with anybody else. But seeing the beautiful appearance of Sri Krishna she had a desire to anoint sandal wood paste on His Body; and there alone arose her real sentiment of love and for this reason her love is also known as erotic (Parakiyā) love for Sri Krishna but it is most ordinary type because she had no desirce of giving happiness to Sri Krishna even like those of His queen-consorts. Only for this reason she pulled the scarf of Sri Krishna with a prayer for an embrace in gratifying her passion. A selfish desire was mixed with her sentiment of love and therefore her sentiment of love is that of most ordinary in spiritual sense."

Vijay, "When Kubjâ is considered an erotic-lover (Parakiyā) then I observe there are two kinds of love in connection with Sri Krishna as Suakiyā (wedded female-love) and Parakiyā (erotic-female-love). Kindly explain to me what type of other differences are there?"
Goswāmi, - "In connection with the spiritual sentiment of such love in both the cases the lovers may be characterised as such viz. (1) the charmed female-lovers (Mugdha), (2) the moderate female-lovers (Madhyā) and (3) the arrogant female-lovers (Pragalbhā)."

Vijay, - "O my revered preceptor, when the spiritual sentiment of love appears in my mind, by your unlimited grace, I feel myself as a milk-maid of Vrajadhāma; and my this material male-characteristic naturally takeleave of me and how it so happens I cannot say. Therefore I find a thirst in me to ascertain the different kinds of loving sentiments of the Gopis, because I have not yet been able to make any attempt to perform the proper devotional activity inspire of my inborn natural female-feeling. So I have come to your lotus feet for getting proper guidance so that with my loving-sentiment properly I may be blessed with maid-hood in servicing Sri Krishna. So kindly, tell me, of what sort is the charmed female-lovers (Mugdha)."

Goswāmi, - "The description of 'Mugdha' or the charmed female-lovers is as such: she is a woman in the bloom of her youth, a lascivious woman, but pretends not to allow Sri Krishna to embrace her when He so wants; but very submissive to her female-friends. She feels very shy to join with Sri Krishna, at the same time secretly tries her best to fold Him into her bosom. Again when she finds her Gallant-lover Sri Krishna enjoyed the bosom of others neglecting her, she stands before Him with tearful eyes. But neither she cuts jokes nor abuses Him or shows any sign of her anger."

Vijay, - "Of what sort is 'Madhyā' or the moderate Female Lover?"

Goswāmi, - "The character of the moderate female-lovers is thus: Her feeling of union with Sri Krishna is very great but when Sri Krishna comes she feels extremely shy to meet Him. She is also at the prime of her youth. Her utterances against Sri Krishna are somehow impertinent. Sometimes she feels so passionato that as if she enjoys her union with Sri Krishna. Sometimes she is soft or tender in her sensitiveness and other times harsh. Again at times her loving sentiment is most moderate, nay, it goes to complete quiteness, again sometimes becomes impatient (Adhira) or both at the opposite feelings at a time (Dhiradhira). When she finds her Gallant-lover Sri Krishna has come to her after enjoying some one else she laughs at Him cutting jokes; such a
cupid-lover is characteristically known as moderate lady-lover (Dhirā-Madhyāmā). The female-lover who uses cruel words before her Gallant in an angry mood is the impatient middle class lover (Adhirā-Madhyā). But the female-lover who uses rude word to such Sri Krishna standing before her with her tearful eyes is the patient-impatient Middle (Dhirādhirā-Madhyā). As there is an admixture of the thoughts of both the charmed (Mudhā) and the arrogant (Pragalbhā) female-lovers in the middle female-lover, the amelioration of all kinds of sentiment of Love is very beautifully observed in her.

Vijay, - "Of what sort is an arrogant female lover (Pragalbhā)?"

Goswāmi, - "The sign of an arrogant female-lover (pragalbhā) is thus: She is also a woman in her bloom of youth. She is maddened of her passionate bosom. She is very curious to meet Sri Krishna at once and fold Him into her bosom. She knows how to awaken excessive emotion or sentiment with which she attacks her Gallant. Her speech and attempt are very grown up. She tries to infatuate her Gallant-lover expressing her feeling. She is very clever in her expression and movement. When Sri Krishna does not reciprocate her love she becomes harsh.

Sensitive arrogant female-lovers are of three kinds in consideration of patient, impatient and patient-impatient both. The patient arrogant female-lover is indifferent in the matter of union; does not allow to know her inner feeling and she knows how to adore or appreciate her Gallant. The impatient arrogant female-lover cruelly chastises her Gallant. The patient-impatient arrogant female-lover is adorned with similar qualities like the patient-impatient middle female-lovers. In consideration of the elder and the younger, the middle and the arrogant female-lovers are of different names as the elder-middle (jyestha-Madhyā), the younger-middle (kanishtha-Madhyā); the elder-arrogant (jyestha-pragalbhā) and the younger-arrogant (kanishtha-Pragalbhā). According to the proportion of Love, the different of the elder and the younger appears at the stage concerned."

Vijay, - "O my revered preceptor, how many kinds of female-lovers are there altogether?"

Goswāmi, - "Female-lovers are of fifteen kinds. Bride or adolescent female-lover is the only charmed female-lover and so she is only one of her kind. Then, she, the charmed female lover is again the
middle and the arrogant in consideration of the middle and the arrogant female-lovers who are of six kinds according to the difference of patient, impatient and patient-impatient female-lovers. In this manner the wedded (Swākiya) female-lovers are of seven kinds. The cupid (Parakiya) female-lovers are also of seven kinds. So there are fifteen kinds altogether.

Vijay, - "How many kinds of female-lovers are there according to their different stages?"

Goswāmi, - "According to their different stages they are of eight kinds, viz.

1. A female-lover who is going to meet her gallant in a fixed place by appointment is Abhisārikā.

2. A female-lover who is dressed in all her best finery to receive her lover is Vāsaka-Sajjā.

3. A female-lover who is in a state of anxiety to meet her gallant is Utkanthitā.

4. A female-lover who is offended with her gallant for his infidelity is Khanditā.

5. A female-lover who is love-lorn or left without her gallant is Vipraladbhā.

6. A female-lover who is repenting after having dismissed her gallant is Kalahāntaritā.

7. A female-lover whose gallant is gone abroad is Proshitaḥartrikā.

8. A female-lover whose gallant being most obedient to her always lives with her in peace is Swādhinabhartikā.

Vijay, - "Kindly describe 'Abhisārikā' with her character."

Goswāmi, - "A female-lover who brings her gallant in a fixed place by previous appointment or goes there herself to meet him is known as 'Abhisārikā'. She who puts on white-clothes during the full-moon and goes to meet her gallant is 'Jyotsnābhisārikā'. She who puts
on black-clothes during the new-moon and starts for a meeting with her gallant is 'Tambhisārika.' She seems to mix with her own body in bashfulness and is silent, well-dressed and veiled and proceeds on with an affectionate female-friend."

Vijay, - "Kindly describe 'Vāsakasajjā.'"

Goswāmi, - "The female-lover who is dressed in all her finery and decorates her resorting place with an expectation that at any moment her gallant will come to fulfil her wishes is known as 'Vāsakasajjā.' Her whole thought is how to meet the gallant lover and therefore most lustfully observes whether her gallant-lover is hastening, discusses the topics of love with her attending female-friends and becomes restless and sends her messenger to get some news."

Vijay, - "Kindly describe 'Uttkanthita.'"

Goswāmi, - "The female-lover who is curious and very anxious due to separation when her innocent gallant is late in attending the fixed place of their meeting is called 'Uttkanthita' by the witty experts. Then her attempts are to suffer from mental agony, to feel the state of trembling within herself, questions him for his delay, shows her unwillingness, at the same time sheds tears at great agony and describes her dispondency. She suffers a great deal from serious anxiety in consideration of her gallant's union with some other female-lover and herself being deprived thereof."

Vijay, - "Kindly describe 'Khandita.'"

Goswāmi, - "When the expected opportune time is already passed and the gallant comes after having intercourse with some other cupid and that too with the marks of copulate-lover almost at the close of the night to meet her that female-lover is then called Khandita. At that time with her utter disappointment she shows her anger and breathing long sighs she observes silence."

Vijay, - "Kindly describe 'Vipralabdhā.'"

Goswāmi, - "Although the most sweet-heart gallant-lover gave a promise to meet her at a fixed time at the particular place but accidentally when he cannot keep the appointment in time at which the erotic lady-lover when becomes restless then she is known as
'Vipralabdha'. She goes to the extent of utter disappointment, feels herself at a dilemma, despondent, shed tears, breaths long sighs and even at times goes to swoon."

Vijay, - "Kindly describe 'Kalahantarita'."

Goswami, - "The female-lover who becomes desparate and uncompromising even when her gallant-lover confesses himself with touching her feet in presence of her other female-friends is called 'Kalahantarita'. She does not allow him to touch her yet she feels a delirium, repentence, exhaustion and breaths deep long sighs, etc."

Vijay, - "Kindly describe 'Proshitabhartrak'."

Goswami, - "When the gallant goes abroad or to a distant place for long, the female-lover then becomes 'Proshitabhartrak'. Then she spends her time in talking about the goodness of her gallant, feeling herself helpless, becomes lean, spends sleepless nights, in melancholy, restlessness and the days pass with anxieties and despondencies."

Vijay, - "Kindly explain 'Swadhinabhartrak'."

Goswami, - "The female-lover whose gallant is very submissive and most obedient to her and acts in accordance with her call is known as 'Swadhinabhartrak'. Therefore she is at her liberty to sport with him at times in the woods, or in the waters, for amusements, or with alluring poignancy roams about in the pleasure-garden and plucks flowers to her cupid dexterity."

Vijay, - "The condition of 'Swadhinabhartrak' is very very pleasant."

Goswami, - "Again the gallant, being infatuated to her alluring love when cannot part with her even for a while at that time she is known as 'Madvai' i.e., who captivates the heart of her gallant altogether. Among the eight kinds of cupid lovers, 'Swadhinabhartrak', 'Vasakasajja' and 'Abhisarika' - those three always decorate themselves with lustrous garments and ornaments and always keep themselves cheerful. Whereas other five kinds of cupid lovers are 'Khandita', 'Vipralabdha', 'Utkanthita', 'Proshitabhartrak' and 'Kalahantarita' repent in sorrow and anxiety placing their left hand on the left cheek without wearing their suitable clothes and ornaments."
Vijay, - "Ah, what a pang of separation from Sri Krishna! What is its inner significance?"

Goswāmi, - "Krishna-Prema is Transcendental, spiritual and ever blissful. So sorrow or repentence in connection with that Love-in-separation is full of joy no doubt. It is a curious wonder of that great joy. The sorrow or repentence is very painful in this material world whereas in the matter of spiritual dexterities the same brings a current of Bliss in the heart of hearts although outworldly it appears most unpleasant. One can feel it when one enters into that world of Transcendence. Otherwise by mere narration it cannot be conceived of, nay it cannot be adequately expressed too."

Vijay, - "What are the specific characteristics among the different cupid Lovers?"

Goswāmi, - "It depends upon the dealing of Sri Vrajendranandana Sri Krishna with the respective Gopis. Anyhow they may be divided into three groups viz. (i) Uttamā (champion), (ii) Madhyamā (moderate) and (iii) Kanisthā (ordinary). As per the sentiment of the respective Gopis He reciprocates them accordingly. This is to be known."

Vijay, - "What is the alluring poignancy of the Uttamā cupidity?"

Goswāmi, - "The Champion cupid-lover is always ready to abandon her all activities for the sole pleasure of her Gallant. Even at times if the Gallant makes her sorrowful or repentant for any reason, she never becomes malicious or cruel to Him. Again if even by joking someone speaks to her that her Beloved got wounded at heart she takes it as most heart-rending."

Vijay, - "What is the dexterity of the moderate cupidity?"

Goswāmi, - "If any bad news of her Gallant she becomes perturbed. This is all."

Bijoy, - "What is the state of the ordinary cupidity?"

Goswāmi, - "One who is always suspicious that somebody might be standing on her way to join her gallant."
Vijay, - "Now how many are the erotic lady-lovers there in number?"

Goswāmi, - "They are altogether three hundred and sixty in number. They are as follows: (1) those fifteen kinds that are pointed out by me at first, (2) When fifteen is multiplied by eight, the number is one hundred and twenty. And when one hundred and twenty is multiplied by then the number finally mentioned comes three hundred and sixty."

Vijay, - "I have heard about the erotic-female-lovers. Now I wish to know in particular about the respective distinctions in between different group-leaders among them"

Goswāmi, - "The group-leaders are acting from three different positions, some of them are congenial, others are just in opposite and still others are amicable. Again as per their dexterity some are over-ambiguous, compassionate and most ordinary. They are again divided into three kinds according to their temperament as some are desparate, others are moderate and others are very quiet. In consideration of the difference of Excessiveness (Atyantiki) and Relativity (Apekshiki). Excessive erotic lovers are of two kinds. The Paramount cupid lover who has no equal or superior in all respects is known as Excessive-excellence (Atyantikādhikā) She is Sri Rādhā indeed— She Herself is the most amicable. There is no other equal or superior in comparison to Her in Vrajadhāma."

Vijay, - "Who is the Relative-Excessive leader among the Gopis (Apekshikādhikā)"

Goswāmi, - "Among the group-leaders the one who follows the lead of another. Compartively superior leader is known as Apekshikādhikā."

Vijay, - "Who is Atyantiki-laghu?"

Goswāmi, - "Among other principal Gopis who is not less competent is generally known as Atyantiki-laghu. Whereas all others are superseded by Atyantiki-Adhikā Gopi. So all the group-leaders are Atyantiki-adhikā except those Atyantiki-laghu-leaders. So Atyantiki-adhikā group-leaders are super-excellent and therefore other group-leaders cannot be equal, much less to supersede them. Samā-
lاغh will be the same. In consideration of the difference of Excessive (Adhikā), Sharp (Prakharā) etc., the Madhya-leaders are of nine kinds. So the group-leaders are of twelve kinds, as (1) Ātyantikādhikā, (2) Sama-lagh, (3) Adhika-madhya, (4) Sama-madhya, (5) Laghu-madhya, (6) Adhika Prakharā, (7) Sama-Prakharā, (8) Laghu-Prakharā, (9) Adhika-Mridvi, (10) Sama-Mridvi, (11) Laghu-Mridvi and (12) Ātyantika Laghu.

Vijay, - "Now I wish to know the distinctive features of the female-match-makers."

Goswāmi, - "There is absolute necessity of female-match-makers to give relief to the agony of the Love-Lorn Gopis who are pinning at heart for the union with Sri Krishna. These match-makers are of two kinds, viz. Svayam-duti and Āptā-duti."

Vijay, - "What is the nature of the Svayam-duti?"

Goswāmi, - "Due to too much enthusiasm they sometime become shameless. Being charmed or maddened with love, they themselves express alluring poignancy towards the Gallant. This is what is called augmentations of the Svayam-duti, their poignancy is marked with (1) gesture (2) verbal and (3) visual."

Vijay, - "What is verbal poignancy?"

Goswāmi, - "To give vent of heart's feeling which may be through direct speech or indirectly. Sometimes directly to Krishna Himself or indirectly through referring something else."

Vijay, - "What is that referring to Sri Krishna?"

Goswāmi, - "Sometimes with a proud gesture or showing a heavy heart or directly asking Him."

Vijay, - "What is showing a heavy heart?"

Goswāmi, - "By the expression of words is one kind and by the indirect remarks. You are well-versed in rhetoric and therefore I need not go further in this matter."

Vijay, - "Alright, then kindly tell me about the direct?"


Goswami, "That is again of two kinds, for self-gain or for fellow-attendant's gain. And in both the cases there are exchange of direct and indirect speeches. All these are symbolical. When for self-gain one tells one's own tale by oneself but for fellow-attendant's gain one's tale is told by another person."

Vijay, "Now I understood about the direct witty-remarks. We know even in the mundane rhetoric in the novel and dramatic writings the writers in their jugglery of words too witty remarks are expressed by the heroines towards the hero, therefore it is quite natural in the Transcendental amorous play the cupid-lovers in their gesture express witty remarks. Now kindly tell me about 'Vyapadesha' (pretence)?"

Goswami, "From the word 'Apadesh' (disguise or pretext) of rhetoric you may know the word 'Vyapadesha' (pretence) as a technical term. The word is to express one's own mission under the pretext of describing any other thing. The inner significance of this is that the clear meaning of a saying is one thing but in its other sense it means a prayer to Sri Krishna for His union. This is what is called Vyapadesha (pretence) and the match-maker does it."

Vijay, "Then the Vyapadesha (pretence) is a kind of pretention, but the hidden meaning of which is a prayer for the fulfilment of a mission. Now kindly tell me about further object in this respect."

Goswami, "Hari is in front and is hearing what is told, still if one thinks that Hari has not heard anything and talks much observing some other animal or thing before one. This is called mockery relating to an object in front. It is also of two kinds as witty remarks relating to the sound of words and relating to meaning of words."

Vijay, "I understood all these things by your unlimited grace. Kindly tell me about the physical or bodily gesture now."

Goswami, "When the following activities are done before Sri Krishna, these are considered as physical or of body. By showing fingers, pretence of showing honour, covering the body on account of fear or bashfulness, writing on the ground with the toe of the foot, scratching the ear, as if trying to put some marks on the fore-head or on the bridge of the nose as a symbol of chastity, dancing the eye-brows, embracing her attending female-friend, chastising her, biting the
lips, stringing the necklace, making sound by movement of her ornaments, showing the armpit by rising arms, writing the Name of Sri Krishna, tying a creeper round a tree, etc., these are done in presence of Sri Krishna."

**Vijay,** - "Kindly tell me the eye gesture."

**Goswāmi,** - "Dancing of the eyes, having eyes half-shut, witty lustful glances and contracting it, looking archly, casting sight with the left eye and side-glance are known as visual attacks."

**Vijay,** - "I have understood the Swayam-duṭi. Only some hints have been mentioned, but there may be innumerable kinds of such duṭis. Kindly tell me the topics of the confidential (Apta-duṭi) now."

**Goswāmi,** - "The most affectionate and eloquent duṭi who does not commit breach of trust on her way of unending troubles or death even is the confidential Apta-duṭi. All the match-makers-duṭis-of the Vraja-Gopis are of such type."

**Vijay,** - "How many are the classes of Apta-duṭis?"

**Goswāmi,** - "They are of three kinds, viz. Amitārtha (possessor of wonderful tactics), Nrisishtārtha, (possessor of witty arguments) and Patrahāri (bearer of confidential letters). Knowing the love-lorn poignancy of her mistress the duṭi who uses all her tactics to bring the union is known as Amitārtha female-messenger. The female messenger who brings the lovers into union by her witty arguments is Nrisishtārtha. The female-messenger who delivers the confidential letters to the Gallant is 'Patrahāri' female messenger."

**Vijay,** - "Is there any other confidential female-messenger (Apta-duṭi)?"

**Goswāmi,** - "Yes, there are, female artists (Shilpakārini), female fortune-tellers (Dāivajnā), female experts of copulation (Lingini), female attendants (Parichārikā), female experts of pleasant nursing (Dhātreyee), Presiding deity of Vrindāvana (Vana deuli), the affectionate female-friends (Sakhi), and others also are counted as confidential female-messengers (Apta-duṭi). The female-painters with their artistic drawing, give expressions of the love-laden heart of the Gopis for union with the Gallant-Lover Sri Krishna. The female fortune-teller messenger brings
the lovers into union telling the results of their respective Zodiac. Lingini
is as such like Paurnamāsti taking a female-asectic dress brings the
union. Some female-friends like Lavanga Manjari, Bhānumati and such
others are (parichārika) female attendants. They give excellent pleasant
nursing to Rādhikā. Vanadevi is the presiding deity of Sri Vrindāvana.
Those Sakhis whose names are already noted beforehand also at times
act as duti (messengers). They as female-messengers giving direct
reference to the cupidly act of respective Gopi for whom they take the
mission and others who use witty words with double-meaning or make
some sign giving vent of the alluring heart of one whom they attend
respectively. They even exercise pretending words, witty remarks, words
with double-meaning, glorification or regret etc."

Hearing attentively all these secret matters of devotional activities
Vijay bowed down at the feet of his revered preceptor in prostration and
departed for the day. He reached his lodge deeply thinking over the
topics he heard.
CHAPTER XXXIV
VRAJA-GOPIS’ DEXTERITY IN TRANSCENDENTAL AMOUR

Vijaykumāra today after honouring Mahāprāsada much earlier started to meet Gurugoswāmi but he walked through the sea-coast. He is a quite new man today altogether. Lo, the surges and the ripples of the sea suddenly brought a flood of spiritual alluring poignancy of Love-sentiment in his intuitive mind. He at once felt at heart, Ah, this sea is enhancing the poignancy of my heart! Although the material world has got nothing to do with the spiritualism yet this sea helps me in awakening my spiritual sentiment; Ah, what my divine master spoke to me, just the same is represented here. Oh, ho, now I feel as it were, I have cast of my corporeal mundanity and regained my spiritual identification that of a Manjari, (attender-aged virgin adherent to Sri Rādhā) and enjoying the nectarine Bliss by being present on the shore of the ocean of Bliss. Sri Krishna, the Predominating Moiety Who brilliantly shines with His Autumnal-rain-showering-cloud-like complexion is the only Cynosure of our alluring poignancy and the Predominated Moiety Sri Rādhā, the beloved daughter of king Vṛishabhānu Whom I find standing by the side of Sri Krishna is the very presiding goodness and vitality of our 'self.' Now the sea represent to me as the fermentation of the conjugal dexterity of the both Moiety Rādhā-Krishna and Their expressed cogent sentiment represents in its surges. Nay, the feeling thereof inundates me and brings a flood of current with alluring poignancy although yet I am virgin with non-attainability of cupidity. Sri Krishna is the Ocean of Rasa, Who is fathomless therefore fathomless sea resembles the depth of His colour and accordingly the surges thereof as it were, represent Sri Rādhā’s love-lorn alluring poignancy with the reflexion of Her golden complexion. Nay, the high surges are Her attendant adherent Sakhis whereas the waves are nurse-girl attendants to the respective Sakhis. And although I am one among the nurse-girls yet awaiting an appointment to join their group – with such an absorbed thought he lost his outer conscience and after sometime when he felt himself normal he proceeded slowly towards the residence of his Guru and on approach he fell in prostration before his Guru who gave him a hearty embrace and enquired about him. Vijay replied, 'O my revered preceptor, your grace is really the root of all my welfare. I wish to know well the distinctive features of the Sakhis, (attending maids) of Sri Rādhā as my thirsting soul hunts for adhering the foot-steps of the Vraja-Gopis.'
Goswāmi, - "Vijay, it is beyond the capacity of any born-being to comprehend the Transcendental cupidity of the Love of the Gopis. Yet what a good luck indeed for us that having consecrated our head with the feet-dust of Sri Rupa (Goswāmi) we could taste the succulence of the Nectarine Bliss of the Vraja-Gopis' Love. The Gem-like Vraja Gopis alone are the propitrix for the enhancement of the Vraja-Prema. They are the confidantes of the both Sri Rādhā and Krishna and it is they who do everything for bringing pleasure to the most beaming Youthful Both the Moiety-wholes in their conjugal-Loving Sports. Only the most fortune thirsting soul may imbibe a succulent taste in peeping into this Transcendentalism. Now let me tell about them. In the same group of the Sakhis there are Adhikā, Samā, Laghu and again sentimentally they are Prakharā, Madhyā, Mridvi of which I have already spoke. Anyhow here I state from Sri Rupa Goswāmi's Ujjvala-Nilamani Sakhi Pra. 1

"Among the Sakhis (Gopis) some are 'Adhikā (super-excellent) by dint of their respective poignancy of Love and also of their natural benevolency. And accordingly although some other possessing the same qualities but not so forward they are known as Samā (moderate) and when these qualities are not so brilliantly shining they are known as Laghu-Sakhis. Those Sakhis whose words cannot be easily altered is known as Prakharā (sharp), but she is really glorious. When her pride is a little humiliated then she is known as Mridvi and when she becomes compassionate she is known as Madhyā. Also they are characterised as Ātyantikādhikā etc. and generally the leader-Gopi of the respective group is entitled Ātyantikādhikā. In some group she acts as a Prakharā and elsewhere also as Mridu.

Vijay, - "The Ātyantikādhikā group-leader is the greatest among all the group-leaders. I understand that she possesses all the above three kinds of Prakharā Madhyā and Mridu natures. You have already told me about the nature of Ātyantikādhikā Prakharā, the Ātyantikādhikā-Madhyā and the Ātyantikādhikā-Mridvi. Kindly tell me now about the feature of the general female-friends (Sakhis) who are not group-leaders."

Goswāmi, - "The group-leader is the only Ātyantikādhikā. Among the female-friends (Sakhis) in a group there lies the difference of three kinds as Āpekshikādhikā, Āpekshika-Samā and Āpekshika-Laghu. Again, they are of nine kinds in accordance with the division of Prakharā, Madhyā and Mridvi. They are as follows:-
1. Relatively super-excellently sharp (Āpekshikādhika Prakharā).

2. Relatively moderate clever (Āpekshikādhika Madhyā).

3. Relatively excessive mild (Āpekshikādhikā Mridvi).

4. Relatively equal sharp (Āpekshika samā, Prakharā).

5. Relatively equal moderate (Āpekshika samā, Madhyā).

6. Relatively equal mild (Āpekshika samā, Mridvi).

7. Relatively light sharp (Āpekshika, laghu, Prakharā).

8. Relatively light moderate (Āpekshika laghu, Madhyā).


Ātyantika Laghu also is of two kinds as excessive-light (Ātyantika-Laghu) and equal-light (Samā Laghu). Nine being added to these two becomes eleven. Therefore in each group including the group-leader there are in total twelve persons."

Vijay, - "O my revered preceptor, who are the renowned Sakhis counted in each group?"

Goswāmi, - "Sakhīs like Lalitā and such others in the group of Sri Rādhā are relatively super-excellent sharp (Āpekshikādhika: Prakharā). And in Her group Sakhīs like Vishākā etc. are considered as relatively moderate clever (Āpekshikādhikhā Madhyā), and those like Chitrā, Madhurikā etc. are included in the class of relatively excessive mild of the same group. Lalitā and such others are (Āpekshika Laghu) in comparison with Sri Rādhā."

Vijay, - "Is there any differentiation among those relatively Light Sharp Āpekshika-Laghu Prakharā Sakhīs?"

Goswāmi, - "Laghu-Prakharā Sakhīs are of two kinds, viz, unyielding (Vāmā) and submissive (Dakshinā)."

Vijay, - "What is the sign of the Vāmā?"
Goswāmi, - "The Vāmā-sakhis are always adopt to sensitivity. If there be any laxity in sensitiveness, she becomes angry and is not easily yielding to the Gallant-Lover. Lalitā and such others are known as Vāmā-Prakharā in the group of Rādhikā."

Vijay, - "What is the sign of the submissive (Dakshinā)?"

Goswāmi, - "Those Sakhis who cannot tolerate the obligation of sensitiveness, but at once straightly open their heart to the Gallant and easily become conducive to the cupid remarks of the Gallant are known as Dakshinā. Sakhis like Tungavidyā and such others are considered as Dakshinā-Prakharā in the group of Sri Rādhikā."

Vijay, - "Who are the Ātyantika-Laghū?"

Goswāmi, - "Sakhis like Kusumikā being mild in all respects and very light in comparison with all others in the group are called Ātyantika Laghū."

Vijay, - "What kind of embassy do the Sakhis perform?"

Goswāmi, - "It is they who make arrangement and provide appointment for bringing the Hero Sri Krishna and the Love-lorn heroine Gopi in an appointed place in due time fixed for meeting with each other."

Vijay, - "Have the Sakhis any right to play the part of the heroine?"

Goswāmi, - "The group-leader is essentially a heroine. These three kinds of female-friends as Apekshikādhika Prakharā, Apekshikādhika Madhyā and Apekshikādhika Mridū possess the virtue of both as Heroine as well as Sakhi. They may take the part of Heroine in the absence of a superior type of Heroine whereas at the presence of superior Heroine they always act the part of a Sakhi (friend). Therefore instead of referring them Heroine they may be considered almost-Heroine. They are regarded as Heroine by those who are inferior to them and they are Sakhis to those who are superior to them. Apekshika Samā, Prakharā, Madhyā and Mridūs play double parts; in relation to their superior (Adhikā) Heroines they act as Sakhis whereas amidst the Laghu they are Heroines. Generally
Āpekshiki-Laghu, Prakharā, Madhyā and Mridvis are Sakhis (do the act of friends). So, Ātyantiki-Laghu Gopis fall into the fifth category because the group-leader and the above mentioned three kinds of Sakhis are respectively superior to them. They are known as Nitya-Sakhis. All the Āpekshiki members of the respective group do act either as Sakhis (friends) or Dutis (messengers) to assist the Heroine group-leader. All the Ātyantiki-Laghu Gopis of the Rādhikā's group may act as heroines but never are engaged as messengers.

Vijay, - "Who are the female-messengers of the different group of Sakhis?"

Goswāmi, - "As the group-leader is always essentially heroine, she is really an object of love and affection of all members of the group and consequently, on behalf of her everything is done by other members. The group-leader appoints her most confidential friend (Sakhi) as a Duti accordingly for each Sakhi her special confidante is appointed as such. At times the group-leader herself indirectly as a messenger to her sub-ordinate Sakhi acts when she finds her Gallant has fallen in love with such a Sakhi. This type of act of the messenger is confined within the purview. Never she goes afar. It is of two kinds as done in presence of Sri Krishna or is done in His absence i.e., behind His sight."

Vijay, - "How many kinds of work of a female-messenger are done in presence of Sri Krishna?"

Goswāmi, - "That work of a messenger is of two kinds as one is symbolical and the other is verbal?"

Vijay, - "What is symbolical?"

Goswāmi, - "When Sri Krishna is sent to the female-lover by the significant movement of the end of an eye, by movement of eye-brow, showing the needle finger etc."

Vijay, - "What is verbal?"

Goswāmi, - "When in presence of the Gallant the messenger Gopi directly in His front or behind His back speaks about the alluring poignancy of her leader."
Vijay, - "How indirectly it is done?"

Goswāmi, - "It is done when a Sakhi takes the infatuated cupid-love-ladden friend Gopi and makes her present before Sri Hari."

Vijay, - "Of what sort is the duty of a messenger of almost-heroine?"

Goswāmi, - "When the three kinds of Sakhis viz. Āpeksikādhika Prakharā, Madhyā, Mridvi perform the duty of a messenger for the female friends who are inferior or junior to them are known as almost-heroines. The love and friendship of the two female-friends Samā and Madhyā for each other among all of them are very pleasant and almost identical. The learned scholars who are expert in acquiring special knowledge in connection with the sentiment of Love alone can understand it."

Vijay, - "The messenger who acts almost as a Sakhi - what is that?"

Goswāmi, - "Laghu Prakharā, Laghu Madhyā and Laghu Mridvi often do the duty of messengers. For this reason their duty is known as Sakhi-prāya–almost-Sakhi."

Vijay, - "Then of what sort is an eternal female-friend (Nitya-sakhi)?"

Goswāmi, - "These who are naturally endowed to be female-friends instead of becoming Heroines themselves. They are of two kinds as Atyantiki-Laghu and Āpeksika-Laghu."

Vijay, - "Is the nature of being virulent etc. the constant companionship of a particular set of Sakhi?"

Goswāmi, - "Inspite of its being a nature, it faces opposition or contract in a particular time and place. As for instance, Lalīta's utmost care for soothing Sri Rādha's huff against Sri Krishna."

Vijay, - "It appears to me that the union of the Sakhis with Sri Krishna is performed by the initiative of Sri Rādha?"
Goswāmi, - "Vijay, I have to say something in this matter. Being appointed as a female messenger by the Heroine when the female-friend meets with Sri Krishna in a lonely place, and if it so happens that Sri Krishna falls in Love with her yet she never yields to His wishes because she never wants to be unfaithful and never transgresses her role of merely a messenger."

Vijay, - "What are the activities of the Sakhis?"

Goswāmi, - "There are sixteen kinds of activities of the Sakhis as follows:

1. To speak eloquently about the reciprocal excellence of the Hero and the Heroine before each other.

2. To create alluring poignancy between both the Moiety for Their intercourse.

3. Decorate the Heroine most lustrously to the supreme pleasure of Sri Krishna and make an appointment for the union.

4. To hand-over the most chosen Love-ladden-Gopi.

5. To cut jokes.

6. To give consolation.

7. To make up with proper dress before Their meeting.

8. Efficiently revealing the inner feeling of both the Moiety to each Other.

9. Hiding the fault if any from each other.

10. To teach the paramour-cupid Gopi how to deceive her so-called husband and others.

11. To make the Hero and the Heroine united at an opportune time.

12. To render service of fanning with a chowrie.

13. To reproach the Hero or the Heroine at times where They are not amicable.

14. Sending the message of Love.
15. At the pang of separation from Sri Krishna when the Love-lorn Gopi enters into a state of ‘void of Love-union of life’ at that time the attending Sakhis' hard task is to save her life by giving comfort and consolation.

16. Care and attention to all matters for Cupid-Love- Sports of Krishna

There are the various illustrations for each and every kind of Their activities. What more shall I say about Them."

Vijay, - "O, my revered preceptor, I got the hints, I shall now go through all those examples in the book entitled 'Ujjvala Nilamani.' I have now understood much about it. Now I have a strong desire to know about the affection and the attachment of the Gopis to one another, and also their respective cupidity towards Sri Krishna."

Goswāmi, - "The Sakhis of the same group are of two kinds. Some of them possess equal Love to Sri Krishna as well as to their group-leader and the others have got variegated Loving service to the respective one among Both the Moiety."

Vijay, - "Of what sort are the Sakhis of unequal Love for the Both?"

Goswāmi, - "They are of two kinds. Some of them love their group-leader more fervently than Sri Krishna. She who thinks herself, 'I am the maid of Sri Hari' and loves Sri Krishna more passionately although she ever remains loyal to her group-leader and never dreams even to leave the group and join the other for any advantage for her personal gain. She who being proud of showing obedience to the chosen cupid-Lover of Sri Krishna than to Sri Krishna Himself is known as Sakhi-snehādhikā (leaning more towards the leader-Gopi than to Sri Krishna)."

Vijay, - "Who are they?"

Goswāmi, - "Those who have been mentioned as only Sakhi out of the five kinds have got special Love for Sri Krishna than His Loved-Gopi but those who are cordial and constant Sakhis are more leaning towards their leader-Gopi."
Vijay, - "Who are having equal Love for the Both?"

Goswāmi, - "Those who have equal Love towards Sri Krishna as well as to the group-leader are of equal affection (Samā-snehā)."

Vijay, - "Who are the super-excellent among the Sakhis?"

Goswāmi, - "Those who are proud of thinking themselves, 'we are dearest ones' although they bear equal Love to Both the Moiety are really the super-excellent ones and they are therefore known as Priya-sakhis and Parama-Prestha-sakhis."

Vijay, - "O my revered preceptor, kindly explain about the different groups of the Sakhis belonging in own party and of opponent party?"

Goswāmi, - "All the Gopis of Vrajadhāma may be divided into four divisions in consideration of the difference of own party, friendly party, neutral and antagonist party. The friendly party and the neutral are relevant or incidental. The difference of the own party and the antagonist party indeed makes the Transcendental Leela more sweetened."

Vijay, - "Kindly give me the special description of the own party, the antagonist party etc."

Goswāmi, - "I have told you almost everything about the own party. Now I shall have to give description of friendly party and the like. The friendly party of female-lovers is of two kinds in consideration of the difference of doing good and causing mischief. One who is also friendly to the opponent party is tatasthā (neutral)."

Vijay, - "Kindly describe now the antagonist party."

Goswāmi, - "Those who play mischief and create hindrance to the welfare of the other party for the interest of her own party are known as such. All the feelings of disguise, envy, impertinence, jealousy, malice, grudge, arrogance etc., are the expressions of such personages."

Vijay, - "What is the arrogance they expose?"
Goswāmi, - "Arrogance is expressed by means of six kinds of feelings as pride, sensitiveness, vanity, boasting, conceit, haughtiness etc."

Vijay, - "How is pride here?"

Goswāmi, - "The feeling of regret to the antagonist party at the time of describing the virtues of her own party is pride here"

Vijay, - "What is sensitiveness?"

Goswāmi, - "The feeling of expressing the excellence of Love of one's own party with gestures or poses is sensitiveness here."

Vijay, - "Kindly explain the sign of vanity."

Goswāmi, - "The feeling of expressing pride in connection with the excellence of amorous diversion is vanity."

Vijay, - "How is boasting?"

Goswāmi, - "What is direct ridicule or contempt towards the antagonist is known as boasting."

Vijay, - "What is conceit?"

Goswāmi, - "The arrogance that improves the excellence of cupidity is known as conceit here."

Vijay, - "What is haughtiness?"

Goswāmi, - "To express one's own excellence boldly or clearly is called haughtiness. The ironical words of rebuke of the Sakhis are the expressions of the feeling of haughtiness."

Vijay, - "Do the group-leaders also express malice?"

Goswāmi, - "No, the group-leaders have their own sense of gravity and therefore they do not vividly express their malice towards the antagonist. Even when she finds that her group members are
arrogantly speaking to the opponent group-leader she uses very polite words."

Vijay, - "O my revered preceptor, the group-leaders join the spiritual sports of Love in Vrajadhāma with Sri Krishna are the very object of the Essential Shakti (Svarupa-Shakti) of Bhagavan Sri Krishna Himself. What is the inner significance of such malicious thoughts among the different groups of the Vraja-Gopis? Observing all these intellectuals show their deaf ears to such Paramount Spiritual Reality of the divine play of Vrajadhāma They say that if there be such malicious thoughts in the highest spiritual Reality, what is the reason of hatred and indifference towards the worldly affairs? My revered preceptor, we live in Sridhāma Navadvipa, where all kinds of averted persons are found it may be the Will of Sri Krishna Chaitanya. Some are extremely attached to Karma-kānda some are fond of vain arguments, some are Māyavādins, many Monists are pessimists. Ah, man with their materialistic narrow-observation look to these acts of Krishna-Leelā as malicious and therefore they misconstrue such Transcendental unprecedented Leelā of Sri Krishna as māyik play as illusory one. Kindly explain this point so that we may meet their challenge."

Goswāmi, - "Those whose hearts are dried up due to agnosticism they naturally will have their remarks against such mysterious antagonistic feeling among the Gopis who all are none but sweet-hearts of Sri Hari. When one is endowed with spiritual foresight then one can find that Sri Krishna Who cuts asunder all the knots of worldliness – it is He Who purposely creates such antagonism in the unstinted heart of the most alluring Gopi just for making her more infatuate Cupid for His sole pleasurable copulation. These antagonism remains for giving Sri Krishna Sole Pleasure in union but mutual enmity never do remain at other time. There always exist mutual Love and Affection."

Vijay, - "O my revered preceptor, we are insignificant creatures. Such a Transcendental matter how can be comprehended by us so easily. It will do good to us if you graciously illustrate it explicitly."

Goswāmi, - "The Prema of this Transcendental Erotic-Love of Sri Krishna, the Supreme-par-excellence with His Eternal Svarupa-Shakti representing the Gopis of Vraja is like ocean of milk but if agnostic idea which is compared with cow’s-urine is manipulated then the very taste and significance is lost altogether. In such Transcendental matter at any rate no argument should be allowed – it is by dint of accumulated
with the endowment of Hladini aspect of Prema then only naturally one gets oneself enshrined with such realisation. On the otherhand whatever discussion is observed by means of arguments, no conclusion at an unthinkable stage is realised, rather fallacious logic brings on hair-splitting argument. But you are most fortunate indeed—You have been able to understand the esoteric-aspect of such Divine Leelā by the bountious grace of the goddess of Bhakti. Yet as you are a thirsty soul I should accordingly feed your sentiment by unfolding the treasure-house. One who is either an agnostic or a sceptic or karmakandī or Mayavadin or pessimist or even a mere Vaidhi Bhakta to such a person such secret should not be disclosed. There are two types of people who are inquisitive. One kind of inquisitive people is desirous of knowing something depending upon their empiricism. Another kind of inquisitive people keep their supreme faith in the path of devotion. Therefore we should not give heed to the empiricists and such topic should not be disclosed to them, because they will never believe in real matter of Truth. His brain is puzzled due to the culture of Mayavadī incapacitates to make use of Transcendental Realities. He cannot gain anything in the matter of Transcendentalism inspite of his fighting much with sticks of argument which finally leads him in loosing faith in God. Again all class of devotees too cannot conceive of it. Only those who imbibe the particular sentiment to relish the Transcendental Erotism they alone can comprehend it by dint of a Mystic-lover-Guru. Vijay, what a Transcendent excellence of the Erotism of Vraja-Leelā! Though to the naked eyes this has got similarity with the mundane amour but in all respect it is quite different from it. It is declared in the Rasapanchadhyaya of Srimad Bhagavatam\(^1\) that he who properly listens to such Transcendental Erotic-sports of Sri Hari he recovers radically from the heart-disease of sensual impulses. What is the heart-disease of the fallen souls? Propensity of material enjoyment. The mundane fleshy body ambiguously hunts for union with opposite sexes. And this worst heart disease of lust cannot be rooted out by any other method save and except without the Grace from Sri Krishna, the Lord of Love. That extremely evil lust is totally rooted out by having imbibed the sentiment of tasting the succulence of the Nectarine Bliss of Transcendental Erotism of Vraja-Leelā of Sri Krishna with His Cupid-Gopis. On attainment of such sentiment only you will find an unprecedented supreme excellence of the Erotic Love of the Transcendental Sports of Vrajadhāma. Nay, at the rise of such sentiment one thoroughly discards the Atmarāmātā of Brahman-Realisation. This Transcendental sentiment is the ever-shining Gem in the matter of spiritualism. Nay,

\(^1\) Bh. X.33.30
even it exists eternally brilliantly shining with its lustrous paramount glory before which the splendour wealth and Glories of Vaikuntha become very light (insignificant). The Glory of the supernatural sentiment of Love of Vrajasūrya is the highest of all. There is really perfect enhancing Bliss in it. There is no link of adulteration. It is the perennial source of Bliss in reality. The infinite wonderful thoughts and feelings that exist in this supreme Bliss are of contradictory or opposite nature in relation to one another in many places in order to attain the completion or fullness of the sentiment of Love. Those contradictory or opposite thoughts are somewhere affectionate and somewhere malicious. But it should not be thought of like the material thoughts of malice, hatred etc., which are mean or contemptible, whereas in the spiritual world they are only the wonderful transformation of the Supreme Bliss. They rise like the waves of the sea of the sentiment of Love and swell the sea. So Sri Rupa's conclusion or decision is that such spiritual thoughts or sentiments are wonder of wonders. All the thoughts that admit the same class or nature in all respects belong to the party of their own. The thoughts that seem somewhat or a little opposite to one another belong to the friendly party. And the thoughts that have littleness of same nature in relation to one another are neutral. Where the thoughts are fully opposite or contradictory in relation to one another, they then belong to antagonist party. See again, where the thoughts are contradictory, they are not agreeable to one another. So they then produce envy, malice etc., in connection with that sentiment of supreme Bliss."

**Vijay, - "Why is there any place for one's own party and anti-party?"**

**Goswāmi, - "When the thought or sentiment of two female-lovers or heroines is proved to be equal, there is then the rising of one's own party and anti-party. So the thought of friendship and that of envy or anti-feeling act is nothing but to bring the alluring poignancy in respect with one's dexterity to give sole pleasure to Sri Krishna for the improvement of the supreme excellence of the Erotism in union that is really of spiritual Love and for nothing else."**

**Vijay, - "Are Sri Rādhā and Chandrāvali, the two equal Shakti in Reality?"**

**Goswāmi, - "No, no. Sri Rādhā is indeed the shining fullmoon to bring surge in the fathomless ocean of Nectarine Bliss. She is the Mahābhāva-svarūpinī, the 'Hīādini Par-excellence' Chandrāvali is indeed Sri Rādhā's Kāyavyuha i.e., self-constituted Reality from Her.**
Still an anti-feeling has been created in Chandrāvali by rendering a state of equilibrium of Śrī Rādhā's sentiment in order to make an over-flowing super-excellent magnanimity of Śrī Rādhā's benevolence of Erotism. Look here, yet there can be no perfect similarity also in the two group-leaders. Where Chandrāvali remains, if there is found per chance any partial simile of her with most glorious Śrī Rādhā that may be like a worm-eaten letter. In fact, for making the Erotic-Love super-excellent such feeling of antagonism are most essentially wanting."

Vijay, - "Oh, my revered preceptor, there may no longer be any doubt in me. Your nectarine words pouring into my ears saturate my heart with devotion and thereby destroying all bitterness. I fully understood the real cause with condition that gives rise to the sentiment of Transcendental Erotism. Śrī Krishna, the Transcendental Lord of Beatitude is indeed the only Hero or Gallant. Ah, I chance to meditate upon His Beauty, Qualities and Pastimes. That Śrī Krishna having His four Transcendental characteristic of Dhirodaṭṭa, Dhiralalita, Dhirashānta and Dhiroddhata does His Transcendental Sports, somewhere as a Husband but ever as a Gallant with the Vraja-Gopis. To the respective Sentimental Lover He becomes 'Anukula' (favourable), Dakshina (kind), Shatha (cunning) and Dhrista (Arrogant). He is always served by five kinds of male-attendants known as Cheta (clever and active), Vita (dresser), Vidushaka (clown), Pithamardaka (messenger of back)and Priyanarma-Sakhā (dear play-mate). He is fond of playing on the flute. Śrī Krishna, the Object of the ever-pleasant sentiment of Love appears in my heart. Again, I could understand also the topics of the Cupid-Lover Gopis of Vrajdhamā, they are the central support of that ever-pleasant sentiment of Erotism to bring supreme pleasure in Śrī Krishna. Such Lovers are of two kinds viz. Suakīyā (the wedded wives) and Parakīyā (the Cupid-Gopis). The Gopis of Vrajdhamā are really the principle objects of this Paramount sentiment of Transcendental Erotism. They are of three kinds, Sādhana-pārā, Devi and Nityapriyā. The Gopis of Vraja bearing sole pleasure to Śrī Krishna are themselves divided into groups after groups. Millions and millions of Gopis of Vrajdhamā serve under many a group-leaders. Śrī Rādhā and Chandrāvali are at the top of all the group-leaders. Śrī Rādhā is assisted by Her following five groups as female-friends (Sakhī), Eternal friends (nitya-sakhi), intimate or bosom friends (Prāna sakhī), dear female-friends (Priya Sakhi) and the dearest female-friends (Parama Prestha sakhī). Inspite of their having worth or capacity of being group-leaders, Lalitā and others do not form separate groups with the temptation of direct union with Śrī Krishna, because naturally they are inclined to be submissive to Śrī Rādhā. Their followers are known as their party or
'Gana.' The Cupid-Lovers of Sri Krishna are altogether of fifteen kinds in consideration of the difference of Mugdhā (charmed), Madhyā (middle) and Pragalabhā (arrogant); that of each of those again Dhirā (patient), Adhirā (impatient) and Dhirā-Adhirā (patient-impatient) and of the difference of Kanvā (bride), Swakiyā (wedded) and Paraktyā (cupid). The heroines have the eight stages as Abhīsārikā etc. Again they are altogether of three hundred and sixty in consideration of the last three kinds, as Utamā (best), Madhyamā (middle) and Kanishtrā (youngest), and the multiplication of the numbers (15 × 8 × 3). The friendly treatment of the group-leaders and its inner significance are also now known to me. I thoroughly understood the activities of the Dutis as well as of the Sakhis of Vraja. Understanding all these now I realise the object of these Sentiment of Love in reality. Joining together, the Object and support of the sentiment of Love, I thoroughly realised the reality of cause under necessary condition, that gives rise to the sentiment of Love. To-morrow I shall come to your lotus-feet and learn the excitements or instigations in connection with sentiment of love. Sri Krishna by His unlimited Grace has made you my guardian preceptor. I shall be properly nourished on drinking the nectar that comes out from your holy tongue."

Goswāmi embraced Vijay and said, 'My darling, I am also really fortunate enough to have a disciple like you. You are asking me a considerable number of questions and Sri Nirmānanda (Chaitanyakadeva) is giving reply to all those questions through the mouth of my poorself.'

Both of them flooded their breasts with shedding joyful tears and remained for sometime silent. Observing the great fortune of Vijay the great souls like Dhyānachandra and others were filled with extreme joy. At that time some Vaishnavas came to Radhākantā Math and began to sing the following song of Dvija Chandidāsa:-

"Lo Sakhi, who pronounced shyāma Nāma into my ears.
Ah It passing through my ears enshrines my heart
And made me restless with Loving Poignancy.
Know not how nectarine Blissful It is –
Even for a moment my tongue can't give It up.
Ever do I chant the Name being maddened with Love
And yearn how can I fold Him unto my bosom;
Lo Sakhi when His Name has brought such a condition
What will happen by a touch of His Person!
Once one comes into His sight forever she becomes His captive.
I think it ever to forget Him altogether,
But He sleeps into my heart never leaves me off.
What shall I do and how to keep my chastity?
Dvija Chandidāsa observes the dexterity of Cupid-Love
Of untinted heart of the Vraja Gopis."

When this song was sung with playing Mridanga and cymbals for an hour and a half, all those present there were absorbed in ecstatic sentiment. After sometime when everyone came down to their normalcy, Vijay bowed down to his preceptor Goswāmīji by falling prostrate on the ground and bade farewell showing due respect to all other Vaishnavas there and started for Harachandisāhi.
CHAPTER XXXV
PREDOMINATED MOIETY AND
STIMULATION OF HER DEXTERITY

Glory of the Predominated Moiety enshrines the heart of Vijaykumāra at which he feels infatuation of Love but still he finds a little ambiguity in respect of the Predominating Moiety. Vijaykumāra’s mind was absorbed with Thought. Today, whatever simple food he had quickly took it and hastened maddeningly to Gurugoswāmi and fell at his feet in prostration when Sri Gurugoswāmi lifted him up and gave him a hearty embrace.

Vijay, - "Prabhu, I am thirsty to know about the stimulations that rouse the dexterities of Madhura-rasa."

Goswāmi, - "Keeping a spiritual dignity he said that in the alluring poignancy of Madhura-rasa the Predominating Moiety Sri Krishna and also the Predominant Moiety representing in Sri Rādhā as well as Her projected otherselves - Gopis of Vraja - Their personal beauty, glory, name, sublime character, embellishment, relativity and neutrality are the very objects of stimulation."

Vijay, - "May kindly tell me about the sublime qualities."

Goswāmi, - "They are of three kinds viz. of the mind, of speech and of physic."

Vijay, - "How many are they of the mind?"

Goswāmi, - "Gratefulness, forgiveness and kindness - such many kinds."

Vijay, - "In respect of speech how many are they?"

Goswāmi, - "The words which are pleasing to the ears are as such."

Vijay, - "Then how many are they of physic?"

Goswāmi, - "Age, personal beauty, charming appearance, beaming youth, handsomeness, infatuation, alluring dexterity and
sensitive feeling – these are all of the physic. All these qualities make their progressive poignancy in accordance with the fourfold age-maturity as such Vayah-sandhi (stepping from one stage to another stage of life), Navya-Vayasa (entering into the youthful stage), Vyakta-vayasa (shining with youthfulness) and Purna-Vayasa (lustrous alluring poignancy of youthfulness)."

**Vijay, - "What is Vayah-sandhi ?"**

**Goswāmi, - "Just when one steps to her youth from her girlhood stage which is generally known as first stage of Kishori (early youth). So the whole period of adolescence is Vayah-sandhi. The charm of this age actually makes the first approachable sentiment to create Love for Sri Krishna."

**Vijay, - "What is Navya-vayasa (entering into youthful stage).**

**Goswāmi, - "First stage of youth, lady's beauty mammary glands are in its rising stage on her breast, lustful dancing eye-brows and smiling face and also little unmindfulness are the symptoms of this stage."**

**Vijay, - "Vyakta-Vayasa how to be known ?"

When this question was put at that time there came one Sri - Vaishnava devotee (Sri Rāmānuja Vaishnava) and also one Sankaraite Sanyāsi to have Darshana of the Temple of Rādhākānta Math. Sri Vaishnavite devotees serve the Lord with the preponderance of male-servanthood and Sankaraite followers follow dry Brahmanism. Therefore none of them (both) can have the feeling of the sentiment of the Gopis. And as it is forbidden to disclose anything in the matter of Vraja-rasa to the person who is void of such spiritual sentiment therefore at their presence, Vijaykumāra and the Goswāmijji changed their topic. When these two new comers after sometime left for Siddhavakula to visit, now Vijay feeling himself relieved once again put the same question."

**Goswāmi, - "Now at this fully blossoming youth with highly raised mammary-glands on her breast, three line marks on her belly are found and whole body becomes lustrous."

**Vijay, - "What is Purna-Vayasa ?"
Goswāmī, - "The mammary-glands are fully blossomed and become heavy, the middle-part of the body becomes very lean but becomes most attractive with shining lusture, both the thighs appear like banana tree as if due to heaviness of the mammary-glands it may break down - this is known as fully blossomed youth. In some of the Vraja-Gopis beforehand they get the dexterity of youthfulness.

Vijay, - "Now I understood fully about the age. Please tell me about the personal beauty?"

Goswāmī, - "Even without having any embellishment of dress when body shines lustrously is the beauty of the person and therefore naturally all the portions of the body properly set in."

Vijay, - "What is the charm?"

Goswāmī, - "As an effulgence comes out from the gem so too effluent beauty of the prime youth is known as charm."

Vijay, - "What is handsome figure?"

Goswāmī, - "The perfectly built up body with beauty marks on respective limbs is known as handsome figure."

Vijay, - "What is Abhi-rupata?"

Goswāmī, - "When one by her extraordinary characteristic makes her close attendant equally qualified that good disposition is entitled as abhirupata."

Vijay, - "What is the sweetness of beauty?"

Goswāmī, - "The unparalleled and exceptional beauty of the body is the sweetness."

Vijay, - "What is the sensitive feeling?"

Goswāmī, - "At the very touch of the body when one feels impatience that is known as sensitive feeling which is of three kinds viz., good, better and best."
Vijay, -"Prabhu, I have now understood about the good disposition. Now kindly tell me about the Names?"

Goswami, -"Râdhâ-Krishna Name pregnant with transcendental Nectarine blissful anecdotes is only the Name."

Vijay, -"That too I understand, now tell me about Their sweet characteristic."

Goswami, -"That is of twofold; Anubhâva and Leelâ. After full realisation of sentiment of Leelâ Anubhâva can be known."

Vijay, -"Then now narrate about the Leelâ."

Goswami, -"Most charming sports, dancing, playing on flute, milking the cows, to call the herd of the cows from the top of the mountain and journey from place to place are known as Leelâ."

Vijay, -"What is the most charming sport?"

Goswami, -"Râsa-kridâ, Kanduka-kridâ (a game with throwing ball) or hide and seek play – such many charming plays."

Vijay, -"How many types of embellishments?"

Goswami, -"Dress, ornament, garland and besmearing - these are the four types of embellishments."

Vijay, -"What is affiliation?"

Goswami, -"They are of two types, viz., Lagna or conjunction and associated."

Vijay, -"What are those conjunctions?"

Goswami, -"The music of the flute, the sound of a musical horn, music, sweet odour, tickling sounds of the ornaments, the foot-prints, artistic spell etc. are conjunctonal."

Vijay, -"What is the music of the flute?"
Goswāmi, - "The mysterious all-attracting sound that comes out from the Murali when Sri Krishna puts His Lips on it is the principal object of stimulation."

Vijay, - "Kindly tell me now about the associated affiliation?"

Goswāmi, - "Offered garlands, the feather of the peacock, reddish-colour dust that comes out from the mountain, the cows, the stick, Venu, shringī (horn-pipe), to have darsana of Sri Krishna’s favourite ones, the twilight, Vrindāvana, the objects and the inhabitants of Vrindāvana, Govardhana, Yamunā, Rāsasthali these are the associated affiliations."

Vijay, - "What are the objects connected with Vrindāban.?"

Goswāmi, - "Birds, hornet, deer, groves, creeper, Tulasi, Karnikā flower and Kadamba - these are the objects of stimulation in Vrindavana."

Vijay, - "What is the neutral?"

Goswāmi, - "The shining moon, cloud, lightening, autumn, and spring season, full-moon, pleasant air and flying birds are that as the neutrals."

After hearing all about the objects of stimulation Vijay deeply concentrated upon them for sometime and he felt a current of Love in his heart and on his person could be seen some of the sātvika Anubhāvas. In an emotion-streaking choked voice he said: "Gurudeva, now kindly tell me about the Anubhāvas. After knowing Anubhāvas I will be able to know fully about Krishna Charita."

Goswāmi, - "Anubhāvas are of three kinds viz., Alankār, Udbhāsvara and Vāchika."

Vijay, - "What is Alankār?"

Goswāmi, - "At the prime of the youth the Gopis of Vraja naturally get the following twenty types of embellishments as such:-
Angaja: (1) Bhāva (2) Hāva (3) Helā; Ayatnaja: (4) Shobhā (5) Kānti (6) Dipti (7) Mādhurya (8) Pragalbhatā (9) Audārya (10) Dhairya

Vijay, - "What is the Bhāva here?"

Goswāmi, - "When Ujjvala Rasa saturates the untainted heart the feeling thereof is known as Rati whose beginning stage is called as bhāva. Untainted and uninterrupted position of the heart is sattva, at such a state of mind when a spiritual attachment for Sri Krishna alone is cogently felt is truly known as bhāva."

Vijay, - "Kindly tell me about Hāva?"

Goswāmi, - "To give an expression of the spiritual sentiment of the untainted heart through the symbolical signs of gesturing the neck and also of rising the eye-brows with teasing eyes is known as Hāva."

Vijay, - "What is Helā?"

Goswāmi, - "When Hāva brings alluring poignancy and becomes turbulent with passionate Love to fold Sri Krishna into her bosom is called as Helā."

Vijay, - "What is Shobhā?"

Goswāmi, - "After enjoying intercourse with Sri Krishna the brilliantly shining effluent beauty of the Gopi is marked as Shobhā."

Vijay, - "What is Kānti?"

Goswāmi, - "When the Gopi observes that Manmatha Krishna is fully satisfied by enjoying her, she gets herself inundated into the Ocean of Transcendental Bliss at which her body becomes most charming which is known as Kānti."

Vijay, - "What is Dipti?"

Goswāmi, - "When the Gopi at her blossoming youth with her turbulent passionate Love at a most opportune time offers herself to Sri Krishna for His full gratification in a grove enshrined with the fragrance
of the blossoms then her Kānti becomes more brilliantly shining which is known as Dīpti."

Vijay, - "What is Mādhurya ?"

Goswāmi, - "Gopis' dexterity in all respect to gratify the Sense of Sri Krishna is Mādhurya."

Vijay, - "What is Pragalbhatā ?"

Goswāmi, - "Having turbulent poignancy of Love without any hesitation when Gopi directly exposes herself to Sri Krishna this dexterity is known as Pragalbhatā."

Vijay, - "Audārya what does it mean ?"

Goswāmi, - "At all condition to keep modernity is Audārya."

Vijay, - "What is Dhairyā ?"

Goswāmi, - "Unperturbed and uninterrupted situation of the paramount sentiment of Love is Dhairyā."

Vijay, - "What is meant by Leelā here ?"

Goswāmi, - "To dress oneself beautifully and to sport exactly like most beloved ones."

Vijay, - "What is Vilāsa ?"

Goswāmi, - "For letting the heart known to unite with Sri Krishna when the Gopi makes a gesture moving in a pose or stands or sits or gives a signal by the movement of face and teasing eyes – that is known as Vilāsa."

Vijay, - "What is Vicchitti ?"

Goswāmi, - "Even without full embellishment when Gopi creates delight to Sri Krishna that is known Vicchitti. Some Rasikas also remark that when the Gallant due to break of His promise feels Himself offender to His cupid-lover Gopi but when the attending Sakhis arrange an interview with both the Moiety she then with an angry mode
expresses that she was not ready to meet Him but on the Sakhis' persistence she had redressed herself – this pose is known as Vicchitti."

Vijay, - "What is Vibhrama?"

Goswami, - "When with turbulent passionate poignancy of Love Gopi runs to offer herself to Sri Krishna putting on her embellishments wrongly is known as Vibhrama."

Vijay, - "What is Kilakinchita?"

Goswami, - "Pride, lustful desire, lamenting, mumness, envy, fear, anger – these are the symptoms of the Kilakinchita."

Vijay, - "What is Mottayita?"

Goswami, - "Just, at the remembrance of the Gallant and at the sweet news about Him when expecting, the sentiment is felt that is known as Mottayita."

Vijay, - "What is Kuttamita?"

Goswami, - "When the Gallant catches hold of the mammary-glands or kisses the cheeks of the Gopi which no doubt floods her with a current of ecstatic Love but outwardly she expresses as if she gets pain thereof– this expression is known as Kuttamitta."

Vijay, - "What is Vibboka?"

Goswami, - "Showing disrespect to the Gallant by expressing her dignity and huff caused by the Gallant's undesirable behaviour towards her is Vibboka."

Vijay, - "Lalita, what it is?"

Goswami, - "At the gesturing movement of different limbs and dancing eye-brows show the poignancy of Love which is known as Lalita."

Vijay, - "What is Vikrita?"
Goswāmi, - "When bashfulness, huff and anger are exposed indirectly by some indication but not by words is known as Vikrita. These are the twenty types of physical and mental embellishments of the Gopis. Besides these are the Rasikas mention two more viz., maugdhyya and chakita."

Vijay, - "What is Maugdhyya?"

Goswāmi, - "When although the thing is already known to her yet she puts a question to her Beloved as if she is quite unaware of it that is known as 'Maugdhyā'."

Vijay, - "What is Chakita?"

Goswāmi, - "Although absolutely there is no cause of fear yet before the Gallant she expresses her extreme fear which is known as Chakita."

Vijay, - "Revered master, I have heard about the embellishments, now kindly tell me about Udbhāsara?"

Goswāmi, - "When the heart's passionate sentiment gives a reading in her physic – such as in the case of Madhura-rasa: the skirts fastened at her waist and also at her breast, hair get loosened and unsettled, feeling restlessness by showing the movement of the body, to yawn, perfumed with the essence, and deep breathing are Udbhāsara."

Vijay, - "All these Udbhāsaras could be included in the Mottāyita or Vilāsa instead of bringing them in a separate stage of Udbhāsara."

Goswāmi, - "No, as they got something special for which they should be referred as such."

Vijay, - "Now kindly tell me about spoken (vāchika) Anubhāvas."

Goswāmi, - "Ālāpa, vilāpa, samlāpa, pralāpa, anulāpa, apalāpa, sandesha, atidesha, apadhesa, upadeshya, nirdesha and vyapadesha – these are the twelve vāchika anubhāvas."
Vijay, - "What is álāpa ?"

Goswāmi, - "Most pleasing flattering witty remarks are álāpa."

Vijay, - "What is Vilāpa ?"

Goswāmi, - "Expressing the sorrows of the heart is Vilāpa."

Vijay, - "What is Samlāpa ?"

Goswāmi, - "Pleasing conversations among the two Moiety is samlāpa."

Vijay, - "What is Pralāpa ?"

Goswāmi, - "Talks without any substance is pralāpa."

Vijay, - "What is Anulāpa ?"

Goswāmi, - "Repeating the same matter time and again is anulāpa."

Vijay, - "What is Apalāpa ?"

Goswāmi, - "After giving a clear expression of certain remarks but next once again trying to give some other expression is apalāpa."

Vijay, - "What is Sandesha ?"

Goswāmi, - "Expressing her love-ladden heart to send a letter to her sojourmed Spouse is sandesha."

Vijay, - "What is atidesha ?"

Goswāmi, - "Boastfully to say, "His words are my words" - such remarks of the Gopis is known as atidesha."

Vijay, - "What is apadesha ?"

Goswāmi, - "To say some words but indicating something else."
Vijay, - "What is Upadesha?"

Goswámi, - "The words spoken for giving a lesson is upadesha."

Vijay, - "What is nirdesa?"

Goswámi, - "Definitely I am the same person" to say so is nirdesa."

Vijay, - "What is Vyapadesha?"

Goswámi, - "To fraudulently give an expression to the feeling of the heart is Vyapadesha. All these anubhavas are found in all the Rasas but they are specially noted for Madhura-rasa."

Vijay, - "What is the significance to mention separately these anubhavas?"

Goswámi, - "Alambana with the stimulating objects of uddipana saturates the untainted heart with bhava and when that bhava express itself having symptoms in her physic that is anubhava. If that is not separately noted then there remains a defect in expression of Tattva."

Vijay, - "What are the sāttvika-bhūvas found in Madhura-rasa?"

Goswámi, - "Horripilation, perspiration etc. eight types of such symptoms about which I have already spoken beforehand; they are the sāttvika-bhūvas in this Madhura-rasa also but their expressions will be quite different in this Madhura-rasa."

Vijay, - "How is that?"

Goswámi, - "In the Vraja Leela we find that the stambha-bhāva is stimulated from harsha, bhaya, āshcharya, vishāda and amarsha viz., the stupor-bhāva gets manifested through delightful joy, fear, wonder, remorse and anger. From delight, fear and anger come perspiration; wonder, joy and fear bring horripilation; remorse, wonder, anger and fear bring hoarseness of voice; fear, joy, anger bring tremulation; remorse, anger, fear bring through sudden change of the colour of the body; joy, anger, remorse bring tears from the eyes; and again due to joy as well as sorrow there follow the tears from the eyes."
Vijay, - "Are there any special characterization of these symptoms in the Sāttvika-bhāva?"

Goswāmi, - "Yes, there are; beforehand I have characterised these symptoms as such dhūmāyita (like the smoke of the fire), jvalita (blazing fire), dipta (shining) and uddipta (brilliantly shining) while I refer to other rasas; whereas in this Madhura-rasa they are uddipta - brilliantly shining and most brilliantly effluting."

Vijay, - "Revered, master, you are exceptionally gracious upon me. Now kindly sweeten my ears by characterising Vyabhichāri-bhāvas in Madhura-rasa."

Goswāmi, - "All the thirty-three Sānchāri and Vyabhichāri-bhāvas about which I have already spoken to you beforehand – all these bhāvas are remaining in this Madhura-rasa. But frenzy and sloth are not found. In this Madhura-rasa Sānchāri-bhāvas have got certain speciality and wonderfulness."

Vijay, - "What is the foremost speciality in it ?"

Goswāmi, - "In the Sākhya-rasa and such other rasas the Love of the Sakhās (friends) and of the elders for Sri Krishna becomes the Sānchāri-bhāva in Madhura-rasa i.e. what is the Sthāyī-bhāva in other rasas that becomes Sānchāri-bhāva or Vyabhichāri-bhāva in the Madhura-rasa."

Vijay, - "What are the other wonderfulness ?

Goswāmi, - "The Vyabhichāri-bhāvas cannot be included as the direct ingredients of this rasa; even longing for death etc. of Vyabhichāri-bhāvas (i.e. 15th to 33 numbers) too cannot be included as the direct ingredients of this rasa. From the argumentative point of view they may be the qualities of this rasa only. Therefore we have to understand that rasa is the very principle object whereas there are qualities thereof."

Vijay, - "How the Sānchāri-bhāvas get manifested?"

Goswāmi, - "Self-disparagement, unfriendliness, jealousy, melancholy, adversity and offences bring despondency."
Vijay, - "Humility how takes hold in the heart?"

Goswami, - "Sorrow, fear and offences give birth to humility."

Vijay, - "How fatigue is felt?"

Goswami, - "Due to labour, anxiety or intercourse fatigue is felt."

Vijay, - "What is labour?"

Goswami, - "Due to journey, dancing and intercourse."

Vijay, - "From which frenzy is created?"

Goswami, - "Due to intoxicating drink when the intellect is lost."

Vijay, - "How pride comes?"

Goswami, - "Due to position of fortune, beauty, embellishing qualities, having possessed the best thing in life and gaining the aspired object."

Vijay, - "How the apprehension comes?"

Goswami, - "Theft, offences, threatened by others, from lightning, ferocious animals and fearful sounds."

Vijay, - "How fervour of heart comes?"

Goswami, - "At the very sight of the Beloved One, on listening pleasing words, having sight of unpleasant things, on hearing bad news."

Vijay, - "How is the madness or insanity?"

Goswami, - "Due to becoming old and pang of separation."

Vijay, - "What is the epilepsy?"
Goswāmi, - "Due to sorrow there will be loss of temperament and confusion of mind which is epilepsy."

Vijay, - "How bad health?"

Goswāmi, - "Due to melancholy fever comes to the body which causes bad health."

Vijay, - "Loss of judgment how?"

Goswāmi, - "Due to extreme joy, sorrow or despondency loss of memory happens."

Vijay, - "What is longing for?"

Goswāmi, - "In this there is no death no doubt but the pang of separation longs for death."

Vijay, - "Idleness, what it is?"

Goswāmi, - "In this rasa there is no practical idleness but though there is capacity but feels incapability which is to be known as idleness here. In the service of Krishna there remains no idleness but as an ancillary-bhāva it remains in opposite characters."

Vijay, - "How stupor is originated?"

Goswāmi, - "Hearing the most pleasing words, having sight of the Beloved One and also from having sighted of inauspicious things or out of the pang of separation it is revealed."

Vijay, - "How shyness comes?"

Goswāmi, - "When she meets the Gallant for the first time, having done something wrong, hearing self praise or disparaging words create shyness."

Vijay, - "What is the hiding of the mental processes?"

Goswāmi, - "Trickishness, shyness, kindness, fear and pride bring such bhāva."
Vijay, - "How recollections come?"

Goswâmi, - "Remembrance of the previous thing or strong feeling thereof."

Vijay, - "What is argument?"

Goswâmi, - "Having doubt of something or from discontent."

Vijay, - "What is deep thinking?"

Goswâmi, - "Due to unattainment of the aspired object and also apprehension of any untoward incident."

Vijay, - "What is the determination?"

Goswâmi, - "To have the conviction of the judgment."

Vijay, - "What is calmness?"

Goswâmi, - "Unperturbation of the mind at all conditions whether it is sorrowful or most rejoyable."

Vijay, - "What is laughter?"

Goswâmi, - "The delight having possessed of the covetable object."

Vijay, - "What is curiosity?"

Goswâmi, - "Passionate yearning to meet the Beloved or poignancy of Love to gratify the Senses of the Beloved."

Vijay, - "What is ferocity?"

Goswâmi, - "I have already told you that; in this rasa there remains no such ferocity."

Vijay, - "What is impatience?"
Goswāmi, - "Feeling dishonour and injustice produces impatience.

Vijay, - "What is spite?"

Goswāmi, - "Feeling envious of others' property. It may be of one's fortune or quality?"

Vijay, - "Fickleness, what is?"

Goswāmi, - "Anger and malice bring the contamination of mind giving room to fickleness."

Vijay, - "How sleep comes?"

Goswāmi, - "From extreme weariness or exhaustion."

Vijay, - "What is drowsiness?"

Goswāmi, - "Dreaming is drowsiness."

Vijay, - "What is wakefulness?"

Goswāmi, - "To be awake from sleep."

"My affectionate Vijay, besides these Vyabhichāri bhāvas there are Utpatti, Sandhi, Shābalya and Shānti—these four bhāvas are also found. To get the particular bhāva is utpatti, when two bhāvas join together that is bhāva-sandhi; when number of bhāvas meet together that is bhāva-shābalya and when the bhāva is subsided that is known as bhāva-shānti."

Now after hearing all about Vibhāva, Anubhāva, Sāttvika-bhāva and Vyabhichāri-bhāvas Vijay became fully concerned with the subserviency of rasa. Now his heart is absorbed with the sentiment of Prema. But yet something is lacking in his heart that he felt. He with great emotion having copious tears in his eyes spoke:- "My most venerable divine master, kindly let me know whether still Prema is lacking in my heart?"
Goswāmi, - "Tomorrow you will be knowing about the ontology of Prema: the ingredients of the Prema-rasa you have already learnt but yet the Prema has not got full manifestation in your heart. Sthāyi-bhāva (dominant sentiment) is the Prema about which you have already learnt beforehand from me. Now when you will learn about the Ujjvala-madhura-rasa you will attain the highest gain in life. So saying Sri Goswāmijī gave a hearty-embrace to Vijay. Vijay after giving a prostrated salutation to the Guru took leave for the day and returned to his lodge."
CHAPTER XXXVI

TRANSCENDENTAL SUBSERVIENT

SUBSTANCE OF MADHURA - RASA

Next at an opportune time Vijay approached Sri Gopāl-Guru Goswāmi and paid his prostrated obeisance to him. Having studied the inquisitiveness of Vijay to learn about sthāyi-bhāva of Madhura-rasa Sri Guru-Goswāmi soon commenced his discourse.

Goswāmi, - "Madhura-rati itself is the sthāyi-bhāva of the Madhura-rasa."

Vijay, - "How rati is stimulated?"

Goswāmi, - "Abhiyoga*(allegation), vishaya (possession), sambandha (relation), abhimāna (huffi), tadiya-vishesha, (specially more subjugated to), upamā (simile) and svabhāva (nature) – all these stimulate rati; of all these incidents they maintain superiority in their gradation and therefore svabhāva (nature) concocts the super-excellent rati."

Vijay, - "What is Abhiyoga (allegation)?"

Goswāmi, - "To give vent of the feeling of the heart. It may be directly by oneself or through associate adherent ones."

Vijay, - "What is Vishaya?"

Goswāmi, - "Sound, touch, beauty, taste and smell these five are the Vishaya (possession)."

Vijay, - "What is Sambandha?"

Goswāmi, - "A clan, beauty, quality and leela – the glory of these four are Sambandha (relation)."

Vijay, - "What is Abhimāna?"

Goswāmi, - "Among many a glorious objects to demand for a very particular one is Abhimāna (huff)."
Vijay, "What is Tadiya-Vishesha?"

Goswāmi, "Foot-prints, pasture-land (gostha) and dearest ones are Tadiya-Vishesha (special affinity); here gostha refers only of the land of Vrindāvana. And dearest ones are those elders who accordingly have got affection and love for Sri Krishna."

Vijay, "What is Upamā?"

Goswāmi, "When one thing becomes in certain aspect similar to another object then Upamā (simile) is given."

Vijay, "What is Svabhāva?"

Goswāmi, "Which comes on its own accord without depending upon anything is Svabhāva or nature. The Svabhāva is of two types viz., auxiliary and inborn habit or natural."

Vijay, "What is auxiliary habit?"

Goswāmi, "Due to long and strong affinity auxiliary habits are concocted. The glory, beauty and audition etc. coagulate some type of auxiliary habit that is to say, due to all these past innumerable births of the jivas strong attachment to the material object naturally a habit is created which is known as auxiliary habit or nature. And now on hearing the Glory, Beauty and Leelā of Sri Krishna when suddenly some perturbation is observed in a person that is not the outright feeling but auxiliary habit."

Vijay, "What is Svarupa (natural)?"

Goswāmi, "Causeless, inborn, unalloyed sentiment of Love is Svarupa or the nature itself. That natural and unalloyed sentiment of Love is cogently affined directly to Sri Krishna or natural feeling of cupid-love for Him or the Both. Such natural Love for Sri Krishna never can be observed in the persons who are antagonistic to Him. Therefore those who are not against Him they alone can habituate such sentiment. Although have not heard of the Glories of Sri Krishna or have not seen Him yet the soul is concocted with the poignancy of cupid-love for Sri Krishna."
Vijay, - "Should we accept that the seven points that you have dealt with now are concocting Madhura-rati in all its respect or are there anything else?"

Goswāmi, - "The Gopis of Vraja are imbibing the unalloyed transcendental Love for Sri Krishna - their sentiment of Love does not depend upon those seven objects but those may be taken to their service when they are in their sportive merry-making with Sri Krishna. Whereas those who are sādhana-siddha (those jivas who got their chance to associate themselves with the associated counter-part cupid-lover Gopis) and Nisargasiddha-sādhakas (aspiring after the Vraja-Love but yet at the stage of aspirants) for both of them those seven objects stimulate the sentiment of Love."

Vijay, - "Better if one or two examples are given for proper understanding."

Goswāmi, - "This particular type of sentiment is imbibed only in Rāgānugā Bhakti. So long the Vaidhi-Bhakti is not impregnated with the sentiment of Love this sentiment of Love of Vraja-Gopis ever remains unattainable. But while one observing the Prema of Vraja-Gopis towards Sri Krishna gets a natural inclination to follow their footsteps for such one those six (without the svabhāva) and particularly the association of the dear ones of Sri Krishna generates that sentiment of unalloyed Love in that soul for Sri Krishna. And when such one becomes Sādhana-siddha naturally there manifests cogently the cupidity of Gopis' Love."

Vijay, - "How many types of Ratis are there?"

Goswāmi, - "Rati is of three kinds. Sādhārani (ordinary), samanjasa (consistent) and samartha (paramour), the Love of Kubja for Sri Krishna is Sādhārani there is selfish desire for enjoyment therefore that is refuted. The Love of the queens are Samanjasa (consistent) because their Love for Sri Krishna was wedded-Love. But the Love of the Gopis of Vraja is Samarthā (paramour) because that Love could not be restricted by any cord - it transcends all socio-religious bonds. The Paramour Love of the Gopis is not inconsistent but in the matter of transcendence the Paramour Love is the perfectly appropriate and unambiguously just. The Love of Kubja (sādhārani-rati) may be compared with gem whereas
**Samanjāsā-rati** is Chintāmani (Philosopher's stone) and **Samarathā-rati** is most precious Kaustubha-manī (where there is no second valuable object in all the worlds)."

**Vijay, -"** With shedding tears ah, what a pleasing word; I want to know the symptom of the sādhārāṇi-rati."

**Goswāmi, -"** Having met Krishna to feel infatuation to have intercourse with Him but with self-enjoying propensity is sādharāṇi-rati. Here the rati is not fully developed for 'ne sole-pleasure or gratification of Sri Krishna's Sense. But gradually when this rati is deepened for sole-gratification of Sri Krishna there no more remains self-enjoying propensity."

**Vijay, -"** Kindly characterise the Samanjāsā rati?"

**Goswāmi, -"** Hearing the Glories of Sri Krishna when a damsel feels infatuation to have Him as her Spouse - such rati is known as Samanjāsā (consistent). At times in this rati there is slight self gratification and that is essentially needed otherwise Sri Krishna cannot be brought within her fold."

**Vijay, -"** Let me know the characteristic of Samarthā-rati (Paramour)."

**Goswāmi, -"** In all types of rati there is self-gratification. In the Sādhārāṇi-rati and Samanjāsā-rati there remains self-enjoying propensity and when it becomes completely selfless but in Krishna's Sense-gratification she feels greater, nay supreme self-gratification at that time such rati is entitled as Samarthā-rati.

**Vijay, -"** What is that? Kindly clear it further."

**Goswāmi, -"** There are two types of self-gratification. One type, to get one's own sense-pleasure gratification and other one is to offer one's sense to the sole-gratification of one's own dear One, Sri Krishna. The first type may be entitled as lustful because it looks of one's own sense-pleasure, whereas the second one is entitled as Prema. In the Sādhārāṇi-rati the self-gratification lust is too strong but in Samanjāsā-rati the lust is not so strong, whereas Prema is the very characteristic of the Samarthā-rati."
Vijay, - "Heart is definitely flooded with pleasure in union with dear One, Sri Krishna. Then will there be no such expectation of pleasure in Samarthā-rati?"

Goswāmi, - "No doubt, that feeling is incumbent in every heart yet in the heart of one who imbibes Samarthā-rati such idea is very very faint. Here Love for Sri Krishna is so poignant that nothing else comes to any consideration."

Vijay, - "What is the special glory and dexterity of Samarthā-rati?"

Goswāmi, - "By dint of relation or association with the previously spoken seven objects viz. Abhiyoga etc. when inalienable inborn natural sentiment is concocted into the Samarthā-rati like waters of the rainy-season caring for no obstacle on the path straightly runs towards the sea accordingly such Samarthā-rati haunts for its sequence to the sole-gratification of her Paramour Sri Krishna and nothing else."

Vijay, - "In pure (unadulterated) Rati how self-gratification loses its very propensity in the sole-gratification of Paramour Sri Krishna?"

Goswāmi, - "The Samarthā-Rati of Vraja-Gopis is so selfless that it knows nothing but the sole-pleasure of Sri Krishna alone. In their union with Sri Krishna what self-pleasure they naturally gain that too is in favour of Krishna's sole-Sense-gratification. Therefore their poignancy of Love and infatuation for their Union with Sri Krishna is inherently in accordance with the sweet Will and Pleasure of Krishna; in such dexterity and poignancy of Love the unprecedented infatuation which brings high-tide in the nectarine blissful ocean of Prema wherein there absolutely remains no desire of any self-sense-gratification in their heart."

Vijay, - "What a wonder and enchantment. May I know further highest glories of this Samarthā-rati?"

Goswāmi, - "When this Rati is fully matured it enters into the stage of Mahābhāva - the Paramount Sentiment of Love viz. ecstatic rapture. The highest type of self-realized devotees ever aspire
after it and all the five type of devotees may imbibe this Bhāva to the percentage as per the potentiality of their Love respectively."

Vijay, - "Dear Gurudeva, may I know the increasing gradation of this Rati?"

Goswāmi, - "The significance is this \(^1\) that the Madhura-Rati becomes supremely strong when it is challenged by some antagonistic characterisation, at that time it becomes popularly known as Prema and that Prema gradually becomes sweeter and sweeter being concocted with Sneha, Māna, Pranaya, Rāga, Anurāga and Bhāva."

Vijay, - "Prabhu, will you kindly give a simple example in explaining it?

Goswāmi - "As we find gradual superior taste in sugarcane, its juice, molasses, jaggery, sugar, sugarcandy accordingly Rati, Prema, Sneha, Māna, Pranaya, Rāga, Anurāga, Bhāva, are the gradual superior gradations of the same Paramount Krishna Prema. Here Bhāva denotes Mahābhāva, ecstatic rapture."

Vijay, - "When there are so many different types of characterisation and grades of Bhāva then why it is generalised simply in one terminology as 'Prema'?"

Goswāmi, - "Those six characterisation viz, Sneha, Māna, etc. are the beautifications of the Paramount Krishna-Prema. On this account the mystics call all those stages singularly as Prema only. As when one imbibes a particular type of aforesaid Prema accordingly Sri Krishna feeds her bhāva by presenting Himself as a recipient Object."

Vijay, - "How this Prema is signified?"

Goswāmi, - "Although there may remain "Love-in-Separation between the Cupid and Paramour but actually in such apparent Love-in-Separation" there exists superior type of Union. That is the ontology of the Prema."

\(^1\) Ujjvala Nilamani, Sthāyī bhāva Pra. 44
Vijay, - "How many classifications are there in 'Prema'?"

Goswami, - "Prema is of three types: Praudha (Blossomed), Madhya (just maturing), and Manda (inferior)"

Vijay, - "What is Praudha Prema?"

Goswami, - "When the Cupid-love-laden-Gopi due to some unavoidable circumstances cannot meet her Gallant in time and thereby extremely anguished at heart deeply thinking over the disappointment of her Gallant such absorbing feeling is known as Praudha-Prema."

Vijay, - "How is the Madhya-Prema?"

Goswami, - "When the Cupid-love-laden-Gopi does not care for the anguish of her Gallant."

Vijay, - "How is the Manda-Prema?"

Goswami, - "Though Love is pure and genuine but keeps herself unmindful in the matter of Gallant's dexterity. It at times stands in the way of other cupid's excitement. Vijay, besides these there is another one distinctive feature among these characterisations of Prema that of where Gallent is anguish makes the cupid feel extremely unpleasant is Praudha Prema; whereas at the Gallant's anguish the cupid remains unperturbed that is Madhya Prema; and where the cupid is unmindful of the Gallant's perturbation is Manda Prema."

Vijay, - "Now I understood about 'Prema' kindly tell me about Sneha."

Goswami, - "When Prema enters into its paramountship it enlivens the heart with flood of light and its super-excellent character makes the heart fully liquefied; at that stage Sneha rules the heart so deeply that even at the constant presence of Sri Krishna she is not satisfied."

Vijay, - "Is there any superior and inferior gradation of Sneha?"
Goswāmī, - "Yes, the cupid-lover Gopi of tender Sneha at the very touch of her body by Sri Krishna feels ecstatic rapture, whereas one who possesses Madhyama (superior) Sneha at the very sight of Sri Krishna she feels ecstacy, and one who is endowed with Shrestha (excellent) Sneha by mere hearing of any tidings of Sri Krishna at once she gets ecstatic rapture."

Vijay, - "How many types of Sneha are there?"

Goswāmī, - "Ghrita-sneha and Madhu-sneha—these two types."

Vijay, - "What is Ghrita-sneha?"

Goswāmī, - "Most deep-rooted pleasantry sensational Sneha is Grita-sneha but when Madhu-sneha concocts with it, it becomes excellently sweetened; Ghrita-sneha naturally is claim and quiet. But when special care is taken it becomes supremely delightful."

Vijay, - "What is that 'care'?"

Goswāmī, - "Feeling of one's dignity brings care therefore they both are inter-related. Though in rati the feeling of dignity is there but there it remains very very faintly whereas in the sneha—Prema it is most prominent."

Vijay, - "What is Gaurava (dignity)?"

Goswāmī, - "To feel that my Gallant-lover is an honourable person is the dignity and dealing with such dignity is the noble modesty which is known here as care. Therefore care and noble modesty go together."

Vijay, - "How is the Madhu-sneha?"

Goswāmī, - "The 'Gallant-lover Krishna is of my own'—such feeling is Madhu-sneha. This Madhu-sneha is super-most excellently Beatitudious; in this different Rasas meet together. Naturally it is of ecstatic rapture therefore warmth is its dignity. As it were, it is most nectarine on that account it is Madhu-sneha."
Vijay, - "What is 'of my own'?'"

Goswāmi, - "Rati is generated from two sources; 'I belong to Him' this is of one type and other one 'He is of mine'. In Ghrita-sneha 'I belong to Him' is the predominating bhāva, whereas 'He is belonging to me or of mine' is the Bhāva of Madhura-sneha. In Chandrāvali Ghrita-sneha predominates, whereas Śrī Rādhā alone has got Madhura-sneha."

Vijay, - "(giving a prostrated obeisance) What is Māna?"

Goswāmi, - "Where Sneha becomes more charming and accordingly becomes more beatific and plays diplomacy with the Gallant-lover Śrī Krishna that is known as Māna."

Vijay, - "How many types of Māna are there?"

Goswāmi, - "Udātta and Lalita - these are the two types of Māna."

Vijay, - "What is the Udātta-Māna?"

Goswāmi, - "That is also of two kinds; one is most accommodating and the other is most diplomatic where she does not permit study her mind. Ghrita-sneha itself is Udātta-Māna."

Vijay, - "How is the Lalita-Māna? and I do not understand why my mind covet Lalita-Māna."

Goswāmi, - "Lalita-Māna is of two kinds, Kautilaya-Lalita and Narma-Lalita both of them are only from Madhu-sneha."

Vijay, - "What is Pranaya?"

Goswāmi, - "Uninterrupted feeling of oneness of heart with the Gallant is Vishrambiha or Pranaya-Prema."

Vijay, - "What is uninterrupted Prema?"

Goswāmi, - "Pranaya itself is uninterrupted and unalloyed. Again such Pranaya is of two kinds Maitra and Sakhyā."
Vishrambha is not the mere cause but the very efficient cause of Pranaya."

Vijay, - "Maitra-Vishrambha, what it is?"

Goswami, - "Modesty of Vishrambha is Maitra."

Vijay, - "What is Sakhya-Vishrambha?"

Goswami, - "Here totally being free from all fear and suspicion to feel that Sri Krishna is subjugated to her alone is Sakhya-Vishrambha Pranaya."

Vijay, - "Kindly more distinctively tell about the co-relation among the Pranaya, Sneha and Mana."

Goswami, - "In some cases Sneha begets Pranaya and finally concocts in Mana. Again in some cases Sneha first brings forth Mana ultimately leads to Pranaya. Therefore Mana and Pranaya play cause and effect both the roles. On that account Vishrambha is separately referred. So it is most justified to characterise Maitra and Sakhya in respect to Udatta and Lalita. And again they are considered as Su-maitra and Su-sakhya in the matter of Pranaya."

Vijay, - "Is rāga a symptom?"

Goswami, - "Pranaya when enters into its zenith the extreme suffering even is accepted as happiness. That stage of Pranaya is rāga."

Vijay, - "How many kinds of rāga are there?"

Goswami, - "Nilima-rāga and raktimā-rāga, - these two types."

Vijay, - "How many types of Nilima-rāga are there?"

Goswami, - "Nilima-rāga and shyama-rāga these two classifications of Nilima-rāga."

Vijay, - "How is Nili-rāga?"
Goswami, - "In this Nili-rāga there is absolutely no exhaustion and it has got quite outer glamour and exhibition and it hides all other sualagna-bhāvas. This Nili-rāga is found in between Chandrāvali and Sri Krishna."

Vijay, - "How is Shyāma-ragā?"

Goswami, - "When Nili-rāga produces fear and makes long awaiting it is known Shyāma-rāga."

Vijay, - "How many types of Raktimā-rāga are there?"

Goswami, - "Kusumbha and Manjisthā-sambhava - these types."

Vijay, - "How is Kusumbha rāga?"

Goswami, - "The rāga which brings the beauty of other rāgas and itself becomes saturated in the core of the heart is Kusumbha-rāga. Kusumbha-rāga is considered in accordance with its container. At times having mingled with Manjisthā it becomes feeble in the heart of Sri Krishna's cupid."

Vijay, - "How is Manjisthā-rāga?"

Goswami, - "The rāga that is amicably reciprocated by both the Moiety Sri Rādhā-Mādhava (Sri Krishna) and Whose charm constantly increases that Rāga is known as Manjisthā. The ontology is this that the just spoke rāgas viz, Ghrita, Sneha, Udātta, Maitra, Sumaitra, Nilimā etc. are found in Chandrāvali and in the queens of Dwāraka viz. in Rukmini etc. whereas the rāgas such as Madhu Sneha, Lalita, sakhya, su-sakhya, raktimā etc. to their highest rapture are found only in the character of Sri Rādhā and in none else. In Satyabhāma, sometimes only some symptoms of them are stressed. Beforehand I have already spoken that the Vraja-Gopis have got antagonistic groups. The mystics alone can realize the significance of the characteristics of Bhāva, and the concoction of different opposite sentiments therefore needless to go further in this respect."
Vijay, - "What does it mean here Bhāvāntara (change of Bhāvas)?"

Goswāmi, - "Sthāyi-Madhura-Bhāva and the thirty-three Vyabhichāri Bhāvas along with laughing etc. seven as such total forty – one referred here as Bhāvāntara."

Vijay, - "Now I fully understood about rāga; kindly explain about anu-rāga?"

Goswāmi, - "The rāga which naturally and spontaneously increases and makes the Gallant more pleasantly subjugated to her is anu-rāga."

Vijay, - "What more charm this anu-rāga creates?"

Goswāmi, - "This anu-rāga makes both the Moiety wholes more and more subjugated to each other. Wonderful is its charm; it brings ecstasy in heart and when it enters into the zenith it feels as it were , to be born as a non-sentiment being and in Vipralambha, 'Love-in-Separation' she feels the Union of Śri Krishna."

Vijay, - "I understood other things but what is Prema-Vaichittya?"

Goswāmi, - "Vipralambha, Love-in-Separation, is Prema-vaichittya. This will be explained later on."

Vijay, - "Now kindly tell me about Mahā-bhāva."

Goswāmi, - "My dear Vijay, really I consider myself insignificant in dealing with the ecstatic-love-Pastimes of Vraja-Prema. Oh, what a tiny jīva am I, and what a transcendental paramountship of Mahābhāva! Anyhow by the unreserved grace of Śri Rupa Goswāmi as well as of Pandit Goswāmi what little I shall be able to narrate that you try to understand with your submissive spirit to them only."

Vijay, - "Prabhu, I am the poorest fellow and quite ignorant to put proper question. Therefore kindly in a simple-language explain
about the Mahā-bhāva so that I may preserve it into my heart."

Goswāmi, - "Sri Rādhikā is the predominated Moiety to store this Mahā-bhāva and Sri Krishna is the predominating Moiety to enjoy it. The paramount transcendental paramour-character with all its charm is concocted in the most beatitudinous personality of Sri Nandanandana Sri Krishna. And Sri Rādhā is the Predominated Moiety thereof. Therefore when Sri Rādhā's anu-rāga enters into its zenith with supreme ecstatic perturbations that is Mahā-bhavā"

Vijay, - "Oh, ho what a glory of Mahā-bhāva! ah, I could feel a bit of the charm of Mahā-bhāva. The culmination of all the bhāvas is the Mahā-bhāva that I understand now. If your goodself considers me worthy then may kindly give some illustrations of it."

Goswāmi, - "Vijay, really you are fortunate indeed. The following sloka is the illustration of the Mahā-bhāva:-

Rādhāyā bhavatashcha chittajatuni svedairutāpya cramāt
Yunjannadrinikunja-kunjarapate nirdhuta-bheda-brahmam
Chitrāyā Svayam-anva-ranjayadiha Brahmānda-harmyodare
Bhuyobhi rnavā-rōga-hingula-bharaih shringāra-kāru kriti !!

Bijoy, - "Where does this Mahābhāva rest?"

Goswāmi, - "This Mahā-bhāva cannot be stressed even in the hearts of the queens of Sri Krishna. It is only found in the Bhāva of Vraja Gopis."

Vijay, - "What is its significance?"

Goswāmi, - "When there is wedded-love there this Mahābhāwa cannot be got manifested. In Vraja Leela in some characters the feeling of wedded-love may be traced but generally on the whole the Paramour-love is the very essence of Vraja-Pastimes. There rati is of samarthā type therefore ultimately it concocts to Mahābhāva."

Vijay, - "How many types of Mahābhāvas are there?
Goswāmi, - "Mahābhāva is Nectarine Blissful. Sri Mahābhāva inundates the heart with abounding Bliss. Rudha and Adhirudha these are the two types of Mahābhāvas."

Vijay, - "How is Rudha Mahābhāva?"

Goswāmi, - "Where all the sattvikā-bhāvas are manifested to their extent this is Rudha."

Vijay, - "Kindly tell me about the Anu-bhāvas in Mahābhāva."

Goswāmi, - "Extreme unpleasantness and feeling restlessness at every moment, the pang thereof extremely perturbs the hearts of the attending mates, feeling a twinkling of an eye as long as a Kalpa; even when her attending mates try to comfort her by giving a hope that soon Krishna would be meeting her that makes her more hopeless and brings further more ecstasy like a drop of water on the hot-bed of sands in scorching sun. There may not be total loss of memory but she becomes completely forgetful of everything including her own self. These Anu-bhāvas pass through the heart in every moment and it happens in both the cases that is in 'Love-in-Union' as well as in 'Love-in-Seperation' that is the beauty of it."

Vijay, - "What is the unbearable position of 'a twinkling of an eye'?"

Goswāmi, - "That Bhāva is the very super-excellency of Vipralambha – in this 'in Union' the 'Vipralambha' is felt. And seperation even for a moment is a death blow to her. At the feeling of this bhāva the Gopis raise a complaint against Brahmā who wrongly has given the lashes in their eyes which prevent them for that much time to have sight of Sri Krishna."

Vijay, - "How their feeling touches the hearts of others who do not even possess bit of any spiritual sentiment?"

Goswāmi, - "The Gopis after long 'Pang-in-Separation' while met Sri Krishna at Kurukshetra their feeling thereof could deeply touch the heart of the kings present there, and the queens of Sri Krishna at that time."
Vijay, - "The longest period of Union with Sri Krishna how the Gopis felt as if 'a twinkling of an eye'?'"

Goswami, - "The Rasa-krida which Sri Krishna conducted with the Gopis was really extended to the period of a Brahma-ratra (duration of a night of Brahma) but the attending Gopis felt it as it were, for a period of twinkling of an eye."

Vijay, - "Although with all loving treatment the Gopis rendered their service to Sri Krishna for His sole gratification yet how they felt insufficiency in their heart?"

Goswami, - "Although the Gopis placed the most tender Foot-soles of Sri Krishna into still more soft and pleasant mammary-glands of their bosom but they felt at heart that His Feet might be getting pains thereby."

Vijay, - "How it is, although there is no loss of memory yet they become quite unmindful of everything including their own 'self'?"

Goswami, - "Where there is no interruption at all of Sri Krishna's thought in them yet they do not know where about of themselves."

Vijay, - "How the long-nights become very short and on the contrary very short-period like a Kalpa to them?"

Goswami, - "Sri Krishna says to Uddhava :- 'When I was spending the nights at Vrindavana with the Gopis the long nights they felt as if like a 'twinkling of an eye' and again when they missed My presence at any night they thought the night as long as a Kalpa.'"

Vijay, - "I now understood the Rudha-Mahabhavas. Now kindly tell, about Adhi-rudha-Mahabhavas."

Goswami, - "When the Anubhavas of the Rudha-mahabhava become exceptionally rapturous then it is known as Adhi-rudha-mahabhava that is the zenith of Love."

Vijay, - "How many types are Adhi-rudha-Bhavas?"
Goswāmi, - "It is of two types viz. Modana and Mohana.

Vijay, - "What is Modana?"

Goswāmi, - "When in both the Moietes Sri Rādhā and Sri Krishna Adhi-rudha-mahābhāva brings a high tie in the fathomless ocean of transcendental nectarine Bliss with all its paramount charms that is Modana. In that excellently glorious infatuation of Love both the Moieties feel discontent. Here Sri Rādhā brilliantly shines with Her paramount super-excellent characteristic surmounting all other erotic-love-laden Gopis."

Vijay, - "What is the shelter of Modana?"

Goswāmi, - "This Modana cannot be stressed anywhere else except in the group of Sri Rādhā. Modana is the brilliantly shining beautitude and dexterity of the Hlādini-Shakti. At certain stage the Modana causes Mohana. And in that feeling of pang - in- 'Love in Separation' all the ecstatic raptures become manifest in their highest end."

Vijay, - "Kindly tell me about the Anubhāvas that are found during the stage of Mohana."

Goswāmi, - "Having united with Sri Rādhā, Sri Krishna loses Himself in a trance. Even at the unbearable pang of separation Sri Rādhā desires Sri Krishna's happiness; The 'Love-in-Seperation' brings such a great pang in the heart of Sri Rādhā that all the worlds including the Vaikuntha as are aggrieved and even responded by the non-sentiment beings, yet She is so affectionate to Sri Krishna that She expresses (to Her attending Gopis) that the pang may cause the death at any moment but let Her body be preserved for bringing consolation to Her only Lover Sri Krishna; She becomes totally mad after Sri Krishna. All these Mohana-bhāvas are found only in Sri Rādhā, the presiding queen of Vrindāvana. All the Sanchāri-bhāvas too get their super-excellency in Her only."

Vijay, - "Prabhu, if you find me fit then kindly tell me about the Divyonmāda."
Goswāmi, - "When Mohana enters into its zenith it brings forth Divyamāda, acute madness and it has got different stages such as Udghurnā and Chitralpā etc."

Vijay, - "What is Udghurnā?"

Goswāmi, - "The un-imaginable feeling that Sri Rādhā had at the departure of Sri Krishna for Mathurā at which She time and again entered into ecstatic trance with expressing her Udghurnā Bhāva."

Vijay, - "What is Chitralpā"

Goswāmi, - "When suffering in acute pang of 'Love-in-Seperation' She meets any friend of Sri Krishna then She with a deep jealous heart exposes Her feelings to give a bit of understanding of Her heart."

Vijay, - "How many features are there in Chitralpā-Mahābhāva?"

Goswāmi, - "There are the following ten symptoms viz., Prajalpa, Parijalpa, Vijalpa, Ujjalpa, Sanjalpa, Avajalpa, Abhijalpa, Ājalpa, Pratijalpa and Sujalpa. All these are pointed out in the Srimad Bhagavatam (Bh.X. 47 ch.)."

Vijay, - "What is Prajalpa?"

Goswāmi, - "It is extremely hard to give vent to expression about the multifarious features of Chitralpā-bhāva which are most sophisticated yet I shall try to peep into it. With āsuyā, irshā and mada to show negligence to the skilfulness of Sri Krishna is Prajalpa."

Vijay, - "What is Parijalpa?"

Goswāmi, - "In a fit of madness to point out that Sri Krishna Whom I accepted my be-all and end-all in life is really heartless, most treacherous and childish as He could not try to understand our sincere Love to Him; ah, so ungrateful is He—this is known as Parijalpa."

Vijay, - "What is Vijalpa?"
Goswāmi, - "Maintaining in the heart sweetest affection for Sri Krishna but outwardly jealously to speak against Sri Krishna-such expression is Vijalpa."

Vijay, - "What is Ujjalpa?"

Goswāmi, - "With a gesture of pride jealously to speak about Sri Krishna's treacherous conduct and deeply laments in slandering His cunning behaviour is Ujjalpa."

Vijay, - "What is Samjalpa?"

Goswāmi, - "With a great laughter to tell about Sri Krishna's total ungratefulness is Samjalpa."

Vijay, - "What is Avajalpa?"

Goswāmi, - "Though there is inflexibility, lustful propensity and poignancy of Love towards Sri Krishna yet jealously expresses that She fears to Love Him - this is Avajalpa."

Vijay, - "What is Abhijalpa?"

Goswāmi, - "To remark so saying, fie, unto Sri Krishna Who is so restless that He gives pain even to the birds then to, what purpose will serve to us by keeping our attachment with Him - such jokes are known as Abhijalpa"

Vijay, - "What is Ājalpa?"

Goswāmi, - "In a despondency to remark, "Why should I talk about Sri Krishna Who is so feigning and merciless and hard-hearted. Better I should forget Him and give attention in something else—such is Ājalpa.""

Vijay, - "What is Pratijalpa?"

Goswāmi, - "To remark as such: 'Oh how notorious Sri Krishna is, He enjoys the company of other cupids but cunningly shows His dexterity and infatuation towards Me as if I am only the cupid to Him then why should I meet Him' so saying to send back the messenger sent by Sri Krishna is Pratijalpa."
Vijay, - "What is Sujalpa?"

Goswāmī, - "With gravity but in a cunning way, again with humility but impudently to enquire about Krishna is Sujalpa."

Vijay, - "Prabhu, am I eligible to know about Mādana?"

Goswāmī, - "When the Prema dazzlingly shines with all its dexterity and poignancy, that super-excellent paramount characteristic of Hādinī-Shākti (Sri Rādhā) is Mādana. This Mādana-Mahā Bhāva is the very essential characteristic feature of Sri Rādhā."

Vijay, - "Is there any envy or jealousy in it?"

Goswāmī, - "O yes, the jealousy is fully maintained here. What else, even envy is expressed against the non-sentient beings. Again at times such a heart prays to one who gratifies the Passion of Mādhava (Sri Krishna). The examples we find at times Sri Rādhā jealously speaks against the Vanamāla (garland worn by Sri Krishna) and on the other hand She praises the Pulinda-ladies."

Vijay, - "At what stage the Mādana is observed?"

Goswāmī, - "Generally this is found when She is in Union with Sri Krishna. And there are thousands of beatific dexterity and poignant features of this transcendental Sports of Rādhā-Govinda."

Vijay, - "Prabhu, is there any reference given by any Muni about this Mādana."

Goswāmī, - "Mādana-rāsa is like a fathomless and shoreless ocean therefore even Sri Krishna Who is the Supreme Enjoyer of this Mādana-rasa yet He Himself even could not fathom it. Therefore Sri Shukadeva Muni could not give full justification in his narration. It is a far cry to peep into it by others such as Bharata Muni etc."

Vijay, - "How wonderful it is! The very Enjoyer of Rasa Sri Krishna Himself even could not fathom it - how it is?"

Goswāmī, - "Sri Krishna Himself is the very Fountain-source of All-rasa. He is Omniscient, Omnipresent and Omnipotent Lord.
Therefore ontologically there remains nothing unknown to Him or anything unapproachable and unattainable to Him. As per the Morphological sequence of 'unthinkable distinction and non-distinction characteristic feature' eternally He only the Rasa but at the same time He is possessing numerous Rasas. In His Self-some-asa He is Atmarama when He is all in all. But Morphologically He becomes Two viz. Predominating Moity and Predominate Moity when He shows His full dexterity to enjoy His Own Hladini-Shakti in the Person of Sri Radha. Again although ontologically both the Moieties are one yet Sri Radha's Love in Her Paramour, Erotism birogs the ful dexterity in Transcendental Love-Philosophy to the full-gratification of Sri Krishna. And the super-transcendental Land of Vraja is the Place where it got fully manifested; therefore this Paramour Erotism of Vraja-Leela is the sweetest enchantment of the shoreless ocean of Madana-rasa. And this ever remains with all its purity at Goloka, the Paramount and Highest Transcendental Place. The same in its unadulterated form is produced in Vraja but for the illusioned eye it appears that of mayic."

Vijay, - "Prabhu, what an abounding mercy you show towards me. Now in nutshell may you kindly give a summary of all the Bhavas of Madhura-rasa?"

Goswami, - "The Bhavas that are manifested in the Vrajadis-Gopis are all wonderful and transcendental in character, therefore beyond human understanding; it is in vain to try to understand by mere argument; no mental speculation can justify it. In the Shastr it is said, Sri Radha had natural inborn raga before She met Sri Krishna. But this raga is to be known as Mahabhavas which having met Sri Krishna become Sneha and gradually produced Mana and Pranaya etc. But it is practically impossible even to have an understanding of a certain aspect of them. But it is the fact that in other type of ratis Mahabhava cannot be got manifested; other ratis with all their dexterity and poignancy may be compared as the smoke of the blazing fire of Mahabhava. Samanjas-rati may produce Sneha, Mana, Pranaya, Raga and Anuraga with their charm but in Rudha-Mahabhava they shine with their brilliancy whereas in Modana-bhava they enter to their zenith with paramount super-excellent dazzling brilliancy. Again there may be found exception in order to changing platforms and times. The Sadharni-rati may reach upto Prema whereas samanjas-rati reaches upto Anuraga but Samarthi-rati produces Mahabhava."

Vijay, - "In Sakhya-rasa rati may enter upto what stage?"
Goswāmi, - "The playmate-sakhas may reach upto Anurāgā. But among them Subala's rati goes upto Mahābhāva."

Vijay, - "What you have told about Sthāyee-Bhāva those features may concoct to Mahābhāva that I now understand. But although the Sthāyee-bhāva is having the same ontology everywhere then why there are classifications of different rasas?"

Goswāmi, - "There are characteristic features in Sthāyee-bhāva therefore it essentially needs its modification in different rasa-classifications. In Sthāyee-bhāva alone no characteristic feature can be stressed without the sāmagri (the subjective aspect) when objective poignant sentiment meets the subjective aspect there naturally remains in eternal relationship with different gratification of rasa. So it is Sthāyee-bhāva in accordance with its poignant stimulation becomes subservient to the respective rasa relation to Sri Krishna.

Vijay, - "In Madhura-rati is it all the while eternally both the suakiya (wedded-Love) and Parakiya (Erotic Love) remain?"

Goswāmi, - "Yes, eternally there remain both the aspects of "wedded-love" as well as the 'Erotic Paramour-Love'. But this distinction is not titular. If it is considered as such then whole rasa feature becomes titular. Therefore it must be spiritually known as real as transcendental Truth. The very essential characteristic of the individual soul is the very conjuntoque of the spiritual rasa augmenting in loving service to Sri Krishna in Transcendental plan and accordingly his senses are spiritualised for uninterrupted and unalloyed service to Him for His sole gratification. In Vraja too there is sentiment of 'wedded-Love'. Those who take into account in their soul's concern Sri Krishna as their only the Husband accordingly they get spiritual stimulation and they follow the path of devotion in their spiritual practice. The 'wedded-Love' of Dwārakā-Leelā is that of Vaikuntha tattva; whereas the 'wedded-Love' of Vraja is that of Goloka-tattva which surmounts the sentiment of Vaikuntha-tattva. That is, Vasudeva tattva of Vrajendranandana Sri Krishna is the Tattva of Vaikuntha."

Vijay in ecstatic mood paid his obesience to Sri Gurudeva and took leave of him for the day.
CHAPTER XXXVII
VIPRALAMBHA IS THE PREPOSITIONAL
PERSPECTIVE SUBSERVIENCE TO
THE SUPER-EXCELLENT BRILLIANCE OF SAMBOGA

Vijay having a taste of succulence of Madhura-bhāva early approached Sri Gurugoswāmi and as usual paying his homage to him prayed, "Prabhu by your unreserved grace I could understand Vibhāva, Anubhāva, Sāttuika Bhāva and Vyabhichāri-bhāva and also the characteristic features of Sthāyee-bhāva too. But even after having concoction of those aforesaid ingredients I cannot feel within my heart the stimulation of Rasa. Kindly tell me what is the reason thereof?"

Goswāmi,- "Dear Vijay, still you have to learn about the transcendental potentiality of Shringāra-rasa then only you will realize and have an intoxication in tasting the succulence of its Sthāyi-bhāva."

Vijay,- "What is Shringāra?"

Goswāmi,- "Super-excellent transcendental charm and allured with paramount dexterity of Madhura-rasa is Shringāra. That is of two kinds viz. Vipralambha – 'Love-in-Separation' Sambhoga – 'Love-in-Union.'"

Vijay,- "I desire to learn about Vipralambha, kindly enlighten me."

Goswāmi,- "Whether it is after the 'Union' or before the 'Union' the alluring poignant felling of the Love-laden Gopis' to fold Sri Krishna unto their bosom brings an extreme pang of separation which is known as Vipralambha."

Vijay,- "How Vipralambha feeds the Sambhoga and brings the alluring infatuation in 'Love-in-Union'?"

Goswāmi, "When the coloured cloth is redressed with further colouring it becomes brighter accordingly Vipralambha, 'Love-in-Separation' brings the super-excellent brilliancy of 'Love-in-Union' It is the spiritual fact that without the poignant 'Love-in-Seperation' the 'Love-in-Union' cannot be fully pregnant."
Vijay,- "How many classifications are there in Vipralambha-bhāva?"

Goswāmi,- "There are four stages viz. Purva-rāga, Māna, Prema-vaichittya and Pravāsa."

Vijay,- "What is Purva-rāga?"

Goswāmi,- "Before uniting together when both the Moiety met together or hearing about each other and thereof the infatuation that is created for expecting union is known as Purva-rāga."

Vijay;- "How many types of darshana (meeting)?"

Goswāmi,- "To meet Sri Krishna in Person, to drink His Beauty while looking into His Portrait, and in the vision to meet Him."

Vijay,- "How many methods of Shravana (hearing)?"

Goswāmi,- "To hear about Him while someone recites hymns of His Glorious Pastimes, learning about Him from the lips of Shakīs or from the Dutīs, and listening the songs in praise of Him."

Vijay,- "What is the source of this rati?"

Goswāmi,- "I have already told you that Abhiyoga of seven ingredient is the cause of stimulation of rati. In this Purva-rāga too they are accepted as the cause."

Vijay,- "Among all the cupid-lover-Gopis and their Gallant in whom the Purva-rāga first got manifested?"

Goswāmi,- "In this subject there are many things too be considered. In this mundane affair it is the fact that the women-folk having possessed more shyness the masculine first creates lustful attraction in the heart of the female. But those females who are having eyes as those of a deer their Prema is so alluring that they get Purva-rāga beforehand. Whereas in the science of Bhakti literature the devotee first gets manifestation of Purva-rāga and Sri Krishna accordingly reciprocates it. Threfore when the Gopis of Vraja are
remaining at the supreme-most transcendental plane of devotion they first get the manifestation of Purva-rāga with its paramount excellency in their unstinted transparent heart."

Vijay, - "What are the Sanchāri-bhāvas of Purva-rāga?"

Goswāmi, - "Disease, fear, jealousy, fatigue, exhaustion, despondency, inertia, madness, trance and longing for death, these are the Vyaḥchāri-bhāvas."

Vijay, - "How many classifications are there in Purva-rāga?"

Goswāmi, - "Praudha, Sāmanjasa and Sādhārana - these three."

Vijay, - "How is Praudha rāga?"

Goswāmi, - "Samartha-rati at its Purva-rāga is Praudha. In this rāga from īlāsā (longing lust) to longing for death she meets in accordance with the infatuation of sanchāri-bhāva."

Vijay, - "What are those situations?"

Goswāmi, - "That is: 1) longing lust or infatuation, anxiety, sleeplessness, convulsions, idleness, impatience, illness, madness, trance and longing for death - there are ten situations met with in it. In Praudha-raga these situations become very serious."

Vijay, - "What is Īlāsā (longing lust)?"

Goswāmi, - "The exceptionally longing to fold Him into the bosom is Īlāsā. In this eagerness, restlessness, giddiness and long and deep respirations are found."

Vijay, - "What is Udvega (anxiety)?"

1. Ujjvala. Purvaragā pr.9
Goswāmi,- "The perturbation of mind is anxiety. In this long and deep respirations, restlessness, stupor, serious thoughtfulness, shedding tears, change of the colour of the body and perspiration are visible."

Vijay,-" What is wakefulness?"

Goswāmi,-" Wakefulness means sleepless, at which stupor, dryness, and illness are caused."

Vijay,-" Tānava (convulsion) what it is?"

Goswāmi, "Dryness or becoming lean is convulsion. In it weakness, giddiness are the symptoms. Some in the place of Tānava read Vilāpa, lamentation."

Vijay,- "What is Jadima (idleness)?"

Goswāmi,- "Loss of discriminating power, even when she is asked for something she does not give any answer, and even loses the power of sight as well as hearing."

Vijay, - "What is to become impatience?"

Goswāmi,- "When her absorbed feeling is disturbed she becomes impatient. At which self-disparagement, despondency, self-abuse, humility are expressed."

Vijay,- "What is illness or bad health?"

Goswāmi,-" When disappointed in gaining the Apple of the eye in remorse the charming colour of the body becomes pale and fever comes to the body, body gets shivering. Trance and long breathings are its symptoms."

Vijay,- "What is madness?"

Goswāmi,- "Everywhere, at every condition and at all times remaining quite unmindful and always making wrong representation. Jealous remarks against the Beloved One, long breathing, unwinking
Vijay,- "What is trance?"

Goswami,- "Becoming senseless and falling unconscious at the extreme pang of Love-in Separation."

Vijay,- "What is longing for death?"

Goswami,- "Playing all cards to bring the Gallant united with her but failing to do so the aluring poignant Love-in-Separation becomes so violent that she welcomes death. But her Love is so selfless that she remarks, "Dear Sakhis, this unbearable pang of Separation might be causing death to me soon but see, that at my death my Beloved is not disappointed. You all should do needful to bring His sole-gratification." At that unbalanced state she speaks with the bees, wind, moonlight and Kadamba-tree expressing her deep feeling."

Vijay,- "What is Samanjasa Purva-raga?"

Goswami,- "Samanjasa: Purva-raga is the very characteristic of Samanjasa-rati. In it are caused fervour of heart, thoughtfulness, remembrance, goodness, Sankirtana, anxiety, lamentation and madness, illness, idleness and longing of death."

Vijay,- "What is fervour of heart here?"

Goswami,- "To long for the union with the Beloved. In this beautification of the body with bedecked ornaments and alluring poignancy are developed."

Vijay,- "What is thoughtfulness here?"

Goswami,- "Speculating in mind how to bring the Gallant in union; arranging bed, putting the things in order in the Kunja and looking with great expectation the arrival of the Gallant."

Vijay,- "What is remembrance?"

Goswami,- "Deeply absorbed in the thoughts of the Gallant and all about Him. Working in His thought, looking after the beautification
of the body for His sake, feeling fatigue, tears and long-breathing in His presupposition."

Vijay," What is in praise of Him?"

Goswāmi," To speak about the good-dispositions and beauty of Sri Krishna, tremor, horripilation, choked-voice are the anubhāvas in this. Anxiety, lamentation, madness, bad health, idleness and longing for death are equally manifested in Samanjasa purva-rāga as they are found in Samanjasārati."

Vijay," Prabhu, what are the symptoms of Sādhārana-Purva-rāga."

Goswāmi," As we know Sādharani-rati accordingly the Sādhārana-samanjasa-rāga. In this upto the Vilāpa (lamentation) six stages are got manifested but they will be softer. Its examples are very simple, therefore I need not point them here. In Purva-rāga both the Moities exchange love-letters and also garlands through messengers."

Vijay," What is Love-letters?"

Goswāmi," They are of two types – letters written in ink or only symbolical in expressing each others poignancy of Love."

Vijay," What is symbolical?"

Goswāmi," Without any letter but putting a sign of a nail in the shape of half-full moon with red colour on a leaf."

Vijay," How is with ink?"

Goswāmi," In ordinary language to write Love-letter by one's own hand. These letters are written with mercury, musk or ink. In this, large-size bunch of flowers are as material, printed with red powder of kumkuma and tied with the stalk of lotus."

Vijay," What is the procedure of purva-rāga?"

Goswāmi," Some remarks that first pleasing to the eye, next penetrating, then infatuation, then desire for union, next dream and disturbance in sleep, next body becomes thinner, and gradually retiring
from everything else, then lose of shyness and finally madness and trance which leads to longing for death. Such is the extension of the alluring poignancy of Love. The Purva-rāga gets manifested in both the Moieties but first it appears in Cupid Gopis and next follows with Sri Krishna's."

Vijay,-" What is the huff here?"

Goswāmi,- "When both the Moieties meet together with their infatuation but the cupid expresses not to touch her - such expressions are the huff. In this are found despondency, fear, anger, witty-remarks, pride, envy, negligence, fatigue and serious thoughtfulness as saṃchārī bhāva in it."

Vijay,- "What is the sequence of huff?"

Goswāmi, — "The huff's sequence is Pranayā. Before the concoction of Pranayā the sentiment of Māna (huff) does not arise. If Māna is found earlier than it is to be known as most narrow one. The Māna is of two types. Sa-hetu and Nir-hetu."

Vijay,-" What is Sa-hetu-Māna?"

Goswāmi,-" Hearing about the attachment of Sri Krishna with the antagonistic one from His own mouth she pregnant with Pranayā when shows her jealousy that is known as sahetu-māna. The elders have said where there is no Sneha there is no fear accordingly without Pranayā there is no envy, therefore where there is expression of Māna (huff) there definitely it shows that both the Moieties have their most deep-rooted Prema. The heroine in whose heart there is alluring poignancy of Love for the Gallant for His sole-gratification alone she alone only feels impatience apprehending the insufficiency of genuineness of Love in one who is her antagonastic sports with Sri Krishna. In Dwārakā when all the queens of Sri Krishna heard of Sri Krishna's Presentation of Pārijāta flower to Sri Rukmini at which none except Satyabhāmā could have huff against Sri Krishna."

Vijay,-" How many types of feelings are there against one's antagonist?"

Goswāmi,-" Heard, suspecting and observed in person these are the three."
Vijay,-"What is heard of?"

Goswāmi,—"Heard, from Priya-Sakhi or from shuka - pakshi."

Vijay,—"What is suspecting?"

Goswāmi,—"Marks of copulation, to hear from her Gallant in praise of another cupid; and to see in dream that her Gallant is in union with another cupid. To hear the praise of another cupid from the lis of her Gallant makes her feel as if better she should embrace death."

Vijay,—"What is observation?"

Goswāmi,—"To notice that her Gallant is sporting with another cupid."

Vijay,—"Reasonless huff, what it is?"

Goswāmi,—Really there is no reason yet apprehending something to make huff against Sri Krishna. Where there is deep Pranaya there naturally created huff and when Pranaya with all its dexterity saturates the heart, as it were, ocean cannot remain without waves so Pranaya cannot have its beauty without huff. The experts in Love-philosophy say that Prema is crooked like snake therefore in the character of the heroine with cause or without cause both the huffs are traced. Its Vyabhichāri-bhāva is scrupulous."

Vijay,—"How the causeless huff can be pacified?"

Goswāmi,—"This goes off automatically; there needs no special care. When heart becomes clear with laughter etc. it goes automatically. But the huff with cause cannot be removed without either by Sāma, (consoling words) or bheda (witty remarks) or sports or presentations or humble submission to create a change of thought by any means or ultimately showing Upēkṣā (negligence); when huff takes leave of there will be sneering and laughter etc."

Vijay,—"What is Sāma (consoling)?"
Goswāmi,- "By using pleasing and promising words in consolation."

Vijay, - " What is bheda (witty remarks)?

Goswāmi,- "That is of two kinds: in a gesture to express one's own greatness or to rebuke her indirectly through some Sakhis."

Vijay,- " What is presentations?"

Goswāmi,-" Indirectly to present ornaments and clothes."

Vijay,- " What is humble submission?"

Goswāmi,- "With possible humility to fall at the feet."

Vijay,- " What is Upekshā (negligence)?"

Goswāmi,- " When all the previous means are failed finally the Gallant stands keeping Himself mum. Whereas some others consider that when the Gallant uses witty remarks with double meaning to pacify the huff of the heroine is Upekshā (negligence)."

Vijay,- "What is rasāntara?"

Goswāmi,- "To create some fear in her mind by clever witty remarks."

Vijay,- "Is there any other method for bringing down the huff?"

Goswāmi,- " Studying the situation to use method and the muse of the Murari (Flute). The light huff (māna) is easily pacified; to remove the middle class of māna requires careful attempt, and the most deeprooted māna is very very hard to bring down. During the possession of māna the cupid remarks against Sri Krishna as such: Oh ungrateful one, Oh cunning number one, crooked, worst cheat, malicious, deceitful, hard-heared, shameless; lie unto You, You are succumbed to Gopis' lust, don't You feel ashamed to steal chastity of the ladies and You have spoiled the Gopis' youth. Lo unchaste Lover of the Vraja-Gopis, ah, the Lord of lust, dark illusion-maker, to fall in love with You is to be between horns of a dilemma. Don't You remember why
You stole away our cloth. Ye, now do You feel proud to hold Govardhana when Ye became victim to the cupid-Love of the Gopis at their very sight in a grove."

Vijay,- "What is the vicissitude of Prema?"

Goswāmi,- "Although with full alluring poignancy of Prema she meets the Gallant yet she takes intellectual care to express dexterity. But her highest poignancy of Love brings certain giddiness at which she wrongly feels missing of the Gallant and thereby feels a pang in Love-in-Separation, the Paramount alluring poignancy of Prema makes her to feel pang in 'Love-in-Separation' although actually there is 'Love-in-Union' this is known as Prema-Vaichittyā, Vicissitude of Prema "

Vijay,- "What is Prauṣa (sojourn)?"

Goswāmi,- "Beforehand there was Union but at present both the Moieties are separated due to their stay at different places or their Love has taken a different turn. At this cupid-lover Gopi feels other Vyabhichāri-bhāvas of Sringāra-rasa without laugh, pride, infatuation and bashfulness. This Prauṣa is again of two types viz. Buddhi-purvaka and A-buddhi purvaka."

Vijay,- "What is Buddhi-Purvaka Prauṣa?"

Goswāmi,- "For fulfilling certain duty to go to sojourn is Buddhi-Purvaka. Sri Krishna's very characteristic is to give full satisfaction to His devotee. To go just out of sight and to go to some other place—to go away from the place is Bhāvi, future, bhavana or present and bhuta. And during such separation Both the Moities exchange their Love-letters."

Goswāmi,- "What is A-buddhi-Purvaka Prauṣa?"

Goswāmi,- "Due to untoward incident both the Moieties are separated and live at an unapproachable distance, when both think for each other, spend sleepless night, spend time in extreme anxiety, become thinner and thinner, get delirium, illness, madness, trance and longing for death. At the pang in 'Love-in-Separation' from Sri Krishna all these symptoms are got manifested in the heart of the Gopis. Dear Vijay, to realize Prema it requires to understand the spiritual procedure
of vicissitudes of Prema and also the symbolic characteristic of their rapturous prepositional perspective. The 'Love-in-Seperation' is in preponderance with the immeasurable and unfathomable ocean of sweetest nectarine Bliss that Sri Krishna ever kept reserved for His most beloved Gopis. Therefore it cannot be separated because that is the very ontology of Prema.

Vijay,- "Pondering over deeply on the ontology of 'Love-in-Separation' he himself began to speculate that 'Love-in-Separation' is not the inborn character whereas it augments the deeper feeling of 'Love-in-Union.' Although for a jiva in bondage such pang in separation comes in favour for union yet in the matter of Transcendence even in 'Love-in-Union' this sentiment of 'Love-in-Separation' eternally exists without which the vicissitude of Prema with all its full dexterity cannot be beatitudious.
CHAPTER XXXVIII
FINAL BEATITUDE OF TRANSCENDENTAL
EROTISM IN ASTA-KĀLIYA LEELA OF
BOTH THE MOIETY- WHOLES

When Vijay with folded palms, asked Sri Gurugoswāmi to tell further on Sambhoga (Love-in-Union) Sri Gurugoswāmi said:

Goswāmi, "Sri Krishna Leelā is of Manifested and Non manifested on earth. The 'Love-in-Separation' what I spoke beforehand is of the Manifested Leelā. But ontologically Sri Krishna sports eternally at Vṛndāvana therefore practically there is no separation of Sri Krishna from the Gopis. In the Mathurā-māhātmya it is stated that eternally Sri Krishna sports with the Gopas and Gopis there. Here He 'sports'-this use of present tense spiritually proves that eternally Sri Krishna sports at Vṛndāvana this is the established truth. Therefore in Goloka-Leelā and also in Vrndavana-Leelā there is absolutely no cause of separation due to Sri Krishna's sojourn elsewhere. The 'Love-in-Union' is eternal and transcendental. The vicissitude of this 'Love-in-Union' of Sri Krishna's eternal presence before the Gopas and the Gopis sublimes the feeling of alluring poignancy in practical embrace with Sri Krishna, the only Transcendental Predominating Moiety of their super-transcendental 'Self'. This 'Love-in-Union' is of two types, principal and secondary."

Vijay, "What is Principal Love-in-Union?"

Goswāmi, "In the awakened state the 'union' is principal and that 'Love-in-union' is of four kinds. The Union that takes place after the Purva-rāga is known as Samkshipta (simple), after the māna the Union is Samkirna (narrow). Just after a very short sojourn the Union is Sampanna (dignified) and after a very long sojourn to have the Union is Samriddha (perfect and enriched)."

Vijay, "What is Samkshipta union?"

Goswāmi, "Where the union comes in between both the Moieties in a condition where fear and shyness etc. prevail."

Vijay, "What is Samkirna union?"
Goswāmi, - "Where apprehending some unpleasantness, it is like chewing the hot sugar cane."

Vijay, - "What is Sampanna union?"

Goswāmi, - "When the cupid remains in a warm embrace with her Gallant Sri Krishna after His long sojourn. That too is of two kinds Āgati and Prādurbhāva. When the Gallant meets some Gopi just for her sake without any infatuation is Āgati-union. Whereas when both the Moieties are in their alluring poignancy of Love and all of a sudden Sri Krishna makes His Advent amidst the Gopi and sports with her with full dexterity. He is found the zenith of joy and there flows the high-tide in the ocean of transcendental Bliss.

Vijay, - "Samriddhimān union how it happens?"

Goswāmi, - "The paramour Love always takes place at a most secret place and to get both united is not easily comprehensive. But when They are chanced to be united and make Their full liberty to enjoy to their heart's content beyond the time limit. Again this union is of two kinds viz. obscured and divulging. And I need not disclose these here."

Vijay, - "What is obscured union?"

Goswāmi, - "The union that takes place in a vision is obscured. This vision is again of two kinds, ordinary and signified; therefore obscured is of two types. The vision during the Vyabhichāri-bhāva is ordinary. And although the union is felt in a vision but when it is observed as practical as real one of the awakening state is significant one. This type of union is pregnant with transcendental supermundane bhāva and such bhāva is divided into ordinary vision, simple vision, dignified vision and significantly enriched-vision.

Vijay, - "In the dream (vision) there remains practically no reality. Therefore how in such dream (vision) there can happen significantly enriched practical union?"

Goswāmi, - "In the spiritual world the vision during sleeping state and the happening in awakening state both are same. As we know Usha's super-mundane vision of Anirudha in dream brought practical
union with Aniruddha in person accordingly in the transcendental characteristic of the Gopis there happens practical union of Sri Krishna with them in their vision during sleeping time and absolutely there remains no distinction in between the union during the awakening state and such vision at the sleeping state. As it is even now practically seen that the self-realised devotees what they get in a vision during sleeping time that they practically gain when just they wake up. Therefore there are two classes of vision. The vision during the awakening state and the vision at the sleeping state. This vision of the Gopis during their sleeping time is far beyond the Samādhi of the highest type of yogis. It has absolutely no concern with the triple-gunas of māyā. This vision at the sleeping state even is super-mundane, Transcendental and spiritually True for eternity. Therefore Sri Krishna's union with the Gopis in the vision during their sleeping state, (nay, it is not sleep but transcendental trance punctuated with Mahā-bhāva) is so glorious and pragmatic with transcendental nature."

Vijay, - "Kindly tell further about the pragmatic presuppositions of such union?"

Goswāmi, - "Following are the presuppositions: meeting each other, garrulity, touch, pretending not to yield, just as a fun to close the gate, Rāsā-Kridā, Transcendental Amorous Sports in Vrindāvana, Super-mundane Amorous dexterity into the water of the Yamunā, Divine Erotic sports in a boat on the bed of Yamunā, the divine sports of stealing flowers, Dāna-Leelā, the hide and seek Sports in the Groves, Madhupāna, Sri Krishna's appearence in disguise of a lady, pretending sleep, Dyuta-Kridā, pulling the garment of the Gopis, kissing, embracing, clawing, drinking the nectar that emanates from the beaming moon-like Face, and paramount super-excellent Transcendental Sports in the groves of Nidhuvana."

Vijay, - "Leelā-Vilāsa is one thing and 'Union' is another kind. Among these two in which there is more Bliss, kindly enlighten me?"

Goswāmi, - "In Leelā-Vilāsa there is more Bliss than in 'Union'."

Vijay, - "What are the witty remarks of the Gopis towards Sri Krishna?"
Goswami, - "The Gopis address Sri Krishna as such, He Gokulānanda, he Govinda, he Gosthendra-kula-chandra, he Prāneswara, he Sundarottamsa, he Nāgarashiromani, he Vrindāvana-chandra, he Gokula-rāja, he Manohara etc."

Vijay, - "Prabhu I do understand that Sri Krishna’s transcendental Manifest Leelā at super-mundane plane of Vraja and His non-Manifest and non-visible stay beyond this super-mundane plane of Vraja (Aprakata) but both these existences are one and the same Tattva. Whereas His Manifest-Leelā in Vraja is of Transcendental and immanent. The Astakāliya-Leelā of Krishna in Vraja is Transcendental. But killing of the asuras like Putanā etc. and His sojour from Vraja are immanent."

Vijay, - "Prabhu, I do feel thirsty to know about the Transcendental-Leelā."

Goswami, - "Vijay, now tell me whether you want to know it as it is initiated by the Rishis or as it is enshrined by Sripad Goswāmis of Vrindāvana, the Apostles of Chaitanya Movement?"

Vijay, - "Let me first be enlightened by the utterances of the Rishis.

Goswami, -

"Nishāntah Prātaḥ Purvāhno madhyāhnashchāparāhnakah ।
Sāyam Pradosha-rātrishcha kālāstau cha yathā cramam ॥
Madyāhno yāmini chobhau yanmuhurttamitau smritau ।
Trimuhurtamito Jneyā nishānta-pramukhāh pare ॥"

The whole-Leelā of the Lord is classified into eight periods as such: (1) At the last part of the night (2) morning, (3) forenoon, (4) noon, (5) after-noon (6) twilight-time, (7) evening, and (8) night. The Leelā at night and also of the noon take place for six muhurtas (48 x 6 : 288 Minutes=4 hours 48 minutes) and other Leelās run only for three muhurtas (2 hours 24 minutes). In the 'Sanatkumār Samhita' Sri Sadāshiva what has narrated about this Asta-kāliya-
Leela of Sri Krishna, the Supreme Lord Par-excellence through that we may realize about this."

Vijay, - "Prabhu, am I be eligible for kowing all about the Narrations of Jagatguru Sri Sadashiva?"

Goswami, - "Dear Vijay, listen, 'Sadasihava said, "Those fascinatedly beloved Paramour-Erotic-Cupids having imbibed the alluring poignancy of Transcendental Love ever sport with their only the Paramour Beloved the Apple of their eye, the Sweet-heart Sri Krishna for His Sole-pleasure and full Sense-gratification. Bho Narada, you should initiate your heart with the sentiment of Erotism augmenting the characteristic poignancy of the Vraja Gopis follow the path of devotion under their (Gopis) care at Vrindavana. It may be illustrated as such, spiritually, realizing yourself as a fascinatedly beautiful girl with most charming blossomed youth, having effulent of the effulgence from the beaming face; ever-remaining at the age of adolescent; expert with the dexterity of fine arts to serve Krishna under the benediction of Sri Radha and always work for Sri Krishna's most Beloved Sri Radha for Her union with Sri Krishna, the Lord of Love-Transcendent and thereby feel yourself inundated in the ocean of Bliss. Even at times Krishna may cherish to consort with you yet knowing it contrary to the selfless service you should totally abandon it; keep yourself always engaged as an adherent attendant to Krishna's most beloved Moiety Sri Radha. Here your Love for Sri Radha should superexceed than to Sri Krishna Himself. Always be dovetailed in your careful rendering service to Sri Radha with the pre-positioned conjuncture to make proper arrangement for uniting both the Moiety together. Such a way you should augment your soul in accordance with the perspective benediction under the Vraja-Gopis to remain in Vraja in rendering service and attending all the Asta-kaliya-Leela of Sri Radha Krishna at Vraja."

Vijay, - "What is the Nisanta-Leela (at last part of the night)?"

Goswami, - "Sri Brindadevi says: "Ah! what a divine enchantment surrounding in all sides there remains fifty groves luxuriant in the splendour of autumnal beauty and in its centre shines Sri Nikunja Grove most fascinatedly beautiful Grove enshrouded with super-excellent Transcendental beautification and furnished with emerald gem-like precious non-mundane treasure where the Transcendental Predominating Moiety Sri Krishna in His Self-some
ontological characteristic *raso-val-sah* remains united in full warm and hearty embrace with the Transcendental predominated Moiety Sri Rādhā laying on the same Transcendental Plane. They are such dovetailed in Their ontological oneness that even at day-break on my instruction although the birds are pleasantly chirping, They are unable to make themselves separated from each other as They are afraid of betraying each other from such Paramount Transcendental unalloyed Nectarine enjoyment of Bliss. Therefore again on my instruction the Shuka bird joining with his Sāṅkā bird when started twittering They get up. Next when the adherent *Sakhis* notice both of Them sēating on the bed they gradually approach Them and render their respective service. Now They both as if are fear-strickened (which is natural in Their super-mundane character) and soon leave for Their respective home but with a surmounting thought how to be united again."

Vijay, - "What is *Prātah-Leelā* (at morning hours)?"

Goswāmi, - "In the morning at the call of mother Yashodā Sri Krishna gets up and attends to washing His Mouth etc. and next with the permission of the mother He along with Baladeva goes to the cowshed for milking the cow. Bho, crest jewel Nārada, whereas in the other side Sri Rādhārāni leaves Hér so-called bed and attending *Sakhis* help Her for washing Her face and anointing oil on Her body. Next Sri Lālitā and other principal *Sakhis* lead Her to the bathing arbour and give Her a pleasant bath. Next they put on Her Person quite lovely dress and decorate Her with applying most sweet-scented perfumes and pleasing garlands. After this, being instituted by mother Yashodā She associated with Her adherent *Sakhis* approaches the house of Nanda Mahārāj for preparing refreshment for Sri Krishna. Now Nārada asks: 'How it is, when Mother Rohini etc. are there for cooking food for Sri Krishna then why Mother Yashodā institutes Sri Rādhā for the cause?' Brindā says: 'Bho Muni, I have heard beforehand from Bhagavati Kātyāyani that rishi Durvāśa offered this boon to Srimati Rādhikā: he Devi whatever food You will cook by Your own hands on eating that one will surely get his longevity.' On that account Mother Yashodā who imbibes eternal Parenthood-Love for her Divine Child Sri Krishna regularly invites Srimati Rādhika for cooking purpose.' Here Srimati Rādhikā too with the permission of Her so-called mother-in-law comes to Nandālaya and attends to the task of cooking. Now Sri Krishna after collecting milk from the cows returns to His own room associated with His friends: the servants anoint oil on His Person and give Him a pleasant bath; He takes new cloths, and they decorate Him
garland; Ah! when He is bedecked with charming garments, nay, when His curling coil of black-hair fall on His Face how brilliantly He shines. His attending mates put a mark of eightday moon on His forehead applying sandel-wood-paste. On His Wrist He is having a gold bangle and most precious gemseted armlet, on the Breast brilliantly shines a pearl necklace and ah, how makara-shaped dazzling ear-rings swinging from His Ears and kissing the Cheeks. Now being asked by mother Yashodā He associated with His close-friends and taking lead of Baladeva goes to the dining hall for refreshment. There He seats along with Brother Baladeva and the friends, partakes varieties of dishes and makes an amusing delight amongst His friends. After finishing the meals He takes betel-nuts and rests for a while lying on a most beautiful bed.

Vijay, - "What is the Puruāhna-Leelā (in the forenoon)?"

Goswāmi, - "Sri Krishna having put on a cowherd dress goes to the pasture-land leading the herds of cattle. At that time out of inalienable attachment and affection all the inhabitants of Vraja follow Him upto the out-skirt of the town. Sri Krishna after paying His Pranam to the elders and by His side-glance with teasing eyes creating delight in the hearts of His Cupid-lovers and paying due respect to other elder ones He proceeds towards the field being associated with His comrades. After entering into the woods, He delightfully sports with His comrades and then creating a spiritual illusion leaves aside all His other comrades, goes along with two or three of His friends to join with His Principal Heroine-cupid at the Sanketa-grove."

Vijay, - "What is Madhyāhna-Leelā (in the noon)?"

Goswāmi, - "To the other side, the predominated Moiety Sri Rādhikā with Her paramount-alluring poignancy of Transcendental Love enters into that Sanketa-grove with the sole idea for Sri Krishna’s super-mundane sense-gratification. She deceives Her elders by stating that She is going for Surya Puja and for collecting flowers but Her mission is otherwise. Soon Both the Moieties meet together and sport for four hours and forty-eight minutes with Their full dexterity. At times They both seat Blissfully on a swing-lead and the attendants from both the sides swing the lead and merry-go-round in dancing. At times Sri Rādhikā takes away the flute from the Blissful Hands of Sri Krishna and stealthily passes it on to Her Sakhi, and lo, makes a fun that ‘It is lost.’ Sri Krishna makes a vigorous search but cannot trace it out. Finally the Sakhis laugh at Him and then present it to Him. Sri Krishna too cuts
jokes with the Love-ladened Gopis and brings a high-tide in the Blissful ocean of their heart. At times He along with Srimati Radhikā enters into that private part of the grove enshrined with fully set autumnal phenomenal pregnancy and maddenedly merry-go-round with sprinkling colour; at times other Sakhis also join in this supermundane Sports of Sri Radhā-Govinda and make themselves bathed in that colourful showers. Bho Brahmīn, when the breeze blows soothing and carrying fragrance of autumnal blossom Sri Krishna luxuriant in the splendour of autumnal beauty sports with all His dexterity associated with most confidante ones. Bho, the crest jewel Muni, when Both the Moieties feel tired they then sit under a tree on a most soft and pleasant seat and enjoy the most intoxicating Nectar. Having Both intoxicated feel drowsiness and being infatuated with that most natural transcendental amour Both the Moieties in Their alluring poignancy of Love talk each other with broken Words and hand in hand enter into the most divinely enshrined grove for Their hearts' content enjoyment of Transcendental Bliss. Having entered into the sportive grove, like lust-infatuated male and female elephants Both the Moieties consort with Their full liberty and dexterity. Here the Sakhis too having intoxicated due to the drinks, in their drowsing state remain in around all sides of the grove. Sri Krishna by dint of His supra-natural power makes Himself Manifested in different Forms and join with each one of them. As a lust-infatuated elephant may not feel tired to meet number of she-elephants accordingly Sri Krishna wonderfully at a time consorts with so many cupid-Love-laden Sakhis of Sri Radhā besides with Herself and does not feel fatigue at all; and after such divinely delightful Transcendental Sports He along with Srimati Radhā associated with her blossomed Sakhis enters into a lake for further sports into the water."

Sri Nārada says, "Bho, Brindā, how in the transcendental most beatitude Leelā of Sri Nandanandana Sri Krishna the majesty prevails?"

Sri Brindā says: 'Bho Nārada-rishi, Sri Hari in His Selfsome Manifestation of Love of Transcendence with Sweet Beatitude-Aspect which is His Leelā at Vraja, He in His Sweet Beatitude Manifestation Sports with the Gopas and Gopis who are from His Essential Swarupasaktī. So He along with the cupid-love-laden Gopis enter into the water and sports with them sprinkling water to each other. Next they bedecking themselves with garlands and emerald when come out from the water I invite them and give a fitting reception in a specially decorated place which is enshrined with all Divine Beauty and I offer
them fruits that I collected from the garden. Srimati Râdhikâ personally serves those things to Sri Krishna Who delightfully honours them first and then goes to a nearby place surrounded by flower garden when two or three Sakhis attend to Him with supplying betel-nuts and some one faning Him and another one massaging His Legs. Sri Krishna too remain absorbed in thought of Sri Râdhikâ. Soon Sri Hari gets asleep and Sri Râdhikâ feels delight with Her associate Sakhis and partakes the remnants of Sri Krishna. Just while She takes a little prasâdam immediately like a chakori bird who in an uninterrupted feeling longs for the rise of the moon She passionately longing for seeing the Lotus Face of Her Beloved runs to the room where the Lord is asleep. Ah, She looks upon the Bliss-beaming Lotus Face of the Lord Whose Lips are now coloured due to chewing of betel-nuts offered by the Sakhis and takes Herself also betel-nuts along-with Her blossomed Sakhis. Sri Krishna Who is the best witty connoisseur pretending as if He is in deep sleep but actually listening to the sweet conversation of Sri Râdhâ and Her Sakhis. The Sakhis thinking that Sri Krishna is asleep make their witty remarks about Sri Krishna’s sports with them and also cutting jokes. Somehow when they come to know that Sri Krishna is cleverly listening to their remarks they feel ashamed and looing towards each other’s face become coward down and mum. Sri Krishna kept His whole Body including the Face covered with a piece of cloth. Now soon they getting back their natural cupidity in a fit take away His covering cloth and remarks, ‘O ho, how cunning are You, is it Ye are sleeping nicely’ so saying created a wave of laughter amongst themselves. Bho the crest jewel Muni, after such remarks Sri Râdhâ and Krishna, Both the Moieties enjoy Blissful sleep for sometime. Next they are made to seat pleasantly on beautiful arbour being attended by the Sakhis; they being playing dice on keeping promise that on defeat one will present to the other necklace, garment or a kiss; at times although Sri Krishna meets a defeat but cunningly shouts, ‘I have won’ and tries to take away the necklace of His most lucid Beloved Sri Râdhâ but She chides Him. Bho Nârada, specially having prevented by Sri Râdhâ to touch Her Sri Krishna as if having disappointed and with a pose to leave the place at once remarks, ”Bho Devi, if really You have won at this game then as per the promise I should yield to Your will for Your gratification”- So saying the Lord of Love Transcendent kisses His Transcendental predominated Moiety. Lo, when Shuka and Sârika with their zenith of joy melodiously sing such glorious Divine Pastimes of Both the Moieties. Krishna taking leave from Sri Râdhâ goes to join with other cowherd boys to tend the cattle and here Sri Râdhâ associated with Her Sakhis goes to Surya Temple for worship. Krishna after going to a certain
goes to Surya Temple for worship. Krishna after going to a certain distance takes a form of a Brähmin Priest and proceeds towards the Surya Temple. Here the Sakhis of Sri Rādhā knowing Him as a priest as such, beg Him to perform the pujā on their behalf. Sri Krishna, the witty Connoisseur performs the pujā with contrived mantra but the most clevered wise Sakhis of Sri Rādhā at once realise Him as none but the Gallant One Who suffers in pang of separation from Sri Rādhā and they feel themselves so much inundated in the ocean of Bliss that they forget their own identity. Bho Muni, in such enactment spending two and half Praharas they proceed towards their home. Sri Krishna too goes to attend to the cattle."

Vijay,- "What is Aparāhna Leelā (in the afternoon)?"

Goswāmi:- "Brindā continues, Bho Nārada, Sri Krishna joining with His Sakhas brings all the cattle together from all directions and now returns home kissing His mysterious all-attracting Flute with His Blissful Lips. At once at that twilight hours all the thirsting Divine-Love-Pregnanted souls of Vraja including Sri Nanda Maharaj, mother Yashodā and other elders having been lured away by Him sally forth from all sides to the outskirts of the city fora glance of their Connoisseur. In the meanwhile Srimati Rādhikā goes back to Her home and quickly finishes Her evening bath and lovely decorates Herself putting on pleasing and lovely garments, precious jewels and scented perfumes; forthwith in no time She prepares varieties of palatable dishes for Her Gallant Moiety and hurriedly proceeds along with Her Sakhis towards Nanda Maharajā's house but on the way they fall at the sight of Sri Krishna (on His wayback) Who through His side-glances makes His Witty remarks. Sri Krishna also when meets all the Vrajavāsī reciprocates the affection and Love of each one of them by giving due honour to respective person. He even gives obesences to His parents Sri Nanda Mahāraj, Ma-Yashodā and to the other elders. Then with the advice of His Parents He along with Balaśāmā enters into His room, further being requested by mother He after finishing His evening bath partakes some refreshment and goes to the cow-shed for enjoying the milking of the cows."

Vijay,- "What is the Sāyam-Leelā (at the twilight hours)?"

Goswāmi,-"Sri Krishna Himself milks some of the cows and thousands of other cows are milked by appointed persons, then He returns along with His father to His House followed by hundreds of persons carrying milk-pots. Next along with His father and brother
Baladeva He partakes His meals served by His mothers (Yashodā and Rohinidevi)."

Vijay,-" What is the Pradosha-Leela (at the first part of the night)?"

Goswāmi,- Sri Rādhiḳā already beforehand has sent all the palatable dishes to Mā-Yashodā. Now when all those preparations are served to Sri Krishna He knowing pretty well that those were sent by Sri Rādhiḳā—our Witty Connoisseur repeatedly remarks about their deliciousness. Anyhow on finishing meals along with His father He goes to the assembly hall where the bards sweeten Their ears by their sweet enchantment. The Sakhis carry with them the remnants of Sri Krishna for Sri Rādhiḳā Who distributes it amongst them and also most delightfully along with them honours the Mahāprasādam. Next She was most lustrously solicited by Her Sakhis with Her superexcellent Transcendental Alluring Poignancy of Love to the place of assignation for the sole-gratification of Her Transcendental Predominating Moiety augmenting to the ontological oneness of Both the Moieties."

Vijay,- "Prabhu, I am extremely thirsty to learn and spiritually realise the night-Leela?"

Goswāmi,- "Brindādevi says:"At that particular moment I send some Sakhi from here to Sri Rādhiḳā. Sri Rādhiḳā accordingly as per my instruction makes Herself suitably dressed in accordance with the movement of the moon(viz. that of either bright-fortnight of dark-fortnight) lead by the Sakhi comes to the Nikunja grove enshrined with super-excellent Transcendental paramount beatitude and ornamented with all the wealth of Goloka situated on the bank of Yamunā river. Here Sri Krishna at the assembly Hall of His father after listening the bards and rewarding them accordingly goes with mother Yashodā to the bed room. When mother finds her Darling Sr Krishna is asleep she leaves the room and goes for rest at her room. Now our witty Connoisseur Sri Krishna Who presented as if He was asleep stealthily leaves the room to join with His Predominated Moiety Sri Rādha at the place of assignation viz. at Nikunja-grove. There Both the Transcendental Moieties meet together. He hand in hand with the Sakhis in merry-go-round performs Rasā-krīḍā with full dexterity upto the two and half Praharas i.e., upto 1-30 a.m. of the night and then Both the Moieties go to the most solitary place of the grove for resting for the night. Due to His super-natural prerogative none of the attending Sakhis realises it. Both the Transcendental
Moieties lie down on the most comfortable bed of flowers in Their oneness of ontological presupposition. The most confidential Sakhis render their service in lieu of Their pleasantness. Vijay, thus the spiritual Asta-Kaliya-Leela of the Lord of Love Transcendent eternally takes place. In this Leela all the ingredients of Transcendental Rasa are concocted. Beforehand whatever I referred in respect to Rasa-Philosophy all those are cogently condescended into this Leela of the Lord. Therefore fully realising in your spiritual sense all about this Asta-kaliya-Leela do render your service, spiritually remaining at the place of assignation and at the appointed time having consecrating you with the benediction of Sri Rādhā, and augmenting the transcendental sentiment of Gopis' Love."

The most fortunate and expert pandit as Vijay was he deeply listening to this, entered into the deep feeling of ecstasy; tears rolled down his cheeks, the hairs of the body stood to their ends with the sign of horripilation, in a choked voice just could speak one or two words and fell in prostration at the feet of Sri Guru Goswami. After sometime having himself composed slowly walked towards his lodge. All the time his mind is now absorbed in the thought of Rasa-Pastime.
CHAPTER XXXIX

SOLICITATION OF GOPIS’ CHARACTER AND ENTRY INTO THE DEXTERITY OF EROTISM

Vijaykumāra has become very much alluring in Love-poignancy, he does not give heed to any other talks. He goes to visit Sri Jagannātha in the temple but cannot compose himself at all. Long ago he learnt fully about the science of all other Rasas and now he has fully understood Madhurarasa with its thāyee-bhāva, Vibhāva, Anubhāva, sāttuika-bhāva and also Vyabhichāri-bhāvas. At different times different bhāvas get manifested in him and make him delight and none of them stands for long. In such perturbation he has spent a few days. But without realizing the perspective characteristic of his ownself he one day with tearful eyes approached Sri Gurgoswāmi and falling at his feet thus spoke, ”Prabhu, by your unreserved grace I have learnt everything about Esoteric Aspect of Rādhā-Krishna-Leelā but I am unable to culture the unperturbed, inalienable and uninterrupted solicitation of Sthāyee-bhāva true to its perspective therefore kindly now guide me and put me into the track.” Gouwami understanding fully the situation of Vijaykumāra felt extremely delighted and muttered within himself, ”What a glorious but mysterious is the Krishna Prema that in happiness It apparently cause suffering and at suffering It brings perennial happiness”; and then openly said, ”now I let you know how to enter into the transcendental Amorous Sports of Sri Krishna.”

Vijay,- ”What is the Transcendental method to have entrance into the Sports of Sri Krishna?”

Gowami,- ”Sri Raghunāthdās Gouwami has prescribed the method as such:–

"Oh mind! never care a fig for piety or impiety inculcated in the Vedas. Render eternal inalienable confidential Loving Service to the Lotus Feet of Sri Rādhā-Krishna in Vraja. Meditate constantly on the Lotus Feet of Sri Rādhā-Krishna in Vraja. Meditate constantly on the Lotus Feet of the Darling of Sri Sachi Who is None but the very Darling of Sri Nanda Maharaj—and those of the Divine Master (spiritual Guru) who is the best beloved of the Supreme Lord Sri Krishna."

1. Manahstiksha-2
That is, don't give much importance on the ritualistic performance of Vedic Dharma. Have your inalienable lustful thirst for culturing Ragānugā-Bhakti and thereby augmenting the sentiment of Vraja Gopis and render unalloyed devotional service to Sri Rādhā-Krishna. If you ask who will teach you this method of Vraja-Bhajan then I tell you- 'the same transcendental Super-mundane Vraja-dhāma got once again projected at Sridhāma Navadvipa as the very replica of Goloka where from the ocean-like divine womb of mother Sachi the Lord of Love-Transcendent made His Appearance as Sri Nimānanda (Sri Gaurāṅga) Who is none but Sri Krishna, the Darling of Nanda Maharāj, and it should be without any doubt known that He was the same supreme Truth Sri Krishna, the Lord of Love-transcendent but having made His manifestation in Navadvipa-Dhāma He enacted the other super-excellent transcendental Leelā therefore you should not portray Him as Navadvipa-Nāgara (Gallant Lover) and pollute the Nectarine succulence of Vraja-rasa.' He (Sri Chaitanya) is Krishna Himself. Therefore in ritualistic method those who worship Him separately with the Mantra and accordingly meditate upon Him let them do so and they not to be disturbed. But those who augment the spiritual sentiment of Madhura Rasa they should worship Him in His Own Self-some Manifestation of metaphysical Predominating and predominated Moiety wholes cogently concocted in the role of Sri Krishna and Sri Rādhā He in His ontological aspect Himself to be realised as the institutionist of His Own Vraja Rasa. Every soul before soliciting the sentiment of Madhura-rasa for rendering service to Sri Rādhā-Krishna in Their 'Astakāliya Leelā' should strictly learn and follow a true spiritual way of life instituted in the role of Sachinandana (Sri Chaitanya Mahā-prabhu) and to realise that the Spiritual Guru who initiated directly to the path is none but the dearest adherent confidential Sakhi of the predominated Moiety Sri Rādhā. If one can follow this prescribed way of life one makes oneself eligible for getting an entrance into that Transcendental Sports of Sri Rādhā-Krishna in Vraja."

Vijay,- "Prabhu, now what I understand is this that, leaving aside all other injunctions of the Shāstra and also methods thereof, I should strictly follow a way of life under the benediction of Sri Gaurāṅga (Chaitanya) taking into account Sri Gurudeva in his self-some spiritual characteristic as an adherent Sakhi to Sri Rādhā and follow a path of devotion accordingly. If that is to be followed then how it is to be augmented and how the mind can be coached true to its perspective?"
Goswāmi,- "In this subject there should be clear understanding of two matters—(i) Upāsaka Pariskriti (ii) Upāsya-Pariskriti; you have clearly understood Rasa-tattva. Therefore you have got learnt Upāsya-Pariskriti (Ontology of the Worshipped). There are eleven Bhāvās in respect to Upāsaka-Pariskriti (Metaphysical science of the servitor) of which almost everything you have gained but a little is not concocted or prepositioned."

Vijay,- "Kindly once again clearly explain to me about those eleven positions?"

Goswāmi,- "They are as such: (1) Relation, (2) Age, (3) Name, (4) Personal accomplishment or Beauty (5) Group, (6) Dress, (7) Commandment, (8) place of assignation (9) authorised to render respective service (10) Parākāṣṭha-Śhvāsa (highest alluring poignancy) and (11) Having the Sentiment of confidential adherent Sakhi of Sri Rādhā."

Vijay,- "What is the relationship?"

Goswāmi,- "Spiritual relationship is the very foundation of the succulence of this transcendental Rasa; the natural inborn characteristic of the soul makes oneself cogently concoct a particular sentiment to relate oneself with the Pastimes of Sri Rādhā-Krishna and in lieu of that relationship to serve Them eternally is the highest spiritual gain. When soul imbibes a natural sentiment of serving Sri Krishna as the Master then one eternally subservient to the servitorship(Dāsya) of the Supreme Master; whereas when the soul augments the inalienable spiritual sentiment to Love Sri Krishna as a Sakhi, friend accordingly one gets oneself positioned in that transcendental land becoming eternal friend of Sri-Krishna. Accordingly the soul who augments the Parenthood Love for Sri Krishna, Sri Krishna becomes an eternal Darling, and one who is pregnant with the Love of consorthood accordingly Sri Krishna offers Himself as the only Eternal Spouse. In Vraja practically there is no Sānta-rasa so to say, Dāsya too is also faded before the brightness of super-excellent ingredients of upgraded rasas. What I study, you are having in you the natural inalienable spiritual sentiment of Cupid-Love therefore you are having the ingredients of Vraja-Gopis’ Love. Naturally therefore know yourself as an eternal adherent to the Goddess of Vrindāvana (Sri Rādhā); your eternal spiritual relationship is this, that you have to fully realize, "I am an attending maid to the most
confidential Sakhi of Sri Radhikā. Sri Radhā is the very Presiding Deity of my life and Sri Krishna is the All in All to Her. So Sri Krishna, the very Sweet-heart and the Apple of the Eye of Sri Radhā— in relation to Her only He is the very treasure of my soul."

Vijay,- "I have heard that one ancient preceptor Sri Jeeva Goswāmi showed a favour to the Wedded-Love (Swakiya Bhäava). Is it the fact?"

Goswāmi,- "None of the followers of Sriman Mahāprabhu left the unadulterated pure transcendental Paramour Love in relation to the Cult of Radhā-Krishna. Ah! who else than Sri Svarupa Goswāmi can be Guru of this Pārakiya Madhura Rasa? He has taught about the purest transcendental Pārakiya Madhura Rasa. (Paramour Love); Sri Jeeva Goswāmi and Sri Rupa-Sanātana also followed his footsteps without least deviation from him. Sri Jeeva Goswāmi in his essential soul's characteristic had the natural inalienable sentiment of Pārakiya-rasa and in his self-some spiritual nature he never could cherish the Swakiya-Bhäava, the Wedded-Love. But He in his writing only pointed out that at Vraja too there are certain souls augmenting the sense of Swakiya-Bhäava. Where the Samarthā-rati is prepositioned with the sense of Samanjasā-rati at Vraja there it may be marked as Swakiya-Bhäava. As such, those who all presuppose such sentiment of Love their dealing with Sri Krishna is having naturally a slight-sense of Swakiya Bhäava; Sri Jeeva Goswāmi had the disciples of both the groups i.e. some of them imbided the Suddha Pārakiya-Bhäava whereas some others were having sense of Swakiya-Bhäava. On this account he has given respective instruction to the respective disciples. "Svechchhayā-likhitam kinchit." Such remarks in his writing itself is the proof and it makes the clarification of the contradicting views."

Vijay,- "Now I am firmly established that the pure unadulterated Gaudiya Vaishnava Philosophy, without any contradiction, prescribes the theory of pure and unmixed Pārakiya-Bhäava (Amorous Transcendental Love). Now I realise the true relationship of the self. Kindly tell me about the age?"

Goswāmi,- "The transcendental spiritual characteristic-relationship with Sri Krishna that you have now instituted in you and in your heart of hearts you naturally realize yourself as none but a damsel of Vraja. Therefore for rendering the respective service you must be feeling your matured age of an adolescent girl of the age of in between ten to sixteen. This is known as Vayahsandhi (just the pre-conditioned
state of beaming youth). From your age of 10 you will gradually be
grown up to the age of 16th in accordance with your gradual servicing
sequence. Those damsels augmenting the *Madhura-bhāva* of Vraja will
not have in their souls' spiritual character the childhood, girlhood (below
the age of 10) and also old age. They ever will be feeling themselves as
adolescent ones."

Vijay,- "Prabhu, what is nāma? Although I received a spiritual
name beforehand (during the Vaishnava initiation from the spiritual
Guru) yet kindly let me know the true significance of it?"

Goswāmi,- "In cultivating the *Madhura-rasa* when your soul
naturally inclines to follow the footsteps of a particular *Sakhi* of the
group of Sri Rādhā the name given to you by her that is your name.
Your spiritual Guru knows pretty well of your spiritual sentiment and
accordingly what suitable name he has invested (conferred) upon you
that is your eternal name. The Vraja Gopis feel themselves more pleased to call you by that sweet name."

Vijay,- "Prabhu, kindly tell me about my personal
embellishment?"

Goswāmi,- "When you are in your spiritual conscience as an
adolescent damsel with your beaming youth and beauty then your
transcendental embellishment is naturally marked by your Guru. Ah !
without having the most brilliantly super-mundane effulgence of your
personal beauty how you can become a maid in the Group of Sri Rādhā?"

Vijay,- "Kindly make me fully established in which group I should
really be belonging?"

Goswāmi,- "Srimati Rādhikā is the leader of Her group in which
there are eight principal adherent *Sakhis*. And you should realize
yourself belonging to one of them to follow her instruction. As per your
sentiment your Gurudeva has put you under the care of Sri Lalitā; now
being instructed by Sri Lalitā accordingly you render your service to Sri
Rādhā-Krishna."

Vijay,- "Prabhu, what type of *Sādhakas* follow the group of Sri
Chandrāvali?"
Goswami, - "After the accumulated Sukrīti of many many births most fortunate one imbibes the sentiment of Madhura-rasa in lieu of the follow up of a Vraja-Gopi and therefore naturally such a fortunate one gets the most laudable chance to be enroled in the group of Sri Rādhikā as a maid thereof. Sri Chandrāvalī and her group-members no doubt cherish to gratify the transcendental Senses of Sri Rādhā-Mādhava but they belong to the opposite group of Sri Rādhā, yet that too with the perspective of enhancing the poignancy of Sri Krishna's unparalleled infatuation to Sri Rādhā Who is only the pre-dominated Moiety, therefore Srimati Rādhikā alone is the pre-dominated Moiety and only the paramount group-leader without any exception. The vicissitude Leelā of Sri Krishna are manifested in accordance with the dignity and spiritual sentiment of soul's hankering. So everyone attending the respective service to Sri Krishna feels herself proud and dignified."

Vijaya, - "Kindly make me established in respect of my qualities?"

. Goswami, - "The service which is prescribed for you and that you have to do and for its perfection you should become expert in its finish. Therefore accordingly your spiritual Gurudeva has qualified you and made you to be dressed to suit your service."

Vijaya, - "Kindly tell me about the commandment?"

Goswami, - "The commandment is of two kinds viz. the permanent and causal. The most gracious Sakhi what has commanded you to do in respect to the Asta-kāliya-Leelā of Sri Rādhā Govinda for that without any mistake or least negligence you must render regularly with your full dexterity; besides that if at times she instructs you some other service that too promptly you should attend with cheerfulness."

Vijaya, - "Which will be the permanent residence?"

Goswami, - "Your eternal residence is at Vraja; you should realize that you have got your birth at a village in Vraja and in due course you have been married to a Gopa in some neighbouring village. But soon the all-attracting sound of the Flute played by Sri Krishna you got manifestation of alluring poignancy of Love towards Sri Krishna, only the spiritual Lover and at once due to your good luck you meet a confidante Sakhi of Sri Rādhā who most graciously appointed you in
the service and since then following the foot-steps of that Sakhi (Lalitā) you have been at a cottage of a Kunja situated on the bank of Sri Rādhākunda. This spiritual realisation of yourself is your eternal position and the Pārakiya-bhāva is your essential spiritual characteristic."

Vijay--"Kindly tell me about my prescribed rite of service?"

Goswāmi,—"You are subservient to Srimati Rādhikā, therefore to render unalloyed service to Her is your permanent duty. When by Her command you go to meet Sri Krishna at a solitude and at times He may express a desire to consort with you but should not yield to Him as you are a confidante maid to Sri Rādhā alone therefore without Her permission cannot serve even Sri Krishna for His Sense-gratification. Although you possess equal type of Loving attachment to Both the Moieties viz. Sri Rādhā and Krishna yet you, being a maid of Sri Rādhā your Love for Sri Krishna is subservient to your Love to Sri Rādhā. To look to Sri Rādhā's comfort in Her Asta-kāliya Leela with Sri Krishna is your prescribed rites of service. Following the Karchā (treatise) of Sri Svarupa-Dāmodara Prabhu Sri Raghunāthadās Goswāmi wrote 'Vilāpa-Kusumānjali' in which he has portrayed how you have to render your spiritual service to Both the Moieties."

Vijay,—"How the Parākāsthā-bhāva can be understood?"

Goswāmi,—"Sri Dās Goswāmi has explained it in the following two slokas 2 :-

Sri Raghunāthadās Goswāmi says: "He Varorū Rādhe, somehow I have spent my life in high expectations of the ocean of nectar; if even yet you do not show kindness towards me, then, what is the necessity of my life, of my residence in the Vraja or even with Sri Krishna?"

He Gokulachandra! He Sri Krishna! ah, what a Bliss-beaming effulgence of your Smiling Face! and what a Grace-showering Love-Transcendent for a rendering confidential service to Both of You kindly take me to that Grove where you eternally Sport with Sri Rādhā in full dexterity."

Vijay,—"What should be the natural quality of the attending-maid?"

2. Vilapa Kusumanjali 102, 100. 3. Vrajvilasa Stotra Sl.29
Goswāmi, "Sri Dās Goswāmi in his 'Vraja-Vilās stotra' has thus characterised:

"Sri Lalitā Sakhi with her alluring poignancy of Love and full dexterity, being appointed by her group-leader Simati Rādhikā everyday performs her most brilliant task of making all arrangements for bringing both the Beloved Moieties join together at the place of Their assignation; and also with her best connoisseurship teaches Sri Rādhikā how to rouse māna (huff) against Her cupidity when Sri Krishna plays His wits; ah will such Laliā accept me as one of the maid of her personal Group.""

Vijay, "What type of dealing a maid should make with other members of Sri Lalitā's gana?"

Goswāmi, "All the writings of Sri Dās Goswāmi are nothing but the illustrations of Sri Svārupa (Dāmodara) Goswāmi's lessons. In this respect he has written:-- 4

"Those principal Sakhis who are engaged in serving Both the Moieties, Sri Rādhā-Krishna by doing act of supplying betel, anointing Their legs, supplying water and also arranging everything else. But my natural inclination is to follow such maids like Sri Rupa-manjari who are adept to act with promptness and thereby draw greater affection from Srimati Rādhārāni that is Sri Rupa-manjari and such ones are my Sikshāgurus in respect to teach me how to have poignant readiness.""

Vijay, "What type of dealing I should have with other principal Sakhis?"

Goswāmi, "About this too Sri Dās Goswāmi has spoken 5:

"Sri Vishākhā who is most affectionate to Sri Rādhā-Krishna for her cupid-alluring dexterity, and who brings supreme delight to Both the Moieties by her most melodious musical performance, nay, her tune super exceeds the sweetness of the cukoo's voice—ah, when such Vishākhā will condescend to teach me the art of music. Your submissive dealing will be as such with other Sakhis too.""

4. Vrajavilāsa Stotra Sl.38
5. Vrajavilāsa Stotra Sl. 30
Vijay,- "What should be the dealing with the Sakhis of antagonistic group?"

Goswami,- "What Sri Dās Goswāmi has spoken in this respect you listen to it 6:

'For bringing the super-excellent paramount alluring poignancy of Amorous dexterity of Sri Rādhā Sri Krishna just for a whole consort with Chandrāvali and with such other Vraja damsels who all are qualified with characteristic fortune of alluring poignancy of Amorous-Love for Him. So eloquently speak of their good disposition—this type of feeling has to be maintained for those who are belonging to the antagonistic group. But during rendering service you may sarcastically remark about them; the significance is this,, that what method is prescribed in the 'Vilāpa-Kusumāñjali' accordingly render your service; and in 'Vraja Vilāsa Stotra' what is mentioned in regards to the dealing same way you have to deal with respective Sakhis. In the 'Vishākhānandadi stotra' as the Leelas are spoken— you have to observe all those Leelas in the Pastimes of Asta-kāliya Leelā. The process what is prescribed in the 'Manah-Shikha'—hat process is to be followed for engaging yourself in loving service of Both the Moieties. In the 'Svaniyama' what Bhāva is pointed out—that procedure you must be following. Sri Rupa Goswāmi has exhaustively illustrated about the Rasa-tatva in his works. Our Lord Sri Chaitanya bestowed a special grace upon him and the Lord authorised him with this mission. But how an aspirant-soul can gradually concoct such rasa—about that Sri Dās Goswāmi has written following the treatise of Sri Svarupa-Dāmodara Prabhu. Srīman Mahāprabhu empowered His different adherent associated devotees with respective missionary works and accordingly they discharged their duties."

Vijay,-"Kindly tell me how Srīman Mahāprabhu authorised His different associate devotees with different rites?"

Goswami,- "Srīman Mahāprabhu empowered Sri Svarupa Dāmodara Prabhu with the missionary works of writing the Treatise on the Rasatatva and its method how to practise it. On the commandment of the Lord he wrote his treatise dividing it into two parts; in one part he has elaborated about the most sophisticated esoteric method and in the other the gradual course. And again he instituted this esoteric

6. Vraja Vilāsa Stotra Sl. 41
method in Sri Dās Goswāmi who illustrated it in his writings. And the gradual course he taught to Simad Vakreshwara Goswāmi which is the very treasure of this Math. That method or way of life I spoke to Sri Dhyānachandra who has kept a note of it which you have already collected from him. Sriman Mahāprabhu instituted in Nityānanda Prabhu and Sri Advaita Prabhu to preach about the transcendental Glory of Divine Krishna Nāma. Sri Rupa Goswāmi was bestowed with that special rite elaborating and specially commissioned for the science of Rasa-tatva. Sri Sanātana Goswāmi was empowered and commissioned for writing on Vaidhi-bhakti. He was also specially commanded by the Lord to explain about the esoteric aspects of Prakata and A-Prakata Leela of Bhagavān Sri Krishna in His Vraja Pastimes. Sri Nityānanda Prabhu as well as Sri Sanātana Goswāmi blessed and empowered Sri Jeeva Goswami to expound the Sambandha-Abhidheya and Prayojana-tattva and accordingly he carried out most sincerely their commandment. So we find everyone of them carried out their mission in accordance with the verdict of the commandment of the Lord."

Vijay, "Prabhu, what was the special commandment the Lord had for Sri Roy Rāmānanda?"

Goswāmi,— "Sriman Mahāprabhu initiated Sri Roy Rāmānanda for illumining Rasa-tatva which actually he did through Rupa Goswami."

Vijay, "Prabhu, what the Lord did through Sārvabhauma?"

Goswāmi,— "Sriman Mahāprabhu commanded Sri Sārvabhauma to write on the philosophy of His religion but that particular mission of his life he fulfilled by giving proper instructions to Sri Jeeva Goswāmi through one of his disciples."

Vijay,— "What was the Lord's commandment to His principal followers of Bengal?"

Goswāmi,— "The Lord commissioned His Bengal followers to write on Sri Gaura-tatva and to teach the people how to view the Rasa-tatva through Gaura-tattva in culturing Krishna-Bhakti. Again some of them were specially empowered with genius to teach Rasa-tatva through Kirtana - and accordingly a vast literature of Kirtana-Shāstra flowed from their pens which flooded the land with devotional songs."
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Gosvāmi,- "He was instructed to preach about the unparalleled significance of the Glory of Srimad Bhāgavatam."

Vijay,- "What was the Lord's command to Sri Gopāla Bhatta Gosvāmi?"

Gosvāmi,- "He was given responsibility of writing such a treatise by following which the pseudoism of Sringāra-rasa (Transcendental Amorous Love) can be easily arrested and also were scrupulous negligence towards Vaidhi-Bhakti also can be checked."

Vijay,- "Sri Gopāla Bhatta Gosvāmi's Guru as well as uncle was Sri Prabhodhānanda Goswāmi; what mission was instituted for him?"

Goswāmi,- "To augment the sentiment of Vraja-rasa is the super-excellent achievement for aspired souls that he proved through his writings as per the commandment of the Lord."

Having chanced to listen all about these things Vijay felt himself most blessed.
will not be able to follow it. Sri Rupa Goswami has characterised a devotee of Svarupa-siddhi as such: 8

'A devotee who enshrines the pure loving unalloyed devotion in his unstinted heart but apparently if anything wrong is found yet he should not be calumniated; as by dint of his single-minded Love to Sri Krishna he never can have any attachment to anything else besides Sri Krishna therefore he is fully successful. Ah, those who are enlivened with this Esoteric Prema they are supremely fortunate indeed. The great philosophers too are puzzled to understand the acts of mystic devotees of Sri Krishna. It is only those who are specially imbibed with unprecedented great good luck (that is being consecrated with the feet-dust of Vraja-Gopis) they alone may have the manifestation of such Esoteric Prema in their unstinted heart whereas it is beyond the apprehension of the great philosophers to realize the witty dexterity of the Esoteric Prema.'

Vijay, - "If that is so the why 'Sri Brahma Samhita' and such other books have tried to give description of Goloka?"

Goswami, - "At the time of Svarupa-siddhi the crest jewel devotees and also some of the devotees including Brahma when chanced the gracious vision of Transcendental Pastimes of Bhagavan Sri Krishna by dint of their prerogative vision have poured their hearts with panegyrical hymns yet neither they could exhaustively speak about It nor It could be comprehended by the devotees without sufficient spiritual advancement. Anyhow a devotee need not argue in this respect. Better you being consecrated with the benediction of the Vraja-Gopis and having bathed in the unreserved Mercy of Sri Krishna take recourse in the Vraja Pastimes and culture your loving devotion this will bring the highest good unto you. A devotee who has got firm faith and who cultures unalloyed devotion no sooner at Gokula Itself he will have the full vision of Goloka. All the Transcendental Pastimes of Goloka are eternally existent in Gokula there is no distinction in between Gokula and Goloka in reality. No doubt, man without spiritual insight may observe something illusive in Gokula but when he gets svarupa-siddhi there remains nothing as such illusive aspect. So as per one's spiritual

8. Bh. R.S. Purva 3.29; 4.12
rite one should follow the path of devotion accordingly, this is the 
commandment of Sri Krishna. And when we obey His command He 
certainly will bestow His unreserved Grace through which alone 
gradually we may have the full vision of His Transcendental Leela." 

Vijay has now become totally free from any doubt. Having 
awakened with full dexterity he institutes his all the eleven Bhavas 
carefully in the service of Sri Krishna and quietly seating in his cottage 
on the sea-shore he spends his whole time in drinking the 
Transcendental Nectarine Bliss. By now Vrajanatha's mother left this 
world attacked by cholera. Vrajanatha along with his grandmother left 
for his native place. In the unstinted and unadulterated soul of 
Vrajanatha the manifestation of pure Sakhya-Bhava is found. He joined 
with the Vaishnavas there at Sridhama Navadwipa and used to spend 
his days living on the bank of the holy Ganges. Vijay gave up his house-
hold (family) order and took to the order of a recluse having worn a 
small piece of loin cloth and living on alms. During the whole period of 
the day and night he engaged himself in rendering respective 
service to the Divine Transcendental Moiety Sri Radha-Krishna in 
Their Asta-Kaliya Leela. Only during Their rest (sleeping time) he 
sleeps just for a while and after Their meals he partakes Their remnants. 
All the time he counts Harinama in his beads. Having spiritual 
perturbations, at times in ecstasy he dances or cries or gazing in the 
waves of the sea he laughs. Who else can understand the esoteric aspect 
of his Bhajana life? Now he is outwardly known as Nimaidas Babaji. 
Neither any worldly talk he pronounces nor lends his ears to anything of 
such. He has become the very embodiment of humbleness, his character 
is like shining gems and he is firmly determined in his Bhajana life. 
When somebody offers Mahaprasadam or any torn cloth, he accepts 
that much which is most badly needed for the time-being and never 
accepts anything more. During the chanting of Harinama profuse tears 
roll down his cheeks and the throat becomes choked and the hairs of the 
body stand on their ends. Within a very short time he attained the 
summum bonum of his life. Most graciously Sri Krishna took him away 
from this earth and placed him in His Transcendental Service in that 
Goloka-Vrndavana; like Brahma-Haridas his mortal-coil was buried 
under the sands of the sea at Puri.
**Vijay,** "What was the special commandment of the Lord to Sri Rāghunātha Bhatta?"

**Goswāmi,** "He was instructed to preach about the unparalleled significance of the Glory of Srimad Bhāgavatam."

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Having chanced to listen all about these things Vijay felt himself most blessed.
CHAPTER XL
ATTAINING THE SUMMUM BONUM OF LIFE

Vijay deeply penetrated over that; on hearing Vraja-Leelā when alluring and passionate thirst is created in the heart one gradually gains the summum bonum of life (sampatti-dashā) – with this aspiring thought he submitted to Gurugoswāmi:-

Vijay, - " Prabhu, from the stage of audition with the volition of assimilation (Sravana), still one gains the summum bonum of life, how many stages are there kindly let me know all about them."

Goswāmi, - "There are in all total five stages viz. (1) Shravana-dashā – audition - listening with the volition of assimilating, (2) Varana-dashā –acceptance with glorification, (3) Smarana-dashā – enumeration of quality and grace, (4) Bhāvāpana-dashā – alluring poignancy of Love and (5) Premasampatti-dashā – at the zenith of Love to enter into trance."

Vijay, - " Kindly tell me about Audition?"

Goswāmi, - "When one gets firm and unflinching faith in listening to the Glorious Pastimes of Sri Krishna he naturally feels repulsion for mundane possession. Then he gradually feels infatuation to listen passionately about the Glorious Pastimes of Sri Krishna from a superior type of devotee than himself. In the Bhāgavatam ¹ it is stated:-

'O king, from the lips of exalted devotees of Lord Vishnu ever flow the streams of transcendental Nectarine-Blissful Glories of Bhāgavan Sri Krishna and those fortunate souls who drink deep these Nectarine Blissful Pastimes through their intent ears with increasing thirst never are subjected to hunger, thirst, fear, grief and infatuation. '"

Vijay, - "What about those who all are worldly minded but sometimes feel interested to listen the discourse on Sri Krishna?"

Goswāmi, - "There is a hell and heaven of distinction between listening to the discourse on the Pastimes of Sri Krishna from a man

¹ Bh. IV. 29.40
with worldly mindedness and a man with single minded devotion. The man with worldly mindedness is not having spiritual Shraddhā whereas an aspirant with thirsting soul has got Shraddhā to feed the soul. Therefore by listening to the Glories of the Lord an ordinary man will acquire spiritual Sukrīti which after many generations of births may create spiritual Shraddhā. And after gaining that spiritual-Shraddhā, soul becomes thirsty to drink the nectarine-Blissful Glorious Transcendental Pastimes of Sri Krishna from the holy lips of the single-minded devotees only. This type of listening is known as Shravana-dashā (audition). Again this audition is of two grades that is (a) Crama-suddha Shravana and Crama-hina Shravana.

Vijay, - "What is Crama-hina-Shravana?"

Goswāmi, -"Without any particular type of unalloyed sentiment of Love (like Santā, dāsya, type) is crama-hina; therefore there remains no Sthāyee-bhāwa of any of the rasa in heart."

Vijay, - " What is Crama-suddha-Shravana?"

Goswāmi, -"When there is soul-hankering thirst augmenting to feed the natural unalloyed sentiment of a particular Rasa that is Crama-suddha-Shravana. In this respect eligibility demands true, genuine and uninterrupted poignancy of Love for listening to the transcendental Asta-kāliya-Leelā with careful judgment when that special type of super-excellent merit is not imbibed, one should devote to listening to other Pastimes of Sri Krishna. One must follow crama-suddha shravana for one’s true spiritual welfare and gradual unfoldment of his spiritual sentiment to its fully blossomed state. And by drinking deep such nectarine Narrations the spiritual charm and beauty of the Leela is conceived of and the listener realises, - ah, what a wonderful friendly Love Subala has got (for Sri Krishna)! When with a vigorous thirst one augments the sentiment of the Loving-poignancy of the Vraja that is known as Rāgānugā-Bhakti. Hence I have given an example of Sakhyasa-rasa (illustrating friendly love of Subala). You should know in all the four Rasas (viz. Dāsya to Madhura ) such Rāgānugā sentiment is to be concocted by you. By dint of unreserved Grace of our Beloved Lord Sri Chaitanyaadeva naturally got manifestation of Shringāra-rasa in you therefore you at once on hearing the Pastimes of Rādhā-Govinda-
Leelā got infatuation for Asta-Kāliya Leelā and accordingly you are to the same path. But everything in this respect is very very secret; it is to be practiced or learnt through a Guru by a sincere disciple. "

Vijay, - "How perfection comes in Shravana-dashā?"

Goswāmi, - "When you will realise the trascendentalism of Sri Krishna-Leelā and when It will create a charm in your heart you will feel natural alluring poignancy of Love to join in the Leelā of Sri Rādhā Krishna. Observing the dexterity of the disciple Sri Gurudeva institutes the above eleven rites to the disciple. When the spiritual sentiment of the disciple will be pregnant with the full-realisation of the Leelā that is the reward of Shravana-Dashā. At this stage the disciple accepts Varana-dashā."

Vijay, - "Prabhu, how is the Varana-dashā?"

Goswāmi, - "When all those eleven rites are possessed and established with the alluring poignancy of Love the disciple in a choked voice will fall at the feet of Sri Gurudeva and at once he will realise Sri Gurudeva is none but an adherent Sakhi of Srimati Rādhikā and himself as an attending maid to her (Guru as a Sakhi). As is the characteristic of the Vraja-Gopis to have the alluring poignancy of Love for serving Sri Krishna spontaneously accordingly Sri Gurudeva in his self-some spiritual characteristic as a Vraja-Gopi having full dexterity in looking after the comforts of Sri Krishna, the disciple most humbly begs Sri Gurudeva as such 2 :-

He Rādhikālike! (the affectionate attending Sakhi of Sri Rādhikā), I holding a blade of grass in between my teeth and falling at your lotus feet with all possible humility beg, "kindly be most gracious unto this destitute, and enliven me by investing of servitorship as a maid to Sri Rādhikā under your benediction. Ah! as you are the very embodiment of mercy therefore show pity upon this destitute; kindly do not deprive me from your unreserved mercy as I am a thirsty soul for serving Both the Moieties of Vraja under Your benediction"- this is Varana-dashā. At which Sri Gurudeva in his self-some spiritual form of a Gopi

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2. Premāmbhoja Makarandākhya stavarāja, Slg. 11, 12
consecrates the disciple with rites to perpetuate in his unstinted heart the Asta-Kāliya-Keelā of Radhā-Govinda and blesses him so saying, No sooner you will attain the sumnum bonum of life."  

Vijay, -" How is the Smarana-dasha (enumeration of qualities)"

Goswāmi, - "Sri Rupa Goswāmi has spoken thus ³ :-

' Following the foot-steps of the dearest ones of Sri Rādhā-Govinda and perpetuating forever the Glorious Pastimes of Sri Krishna one should inhabit at the Land of Vraja. If physically to live at Vraja is not possible then spiritually one should make oneself ever present at Vraja. And one who imbibes the Rāgānuga-Bhakti as an aspirant-soul should culture the path of devotion laid down by the people of Vraja but never will intimate it; whereas in one's self-some spiritual characteristic one serves the Lord accordingly. In the path of Vaidhi-Bhakti as the methods are prescribed for Shravana,Kirtana etc. accordingly all these methods are essentially needed in cultivating a Rāgānuga-Bhakti. This is certified by the experts in this philosophy of Love.' "

Vijay, -" (Before giving the explanation of these two slokas Vijayakumāra asked) 'Kuryāt-vōsam Vraje' what does it mean?"

Goswāmi, - "Sri Jeeva Goswāmi has said: 'Spiritually as well as physically one should live at Vraja-mandala that is, at the place of assignation. If physically not possible then live mentally at Vraja that too will yield the spiritual merit. Augmenting the sentiment of Vraja-Gopis' Love and imbibed the alluring poignancy of Love under the benediction of the respective Sakhi in lieu of one's subjugation one (realising oneself) as a maid makes herself present at the grove of assignation and engages herself in the assigned service. But at the stage of an aspirant-soul one should not imitate, but listen to the Glories of such Pastimes of Sri Rādhā-Govinda and having gained those eleven rites (for entering into the Astakāliya-Keelā) when one realises one's self-some spiritual form as a maid of Vraja-Gopi then naturally she realises the Astakāliya-Keelā of Sri Rādhā-Govinda and accordingly is assigned with her riteful

³ Bh. R.S. Purva. 2.150-152
duty; yet outwardly such a soul should maintain the order or respective
physic (viz. although in one’s soul’s representation realisation one feels
oneself as a maid but outwardly never a man should act as a maid and
vice-versa) and in the soul’s culture one should act in accordance with
the respective sentiment. If this is correctly followed one naturally will
get aversion to everything else besides the Vraja-Love."

Vijay, - "Kindly illustrate this method still more clearly?"

Goswāmi, - "The spiritual significance of Vraja-vāsa is
augmenting the transcendental sentiment of Vraja-Gopis in the culture
of the soul and physically dwelling at a solitude. Do Divine Krishna
Nāma Japa (Mahāmantra) counting the fixed numbers in beads everyday
without fail and keep your unstinted heart absorbed in perpetuating the
transcendental Astakāliya-Leelā of Sri Rādhā-Govinda. Regulate the
proceeding of the daily life as such that every act and movement of life
goes in accordance with the temperament of servitude."

Vijay, - (Giving a deep penetration over the matter said),
"Prabhu, I have fully understood it; but how the mind can be
composed?"

Goswāmi, - "The mind is already composed soon one’s heart is
enshrined with Rāganugā-Bhakti; when the soul is enlivened with
poignancy of Love it hunts its sequence at Vraja only, then how mind
can run after anything of mundane? If at all there remains any
susceptible flexibility then follow the gradual course, and when mind
becomes fully composed absolutely there will be no wave of worldliness."

Vijay, - "What is the gradual course kindly instruct me."

Goswāmi, - "Everyday for a fixed period at a solitude, making the
mind devoid of any mundane thought one should devoutly chant Hari-
Nāma (Mahāmantra) in observing the particular sentiment of Love. But
gradually the time is to be increased and this spiritual practice has got
such a power that finally mind will be saturated with that Divine
poignancy of Love all the times and therefore no mundane thought can
prevail upon."
Vijay, - "How long this practice is to be followed?"

Goswāmi, - "Till that time so long the mind does not get rid of such perturbations."

Vijay, - "Kindly clearly tell me, "How chanting of Nāma is to be done with the particular sentiment of Love?"

Goswāmi, - "First with a rejoicing mood do chant the Nāma then it should be enlivened with loving attachment, next such chanting with loving attachment becomes restless with the poignancy of Love (Vishrambha), thereafter only one is enshrined with the pure uninterrupted feeling of particular Rasa with its ingredients and forth with one meets the "Apple of one's eye' and the sentiment of Rasa is fed in. But at this stage of remembrance Bhāva is ascribed only and when Bhāva is impregnated with absorption in ecstasy that is the pure Bhāva and that is the course of upāsana-nishtā. There is also a procedure of Upāsya-Nishtā."

Vijay, - "What is the procedure of Upāsya-Nishtā?"

Goswāmi, - "If one with an unstinted heart craves for attaining the summum bonum of life then one should follow the advice of Sri Dās Goswāmi 4.

"O mind, If you cherish an ardent and passionate desire for an eternal Abode in the grove of Vraja with a view to rendering loving service to Both the cupidious Moieties then take recourse at the feet of Sri Svarupa, Sri Rupa, Sri Sanatana and host of their followers and realising them none but the very personifications of Sri Guru in his selfsome Sakhi-rupa." The significance is this that while at a stage of Sādhaka one observes Svakiya -rasa which ultimately yields to Samanjasā-rati but in rendering such service to Rādhā-Govinda it is not full-fledged. Therefore under the benediction of Sri Svarupa, Sri Rupa and Sri Sanatana one should imbibe the cupidity of Pārakiya-rasa and serve Both the Transcendental Moieties. Even at the stage of imputation

4. Manahstiksha sl.3
(aspirant's stage) this Pārakiya-bhāva is to be instituted. At the stage of Śādhanā when Pārakiya-ratī is cultured ultimately that brings forth Pārakiya-rasa which is the eternal and Transcendental Rasa of Vraja gained by a Śādhaka after his Svarupa-siddhi."

Vijay, - "Is there any suddhi krama in Astakāliya-Leelā?"

Goswāmi, - "What Sri Rupa Goswāmi has said in explaining the vicissitude ingredients of Astakāliya-Leelā-rasa that should be learn as it is stated 5 :-

Sri Krishna-Leelā is transcendental with all its paramountship, therefore unfathomable and 'unending (shoreless). It is beyond the apprehension of any born being of the universe because mundaneness cannot trespass into that World of Transcendence; not only that but the Transcendental characteristic of Sri Rādhā-Govinda-Leelā is so wonderful and super-mundane that naturally it is misconstrued or anthropomorphised. And even though one being enlivened with that transcendental Bhāva, speaks about such Divine Krishna-Leelā from that super-mundane plane yet it cannot be conceived of, nay, even if Bhagavān Himself speaks about it cannot be reconciled and concocted by the audience so wonderful a super-natural characterisation of Sri Krishna Leelā is. Therefore what is understood about the morphology of Sri Krishna Leela is only presupposition and deliberation thereof is just a drop in comparision with the ocean-like shoreless and fathomless Leelā of the 'Lord of Love-Transcendent.'"

Vijay, - "Then, Prabhu how can we augment it?"

Goswāmi, - "Madhura-Rasa is shoreless, fathomless and beyond any one's comprehension. Though Krishna Leelā is as such, yet our Beloved Krishna possesses two Super Excellent Qualities and those two only give us hopeful chances; these two Qualities are His Omnipotency and Appellation. He condescends His incomprehensible Transcendental Pastimes prerogated to the purview of this mundane presupposition. In this ephemeral world He most graciously condescends His Transcendental Pastimes and therefore out of His Own prerogative He

5. Ujjvala Nilamani.Gaunasamabhoga.23
projected His Super mundane Madhura-Leelā on this earth. The Mathurā-circle is a Transcendental Plane, very Replica of Goloka has been prerogated by Him on this earth. But no argument can be applied in this matter of transcendentalism that how it is made manifest and how it can exist within this compass of mundane world? Because the Transcendental objects can never be comprehended by any intellectual or even by the devatās of the heaven. The Vraja-Leelā of Sri Krishna, the 'Supreme-par-excellence' is the Paramount, super-excellent and Transcendental Pastimes of the 'Lord of Love-Transcendent' - that we could realise, therefore absolutely for us, there is no lamentation."

Vijay, - "If the Prakata-Leelā (Manifested) and A-Prakata-Leelā both are ontologically same then how there remains superiority in A-Prakata Leelā?"

Goswāmi, - "There is absolutely no doubt in this respect that both are ontologically one and the same. The Pastimes that Lord graciously condescended here (in Vraja) are the same that eternally exists at that super-mundane Plane of Goloka. But His Manifested Leelā can be viewed by a jīva of bondage but without the realisation of His Divinity, whereas an aspirant should in accordance with his devotional prerogative, and the most fortunate jīva having enlivened with the transcendental alluring poignancy of Love can have a full realisation of the ontological aspect of super-mundane paramount excellency of the Transcendental Manifestation. Dear Vijay, I know you are eligible, therefore I shall disclose to you the esoteric Aspect of It. At the stage of smarana-dashā one has to practise for long with longing preponderence of assignation and accordingly one is rewarded and when the soul becomes fully free from the least tint of mundanity no sooner one becomes enshrined with the self-some Gopi-Bhāva that is, one gets the realisation of the 'self' as a maid to the respective Sakhi of Vraja. As per one's expert dexterity one feels the alluring poignancy of Love. The unadulterated Bhakti alone can infatuate Sri Krishna. Therefore the unreserved Grace from Krishna makes the aspired heart unstinted. Bhāgavata 6 says:

6. Bh.XI.14.26
HARI BOLE

With the benediction of Sri Guru-Krishna and Vaishnavas

The humble Bhakti Vinode earnestly solicited

In illustrating the ontology of Jiva-soul

Under the light of Gaudiya Vaishnava Philosophy.

Seated at Surabhi-Kunja at Godruma-island

Near the holy river Jāhnavi in Navadwipa circle

The book was completed in four hundred and ten of Chaitanya Era

One who is enshrined with loving devotion at the Feet of Sri Gaurāṅga

Let him alone read this book and enjoy its sweetness;

But one who has got no belief in Sri Gaurāṅga

I swear, let him not touch this book –

Lo, the dry agnostism cannot help one to realise Sri Krishna

Whereas he who is endowed with spiritual Shraddhā

Realises the Esoteric Aspects of Vraja-leelā more and more.

THE END