

Svarūpa of the Jīva

Our Original Spiritual Identity



A Treasury of Wisdom from Prominent Gauḍīya Vaiṣṇava Ācāryas

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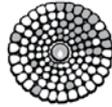
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ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATAḤ

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A Treasury of Wisdom from Prominent Gauḍīya Vaiṣṇava Ācāryas



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Table of Contents

The Great Mystery of the Spirit Soul	i
The purpose of this publication	i
Common enquiries about the spirit soul's identity	i
How will a person benefit by reading this publication?	ii
A ten-point summary	ii
Helpful definitions	iii
Jīva	iv
Svarūpa	iv
Constitution, constitutional position, constitutional form	vi
Inherent, innate, intrinsic	vii
Dormant, or latent	vii
Original	ix
In seed, in potency	ix
The sac-cid-ānanda jīva	x
Forgetting, remembering (reviving)	xi
Provisional analogies and provisional statements	xii
Ultimately, material language is incompetent	xiii
Tools for navigating this book	xv
Pronunciation guide	xv
Chapter 1: This Question is Not New	1
The Question	2
Answer of Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja	3
Answer of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja	5
Giving evidence from our previous ācāryas	6
Whatever one contemplates during the time of practice	8
Chapter 2: Words of the Ācāryas in the line of Śrīla Bhaktivinoda Ṭhākura	11
Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja	11
Svarūpa is inherent in the jīva's constitution	11
Present in the constitutional position	11
Hidden in the heart	12
The spiritual body	12
Dissolving the subtle body	12
One's face can be seen	13
Prema is there, but like a seed	13
Prema as a seed	13
Our perfected spiritual body is now in a latent condition	13
Water, sunrays, and fertilization of the seed	14
As Kṛṣṇa has a beautiful form... ..	14
Svarūpa will manifest, but not change	15

Table of Contents



What is the question of changing?	15
What is present in potential must manifest	15
This will automatically come	16
No matter whom they associate with	16
The jīva's eternal svarūpa is seen by śrī guru	16
Those who are above the clouds	16
The water and the watch	17
A unique commentary to a Bhagavad-gītā verse	17
The bona fide guru knows everything	18
Concluding words	18
Śrī Satyavrata Muni's intrinsic and eternal inclination	18
Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja	20
Your svarūpa was in a dormant state	20
Different jīvas invested with different tastes	21
The soul's real svarūpa	21
Nitya-dāsa means nitya-rasa	21
Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja	22
"Kṛṣṇera nitya-dāsa" is applied to all rasas	22
Śrīla Gour Govinda Gosvāmī Mahārāja	22
But it is covered up	22
Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja	23
Eternal svarūpa is our spiritual form	23
Revival of one's svarūpa is svarūpa-siddhi	23
According to the original nature of the soul	23
Svarūpa is the living being's factual identity	23
Such a body is our original form	24
His original Kṛṣṇa conscious position	24
A particular type of rasa	24
Dormant, like a seed	24
An original spiritual form	24
Life father, like son	25
Because you are part and parcel	25
Eternal, full of bliss and knowledge	25
That is our formation also	25
Spiritual sparks are spiritual personalities	25
A small portion of gold is certainly gold	26
Influenced by ignorance	26
Although constitutionally eternal, blissful, and cognizant	26
Coating the spiritual body	27

Table of Contents



The material body is like clay over the spiritual body	27
The material body is a coating	27
Because the spiritual body has hands and legs	27
Spiritual senses	27
Reviving our eternal Kṛṣṇa consciousness	27
Sublime method for revival	27
A natural inclination	28
In terms of a specific rasa	28
Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja	28
This love is innate	28
If the rust is removed	29
“Prahlāda” resides within our real selves	29
Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja	29
A portion of the supreme bliss	29
Realization of his innate, blissful, spiritual identity	30
With their original spiritual forms	30
Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja	30
He awakens from his slumber	30
Fixed svarūpa	31
Innate capacity or substance	31
If he could only remember his home	31
Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja	31
Culturing one’s inherent love for Kṛṣṇa	31
Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja	32
His inherent name, form, and so on	32
Present in the seed in an unmanifest form	32
Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura	32
An inherent spiritual form	32
Seeing one’s face in a mirror	32
Genuine svarūpa-siddhi	33
The transcendental frame within us	33
He has a spiritual body	33
Śrīla Bhaktivinoda Ṭhākura	34
Qualities of the soul	34
An inherent trait of his nature	34
As a vāstava-vastu, the soul has a nitya-dharma	34
The form of knowledge	34
The abode of bliss	35

Table of Contents



A very beautiful atomic spiritual body	35
All divine qualities are eternally present	35
The eternal spiritual body	36
Mistaken Identity	36
When bereft of svarūpa-dharma	36
Covered with dust	37
Forgetfulness of his true form	37
Covering the knowledge of his natural relationship	37
How lamentable	38
Your original saṁskāras will arise	38
Closing words	39
Explanation of the verse cetō-darpaṇa-mārjanam (Śrī Śikṣāṣṭaka 1)	39
Chapter 3: The Gosvāmīs' Literatures	41
Śrīla Baladeva Vidyābhūṣaṇa Prabhu	41
Spiritual Individuality	41
The soul's eternal qualities not created but merely uncovered	41
The soul's eternal nature	42
"Attains" means "Manifests"	43
Introduction to "The Original Forms of the Liberated Souls"	43
Śrīla Viśvanātha Cakravartī Ṭhākura	45
The original spiritual identity is covered by ignorance	45
The jīva's subtle form	46
Gold smelted by fire	46
Śrīla Jīva Gosvāmī	46
The soul's qualities	46
The individual form and nature of the soul	46
The original power of the soul	47
An intimate and inseparable eternal relationship	47
Now unaware of his qualities	48
Blissful spiritual consciousness pervertedly reflected	48
Covered by materialistic false ego	48
Awareness of his spiritual nature taken away	48
Ignorance since a time without beginning	49
He loses all his spiritual qualities	50
Constitutional form	51
Śrīla Sanātana Gosvāmī	51
Separated parts of the Lord	52
Spiritual pleasure is their nature	52

Table of Contents



Both have characteristics of sat-cit-ānanda	52
The jīva forgets his true nature	53
Different tastes in different jīvas	53
Śrīla Rūpa Gosvāmī	54
Definition of sādhana-bhakti	54
Individual souls with individual rati	55
Śrī Caitanya Mahāprabhu	55
One's original love for Kṛṣṇa	55
One's constitutional position	55
Eternally established in the hearts of living entities	56
His natural inclination	56
In one's original, purified, self-realized position	56
Endnotes	57
Chapter 4: The Same Message	61
No contradiction	61
Exacting and consistent	61
The unbreakable chain	61
They will speak the same thing	62
When there is an apparent difference	62
Different audiences	62
Different words meaning the same thing	62
When reading on one's own	62
When there is illumination of a few words with many	64
When using languages of this world	64
When the bona fide guru's words appear to differ from guru-paramparā	65
When an authorized commentary appears to differ in meaning from a verse	67
Conclusion	68
Chapter 5: "Awarded" Means "Manifested"	69
Illuminating Two Profound Texts	69
Apparently contradictory statements	69
Śrīla Jīva Gosvāmī is not different	71
Nārada 'awarded' a spiritual body	73
What really happened?	74
Chapter 6: One at Heart, One in Siddhānta	79
Oneness and speciality	79
Eternal speciality vividly expressed	80
Śrīla Jīva Gosvāmī on the jīva's eternal individuality	81
Different words for different audiences	84

Table of Contents

Śrīla Bhaktivinoda Ṭhākura helps us understand Śrīla Jīva Gosvāmī	85
Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura’s glorification	88
Chapter 7: Two Time Factors: A Reconciliation	89
Examples of the eternal present	89
Examples of linear time, or time within material creation	93
The process that gives prema	93
Sādhu-saṅga, the root of bhagavad-bhakti	94
Absolute necessity of sādhu-saṅga	96
Examples that include both time factors	97
Forgotten identity	97
Appropriate association manifests one’s identity	98
In pure association, pure chanting manifests svarūpa	102
Closing words	102
Chapter 8: Who Am I?	103
I – Svarūpa	103
Attainment of the perfect stage of svarūpa	103
The original identity	104
Realization of the pure form	104
Complete liberation	105
The original spiritual body	106
The permanent form of the living entity	106
Regarding the Lord’s form and the living entity’s form	106
In this world and that	107
II – Taṭasthā	107
Taṭasthā means “marginal,” or “on the border”	107
Being situated in the middle place	108
This dual-faceted nature	109
Because of their marginal nature	109
The boundary region	109
Located on the line	110
A choice between the temporal and eternal	111
Two worlds	111
Like the edge of a knife	112
Adaptability of both sides	112
Chapter 9: Does Guru Give the Seed?	113
I – “Seed” as the intrinsic taste that is realized at the time of perfection	113
The seed (taste) is there	114
Guru makes an environment	114
Guru reminds us of the seed	114

Table of Contents

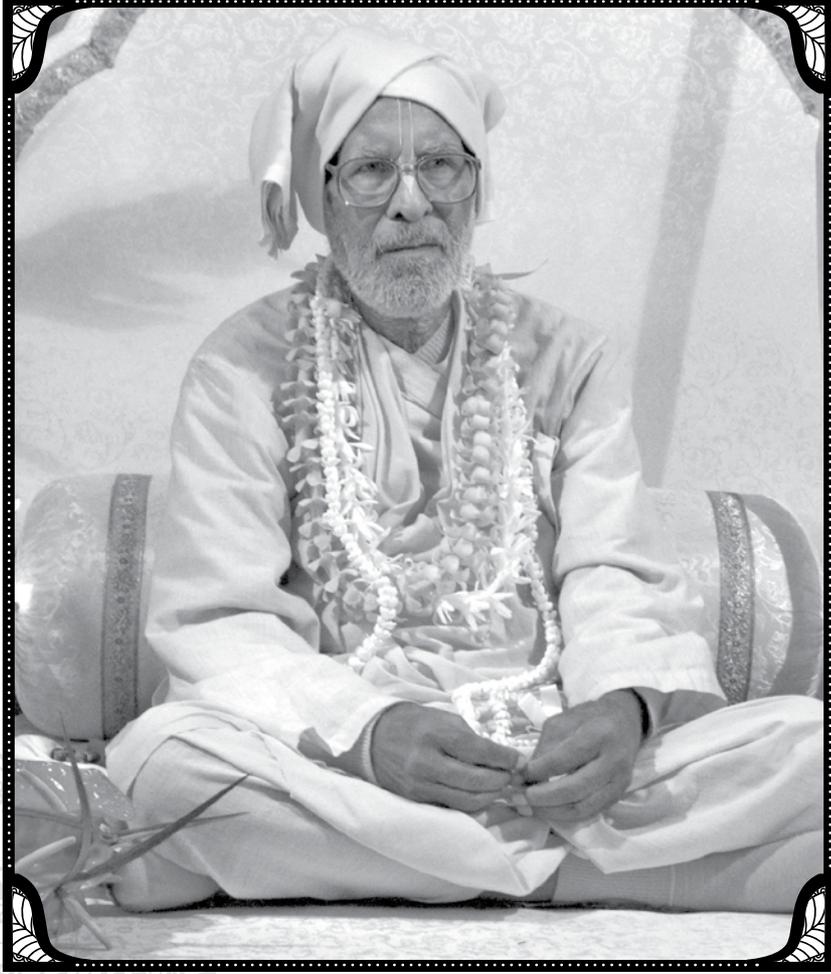


Guru helps to manifest the relationship	115
Dormant love for Kṛṣṇa is awakened	116
Guru knows the eternal constitutional mood of our soul	116
Śrī guru can see the soul's real form	117
Śrī guru can see one's special relationship	117
In a latent, or dormant, position	117
Kṛṣṇa will arrange everything	117
II – "Seed" as the bhakti-latā-bīja	118
Kṛṣṇa as guru awakens this desire	118
Awakening the desire to serve	119
The seed of the creeper of devotion	119
Discriminative intelligence	119
Sprouting the creeper	120
Gradual blossoming	120
Chapter 10: Eternally Established	121
The eternally intrinsic mood of the living entity	121
Sādhana-bhakti	122
What is there will come out	124
Inherent love is manifested by the company of devotees	125
From within and without	125
Śrīla Jīva Gosvāmī's commentary	128
Conclusion	128
Chapter 11: Inherent Rasa	129
Both, from within and from without	129
Beautiful form and high-class moods	130
Eternally present	130
Why not the highest rasa for all?	133
Rasa in the Lord's eternal associates	136
Kevalā-rati and saṅkulā-rati	137
Svaccha-rati cannot produce rasa	139
Conclusion	141
Chapter 12: Svarūpa-śakti: Hlādinī, Sandhinī, and Saṁvit	143
What is Svarūpa-śakti	143
Śrī Kṛṣṇa's three principle energies	143
Kṛṣṇa's one spiritual energy manifests three forms	144
Sandhinī potency	145
Saṁvit potency	146
Hlādinī potency	147
Svarūpa-śakti's three aspects function fully in the spiritual world	148

Table of Contents



Svarūpa-śakti's three aspects influences jīva-śakti and māyā-śakti	149
Svarūpa-śakti and jīva-śakti	150
How hlādinī and saṁvit manifests in the heart	150
By the association of devotees	150
When that connection is made	150
Closing words	150
Hlādinī and sandhinī descend as pure hari-kathā	150
Chapter 13: Guru-niṣṭhā	155
I - Verses from śāstra	155
The relationship between guru and disciple	155
The identity of śrī guru	157
Kṛṣṇa in the form of the spiritual master	157
Kṛṣṇa manifests as the greatest devotee	157
He appears before us as a liberated devotee	157
II - Words from our ācāryas	157
Śrī guru as a manifestation of Kṛṣṇa	157
Faith in the conceptions of śrī guru	158
A true disciple knows his gurudeva	158
Imbibing the conceptions given by the mahāpuruṣas	159
Making his heart one with the words of guru	159
The bona fide guru as transparent to the previous gurus	160
The opinion of śrī guru is the most important	160
Through the medium of śrī guru	160
Śrī guru helps to understand	161
The benefits of guru-niṣṭhā	161
Śrī guru enables us to realize	161
Guru gives love for Śrī Kṛṣṇa	161
Gurudeva will instruct you in the knowledge of reality	162
When śrī guru is pleased	162
A lame man is now crossing the mountains	164
Avoiding millions of lives	164
The disciple with guru-niṣṭhā	165
Closing words	165
Glossary	167
Verse Index	191
Ācārya Index	194
Who are the Ācāryas?	195
Worldwide centers and contacts	205



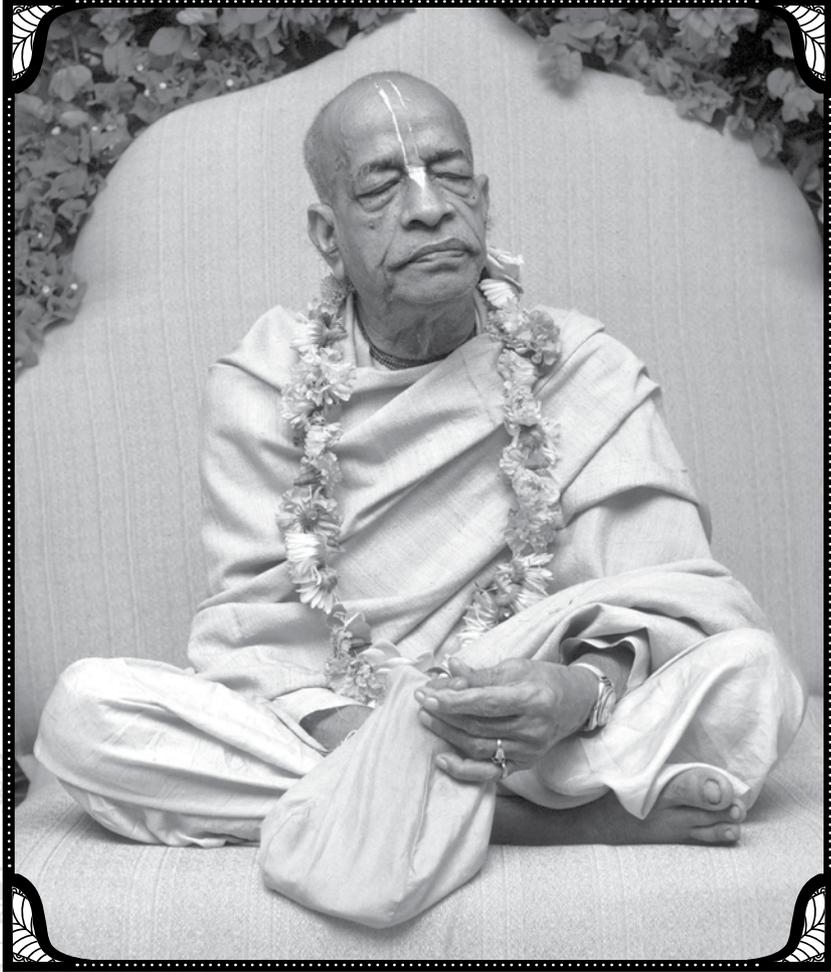
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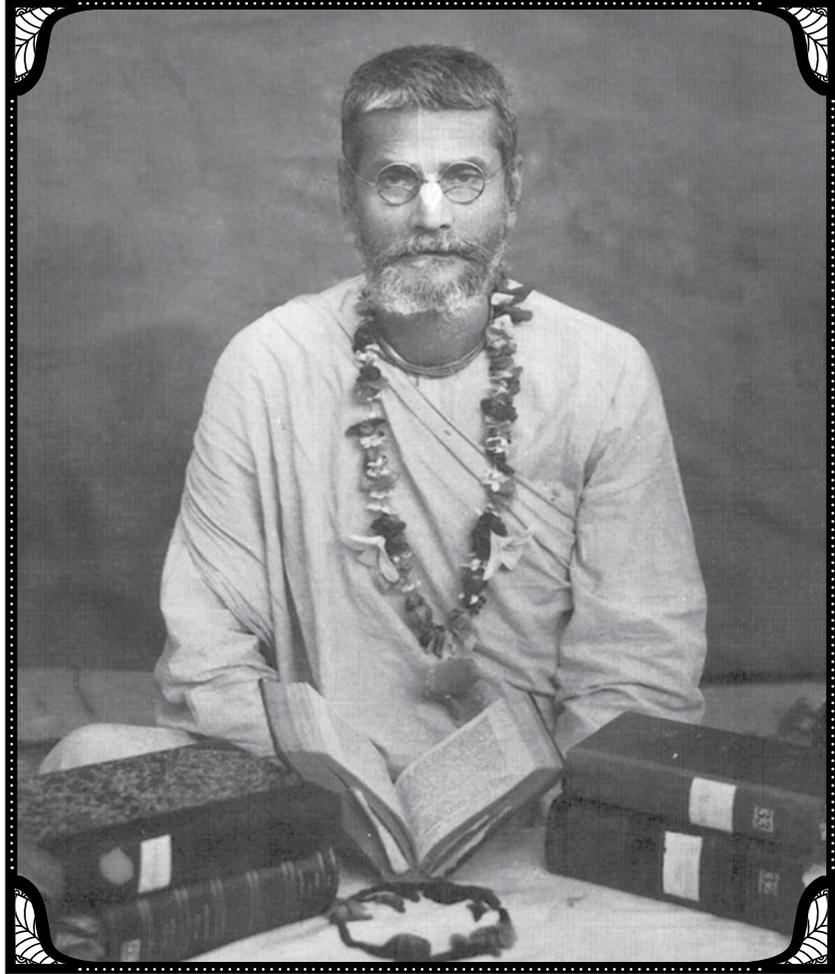


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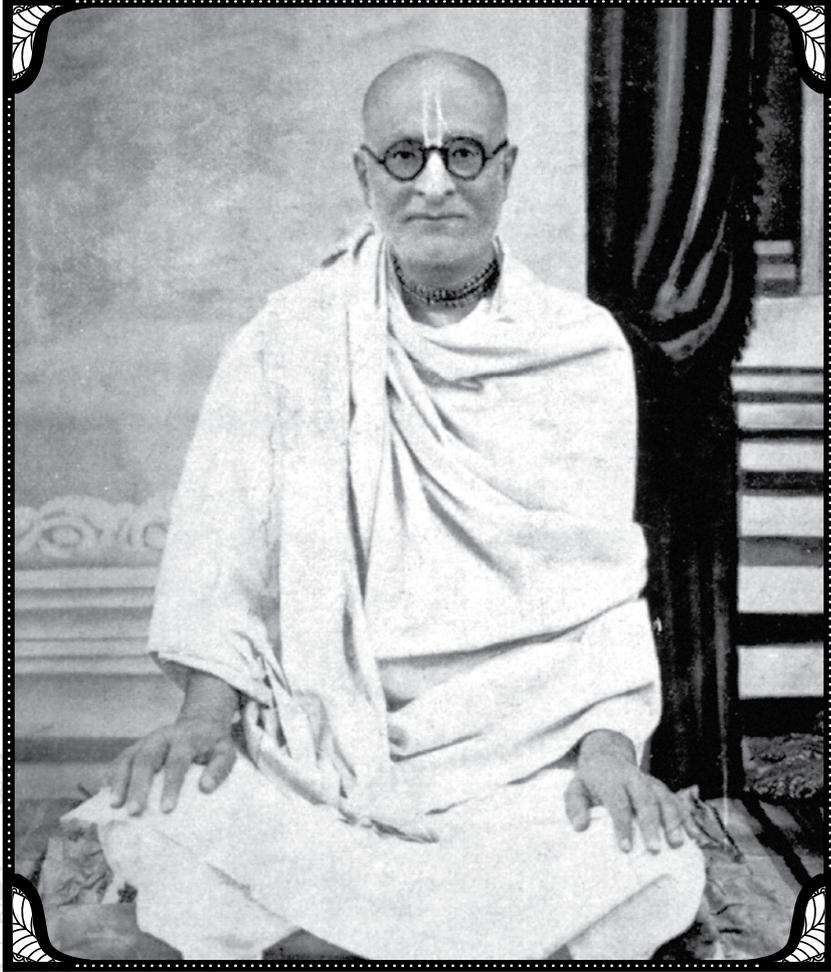


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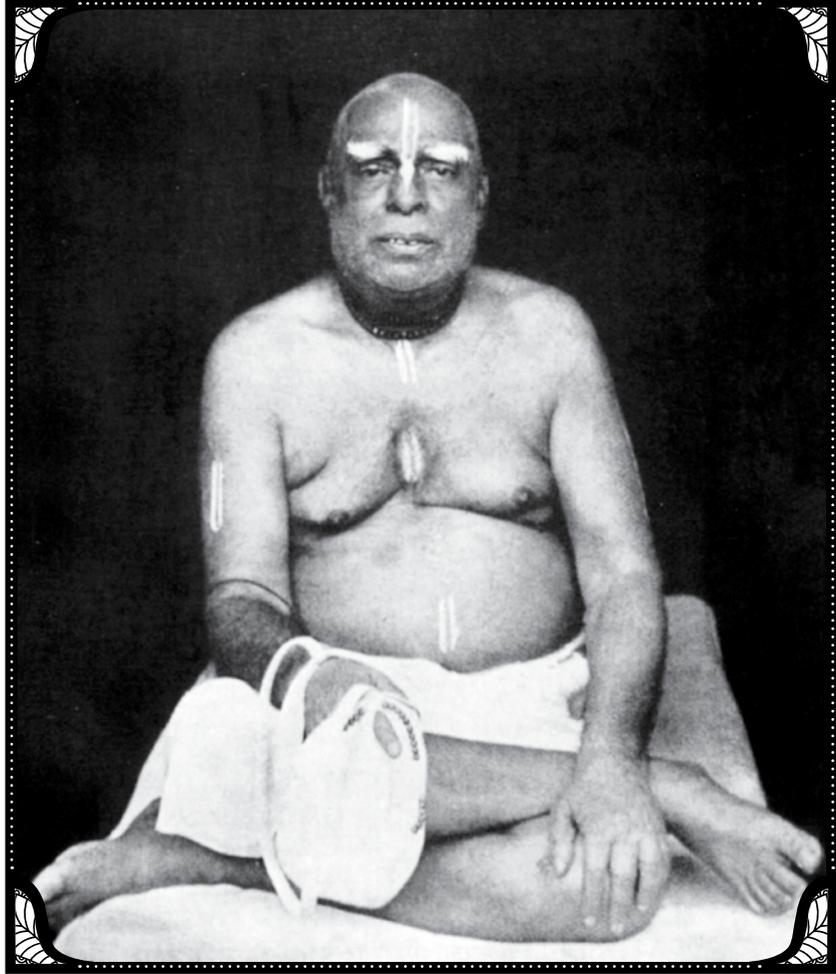
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nitya-lilā-praviṣṭa om viṣṇupāda
Śrīla Saccidānanda Bhaktivinoda Ṭhākura

The Great Mystery of the Spirit Soul



We offer our respectful obeisances unto the lotus feet of our divine *dikṣā* and *śikṣā gurus*, Śrī Śrīmad Bhaktivedānta Svāmī Prabhupāda and Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who have delivered the sublime understanding of the soul's constitutional identity – the soul's *svarūpa* – to the entire world. We are presenting for their pleasure, as well as for the pleasure of our entire *rūpānuga-guru-paramparā*, this publication entitled *Svarūpa of the Jīva – Our Original Spiritual Identity*.



The Purpose of this Publication

Common enquires about the spirit soul's identity

The fundamental truths regarding the nature and identity of the soul are beyond material time, space, words, and thoughts; the topic is thus mystifying. Many practitioners of *bhakti-yoga*, as well as inquisitive spiritually-minded persons, have deliberated and pondered these truths since time immemorial.

In recent times, throughout the Vaiṣṇava world, there have been various enquiries about this subject matter. Here are some examples:

“Since I am an eternal spirit soul, is my form also eternally inherent, or is it influenced by my association?”

“If my form is inherent, is it fully manifest at this moment and merely covered over? Or, like a seed that has the potency of a fully grown tree within it, is it simply undeveloped?”

“Do I choose what my form and identity will be, or is it given by *guru* according to his choice?”

“If I choose my form and personal relationship with Kṛṣṇa, can I change that at any time I choose, or is that going to be my identity forever?”

“What about the identities of Kṛṣṇa's eternal associates? They seem to have different moods, and sometimes different forms, when serving various incarnations. Do their *rasas* change according to their association?”

“Since the Absolute Truth regarding the soul's identity is one, why do there seem to be contradictions in the scriptures and among different *ācāryas* and teachers?”

“Why do I sometimes hear that the teachings of the Six Gosvāmīs differ from the teachings of Śrīla Bhaktivinoda Ṭhākura and his followers regarding the eternal spiritual form? If they are in fact different, what is the meaning of the often-used phrase ‘unbroken chain of disciplic succession’? Where can I find the answers?”

Svarūpa of the Jīva is a response to such enquiries. To our knowledge, the information and resources elucidating the angle of vision of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and Śrīla Bhaktivedānta Svāmī Prabhupāda, as well as that of their contemporaries in the line of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, has not yet been compiled in a single publication.

This compilation is a humble attempt to fulfill that purpose. It is a documentation of the verses, commentaries, and excerpts of the books, lectures, and discussions of our disciplic succession of self-realized *gurus* – as well as the words of the ancient Vedic literatures that form the basis of their teachings – regarding the *svarūpa* of the *jīva* being inherent in his constitution.

How will a person benefit by reading this publication?

For those students of truth who truly desire to understand the great mystery of the soul – which is beyond the material body, mind, intelligence, and ego – the conceptions revealed in this book will be the cause of excitement and increasing wonder.

It is hoped that by reading the śāstric statements of the *ācāryas* that are quoted herein, the reader will develop (a) clarity on this *siddhānta* (conclusive philosophical truths); (b) an appreciation that our *guru-paramparā* are in full accord; (c) increased faith in *śrī guru*; and (d) an increased sense that all living beings on the land, sea, and air already have an exquisite spiritual form inherent in their constitution, now in seed-like potential, waiting to manifest. An example of this paradigm in its perfectly realized stage is elucidated by Śrīla Nārāyaṇa Gosvāmī Mahārāja in his commentary to *Bhagavad-gītā* (5.18):

The word *sama-darśiḥ* means “to see that in every material body, Bhagavān’s marginal potency, the *taṭasthā-śakti*, has manifested as a *jīva* with a specific eternal form and nature.” Only they who perceive the self in this way are known as *sama-darśī*.



A Ten-Point Summary

The following is an overview of this book:

- (1) The eternal spiritual body (*svarūpa*, or *siddha-deha*) of the living entity (*jīva*) is inherent in his constitution. In other words, it is his constitutional form.
- (2) A unique relationship (*rasa*) with Śrī Kṛṣṇa – in other words, a particular spiritual name, mood, form, qualities, and devotional activities necessary for divine service to Him – is intrinsic in each *jīva*’s *svarūpa*.
- (3) Because the conditioned soul is influenced by ignorance, or illusion, his *svarūpa* is unknown to him, but the potential for realizing his *svarūpa* is present within him.
- (4) While the mercy of *śrī guru* and the association of self-realized saints (*sādhu-saṅga*) enable the eternal *svarūpa* of the *jīva* to manifest, they cannot change the *svarūpa*, as it is eternally fixed.
- (5) *Svarūpa-śakti* is present within the heart of the pure devotees, and in everything connected to them; i.e., their *hari-kathā*, their glance, their order, etc. Thus, by the association of such pure devotees, *bhakti* gradually unfolds. By *sādhana-bhakti* (devotional practices) and the mercy of Hari, *guru*, and Vaiṣṇavas,

Śrī Kṛṣṇa's intrinsic spiritual potency (*svarūpa-śakti*) situated within the hearts of His eternal associates descends upon the *jīva's* heart (at the stage of *bhava-bhakti*) and makes him fully realize his *svarūpa*.

- (6) The *rasas* of all the Lord's eternal associates are eternal; they never change. Some associates have various moods (and even various forms), but these moods and forms are also eternal. For the Lord's pleasure, in their human-like pastimes (*naravata-līlā*) such associates may sometimes appear to desire an additional *rasa* or form and then attain that, but these are just pastimes.
- (7) There are two time factors: (a) eternal time, which is ever-present and ever-fresh and (b) material time, consisting of past, present, and future. From the perspective of eternal time, the *ācāryas* see the perfected nature of the *jīva*, inclusive of his service, mood, form, etc. From the perspective of material time, they see that *bhakti* begins when one connects with a pure *guru*. The teachings of each *ācārya* includes both perspectives.
- (8) Pure Vaiṣṇavas are always fully aware of both time factors: the realm of eternal time and that of relative time. When they teach that the *jīva* already has a beautiful spiritual form, they are speaking from the eternal platform. As an expert gardener can look at the seed of any tree, explain the features of the tree dormant within it, and care for it so that the tree manifests, so the self-realized Vaiṣṇava sees the *svarūpa* – the eternal form and identity unique to each *jīva* – and assists in completely manifesting that *svarūpa*.
- (9) There is no contradiction between the teachings of Śrīla Bhaktivinoda Ṭhākura and the pure Vaiṣṇavas in his line, and the teachings of the Six Gosvāmīs. Our entire *guru-paramparā*, from the recent Gauḍīya Vaiṣṇava *ācāryas* up to Śrī Caitanya Mahāprabhu, present the same message. Although that message is sometimes expressed differently according to the perspective of eternal time and the perspective of material time, there is no actual contradiction. Moreover, although the message is sometimes spoken differently according to time, place, and circumstance (as per the level of the listener's advancement), there is no contradiction.
- (10) As there are different angles of vision regarding this *siddhānta*, all apparent contradictions can be reconciled by the association of pure Vaiṣṇavas.



Helpful definitions

A great deal of the challenge surrounding any discussion of this *tattva* (established truth) is the want of clarity regarding the use of certain English words to convey a concept, as well as the multiple definitions of Sanskrit words. Herein is a list of commonly used Sanskrit and English words in relation to this topic, along with their definitions. Each of these words have several meanings according to context.

Although it is sometimes difficult to find exact English equivalents to Sanskrit words and concepts, our *ācāryas* in the line of Śrīla Bhaktivinoda Ṭhākura performed the amazing task of manifesting understandable English words and expressions.

Jīva

Jīva refers to the infinitesimal eternal spirit soul, part-and-parcel of the Supreme Lord Śrī Kṛṣṇa and a manifestation of His marginal potency (*taṭasthā-śakti*). As marginal potency, the *jīva* exists in two states: liberated and conditioned.

Our *ācāryas* also describe the *jīva*'s ontological position: his spiritual nature and composition separate from either of the two states, i.e., separate from the influence of both *svarūpa-śakti* (Kṛṣṇa's internal potency, which reveals the *jīva*'s name, form, *rasa*, etc.) and *māyā-śakti* (Kṛṣṇa's deluding potency, which causes ignorance).

For example, as marginal potency, the *jīva* is pure, untouched by matter, eternal, has an unchanging spiritual nature, is composed of knowledge and bliss, and so on. This does not indicate a third state of the *jīva*'s existence. As mentioned above, the *jīva* has two states: (a) eternally liberated, and (b) conditioned by his identification with *māyā* from material time without beginning.

Svarūpa

The word *svarūpa* has been used differently: (a) to indicate either the constitutional name, form, etc. of the *jīva*; (b) to indicate the spiritual nature of the *jīva* as beyond and superior to the world of matter, but not yet imbued with *svarūpa-śakti*.

Regarding the first meaning, *svarūpa* is the *jīva*'s eternal, transcendental, constitutional form. In that perfect stage, the *jīva* is established in one of the five *rasas*, or eternal relationships of loving service to Śrī Kṛṣṇa. The individual *jīva*'s *svarūpa* has a specific name, age, mood, service, dress, residence, and so on. This is the *jīva*'s *siddha-deha*, or perfected spiritual body, which is his original nature.

In a *Śrīmad-Bhāgavatam* purport (1.9.39), Śrīla Bhaktivedānta Svāmī Prabhupāda introduces his readers to the meaning of *svarūpa*:

A spiritual form like the Lord's, either two-handed or four-handed, is attained by the devotees of the Lord either in the Vaikuṅṭhas or in the Goloka, according to the original nature of the soul. This form, which is cent-percent spiritual, is the *svarūpa* of the living being.

In later purport (1.10.28), Śrīla Prabhupāda further explains:

Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called *svarūpa*, or the factual identity of the living being. Liberation means renovation of this stage of *svarūpa*. In that perfect stage of *svarūpa*, the living being is established in five phases of loving service, one of which is the stage of *mādhurya-rasa*, or the humor of conjugal love.

Although their relationship with Kṛṣṇa is eternal – without beginning or end – the *jīvas* of this world have never experienced that relationship. *Svarūpa* is inherent in the constitution of the *jīva*. It is not inherent in the

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taṭasthā-jīva, who has a tendency to turn away from Kṛṣṇa and look towards *māyā* for happiness. However, the potential for the descent of *svarūpa-śakti* and subsequent revelation of the *jīva's nitya-svarūpa* exists in his very nature. Whereas the *jīva* can be covered by *māyā*, his *svarūpa*, which is imbued with Śrī Kṛṣṇa's intrinsic *svarūpa-śakti*, can never be covered.

This has been discussed by Śrīla Nārāyaṇa Gosvāmī Mahārāja:

We all have a relationship with Kṛṣṇa, within these five categories, in our transcendental, constitutional form. Without this relationship, no one can even exist. We must be among these five relationships, but now we are covered by *māyā*. We have all the qualities required for this relationship in a latent or dormant position, and therefore when we will begin *sādhana* under the guidance of a very qualified *guru*, it will manifest. Whatever relationship you have will certainly manifest.

(Salt Spring Island, Canada: April 23, 2001)

The constitution of the *jīva* is that he is *kṛṣṇera 'nitya-dāsa'*. *Nitya-dāsa* refers to the *jīva's* perfection of life. As stated above, it refers to his *rasa*, or eternal relationship with Kṛṣṇa.

Śrīla Prabhupāda explains:

But when we are actually on the platform, there is nothing but Kṛṣṇa consciousness. That is the perfection of life. That is our actual, liberated stage. *Jīvera svarūpa haya nitya-kṛṣṇa-dāsa* (Cc. *Madhya* 20.108-109). That is our *svarūpa*. *Svarūpa* means actual constitutional position. And *mukti*, liberation, means to come to that real position.

(Vṛndāvana, October 31, 1976)

In Śrīla Prabhupāda's *Quest for Enlightenment*, quoted in Chapter 3 of this book, he states:

The spirit soul is now within this material body, but originally the spirit soul had no material body. The spiritual body [*svarūpa*] of the spirit soul is eternally existing. The material body is simply a coating of the spiritual body. The material body is cut, like a suit, according to the spiritual body. The material elements – earth, water, air, fire, etc. – become like clay when mixed together, and they coat the spiritual body. It is because the spiritual body has a shape that the material body also takes a shape.

Śrīla Prabhupāda does not mean that the *jīva's svarūpa* literally has a form similar to that of the material body, nor that the body is cut like a suit. After all, the soul has been transmigrating through 8,400,000 species of life since beginningless time, whereas the

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soul's *svarūpa* is eternally the same although ever fresh and new.

In this simple provisional (place-holder) analogy, Śrīla Prabhupāda is trying to help his audience to gradually understand that they are not their bodies, that they are eternal spirit souls, and that the body has an individual form and movement only because of the soul's presence. Previous to hearing from him, those in his audience were compelled to think of themselves and others only as stated in the Christian bible: "Dust (or clay) thou art, and unto dust (or clay) shalt thou return."

Constitution, constitutional position, constitutional form

Our *ācāryas* often use the phrases "in his constitutional position," "in the constitution of the spirit soul," and "the soul's constitutional form." In this connection, constitutional or constitution refers to the eternal reality of the soul as a pure servant of Śrī Kṛṣṇa, fully free from all other desires than to serve Him. It is the perfected soul's composition, or makeup.

These śruti-mantras indicate that every living being has its constitutional position, which is endowed with a particular type of rasa to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full.

Śrīla Prabhupāda explains the meaning of constitutional in a *Śrīmad-Bhāgavatam* (1.1.3) purport:

These *śruti-mantras* indicate that every living being has its constitutional position, which is endowed with a particular type of *rasa* to be exchanged with the Personality of Godhead. In the liberated condition only, this primary *rasa* is experienced in full.

In *Jaiva-dharma*, when Śrīla Bhaktivinoda Ṭhākura mentions the souls' "having fallen from his constitutional position," his statement is provisional. In other words, he does not mean that the soul was perfect, then fell from that perfected stage, and then will again become perfect. He means what he has stated in many other places in his books – that the conditioned soul is now unaware of his constitutional position. When the soul's constitutional form is realized by the mercy of *svarūpa-śakti* (beginning in the stage of *bhāva-bhakti* and becoming complete in *prema-bhakti*), that is the perfection from which there is no falling down.

In *Jaiva-dharma*, Chapter 15, Śrīla Bhaktivinoda Ṭhākura personally explains the presence of such provisional statements:

All Vaiṣṇavas say that the *jīva* is an eternal servant of Kṛṣṇa, that his eternal nature is to serve Kṛṣṇa, and that he is now bound by *māyā* because he has forgotten that eternal nature. However, everyone knows that the *jīva* is an eternal entity, of which there are two types: *nitya-mukta* [the eternally perfect soul, who has never experienced *māyā*] and *nitya-baddha* [the conditioned soul, who has never experienced Kṛṣṇa]. The subject has been explained in this way only because the conditioned human intellect, being controlled by *pramāda* (the tendency to be illusioned), is unable to comprehend a subject matter.

Śrīla Bhakti Prajñāna Keśava Gosvāmī explains the gradual manifestation of the constitutional form as follows:

The *jīva*'s constitutional name, form, bodily limbs, and nature are present in an unmanifest form within him. When the essence of *hlādinī* and *saṁvit* [*svarūpa-sakti*] arises in the heart of the *jīva* by the association of bona fide *guru* and Vaiṣṇavas, then the *jīva*'s constitutional form, whatever it may be, gradually begins to manifest.

(*Ācārya Kesarī – His life and Teachings*, Part IV)

Inherent, innate, intrinsic

Inherent refers to that which makes something what it is; that which exists in something as a permanent, essential, or characteristic attribute [See Chapter 2 of this book, regarding *vastu*]. The *svarūpa* of the *jīva* is inherent in the *jīva*'s constitution, his perfectional state. The *jīva*'s real name, form, residence, moods, and service are inherent in, or intrinsic to, his constitutional *svarūpa*. Innate is sometimes used as a synonym for the other two words.

The import of Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on *Śrī Bhakti-rasāmṛta-sindhu*, (called *Śrī Bhakti-rasāmṛta-sindhu-bindu*) is presented in Śrīla Nārāyaṇa Gosvāmī Mahārāja's *Śrī Bindu-vikāśinī-vṛtti* commentary:

Bhagavān is the served (*sevya*) and the *jīva* is the servant (*sevaka*) – this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of *dāsyā*, *sakhya*, *vātsalya*, or *madhura*. *Śrī gurudeva*, knowing the *svarūpagata-bhāva*, or in other words the natural, inherent disposition of the *sādhaka*, gives nourishment to that particular mood within his heart in order to bring it clearly into view.

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Dormant, or latent

With reference to the *jīva*'s *svarūpa*, dormant means “present in potency; the potential of a quality or state existing but not yet developed or manifest.” When our *ācāryas* sometimes say that the conditioned soul's spiritual body is hidden or concealed, on one hand the meaning is not that it is literally present under the material body; rather, it is that one's spiritual body is already present in the *jīva*'s constitution. On the other hand, because they are speaking from their realization of eternal time (*nitya-vartamāna kāla*), they see the *jīva*'s *svarūpa* at the present time.

In addition, they mean to say that while one is conditioned, the spiritual body is present as a potency – as a seed contains the potency of the entire tree and remains dormant, or hidden, until circumstances are suitable for the tree's development or manifestation. Thus, dormant, or latent, indicates potentiality – a reality separated by time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja refers to the word “latent” below:

And when, by the association of a *bhakta-bhāgavata* and according to your constitutional *rati* which is now in latent position, both mix, *rati* will gradually develop, and a sentiment will peep from inside, saying, “I like this particular relationship with Kṛṣṇa.”

(Paxton, Australia: February 25, 2002)

Without directly using the word “latent,” Śrīla Jīva Gosvāmī states similarly:

This example explains that when the darkness of the clouds is removed, then the eyes can see the original form (*svarūpam*) of the sun. That is to say, the soul comes to realize the *svarūpa* of the Supreme Lord, which naturally reveals his own *svarūpa*. In this way, the soul’s original power is openly manifested. That is the meaning.

(Śrī Paramātma-sandarbha, *Anuccheda* 83, Text 4)

“Latent”, or “dormant”, does not mean that a spiritual body is sleeping inside the material body. In common usage, dormant may mean “sleeping,” but in the context of the *jīva’s svarūpa*, there is no spiritual man or woman asleep inside the material body.

At the same time, the *jīva* is asleep to his constitution. With reference to such Vaiṣṇava literatures as *Śrīmad-Bhāgavatam*, *Bṛhad-āraṇyaka Upaniṣad*, and *Jaiva-dharma*, Śrīla Nārāyaṇa Gosvāmī Mahārāja explains in *Journey of the Soul* (Part 1, Chapter Three):

This place, this material world, is like a *svapna-sthāna*, a dream-place. Try to understand this. We are now in full worldly knowledge. It seems that we are awake, that someone else is dreaming, and that someone else is fast asleep without dreaming at all. But actually this place is like a dream-place. When we see any dream, we are neither fast asleep nor in such deep sleep that we are fully unconscious. Because he is part of *cid-vastu*, spiritual substance, the conditioned *jīva* is in a dream-like state, but he is thinking that he is in full consciousness.

Śrī Kṛṣṇa speaks similarly in *Bhagavad-gītā* (2.69):

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.*

Original

Original means “present or existing from the beginning; first or earliest; actual, real.” Śrīla Bhaktivedānta Svāmī Prabhupāda has stated:

As living spiritual souls, we are originally Kṛṣṇa conscious entities, but due to our association with matter since time immemorial, this consciousness is now polluted by the

This example explains that when the darkness of the clouds is removed, then the eyes can see the original form (svarūpam) of the sun. That is to say, the soul comes to realize the existence of the light of his own svarūpa. In this way, the soul’s original power is openly manifested. That is the meaning.

material atmosphere. ...This illusory struggle against the material nature can at once be stopped by revival of our Kṛṣṇa consciousness.

(*Kṛṣṇa Consciousness: The Topmost Yoga System*)

Śrīla Prabhupāda does not mean that our constitutional form is now polluted, or that we were previously perfect – playing in our *rasa* with Kṛṣṇa – and then *māyā* made us imperfect, and then again we will become perfect.

He means that outside material time we have an original form and nature, which is perfect. This is our original constitutional form. This form is not yet manifest. It is lying in seed form, as a potency. This form is developed and realized at the advanced stage of Kṛṣṇa consciousness called *bhāva-bhakti*, and more fully at the stage of *prema-bhakti*.

Śrīla Prabhupāda’s statement below confirms this understanding.

Śrīla Bhaktivinoda Ṭhākura considers the *brahma-bhūta* stage in two divisions – *svarūpa-gata* [*svarūpa-siddhi*] and *vastu-gata* [*vastu-siddhi*]. One who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his *svarūpa* [*siddhi*], his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn’t matter. ...That stage is called *vastu-gata*.

One should execute his spiritual activities in the *svarūpa-gata* stage of consciousness.

(*Caitanya-caritāmṛta, Madhya-līlā* 8. 139, Purport)

In seed, in potency

“Potency” in this connection refers to an essential taste for a specific relationship with Kṛṣṇa, which was bestowed upon the *jīva* by Kṛṣṇa at the time of his ‘creation.’ Śrī Nārada Muni explains in this in *Bṛhad-bhāgavatāmṛta* (2.4.190):

Śrī Kṛṣṇa’s pastimes expand with ever-new variety. His heart is as deep as millions of oceans. By logic no one can understand the purpose for which He has placed different tastes in the hearts of His devotees [the *jīvas*] and expanded the opulence of His pastimes accordingly.

What specific potentiality is there in the *jīva*? It is that he will realize his specific constitutional identity, which is an absolute reality. That will happen at some time, certainly, because although the *jīva*’s conditioning has no calculable beginning (*anādī*), it does come to an end.

Śrīla Nārāyaṇa Gosvāmī Mahārāja states in his letter of February 8, 2002:

Question: So the main question is, “Is the spiritual body always fully formed but hidden from our awareness because of our contact with *māyā*? Is this the same form that we have when we are in the *taṭasthā*, and it becomes ‘seed-like’ during our contact with *māyā*?”

Reply: The living entity has never developed his spiritual form at any time; it is there like within a seed. All the details are in potency there. Just like the union between father and mother – at first there is the seed [egg] which mixes [with the father’s potency] and then develops all the details of human form.

Similarly, the living entity in seed form mixes with Kṛṣṇa’s *śuddha-sattva* potency and develops his spiritual form. Those who go directly to the spiritual Vaikuṅṭha sky [from the *taṭasthā* region] develop from there, and those who come in this material energy will develop from here once they come in contact with the spiritual potency by the mercy of *guru* and Kṛṣṇa.

I hope that your doubts are dissipated. Everything is explained in *Jaiva-dharma*, as much as this can be explained in ordinary language.

Śrīla Nārāyaṇa Gosvāmī Mahārāja states in Chapter 5 of this book:

In the *jīva’s svarūpa*, everything is *cinmaya* (transcendental) and eternal. Even now it is eternal, in the form of potency. The particular *bhāva* of serving Kṛṣṇa in the *jīva’s* perfected (*siddha*) form is available in that seed, in the form of potency.

In a morning walk conversation, Śrīla Nārāyaṇa Gosvāmī Mahārāja further explained that whatever *bhāva* (transcendental mood) of serving Kṛṣṇa is present in the *jīva* as a seed, or potency, only that *bhāva* – in appropriate association – will develop as his permanent mood.

This occurs when the devotee has the association of high-class *sādhus*. In fact, all the stages of *bhakti* are attained by *sādhu-saṅga*. If a person has *mādhurya-rasa* in his transcendental *svarūpa*, but until now has not received any association of *sādhus* in *mādhurya-rasa*, he becomes influenced by the *bhāva* which is in the heart of his association. He may thus be attracted to *sakhya* or *vātsalya*, because the right association is not yet there for the *sādhaka* to develop his or her permanent *bhāva*.

When he has attained the association of *sādhus* in *mādhurya-rasa*, at that time *mādhurya* manifests.

(Odessa, Ukraine: September 24, 2008)

The sac-cid-ānanda jīva

In several places in this book, our *ācāryas* state that among the *jīva’s* other spiritual qualities, he is eternal, full of knowledge, and bliss (*sac-cid-ānanda*). The term *sac-cid-ānanda* has been used differently: (a) referring to the *svarūpa* (the constitutional name, form, etc.) of the *jīva*; and (b) referring the spiritual nature of the *jīva* as beyond

The living entity has never developed his spiritual form at any time; it is there like within a seed. All the details are in potency there. Just like the union between father and mother – at first there is the seed [egg] which mixes [with the father’s potency] and then develops all the details of human form. Similarly, the living entity in seed form mixes with Kṛṣṇa’s śuddha-sattva potency and develops his spiritual form.

and superior to the world of matter but not yet imbued with *svarūpa-śakti*. Whether the *ācāryas* are referring to (a), or (b), or both, depends on the context.

In Mahāprabhu’s discussion with Śrīla Sanātana Gosvāmī, He refers to the first meaning:

“Śrī Caitanya Mahāprabhu said, ‘The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation (*dīkṣā-kāle*), when a devotee fully surrenders (*ātma-samarpaṇa*) unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself (*kṛṣṇa tāre kare ātma-sama*). When the devotee’s body is thus transformed into spiritual existence (*cid-ānanda-maya*), the devotee, in that transcendental body, renders service to the lotus feet of the Lord.’ ” (*Śrī Caitanya-caritāmṛta, Antya-līlā* 4.191-193)

Śrīla Bhaktivedānta Svāmī Prabhupāda also gives reference to this first meaning: “This Kṛṣṇa consciousness means that by the process of Kṛṣṇa consciousness we shall revive our original spiritual body. And when we revive our original spiritual body, *sac-cid-ānanda-vigraha*... [*Śrī Brahma-saṁhitā* 5.1]. *Sat, cit, ānanda*. That is the formation of Kṛṣṇa, and that is our formation also.” (New York: July 18, 1966)

Regarding the second meaning: The nature of the *jīva*’s very being is that he is *sac-cid-ānanda*. He is thus a natural receptacle for being imbued with Kṛṣṇa’s *svarūpa-śakti* by the mercy of *śrī guru* and *sādhu-saṅga*, and accordingly his *svarūpa* manifests. His *sac-cid-ānanda* nature does not imply a manifested *svarūpa*. If it were so, then he would never have been attracted to nescience.

Śrīla Sanātana Gosvāmī writes in his *Bṛhad-bhāgavatāmṛta* (2.2.187):

All living beings are embodiments of eternality, knowledge, and bliss (*sac-cid-ānanda-rūpāṇām*), but because they are minute parts of the Supreme Brahman, they have forgotten their true nature. Being thus deluded, they have fallen into the cycle of repeated birth and death – the beginningless ignorance created by Śrī Kṛṣṇa’s potency of illusion, *māyā*.

The *jīva*’s *svarūpa*, his constitutional form, is permeated with *svarūpa-śakti*. When the *jīva* is actually situated in his perfectional *svarūpa*, *māyā* cannot influence him.

Forgetting, remembering (reviving)

Śrīla Jīva Gosvāmī has written in his *Śrī Paramātma-sandarbha* (83.2):

When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun as well as that of its own nature. Similarly, when the spirit soul’s material covering of false ego is destroyed by inquiring about Paramātmā, he becomes fixed in remembrance (*anusmaret*) of the Lord’s *svarūpa* as well as his own.

The Sanskrit word *anusmaret* in the original Sanskrit verse is generally translated as “remembers” or “regains.” Herein, “fixed in remembrance” does not mean that the soul was previously spiritually aware of Kṛṣṇa, then lost that awareness, and then regained it. Such words as “regains,” “forgets,” and “remembers” are not meant in historical context. Rather, “Something is there that I don’t know about.” The *ācāryas* use words like “remember” or “forget” to indicate that although the soul has never experienced his relationship with Kṛṣṇa, nevertheless it is the natural reality – it is natural to the soul.

In the statements of our *ācāryas* in this regard, the logic of the moon on the branch (*śākhā-candra-nyāya*) may be applied. Śrīla Nārāyaṇa Gosvāmī Mahārāja explained this logic in a 1992 *darśana* (Vṛndāvana):

Question: Why do the scriptures say that we ‘revive’ our relationship with Kṛṣṇa, or that we have ‘forgotten’ that relationship? If we have never experienced it, where is the question of ‘reviving’ or ‘forgetting’ it?

Answer: We can understand this by the following verse:

*kṛṣṇa bhuli’ sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.117)*

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

The answer to your question has been given by the word *anādi*. *Anādi* means “no *ādi*,” or “no beginning.” This means that the conditioned *jīva* has never met Kṛṣṇa.

Question: Why is the word ‘forgotten’ used so often?

Answer: This word and other words like it have been used for beginners, for those who have no true understanding of spiritual consciousness. Moreover, there is no other word.

Someone may say, “The sun is sitting on the branches of that tree.” This is said just to give an indication regarding the direction in which the sun can be perceived. If the sun were actually sitting on the branches, the tree would turn to ashes in less than a moment.

Similarly, verses that contain words like ‘forget’ and ‘revive’ give us a mere indication of spiritual truth. It is certain that if one is able to see Kṛṣṇa, he will never be prone to fall in the trap of *māyā*. This would not be possible. If a true *sādhaka* (advanced spiritual practitioner) does not fall in the trap of *māyā*, then what to speak of a *siddha*, a perfect, liberated soul, who is always immersed in tasting the nectar of Kṛṣṇa’s personal service?

Provisional analogies and provisional statements

The concept of “provisional analogies and provisional statements” is explained in *Jaiva-dharma*, Chapter 15:

Śrī Raghunātha dāsa Bābājī: As I have already said, inevitably there are material defects in any material statements we make about spiritual truth, but what alternative do we have? We are obliged to use these examples as guidelines because we are helpless without them. ... The sages give a provisional

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analogy (an analogy that is not fully accurate but is like a place-holder until realization comes) from our experience of inert matter.¹

In his *Śrī Caitanya-caritāmṛta, Madhya-līlā* (21.31), purport, Śrīla Bhaktivedānta Svāmī Prabhupāda gives an example of such a statement:

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called *śākhā-candra-nyāya*. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

This is also discussed in Śrīla Nārāyaṇa Gosvāmī Mahārāja's *Sārārtha-varṣiṇī prakāśikā-vṛtti* of *Bhagavad-gītā* (13.20):

These are partial examples to explain the relationship between *sac-cid-ānanda* Bhagavān and the atomic conscious living entity. This means that the purpose of these examples is to make this reality understood, and for this, *śākhā-candra-nyāya*, literally, 'the logic of using the branch of a tree to locate the moon' is employed. In this material world, no example can fully describe Parabrahma, but these examples give a partial understanding.

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Ultimately, material language is incompetent

Although "Helpful definitions" have been given above, and although they are based on quotes from scripture and our disciplic *ācāryas*, ultimately language fails in giving a real understanding of spiritual truth. This is discussed elaborately in *Jaiva-dharma*, Chapter 15, a small excerpt of which is given herein:

Śrī Raghunātha dāsa Bābājī: The time and space that you experience in this material world are completely different from time and space in the spiritual world. Material time is divided into three aspects: past, present and future. However, in the spiritual world there is only one undivided, eternally present time. Every event of the spiritual world is eternally present.

¹ The following is Śrī Raghunātha dāsa Bābājī's example of a provisional analogy: "Suppose you cut a small piece of gold from a large piece, and use it to make a bangle. From the perspective of the gold, the bangle is not different from the original piece of gold. However, from the perspective of the bangle, the two are different from each other. This example is not a completely correct representation of *cit-tattva*, but it illustrates an important aspect: from the point of view of *cit-tattva*, there is no difference between Īśvara and the *jīva*, whereas from the perspective of status and quantity, these two are eternally different."

Whatever we say or describe in the material world is under the jurisdiction of material time and space, so when we say – “The *jīvas* were created,” “The spiritual world was manifested,” or “There is no influence of *māyā* in creating the form of the *jīvas*,” – material time is bound to influence our language and our statements. This is inevitable in our conditioned state, so we cannot remove the influence of material time from our descriptions of the atomic *jīva* and spiritual objects. The conception of past, present and future always enters them in some way or another.

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Still, those who are dedicated to understanding the pure transcendental viewpoint can understand the application of the eternal present when they comprehend the purport of the descriptions of the spiritual world. Bābā, be very careful in this matter. Abandon the inescapable limitations of words and have spiritual realization.

The *jīva* is an eternal servant of Kṛṣṇa, that his eternal nature is to serve Kṛṣṇa, and that he is now bound by *māyā*, because he has forgotten that eternal nature. This understanding is shared by all types of Vaiṣṇavas, and all of them consider that there are two types of *jīva*: *nitya-mukta* and *nitya-baddha*. The subject has been explained in this way only because the conditioned human intellect being controlled by *pramāda* (the tendency to be illusioned), is unable to comprehend a subject matter.

Realized *sādhakas*, though, experience transcendental truth through spiritual trance. Our words always have some material limitation, so whatever we say will have some *māyika* defects. My dear son, you should always endeavor to realize the pure truth. Logic and argument cannot help at all in this regard, so it is futile to use them to try to understand inconceivable subject matters.

I know that you will not be able to understand these subjects in a moment, but as you cultivate these transcendental moods within your heart, you will realize *cinmaya-bhāva* more and more. In other words, all the transcendental moods will manifest themselves in the core of your purified heart. Your body is material, and all the activities of your body are also material, but the essence of your being is not material; you are an atomic conscious entity.

The more you know yourself, the more you will be able to realize how your *svarūpa* is a *tattva* superior to the world of *māyā*. Even if I tell you, you will not realize it, nor simply by hearing will you attain it. Cultivate the practice of chanting *harināma* as much as possible. As you go on chanting *harināma*, these transcendental *bhāvas* will begin to manifest in your heart naturally, and to the degree that they do so, you will be able to realize the

transcendental world. Both mind and speech have their origin in matter, and they cannot touch the transcendental truth, even with the greatest endeavor.

(*Jaiva-dharma* Chapter 15)

Tools for navigating this book

- 1. Editorial introductions:** At the beginning of each chapter, editorial introductions written by the compilers of *Svarūpa of the Jīva* provide the chapter's overview. Sometimes, individual sections of chapters are also introduced in order to give an overview of the section. Each *ācārya's* quote is also introduced; in this way, the reader always knows whose words they will be reading.
- 2. Pull quotes:** For readers who find themselves short of time, or for any reason wish to get the gist of a specific chapter or section sooner than later, pull quotes have been provided in the side columns. The pull quotes have all of the information, in a nut-shell, that is included within the complete text.
- 3. Word-for-word meanings:** Word-for-word meanings have been added after Sanskrit verses and texts when this seemed helpful to those who have an interest in them.
- 4. Essential definitions:** A list of definitions of important words and terms that are reiterated throughout the book has been provided above. A careful study of the definitions of such words as *svarūpa*, constitution, dormant, seed, inherent, innate, eternal, provisional, and so on will help the reader to more easily grasp the concepts discussed throughout.
- 5. Glossary:** The general glossary at the back of the book explains those words and terms that may not be sufficiently elucidated in the text.
- 6. Indexes:** An *Ācārya* Index at the back of the book tells what pages contain each *ācārya's* spoken or written words. There is also a Verse Index, which not only contains verses that are prominently presented, but also verse fragments that are quoted in texts.
- 7. Who are the Ācāryas?** Finally, at the end of the book, a small description is presented regarding the contribution, character, and glory of each of the *ācāryas* who are quoted in the book.

Pronunciation Guide:

Following the tradition of our spiritual preceptors, we use standard diacritical markings to indicate the pronunciation of the Sanskrit and Bengali words. Pronounce *ā* like a in father; *ī* like ea in neat, *ū* like oo in root, *r* like ri in rip, *m̐* and *ṇ̐* like ng in hung, *ś* and *ṣ* like sh in shy, and *c* like ch in chap.

We express our limitations as conditioned souls in presenting this publication entitled *Svarūpa of the Jīva – Our Original Spiritual Identity*. We humbly pray that you will excuse any inadvertent errors on our part. Suggested corrections may be sent to gvp.contactus@gmail.com.

Aspiring for the service of Śrī Guru and the Vaiṣṇavas,

The editors

March 20, 2019

Śrī Gaura-pūrṇimā

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- (1) Śrīla B.V. Bhārati Gosvāmī Mahārāja's December 15, 2015 discourse: Sundara-gopāla dāsa (Australia), Pañkaja dāsa (Vasiṣṭha); July 24, 2015 darśana: Rāgalekhā dāsī (Delhi), Jagad-mohini dāsī (Bhuvaneśvara) [Hindi transcription typed by Nava-kisora dāsa]; March 3, 2017 *darsana*: Śrī Prema-prayojana dāsa; other translations: Mādhava-priya dāsa
- (2) Śrīla Nārāyaṇa Gosvāmī Mahārāja's discourse in Chapter 6: Pañkaja dāsa (Vasiṣṭha) and Gaurasundara dāsa (Hawaii)
- (3) Commentary by Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura on *Śrī Caitanya-caritāmṛta, Mādhyā-līlā* 20.102 (translated from the Bengali edition [Sri Caitanya Maṭha]: Śrīpāda B.V. Sādhu Mahārāja (Gopinātha Bhavan, Vṛndāvana), Śrīvāsa dāsa (Canada)
- (4) Some of the *Śrī Govinda-bhāgya* verses, as well as several of the Sandarbhas verses and texts: Mukunda dāsa (Alachua), Rādhikā dāsī (Uzbekistan)
- (5) *Krama-sandarbha* text: Rādhikā dāsī

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Chapter 1

This Question is Not New

The following article, entitled “Śrī Gurudeva on the Svarūpa of the Jīva,” is taken from *Ācārya Kesarī – Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja: His Life and Teachings*, written by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

In this presentation of a 1955 *iṣṭa-goṣṭhī*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja discuss the *jīva’s svarūpa* with reference to the works of Śrīla Bhaktivinoda Ṭhākura, Śrīla Jīva Gosvāmī, Śrīla Baladeva Vidyābhūṣaṇa Prabhu, Śrīla Narottama dāsa Ṭhākura, Śrīla Sanātana Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu, and *Śrīmad-Bhāgavatam*. Subtitles have been added to the article by the editors of this book for ease of reading.



As an introduction to the article, we first share an excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s discourse wherein he briefly discussed this 1955 meeting:

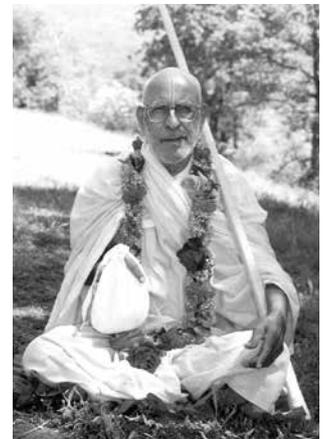
At that time, I was a very little baby [young *sannyāsī*]. I had no courage to sit among them; we sat very far away. But I was so bold that I took a fan, and in this way, I stood close to them. I gave them water and other things. I was there, certainly, to hear all this and take notes...

They [the *sannyāsī* disciples of Śrīla Prabhupāda] were all discussing very powerfully. All were so learned. You cannot imagine how learned was the caliber of that council of Vaiṣṇavas, like Pūjyapāda Śrīdhara Mahārāja, Guru Mahārāja [Śrīla Bhakti Prajñāna Keśava Mahārāja], Śrīla Yāyāvāra Mahārāja, Śrīla Purī Mahārāja, Śrīla Gosvāmī Mahārāja, and also Śrīla [Bhakti Dayita] Mādhava Mahārāja.

(Bali: February 26, 1997)

Herein is the article:

In 1955, *kārtika-vrata niyama-sevā* and the eighty-four *kosa* Vraja-maṇḍala *parīkramā* were brought to a successful conclusion under the guidance of Śrī Gauḍīya Vedānta Samiti. Some of Śrīla [Bhaktisiddhānta Sarasvatī Ṭhākura] Prabhupāda’s most learned *sannyāsī* disciples came from other Gauḍīya Maṭhas after the *parīkramā* and assembled at Śrī Keśavajī Gauḍīya Maṭha in Mathurā to meet with Śrī Gurudeva [Bhakti Prajñāna Keśava Gosvāmī Mahārāja].



In addition, some of Śrīla Prabhupāda’s senior *sannyāsīs* and *brahmacārīs* had already been with Śrī Gurudeva during the *parikramā*. Consequently, since so many god-brothers had come together in one place, a special *iṣṭa-goṣṭhī* took place in which many prominent *sannyāsīs* and *brahmacārīs* were present, along with Śrī Gurudeva.

They included *prapūjya-caraṇa* Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja, Śrī Śrīmad Bhakti Bhūdeva Śrauti Mahārāja, Śrī Śrīmad Bhakti Vicāra Yāyāvara Mahārāja, Śrī Śrīmad Bhakti Dayita Mādhava Mahārāja, Śrī Narottamānanda Brahmacārī (Śrī Śrīmad Bhakti Kamala Madhusūdana Mahārāja), Śrī Mahānanda Brahmacārī (Śrī Śrīmad Bhakty-āloka Paramahansa Mahārāja), Śrī Śrīmad Bhakti Vikāśa Hṛṣikeśa Mahārāja, Śrī Śrīmad Bhakti Vijñāna Āśrama Mahārāja, Śrī Śrīmad Bhakti Prāpaṇa Dāmodara Mahārāja, and Śrī Śrīmad Bhakti Jivana Janārdana Mahārāja.

The Question

The youngest in that assembly, Śrīpāda Bhakti Vikāśa Hṛṣikeśa Mahārāja, was very inquisitive about *tattva*. Full of humility, he folded his hands and said, “For a long time I have had a doubt about the *svarūpa* of the *jīva*. I have scrutinized many Gosvāmī literatures, and I have also asked my senior god-brothers, but so far my doubt has not been dispelled. In *Sanātana-Sikṣā* in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 20.108) it is stated that the *jīva* is Kṛṣṇa’s *nitya-dāsa* and has manifested from Kṛṣṇa’s *taṭasthā-śakti*:

*jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘taṭasthā-śakti’, ‘bhedaḥbheda-prakāśa’*



“From this verse it seems that the quality of being the servant of Kṛṣṇa is eternally latent in the very constitution of the living being. Consequently, his service, his name, his form, and so on must be present in some form or other in his constitutional nature, which is now covered by *māyā*.

“However, it can also be said that, since the *jīva* is a transformation of *taṭasthā-śakti*, his *svarūpa* should also be *taṭasthā*: ‘*guru-kṛṣṇa-prasāde pāya bhakti-latā-bija* – by the mercy of *guru* and Kṛṣṇa, the living being receives the seed of the *bhakti* creeper’ (Śrī *Caitanya-caritāmṛta*, *Madhya-līlā* 19.151). From this point of view, it seems that the *jīva* is constitutionally an infinitesimal particle of consciousness who obtains the *bhakti-latā-bija* by the mercy of *guru* and Kṛṣṇa. In that case, the nature of his perfected condition will be in accordance with the nature of the seed he receives.

“Śrīla Narottama dāsa Ṭhākura also supports this idea in *Śrī Prema-bhakti-candrikā: sādhanā bhābibo jāhā, siddha-dehe pābo tāhā, rāga pather ei se upāya*. This verse informs us that perfection will be in accordance with whichever type of *sādhana* is practiced.

“Superficially, it seems that there are two contradictory points of view. Is it that some specific service tendency is eternally present in the eternal form of the *jīva*, and that perfection is attained accordingly? Or is it that one’s method of devotional practice determines the perfected condition that one finally attains? Please, kindly clear up my confusion in this matter.”

Answer of Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

When *prapūjya-caraṇa* Yāyāvāra Mahārājajī heard this question, he became overjoyed and humbly requested *pūjyapāda* Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja to answer. *Prapūjya-caraṇa* Śrīdhara Mahārāja was highly knowledgeable in the Vaiṣṇava scriptures and was an erudite philosopher. He began to answer this profound question.

“The nature of the living entity is compared to an atomic conscious particle of the spiritual sun, Śrī Kṛṣṇa. The living being has been described in the Gosvāmī literatures as the *vibhinnāmśa-tattva* of *brahma*. The meaning of *vibhinnāmśa-tattva* is that when Bhagavān, who possesses the potency to make the impossible possible (*aghaṭana-ghaṭana-paṭīyasī śakti*), is equipped only with His atomic conscious *jīva-śakti*, then His expansion (*aṁśa*) is called a *vibhinnāmśa-jīva*. However, when that same Bhagavān is replete with all of His potencies, then His expansion is called *svāmśa*.

“Thus, the *vibhinnāmśa jīvas* are eternal. It is certain that their methods of *bhagavat-sevā*, and their names, forms, and so on are inherent. Yet the *jīva*’s transcendental form and characteristics remain concealed because he is covered by *māyā*. By the grace of Bhagavān, one’s inherent *svarūpa* becomes manifest as one performs *bhajana* in the company of saintly persons (*sādhus*) and becomes freed from *māyā*. It is also certain that unless one has *sādhusaṅga*, release from *māyā* and the manifestation of the *svarūpa* are both quite impossible. For this reason, *sādhusaṅga* is absolutely essential.

“It is inconsistent to suppose that the *svarūpa* of the *jīva* manifests according to the type of *sādhusaṅga* one has. For example, not even the association of Śrī Caitanya Mahāprabhu and His associates could change the hearts of Anupama Gosvāmī and Murāri Gupta.

“Murāri Gupta is considered to be Hanumān, Śrī Rāmacandra’s associate. Śrīman Mahāprabhu pointed out to him that Śrī Kṛṣṇa is adorned with more sweetness than Śrī Rāmacandra, and furthermore that Śrī Kṛṣṇa is also the origin of all incarnations (*avatārī*). After hearing from Mahāprabhu, Murāri Gupta vowed to give up Śrī Rāmacandra and to perform *kṛṣṇa-bhajana*.

“But when he came before Śrī Mahāprabhu the next day he began to cry, saying, ‘I took a vow before You to worship Śrī Kṛṣṇa, but I could not sleep the whole night. On the one hand, I have offered my head at the feet of Śrī Rāmacandra and I cannot leave Him. On the other hand, I cannot transgress

Thus, the vibhinnāmśa jīvas are eternal. It is certain that their methods of bhagavat-sevā, and their names, forms, and so on are inherent. Yet the jīva’s transcendental form and characteristics remain concealed because he is covered by māyā.

By the grace of Bhagavān, one’s inherent svarūpa becomes manifest as one performs bhajana in the company of saintly persons (sādhus) and becomes freed from māyā.

It is also certain that unless one has sādhusaṅga, release from māyā and the manifestation of the svarūpa are both quite impossible. For this reason, sādhusaṅga is absolutely essential.

– Śrīla Bhakti Rakṣaka
Śrīdhara Gosvāmī Mahārāja

*From this it is evident
that sādhu-saṅga
assists in manifesting
the svarūpa of the jīva,
but sādhu-saṅga cannot
change his svarūpa.*

– Śrīla Bhakti Rakṣaka
Śrīdhara Gosvāmī Mahārāja

Your order. Either way, I cannot continue living.’ As he spoke he fell down at Śrī Mahāprabhu’s feet. Śrīman Mahāprabhu lifted him up and embraced him, saying, ‘You are so fortunate; you are an eternal associate of Śrī Rāmacandra. The way in which you are serving Him is auspicious for you. I am overflowing with joy to see your ecstatic sentiments.’

“Later on, when Śrī Caitanya Mahāprabhu was in Śrī Raṅgam during His tour of South India, He met with Śrī Vyeṅkaṭa Bhaṭṭa, Śrī Trimalla Bhaṭṭa, Śrī Prabodhānanda Sarasvatī and Vyeṅkaṭa Bhaṭṭa’s son, Gopāla Bhaṭṭa. Śrīman Mahāprabhu quoted from *Śrīmad-Bhāgavatam* and other scriptures regarding the supremacy of the sweetness of Śrī Kṛṣṇa’s form and other attributes. He proved the pre-eminence of Vrajendra-nandana Śrī Kṛṣṇa’s loveliness, and consequently their hearts were changed. They accepted initiation in the *kṛṣṇa-mantra* and they all became engaged in serving Kṛṣṇa, following the sentiments of Vraja.

“One noteworthy point here is that, according to our Gosvāmīs, Śrī Prabodhānanda Sarasvatī is Tuṅgavidyā Sakhī in *vraja-līlā*, and Gopāla Bhaṭṭa Gosvāmī is Śrī Guṇa Mañjarī. For pastime purposes, they both appeared in South India and were performing their *sādhana-bhajana* after accepting initiation in the Śrī Sampradāya, but constitutionally, they were *gopīs* of Vraja. Although they had already been initiated into the Śrī Sampradāya, they were attracted to the service of Śrī Kṛṣṇa by the influence of Śrīman Mahāprabhu’s association.

“Śrī Rūpa and Sanātana similarly told their younger brother Śrī Vallabha, also known as Anupama, about the beauty and sweetness of Śrī Kṛṣṇa’s *svarūpa* and the ultimate superiority of His loving dalliances, His *prema-vilāsa*. They also advised him to perform *kṛṣṇa-bhajana*. Anupama was very much influenced by his brothers’ words and took *dīkṣā* in the *kṛṣṇa-mantra*, expressing the desire to perform *kṛṣṇa-bhajana*. However, early the next morning he fell crying at their feet and said:

*raghunāther pāda-padma chāḍāna nā jāya
chāḍibāra mana haile prāṇa phāṭi’ jāya
Śrī Caitanya-caritāmṛta (Antya-līlā 4.42)*

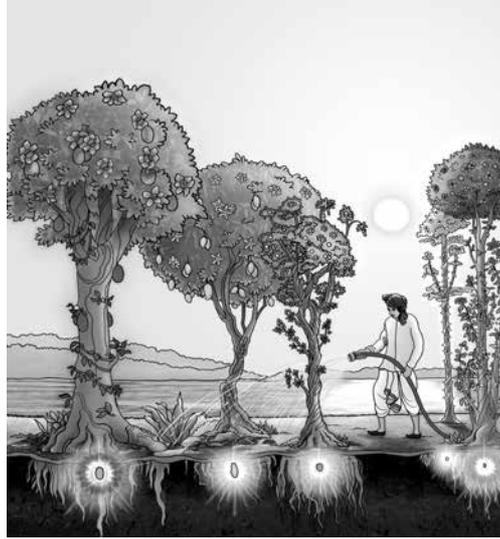
I have sold my head at the feet of Śrī Raghunāthajī. Please be merciful to me so that I may serve His lotus feet birth after birth. My heart breaks simply at the thought of giving up His lotus feet.

“Śrī Rūpa and Sanātana were very happy to hear the words of their younger brother. Praising and congratulating him, they took him in their arms and embraced him.

“From this it is evident that *sādhu-saṅga* assists in manifesting the *svarūpa* of the *jīva*, but *sādhu-saṅga* cannot change his *svarūpa*.”

Answer of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Having said this, *prapūjya-carāṇa* Śrīdhara Mahārāja requested our *guru-pādapadma* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja to say something on this subject. Śrīla Gurudeva said, “Whatever we have deliberated upon, and whatever we have seen in Gauḍīya Vaiṣṇava literature definitely supports your conclusion. The *jīva* has his own *siddha-svarūpa*; his inherent name, form, and so on, are all eternal. Each of the innumerable individual *jīvas* has his own separate *svārūpa*, but the *jīva* has forgotten this due to being covered by *māyā*.



“When by good fortune the *jīva* attains pure *sādhu-saṅga* and the mercy of *guru, māyā* gradually begins to go away and his *svārūpa* begins to manifest. We can give a material example to illustrate this. If different types of seeds such as mango and jackfruit are sown in the same piece of land on the bank of a river, different types of plants or trees will come from the different types of seeds, even though the river gives the same water to each of them, the same wind blows on them, and the same sunlight shines on them all. When they mature, each will produce a different type of fruit.

“This testifies that different types of seeds manifest their inherent natures as different types of trees with their own particular fruits and flavors, even when they are all exposed to the same natural elements. It is also true that without the water, air, sunshine, etc., they cannot sprout and attain their mature form. Furthermore, it is true that even though they all associate with the natural elements in the same way, they manifest different trees with different fruits and flavor.

“Their particular features are not directly manifest in the seed, but still the seedling and the tree with its leaves, branches, fruits, flowers and flavor are present in the seed in an unmanifest form. We never see a deviation from this. In the very same way, everything – the *jīva*’s constitutional name, form, bodily limbs, and nature – are present in an unmanifest form within him.

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*In the very same way, everything – the *jīva*’s constitutional name, form, bodily limbs, and nature – are present in an unmanifest form within him.*

*When the essence of *hlādinī* and *saṁvit* arises in the heart of the *jīva* by the association of *bona fide* guru and *Vaiṣṇavas*, then the *jīva*’s constitutional form, whatever it may be, gradually begins to manifest.*

– Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja



At the time of the stellar constellation known as Svāti, raindrops falling on an oyster produce a pearl; on a banana tree, camphor; on a snake, a precious jewel; on an elephant, the gaja-muktā, or elephant pearl; and when they fall on the hoof of a cow, gorocanā, a bright yellow pigment, is produced. One type of water causes different substances to manifest because of the different receptacles.

Similarly, when different disciples are influenced by the association of one guru or Vaiṣṇava, they manifest service moods in different rasas and varieties of spiritual perfection.

– Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja

“When the essence of *hlādinī* and *saṁvit* arises in the heart of the *jīva* by the association of bona fide *guru* and Vaiṣṇavas, then the *jīva*’s constitutional form, whatever it may be, gradually begins to manifest.

“We can give another material example. At the time of the stellar constellation known as Svāti, raindrops falling on an oyster produce a pearl; on a banana tree, camphor; on a snake, a precious jewel; on an elephant, the *gaja-muktā*, or elephant pearl; and when they fall on the hoof of a cow, *gorocanā*, a bright yellow pigment, is produced. One type of water causes different substances to manifest because of the different receptacles. Similarly, when different disciples are influenced by the association of one *guru* or Vaiṣṇava, they manifest service moods in different *rasas* and varieties of spiritual perfection.

“In *Jaiva-dharma*, Śrī Vrajanātha and Vijaya Kumāra heard everything from the same *guru*, Raghunātha dāsa Bābājī. Still, their respective tastes manifested differently. They both attained perfection, but for Vrajanātha it was in *sakhya-rasa* and for Vijaya Kumāra it was in *madhura-rasa*.

“According to *Śrī Bṛhad-bhāgavatāmṛta*, when Śrī Nārada Gosvāmī and Śrī Uddhava saw Gopa-kumāra, they ascertained that he was constitutionally an associate in *sakhya-rasa*. He had the association of Śrī Nārada Gosvāmī, Uddhavajī, Hanumānjī and others, but no one’s influence changed his natural *sakhya-bhāva*.

“If association could change one’s inherent service, then why didn’t the *gopīs*’ association change Uddhava’s *svarūpa*? Śrīmatī Yaśodā also associated with the *gopīs*, but her *svarūpa* did not change. The confidential purport is that in the stage of practice, the *sādhaka* performs *sādhana-bhajana* according to his association, as long as he does not realize his *svarūpa*. However, when his *anarthas* have gone, his inherent mood appears in the form of some particular taste (*ruci*) and begins to reveal his identity. Śrī Gurudeva notices his natural taste, and merely indicates his relationship and eleven types of *bhāva*, thereby enabling him to make progress in *bhajana*.

“Sometimes a *sādhaka* who by nature is of a higher *rasa* can engage in service in a lower *rasa* by the association of devotees in *dāsyā-* and *sakhya-rasa*. However, when he is not satisfied and later comes into higher association, he will give up the previous moods and attain his inherent *bhāva*.”

Giving evidence from our previous ācāryas

“The opinion of Śrī Bhaktivinoda Ṭhākura, the Seventh Gosvāmī, is quite clear on this matter. In his explanation of the verse *ceto-darpaṇa-mārjanam* (Śrī Śikṣāṣṭaka 1) he has written: “*Ceto-darpaṇa-mārjanam ity ādinā jīvasya svarūpa-tattvaṁ vivṛtam | tathā śrīmaj jīva-vacaraṇāh-*

jīvākhyā- samaṣṭa-śakti viśiṣṭasya parama-tattvasya khalvaṁśa eko jīva. ...tathā śrīmad-vedānta-bhāṣakāro 'pi—vibhu-caitanyam īśvaro 'nu-caitanyam jīva, nityam jñānādi guṇakatvaṁ asmadartha tvaṁ cobhayatra jñānasyāpi jñātrtvaṁ prakāśasya raveḥ prakāśakatva vadaviruddham | ... etena jīva syānutvaṁ cit-svarūpa tvaṁ śuddhāhaṅkāra-śuddha-citta-śuddha-deha-viśiṣṭatvaṁ ca jñāpitam | pareśavaimukhyāt bahiraṅga-bhāvaviṣṭatvācca śuddhāhaṅkāragata śuddha-cittasyāvīdyāmaladūṣaṇamapi sūcitam |

“The correct conception of *svarūpa-tattva* of the *jīva* has been given in the verse *ceto-darpaṇa-mārjanam*. Śrīla Jīva Gosvāmī's conclusion on this subject is that when the Supreme Absolute Truth is equipped with the sum total of the *jīva-śakti*, His minute expansion is known as a *jīva*. Śrī Baladeva Vidyābhūṣaṇa, who compiled the *Śrī Govinda-bhāṣya* on *Vedānta-sūtra*, is of the same opinion: *Īśvara* is the supremely conscious Being (*vibhu-caitanya*), whereas the *jīva* is a minutely conscious being (*aṇu-caitanya*). *Īśvara* is eternally radiant with all auspicious unlimited transcendental qualities. He has a completely pure ego. He is both the knower and the embodiment of knowledge. Similarly, the *jīva* also has his own pure *svarūpa*. Most of the qualities of *Īśvara* are also partially present in the *jīva* and he has a pure ego.

“This conception is not opposed to logic, for the qualities of the sun are also seen in the atomic particles of sunshine, and similarly the qualities of the Supreme Truth are also observed to be partially present in the *jīvas*. But, because the living being is averse to the Supreme Controller, his pure *svarūpa* is concealed by *māyā*. Conversely, when he becomes inclined towards the Supreme, the curtain of the covering potency *māyā* is withdrawn and the *jīva's* pure *svarūpa* and qualities are then uncovered. Immediately thereafter he has the direct perception of his own *svarūpa*.

“From this conclusion it is evident that the *jīva* is an infinitesimal atomic particle of consciousness. He has an inherent spiritual identity, in which his pure ego, pure consciousness, pure form, method of service, and so on are definitely present.’

“śravaṇa-kīrtanādi-sādhana-samaye yadā śuddhā-bhaktir udeti tadā svasyā 'vidyatvaṁ parihṛtya vidyayā cidetara vitṛṣṇājananī sāpi jīvasya sthūla-liṅgamaya-saupādhika-dehadvayam vināśya tasya svarūpagata śuddha-cid-deham adhikāra-bhedena madhura-rasāsvādanā yatanam gopikā-deham api prakāṣayati |

“As the *sādhaka jīva* goes on hearing and chanting, pure *bhakti* appears in his heart, and the function of the essence of *hlādinī* and *saṁvit*, known as *Bhakti-devī*, removes all desires and aspirations except for the service of *Bhagavān*. After all ignorance is dispelled, the *jīva's* gross and subtle coverings

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– Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja



Hari-bhakti-sudhodaya (8.51) states: 'yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad guṇaḥ – According to the living entity's association, he takes on certain qualities, just like a jewel reflects those objects close to it.'

This does not mean that the svarūpa of the jīva is like spotlessly clear crystal and that his siddha-svarūpa appears according to association.

– Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja

are both destroyed by the *vidyā-vṛtti*, the function of the knowledge potency. At once the *jīva's* pure, constitutional, transcendental body appears. Those who are eligible to taste *madhura-rasa* attain the purely spiritual body of a *gopī*’

Whatever one contemplates during the time of practice

“Now it is necessary to reconcile two considerations. In *Śrī Prema-bhakti-candrikā* we read: *‘sādhane bhābibo jāhā, siddha-dehe pābo tāhā* – Whatever one contemplates during the practice of devotional service will certainly be achieved upon attaining one’s perfected spiritual body.’ *Hari-bhakti-sudhodaya (8.51)* states: *‘yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad guṇaḥ* – According to the living entity’s association, he takes on certain qualities, just like a jewel reflects those objects close to it.’ This does not mean that the *svarūpa* of the *jīva* is like spotlessly clear crystal and that his *siddha-svarūpa* appears according to association.

“Rather, when the conditioned soul performs the activities of *śuddha-bhakti* such as hearing and chanting in the association of a pure bona fide *guru* and Vaiṣṇavas, the contamination of ignorance, *anarthas* and so on is cleared by the influence of that *svarūpa-siddha-bhakti*, and a semblance, an *ābhāsa*, of the natural characteristics of the soul begins to manifest.

“Only for such a *sādhaka* has Śrīla Rūpa Gosvāmī given the instruction to associate with Vaiṣṇavas who are *svajātiya-āsaya-sniigdha* – who are affectionately disposed (*sniigdha*) towards one, and who are *svajātiya-āsaya*, established in the same mood of loving service for which one aspires. At that time, the *dīkṣā-guru*, *śravaṇa-guru* or *śikṣā-guru* sees the *sādhaka's* internal characteristics and, for his advancement on the path of *bhajana*, gives the *ekādaśa-bhāvas*, the eleven features of the *svarūpa*, as expounded in *śrī rāgānuga-mārga*. In this way the *sādhaka* performs *bhāva-bhajana* by this internally conceived *siddha-deha* to bring about the manifestation of his *siddha-svarūpa*.

“*Śrīmad-Bhāgavatam (7.1.28)* illustrates this point with an apt example:

*kīṭaḥ peśaskrtā ruddhaḥ
kuḍyāyām tam anusmaran
samrambha-bhaya-yogena
vindate tat-svarūpatām*

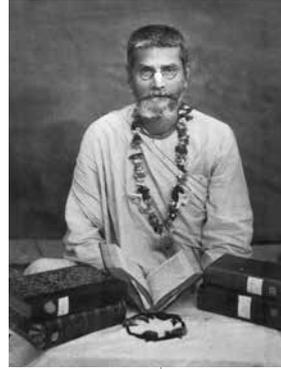
A wasp will forcibly confine a caterpillar to his hole in a wall. Overwhelmed with fear, the caterpillar continuously thinks of the wasp and thereby transforms into a wasp.

“The same principle applies in relation to the *rāgānuga-bhakti sādhakas*. At the time of *sādhana*, they go on continuously thinking about serving Śrī Kṛṣṇa and His pastime associates in their internally conceived bodies. Thus they also become totally absorbed. Finally, giving up their gross and subtle material

bodies, they take a birth in Vraja that corresponds to their internally conceived *siddha-deha*, and attain the very same service that they were previously contemplating.

“Thus the constitutional appearance, name, and mood of the *jīva* are present even in the conditioned stage, during which time it remains unmanifest. That *svarūpa* is simply manifested by the mercy of *svarūpa-śakti*, and specifically by the action of the essence of *hlādinī* and *saṁvit*. *Nitya-siddhasya bhāvasya prākāṭyaṁ hṛdi sādhyatā* (*Bhakti-rasāmṛta-sindhu* 1.2.2). It is not that *sādhana* produces something entirely new. Rather, *sādhana* is performed exclusively to bring about the manifestation of that eternally perfect *bhāva* which is intrinsic to the *svarūpa* of the *jīva*.”

The assembled Vaiṣṇavas were extremely delighted to hear such an elaborate presentation. Śrīpāda Hṛṣikeśa Mahārāja especially expressed his gratitude and said, “I am eternally indebted to you because today you have dispelled a doubt that I have harbored for a long time.”



Chapter 2

Words of the Ācāryas in the line of Śrīla Bhaktivinoda Ṭhākura

This second chapter explores the words and teachings of our *ācāryas* – from the present day up to and including Śrīla Bhaktivinoda Ṭhākura – regarding the *siddhānta* of the *jīva*'s *svarūpa*. Their statements reveal that the same message can be delivered in a variety of ways.² This chapter illuminates the following:

- 1) The eternal *svarūpa* of the *jīva* is inherent in his constitution.
- 2) That eternal *svarūpa* is replete with the *rasa* [spiritual name, mood, form, qualities, and activities] necessary for divine service.
- 3) Due to the influence of ignorance, the conditioned soul's *svarūpa* is unknown to him. However, the potential for realizing his *svarūpa* is present within him.
- 4) Śrī *guru* and *sādhu-saṅga* assist in manifesting the eternal *svarūpa* of the *jīva*, but they cannot change his *svarūpa*.



Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Svarūpa is inherent in the *jīva*'s constitution Present in the constitutional position

The entirety of the soul's transcendental form and qualities is present in his constitutional position, although now it is latent, and it becomes manifest by *sādhana*. *Sādhana* will remove the soul's covering of illusion and then he will know himself. In this stage of *sādhana* [which begins at the stage of *āsakti*], there is a semblance of this *siddha-deha*. The *sādhaka* sometimes sees who he is, as a cowherd-boy, a servant, a *dāsī* of any of Kṛṣṇa's associates like Nanda Bābā or Mother Yaśodā, or a *dāsī* of Rūpa Mañjarī. At that time his heart melts and he continuously cries. Caitanya Mahāprabhu is describing this stage by His prayer (*ayi nanda-tanuja...*).

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– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Badger, California (6/4/02)



² More of their statements can be found in later chapters. Due to complexities in layout and design, some of the *ācāryas* in this chapter are out of order in terms of their relation in *guru-paramparā*.

I have also come to remind you that you are part and parcel of the Supreme Lord, and in your constitutional position you have a very beautiful form of Vraja. If you do not have this, you could not have come to the line of Caitanya Mahāprabhu.

Whether you know it or not, you are all eternal servants of Kṛṣṇa, and you have the very beautiful form and moods of a resident of Vraja. Otherwise, if you do not have that in your svarūpa, you would have gone to the Rāmānujācārya or Madhvācārya Sampradāya.

Or, you would have gone to Christianity or Buddhism. At the stage of āsakti, a semblance of your siddha-deha will come. Don't worry.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Badger, California (6/4/02)

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(Badger, California: June 4, 2002)

Hidden in the heart

Hidden in the heart of the material body, every *jīva* possesses a beautiful, marvelous form. It is with this transcendental form (*siddha-deha*) that the *jīva* can serve Kṛṣṇa directly. Although this spiritual form is now covered, by the mercy of *guru* and Kṛṣṇa all unwanted habits and mentalities gradually disappear and it is gradually revealed.

When one reaches the stage of *bhāva*, spiritual emotion (also known as *svarūpa-siddhi*), devotion that is transcendental to the modes of material nature manifests in the heart and one can awaken to the realization of his or her own divine form. Then, receiving the mercy of Śrī Kṛṣṇa, one becomes totally freed from this gross material body, mind, intelligence, false ego, and contaminated consciousness.

(*Journey of the Soul*, Chapter 1)

The spiritual body

This *sloka* [Śrī Śikṣāṣṭaka, Verse 6] represents the stage of *bhāva* – at which time the *siddha-deha* [spiritual body] manifests automatically. From where does the *siddha-deha* come?

It is in our *svarūpa*, our original spiritual form. Our *siddha-deha* does not come from anywhere outside ourselves. In our *svarūpa* everything is perfect. To realize this, we simply require a connection with *svarūpa-śakti*. When that connection is made, *siddha-deha* automatically manifests and all spiritual sentiments of love appear in our heart.

(Germany: July 8, 2007)

Dissolving the subtle body

Because the *jīva* has forgotten Śrī Kṛṣṇa's *svarūpa*, or eternal form, the subtle body has covered the *jīva's svarūpa* since time immemorial. This subtle body cannot be dissolved even after remembering Bhagavān, through such processes as knowledge, *yoga*, austerities, meditation, or the study of the Vedas. It can only be dissolved by remembering Him through the medium

of pure devotional service to Him (*bhagavad-bhakti*). At that time, the soul becomes situated in his pure nature.

(*Śrīmad Bhagavad-gītā* 2.11, *Prakāśita-vṛtti*)

One's face can be seen

The living entity's eternal identity is understood by the words *ceto-darpaṇa-mārjanam*. In this regard, Jīva Gosvāmī has concluded that the individual *jīva* is one minute part of the Supreme Absolute Truth, who is endowed with the marginal potency represented by the sum total of all *jīvas*. ...

Just as one's face cannot be seen in a mirror that is covered with dust, the *jīva* cannot perceive his actual *svarūpa* in a heart that is covered by the dirt of ignorance. When the practice of pure *bhakti*, which is the essential function of the *hlādinī-śakti*, begins, one engages in the process of *śravaṇam*, hearing.

Thereafter, *śrī-kṛṣṇa-saṅkīrtana* [the holy names] manifests automatically and thoroughly cleanses the dirt of ignorance. When the mirror of the heart is cleansed, it is possible to truly have vision of one's own *svarūpa*.

(*Śrī Bhajana-rahasya* 1.11, *Bhajana-rahasya vṛtti*)

Prema is there, but like a seed

Prema as a seed

Question: Some have the opinion that there is always *prema* in the *jīva*, and some say there is initially no *prema*, but the seed or potentiality to develop and receive *prema* is there. What is the established philosophical truth?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Prema* is there, but like a seed.

Śrīpāda Mādhava Mahārāja: Not manifested, but in a latent position.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Just as everything about a tree is present in its seed – the tree, its flowers, its leaves, and everything else – so *kṛṣṇa-prema* is present in the soul of the living entity, but in a latent position. That *prema* will first appear as *śrāddha* (initial faith), then *niṣṭhā* (firm faith), then *ruci* (relish), and in this way it will gradually grow.

(Badger, California: June 17, 2006)

Our perfected spiritual body is now in a latent condition

It is written in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 22.157):

*'mane' nija-siddha-deha koriyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana*

With one's *siddha-śarīra*, revealed by the mercy of *guru*, one serves Śrī Rādhā-Kṛṣṇa Yugala (the Divine Couple) day and night in Vraja.

*Just as one's face
cannot be seen in a mirror
that is covered with dust,
the jīva cannot perceive
his actual svarūpa in a
heart that is covered by
the dirt of ignorance.*

*When the practice of
pure bhakti, which is the
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dirt of ignorance.*

*When the mirror
of the heart is cleansed,
it is possible to truly
have vision of one's
own svarūpa.*

– *Śrī Bhajana-rahasya* 1.11,
Bhajana-rahasya vṛtti





All the jīvas have separate shapes, attributes, qualities, serving moods, and so on. These will not be changed in any association. By association, the same thing the jīva has in his seed – that is, in his svarūpa – will manifest. We see that Bhaktivinoda Ṭhākura has written this. Jīva Gosvāmī has also pointed this out. All ācāryas have pointed like this, especially, Śrīla Baladeva Vidyābhūṣaṇa; but we must have such intelligence that we can see all these things.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Bali (2/26/97)

Each and every *jīva* has an individual spiritual body (*siddha-śarīra*). We also have our own spiritual body, but it has not yet manifested; now it is in a seed stage. Just as an entire tree is contained within the seed of that tree, our full *siddha-śarīra* with all its characteristics now exists in seed-form.

However, because we are now *bahirmukha*, meaning that we have turned away from Kṛṣṇa, that *siddha-śarīra* is not seen. When, by the grace of *guru* and Gaurāṅga our greed sprouts and subsequently fully blossoms, the *śikṣā-guru* or *dikṣā-guru* may show us our *siddha-śarīra*. First, he will tell us what our constitutional spiritual identity is, as we see in *Jaiva-dharma* that the *guru* of Vrajanātha and Vijaya-Kumāra told each of them the nature of their individual spiritual forms.

Our *siddha-śarīra* is now in a latent condition. Śrīla Bhaktivinoda Ṭhākura tells that in one life it can be revealed, but I see that for us it is many births away. He has simply shown the path.

(Vṛndāvana, India: 1991)

Water, sunrays, and fertilization of the seed

Question: [I heard that] the seed of the *bhakti-latā* is already present in the heart of the *jīva*; Śrīla Gurudeva only waters it, and gives it sunshine, and does the gardening. But the verse in *Śrī Caitanya-caritāmṛta* says that the *bīja*, or seed, is separately given by *guru*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: “*Jīvera ‘svarūpa’ haya, kṛṣṇera ‘nitya-dāsa’* – by constitution, the living entity is the eternal servant of Kṛṣṇa.” When we are conditioned souls (*baddha-jīvas*), covered by *māyā*, is the mood to serve Kṛṣṇa present, or not? Is the conception of one’s relationship with Kṛṣṇa and the manner in which to serve Him present, or not?

Question: I think the *svārūpa* is there, but it is covered.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That seed was in a latent stage. When *śāstra* says that at a particular time Kṛṣṇa arranges a *guru* to give the *bīja* (seed), it means that the water, sunrays, and fertilization of the seed take place by the work of the *guru* and *sādhus*. Then, when all of these paraphernalia mix together, the sprout manifests.

(Miami, Florida: April 30, 2008)

As Kṛṣṇa has a beautiful form...

As Kṛṣṇa has a beautiful form, the *jīva* has also, whether he is liberated or covered by *māyā* in this world. There must be a potency of all these things – that the *jīva* has a very beautiful form, either in *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya*. The *jīva* may even have a very beautiful *gopī* form.

What is the special service of that *jīva*? How old is he? What are his qualities? What is the color of his body? The speciality of all these must be there in potency – like a seed. In a seed, if there is potency of a mango, then a

mango will come; no other tree will come. If it is a seed of a neem tree, banyan tree, plantain, or anything, only what is in the seed will manifest.

Take hundreds of seeds to the bank of the Ganges and put them in that earth. You may give the same water, same air, and same sun rays, but you will see that different kinds of plants will come out. Different kinds of fruit will come; not the same. The association of water, sun, air, and soil; everything was the same, but why did the seeds produce so many separate things?

All the *jīvas* have separate shapes, attributes, qualities, serving moods, and so on. These will not be changed in any association. By association, the same thing the *jīva* has in his seed – that is, in his *svarūpa* – will manifest.

We see that Bhaktivinoda Ṭhākura has written this. Jīva Gosvāmī has also pointed this out. All *ācāryas* have pointed like this, especially, Śrīla Baladeva Vidyābhūṣaṇa; but we must have such intelligence that we can see all these things.

(Bali: February 26, 1997)

Svarūpa will manifest, but not change

What is the question of changing?

Question: I would like to know if the *jīva* can change his *svarūpa*, his nature, from one *rasa* to another. Can the conditioned souls change their *svarūpa*, or not?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Conditioned souls have no realization of their *svarūpa*, so what is the question of changing?

Question: Is the *svarūpa* of the conditioned soul *nitya*, eternal?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Question: But then, if a *jīva* comes in contact with a high-caliber *mahā-puruṣa*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one first comes in association with a *dāsyā-rasa* Vaiṣṇava, that Vaiṣṇava will illuminate *dāsyā-rasa*. After that, if one comes in contact with a *mādhurya-rasa* Vaiṣṇava, then, if he is of *mādhurya-rasa*, *mādhurya-rasa* will manifest in his heart.

If someone is not of *mādhurya-rasa*, but at the time of *sādhana* is thinking of himself like that and doing *sādhana* for that, his practice will not fructify into any *rasa*. When a person enters the stage of *ratī*, he will realize his *svarūpa*; not before that.

(Miami, Florida: May 3, 2008)

What is present in potential must manifest

It is stated in Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā: sādhanē bhābībo jāhā, siddha-deha pābo tāhā, pakvāpakva mātra se vicāra* – the desire one has during the stage of *sādhana* will determine his *siddha-deha*, perfect spiritual form. The difference between the stage of *sādhana* and the

If one first comes in association with a dāsyā-rasa Vaiṣṇava, that Vaiṣṇava will illuminate dāsyā-rasa. After that, if one comes in contact with a mādhurya-rasa Vaiṣṇava, then, if he is of mādhurya-rasa, mādhurya-rasa will manifest in his heart.

If someone is not of mādhurya-rasa, but at the time of sādhana is thinking of himself like that and doing sādhana for that, his practice will not fructify into any rasa.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Miami, Florida (5/3/08)

*During his 1955
iṣṭa-goṣṭhī, my Guru
Mahārāja explained that
those whose svarūpa is of
vraja-bhāva, or gopī-
bhāva, or any bhāva
– no matter whom they
associate with, they will
have only what is in
their svarūpa.*

*They will never be
changed. Yaśodā knows
how Kṛṣṇa loves the
gopīs, and the sakhās also
know, but they will not be
changed. Our svarūpa is
like that.*

*All the god-brothers
present admitted this
conclusion. So, we should
have a fixed siddhānta
that each jīva has its own
shape, qualities, and
service to Rādhā
and Kṛṣṇa.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Bali (2/26/97)

stage of *siddhi* (perfection) is only “*pakva-apakva matra se vicāra.*” In the stage of *sādhana* his realization is unripe and in the stage of *siddhi* it becomes ripe.

As one desires in the stage of *sādhana*, he will attain that situation in the stage of *siddhi*. In other words, the *svarūpa* (constitutional form) of the *jīva* is eternally present within him, and it will gradually manifest by the practice of *sādhana-bhajana*. What is present in potential must manifest.

(Mathurā, India: March 9, 2004)

This will automatically come

Whatever *rasa* is in the soul will manifest. If it is *dāsyā-rasa*, then *dāsyā-rasa* will manifest. It is a fact that if someone is in *mādhuryā-rasa*, he will have only a little taste for *dāsyā* or *sakhya-rasa*. This will automatically come – it will come when our *anarthas* will disappear.

(Govardhana, India: October 12, 1996)

No matter whom they associate with

During his 1955 *iṣṭa-goṣṭhī*, my Guru Mahārāja explained that those whose *svarūpa* is of *vraja-bhāva*, or *gopī-bhāva*, or any *bhāva* – no matter whom they associate with, they will have only what is in their *svarūpa*. They will never be changed. Yaśodā knows how Kṛṣṇa loves the *gopīs*, and the *sakhās* also know, but they will not be changed. Our *svarūpa* is like that.

All the god-brothers present admitted this conclusion. So, we should have a fixed *siddhānta* that each *jīva* has its own shape, qualities, and service to Rādhā and Kṛṣṇa.

(Bali: February 26, 1997)

The jīva’s eternal svarūpa is seen by śrī guru

Those who are above the clouds

Question: The *jīva* in this world – he is called eternally conditioned?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, he is not an eternally conditioned soul. In this verse, *nitya*, ‘eternal,’ actually means *anādi*, or ‘beginningless,’ meaning that he has been conditioned since time immemorial. If it meant ‘eternal’ in the true sense, we would have no scope to get out of *māyā*. [*Nitya* also means ‘perpetually,’ ‘constantly’ or ‘regularly.’]

Question: The *anādi-baddha jīva* [the living entity who has been conditioned since time immemorial] never had any direct relationship with Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It cannot be said exactly like this. Everything about his relationship with Kṛṣṇa is present in his *svarūpa*, but he has never felt it. It cannot be said that in a seed there is no tree, no fruit, no branches, and no leaves. All this is there, but we cannot see it; it is in a latent position. If a person has eyes, he sees everything in the seed – how many leaves

will come, how many fruits will be there, when the leaves will be green, after how much time the leaves will turn yellow, at what time they will fall, and when there will again be new leaves. Everything is there in the seed, in a latent stage. The *mukta-mahāpuruṣa*, or liberated, self-realized soul, sees that the soul in this world is serving Kṛṣṇa, but we see that we are conditioned souls. No definitive mundane words can be used to actually explain *jīva-tattva*, because it is beyond *siddhānta*. In other words, the form of the soul is beyond our comprehension.

Question: Now the next point...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you understand this point?

Question: Not completely, because we can say that a seed was never a tree, even though it is latent. It is not a tree, but it will become a tree. Isn't it the same thing with our relationship with Kṛṣṇa? You can say that the seed of our relationship is there, but it doesn't mean there is an active relationship.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not that everything can be compared in every respect, so there are only some similarities in this analogy. Not everything is similar. For example, the seed of a tree is not *cetanā* (conscious, or alive), but *ātma*, the soul, is *cetanā*. *Māyā* is not present in the *ātma*. There are no clouds in the sun; but they are outside of the sun. We see the clouds, but those who are above the clouds are always seeing the sun; they do not see clouds. Similarly, self-realized souls like Śrī Nārada Ṛṣi can see that we are always serving, even though we are conditioned souls.

(Mathurā, India: March 29, 1993)

The water and the watch

My Guru Mahārāja used to give the example of a watch. The watch is ticking and working, but it is covered with a cloth. You cannot see it, but really the watch is actually ticking and working; its hands are moving. Those who are liberated can see the soul serving Kṛṣṇa. Those who are here in this world see others differently, and they see themselves differently. Any worldly analogy or example won't be completely clear.

(Hilo, Hawaii: February 11, 2005)

A unique commentary to a Bhagavad-gītā verse

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ
(Śrīmad Bhagavad-gītā 5.18)*

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste].

Everything about his relationship with Kṛṣṇa is present in his svarūpa, but he has never felt it.

It cannot be said that in a seed there is no tree, no fruit, no branches, and no leaves. All this is there, but we cannot see it; it is in a latent position...

The mukta-mahāpuruṣa, or liberated, self-realized soul, sees that the soul in this world is serving Kṛṣṇa, but we see that we are conditioned souls. No definitive mundane words can be used to actually explain jīva-tattva, because it is beyond siddhānta. In other words, the form of the soul is beyond our comprehension.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Mathurā, India (3/29/93)

The bona fide guru knows everything: your name, your relationship with Śrī Kṛṣṇa, Śrīmatī Rādhikā, and the gopīs, your place of residence – whether it is at Rādhā-kuṇḍa, Jāvaṭa, Nandagaon, or Varṣāṇa – the name of your father and mother, your service, and the nature of your beautiful form. He then reveals your particular service to Rādhā-Kṛṣṇa conjugal, and your pālya-dāsī-bhāva, your nature as a maidservant of Śrīmatī Rādhikā.

– *Discerning the True Sentiments of the Soul, Part II*

Here the word *sama-darśiḥ* means ‘to see that in every material body, Bhagavān’s marginal potency, the *taṭasthā-śakti*, has manifested as a *jīva* with a specific eternal form and nature.’ Only they who perceive the self in this way are known as *sama-darśiḥ*.
(*Śrīmad Bhagavad-gītā* 5.18, *Prakāśita-vṛtti*)

The bona fide guru knows everything

The bona fide *guru* knows everything: your name, your relationship with Śrī Kṛṣṇa, Śrīmatī Rādhikā, and the *gopīs*, your place of residence – whether it is at Rādhā-kuṇḍa, Jāvaṭa, Nandagaon, or Varṣāṇa – the name of your father and mother, your service, and the nature of your beautiful form. He then reveals your particular service to Rādhā-Kṛṣṇa conjugal, and your *pālya-dāsī-bhāva*, your nature as a maidservant of Śrīmatī Rādhikā. As mentioned earlier, there are eleven items in all.
(*Discerning the True Sentiments of the Soul, Part II*)

Concluding words

Śrī Satyavrata Muni’s intrinsic and eternal inclination

*idaṁ te mukhāmbhojam avyakta nilair
vṛtaṁ kuntalaiḥ snigdha raktaiś ca gopyā
muhuś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ*

In the previous verse, Śrī Satyavrata Muni prayed to see Śrī Kṛṣṇa’s Bāla-gopāla form within his heart, but now he is praying specifically to see His beautiful lotus face, which he yearns to kiss. He wonders, “I want to achieve something so rare. Will this hope of mine ever be fulfilled?” The present verse marks an escalation of the intense longing developing within Śrī Satyavrata Muni’s heart.

At first, by the power of *sādhu-saṅga*, an inclination to serve Śrī Kṛṣṇa enters the heart. When one’s *anarthas* are gradually driven away by performing *bhajana* in *sādhu-saṅga*, the inclination to serve Śrī Kṛṣṇa will continue to increase and one’s consciousness will blossom more and more through the progressive stages of love of God, beginning from *niṣṭha*, then through *ruci*, *āsakti* and *bhāva*, and finally *prema*.

However, a profound concept must be considered regarding each soul’s ultimate development of love for Kṛṣṇa. If the intrinsic and eternal inclination of a particular soul is to dedicate himself to Śrī Bhagavān in the mood of a servant (*dāsya-rasa*), then his deepest inner hankerings will only be fulfilled by that mode of service.

His service tendency will never proceed beyond *dāsya-rasa*. Śrī Satyavrata Muni’s prayers reveal that his mood is destined to develop beyond *dāsya-rasa*,

and that is why this verse expresses increasing longing within his heart. We can understand his situation by considering the history of Gopa-kumāra. Even when Gopa-kumāra had attained residence in Vaikuṅṭha, his inner hankering was not satisfied. It was not even satisfied when he reached Ayodhyā or Dvārakā within Vaikuṅṭha. Finally, he reached Goloka Vṛndāvana and when he experienced loving exchanges with Kṛṣṇa in the mood of friendship (*sakhya-bhāva*) all his desires were at last fulfilled. His mood never went any further. Similarly, Śrī Satyavrata Muni's longing is advancing through progressive levels of *bhakti*.

Each *sādhaka* will relish the sweetness of Śrī Kṛṣṇa's pastimes according to his own relationship (*sambandha*) with Him and also according to his qualification (*adhikāra*). Thus, in the description of Śrī Kṛṣṇa's lotus face being kissed again and again, Śrīla Sanātana Gosvāmī explains that the word *gopyā* can refer to either Mother Yaśodā or Śrī Rādhikā.

The phenomenon of relishing Śrī Kṛṣṇa's pastimes according to one's own mood is illustrated in the following example. Once, upon seeing scratch marks on her son's limbs, Mother Yaśodā exclaimed, "Oh, where did all these scratches come from?" Kuṅḍalatā, who was standing nearby, heard this and commented, "Your son performs *rāsa* at night. These marks are from that."

Rāsa-līlā is the prominent pastime in *mādhurya-rasa* (conjugal love), so how could Mother Yaśodā be privy to this amorous pastime? The answer is that Mother Yaśodā was simply inquiring like an ordinary mother who was worried about the scratches on her son. Still, she is not necessarily unaware that her son is in fact performing *rāsa-līlā*. *Vātsalya-rasa* assists and nourishes *mādhurya-rasa*.

Nevertheless, as soon as Mother Yaśodā heard Kuṅḍalatā's reply, she at once said, "My darling boy is still breast-feeding. He does not even have His milk teeth! He can barely speak; He just talks in broken, childish language. But you are saying He engages in amorous affairs at night!? My dear young lady, you do not know. I will tell you how He got these marks. When He takes the cows into the forest to graze, He loses Himself in play with the other boys. Sometimes, while chasing stray calves, He runs through thorny bushes. He is so absorbed in playing at such times that He is not even aware that He is being scratched. That is where these marks come from."

The devotee will hanker for a particular *rasa* according to his own eternal mood. Śrīla Sanātana Gosvāmī presents Śrī Satyavrata Muni as a perfect example of this. According to his own mood, Śrī Satyavrata Muni is trying to awaken within his own heart the *bhāva* of one of Śrī Kṛṣṇa's eternal *rāgātmika-jana* by performing *sādhana-bhajana* under their guidance.



Even when Gopa-kumāra had attained residence in Vaikuṅṭha, his inner hankering was not satisfied. It was not even satisfied when he reached Ayodhyā or Dvārakā within Vaikuṅṭha. Finally, he reached Goloka Vṛndāvana and when he experienced loving exchanges with Kṛṣṇa in the mood of friendship (sakhya-bhāva) all his desires were at last fulfilled. His mood never went any further.

– Dāmodarāṣṭakam Verse 5,
Dig-darśinī-vṛtti

SVARŪPA OF THE JĪVA

With this yearning, he should endeavor to attain his goal with the conviction that he does not need any other benediction. Such endeavor is called abhidheya. When he at last attains his own eternal, constitutional mood of service in one of the five rasas, then he will attain the ultimate goal, the stage of prayojana.

– Dāmodarāṣṭakam Verse 5,
Dig-darśinī-vṛtti

Following in the footsteps of Śrī Satyavrata Muni, a *sādhaka* should think, “If earrings, which are only gold, can kiss the cheeks of Śrī Kṛṣṇa, then why can’t I? Certainly, I will also do this.” With this yearning, he should endeavor to attain his goal with the conviction that he does not need any other benediction. Such endeavor is called *abhidheya*. When he at last attains his own eternal, constitutional mood of service in one of the five *rasas*, then he will attain the ultimate goal, the stage of *prayojana*.

Whose *prema* is stronger? Mother Yaśodā’s *prema* for her darling son is certainly stronger than His *prema* for her. Her *prema* can control Kṛṣṇa and bind Him. If any devotee hears the pastimes of Mother Yaśodā binding Kṛṣṇa with her *prema* and of her kissing His lotus face again and again, a longing will enter his heart: “If I follow in the footsteps of Mother Yaśodā, perhaps I will also be able to kiss the lotus face of her darling boy.”

But who kisses Śrī Kṛṣṇa’s face the most? More than anyone else, Śrīmatī Rādhikā drinks the nectar of Śrī Kṛṣṇa’s lotus face by kissing it again and again.

At the beginning of this *aṣṭakam*, Śrī Satyavrata Muni was praying in the mood of *dāsya-rasa*. Now, in this verse, his prayers are imbued with a desire to enter the mood of *vātsalya-rasa*: “May that supremely charming lotus face, which is kissed again and again by Mother Yaśodā, manifest within my heart forever.”

In the same way, every *sādhaka* will initially consider himself to be the servant of Śrī Kṛṣṇa, in a general sense. However, by performing intimate service and by acquiring Śrī Bhagavān’s mercy, he will gradually progress and a deep longing to perform service under the guidance of one of Śrī Kṛṣṇa’s eternal associates (*anugatya-mayī sevā*) will begin to manifest within his heart.

(Dāmodarāṣṭakam, Verse 5, Dig-darśinī-vṛtti)



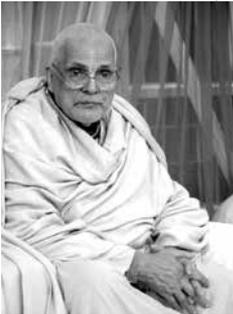
Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja

Your svarūpa was in a dormant state

Question: We have an original relationship with Kṛṣṇa, meaning an original *svarūpa*. Is it already there, or given by *guru*?

Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja: No, no. [The specific relationship is there]³ from the beginning of your life [meaning “your creation”]; and *guru* only clears the *sambandha*. Without that grace of Kṛṣṇa [having a dormant eternal relationship with Him] we cannot live; we become dead. But your *svarūpa* was in a dormant state, and it was opened by *guru*, opened by Vaiṣṇava.

(Chandigarh, India: December, 2012)



Different jīvas invested with different tastes

If Bhagavān is eternal and His servant is eternal, then the servant's service is also eternal. If the service is not eternal, how can the servant be eternal? Therefore, all three are eternal.

It is natural that because Kṛṣṇa is the reservoir of all the *rasas*, He has invested different *jīvas* with different tastes, or *rasas*; and by nature, the *jīvas* are attracted to their own *rasa* and nothing else. Bhagavān has created all *rasas* in such a way that those who have taste for a certain *rasa* will not have taste to serve in any other.

Depending on the *rasa* of a devotee, the devotee will engage in that service only, and the Lord also has a taste only for the devotee's performance of that service.

(Chandigarh, India: December 15, 2015)

The soul's real svarūpa

Whatever power Kṛṣṇa has given the soul at the time of the soul's coming into existence, that is the soul's real *svarūpa*.

(Chandigarh, India: July 24, 2015)

Nitya-dāsa means nitya-rasa

Everyone is *dāsa*, a servant. A devotee in *śānta-rasa* is a servant, one in *daśya-rasa* is also a servant, one in *sakhya-rasa* is a servant, and one in *mādhurya-rasa* is also a servant. Are a father and mother not *dāsa*? They pick up the slippers of their child, wash the clothes of their child, and bathe their child. However, even though they perform the same activities as a servant, there is difference between them.

The *rasa* (relationship) is different. The love and affection of the mother is much greater and more condensed than that of the servant. The mother's service is permeated with a mother's love (*vātsalya*). The mother knows exactly how much warm water or cold water she needs to use to bathe her child, or whether she needs to bathe him simply with a damp cloth.

Thus, *dāsa*, or servitude, is always present in all the *rasas*, but according to the intensity, or depth, of love and affection – according to the *mamatā*, or the sense of possessiveness – the *rasas* are differently known.

An example may also be given of milk. Milk is milk, but to the extent that it is cooked, or boiled, it becomes transformed into the sweets known as *kheer*, *khoa*, *rabri*, etc. All these preparations are milk – the original and principle substance is milk. The names of these milk products change, but milk remains milk.

³ All bracketted editorial additions were placed in the text after consulting with Śrīla Bhārati Gosvāmī Mahārāja's close *sevakas*, who had heard him speak on this topic for several years in Hindi, Bengali, and English.

If Bhagavān is eternal and His servant is eternal, then the servant's service is also eternal. If the service is not eternal, how can the servant be eternal? Therefore, all three are eternal.

It is natural that because Kṛṣṇa is the reservoir of all the rasas, He has invested different jīvas with different tastes, or rasas; and by nature, the jīvas are attracted to their own rasa and nothing else.

– Śrīla Bhakti Vijñāna Bhārati
Gosvāmī Mahārāja
Chandigarh, India (12/15/15)

Whatever power Kṛṣṇa has given the soul at the time of the soul's coming into existence, that is the soul's real svarūpa.

– Śrīla Bhakti Vijñāna Bhārati
Gosvāmī Mahārāja
Chandigarh, India (7/24/15)

Among these limbs of bhakti, sādhu-saṅga, association with pure devotees, is common to all. Similarly, among the five rasas, or five relationships with Śrī Kṛṣṇa, “nitya-dāsa” is applied to all. Thus, “nitya-dāsa” means that the jīva has inherent within him the svarūpa of an eternal service mood in one of these five rasas.

– Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja
Navadvīpa, India (3/1/82)



Similarly, common to everyone is that we are all servants, eternal servants, of Kṛṣṇa. It is stated, ‘*Jīvera svarūpa haya kṛṣṇera nitya-dāsa*. The *sva*rūpa of the living entity is that he is the eternal servant of Kṛṣṇa.’

(Jagannātha Puri, India: July 24, 2015)



Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja

“Kṛṣṇera nitya-dāsa” is applied to all rasas

Regarding the verse beginning “*Jīvera svarūpa haya, kṛṣṇera nitya-dāsa*,” the word “*nitya*” means “perpetual, not changeable.” The *jīva*’s constitutional form and unique service mood is also eternal.

Śrī Caitanya-caritāmṛta states that there are five most important limbs of *bhakti*: “One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside in Mathurā, and worship the Deity with faith and veneration.” (Śrī Caitanya-caritāmṛta, *Madhya-līlā* 22.128) Among these limbs of *bhakti*, *sādhu-saṅga*, association with pure devotees, is common to all. Similarly, among the five *rasas*, or five relationships with Śrī Kṛṣṇa, “*nitya-dāsa*” is applied to all. Thus, “*nitya-dāsa*” means that the *jīva* has inherent within him the *sva*rūpa of an eternal service mood in one of these five *rasas*.

(Navadvīpa, India: March 1, 1982)



Śrīla Gour Govinda Gosvāmī Mahārāja

But it is covered up

In *Bhakti-rasāmṛta-sindhu* (1.2.2) it is stated: *Nitya-siddhasya bhāvasya, prākāṣyaṁ hṛdi sādhyatā*, by the mercy of Śrī Guru, *sad-guru*, one will develop *prema-bhakti*; *śrāddha, rati, ruci, prīti*, gradually develop. *Jīvera ‘sva*rūpa’ *haya kṛṣṇera ‘nitya-dāsa*,’ the *sva*rūpa, the real identity of the *jīva* is eternal servant of Kṛṣṇa. The *nitya-siddha-bhāva*, the eternal perfect love, *prema-bhakti*, is in the *jīva* but it is covered over. How will the covering be removed? How will *bhakti* manifest?

If you get *guru-kṛpā*, the mercy of *guru*, then the covering is lifted and *bhakti* will manifest. It is not that *bhakti* is not in the *jīva*. It is already present in the *jīva*, however, it is not manifest, it is covered. Gurudeva only uncovers it. He causes its manifestation. One who is able to do so, he is *guru*. He is a *mahā-bhāgavata*. By his mercy we obtain the seed of the *bhakti* creeper. “He has come to deliver me and relieve me from my distress and unhappiness.” This *bhāva* arises in

the heart upon seeing the *guru*.

Kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche – Kṛṣṇa is his. He has bound Kṛṣṇa in his heart with the rope of love. Kṛṣṇa belongs to him. Only he can give me Kṛṣṇa. Therefore, he will give me Kṛṣṇa *śraddhā*, faith in Kṛṣṇa, *kṛṣṇa-rati, kṛṣṇa-prema*.” There should be unflinching faith. It is a question of faith. Upon seeing such a *guru*, faith naturally comes, *bhaktis tu bhagavad-bhakta-saṅgena parijāyate*.

Thus, *bhakti* is present although it is covered, but by the mercy of *guru*, *bhakti* is uncovered. If it is not there, how will it manifest? It is there. *Nāsato vidyate bhāvo, nābhāvo vidyate sataḥ*; the seers of the truth have concluded that for the non-existent [the material body] there is no endurance, and for the eternal [the soul] there is no change.

This verse is in *Bhagavad-gītā* [2.16]. Thus, this *bhakti-dhana* is present, however, it is *gurudeva* who makes it manifest – he uncovers it. *Gurudeva* is wealthy in *bhakti-dhana*, not in material wealth.

(Bhubaneśvara, India: October 27, 1995)



Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja

Eternal svarūpa is our spiritual form

Revival of one’s svarūpa is svarūpa-siddhi

Every living being, out of the many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called *svarūpa*. By the process of devotional service, one can revive that *svarūpa*, and that stage is called *svarūpa-siddhi* – perfection of one’s constitutional position.

(*Bhagavad-gītā As It Is*, Introduction)

According to the original nature of the soul

A spiritual form like the Lord’s, either two-handed or four-handed, is attained by the devotees of the Lord either in the Vaikuṅṭhas or in the Goloka planet, according to the original nature of the soul. This form, which is cent percent spiritual, is the *svarūpa* of the living being.

(*Śrīmad-Bhāgavatam* 1.9.39, Purport)

Svarūpa is the living being’s factual identity

Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called *svarūpa*, or the factual identity of the living being.

The nitya-siddha-bhāva, the eternal perfect love, prema-bhakti, is in the jīva but it is covered over. How will the covering be removed? How will bhakti manifest?

If you get guru-kṛpā, the mercy of guru, then the covering is lifted and bhakti will manifest.

– Śrīla Gour Govinda
Gosvāmī Mahārāja
Bhubaneśvara, India (10/27/95)



Liberation means renovation of this stage of *svarūpa*. In that perfect stage of *svarūpa*, the living being is established in five phases of loving service, one of which is the stage of *mādhurya-rasa*, or the humor of conjugal love.

(*Śrīmad-Bhāgavatam* 1.10.28, Purport)

Such a body is our original form

If the mind is purified by Kṛṣṇa consciousness, one will naturally in the future get a body that is spiritual and full of Kṛṣṇa consciousness. Such a body is our original form, as Śrī Caitanya Mahāprabhu confirms, *jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'*. “Every living entity is constitutionally an eternal servant of Kṛṣṇa.”

(*Śrīmad-Bhāgavatam* 4.29.65, Purport)

His original Kṛṣṇa conscious position

Śrī Caitanya Mahāprabhu says, *jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'*. “Every living entity is by constitutional position an eternal servant of Kṛṣṇa.” As soon as one engages in the service of Lord Vāsudeva, he attains his normal constitutional position. This position is called the liberated stage. *Muktir hitvānyathā-rūpaṁ, svarūpeṇa vyavasthitiḥ*: [*Śrīmad-Bhāgavatam* 2.10.6] in the liberated stage, one is situated in his original Kṛṣṇa conscious position.

(*Śrīmad-Bhāgavatam* 4.29.36-37, Purport)

A particular type of rasa

These *śruti-mantras* indicate that every living being has its constitutional position, which is endowed with a particular type of *rasa* to be exchanged with the Personality of Godhead. In the liberated condition only, this primary *rasa* is experienced in full.

(*Śrīmad-Bhāgavatam* 1.1.3, Purport)

Dormant, like a seed

In further reference to your question about the form of the spirit soul of the conditioned living entity, there is a spiritual form always, but it develops fully only when the living entity goes back to Vaikuṅṭha. This form develops according to the desire of the living entity. Until this perfectional stage is reached, the form is lying dormant, as the form of the tree is lying dormant in the seed.

(Letter to Rūpānuga dāsa: August 8, 1969)

An original spiritual form

Viṣṇu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities, or the *jīvas*. Both the *jīvas* and Godhead have

These śruti-mantras indicate that every living being has its constitutional position, which is endowed with a particular type of rasa to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full.

– *Śrīmad-Bhāgavatam*
1.1.3, Purport

their original spiritual forms. *Jīvas* are sometimes subjected to the control of material energy, but the Viṣṇu forms are always controllers of this energy.

(Śrīmad-Bhāgavatam 1.2.23, Purport)

Like father, like son

Because you are part and parcel

Question: How do we attain our spiritual body?

Prabhupāda: You have got already spiritual body.

Question: I mean how did I get my spiritual body?

Prabhupāda: Because you are part and parcel of God. God is all spirit. Just like materially, because you have got white body, your son has got white body. Similarly, God is all spirit. Therefore, you are son of God, part and parcel of God, that you are all spirit. ...

And spiritual body, by original constitution, it is eternal. Eternal. *Nityam śāśvato 'yam, na hanyate hanyamāne. Na jāyate na mriyate vā kadācin* [Bhagavad-gītā 2.20]. This is a description of it.

Question: In the spiritual bodies aren't there also individualities?

Prabhupāda: Yes. Yes.

(London, UK: July 26, 1973)

Eternal, full of bliss and knowledge

We are eternal. As God is eternal, we are also eternal, because we are part and parcel of God. As God is always blissful, jolly, similarly our nature is always blissful and jolly. *Sac-cid-ānanda-vigrahaḥ* [Brahma-saṁhitā, 5.1]. *Sat, cit, ānanda. Sat* means eternal, *cit* means full of knowledge, and *ānanda* means blissfulness. That is our nature. Therefore, we want to live. We do not wish to die.

(Delhi, India: March 25, 1976)

That is our formation also

This Kṛṣṇa consciousness means that by the process of Kṛṣṇa consciousness we shall revive our original spiritual body. And when we revive our original spiritual body, *sac-cid-ānanda-vigraha...* [Śrī Brahma-saṁhitā 5.1]. *Sat, cit, ānanda.* That is the formation of Kṛṣṇa, and that is our formation also.

(New York: July 18, 1966)

Spiritual sparks are spiritual personalities

*yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ*

(Śrī Īsopaniṣad Text 7)

We are eternal. As God is eternal, we are also eternal, because we are part and parcel of God. As God is always blissful, jolly, similarly our nature is always blissful and jolly. Sac-cid-ānanda-vigrahaḥ [Brahma-saṁhitā, 5.1]. Sat, cit, ānanda. Sat means eternal, cit means full of knowledge, and ānanda means blissfulness. That is our nature. Therefore, we want to live. We do not wish to die.

- Śrīla Prabhupāda
Bhaktivedānta Svāmī Mahārāja
Delhi, India (3/25/76)





*yasmin sarvāṇi bhūtāny
ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka
ekatvam anupaśyataḥ*

*One who always sees all
living entities as spiritual
sparks, in quality one
with the Lord, becomes
a true knower of things.
What, then, can be illusion
or anxiety for him?*

*The individual sparks of
the supreme whole (the
Lord) possess almost
eighty percent of the
known qualities of the
whole, but they are not
quantitatively equal to
the Supreme Lord. These
qualities are present
in minute quantity, for
the living entity is but a
minute part and parcel of
the supreme whole.*

– Śrī Īsopaniṣad Text 7, with Purport

One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?

The individual sparks of the supreme whole (the Lord) possess almost eighty percent of the known qualities of the whole, but they are not quantitatively equal to the Supreme Lord. These qualities are present in minute quantity, for the living entity is but a minute part and parcel of the supreme whole. To use another example, the quantity of salt present in a drop is never comparable to the quantity of salt present in the complete ocean, but the salt present in the drop is qualitatively equal in chemical composition to all the salt present in the ocean.

A small portion of gold is certainly gold

As Lord Kṛṣṇa states in the *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead.

(Śrī Caitanya-caritāmṛta, *Madhya-līlā* 23.77, Purport)

Influenced by ignorance

Although constitutionally eternal, blissful, and cognizant

A living entity is, by superior nature, full of knowledge. Nevertheless, he is prone to be influenced by ignorance due to his limited power. ... Therefore, the embodied soul, by his immemorial desire to avoid Kṛṣṇa consciousness, causes his own bewilderment.

Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience.

(*Bhagavad-gītā As It Is* 5.15, Purport)

Coating the spiritual body

The material body is like clay over the spiritual body

The spirit soul is now within this material body, but originally the spirit soul had no material body. The spiritual body of the spirit soul is eternally existing. The material body is simply a coating of the spiritual body.⁴ The material body is cut, like a suit, according to the spiritual body. The material elements – earth, water, air, fire, etc. – become like clay when mixed together, and they coat the spiritual body. It is because the spiritual body has a shape that the material body also takes a shape.

(*Quest for Enlightenment*, Chapter 6)

The material body is a coating

Question: When the living entity comes to the material world, what is the state of the spiritual body? And how does this spiritual body begin to develop?

Prabhupāda: Spiritual body is there already. You simply cover yourself with another material coating.

(London, UK: August 3, 1971)

Because the spiritual body has hands and legs

So this body; because we, in our spiritual body we have got form – hands and legs – therefore we develop a material body which has got hands, legs, etc.

(Bombay, India: March 30, 1971)

Spiritual senses

Actually, the individual souls have spiritual senses, but in conditioned life they are covered with the material elements, and therefore the sense activities are exhibited through matter.

(*Bhagavad-gītā As It Is* 13.15, Purport)

Revival of our eternal Kṛṣṇa consciousness

Sublime method for revival

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the sublime method for reviving our transcendental consciousness.⁵ As living spiritual souls, we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now adulterated by the material atmosphere. ...This illusory struggle against material nature can be stopped at once by revival of our eternal Kṛṣṇa consciousness.

(*Kṛṣṇa Consciousness, the Topmost Yoga System*, Chapter 6)

⁴ For further understanding of these analogies, refer to the introduction “The Great Mystery...”

⁵ The deep meaning of “reviving” and “forgetting” is given in the introduction and in Chapter 4.

Q: When the living entity comes to the material world, what is the state of the spiritual body? And how does this spiritual body begin to develop?

A: Spiritual body is there already. You simply cover yourself with another material coating.

– Śrīla Prabhupāda
Bhaktivedānta Svāmī Mahārāja
London, UK (8/3/71)

Actually, the individual souls have spiritual senses, but in conditioned life they are covered with the material elements, and therefore the sense activities are exhibited through matter.

– *Bhagavad-gītā As It Is*
13.15, Purport

If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relationship with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him.

– Śrī Caitanya-caritāmṛta
Ādi-līlā 1.35, Purport

A natural inclination

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

This attachment of the devotee to a particular form of the Lord is due to natural inclination. Each and every living entity is originally attached to a particular type of transcendental service because he is eternally the servitor of the Lord. Lord Caitanya says that the living entity is eternally a servitor of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Therefore, every living entity has a particular type of service relationship with the Lord, eternally. This particular attachment is invoked by practice of regulative devotional service to the Lord, and thus the devotee becomes attached to the eternal form of the Lord, exactly like one who is already eternally attached. This attachment for a particular form of the Lord is called *svarūpa-siddhi*.

(Śrīmad-Bhāgavatam 3.9.11, with Purport)

In terms of a specific rasa

Śrīla Jīva Gosvāmī, in his thesis *Bhakti-sandarbha* (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service.

If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relationship with Godhead in a specific manifestation and in terms of the specific transcendental mellow (*rasa*) that one has eternally inherent in him.

(Śrī Caitanya-caritāmṛta, Ādi-līlā 1.35, Purport)



Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja

This love is innate

When we engage in *śravaṇam* and *kīrtanam* with a *śuddha-bhakta*, the concomitant result will be love for Kṛṣṇa. This love is innate in the nature of

every living being. We cannot awaken it through penance and austerities, but this eternal nature of the self will automatically be awakened if we keep the association of *śuddha-bhaktas*.

(*Śuddha-bhakti – Abhideya*)

If the rust is removed

Love of God exists in every living being, they are not to borrow it from anybody. For example, the relationship between magnet and iron is natural – magnet attracts iron, and iron is attracted by magnet. Somebody may say it is not so always. The cause of non-manifestation of attraction between magnet and iron is rust on the iron. If the rust is removed, mutual attraction will be manifested. The eternal nature of a living being’s love for God is awakened in the association of a bona fide pure devotee.

(*Affectionately Yours,*
Fundamentals of Devotion, March 4, 2006)

“Prahlāda” resides within our real selves

We should always remember Lord Nṛsiṃhadeva. Lord Nṛsiṃhadeva kills Hiranyakaśipu. Who is Hiranyakaśipu? *Hiranya* means “wealth” and *kaśipu* means “bed – sexual desire.” So Hiranyakaśipu means “those who have desire for wealth and sex, and also for name and fame.” Such persons cannot get Kṛṣṇa. So, Hiranyakaśipu is within us. Externally we may see a demon, but that demon is also residing within ourselves. That demon should be killed! Then you can go to Kṛṣṇa.

There is also one-pointed, causeless, eternal devotion residing within our real selves. That is called “Prahlāda.” There is Prahlāda, Nṛsiṃha Bhagavān, and *bhakti*. Nṛsiṃha Bhagavān will remove all ulterior motives from our hearts. He will kill Hiranyakaśipu and enhance Prahlāda. So we should remember Lord Nṛsiṃhadeva.

(From a letter)



Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja

A portion of the supreme bliss

Sādhana-bhakti or regulative practice is defined by Śrīla Rūpa Gosvāmī:

*kṛti sādhyā bhavet sādhyā / bhāva sā sādhana bhidhā
nitya siddhyasya bhāvasya / prakatyaṃ hṛdi sādhyatā*

The purport is that in the infinitesimal living entity, there is a portion of the supreme bliss of Lord Śrī Kṛṣṇa, who is compared to the



The cause of non-manifestation of attraction between magnet and iron is rust on the iron. If the rust is removed, mutual attraction will be manifested. The eternal nature of a living being’s love for God is awakened in the association of a bona fide pure devotee.

– Śrīla Bhakti Vallabha Tīrtha
Gosvāmī Mahārāja
(3/4/06)



SVARŪPA OF THE JĪVA

The purport is that in the infinitesimal living entity, there is a portion of the supreme bliss of Lord Śrī Kṛṣṇa, who is compared to the effulgent sun emitting all these tiny sparks. This inherent bliss had been lost by the bondage of the spirit soul. To cause this original eternal state to manifest is possible. This is the proper objective for the bonded soul.

– Śrīla Bhakti Pramoda Purī
Gosvāmī Mahārāja
Bhaktisiddhānta Sāra

effulgent sun emitting all these tiny sparks. This inherent bliss had been lost by the bondage of the spirit soul. To cause this original eternal state to manifest is possible. This is the proper objective for the bonded soul, and when this is achieved by means of discipline of the senses in devotional practice to the Lord, that process is called ‘*sādhana-bhakti*’ or regulated devotional service in practice.

*(Bhaktisiddhānta-sāra –
Essence of Pure Devotion, Rāgānuga-bhakti)*

Realization of his innate, blissful, spiritual identity

He is able to escape from this abominable material energy only on realization of his innate blissful spiritual identity in relation with transcendence.

*(Bhaktisiddhānta-sāra –
Essence of Pure Devotion, Yogamāyā and Mahāmāyā)*

With their original spiritual forms

In *Śrī Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī has written to validate this point (*sādhana-bhakti laharī*), confirming that those aspirants greedy for this spontaneous devotion will, in the mood of the residents of Vraja, serve Śrī Kṛṣṇa both in the *sādhaka-rūpa* with their normal practices by their external physical bodies and with their original spiritual forms which are eternal and perfected (*siddha-rūpa*).

*(Bhaktisiddhānta-sāra –
Essence of Pure Devotion, Rāgānuga-bhakti)*



Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja



He awakens from his slumber

The self is in a dormant state, but by some external help it may be reawakened, just as when one is sleeping, by external interference a man can be roused. It is something like that. Someone is dormant, but when, by external help, he awakes from his slumber, he again becomes aware of himself. Once he is awakened and his self-awareness has returned, he immediately knows, “I was such and such; I am such and such.”

By the help of our friends we may recover our health. In the same way, if we continue to apply the process of *bhakti*, we shall become more and more conscious of our self and of reality.

(Subjective Evolution, Chapter One)

Fixed svarūpa

So, they have got their fixed *svārūpa*, some in Vaikuṅṭha, some in Goloka. In Goloka also, there are five *rasas*, so it is within. If one can see in their deep nature, into their deep nature, that *svārūpa* may be detected. In germinal form it is there.

(India: March 3, 1981)

Innate capacity or substance

Service can construct a beautiful capital, a beautiful country. It is there, and you have only to feel it, enter, and take up your appointed service. You will think, “This is my home! This appointment feels very friendly to me. Now I have come home.” This is the innate capacity or substance, innate nature – *svārūpa* - which is presently covered by ignorance, by misconception.

(*Golden Staircase*, Chapter One)

If he could only remember his home

A madman, leaving his own sweet home, wanders in the street and thinks that it is imperative for him to collect pieces of paper or cloth, as if that were his ‘business’. It is absurd. His brain is focused in such a direction that he thinks, “It is my duty to collect these pieces of paper and pebbles.” In this way he is going on, but what is the real, innate wealth of his heart? If he could only remember his home: his father, mother, other family members – his sweet, sweet home.

(*Golden Staircase*, Chapter One)



Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja

Culturing one’s inherent love for Kṛṣṇa

I remember an event which took place when I was at the Madras Gauḍīya Maṭha, where I spent about ten years of my life. Through the efforts of some god-brothers and myself, we were able to build the Madras temple.

Rāmacandra Aiyar, the son of the man who had donated the land for the temple, Sadāśiva Aiyar, advised us to learn Tamil so that we could preach to the general populace of the city. He even took steps to help us learn. I had been studying Tamil for only three days when a telegram came telling me to go to Purī. When I saw Prabhupāda, I told him that it would take about six months to learn Tamil.

Śrīla Prabhupāda said, “*Kṛṣṇa-bhakti* is not transmitted by language. Through it, you may be able to transmit learning or scholarship, but that is all. Love for Kṛṣṇa is communicated by one who possesses love for Kṛṣṇa.

Service can construct a beautiful capital, a beautiful country. It is there, and you have only to feel it, enter, and take up your appointed service. You will think, “This is my home! This appointment feels very friendly to me. Now I have come home.”

This is the innate capacity or substance, innate nature – svārūpa – which is presently covered by ignorance, by misconception.

– Śrīla Bhakti Rakṣaka Śrīdhara
Gosvāmī Mahārāja
Golden Staircase



*“The Maṭh is there
for culturing one’s
inherent love for Kṛṣṇa.
Through such culture,
one feels happiness and
he communicates that
happiness to others.”*

– Śrīla Bhakti Dayita Mādhava
Gosvāmī Mahārāja
Associates of Caitanya, Volume Two



*The jīva has his own
siddha-svarūpa; his
inherent name, form and
so on, are all eternal.
Each of the innumerable
individual jīvas has his
own separate svarūpa,
but the jīva has forgotten
this due to being covered
by māyā.*

– Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja
*Ācārya Kesari –
His Life and Teachings, Part Four*

Preach in whatever languages you already know. I don’t advise you to lose your valuable time learning other languages.

“The Maṭh is there for culturing one’s inherent love for Kṛṣṇa. Through such culture, one feels happiness and he communicates that happiness to others. One who loves Kṛṣṇa loves every single living being. Devotion to the Lord is awakened by associating with saintly devotees: *Saṅgena sādhu-bhaktānām, īśvarārāadhanena ca.* (Śrīmad-Bhāgavatam 7.7.30)”

(*Associates of Caitanya, Volume Two*)



Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

All the following statements are from *Ācārya Kesari – His Life and Teachings, Part Four*, which is elaborately discussed in Chapter 1 of this book.

His inherent name, form, and so on

The *jīva* has his own *siddha-svarūpa*; his inherent name, form and so on, are all eternal. Each of the innumerable individual *jīvas* has his own separate *svarūpa*, but the *jīva* has forgotten this due to being covered by *māyā*.

Present in the seed in an unmanifest form

Their [the *jīvas*] particular features are not directly manifest in the seed, but still the seedling and the tree with its leaves, branches, fruits, flowers, and flavor are present in the seed in an unmanifest form. We never see a deviation from this. In the very same way, everything – the *jīva*’s constitutional name, form, bodily limbs and nature – are present in an unmanifest form within him.



Śrīla Prabhupāda Bhaktisiddhānta Sarvasatī Ṭhākura

An inherent spiritual form

As long as the *jīva* is not situated in his inherent spiritual form, unwanted things that impede his advancement (*anarthas*) are inevitable.

(*Śikṣāṣṭakam Verse 5, Commentary*)

Seeing one’s face in a mirror

Although *bhakti*, the eternal propensity of the soul, is present in every living entity’s heart, it is impossible for the conditioned souls to realize, just as it is

impossible to see one's face in a dusty mirror. In such a state, the eternal propensity of the living entities, service to Kṛṣṇa, remains dormant.

(Śrī Caitanya-bhāgavata, Ādi-khaṇḍa 7.61,
Gauḍīya Bhāṣya Commentary)

Genuine svarūpa-siddhi

All those esoteric truths that are revealed solely through one's advancing practice of chanting the holy names are to be considered the introduction to one's *svarūpa*, one's true spiritual identity. When one becomes free from *anarthas*, or the unwanted desires of the heart, one's *svarūpa* manifests. When one's *svarūpa* awakens, one's perception is automatically admitted into eternal subject matters.

(*The Harmonist* [Year 7], Artificial and Genuine Svarūpa Siddhi)



The transcendental frame within us

Question: I cannot understand this world.

Answer: It is camp life. This world is not our original abode. It is meant for certain purposes. After that, we are to proceed to our original home. This world is not a desirable place. It is not good to be enticed to stay here for a long time, forgetting our original abode. We stay there with Godhead. ...

Here we are always liable to be disturbed. By these disturbances, Providence wants to teach us that this world is not our eternal habitation, but that all real peace is to be found in Him. Being thus troubled we would naturally like to go back to the original place. ...

We should better go back into our own position, to our only friend. He is the only resort of all our needs and desires. But if we take the burden upon ourselves to run into wrong we run into troubles in the shape of our daily transactions. ... This external body will be changed and also our present situations. But we have got a transcendental frame. As soon as we will learn that the transcendental frame is working in us, this mortal coil will cease to trouble.

(*The Harmonist* [1935, Vol. XXXI, No.21], "Correct Angle of Vision")

He has a spiritual body

If one does not realize that he has a spiritual body, then he will remain forgetful of Kṛṣṇa and consider his [material] body the self.

The Absolute Truth is beyond material sense perception. Kṛṣṇa is the master of the senses, and one must serve Him with all one's senses. Service to Kṛṣṇa is rendered through service-inclined senses, spiritualized senses. One revives one's spiritual body only by *guru's* mercy. The soul serves the Supersoul, who is *sat-cit-ānanda*, through its spiritual senses.

(*Gaura-vāṇī*, Śrī Śrī Rādhā-Govinda Gauḍīya Maṭha
[online magazine], Editorial)

This world is not our original abode. It is meant for certain purposes. After that, we are to proceed to our original home. This world is not a desirable place. It is not good to be enticed to stay here for a long time, forgetting our original abode. We stay there with Godhead.

– *The Harmonist* [1935, Vol. XXXI, No.21], "Correct Angle of Vision"

Śrīla Bhaktivinoda Ṭhākura



Every vastu has four kinds of dharma, or nature: nāma, rūpa, guṇa, and karma. In every vastu there is a name, a shape, qualities, and activities. Jīva and Kṛṣṇa are both vastu.

Without these four things, nothing can be called vastu.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja Mathura, India (1994)

Qualities of the soul

An inherent trait of his nature

The spiritual master must exactly explain *sambandha-jñāna* to the disciple, who in turn must receive it with proper faith. The quintessence of this knowledge is that Lord Kṛṣṇa is eternally the Supreme Personality of Godhead, the *jīva* is His eternal servitor, and the *jīva*'s loving relationship with Kṛṣṇa is likewise eternal as an inherent trait of his nature.

(Śrī Harināma Cintāmaṇi, Chapter Three)

As a vāstava-vastu, the soul has a nitya-dharma

An object is called a *vastu*, and its eternal nature is known as its *nitya-dharma*.⁵ Nature arises from the elementary structure of an object (*ghaṭana*). By Kṛṣṇa's desire, when an object is formed, a particular nature is inherent in that structure as an eternal concomitant factor. This nature is the *nitya-dharma* of the object. ...

There are two types of *vastu*: *vāstava* and *avāstava*. The term 'truly abiding substance', *vāstava-vastu*, refers to that which is grounded in transcendence. Temporary objects, *avāstava-vastu*, are *dravya* (solid objects), *guṇa* (qualities), and so on. ... Śrī Bhagavān is the only real Entity (*vāstava-vastu*). The living entity (*jīva*) is a distinct or individual part of that Entity, while *māyā* – the potency that produces bewilderment – is the energy of that Entity. Therefore, the word *vastu* refers to three fundamental principles: Bhagavān, the *jīva*, and *māyā*. ...

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

(*Jaiva-dharma*, Chapter 1)⁶

The form of knowledge

Vrajanātha: What is the difference between Īśvara and the *jīva*?

Bābājī: First you should understand the non-difference between Īśvara and the *jīva*, and after that, I will explain their eternal difference. Īśvara is the embodiment of knowledge (*jñāna-svarūpa*), the knower (*jñātā-svarūpa*),

⁶Please see endnote 4 in chapter 3 for an explanation of the book, *Jaiva-dharma*.

⁵ Every *vastu* has four kinds of *dharma*, or nature: *nāma*, *rūpa*, *guṇa*, and *karma*. In every *vastu* there is a name, a shape, qualities, and activities. *Jīva* and Kṛṣṇa are both *vastu*. Without these four things, nothing can be called *vastu*. (Lecture by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja: Mathurā, India, 1994)

one who considers or reflects (*mantā-svarūpa*) and the enjoyer (*bhokta-svarūpa*). He is self-effulgent (*sva-prakāśa*) and He also illuminates others (*para-prakāśa*). He has His own desires (*icchā-maya*), and He is the knower of all (*kṣetra-jñā*). The *jīva*, too, is the form of knowledge, the knower, and the enjoyer; he too, is self-effulgent, and he illuminates others; and he, too, has desires, and is the knower of his own field (*kṣetra-jñā*). From this perspective, there is no difference between them.

(*Jaiva-dharma*, Chapter 15)

The abode of bliss

Thinking intelligently, the distinguishing quality of the soul must be the ability to experience bliss. If all the souls are taken from the world, the world becomes blissless. Water, fire, air, ether, and earth never under any condition have bliss.

The soul is the abode of bliss in the material world. Previously it was concluded that the soul is a conscious, knowing substance; but in addition, the soul has the inherent quality of bliss. Just as the spiritual body of the soul, by material association, is covered by the subtle and gross bodies, the quality of bliss transforms to subtle and gross states, and ends as distress.

Where distress is somewhat reduced, a little temporary happiness is experienced. Happiness and distress are actually transformations of the state of bliss. The soul is a knowing spirit, and blissful.

(*Śrī Caitanya-śikṣāmṛta*, Chapter Five, Part 3)

A very beautiful atomic spiritual body

Vrajanātha: Please explain the eternal nature of the *jīva* even more clearly.

Bābājī: The *jīva* is atomic consciousness and is endowed with the quality of knowledge and is described by the word *aham* ('I'). He is the enjoyer, the thinker, and the one who comprehends.

The *jīva* has an eternal form which is very subtle. Just as the different parts of the gross body, the hands, legs, nose, eyes, and so on combine to manifest a beautiful form when established in their respective places, similarly a very beautiful atomic spiritual body is manifest, which is composed of different spiritual parts. However, when the *jīva* is entangled in *māyā*, that spiritual form is covered by two material bodies. One of these is called the subtle body (*liṅga-śarīra*) and the other is called the gross body (*sthūla-śarīra*).

(*Jaiva-dharma*, Chapter 15)

All divine qualities are eternally present

The individual living entity and Kṛṣṇa are the same in that they are both inherently conscious. The difference between them is that the aggregate of all divine qualities is eternally present in the living entity only to a minute extent, whereas those divine attributes are present in Kṛṣṇa to the full extent.

The jīva has an eternal form which is very subtle. Just as the different parts of the gross body, the hands, legs, nose, eyes, and so on combine to manifest a beautiful form when established in their respective places, similarly a very beautiful atomic spiritual body is manifest, which is composed of different spiritual parts.

– *Jaiva-dharma*, Chapter 15

Even when the jīva attains his pure constitutional form, those qualities will only be manifest to a minute degree in his pure svarūpa. When by Kṛṣṇa's mercy the potencies of cognizance and pleasure (cit and hlādinī) gradually make their appearance in the heart of the jīva, he attains a perfect state similar to that of the Supreme Personality. Still, some special qualities remain unique to Śrī Kṛṣṇacandra, and He is therefore the worshipable Deity for everyone.

*– Brahma-saṁhitā,
Verse 32, Tātparya*

Even when the *jīva* attains his pure constitutional form, those qualities will only be manifest to a minute degree in his pure *svarūpa*. When by Kṛṣṇa's mercy the potencies of cognizance and pleasure (*cit* and *hlādinī*) gradually make their appearance in the heart of the *jīva*, he attains a perfect state similar to that of the Supreme Personality. Still, some special qualities remain unique to Śrī Kṛṣṇacandra, and He is therefore the worshipable Deity for everyone.

(Brahma-saṁhitā, Verse 32, Tātparya)

The eternal spiritual body

Vrajanātha: What is the difference between the eternal spiritual body and the subtle body?

Bābājī: The eternal body is the actual, original body, and it is atomic, spiritual, and faultless. This is the real object of the ego – the real 'I'. The subtle body arises from contact with matter, and it consists of three vitiated transformations, namely, of the mind, intelligence, and ego.

(Jaiva-dharma, Chapter 15)

Mistaken Identity

When bereft of svarūpa-dharma

Vrajanātha said, "...First please explain to me, if the *jīva* is a pure spiritual entity, how did he become entangled in this miserable world?"

Bābājī smiled and said:

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-dandyān guṇa-nigaḍa-jālaiḥ kalayati
tathā sthūlair lingai dvi-vidhāvaraṇaiḥ kleśa-nikarair
mahākarmālānair nayati patitān svarga-nirayau*

Daśa-mūla (6)

By his original nature the *jīva* is an eternal servant of Kṛṣṇa. His *svarūpa-dharma* is service to Śrī Kṛṣṇa. Bhagavān's bewildering energy (*māyā*) punishes those *jīvas* who are bereft of that *svarūpa-dharma*.⁷ These *jīvas* are diverted from Kṛṣṇa, and are concerned with their own happiness. She binds them in the ropes of the three modes of material nature – *sattva*, *raja*, and *tama* – covers their *svarūpa* with gross and subtle bodies, throws them into the miserable bondage of *karma*, thus repeatedly causing them to experience happiness and distress in heaven and hell.

(Jaiva-dharma, Chapter 16)

⁷ Without intrinsic *dharma*, nothing can exist; without the intrinsic *dharma* of the soul, the soul cannot exist. Every question asked by Śrīman Mahāprabhu referred to the soul; He never inquired using the words "human beings" or "mankind." For the benefit of the *jīvas*, Śrīman Mahāprabhu asked about duties pertaining to the intrinsic activity (*svarūpa-dharma*) of the *jīva*.

(Śrī Rāya Rāmānanda Saṁvāda 8.249 commentary by Śrīla Nārāyaṇa Gosvāmī Mahārāja.)

Covered with dust

In the conditioned stage the *jīva* forgets his constitutional identity, as his spiritual intelligence is deluded by the coverings of the subtle and gross bodies. In this stage the *jīva* acquires various material designations. When a mirror is free from dust, it gives a clear reflection of any object, but when it is covered with dust, it does not give a clear reflection. In such a condition we can say that the mirror has acquired a designation.

When something covers the nature (*svabhāva*) of an object, then that covering is called the object's designation. Material nature covers the pure constitutional nature of the *jīva*, and that covering is the *jīva*'s designation. It is said in *Śrīmad-Bhāgavatam* (11.2.37):

*bhayaṁ dvitīyābhīniveśataḥ syād
iśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā*

The *jīva*'s innate tendency of unalloyed devotion towards the Supreme Absolute Truth, Bhagavān Śrī Kṛṣṇa, is his eternal constitutional duty (*nitya-dharma*). When by the influence of Bhagavān's illusory potency he forgets that, the same *jīva* becomes opposed to Bhagavān, he is gripped by fear, and his intelligence is lost. If he regains intelligence, he will then worship with one-pointed devotion the Lord's empowered representative, *śrī guru*.

(*Bhakti-tattva-viveka*, Chapter Two)

Forgetfulness of his true form

It is written in the *Śrīmad-Bhāgavatam* (11.2.37):

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

The first result of contact with *māyā* (ignorance) was mistaken identity concerning the *jīva*'s true form. Forgetting his spiritual form, the *jīva* took on a material form, and through his self-identity fell into deep forgetfulness of his role as servant of the Lord. *Māyā* bestowed two coverings – the gross and subtle bodies – over the spiritual form.

(*Daśa-mūla-tattva*, Chapter 7)

Covering the knowledge of his natural relationship

The *Sarvajña-sūkta* quoted in *Bhagavat-sandarbhā* says:

*The jīva's innate
tendency of unalloyed
devotion towards the
Supreme Absolute Truth,
Bhagavān Śrī Kṛṣṇa, is
his eternal constitutional
duty (nitya-dharma).
When by the influence
of Bhagavān's illusory
potency he forgets that,
the same jīva becomes
opposed to Bhagavān, he
is gripped by fear, and
his intelligence is lost. If
he regains intelligence,
he will then worship with
one-pointed devotion
the Lord's empowered
representative, śrī guru.*

– *Bhakti-tattva-viveka*, Chapter Two

*hlādinyā samvidāśliṣṭaḥ / sac-cid-ānanda īśvaraḥ
svāvidyā samvṛto jīvaḥ / saṁkleśa-nikarākaḥ*

The Supreme Lord is full of eternity, knowledge, and bliss, being embraced by his energies *hlādinī* and *samvit*. The *jīva*'s self-knowledge being covered by beginningless ignorance, the *jīva* identifies with material suffering.

In *Paramātmā-sandarbhā* (54.6), Jīva Gosvāmī says that *māyā* has two propensities: knowledge and ignorance. Knowledge is born of the real mercy of *māyā*. The ignorance function is the special energy of *māyā* to punish the *jīva* for his offenses. He further says:

*athāvidyākhyasya dve vṛtti āvaraṇātmikā
vikṣepātmikā ca tatra pūrvā jīva eva tiṣṭhanti
tadīyaṁ svābhāvikaṁ jñānam āvṛṇvānā uttarā
ca taṁ tad-anyathā-jñānena sañjayantī vartate*

This ignorance has two functions, called the *āvaraṇātmikā* function and the *vikṣepātmikā* function. The first function covers the *jīva*'s knowledge of his intrinsic nature. The second function causes the *jīva*'s attachment to various forms of illusory knowledge.

(*Daśa-mūla-tattva*, Chapter 7)

How lamentable

The soul's original eternal nature is pure love within the innermost core of its spiritually conscious form, and the sole object of repose for that pure love is Lord Hari. Alas, how lamentable it is, that this inherent ecstatic love is now lying in a dormant, sleeping state due to the artificial covering of this temporary lust. My dear mind, banishing this lust to a distant place, just rouse and reawaken your sleeping *prema*.

(*Śrī Śrī Kalyāṇa-kalpa-taru*, Song 19, Verse 2)

Your original saṁskāras will arise

Gopāla-guru Gosvāmī: Bābā! You have been revolving in the cycle of *karma* birth after birth, and thus, because of attachment to worldly sense gratification, your consciousness (*citta*) is made up of two types of impressions (*saṁskāra*), namely, those acquired in previous lives (*prāktana*), and those acquired in this lifetime (*ādhunika*).

During this time, the pure tendency of the heart that was present in the pure existence of your *ātma* has become distorted. Now, by the influence of spiritual merits (*sukṛti*) accumulated in many previous lives, you have attained *sat-saṅga* in this life, and you are creating *saṁskāras* by performing *bhajana* in this association. When these *saṁskāras* dispel the distorted *saṁskāras*, your original *saṁskāras* will arise.

During this time, the pure tendency of the heart that was present in the pure existence of your ātma has become distorted.

Now, by the influence of spiritual merits (sukṛti) accumulated in many previous lives, you have attained sat-saṅga in this life, and you are creating saṁskāras by performing bhajana in this association.

When these saṁskāras dispel the distorted saṁskāras, your original saṁskāras will arise.

The acintya-tattva will manifest within your heart to the degree that these saṁskāras deepen.

This is known as gāḍha-saṁskāra.

– *Jaiva-dharma*, Chapter 28

The *acintya-tattva* will manifest within your heart to the degree that these *saṁskāras* deepen. This is known as *gāḍha-saṁskāra*.⁸

(*Jaiva-dharma*, Chapter 28)

Closing words

Explanation of the verse *ceto-darpaṇa-mārjanam*

(Śrī Śikṣāṣṭaka 1)

ceto-darpaṇa-mārjanam ityādinā jīvasya svarūpa-tattvaṁ vivṛtam. tathā śrīmad-jīva-avacaranāḥ – jīvākhya-samaṣṭa-śakti viśiṣṭasya parama-tattvasya khalvaṁśa ekojīvaḥ | ... tathā śrīmad-vedāntabhāṣyakāro 'pi – vibhu-caitanya-mīśvaro 'ṇu-caitanyaṁ jīvaḥ, nityaṁ jñānādiguṇakatvaṁ asmadartha tvaṁ cobhayatra jñānasyāpi jñātrtvaṁ prakāśasya raveḥ prakāśakatvavadaviruddham | ... etena jīvasyāṅgutvaṁ cit-svarūpa tvaṁ śuddhāhaṅkāra-śuddha-citta-śuddha-deha-viśiṣṭatvaṁ ca jñāpitam | pareśavaimukhyāt bahiraṅga-bhāvāviṣṭatvācca śuddhāhaṅkāragata śuddha-cittasyāvīdyāmaladūṣaṇamapi sūcitam |

The correct conception of *svarūpa-tattva* of the *jīva* has been given in the verse *ceto-darpaṇa-mārjanam*. Śrīla Jīva Gosvāmī's conclusion on this subject is that when the Supreme Absolute Truth is equipped with the sum total of the *jīva-śakti*, His minute expansion is known as a *jīva*. Śrī Baladeva Vidyābhūṣaṇa, who compiled the *Śrī Govinda-bhāṣya* on *Vedānta-sūtra*, is of the same opinion: Īśvara is the supremely conscious Being (*vibhu-caitanya*), whereas the *jīva* is a minutely conscious being (*aṅu-caitanya*).

Īśvara is eternally radiant with all auspicious unlimited transcendental qualities. He has a completely pure ego. He is both the knower and the embodiment of knowledge. Similarly, the *jīva* also has his own pure *svarūpa*. Most of the qualities of Īśvara are also partially present in the *jīva* and he has a pure ego. This conception is not opposed to logic, for the qualities of the sun

The correct conception of svarūpa-tattva of the jīva has been given in the verse ceto-darpaṇa-mārjanam. Śrīla Jīva Gosvāmī's conclusion on this subject is that when the Supreme Absolute Truth is equipped with the sum total of the jīva-śakti, His minute expansion is known as a jīva.

– Ācārya Kesari –
His Life and Teachings, Part Four

⁸ *bhāvanāyāḥ pade yas tu budhenānanya-buddhinā bhāvayate gāḍha-saṁskāraiś citte bhāvaḥ sa kathyate*
(*Bhakti-rasāmṛta-sindhu* 2.5.133)

That which the wise person who has dedicated his intelligence to the Lord experiences in the heart, which realizes *vibhāva* and the other elements as separate entities, through deep impressions of previous *bhakti* (*gāḍha-saṁskāra*), is called *bhāva*.

yathottaram asau svāda-viśeṣollāsamāy api ratir vāsanayā svādvī bhāsate kāpi kasyacit
(*Bhakti-rasāmṛta-sindhu* 2.5.38)

These five types of *rati* progressively (from *śuddha* to *priyatā-rati*) become more blissful by increasing tastes. The particular taste arises in a devotee according to his previous experiences.

Jīva Gosvāmī's commentary (2.5.38): ...But what determines who takes up which type of *rati*? Is it decided by having no impressions of a particular *rati* from previous lives, by having an impression of one type of *rati* from previous lives, or by having impressions of many types of *rati*? In the first option – absence of impressions – *rati* cannot occur at all, because no taste could arise.

In the case of persons having impressions of many types of *rati*, a particular *rati* could not manifest prominently because conflicting tastes would result in improper manifestation of *rasa* (*rasābhāsa*). Therefore, impressions of only one type carried from previous lives produce the specific taste.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja: Genuine greed, which does not change in this or any future life, is called *gāḍha-saṁskāra*. (*Hidden Path of Devotion*, Chapter 1.)

SVARŪPA OF THE JĪVA

From this conclusion it is evident that the jīva is an infinitesimal atomic particle of consciousness.

He has an inherent spiritual identity, cinmaya-svarūpa, in which his pure ego, pure consciousness, pure form, method of service, and so on are definitely present.

*– Ācārya Kesarī –
His Life and Teachings, Part Four*



are also seen in the atomic particles of sunshine, and similarly the qualities of the Supreme Truth are also observed to be partially present in the *jīvas*. But, because the living being is averse to the Supreme Controller, his pure *svarūpa* is concealed by *māyā*.

Conversely, when he becomes inclined towards the Supreme, the curtain of the covering potency *māyā* is withdrawn, and the *jīva's* pure *svarūpa* and qualities are then uncovered. Immediately thereafter he has the direct perception of his own *svarūpa*. From this conclusion it is evident that the *jīva* is an infinitesimal atomic particle of consciousness. He has an inherent spiritual identity, *cinmaya-svarūpa*, in which his pure ego, pure consciousness, pure form, method of service, and so on are definitely present.

śravaṇa-kīrtanādi-sādhana-samaye yadā śuddhā-bhaktir udeti tadā svasyā 'vidyatvaṁ parihṛtya vidyayā cidetara vitṛṣṇājananī sāpi jīvasya sthūla-liṅgamaya-saupādhika-dehadvayaṁ vināśya tasya svarūpagata śuddha-cid-dehaṁ adhikārabhedena madhura-rasāsṅvādanā yatanam gopikā-deham api prakāṣayati |

As the *sādhaka jīva* goes on hearing and chanting, pure *bhakti* appears in his heart, and the function of the essence of *hlādinī* and *saṁvit*, known as *Bhakti-devī*, removes all desires and aspirations except for the service of *Bhagavān*. After all ignorance is dispelled, the *jīva's* gross and subtle coverings are both destroyed by the *vidyā-vṛtti*, the function of the knowledge potency. At once the *jīva's* pure, constitutional, transcendental body appears. Those who are eligible to taste *madhura-rasa* attain the purely spiritual body of a *gopī*.

(Ācārya Kesarī – His Life and Teachings, Part Four)

Chapter 3

The Gosvāmīs' Literatures

The preceding chapter presented the statements of several prominent Gauḍīya Vaiṣṇava *ācāryas*, from present times up to and including Śrīla Bhaktivinoda Ṭhākura. It revealed the consistency and harmony in their teachings regarding the *jīva's svarūpa*.

This chapter presents the teachings of the *ācāryas* who appeared well before Śrīla Bhaktivinoda Ṭhākura. The words of Śrīla Baladeva Vidyābhūṣaṇa Prabhu, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Jīva Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, and finally, Śrī Caitanya Mahāprabhu (presented in the work of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī) are included herein.

The goal of this chapter is to illuminate the oneness in the conclusions of these previous *ācāryas* with those in the *Bhaktivinoda-dhārā*, the flowing current of Śrīla Ṭhākura Bhaktivinoda's conceptions.



Śrīla Baladeva Vidyābhūṣaṇa Prabhu

The following quotes are from Śrīla Baladeva Vidyābhūṣaṇa's *Govinda-bhāṣya* commentary on the *Vedānta-sūtra* of Śrīla Kṛṣṇa Dvaipāyana Vyāsa.⁹

Spiritual individuality

The soul's eternal qualities are not created but merely uncovered

Sūtra - 2.3.26

|| *prthag upadeśāt* ||

Other than the statement that the *ātmā* is a seer, knowledge in the *jīva* is eternal because of teachings in the scriptures.

Knowledge as a quality of the *jīva* is eternal. Why? Because other than the statement (*prthag*) that the *jīva* is the seer, there are teachings in *Bṛhad-āraṇyaka Upaniṣad* (4.5.14) that the *jīva* has eternal knowledge: *avināśī vā are 'yam ātmānucchitti-dharmā* – the *jīva* is indestructible and has indestructible qualities.



⁹ See Endnote 1

Knowledge does not arise in the *jīva* by contact with the mind, because contact cannot take place between two items having no parts. This knowledge becomes covered by turning away from the Lord, and it manifests by turning towards the Lord, at which time aversion towards him is destroyed.

Smṛti says:

*yathā na kriyate jyotsnā / mala-prakṣālanān maṇeḥ
doṣa-prahāṇān na jñānam / ātmanah kriyate tathā*

Just as by washing away dirt, splendor is not created in a jewel, so by destroying faults (of materialism), knowledge is not created in the *jīva*.

*yathodapāna-khananāt / kriyate na jalāntaram
sad eva niyate vyaktim / asataḥ sambhavaḥ kutaḥ*

Water is not created by digging a well; rather an existing thing [*sat*] becomes manifest. How can something not existing [*asat*] appear?

*tathā heya-guṇa-dhvaṁsād / avarodhādayo guṇāḥ
prakāśyante na jānyante / nitya evātmāno hi te*

Similarly, by destruction of bad qualities, the obscured qualities, which belong to the *ātmā* eternally, become manifest, not created.

Sūtra - 2.3.28

|| *yāvad ātmābhāvitvāc ca na doṣas tad-darśanāt* ||

It is not a fault that the *jīva* is both knower and knowledge itself, since these exist with the *jīva* eternally. This is seen in the case of the sun also, which is both light and illuminator.

It is not a fault (*na doṣaḥ*) that the *jīva* who is knowledge itself is also designated as the knower. Why? It is not contrary, because it is seen that the condition of being both a knower and knowledge coexists with the *ātmā* as long as he exists (*yāvad ātmābhāvitvāt*). It is acknowledged that the *ātmā* exists without beginning or end in time.

This is understood from seeing (*tad darśanāt*) that the sun, although a form of light, gives off light. (Similarly, the *ātmā*, a form of knowledge, also knows, or is a knower.) As long as the sun exists, these designations (as light and illuminator) are to be given. The wise say that though there is one object, there is an appearance of it being two objects because of the principle of *viśeṣa* [specific aspects].

The soul's eternal nature

The following verses quoted in *Govinda-bhāṣya* have also been quoted by Śrīla Jīva Gosvāmī in his *Paramātmā-sandarbhā* (19.2),

Water is not created by digging a well; rather an existing thing [sat] becomes manifest.

How can something not existing [asat] appear?

Similarly, by destruction of bad qualities, the obscured qualities, which belong to the ātmā eternally, become manifest, not created.

– Śrīla Baladeva Vidyābhūṣaṇa
Sūtra - 2.3.26
Govinda-bhāṣya

and later on by Śrīla Bhaktivinoda Ṭhākura in his *Daśa-mūla Tattva*, Chapter 6, and *Śrī Āmnāya-sūtra*, Part 1.

Sūtra - 2.3.43

|| *api smaryate* ||

Smṛtis also confirm this.

The Smṛtis also give details of the *svarūpa* of the *jīva*:

*jñānāśrayo jñāna-guṇaś
cetanaḥ prakṛteḥ paraḥ
na jāto nirvikāraś ca
eka-rūpaḥ svarūpa-bhāk*

The soul is the foundation of knowledge and is endowed with the attribute of knowledge. He is conscious and superior to the world of matter. He is never born, undergoes no modification, has a single form, which is situated in its own essential identity.

*aṇur nityo vyāpti-śīlaś
cid-ānandātmakas tathā
aham artho 'vyayaḥ sākṣī
bhinna-rūpaḥ sanātanaḥ*

The soul is atomic, eternal, present by consciousness everywhere in the material body, by nature conscious and blissful, has a sense of individual identity, is unchanging, a witness within the body, and different from other *jīvas*.

“Attains” means “manifests”

Introduction to “The Original Forms of the Liberated Souls”

Viśaya [thesis or statement]: In the *Chāndogya Upaniṣad* (8.12.3) the demigod Brahmā explains:

*evam evaiṣa samprasādo 'smāt śarīrāt samutthāya param jyotir
upasampadya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ*

By the Supreme Lord's mercy, the enlightened soul leaves his material body and enters the effulgent spiritual world. There he attains his own spiritual body. He becomes the most exalted of persons.

Samśaya (doubt): Does the liberated soul attain a body, like the bodies of the demigods, that is different from himself, or does he manifest his original identity, which is not different from himself?

*The soul is atomic,
eternal, present by
consciousness every-
where in the material
body, by nature conscious
and blissful, has a sense of
individual identity,
is unchanging, a witness
within the body, and
different from other
jīvas and from the
Supreme Lord.*

– Śrīla Baladeva Vidyābhūṣaṇa
Sūtra - 2.3.43
Govinda-bhāṣya

Also, it is not that the manifestation of the soul's original form cannot be a goal of human endeavor because it already exists. This is so because even though the soul's original form exists, it is not openly manifested. Therefore, it is not useless to say that the soul may endeavor to openly manifest the original form of the soul. Therefore, the manifestation of that form can be an object of human endeavor.

– Śrīla Baladeva Vidyābhūṣaṇa
Sūtra - 2.4.1
Govinda-bhāṣya

Pūrvapakṣa (the opponent speaks): He attains a body different from himself. This must be so because the word *abhiniṣpadyate* (is attained) is employed here. Any other interpretation would make this word meaningless and would also make meaningless the scriptures' statement that liberation is a benefit attained by the soul.

If this form is only the original nature of the soul and it had existed all along, then attaining it would not be a benefit granted to the soul. Therefore, this form is newly attained by the soul and is different from the soul's original nature.

Siddhānta (conclusion): In the following words, the author of the *sūtras* [Śrīla Vyāsadeva] gives his conclusion:

Sūtra 4.4.1

|| *sampadyāvīrbhāvaḥ svena-śabdāt* ||

sampadya – of he who has attained; *āvīrbhāvaḥ* – manifestation; *svena-śabdāt* – by the word *svena*

The *jīva* manifests his *svarūpa* on attaining the Lord, since the word “his own” (*svena*) is used.

The individual spirit soul who, by means of devotional service accompanied by knowledge and renunciation, attains the effulgent Supreme, becomes free from the bondage of *karma*, and attains a body endowed with eight virtues. This body is said to be the soul's original form. Why is that? The *sūtra* explains, *svena-śabdāt*: “Because of the word *svena*.”

The word *svena* here means “in his own original form.” For this reason, it cannot be said that this passage means “the soul arrives there and then accepts that form, which is an external imposition.” In that way it is proved that the form here is the original form of the soul. This is not contradicted by the use of the word *niṣpadyate*, for that word is also used to mean “is manifested.” An example of that usage is seen in the following words of the *Śruti-śāstra*: *idam ekaṁ su-niṣpannam* – “He is manifested.”

Also, it is not that the manifestation of the soul's original form cannot be a goal of human endeavor because it already exists. This is so because even though the soul's original form exists, it is not openly manifested. Therefore, it is not useless to say that the soul may endeavor to openly manifest the original form of the soul. Therefore, the manifestation of that form can be an object of human endeavor. Here someone may say: When the spirit soul is manifested in its original form and it attains the effulgent Supreme, as described in the words *param jyotir upasampadya*, the liberated state thus attained is characterized mainly by the cessation of all material sufferings.

If this is said, then I reply: No. It is not so. The *Śruti-śāstra* explains that in the liberated state the soul is filled with intense spiritual bliss. This is described in *Taittirīya Upaniṣad* (2.7.1):

rasaṁ hy evāyaṁ labdhvānandī-bhavati

When one understands the Personality of Godhead, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful.*

Here someone may object: How do you know that approaching the effulgent Supreme Lord is true liberation?

If this is said, the author of the *sūtras* gives the following reply.

Sūtra 4.4.2

|| *muktaḥ pratijñānāt* ||

muktaḥ – liberated; *pratijñānāt* – because of the declaration.

He is liberated because of the declaration.

The liberated soul manifests his original form. Why is that? The *sūtra* explains, *pratijñānāt*: “Because of the declaration [promise].” The original condition of the soul is described in *Chāndogya Upaniṣad* (8.7.1). After that description, the following promise is given (8.9.3): *etaṁ tv eva te bhūyo ’nuvyākhyāsyāmi* – “Again I will explain it to you.”

The demigod Brahmā proceeded to explain that the liberated soul is free from wakefulness, dreaming, and dreamless sleep, the three conditions of material consciousness; and also free from the material body, which is created by the karmic reactions of pleasant and unpleasant deeds.

The demigod Brahmā described this in order to fulfill the promise he made in 8.9.3. Because this passage explains that the soul becomes liberated when he is free from the external material body created by karmic reactions, it should be understood that in the liberated state the soul is manifested in its original form.



Śrīla Viśvanātha Cakravartī Ṭhākura

The original spiritual identity is covered by ignorance

*dvāv imau puruṣau loke
kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni
kūṭa-stho ’kṣara ucyate*

To specifically explain the meanings of the words *kṣara* and *akṣara*, Śrī Bhagavān again says *sarvāṇi bhūtāni*. It is only due to ignorance, which has existed since time immemorial, that the living entity fails to act in accordance with his original spiritual identity.

(*Śrīmad Bhagavad-gītā* 15.16, *Sārārtha-varṣiṇī*)

Because this passage explains that the soul becomes liberated when he is free from the external material body created by karmic reactions, it should be understood that in the liberated state the soul is manifested in its original form.

– Śrīla Baladeva Vidyābhūṣaṇa
Sūtra - 4.4.2
Govinda-bhāṣya



Just as gold releases its inner impurities only when smelted by fire – not when simply washed – and then attains its intrinsic form (sva-nija-rupa), so the jīva, having given up the impurities of karmic impressions, worships Me in My abode, i.e., he worships Me directly.

– Śrīmad-Bhāgavatam 11.14.25, Sārārtha-darśinī



The jīva's subtle form

Also, the *Aitareya Upaniṣad* (5.8) states, “*ārāgra-mātro hy avaro 'pi drṣṭaḥ* - it is seen that the *jīva* has an extremely subtle form.”

(Śrīmad Bhagavad-gītā 2.17, Sārārtha-varṣinī)

Gold smelted by fire

Just as gold releases its inner impurities only when smelted by fire – not when simply washed – and then attains its intrinsic form (*sva-nija-rupa*), so the *jīva*, having given up the impurities of karmic impressions, worships Me in My abode, i.e., he worships Me directly.

(Śrīmad-Bhāgavatam 11.14.25, Sārārtha-darśinī)



Śrīla Jīva Gosvāmī

The soul's qualities

The individual form and nature of the soul

*na jaḍo na vikārī ca
jñāna-mātrātmako na ca
svasmai svayam-prakāśaḥ syād
eka-rūpaḥ svarūpa-bhāk
cetano vyāpti-śīlaś ca
cid-ānandātmakas tathā*

na – not; *jaḍaḥ* – material; *na* – not; *vikārī* – subject to change; *ca* – and; *jñāna* – knowledge; *mātrā* – only; *ātmakaḥ* – self; *na* – not; *ca* – and; *svasmai* – to himself; *svayam-prakāśaḥ* – self-luminous; *syāt* – may be; *eka-rūpaḥ* – one form; *svarūpa-bhāk* – always situated in its own spiritual nature; *cetanaḥ* – conscious; *vyāpti-śīlaḥ* – pervading; *ca* – and; *cid-ānandātmakaḥ* – full of spiritual knowledge and joy; *tathā* – so.

The soul is not made of matter, nor is he subject to the changes matter imposes. His nature does not only consist of knowledge. [He is not merely consciousness.] He is conscious. He is pervading within the material body. He is self-illuminating and he illuminates other objects. He has one form, which remains continually situated in its spiritual nature and which is conscious and blissful.

(Śrī Paramātma-sandarbhā¹⁰, Anuccheda 19, Text 7)

¹⁰ See Endnote 2.

The original power of the soul

By his own power, the individual spirit soul cannot become free of his entanglement in the material world. However, when a soul inquires about the Supreme Lord, by the influence of the Lord's mercy, he is freed from material bondage. This is described in *Śrīmad-Bhāgavatam* 12.4.33. ...

In the example given here with the words "*ghano yadārka-prabhavo vidīryate,*" it is seen that the eyes themselves are powerless to dispel the clouds. Only the sun has that power.

In the second part of the example the word "*ātmanaḥ*" means "of the Supreme Personality of Godhead," "*jijñāsayā*" means "when the desire to know is aroused, then the Supreme Lord gives His mercy," and "*ahaṅkāro naśyati*" means "then the false ego flees." This means that the false ego perishes when one understands the Supreme Personality of Godhead. ...

Here the words *ca upādhiḥ* mean that the ego of the true self is indeed different, as described in the comparison. This example explains that when the darkness of the clouds is removed, then the eyes can see the original form (*svarūpam*) of the sun as well as its own nature.

That is to say, the soul comes to realize the *svarūpa* of the Supreme Lord, which naturally reveals his own *svarūpa*. In this way the soul's original power is openly manifested. That is the meaning.

(*Śrī Paramātma-sandarbha, Anuccheda* 83, Texts 1, 3,4)

An intimate and inseparable eternal relationship

*sa nityo nitya-sambandhaḥ
prakṛtiś ca paraiva sā
(Brahma-saṁhitā, Verse 21)*

saḥ nityaḥ – He is that same eternal person (who for limitless time pervades the innumerable aggregate of the potency that manifests the living entities); *ca eva* – and indeed; *sā parā prakṛtiḥ* – Bhagavān's superior potency known as the marginal potency (the aggregate of the living entities); *nitya-sambandhaḥ* – (there is) an eternal relationship between the two.

The living entities are eternal, and they have an eternal relationship with Bhagavān that extends throughout time, with neither beginning nor end. By constitution they are intrinsically His superior potency.

Ṭikā (Śrīla Jīva Gosvāmī's purport): The constitutional position of the living entities is being described in this half *śloka* beginning with the words *sa nityaḥ*. The word *nitya* (eternal) indicates that the living entity exists

This example explains that when the darkness of the clouds is removed, then the eyes can see the original form (svarūpam) of the sun as well as his own nature. That is to say, the soul comes to realize the svarūpa of the Supreme Lord, which naturally reveals his own svarūpa. In this way the soul's original power is openly manifested. That is the meaning.

– Śrīla Jīva Gosvāmī
Śrī Paramātma-sandarbha,
Anuccheda 83, Text 3,4



The word nitya (eternal) indicates that the living entity exists throughout beginningless and endless time. The living entity has an intimate and inseparable eternal relationship with Bhagavān, called samavāya-sambandha.

– Śrīla Jīva Gosvāmī's Purport
Brahma-saṁhitā, Verse 21

throughout beginningless and endless time. The living entity has an intimate and inseparable eternal relationship with Bhagavān, called *samavāya-sambandha*. The living entities have an eternal relationship with Bhagavān, just as the rays of the sun are always related to the sun. ...

The eternal intrinsic nature of the living entity is also established by the *Śvetāśvatara Upaniṣad* (4.6): *dvā suparṇa-sayujā sakhāyā*; there, the individual *jīvātmā* and *Paramātmā* have been compared to two birds sitting on a branch of the same *pīpala* tree.

Now unaware of his qualities

Blissful spiritual consciousness pervertedly reflected

*tasmiṁś cānandātmake jñāne pratibimban̄ yuṣmad-arthatvaṁ na bhavati |
kintv ātmavād āsmād-arthatvam...*

tasmin – in this; *ca* – and; *ānandātmake* – blissful self; *jñāne* – knowledge; *pratibimban̄* – reflection; *yuṣmat* – of you; *arthatvam* – the purpose; *na* – not; *bhavati* – is; *kintv* – however; *ātmavād* – because of the self; *asmād-arthatvam* – for our sake; *eva* – indeed; *tac* – that; *ca* – and; *asmād-arthatvam* – for our sake

When that blissful spiritual consciousness [*ānandātmake*] is pervertedly reflected in material consciousness, the individual soul thinks, “I will not act for Your benefit. I will only act for my benefit. ...”

(*Śrī Paramātmā-sandarbhā, Anuccheda 29, Text 1*)

Covered by materialistic false ego

Here [in the previous verse] the word “*parābhidyānena*” means “by entering the material world and thinking ‘I am made of matter.’” In this way the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself (*prakṛter guṇair kriyamāneṣu karmasu karṭṛtvam ātmani manyate*).

Only when a person is covered by materialistic false-ego does he think in this way. At the same time, without an original sense of ‘I’, the soul cannot identify with a false sense of ‘I’. A soul who is convinced of his pure spiritual identity has no reason to enter the material world. That is clear.

(*Śrī Paramātmā-sandarbhā, Anuccheda 29, Text 3*)

Awareness of his spiritual nature taken away¹¹

atha jīvaś ca tadīyo’pi taj-jñāna-saṁsargābhāva-yuktatvena tan-māyā-parābhutaḥ sann ātma-svarūpa-jñāna-lopān māyā-kalpitopādhy-āveśāc cānādi-saṁsāra-duḥkhena sambadhyata iti paramātmā-sandarbhādāv eva nirupitam asti |

Although the individual soul is part and parcel of the Supreme Lord, his knowledge of that connection has been nonexistent since a time without beginning. As a result, he has been overcome by ignorance, illusion. In that ignorance, his awareness of his own spiritual nature has been taken away, and he suffers miseries in the cycle of birth and death. This has already been explained in *Paramātmā-sandarbhā*.

(Śrī Prīti-sandarbhā, Anuccheda 1, Sentence 11)

Ignorance since a time without beginning

paramātmā-vaibhava-gaṇane ca taṭastha-śakti-rūpāṇām cid-ekarāsānām api anādi-para-tattva-jñāna-saṁsarga-abhāvamaya-tadvaimukhya-labdha-chidrayā tan-māyayāvṛta-svarūpa-jñānānām tayaiva sattva-rajastamo-maye jaḍe pradhāne racitātma-bhāvānām jīvānām saṁsāra-duḥkham ca jñāpitam |

paramātmā – of the Supersoul; *vaibhāva* – of the powers; *gaṇane* – in the enumeration; *ca* – also; *taṭastha* – marginal; *śakti* – potency; *rūpāṇām* – of the forms; *cid-ekarāsānām* – neutrality (indifference); *api* – also; *anādi* – without beginning; *para* – supreme; *tattva* – truth; *jñāna* – knowledge; *saṁsarga* – the material creation; *abhāvamaya* – non-existence; *tad* – that; *vaimukhya* – turned away; *labdha* – attained; *chidrayā* – by the defect; *tan-māyayā* – made of it; *āvṛta* – covered; *sva* – own; *svarūpa* – spiritual nature; *jñānānām* – knowing; *taya* – by that; *eva* – certainly; *sattva-rajastamo-maye* – made of the modes of goodness, passion, and ignorance; *jaḍe* – in the material world; *pradhāne*—in the unmanifested material energy; *racitā* – made; *ātma* – own; *bhāvānām* – nature; *jīvānām* – of the individual living entities; *saṁsāra* – of the world of repeated birth and death; *duḥkham* – pain; *ca* – also; *jñāpitam* – informed.

In enumerating the powers of Paramātmā, there was a description of the *taṭasthā-śakti jīvas*. Although the *jīvas*' spiritual nature is unchanging, because of their indifference towards the Supreme Lord and by the misfortune of being turned away from the Lord since a time without beginning, *māyā* covers their awareness of their own intrinsic nature and gives them various sufferings under her three modes: goodness, passion, and ignorance.¹²

(Śrī Bhakti-sandarbhā, Anuccheda 1, Text 1)

¹¹ When *ācāryas* use words like “taken away,” “forgot,” “covered,” and “lost” in referring to the soul's original spiritual identity, they do not do so in a historical context. Rather, these English words may indicate “an absence of knowledge or awareness of.” This is explained in the Introduction, entitled “The Great Mystery of the Spirit Soul.”

¹² See Endnote 5 for Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura's commentary.

Although the individual soul is part and parcel of the Supreme Lord, his knowledge of that connection has been nonexistent since a time without beginning. As a result, he has been overcome by ignorance, illusion. In that ignorance, his awareness of his own spiritual nature has been taken away, and he suffers miseries in the cycle of birth and death. This has already been explained in Paramātmā-sandarbhā.

– Śrīla Jīva Gosvāmī
Śrī Prīti-sandarbhā,
Anuccheda 1

*The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths.****

– Śrīmad-Bhāgavatam (10.87.38)



He loses all his spiritual qualities

śakty-antaram cāhuḥ

*sa yad ajayā tv ajām anuśayīta guṇāms ca juṣan
bhajati sarūpatām tad anu mṛtyum apeta-bhāgaḥ iti |*

śakty-antaram – another potency; *ca* – and; *āhuḥ* – said; *sa tu* – that; *yat* – which; *ajayā* – unborn; *tv* – indeed; *ajām* – unborn; *anuśayīta* – lies down; *guṇāms* – modes; *ca* – and; *juṣan* – engaging; *bhajati* – worships; *sarūpatām* – having that nature; *tad* – that; *anu* – following; *mṛtyum* – death; *apeta-bhāgaḥ* – whose good fortune is lost; *iti* – thus.

The material potency is also described in these words of Śrīmad-Bhāgavatam (10.87.38): “The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths.”***

(Śrī Paramātma-sandarbha, Anuccheda 23, Text 1)

Constitutional form

The same explanation is given in these words of *Śrīmad-Bhāgavatam* (2.10.6):

*muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitīḥ*

Liberation is being permanently situated in one's true form and nature after one gives up the changeable gross and subtle material bodies.

In this verse, the primary meaning of the word *svarūpa* is “the form of the Supreme Personality of Godhead.” However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word *svarūpa* may also refer to the individual soul.

In *Śrīmad-Bhāgavatam* (3.9.33) Lord Garbhodakaśāyī Viṣṇu tells the demigod Brahmā:

*yadā rahitam ātmānaṁ
bhūtendriya-guṇāśayaīḥ
svarūpeṇa mayopetaṁ
paśyan svārājyam ṛcchati*

When you are free from the conception of gross and subtle bodies, and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time, you will be situated in pure consciousness.*

(*Śrī Pṛīti-sandarbhā, Anuccheda 1*)



Śrīla Sanātana Gosvāmī

Sanātana Gosvāmī's gem-like scripture *Bṛhad-bhāgavatāmṛta*¹³ is revered as the foundational Gosvāmī literature. The following *Bṛhad-bhāgavatāmṛta* verses are part of a discussion between Gopa-kumāra and the *bhakti-śāstras* headed by the *Mahā-purāṇa*, *Śrīmad-Bhāgavatam*. Gopa-kumāra is questioning and the *bhakti-śāstras* are replying.

The commentary to these verses, known as *Dig-darśinī-ṭīkā* (that which surveys all directions), was composed by the author himself in order to clarify the verses' intended meaning. The English version is a translation of Śrīla Nārāyaṇa Gosvāmī

*muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitīḥ*

In this verse, the primary meaning of the word svarūpa is “the form of the Supreme Personality of Godhead.” However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word svarūpa may also refer to the individual soul.

– *Śrīmad-Bhāgavatam* (2.10.6)

¹³ See Endnote 3

SVARŪPA OF THE JĪVA

Just as the atomic particles of the rays of the moon and sun have characteristics such as self-radiance like their sources, similarly, the atomic living beings (jīvas), are endowed with qualities such as eternity, knowledge, and bliss like the Lord Himself, but in minute quantity. Therefore, they are called the separated amśas (parts) of the Lord.

– Śrīla Sanātana Gosvāmī
Bṛhad-bhāgavatāmṛta 2.2.180,
Dig-darśinī-ṭikā



Mahārāja's Hindi *bhāvānuvāda*. *Bhāvānuvāda* refers to a translation that clearly reveals the author's intent.

Separated parts of the Lord

Just as the atomic particles of the rays of the moon and sun have characteristics such as self-radiance like their sources, similarly, the atomic living beings (*jīvas*), are endowed with qualities such as eternity, knowledge, and bliss like the Lord Himself, but in minute quantity. Therefore, they are called the separated *amśas* (parts) of the Lord.

(*Bṛhad-bhāgavatāmṛta* 2.2.180, *Dig-darśinī-ṭikā*)

Spiritual pleasure is their nature

Spiritual pleasure is the very nature of their [the *jīvas*'] existence. They are manifestations of the splendor and opulence of the Supreme living force.

(*Bṛhad-bhāgavatāmṛta* 2.2.185, *Dig-darśinī-ṭikā*)

Both have characteristics of sac-cid-ānanda¹⁴

*atas tasmād abhinnās te / bhinnā api satām matāḥ
muktau satyām api prāyo / bhedaḥ tiṣṭhet ato hi saḥ*

ataḥ – then; *tasmāt* – from Him; *abhinnāḥ* – non-different; *te* – they; *bhinnāḥ* – different; *api* – also; *satām* – of the devotees; *matāḥ* – consideration; *muktau* – in a liberated state; *satyām* – actually; *api* – also; *prāyaḥ* – generally; *bhedaḥ* – difference; *tiṣṭhet* – may remain; *ataḥ* – then; *hi* – certainly; *saḥ* – that.

Therefore, great personalities are of the opinion that because the *jīvas* and Parabrahma both have characteristics of *sac-cid-ānanda*, they are non-different from one another, but because the *jīvas* are a portion of Parabrahma, they are also different. Even when the *jīvas* are liberated, as a rule, this difference remains.

Dig-darśinī-ṭikā: The *bhakti-śāstras* say, “The living being, or the *jīva*, and Parabrahma, or the Supreme Brahman, are non-different from one another because they share the same nature – that of eternality, knowledge, and bliss. But as the *jīva* is a part, or *amśa*, of Parabrahma, they are different also.

This concept is illustrated in the three examples (in verse 184) of the sun and its rays, the fire and its sparks, and the ocean and its waves. The sun and its parts – its rays – are non-different in that they share radiance and other similar attributes. But unlike the sun, the rays are multifarious and diffusive. ...

¹⁴ Please see the introduction, entitled “The Great Mystery of the Spirit Soul” for a comment on *sac-cid-ānanda*.

This difference between the parts and the whole exists eternally. The significance of this example is that just as the sun has an inherent relationship with its rays, so the living beings have an integral relationship with the Lord.

(*Bṛhad-bhāgavatāmṛta* 2.2.186, with *Dig-darśinī-ṭikā*)

The jīva forgets his true nature

*sac-cid-ānanda-rūpāṇām / jīvānām kṛṣṇa-māyayā
anādy-avidyayā tattva / vismṛtyā saṁsṛtir bhramah*

sat-cit-ānanda – of the eternal, cognizant, and blissful; *rūpāṇām* – forms; *jīvānām* – of the minute spirit souls; *kṛṣṇa-māyayā* – by Śrī Kṛṣṇa's illusory potency; *anādi* – beginningless; *avidyayā* – due to ignorance; *tattva* – of the truth; *vismṛtyā* – by forgetfulness; *saṁsṛtiḥ* – transmigration through repeated birth and death; *bhramah* –ignorance or delusion.

All living beings are embodiments of eternality, knowledge, and bliss, but because they are minute parts of the Supreme Brahman, they have forgotten their true nature. Being thus deluded, they have fallen into the cycle of repeated birth and death – the beginningless ignorance created by Śrī Kṛṣṇa's potency of illusion, *māyā*.

Dig-darśinī-ṭikā: By the influence of Kṛṣṇa's energy, *māyā*, which has created illusion from time immemorial (*anādi-avidyā*), the *jīva* forgets the truth of his own constitutional nature: "I am part and parcel of Parabrahma, the Supreme Lord. My nature is to be eternally existent, full of knowledge and bliss." Thus, deluded in forgetfulness of this, he falls into material existence.

The living being's identification with the material world – an ego that is the product of illusion – is not only erroneous, but according to the consideration of conclusive truth (*tattva*), it is impossible; the *jīva* can never be in a conditioned state of material existence.

(*Bṛhad-bhāgavatāmṛta* 2.2.187, with *Dig-darśinī-ṭikā*)

Different tastes in different jīvas

Bṛhad-bhāgavatāmṛta 2.4.190, entitled "Vaikuṅṭha: The Spiritual World," explains why the *jīvas* were created with eternal individuality and tastes for various intimate services [*rasas*].

*vicitra-līlā-vibhavasya tasya
samudra-koṭī-gahanāśayasya
vicitra-tat-tad-ruci-dāna-līlā-
vibhūtim uttarkayitum prabhuḥ kaḥ*

*sac-cid-ānanda-rūpāṇām
jīvānām kṛṣṇa-māyayā
anādy-avidyayā tattva-
vismṛtyā saṁsṛtir bhramah*

*All living beings are
embodiments of eternality,
knowledge, and bliss, but
because they are minute
parts of the Supreme
Brahman, they have
forgotten their true nature.
Being thus deluded, they
have fallen into the cycle
of repeated birth and
death – the beginningless
ignorance created by
Śrī Kṛṣṇa's potency of
illusion, māyā.*

– Śrīla Sanātana Gosvāmī
Bṛhad-bhāgavatāmṛta 2.2.187,
with *Dig-darśinī-ṭikā*

SVARŪPA OF THE JĪVA

*vicitra-līlā-vibhavyasya
tasya samudra-koṭi-
gahanāśayasya vicitra-
tat-tad-ruci-dāna-līlā
vibhūtim uttarkayitum
prabhuḥ kaḥ*

*Śrī Kṛṣṇa's pastimes
expand with ever-new
variety. His heart is as
deep as millions of oceans.*

*By logic, no one can
understand the purpose
for which He has placed
different tastes in the
hearts of His devotees [the
jīvas] and thus expanded
the opulence of His
pastimes accordingly.*

– Śrīla Sanātana Gosvāmī
Bṛhad-bhāgavatāmṛta 2.4.190



Śrī Kṛṣṇa's pastimes expand with ever-new variety. His heart is as deep as millions of oceans. By logic, no one can understand the purpose for which He has placed different tastes in the hearts of His devotees [the *jīvas*] and thus expanded the opulence of His pastimes accordingly.

Dig-darśinī-tīkā: Śrī Gopa-kumāra may raise the doubt, “The Supreme Lord, the source of all knowledge and the originator of actions, is known as Hṛṣīkeśa, the controller of the senses. So why does He not equally inspire all devotees to have a taste for the topmost worship?”

In answer, Śrī Nārada speaks this verse beginning with *vicitra*. He says, “Śrī Kṛṣṇa wants to taste wonderful, variegated nectarean *rasas*. Therefore, He has placed a variety of extraordinary desires in the hearts of the devotees, endowing them with special moods.

“Significantly, because the heart of the Lord is unfathomably deep like millions of oceans, no one can ascertain the opulence of His pastimes by means of reason and logic.

“Bhagavān has bestowed a vast variety of tastes among His devotees. The reason is that by constantly expanding His pastimes in ever-new ways, He gets the opportunity to relish all these sweet flavors. Otherwise, it would not be possible to taste such sweetness. In this way, as the Lord expands the opulence of His manifold pastimes, His devotees experience His grace according to their respective tastes. Considering their respective moods to be topmost, and tasting the mellows related to those moods, they are fully satisfied.”¹⁵



Śrīla Rūpa Gosvāmī

Definition of sādhana-bhakti

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṣyaṁ hṛdi sādhyatā*

(*Bhakti-rasāmṛta-sindhu* 1.2.2)

¹⁵ It is natural that because Kṛṣṇa is the reservoir of all the *rasas*, He has invested different *jīvas* with different tastes, or *rasas*; and by nature, the *jīvas* are attracted to their own *rasa* and nothing else. Bhagavān has created all *rasas* in such a way that those who have taste for a certain *rasa* will not have taste to serve in any other. Depending on the *rasa* of a devotee, the devotee will engage in that service only, and the Lord also has a taste only for the devotee's performance of that service.

(Śrīla Bhakti Vijnāna Bhāratī Gosvāmī Mahārāja: December 15, 2015, Chandigarh)

Action by the senses, which produces the stage of *bhāva*, is called *sādhana-bhakti*. This attained state of *bhāva-bhakti* (*sādhya*) is an eternal *stāyī-bhāva* which is not created but simply manifests within the soul by the spiritual energy of the Lord.*

Individual souls with individual rati

*vaiśiṣṭyaṁ pātra-vaiśiṣṭyād / ratir eṣopagacchati
yathārkaḥ pratibimbātmā / sphaṭikādiṣu vastuṣu
(Bhakti-rasāmṛta-sindhu 2.5.7)*

Just as the sun takes on various forms when reflected through crystals and other items, *rati* takes on various forms when manifesting in different individuals (*jīvas*).



Śrī Caitanya Mahāprabhu

One's original love for Kṛṣṇa

Through the pen of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, Śrī Caitanya Mahāprabhu spoke this verse to Śrīla Rupa Gosvāmī:

*ei śuddha-bhakti ihā haite premā haya
pañcarātre bhāgavate ei lakṣaṇa kaya
(Śrī Caitanya-caritāmṛta, Madhya-līlā 19.169)*

These activities are called *śuddha-bhakti*, pure devotional service. In the rendering of such pure devotional service, one's original love for Kṛṣṇa develops in due course of time. In Vedic literatures like the *Pañcarātras* and *Śrīmad-Bhāgavatam*, these symptoms are described.*

One's constitutional position

Śrī Caitanya Mahāprabhu spoke the following verses to Śrīla Sanātana Gosvāmī.

*jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
sūryāṁśa-kiraṇa, jaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya
(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.108-109)*

*vaiśiṣṭyaṁ
pātra-vaiśiṣṭyād
ratir eṣopagacchati
yathārkaḥ pratibimbātmā
sphaṭikādiṣu vastuṣu*

*Just as the sun takes
on various forms when
reflected through crystals
and other items, rati takes
on various forms when
manifesting in different
individuals (jīvas).*

– Śrīla Rūpa Gosvāmī
Bhakti-rasāmṛta-sindhu 2.5.7



These activities are called śuddha-bhakti, pure devotional service. In the rendering of such pure devotional service, one's original love for Kṛṣṇa develops in due course of time.

– Śrī Caitanya-caritāmṛta, Madhya-līlā 19.169

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

Eternally established in the hearts of living entities

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya śravaṇādi-śuddha-citte karaye udaya

(Śrī Caitanya-caritāmṛta, Madhya-līlā 22.107)

nitya-siddha – eternally established; *kṛṣṇa-prema* – love of Kṛṣṇa; *sādhya* – to be gained; *kabhu* – at any time; *naya* – not; *śravaṇa-ādi* – by hearing, etc.; *śuddha* – purified; *citte* – in the heart; *karaye udaya* – awakens.

Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.*

His natural inclination

Śrī Caitanya Mahāprabhu spoke the following verse to Śrīla Sanātana Gosvāmī. This first verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.272).

*iṣṭe svārasikī rāgaḥ / paramāviṣṭatā bhavet
tan-mayī yā bhaved bhaktiḥ / sātra rāgātmikoditā*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 22.150)

iṣṭe – unto the desired object of life; *svā-rasikī* – appropriate for one's own original aptitude of love; *rāgaḥ* – attachment; *parama-āviṣṭatā* – absorption in the service of the Lord; *bhavet* – is; *tan-mayī* – consisting of that transcendental attachment; *yā* – which; *bhavet* – is; *bhaktiḥ* – devotional service; *sā* – that; *atra* – here; *rāgātmikā-uditā* – called *rāgātmikā*, or spontaneous devotional service.

When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service.*

In one's original, purified, self-realized position

*bāhya, antara, ihāra dui to' sādhana
'bāhye' sādha-dehe kare śravaṇa-kīrtana*

'mane' nija-siddha-deha koriyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana

(Śrī Caitanya-caritāmṛta, Madhya-līlā 22.156-157)

bāhya – externally; *antara* – internally; *ihāra* – of this spontaneous love of Godhead; *dui* – two; *ta'* – indeed; *sādhana* – such processes of execution; *bāhye* – externally; *sādhaka-dehe* – with the body of an advanced devotee; *kare* – does; *śravaṇa-kīrtana* – hearing and chanting; *mane* – the mind; *nija* – own; *siddha-deha* – eternal body or self-realized position; *kariyā bhāvana* – thinking of; *rātri-dine* – night and day; *kare* – executes; *vraje* – in Vṛndāvana; *kṛṣṇera* – of Lord Kṛṣṇa; *sevana* – service.

There are two processes by which one may execute this *rāgānuga-bhakti* – external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.*



But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

– Śrī Caitanya-caritāmṛta,
Madhya-līlā 22.156-157

Endnotes

Endnote 1

The Lord said, "Vedānta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva."

The *Vedānta-sūtra*, which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words *athāto brahma-jijñāsā*: "Now is the time to inquire about the Absolute Truth." The human form of life is especially meant for this purpose, and therefore the *Vedānta-sūtra* very concisely explains the human mission.

This is confirmed by the words of the *Vāyu* and *Skanda Purāṇas*, which define a *sūtra* as follows: *alpākṣaram asandigdham sāra-vat viśvato-mukham, astobham anavadyam ca sūtram sūtra-vido viduḥ* – "A *sūtra* is a compilation of aphorisms that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such *sūtras* must be aware of the *Vedānta-sūtra*, which is well known among scholars.

(Śrī Caitanya-caritāmṛta Ādi-līlā 7.106,
with Purport by Śrīla Bhaktivedānta Svāmī Prabhupāda)

Endnote 2

The word *sandarbha* means 'a chest of valuable jewels.' Of Śrīla Jīva Gosvāmī's six *Sandarbhās*, the first four – *Tattva-sandarbha*, *Bhagavat-sandarbha*, *Paramātma-sandarbha*, and *Kṛṣṇa-sandarbha* – all expound *sambandha-jñāna*. They include

On the basis of scriptural evidence, Śrīla Jīva Gosvāmī reinforced Mahāprabhu's conception, which had been established in the literatures of Rūpa Gosvāmī and Sanātana Gosvāmī. In doing so, he established our sampradāya upon a firm philosophical foundation. He protected the flowing river of rasa by placing large rocks of siddhānta on both its banks; in that way no contaminated water of misconceptions could ever enter it.

– Excerpts from the “About the Commentators” section of *Śrī Gopī-gīta* [with commentary by Śrī Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja]

knowledge of the *jīva*, the illusory energy, and the objective of the *jīva*; all of this was explained in the first four *Sandarbhās*. ...

In the *Tattva-sandarbha*, the conception of *pramāṇa* and *prameya* is given. [*Pramāṇa* is the proof; literally, “the means by which one attains a certain knowledge.” *Prameya* is the proven, meaning “that certain knowledge to be established by *pramāṇa*.”] ... In his *Bhagavat-sandarbha*, Śrīla Jīva Gosvāmī writes that everything we see has the same source. The Absolute Truth is one, and He is naturally endowed with inconceivable potency. ... Jīva Gosvāmī took parts from *Brahma-sandarbha* and wrote his own *Bhagavat-sandarbha*, in which he analyzes *brahma-tattva*, the established truth about the Supreme Spirit Whole, and refutes the opinions of Śaṅkarācārya. ...

He also analyzed *paramātma-tattva*, and in the *Kṛṣṇa-sandarbha* he explained how Kṛṣṇa alone is the original Personality of Godhead. He explained how Kṛṣṇa is all-powerful (*sarva-śaktimān*), how He is an ocean of *rasa*, how from Him the *jīvas* and all else emerge, and how the *jīvas* can achieve His eternal association. He refuted the concept that Kṛṣṇa is an incarnation of Nārāyaṇa. Using evidence from the Vedas, Upaniṣads, and Purāṇas, he established that Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead, and that all other incarnations are His plenary or partial expansions.

In his *Bhakti-sandarbha*, he explained many subtle aspects of *bhakti*. He delineated the sixty-four types of *bhakti*, and he expertly explained *guru-tattva*. He also described *guru-pādāśraya*, the process of taking exclusive shelter of the *guru*, how it should be done, what are its rules and regulations, and so on. ...

Śrīla Jīva Gosvāmī described at length the five types of *prema*: *śānta* (neutrality), *dāsyā* (servitorship), *sakhya* (friendship), *vātsalya* (parental love), and *mādhurya* (amorous love), especially emphasizing *gopī-prema* and explaining the *sādhana* for achieving it. ...

On the basis of scriptural evidence, Śrīla Jīva Gosvāmī reinforced Mahāprabhu's conception, which had been established in the literatures of Rūpa Gosvāmī and Sanātana Gosvāmī. In doing so, he established our *sampradāya* upon a firm philosophical foundation. He protected the flowing river of *rasa* by placing large rocks of *siddhānta* on both its banks; in that way no contaminated water of misconceptions could ever enter it.

(excerpts from the “About the Commentators” section of *Śrī Gopī-gīta* [with commentary by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja])

Endnote 3

The importance of Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta* is borne out in the following references. In Śrīla Jīva Gosvāmī's commentary to the very first verse of *Bhakti-rasāmṛta-sindhu* he explains “Śrī Rūpa, eternal peace incarnate, identical in mood to Sanātana, his elder brother, and whose younger brother was Śrī Vallabha, is the means of my success and the good fortune of all *jīvas*.”

In the beginning of *Bhakti-rasāmṛta-sindhu* Śrīla Rūpa Gosvāmī pays his obeisances to his Prabhu-pāda, that is, Śrīla Sanātana Gosvāmī. He writes, “Śrī Sanātana Gosvāmī, my master, has clearly described all the sweetness of the conclusions of *bhakti* in *Bṛhad-bhāgavatāmṛta* though it is very esoteric. So, taking his remnants, Rūpa Gosvāmī is writing *Bhakti-rasāmṛta-sindhu* and his other books.”

Rūpa Gosvāmī writes, “May Sanātana Gosvāmī, who conquers all sin and is served with devotion by his younger brother Rūpa, who has taken shelter of him alone, remain eternally in Mathurā district.”

Commenting at the end of *Bhakti-rasāmṛta-sindhu's* Fifth Wave, Śrīla Jīva Gośvāmī writes, “May Sanātana Gośvāmī, nourisher of the glory of Gopāla Bhaṭṭa Gośvāmī and Rūpa Gośvāmī, and distributor of *prema* to Raghunatha dāsa Gośvāmī, be pleased with this southern section of the ocean of nectar.”

In another opening verse, Rūpa Gośvāmī writes, “May Sanātana Gośvāmī, who bears the burden of the fool Rūpa, and who had great attachment to the *Bhāgavatam*, be pleased with me.”

Endnote 4

Śrīla Bhaktivinoda Ṭhākura's *Jaiva-dharma*¹⁶:

The instructions that flowed from his [Jīva Gośvāmī's] pen are the absolute and conclusive instructions of Śrīman Mahāprabhu, which are the instructions of the Vedas, the *Upaniṣads*, the *Mahābhārata*, and *Śrīmad-Bhāgavatam*. Taking support of the flawless and complete purport of these instructions, *Jaiva-dharma* has been compiled in an astonishing form. So that readers may easily understand the utility and import of this book, we shall now give an analysis of the title's significance.

The author has named this book *Jaiva-dharma*. ... The word *jaiva* means ‘of or related to the *jīva*.’ Therefore, *Jaiva-dharma* means the *dharma* of the *jīva*, or the characteristic function related to the *jīva*. But what is meant by the word *jīva* in this context? The author answers this question exhaustively in this book, but I still think that it is essential to submit one or two points in brief.

The word *jīvana* (life) comes from the word *jīva*, which means ‘one who has life.’ In other words, all living beings are known as *jīvas*. Thus, the author has used the term ‘*jaiva-dharma*’ to indicate the constitutional function of the *jīva*.

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

jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti', 'bhedābheda prakāśa'
 (Śrī Caitanya-caritāmṛta, *Madhya-līlā* 20.108)

The *jīva's* natural condition is to be a servant of Kṛṣṇa. The *jīva* is the marginal potency of Kṛṣṇa, and a manifestation which is both one with and different from Kṛṣṇa.

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

Endnote 5

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's further illumination:

*In the beginning of
 Bhakti-rasāmṛta-sindhu
 Śrīla Rūpa Gośvāmī
 pays his obeisances to
 his Prabhupāda, that is,
 Śrīla Sanātana Gośvāmī.
 He writes, “Śrī Sanātana
 Gośvāmī, my master,
 has clearly described
 all the sweetness of the
 conclusions of bhakti in
 Brhad-bhāgavatāmṛta
 though it is very esoteric.
 So, taking his remnants,
 Rūpa Gośvāmī is writing
 Bhakti-rasāmṛta-sindhu
 and his other books.”*

¹⁶ *Jaiva-dharma* has not only been quoted many times in the previous chapter of this book, but in subsequent chapters as well.

Though the living entity born from the marginal potency does not at that time exhibit a taste for serving the Lord due to a lack of knowledge of self-realization, his direct propensity of serving the Supreme Lord nevertheless remains within him in a dormant state. Though the indirect propensity of material enjoyment, which is contrary to the service of the Lord, is not found in him at that time, indifference to the service of Hari and the seed of material enjoyment, which follows that state of indifference, are nevertheless present within him. The living entity, who belongs to the marginal potency, cannot remain indifferent forever by subduing both devotional and non-devotional propensities. He therefore contemplates unconstitutional activities from his marginal position. ...

Māyā, the external energy of the Supreme Lord, then induces the marginal living entity to enjoy this world through her covering and throwing potencies, and thus shows the living entity the reality of being averse to the Lord's service.

(Brāhmaṇa and Vaiṣṇava, Hari-jana-kāṇḍa Section)

Chapter 4

The Same Message

Transcendental knowledge is passed down from self-realized *guru* to disciple through an unbroken chain of spiritual masters. In this connection, the previous two chapters have given examples from many of the prominent Gauḍīya Vaiṣṇava *ācāryas*, from the present day up to Śrī Caitanya Mahāprabhu Himself, regarding the eternal *svarūpa* of the *jīva*.

While trying to understand this topic or any *bhakti* topic, it may on a rare occasion appear that there is a contradiction between one bona fide *ācārya* and another. This chapter assists with the understanding that although the message is sometimes spoken differently according to time, place, and circumstance, there is no contradiction.



No contradiction

Śrīla Bhaktivedānta Svāmī Prabhupāda speaks about this truth in the following excerpts:

Exacting and consistent

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa consciousness, a task which those who follow Him have continued to carry out down to the present day. The elaboration and exposition on the philosophy taught by Lord Caitanya are in fact the most voluminous, exacting, and consistent, due to the unbreakable system of disciplic succession of any religious culture in the world.

(Los Angeles, December 28, 1968)

The unbreakable chain

Īśvara Purī gives that knowledge to Caitanya Mahāprabhu, Lord Caitanya. He delivers that knowledge to His immediate disciples, six Gosvāmīs. The six Gosvāmīs deliver the knowledge to Śrīnivāsa Ācārya and Jīva Gosvāmī. Then Kavirāja Gosvāmī, then Viśvanātha Cakravartī, then Jagannātha dāsa Bābājī, then Bhaktivinoda Ṭhākura, then Gaura Kīśora dāsa Bābājī Mahārāja, then my spiritual master, Bhaktisiddhānta Sarasvatī. Then we are distributing the same knowledge.

(New Vṛndāvana, West Virginia: Sept 2, 1972)

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– Śrīla Prabhupāda
Bhaktivedānta Svāmī Mahārāja
Los Angeles (12/28/68)



We should accept the instruction given by Vāsudeva (Śrī Kṛṣṇa) and the śāstra, sādhu. Sādhu, śāstra, guru, they'll speak the same thing. Guru means who speaks on the basis of śāstra; otherwise he's not guru. And śāstra means the opinion of the great authorities. Just like Vyāsadeva, Parāśara Muni, Nārada Muni, modern ācāryas.

– Śrīla Prabhupāda
Bhaktivedānta Svāmī Mahārāja
Vṛndāvana, India (9/27/76)



They will speak the same thing

We should accept the instruction given by Vāsudeva (Śrī Kṛṣṇa) and the śāstra, sādhu. Sādhu, śāstra, guru, they'll speak the same thing. *Guru* means who speaks on the basis of śāstra; otherwise he's not *guru*. And śāstra means the opinion of the great authorities. Just like Vyāsadeva, Parāśara Muni, Nārada Muni, modern ācāryas.

(Vṛndāvana, India: September 27, 1976)

When there is an apparent difference

Different audiences

Śrīla Prabhupāda Bhaktivedānta Svāmī explains this in brief:

So there is a link between one Vedic literature to another. There is no contradiction. But different things are there for different classes of men.

(Montreal, Canada: August 24, 1968)

Different words meaning the same thing

The following is an excerpt of a discourse by Śrīla Nārāyaṇa Gosvāmī Mahārāja:

Someone may say, "You are somewhat different from Śrīla Bhaktivedānta Svāmī Mahārāja." I reply, "Yes I am different, because he was somewhat shorter than me, and he went to college and mission schools whereas I never went to such schools. He has so many great qualities whereas I have no such qualities, and there is sometimes a difference in our choice of words."

We present the same wine in different bottles. The wine is not different. I am not explaining anything new. Pūjyapāda Śrīla Svāmī Mahārāja has also not explained anything new, nor has Pūjyapāda Śrīdhara Mahārāja. They have also given the same thing in new bottles. They presented the same ideas with different words.

Śrīla Śrīdhara Mahārāja and my Gurudeva have taught the same philosophy and principles as taught by Śrīla Jīva Gosvāmī. They have not given anything new. ... The color of the glass may change, but the wine must be the same. ... Both Śrīla Śrīdhara Mahārāja and Śrīla Svāmī Mahārāja are very exalted and learned persons, following in the line of philosophy of Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura.

(Govardhana, India: October 19, 2003)

When reading on one's own

All the following references are from the lectures of Śrīla Nārāyaṇa Gosvāmī Mahārāja:

Don't speculate, otherwise you will be cheated. Whatever we do should be in pursuance of the footprints of our *ācāryas*. What is written anywhere [in *śāstra*] is nothing but the footprints of our *ācāryas*.

So, "*śravaṇam, kīrtanam*" has been told. "Reading" has not been told as much. This is because the authors of *śāstra* have written for thousands of classes of *sādhakas* – *sādhakas* of various qualifications, standards, and capabilities. *Śikṣā-guru* and *dīkṣā-guru* will show the *sādhakas* and aspiring *sādhakas* what parts of *śāstra* are for each of them according to their standard at the time. Whatever is written anywhere in *śāstra*, either in [Śrīla Sanātana Gosvāmī's] *Hari-bhakti-vilāsa* or anywhere, is understood in *sādhu-saṅga*.

Śrīla Viśvanātha Cakravartī Ṭhākura has told vividly what no other *ācārya* has told so vividly. For example, he has written [in *Rāga-vartma-candrikā*, which was written for those devotees desiring entrance into *rāgānuga-bhakti*], "Don't do *nyāsa*."

For *mantra-siddhi*, attaining perfection in one's *mantra* chanting, *aṅgana nyāsa*, *param nyāsa*, *puraścaryā* and other practices have been described in *Hari-bhakti-vilāsa*, which is written especially for *grhasthas*. It is for ordinary devotees who want to enter *bhakti*. So, not everything is meant for advanced [*rāgānuga*] devotees.

In *Bṛhad-bhāgavatāmṛta*, this has been shown. What was Gopa-kumāra doing? How did he take his *dīkṣā*? He saw a saint in a *kuñja* of Govardhana, who told him to go to Yamunā, take bath, and return. While that saint was giving Gopa-kumāra *gopāla-mantra* – *svāhā* – he fainted. After this, he could not tell anything, and after that, he vanished. So, Gopa-kumāra only chanted this *mantra*. He remembered this *mantra*, and thus worshiped Gopāla. Has he worshipped any goddess? Any *deva* (demigod), any *avatāra* of Kṛṣṇa? What he did was the *sādhana* of *rāgānuga*.

In *Rāga-vartma-candrikā*, Viśvanātha Cakravartī Ṭhākura has written which sections and parts to follow and which not to follow. If we read on our own or hear instructions from any *sādhaka*, we may think, "I will do that." "Oh yes, I should do that."

"I should worship and meditate on four-armed Vāsudeva Kṛṣṇa, because for *sādhakas*, this has been written in so many places. The authentic book, *Śrīmad-Bhāgavatam* has stated that Nārada received the *mantra*, 'Om namo Vāsudevāya.' I should also chant that *mantra*."

Tenth Canto *Śrīmad-Bhāgavatam* states that the *gopīs* performed worship of Kātyāyanī – *Kātyāyanī-pūjā* – to attain their own *kṛṣṇa-prema*. Does this mean we should also do it? Did the *gopīs* observe Ekādaśī? No. So does that mean we should not observe Ekādaśī?

So it is not that we follow everything *śāstra* enjoins, because parts of the same *śāstra* or different *śāstras* may be meant for others. We will follow only

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– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Mathurā, India (4/15/93)

Rūpa Mañjarī and Rati Mañjarī. We will only do what Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, and their followers have advised.

We will follow the way in which they have practiced *rāgānuga-bhakti* – if there is genuine greed. ... As soon as qualification for *rāgānuga* will come, everything will manifest in your heart. If you are sincere, whatever is necessary for *rāgānuga* will manifest.

(Mathurā, India: April 15, 1993)

When there is illumination of a few words with many

If you read something, you should get absorbed in it, having the attitude that “I am serving this *grantha* (sacred text) and am taking all these instructions in my heart.” We should not read superficially, hearing with one ear and letting it out the other. ...

Do not think that Śrīla Bhaktivedānta Svāmījī Mahārāja is not in the line of Rūpa Gosvāmī. And do not think that Śrīla Svāmī Mahārāja is saying anything different from Rūpa Gosvāmī, even though he has sometimes used different words and has elaborated further.

What Śrīla Rūpa Gosvāmī has described in two lines or in one *śloka* [in his *Śrī Upadeśāmṛta*], Śrīla Svāmī Mahārāja has explained in ten pages, but he is not telling anything different. He is only illuminating the same thing for the benefit of those he is helping, those who are not understanding. So, understand that he is in the same line as Rūpa Gosvāmī.

Don’t think that because his words are not the same as Rūpa Gosvāmī’s, he is saying something different. Śrīla Svāmījī is not actually repeating the same words that Śrīla Rūpa Gosvāmī has used, but the meaning and the internal motive are exactly the same.

I am reading his commentary, and I will explain it. You should not think, “Oh, if you are saying that – but not using the same words – then we will not accept what you say.” I find that if I use the same words as him, you will not understand what his deeper moods are.

(Badger, California: May 18, 1997)

When using languages of this world

Herein, Śrīla Nārāyaṇa Gosvāmī Mahārāja gives additional light on this book’s most essential verse.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For us, Śrīla Sanātana Gosvāmī questioned Mahāprabhu, “Who am I?”

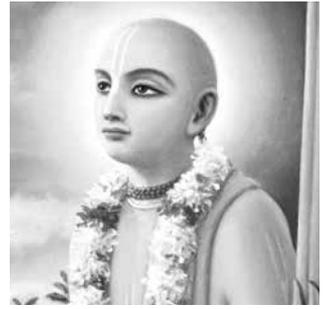
Mahāprabhu replied:

*jīvera ‘svarūpa’ haya – kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘taṭasthā-śakti’, ‘bhedābheda-prakāśa’*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.108-109)

*Do not think that Śrīla
Bhaktivedānta Svāmījī
Mahārāja is not in the
line of Rūpa Gosvāmī.
And do not think that
Śrīla Svāmī Mahārāja is
saying anything different
from Rūpa Gosvāmī, even
though he has sometimes
used different words and
has elaborated further.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Badger, California (5/18/97)



You should know that no language of this universe is transcendental. But Kṛṣṇa and the jīvas, and Kṛṣṇa's manifestations, are all transcendental.

No worldly language can speak thoroughly about transcendental things. Some defect of language will come, and therefore no topic can be fully clarified. There will surely be some lacking, some defect.

What is the meaning of "forgetting?" It seems to mean, "The jīva knew, but now he forgot. At first, originally, he was knowing Kṛṣṇa, serving Him; but somehow, for some reason, he forgot." This meaning will come, but this meaning is defective.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida (6/21/00)

Try to remember this verse. These words are transcendental; they can help you all. They are coming from the mouth of Śrī Caitanya Mahāprabhu. Mahāprabhu's words are more than the Vedas; more than the Vedas.

jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'

All living entities – those who are here in this world and those who are there in the spiritual world – all are *nitya-dāsa*, eternal servants of Kṛṣṇa. Even Baladeva Prabhu, Nanda and Yaśodā, Gargācārya, and Śāṅḍilya Ṛṣi; all are servants of Kṛṣṇa. In one way or another, they are all serving Kṛṣṇa.

Then:

kṛṣṇera 'taṭasthā-śakti', 'bhedābheda-prakāśa'

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

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then...117.

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya samsāra-duḥkha*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.117)

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

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should know that no language of this universe is transcendental. But Kṛṣṇa and the *jīvas*, and Kṛṣṇa's manifestations, are all transcendental. No worldly language can speak thoroughly about transcendental things.

Some defect of language will come, and therefore no topic can be fully clarified. There will surely be some lacking, some defect.

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(Alachua, Florida: June 21, 2000)

When the bona fide guru's words appear to differ from guru-paramparā

The following is a continuation of the conversation above. Here, Śrīla Nārāyaṇa Gosvāmī Mahārāja explains how a disciple can better understand his bona fide *guru's* words whenever, on rare occasions, the *guru's* words appear to be different from the words of *guru-paramparā* and *śāstra*.

We will have to reconcile by śāstra and guru-paramparā what our gurudeva is telling. He will not tell anything beyond their line – never – because he has accepted their line. He has accepted the Vedas, Purāṇas, Upaniṣads, and Bhāgavatam. We should therefore try to associate with high class Vaiṣnavas, those who are in that line and are equal to gurudeva. Or, even not equal, but in that line.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida (6/21/00)

Also, if *guru* has told something before, and now he is telling something apparently contradictory – but he is bona fide – then there is nothing wrong. We'll have to reconcile. How? By the words of the previous *ācāryas* in his line – the *ācāryas* whom he has accepted – like Sanātana Gosvāmī, Rūpa Gosvāmī, Jīva Gosvāmī, Kṛṣṇadāsa Kavirāja Gosvāmī, Bhaktivinoda Ṭhākura, Narottama Ṭhākura, Viśvanātha Cakravartī Ṭhākura, and Baladeva Vidyābhūṣana.

In the instance of an apparent contradiction, we should see whether or not what he is telling represents his line. If it appears that he is telling something contradictory to what they are telling – in one place he is speaking according to what they have written and in another place he appears to say something contradictory – then we should decide his inner meaning by the words of the *gurus* he has accepted. We should decide by what *śāstra* and Kṛṣṇa have told. We should try to judge by that, and then we will have to reconcile. We know that a very qualified and realized soul will not do anything wrong; he will not say anything that is not true. So, we will have to reconcile both things.

Kṛṣṇadāsa Kavirāja Gosvāmī has written the verse beginning *kṛṣṇa bhuli sei jīva* – Caitanya Mahāprabhu is telling this verse – but its meaning is not fully clarified. We therefore come to this next verse:

*māyā-mugdha jīver nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.122)

Devotee reads: The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. Therefore, out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why did Mahāprabhu utter this verse? If *guru* is following the Vedas and Purāṇas, giving examples and evidence from the Purāṇas, then his words are alright. If on a rare occasion he is apparently not following the words of the Vedas and Purāṇas, there will be something lacking in our comprehension.

So we should see what is stated in the Vedas and Purāṇas, but we are not qualified to see. This is the difficulty. However, if one is senior and sincere, then, by hearing from high class association, one can consider in this way.

We will have to reconcile by *śāstra* and *guru-paramparā* what our *gurudeva* is telling. He will not tell anything beyond their line – never – because he has accepted their line. He has accepted the Vedas, Purāṇas, Upaniṣads, and *Bhāgavatam*. We should therefore try to associate with high class Vaiṣnavas, those who are in that line and are equal to *gurudeva*. Or, even not equal, but in that line. ...

I am telling all these things to clarify this subject.

(Alachua, Florida: June 21, 2000)

When an authorized commentary appears to differ in meaning from a verse

As mentioned above, an authorized commentary may sometimes appear to give a purport that is different from the intended meaning of a *Śrīmad-Bhāgavatam* verse, whereas the commentator is actually giving the deep meaning behind the *Bhāgavatam* speaker's words. An example is Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on Śrī Śukadeva Gosvāmī's statement in *Śrīmad-Bhāgavatam* 10.29.10-11:

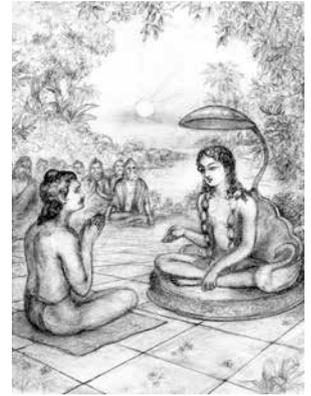
Those *gopīs* who were not able to meet with their beloved were subjected to extreme suffering in the intolerable fire of separation; and thus all their remaining inauspiciousness was burnt off. In their meditation they attained the supreme bliss of the tight embrace of Śrī Acyuta, and thus all their material piety was wiped away. In this way the *gopīs* became free from all kinds of auspicious and inauspicious bondage, and they met with Paramātmā Śrī Kṛṣṇa as their paramour. That very moment they gave up their material bodies.¹⁷

Sārārtha-darśinī: Here, Śrī Śukadeva Gosvāmī is giving the two angles of understanding the verse starting with *duḥsaha*: for the materialistic persons he is only giving an external meaning, thus hiding the real object of the *gopīs'* attainment, and for the intimate devotees who are well versed in *siddhānta*, he is revealing the deep, internal purport, which is dear to his heart. First, for the materialists, he says, "Śrī Kṛṣṇa gave liberation to the *gopīs*."

In other words, the *gopīs'* inauspiciousness was cleansed by the intense heat produced from intolerable separation, and in their meditation they attained bliss from Acyuta's embrace. That bliss severed all their piety. When all their *prārabdha* [*karma*] ties were cut, the *gopīs* attained Paramātmā in a paramour mood, and they gave up their bodies.

Now, for the internal devotees: when the *gopīs*, suffering in the blazing separation from Śrī Kṛṣṇa, went into deep trance, they attained unlimited happiness by meeting with Him, and all their desires were fulfilled.

Their unbearable separation caused such intense heat that all types of inauspiciousness were shaken to the core – this includes the heat generated from oceanic fires in millions of universes, *mahā-kālakūṭa* poison [produced from the churning of the milk ocean], and any other dangerous occurrence that causes sudden death.



Here, Śrī Śukadeva Gosvāmī is giving the two angles of understanding the verse starting with duḥsaha: for the materialistic persons he is only giving an external meaning, thus hiding the real object of the gopīs' attainment, and for the intimate devotees who are well versed in siddhānta, he is revealing the deep, internal purport, which is dear to his heart.

– Śrīla Viśvanātha
Cakravartī Ṭhākura
Śrīmad-Bhāgavatam 10.29.10-11
Sārārtha-Darśinī

¹⁷ For further reference, the Sanskrit can be found in Chapter 5.

All these gave up their pride upon witnessing the agony of the *gopīs* and they shivered in defeat. In their trance the *gopīs* met with Acyuta with transcendental bodies full of *prema*, in accord with their desires and natural sentiments. The joy they experienced from His embrace reduced all their mundane and supra-mundane good fortune (*maṅgala*) to insignificance. ...

Here, the word *tā* refers to those *gopīs* who were locked in their houses by their husbands and thus were prevented from joining the *rāsa*. Hence, they actually did not die, only their subtle material body was removed.

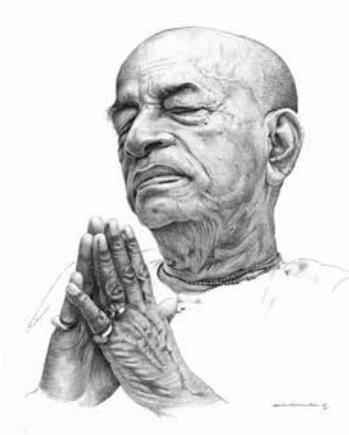
This is the understanding. They gave up their residual material attachments by burning in the intense fire of separation from Śrī Kṛṣṇa, and attained pure spiritual bodies, like Dhruva and others. This is the meaning of *dehātṙāga*, giving up the body, in this context, and receiving a spiritual body.

Conclusion

The words of Śrīla Bhaktivedānta Svāmī Prabhupāda conclude this chapter:

What five thousand years ago Vyāsadeva instructed or Kṛṣṇa instructed, the same thing we are also instructing. Therefore, there is no difference between instructions. Therefore, *guru* is one. Although hundreds and thousands of *ācāryas* have come and gone, but the message is one. Therefore, *guru* cannot be two. Real *guru* will not talk differently. *Guru* must come from the *paramparā* system by disciplic succession. Five thousand years or five millions of years, what was spoken by the supreme God or *guru*, the present *guru* also will say the same thing. That is *guru*. That is bona fide *guru*. Otherwise, he's not *guru*. Simple definition.

(London, August 22, 1973)



Chapter 5

“Awarded” Means “Manifested”

In pursuance of the *siddhānta* (conclusive established truths) presented by our Gauḍīya *ācāryas* in the previous chapters, the aim of Chapter 5 is to share more about the *jīva’s svarūpa* with regard to its being awarded, or manifested. Its theme journeys the reader through a description of the secrets behind the history of Nārada Ṛṣi’s being ‘awarded’ the spiritual form of an associate in Vaikuṅṭha.

This entire chapter is a translation of a Hindi discourse by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, given on November 23, 2002.



Illuminating Two Profound Texts

A *śloka* has recently been mentioned. Do you remember this *śloka*? You can check *Śrīmad-Bhāgavatam* (1.6.28), in the description of the character of Nārada Ṛṣi:

*prayujyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ*

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

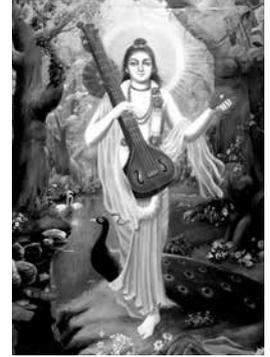
Prayujyamāne. After having been awarded the body of an eternal associate, Nārada’s *pāñca-bhautikaḥ*, his body made of five material elements, was dissolved. In the *Śrīmad-Bhāgavatam*, in the commentaries of Śrīla Jīva Gosvāmī and other *ācāryas*, we have explanations of this *śloka*.

Apparently contradictory statements

*vaikuṅṭhasya bhagavato jyotir-amśa-bhūtā vaikuṅṭha-loka-śobhā-rūpā yā
anantā mūrtayas tatra vartante, tāsām ekayā saha muktasyaikasya mūrṭiḥ
bhagavatā kriyata iti vaikuṅṭhasya mūrtir iva mūrtir yeṣām ity uktam*

(*Prīti-sandarbha, Anuccheda 10*)

*prayujyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ*



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

– *Śrīmad-Bhāgavatam* (1.6.28)

In Vaikuṅṭha there are unlimited spiritual forms which are all *jyotir-amśa-bhūtā* – forms which have emanated from the effulgence of the form of the Supreme Lord. When a devotee becomes liberated, then the Lord makes that soul one with one of those unlimited forms.

We hear that Śrīla Jīva Gosvāmīpāda has written in *Prīti-sandarbha, Anuccheda 10*, in relation to *sālokya-mukti*: There are unlimited spiritual bodies of associates in the Vaikuṅṭha planets that have manifested from the effulgence of Bhagavān. These spiritual bodies are waiting to be occupied by the living entities who have become perfect by *sādhana-bhajana*.

When a *jīva* attains perfection, the Lord gives him one of these bodies. He mixes a particular associate's body with the *jīva* and gives that body to him. These associates' bodies are illuminated by the Lord's energy, yet they are *nirjīva* (inactive), or dormant, while waiting for the *jīva* to attain perfection. Life is there, but they remain as if unconscious (*acetana*). When the *jīva* merges into one of those spiritual associates' bodies, with this body he serves Bhagavān.



Śrīla Bhaktivinoda Ṭhākura – who is known as the Seventh Gosvāmī, no less than any Gosvāmī, and who is also Kamala Mañjarī – has explained *jīva-svarūpa* in a different way. He has said that of the *nitya-parikaras*, eternal associates, who have manifested from Baladeva Prabhu, some are performing devotional service in Vṛndāvana in their spiritual forms, some are serving in Dvārakā, and some in Vaikuṅṭha.

They are all called *parikaras*, associates, not *jīvas*; the word *jīva* is not used. They are called *parikaras* regardless of whether they are *sādhana-siddha* (having attained perfection through their *bhajana*) or *nitya-siddha* (eternally perfect). Some *nitya-siddha* associates are the *kāya-vyūha-prakāśa* (bodily manifestations) of Baladeva Prabhu and some are the *kāya-vyūha-prakāśa* of Śrīmatī Rādhārāṇī.

Regarding the *jīva* who has come from the region of *taṭasthā* – the marginal line, the imaginary line between the spiritual and material worlds. His situation has been compared to the bank of a river. Sometimes the water will go up over the bank and sometimes the water will go down. The *taṭa-rekha*, the marginal line lying between the water of the river and its bank, is both water and land, being situated where the two meet. Since the divine *taṭasthā-śakti* is situated at the margin of matter and spirit, sometimes the *jīva* is under the influence of matter and sometimes of spirit.

Among those who have come from *taṭasthā-śakti*, some looked towards the Lord and some looked away from Him. Those who looked towards Him went to Vaikuṅṭha. Those who looked towards the material world became attracted to the material energy and came to the material world.

However, even for those *jīvas* who became attracted to this world, in their *jīva-svarūpa* – *jīvera* ‘*svarūpa*’ *haya kṛṣṇera* ‘*nitya-dāsa*’ – their perfectional relationship with Kṛṣṇa is already there, but in the form of potency, as in a seed. In potency, the whole tree is present in the seed: the flowers, branches, and fruits. Similarly, as a potency, everything is there in the *jīva’s svarūpa*, or constitutional form, but not yet manifested or developed (*vikasita*).

By the mercy of *guru* and by performing *sādhana-bhajana*, when the *jīva* enters the stage of *rati*, or *bhāva-bhakti*, *guru* reveals to him his *siddha-deha* and gives him the *ekādaśa-bhāvas* and five more *bhāvas* (transcendental moods). After this, the *sādhaka* begins to experience all those *bhāvas*, and after this he leaves this material world and becomes situated in his eternal body.

All of our Gosvāmīs have written in this way. For example, in Baladeva Vidyābhūṣaṇa Prabhu’s commentary of *Vedānta-sūtra* called *Govinda-bhāṣya*, he has written in the way I am explaining and in the way Śrīla Bhaktivinoda Ṭhākura has explained.¹⁸ In the *jīva’s svarūpa*, everything is *cinmaya* (transcendental) and eternal. Even now it is eternal, in the form of potency. The particular *bhāva* of serving Kṛṣṇa in the *jīva’s* perfected (*siddha*) form is available in that seed, in the form of potency.

Śrīla Jīva Gosvāmī is not different

How do we reconcile this with Śrīla Jīva Gosvāmī’s statement? Śrīla Jīva Gosvāmī seems to say that there is a body of an associate in that spiritual world, and when the *jīva* attains *siddhi* (perfection), both merge; then he can do service. Before that, the *jīva* is not able to do any kind of service. How will we be able to reconcile this?

In this, a question arises: In that world the *jīva’s svarūpa* is being saved for him, while he is still here doing *sādhana*? The *svarūpa* which is here, and the *svarūpa* of the *parikara*, which is there, will be different? The Gosvāmīs are saying that in the *jīva’s svarūpa* everything is present. So how can we reconcile Śrīla Jīva Gosvāmī’s statement with what our other Gosvāmīs are saying?

Prayujyamāne. What is awarded? What two things mix? Bhagavān’s *kṛpā* and *guru’s kṛpā* is one thing that is awarded. Merely performing thousands of *sādhana* activities will not do. However, when these two meet – the hard work of *sādhana* and *guru’s kṛpā* – one is ‘awarded’ a *parikara* body by which one can serve Bhagavān.

Now, this point must be presented: Material language is incompetent, or unable, to comprehend and express spiritual matters; it fails in that. There will always be some fault. Some kind of fault will be there, even if Śrīla Jīva

In potency, the whole tree is present in the seed: the flowers, branches, and fruits. Similarly, as a potency, everything is there in the jīva’s svarūpa, or constitutional form, but not yet manifested or developed (vikasita).

By the mercy of guru and by performing sādhana-bhajana, when the jīva enters the stage of rati, or bhāva-bhakti, guru reveals to him his siddha-deha and gives him the ekādaśa-bhāvas and five more bhāvas (transcendental moods). After this, the sādhaka begins to experience all those bhāvas, and after this he leaves this material world and becomes situated in his eternal body.

All of our Gosvāmīs have written in this way. For example, in Baladeva Vidyābhūṣaṇa Prabhu’s commentary of Vedānta-sūtra called Govinda-bhāṣya, he has written in the way I am explaining and in the way Śrīla Bhaktivinoda Ṭhākura has explained.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
(11/23/02)

¹⁸ Please see Chapter 3 of this book for the statements of Baladeva Vidyābhūṣaṇa Prabhu.



Material language is incompetent, or unable, to comprehend and express spiritual matters; it fails in that. There will always be some fault. Some kind of fault will be there, even if Śrīla Jīva Gosvāmī speaks, or Bhagavān Himself speaks, or whoever speaks. When they speak, those who are from that spiritual world will understand; but conditioned souls, persons from this material world, will not be able to comprehend.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
(11/23/02)

Gosvāmī speaks, or Bhagavān Himself speaks, or whoever speaks. When they speak, those who are from that spiritual world will understand; but conditioned souls, persons from this material world, will not be able to comprehend. There will be some defect in understanding. Even when you utter the word *taṭasthā*, marginal, which is a Sanskrit word, there is some defect. If we say that

Kṛṣṇa “performed” His pastimes, does this mean that His pastimes were not being performed before that time? There is some impurity in mundane language. Only by *sādhana* is one able to understand and experience any spiritual topic. Śrīla Bhaktivinoda Ṭhākura has said in *Jaiva-dharma*: “Don’t question about this too much. Perform *sādhana-bhajana*. By this you will receive Bhagavān’s mercy and realization will come.”¹⁹

The *svarūpa* of the *jīva* is in the latent situation. It is spiritual (*aprākṛta*) because it is of the spiritual world, either of Vaikuṅṭha or Goloka, but it is covered in this world. Similarly, the *jīva*’s form as an associate is also present in his *svarūpa* (constitutional position), even in the conditioned state when the *jīva* is bound. The *siddha-svarūpa*, or eternal form, is still there, but it is in a hidden form.

Prayujyamāne. Here, the mercy of Bhagavān along with the *sādhana* of the *jīva* combine. When they both combine, the *parikara-svarūpa*, in other words the *siddha-svarūpa*, or *siddha-deha*, is manifested, or ‘awarded,’ and realized; not before. Do you understand? Our *nitya-siddha* body is thus realized and illuminated and thereafter understood at that time, not before.

This occurs at the stage of *bhāva*, and this is what is known as *prayujyamāne*. “*Nitya-siddhasya bhāvasya, prākṛtyam ḥṛdi sādhyatā*.” That *siddha-deha* is here in this world, but is of Goloka Vṛndāvana. Therefore, don’t just call it a mood, or *bhāva*. Understand fully that by Bhagavān’s mercy – a *nitya-siddha svarūpa* that

¹⁹ Bābāji: I know that you will not be able to understand these subjects in a moment, but as you cultivate these transcendental moods within your heart, you will realize *cinmaya-bhāva* more and more. In other words, all the transcendental moods will manifest themselves in the core of your purified heart. Your body is material, and all the activities of your body are also material, but the essence of your being is not material; you are an atomic conscious entity. The more you know yourself, the more you will be able to realize how your *svarūpa* is a *tattva* superior to the world of *māyā*.

Even if I tell you, you will not realize it, for simply by hearing you will not attain it. Cultivate the practice of chanting *harināma* as much as possible. As you go on chanting *hari-nāma*, these transcendental *bhāvas* will begin to manifest in your heart automatically, and to the degree that they do, you will be able to realize the transcendental world.

Mind and speech both have their origin in matter. They cannot touch transcendental truth, even with the greatest endeavor. The Vedas say in *Taittirīya Upaniṣad* (2.9): *yato vāco nivartante aprāpya manasā saha*. Speech and the mind return from *brahma*, being unable to attain Him. I advise you not to inquire about this matter from anyone, but to realize it yourself. I have just given you an indication (*ābhāsa*). (*Jaiva-dharma*, Chapter 15)

is completely transcendental and of Goloka Vṛndāvana will manifest. There is no question of joining a *jīva* with a spiritual body that is waiting in Vaikuṅṭha. There is only one spiritual body; with what will it join? *Prayujyamāne* means that when *kṛpā* and *sādhana* mix, then realization and illumination occur – realization and illumination are bestowed upon that *jīva*.

Try to understand one thing. The *jīva* has one *siddha-deha*, one perfected form. Since when? Right from the moment the *jīva* was ‘created.’ From that ‘time’ onward – this has nothing to do with material time – there is one perfected *svarūpa* (body) of the *jīva* in which he performs service to the Lord, or in which he can serve Bhagavān in the future. This perfected form and the *jīva* are not separate.

There is a difference between the *jīva* and his material body, but not between the *jīva* and his constitutional form. When will we realize this? By the mercy of Bhagavān and *guru*, and by performing continuous *sādhana-bhajana*, that *nitya-siddha* body and *bhāva* will manifest and come into our realization.

Nārada ‘awarded’ a spiritual body

One more thing will help you understand this.

*prayujyamāne mayi tām
śuddhām bhāgavatīm tanum*

After Nāradaḥ performed *sādhana* and *bhajana* for a long time, he received a momentary *darśana* of Bhagavān. After that the Lord vanished, at which time Nārada Muni began suffering in intense separation. This suffering may be compared to a fish out of water: *chaṭ-paṭ, chaṭ-paṭ*.

The Lord then told Nārada in an aerial voice: “There are still some impurities in you. Until those impurities (*kaṣāyas*) are eradicated, My *darśana* will not be possible. To increase your desire, I have given you a very special *darśana*. From now on, you will not get *darśana* until those impurities are completely eradicated – not in *svarūpa-siddhi*, but in *vastu-siddhi* only. At that time, you will be able to have My *darśana* and serve Me constantly.”

After the Lord disappeared, Nāradaḥ engaged in his *sādhana-bhajana*, being detached from all material desire. He followed the principles delineated in the following *śloka*:

*śṛṇvan su-bhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ
(Śrīmad-Bhāgavatam 11.2.39)*



Try to understand one thing. The jīva has one siddha-deha, one perfected form. Since when? Right from the moment the jīva was ‘created.’ From that ‘time’ onward – this has nothing to do with material time – there is one perfected svarūpa (body) of the jīva in which he performs service to the Lord, or in which he can serve Bhagavān in the future.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
(11/23/02)

An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family, and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kṛṣṇa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.***

Being completely detached (*asaṅgaḥ*) and taking a *vīṇā* in his hand, by the order of the Lord, Nārada began roaming throughout the world, chanting His holy names, glories, and pastimes. Engaged in this way, Nārada waited for that time to come.

Then, in the course of time, when his *prārabdha-karma*²⁰ was removed by the mercy of the Lord, then and there, his material body made of five elements was also removed. It is said in this *Śrīmad-Bhāgavatam śloka* (1.6.28), “*Nyapatat pāñca-bhautikaḥ*,” meaning that Nārada quit his gross material body of five elements.

What really happened?

What do we see now? Nārada Ṛṣi is traveling throughout the universes in a similar kind of body – in a body that looks like he previously looked in his stage as a *sādhaka*. What, then, was really dropped? Did he quit his material body as we do? What really happened?

Śrīla Viśvanātha Cakravartī Ṭhākura explains [in *Mādhurya-kādambinī*] that the first mood of *sādhana-bhakti* is *kṛṣṇa-sevā-vāsanā*, the desire to serve Kṛṣṇa; this is the core, and it is attained by *sādhu-saṅga*.

What is *kṛṣṇa-sevā-vāsanā*? It is the minutest part of *svarūpa-śakti*. From there, systematically, beginning from *śraddhā*, the *jīva* comes to the stages of *sādhu-saṅga*, *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, *svarūpa-siddhi*, and finally *vastu-siddhi*.

To the extent that *bhakti* manifests in the form of *śraddhā*, *niṣṭhā*, *ruci*, and so on, to that extent one’s *pāñca-bhautikaḥ bhāva* disappears and one’s *cinmaya-svarūpa* manifests. When Nāradaḥ had *darśana* of the Lord, he came into *svarūpa-siddhi*, but he had not yet attained *vastu-siddhi*. At this stage of *svarūpa-siddhi*, he was singing everywhere and waiting for his time to come.

That body which he had then, as a *sādhaka*, is seen after his attaining perfection – even today. “His *pāñca-bhautikaḥ* body was removed” means that

²⁰ *Prārabdha-karma* – the results of previous activities that have already born fruit in the form of the happiness or distress of the present body.

There is no question of joining a jīva with a spiritual body that is waiting in Vaikuṅṭha. There is only one spiritual body; with what will it join? Prayujyamāne means that when kṛpā and sādhana mix, then realization and illumination occur – realization and illumination are bestowed upon that jīva.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (11/23/02)

the *pāñca-bhautikaḥ bhāva* that was previously in his heart²¹ was removed, and thus his spiritual body fully manifested.²²

Śrīla Nārāyaṇa Gosvāmī Mahārāja proceeds to explain the subtle nuances in Śrīla Viśvanātha Cakravartī Ṭhākura’s *Sārārtha-Darśinī* commentary of *Śrīmad-Bhāgavatam* 10.29.10.

Rather than taking much time in creating a thoroughly new translation of this nuanced section of his discourse, we have substituted the first part of it with an excerpt from his already translated *bhāvānuvāda* of the Ṭhākura’s commentary of *Śrī Rāsa-pañcādhyāyī*:

*duḥsaha-preṣṭha-viraha-
tīvra-tāpa-dhutāśubhāḥ*



²¹ A devotee’s body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron. The influence of transcendental devotional service is like that. Therefore, change of the body means stoppage of the reaction of three qualitative modes of material nature upon the pure devotee. There are many instances of this in the revealed scriptures. Dhruva Mahārāja and Prahlāda Mahārāja and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means that the quality of a devotee’s body changes from material to transcendence. That is the opinion of the authorized Gosvāmīs via the authentic scriptures. (*Śrīmad-Bhāgavatam* 1.6.28, Purport by Śrīla Bhaktivedānta Svāmī Prabhupāda)

²² Giving up my material body and attaining a spiritual body were simultaneous, like the expression “I am walking while the cows are being milked.” The Lord’s own words were *hitvādyam imam lokam*. The use of the verb form *hitvā* (giving up the material body) in this case indicates simultaneously giving up the material body while receiving the spiritual body. ...

Śrīdhara Svāmī says, *anena pārśada-tanūnām akarmārabdhatvaṁ śuddhatvaṁ nityatvaṁ ity ādi śūcitam bhavati*: What is said in this verse is that the bodies of the associates of the Lord are pure, without *prārabdha-karmas*, and eternal. The *bahuvrīhi* [grammatical] compound “*ārabdha-karma-nirvāṇaḥ*” means that he had destroyed the *karmas* like fire burning wood. This means that the *prārabdha-karmas* were not destroyed just now, but previously, for that is accomplished by *sādhana*. ...

Even an outcaste (*vidūra-vigataḥ*) who chants the name of the Lord once, at the time of accepting the name, gives up his body (*tanvam*). Since we do not see anyone giving up their body simultaneously with chanting, “body” here means his *prārabdha-karmas* which are being experienced in his present body. This is the opinion of some. Others say, by the association of *bhakti*, like a touchstone, the body made of the three *guṇas* becomes free of the *guṇas*, as seen in the case of Dhruva. Thus, giving up the body means giving up the ‘body’ of three *guṇas*.

This will be explained later, at the beginning of the *rāsa* dance, with *jahur guṇa-mayaṁ dehaṁ, sadyaḥ prakṣiṇa-bandhanāḥ*: free of bondage, those *gopīs* abandoned their gross material bodies made of *guṇas*. (*Śrīmad-Bhāgavatam* 1.6.28, *Sārārtha-darśinī* by Śrīla Viśvanātha Cakravartī Ṭhākura)

*dhyāna-prāptācyutāśleṣa-
nirvṛtyā kṣīṇa-maṅgalāḥ
tam eva paramātmānaṁ
jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ dehaṁ
sadyaḥ prakṣīṇa-bandhanāḥ
(Śrīmad-Bhāgavatam 10.29.10)*



Those *gopīs* who were not able to meet with their beloved were subjected to extreme suffering in the intolerable fire of separation; and thus all their remaining inauspiciousness was burnt off. In their meditation they attained the supreme bliss of the tight (*acyuta*) embrace of Śrī Acyuta, and thus all their material piety was wiped away. In this way the *gopīs* became free from all kinds of auspicious and inauspicious bondage, and they met with Paramātmā Śrī Kṛṣṇa as their paramour. That very moment they gave up their material bodies.

Sārārtha-darśinī Bhāvānuvāda: ... In the face of the happiness that the *gopīs* enjoyed from Kṛṣṇa's embrace in their meditation, all the material happiness contained in millions and millions of universes, and the spiritual joy experienced by thousands who have realized the impersonal *brahma* are puny in comparison.

Sinful and pious reactions (*prārabdha karmas*) are only wiped out by suffering and enjoying them; so the *gopīs'* agony in separation and their happiness in union with Bhagavān can be seen as the reactions to their previous sin and piety. However, Vaiṣṇavas do not accept this view. Misery felt in separation from Bhagavān is not the reaction of sin and the bliss enjoyed in meeting with Him is not the fruit of piety; but for the *sādhaka* in the stage of *anartha-nivṛtti*, his *prārabdha karmas* are destroyed by his worship of Kṛṣṇa. In this way, it can be reconciled harmoniously. ...

Dhutāśubhāḥ: the intense, intolerable fire which arose from separation from their loved one. This fire removed the *gopīs'* inauspiciousness, that is, the material aspect of their bodies was purified in a special way, and in their meditation they attained Śrī Acyuta's embrace. Thus, their auspiciousness (*maṅgala*) increased, meaning their bodies became fully spiritual.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja’s original discourse now continues

Some of those *gopīs* were able to participate in the *rāsa* of Kṛṣṇa that very night. Those who still had some impurities (*kaṣāyas*) may be compared to unripe mangos. Among the hundreds of mangos on the same tree, not all of them ripen on the same day. Some ripen today, some tomorrow, some the day after. Similarly, among those *gopīs* from the group who felt intense separation from Kṛṣṇa, some of them, by the association of the *nitya-siddha gopīs*, went to join the *rāsa*. Some of them, though not completely ready, were embraced by Kṛṣṇa, became qualified, and then joined the *rāsa* later on – next night or the night after. The rest of the *gopīs* slowly became qualified and were then able to participate.

None of those *gopīs* died. If they had died, it would have been most inauspicious. They did not have a *guṇa-maya* body to leave behind. Rather, their *guṇa-maya bhāva* was removed.

The same is true for Nārada. The *pāñca-bhautikaḥ bhāva* that was previously present in his heart was completely destroyed. How? By realization and with a feeling of deep separation, bit by bit all auspiciousness came and his *kaṣāya* – his desire to perform *tapasya* in a lonely forest and to attain Bhagavān in this condition – vanished. His desire to worship Bhagavān in a mode of goodness forest (*sāttvika vanavāsa*) at the expense of *sādhu-saṅga* went far away. Only then was he ‘awarded’ his true *svarūpa* – *prayujyamāne*. Nārada received Bhagavān’s mercy, his self-conception was perfected, all his material conceptions disappeared, and he became as he is at present, wandering throughout the transcendental world.

I have now explained this truth, but you will not understand it or have any realization of it without deeply studying and without *sādhana-bhajana*. Especially, this understanding and realization comes by *guru-kṛpā*.

Some persons think that *bhakti* can be performed with the mind, but realization will not occur in this way. We read *śāstra* and memorize it and speak it to others, but we ourselves have no realization. Realization is the fruit of surrender to *guru* and the performance of *sādhana-bhajana*. Also, know that no material language can truly explain spiritual subject matters. Only by *sādhana-bhajana* can we understand.



I have now explained this truth, but you will not understand it or have any realization of it without deeply studying and without sādhana-bhajana. Especially, this understanding and realization comes by guru-kṛpā.

Some persons think that bhakti can be performed with the mind, but realization will not occur in this way. Realization is the fruit of surrender to guru and the performance of sādhana-bhajana. Also, know that no material language can truly explain spiritual subject matters. Only by sādhana-bhajana can we understand.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
(11/23/02)

Chapter 6

One at Heart, One in Siddhānta

Among other topics, Chapters 4 and 5 discussed the reasons why there sometimes appear to be differences in teachings of one bona fide *ācārya* and another. These chapters also clearly concluded that there is actually no difference.

Especially in Chapter 5, the consistency in the teachings of Śrīla Jīva Gosvāmī and Śrīla Bhaktivinoda Ṭhākura with relation to the *svarūpa* of the *jīva* have been illuminated. Chapter 6 further deliberates on the oneness in their teachings.



Oneness and speciality

The following is an excerpt from a *darśana* with Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja:

Śrī Prema-prajoyana Prabhu: Śrīla Jīva Gosvāmī has discussed *jīva-tattva* in the *Sandarbhās*, especially *Paramātma-sandarbha*. There, he has not described any *vaiśiṣṭya*, or speciality, between the *jīvas*; they are the same. Yet, we see in the writings of Śrīla Bhaktivinoda Ṭhākura, as in *Jaiva-dharma*, that each living entity has an individual potential for a particular *svarūpa*. At a certain time, when that potential will mature, a certain relationship, or *rasa* with Bhagavān will manifest.

How can we reconcile and understand these two presentations? We have complete faith in Śrīla Jīva Gosvāmī and also complete faith in Śrīla Bhaktivinoda Ṭhākura. They are both exalted Vaiṣṇavas in our disciplic succession. Everything they write is perfect.

Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja: They are not writing a different thing. They have expressed the same thing in a different way. From the point of view of the category of *jīva* [*tattva-vicāra*], *jīvas* are all in one category. All are servants of Kṛṣṇa; that is common to all. That is correct.

When you consider *rasa* – *dāśya*, *sakhya*, *vātsalya*, *mādhurya* – in the philosophy of Caitanya Mahāprabhu, each *rasa* is a development of the other; in other words, each *rasa* contains the components of the previous *rasa* plus something more. *Jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'*. The commonality is in *dāśya* [servitude], in which there is speciality. Servitude is more and more complete according to a particular *rasa*. Let us take the example of the mango.



Śrīla Jīva Gosvāmī and Śrīla Bhaktivinoda Ṭhākura are not writing a different thing. They have expressed the same thing in a different way.

– Śrīla Bhakti Vijñāna
Bhāratī Gosvāmī Mahārāja
Māyāpura, India (3/3/17)



The bud is called mango; then the mango becomes a small fruit, then a bigger fruit, and then a completely ripened fruit. All the stages are called mango, and still we experience that the subsequent stages include the previous stages. They are all mango, are they not?²³

In this way, we should reconcile the perspective of Śrīla Jīva Gosvāmī and the perspective of Śrīla Bhaktivinoda Ṭhākura. Śrīla Jīva Gosvāmī has explained about the *jīva*, Śrīla Kṛṣṇadāsa Kavirāja has presented Mahāprabhu's *Śikṣāṣṭakam* with translation, and Śrīla Bhaktivinoda has further explained it in his commentary: "*Kṛṣṇa-kīrtana jaya plāvana-mūrti...vidyā-vadhū-jīvana*." There are two types of *vidyā*, knowledge. Śrīla Bhaktivinoda Ṭhākura explains that Mahāprabhu is referring to *parā*, transcendental, *vidyā*.²⁴

(Māyāpura, India: March 3, 2017)

Eternal speciality vividly expressed

Śrīla Nārāyaṇa Gosvāmī Mahārāja further discusses this spiritual individuality:

Question: Regarding the *siddha-deha* [the spiritual body], it seems more like the seed is there in the heart; and then, when *hlādinī* and *saṁvit* come. ...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The seed is there. Only water is needed. Water is that mercy [of *hlādinī* and *saṁvit*]. If the seed is not there, why are there different *siddha-dehas* for different persons? Mercy is one, but why are there five kinds of *siddha-deha*? Moreover, there are not only five. *Siddha-deha* has been divided into five, but actually there are not five. There are millions of varieties of *gopī-bhāva*. *Sakhya* is also of millions of varieties, and *vātsalya* is also of millions of varieties. There is something special in everyone. Regarding the *gopīs*, there are millions of *gopīs*, but no two *gopīs* are alike. No two have exactly the same qualities as each other.

Question: The individuality of the living entity is eternal?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Rasa* is in him. *Siddha-deha* is there, but without mercy it cannot manifest. Everything is there. Śrīla Bhaktivinoda Ṭhākura explains this in all his books – in the first *śloka* of *Śikṣāṣṭakam* and in so many other places. There is no other *ācārya* like him. No one has written about this as vividly as he did.

Question: Sometimes you give the example of *svāti-nakṣatra*. Where is that example from?

²³ These same points are discussed elaborately by Caitanya Mahāprabhu in His teachings to Śrīla Rūpa Gosvāmī in *Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 19.215-237.

²⁴ "Unalloyed devotion is the embodiment of the highest knowledge and it is like a new wife (*vadhū*). *Śrī-kṛṣṇa-saṅkīrtana* is the life of transcendental knowledge in the form of *bhakti*. May there be all victory again and again for the chanting of the holy name of Śrī Kṛṣṇa, which manifests the eternal constitutional form of the living entities." (Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*, *Śikṣāṣṭaka* Song 1, Verse 5)

*Rasa is in him.
Siddha-deha is there,
but without mercy
it cannot manifest.
Everything is there.
Śrīla Bhaktivinoda
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in all his books – in the
first śloka of Śikṣāṣṭakam
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ācārya like him. No one
has written about this as
vividly as he did.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Vṛndāvana, India (Early 1990's)

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Our Guru Mahārāja has told it.

Question: Besides the statements of Śrīla Bhaktivinoda Ṭhākura, do we have any statements from *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* referring to the *svarūpa* as being inherent?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Bhaktivinoda Ṭhākura is our first *ācārya* who has expressed this so clearly. He saw that nowhere was this distinctly written, so he disclosed it. Actually, all the previous *ācāryas* explained this truth in the same way, but not as clearly. We are not in a stage that qualifies us to understand them. We are only in the stage of *anartha grasta aniṣṭhitā-bhakti* (swallowed by *anarthas* and the six kinds of unsteady *bhakti*) – not more than that. So, they have not told this clearly enough for us to understand.

They did show this in their description of the time of ‘death’ of Nārada and Dhruva and others. Their commentaries on the *prayujyamāne śloka* in relation to Nārada explains this. When Nārada’s time of ‘death’ came, he kept his feet on the head of death and his *siddha-deha* manifested at once. Others could not see that his material body disappeared, his *siddha-deha* manifested, and he was at once able to travel everywhere – serving everywhere – both in Vaikuṅṭha and in this world. His spiritual body looked like his physical body. His shape was like that, but it was not earthly.²⁵

(Vṛndāvana, India: Early 1990’s)

Śrīla Jīva Gosvāmī on the jīva’s eternal individuality

Although Śrīla Jīva Gosvāmī has written that the *jīvas* are classified as the same according to category – they are all in the category of *jīva-tattva* – he also writes that each *jīva* has a distinct eternal identity. Some texts regarding the *jīva*’s eternal individuality can be found in his *Śrī Paramātmā-sandarbhā*:

tatra praṇava-vyākhyāne pādmottara-khaṇḍam yathā

*jñānāśrayo jñāna-guṇas
cetaṇaḥ prakṛteḥ paraḥ
na jāto nirvikāraś ca
eka-rūpaḥ svarūpa-bhāk*

²⁵ Śrīla Jīva Gosvāmī’s *Krama-sandarbhā* annotation of *Śrīmad-Bhāgavatam* 1.6.28 (29 in some books): The word *bhāgavatīm* (divine) refers to a body which is an *amśa* (particle) of the effulgence of Bhagavān. The word *suddhām* means that it is free from the influence of *prakṛti*. The word *nyapatat* (fell) also indicates that a separation from a previous subtle body has taken place. This is because the previous subtle body can only last as long as *prārabdha-karma* remains. In the case of a person who is fixed in Bhagavān (*bhagavan-niṣṭhā*), there is no longer any *prārabdha-karma*. Therefore, Śrīdhara Svāmī’s commentary also says: This indicates that the bodies of the *pāśadas* are beyond the reach of *karma*; they are pure and eternal.

*Śrīla Bhaktivinoda
Ṭhākura is our first
ācārya who has expressed
this so clearly. He saw
that nowhere was this
distinctly written, so
he disclosed it.*

*Actually, all the previous
ācāryas explained this
truth in the same way,
but not as clearly.*

*We are not in a stage
that qualifies us to
understand them. We
are only on the stage of
anartha grasta aniṣṭhita-
bhakti (swallowed by
anarthas and the six kinds
of unsteady bhakti) – not
more than that.*

*So, they have not told this
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understand.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Vṛndāvana, India (Early 1990’s)

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by these words of Pādma Purāṇa, Uttara-khaṇḍa, Chapter 90: “The individual spirit soul the abode of knowledge, has knowledge as one of his intrinsic qualities, possesses consciousness, is beyond the world of matter (prakṛti), is never born, never changes, and possesses a single form which remains continually situated in its original spiritual nature.”

– Śrīla Jīva Gosvāmī
Śrī Paramātma-sandarbhā,
Anuccheda 19, Text 2

tatra – there; *praṇava-vyākhyāne* – in the commentary on “*omkāra*”; *pādmottara-khaṇḍam* – the *Pādma Purāṇa, Uttara-khaṇḍa*”; *yathā* – as; *jñānāśrayaḥ* – the shelter of knowledge; *jñāna-guṇaḥ* – having the quality of knowledge; *cetanaḥ* – the individual conscious living being; *prakṛteḥ* – from nature; *paraḥ* – beyond; *na* – not; *jātaḥ* – born; *nirvikāraḥ* – unchanging; *ca* – and; *eka-rūpaḥ* – has a single form; *svarūpa-bhāk* – spiritual in nature.

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by these words of *Pādma Purāṇa, Uttara-khaṇḍa*, Chapter 90: “The individual spirit soul is the abode of knowledge, has knowledge as one of his intrinsic qualities, possesses consciousness, is beyond the world of matter (*prakṛti*), is never born, never changes, and possesses a single form which remains continually situated in its original spiritual nature.”

(Śrī Paramātma-sandarbhā, Anuccheda 19, Text 2)

aṇur nityo vyāpti-śīlaś
cid-ānandātmakas tathā
aham-artho ’vyayaḥ kṣetrī
bhinna-rūpaḥ sanātanaḥ

aṇuḥ – atomic; *nityaḥ* – eternal; *vyāpti-śīlaḥ* – pervading; *cid-ānandātmakaḥ* – conscious and blissful; *tathā* – also; *aham-arthaḥ* – individual ego; *avyayaḥ* – unchanging; *kṣetrī* – the knower of his body, or field of activities; *bhinna-rūpaḥ* – distinct from other souls; *sanātanaḥ* – eternal.

The soul is atomic, eternal, present by consciousness everywhere in the material body, by nature conscious and blissful, has a sense of individual identity, is unchanging, a witness within the body, and distinct from other *jīvas*.

(Śrī Paramātma-sandarbhā, Anuccheda 19, Text 3)

na jaḍo na vikārī ca
jñāna-mātrātmako na ca
svasmai svayam-prakāśaḥ syād
eka-rūpaḥ svarūpa-bhāk
cetano vyāpti-śīlaś ca
cid-ānandātmakas tathā

na – not; *jaḍaḥ* – material; *na* – not; *vikārī* – subject to change; *ca* – and; *jñāna* – knowledge; *mātrā* – only; *ātmakaḥ* – self; *na* – not; *ca* – and; *svasmai* – to himself; *svayam-prakāśaḥ* – self-luminous; *syāt* – may be; *eka-rūpaḥ* – one form; *svarūpa-bhāk* – having his own spiritual form; *cetanaḥ* – conscious; *vyāpti-śīlaḥ* – pervading; *ca* – and; *cid-ānandātmakaḥ* – full of spiritual knowledge and bliss; *tathā* – so.

The soul is not made of matter, nor is he subject to the changes matter imposes. His nature does not only consist of knowledge. [He is not merely consciousness.] He is conscious. He is pervading within the material body. He is self-illuminating (*svasmai*) and he illuminates other objects (*svayam-prakāśa*). He has one form, which remains continually situated in its spiritual nature and which is conscious and blissful.

(*Śrī Paramātma-sandarbha, Anuccheda 19, Text 7*)

*aham-arthaḥ pratikṣetram
bhinnō 'ṅur nitya-nirmalaḥ
tathā jñāṭṛtva-kartṛtva-
bhokṛtva-nija-dharmakaḥ
paramātmaika-śeṣatva-
svabhāvaḥ sarvadā svataḥ iti*

aham-arthaḥ – ego; *pratikṣetram* – every field; *bhinnāḥ* – different; *aṅuḥ* – atomic; *nitya-nirmalaḥ* – always pure; *tathā* – so; *jñāṭṛtva* – the state of being the knower; *kartṛtva* – the state of being the doer; *bhokṛtva* – the state of being the enjoyer; *nija* – own; *dharmakaḥ* – nature; *paramātmaika-śeṣatva-svabhāvaḥ* – part and parcel of the Supreme Personality of Godhead; *sarvadā* – always; *svataḥ* – himself; *iti* – thus.

[*Śrī Jāmātrā Muni* teaches:] “The soul is an individual, distinct in every body (*kṣetra*). He is atomic in size. He is eternally pure. In his own nature, he is a knower, a doer, and an enjoyer. His eternal nature is to be part and parcel of the Supreme Lord [and subservient to Him].”

(*Śrī Paramātma-sandarbha, Anuccheda 19, Text 8*)

*ity jñāni-laukika-guru-rītim tadya-prākṛta-dṛṣṭim vānusr̥tya svasya
jīvāntara-sādhāraṇya-kalpanāmaye śrī-haṁsadeva-vākye jīvātmanām
ekatvam | tat khalu aṁsa-bhede 'pi jñānecchūn prati jñānopayogitvena
tam avivicyaiva samānākāratvenābheda-vyapadeśo yathā tatraiva |*

iti – thus; *ādau* – beginning; *jñāni* – of the impersonalists; *laukika* – ordinary; *guru* – guru; *rītim* – method; *tadya* – of this; *prākṛta* – material; *dṛṣṭim* – vision; *vā* – or; *anusṛtya* – following; *svasya* – own; *jīva* – souls; *antara* – other; *sādhāraṇya* – common nature; *kalpanāmaye* – imagination; *śrī-haṁsadeva* – *Śrī Haṁsadeva*; *vākye* – in the words; *jīvātmanām* – of the individual souls; *ekatvam* – oneness; *tat* – that; *khalu* – indeed; *aṁśa* – of parts; *bhede* – in difference; *api* – even; *jñāna* – knowledge; *icchūn* – desiring; *prati* – to; *jñāna* – knowledge; *upayogitvena* – with appropriateness; *tam* – that; *avivicya* – not separating; *eva* – indeed; *samāna* – equal; *ākāratvena* – with form; *abheda* – not different; *vyapadeśaḥ* – teaching; *yathā* – as; *tatra* – there; *eva* – indeed.

The soul is not made of matter, nor is he subject to the changes matter imposes. His nature does not only consist of knowledge. [He is not merely consciousness.] He is conscious. He is pervading within the material body. He is self-illuminating (svasmai) and he illuminates other objects (svayam-prakāśa). He has his own single form, which remains continually situated in its spiritual nature and which is conscious and blissful.

– *Śrīla Jīva Gosvāmī*
Śrī Paramātma-sandarbha,
Anuccheda 19, Text 7

In his teachings for those on the path of *jñāna*, Lord Haṁsadeva indicates the idea of oneness among the *jīvas*. He spoke in this way in reference to the *jīvas* common identity of consciousness, without distinguishing their individuality. There is indeed difference among the the part-and-parcel *jīvas* [*aṁśas*]. This was done by him in accordance only with the ordinary view of the teachers of [impersonal] *jñāna* and is helpful in their attainment of *jñāna*.

(Śrī Paramātma-sandarbhā, Anuccheda 32, Text 3)

*vyāpako vyāpti-śīlah | asaṅgy anāvṛtaś ca svataḥ prakāśa-rūpatvāt.
aham-mamety-sambhāvaṁ dehādau mohajaṁ tyajet iti dehādy-
adhikaraṇakasya mohajasyaiva tyāgo na tu svarūpa-bhūtasety...*

vyāpakaḥ – pervading; *vyāpti-śīlah* – one who has the quality of being pervasive; *asaṅgi* – untouched; *anāvṛtaḥ* – uncovered; *ca* – also; *svataḥ* – personally; *prakāśa-rūpatvāt* – because of being manifest; *aham-mamety-sambhāvam* – the ideas of I and mine; *dehādau* – regarding the material body etc.; *mohajam* – born from illusion; *tyajet* – should abandon; *iti* – thus; *dehādy-adhikaraṇakasya* – beginning with the material body; *mohajasya* – born from illusion; *eva* – indeed; *tyāgaḥ* – rejection; *na* – not; *tu* – but; *svarūpa-bhūtasya* – of the original intrinsic identity.

*The color (varṇaḥ),
form (rūpam),
and measurement
(pramāṇam) of the soul
cannot be perceived, nor
can anyone describe it.
This is due to the soul's
being subtle, or non-
material (sūkṣmaḥ), and
to his entering unlimited
forms of matter.*

– Śrīla Jīva Gosvāmī
Śrī Paramātma-sandarbhā,
Anuccheda 46, Text 7

In the two verses quoted in the beginning of this *anuccheda*, the word *vyāpakaḥ* means “pervading.” The soul is neither dependent on the material body nor covered by material contamination (*asaṅgy anāvṛtaḥ*), because he is self-manifest. *Ahaṁ mamety asad-bhāvaṁ dehādau mohajaṁ tyajet* means “One should renounce the attitude of ‘I and mine’ towards the body, which is caused by illusion, but not his intrinsic individual identity, his true self.

(Śrī Paramātma-sandarbhā, Anuccheda 46, Text 6)

*na tasya varṇo rūpaṁ vā
pramāṇam drśayte kvacit
na śakyaḥ kathituṁ vāpi
sūkṣmaś cānanta-vigrahaḥ*

The color (*varṇaḥ*), form (*rūpam*), and measurement (*pramāṇam*) of the soul cannot be perceived, nor can anyone describe it. This is due to the soul’s being subtle, or non-material (*sūkṣmaḥ*), and to his entering unlimited forms of matter.

(Śrī Paramātma-sandarbhā, Anuccheda 46, Text 7)

Different words for different audiences

As mentioned in Chapter 4, our *ācāryas* sometimes speak to different audiences with different needs; thus the message may seem different. For example, in writing for those who would

criticize the *parakīya-bhāva* of Rādhā and Kṛṣṇa, Śrīla Jīva Gosvāmī seemed to say that Rādhā and Kṛṣṇa are a married couple.

Śrīla Bhaktivinoda Ṭhākura explains this:

Śrīla Jīva Gosvāmī had both types of disciples: those with *śuddha parakīya-bhāva*, and those whose worship was mixed with a sense of *svakīya-bhāva*. Consequently, he left separate instructions according to his disciples' different inclinations. This fact is clearly established by the *śloka: svecchayā likhitam kiñcit* in his *Locana-rocanī ṭikā* on *Ujjvala-nīlamanī*.
(*Jaiva-dharma*, Chapter 39)

Śrīla Nārāyaṇa Gosvāmī Mahārāja has translated Śrīla Jīva Gosvāmī's above-mentioned verse as follows:

*svecchayā likhitam kiñcit / kiñcid atra pareccchayā
yat pūrvāpara-sambandham / tat-pūrvam-aparam param*

I have presented this view partly by my own desire and partly by the desire of others. The first and last part of the explanation, referring to *parakīyā*, has been written out of my wish, and whatever is not related to *parakīyā* has been written out of the desire of others. It should be understood in this way.

(*Veṇu-gīta*, Verse 12, *Ānanda-vardhini Vyākhyā*)

Śrīla Bhaktivinoda Ṭhākura helps us understand Śrīla Jīva Gosvāmī

As Śrīla Sanātana Gosvāmī, Śrīla Jīva Gosvāmī, and Śrīla Viśvanātha Cakravartī Ṭhākura help us to understand the deep moods and meanings in the verses of Śrīla Śukadeva Gosvāmī in *Śrīmad-Bhāgavatam*, similarly, Śrīla Bhaktivinoda Ṭhākura and his successors help us to understand these previous *ācāryas*.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja explains this in the following passages:

The profound and confidential philosophical conclusions of *Brahma-saṁhitā* are practically incomprehensible without the help of the *Dig-darśanī ṭikā* of Śrīla Jīva Gosvāmī, whose esoteric and penetrating insights are, however, also extremely difficult to understand.

Śrīla Saccidānanda Bhaktivinoda Ṭhākura, the eternal associate of Śrī Caitanya Mahāprabhu, is the Bhagīratha who caused the Gaṅgā of *bhakti*

The profound and confidential philosophical conclusions of Brahma-saṁhitā are practically incomprehensible without the help of the Digdarśanī-ṭikā of Śrīla Jīva Gosvāmī, whose esoteric and penetrating insights are, however, also extremely difficult to understand.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Śrī Brahma-saṁhitā, Introduction



*Śrīla Saccidānanda
Bhaktivinoda Ṭhākura,
the eternal associate of
Śrī Caitanya
Mahāprabhu, is the
Bhagīratha who caused
the Gaṅgā of bhakti
(bhakti-bhāgīrathī)
to flow once again,
inundating the entire
world with prema in
this modern age.
He has conferred
great welfare upon
the Vaiṣṇava world by
translating Śrī Jīva
Gosvāmī's Digdarśanī-
ṭīkā into Bengali, and
writing a commentary
of his own entitled
Prakāśinī.*

*With the help of his
purports, one can easily
have access to the hidden
moods of the original text
and to Śrī Jīva Gosvāmī's
deep considerations.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Śrī Brahma-saṁhitā, Introduction

(*bhakti-bhāgīrathī*) to flow once again, inundating the entire world with *prema* in this modern age. He has conferred great welfare upon the Vaiṣṇava world by translating the *Dig-darśanī ṭīkā* into Bengali, and writing a commentary of his own entitled *Prakāśinī*. With the help of his purports, one can easily have access to the hidden moods of the original text and to Śrī Jīva Gosvāmī's deep considerations. (Śrī Brahma-saṁhitā, Introduction)

We have heard from our Gurudeva and other Vaiṣṇavas, and we have also read in authentic books, that Śrīla Bhaktivinoda Ṭhākura was given the title “Seventh Gosvāmī”. From the time of the Six Gosvāmīs up to his time, no one else was ever designated as such.

During his manifest stay in this world (1838-1914), learned persons and devotees saw his glorious activities and gave him this title. It was he who once again illuminated the true principles of Gauḍīya Vaiṣṇavism. If he had not appeared when he did, all the teachings of pure Gauḍīya Vaiṣṇavism would have been forever drowned in an ocean of oblivion. (France: June 27, 1997)

I want to hear from Śrīla Bhaktivinoda Ṭhākura more than anyone, because he is nearer to us and he has written so many books. He knows Śrīla Viśvanātha Cakravartī Ṭhākura, he knows Śrīla Rūpa Gosvāmī, he knows Śrīla Jīva Gosvāmī, Raghunātha dāsa Gosvāmī – everyone. He knows Veda and *śāstra*, and he is very near to us [meaning he appeared only one hundred years ago].

(Mathurā: February 10, 1992)

Śrīla Nārāyaṇa Gosvāmī Mahārāja gives us some idea of Śrīla Bhaktivinoda Ṭhākura's intimacy with Śrīla Rūpa Gosvāmī and the other Gosvāmīs:

Saccidānanda Bhaktivinoda Ṭhākura is the manifestation, or *prakāśa-vigraha*, of Śrīla Gadādhara Paṇḍita. *Namo bhaktivinodāya*. This means, “Again and again, I offer my *praṇāma* to Śrīla Saccidānanda Bhaktivinoda Ṭhākura.”

The very advanced stage of *bhakti* is *prema*, and more than that, *sneha*, *māna*, *praṇaya*, *raga*, *anurāga*, *bhāva*, and *mahābhāva*. One who is always pleasing Rādhā and Kṛṣṇa by these moods is *bhaktivinoda*. ...

Only teenage *gopīs* can serve Śrīmatī Rādhikā and Kṛṣṇa, and they especially do so under the guidance of Śrīla Rūpa Gosvāmī [as Śrī Rūpa Mañjarī]. Śrīla Bhaktivinoda Ṭhākura is Kamala Mañjarī, one of the manifestations of Śrīmatī Rādhikā, that is, Gadādhara Paṇḍita.

Namo bhaktivinodāya sac-cid-ānanda-nāmine. Saccidānanda is Kṛṣṇa Himself, or Caitanya Mahāprabhu. *Sat* means transcendently existing in His

beautiful Nanda-nandana *svarūpa*, His three-fold-bending form. ... This is *sat*; and *cit* is knowledge, but not knowledge as we know it; it is condensed knowledge – *bhāva*. What *bhāva*? More than *mahābhāva*: *rūḍha*, *adhirūḍha*. Rādhikā has *madana*, *mohana*, and more, and part of that is also in Her maid-servant, Kamala Mañjarī. ...

Even Lalitā cannot go where Kamala Mañjarī can go. Such *sakhīs* as Lalitā will wait and ask the maidservant of Rūpa Mañjarī, “Can we go in now?” “Oh, yes you can come.” Or, “Oh, wait a little and then come.” Kamala Mañjarī – Śrīla Bhaktivinoda Ṭhākura – is serving Rādhā-Kṛṣṇa in this way.

namo bhaktivinodāya / sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya / rūpānuga-varāya te

Gaura-śakti means Gadādhara Paṇḍita, who is Rādhikā Herself. How is She [Rādhikā in the form of Gadādhara Paṇḍita] serving? It seems that She is not serving Caitanya Mahāprabhu, but She is always serving; looking after Mahāprabhu to see, “I have donated My mood to Him. I want to see how He is playing My part.”

Śrīla Gadādhara Paṇḍita is still full Rādhikā mood there; all Her moods are present in him. Kṛṣṇa is imitating, playing of the role of Rādhikā, but this does not mean that Kṛṣṇa has taken away Her moods and Gadādhara Paṇḍita is now empty, like zero. Rādhikā in the form of Śrī Gadādhara Paṇḍita is sometimes chastising Mahāprabhu, helping, by indicating, “Oh, you are doing wrong.” However, She does this in such a style that no one can understand. In a very skillful manner, Gadādhara Paṇḍita is doing all these things.

Bhaktivinodāya sac-cid-ānanda-nāmine gaura-śakti-svarūpāya.

Bhaktivinoda Ṭhākura is the manifestation of the *svarūpa* of Śrī Gadādhara Paṇḍita.

(Wales: July 1, 2000)

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja speaks about Śrīla Bhaktivinoda Ṭhākura in his Introduction to the second Hindi edition of *Jaiva-dharma*:

Later, he accepted the life of an ascetic, and stayed at Svānanda-sukhadakuñja, which was nearby. While residing there, he established the appearance place of Śrī Caitanya-deva and many other places of Gaura-līlā.

In this, he followed the example of Śrī Caitanya Mahāprabhu and His followers, the Six Gosvāmīs, who had discovered the birthplace and other pastime places of Śrī Kṛṣṇa. If Śrīla Ṭhākura Bhaktivinoda had not appeared in this world, the pastime places and instructions of Śrī Gaurāṅga Mahāprabhu would have disappeared from the world.



namo bhaktivinodāya
sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya
rūpānuga-varāya te

Gaura-śakti means
Gadādhara Paṇḍita, who
is Rādhikā Herself.

Bhaktivinoda Ṭhākura
is the manifestation of
the svarūpa of Śrī
Gadādhara Paṇḍita.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Wales (7/1/00)



*What are the scriptures?
They are nothing but the
record by the pure devo-
tees of the divine message
appearing on the lips of
the pure devotees. The
message conveyed by the
devotees is the same in
all ages. The words of the
devotees are ever identical
with the scriptures.*

*The ācārya thus
authorized has no
other duty than that
of delivering intact the
message received from all
his predecessors. There is
no difference between the
pronouncements of one
ācārya and another.*

- Śrīla Prabhupāda Bhaktisiddhānta
Sarasvatī Thākura
The Harmonist, December 1931

The entire world of Gauḍīya Vaiṣṇavas will therefore remain indebted to him forever. It is for this reason that he has been awarded the highest honor in the Vaiṣṇava community by being addressed as the Seventh Gosvāmī.

Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Thākura's glorification

Herein, Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Thākura glorifies Śrīla Bhaktivinoda Thākura's strict adherence to, and subsequent revelation of, the words of his predecessor *ācāryas*.

As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thākura Bhaktivinoda's philosophy, the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision. ...

What are the scriptures? They are nothing but the record by the pure devotees of the divine message appearing on the lips of the pure devotees. The message conveyed by the devotees is the same in all ages. The words of the devotees are ever identical with the scriptures. Any meaning of the scriptures that belittles the function of the devotee who is the original communicant of the divine message contradicts its own claim to be heard. ...

To the conditioned soul, if he is disposed to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. ... Thākura Bhaktivinoda is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee.

Before we open any of the books penned by Thākura Bhaktivinoda, we would do well to reflect a little on the attitude with which, as the indispensable pre-requisite, to approach its study. It is by neglecting to remember this fundamental principle that the empiric pedants find themselves so hopelessly puzzled in their vain endeavor to reconcile the statements of the different texts of the scriptures.

The person to whom the *ācārya* is pleased to transmit his power is alone in a position to convey the divine message. This constitutes the underlying principle of the line of succession of the spiritual teachers. The *ācārya* thus authorized has no other duty than that of delivering intact the message received from all his predecessors. There is no difference between the pronouncements of one *ācārya* and another. ...

Thākura Bhaktivinoda's greatest gift to the world consists in this; that he has brought about the appearance of those pure devotees who are, at present, carrying on the movement of unalloyed devotion to the feet of Śrī Kṛṣṇa by their own whole time spiritual service of the Divinity.

(The Harmonist, December 1931, Vol. XXIX No.6)

Chapter 7

Two Time Factors

A Reconciliation

Chapter 7 discusses the two time factors – eternal time (meta-temporal, absolute, eternal present, *nitya-vartamāna kāla*), and material time (temporal, relative, linear, *prākṛta kāla*). It reconciles the two angles of vision on the same *siddhānta*.

In eternal time, there is no beginning or end. Everything in this time-factor is ever-fresh and ever-new. In the world outside matter, our relationship with Kṛṣṇa is fixed.

The experience in material time is that nothing is fixed. Everything has a beginning and an end and is constantly changing. In material time, the soul wanders in abject ignorance throughout the 8,400,000 species of life. He also “changes bodies” at every moment within each and every body he wanders through. Awareness of the Lord and his own soul is absent in him. He is lost, with no *bhakti*, until he meets a *guru* and receives good association.



The dictionary definition of the word “reconciliation” is “the action of making one view or belief compatible with another.” In that regard, an example of discussing both time factors in a single statement is found below, by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī:

And when, by the association of a *bhakta-bhāgavata* and according to your constitutional *rati* which is now in latent position, both mix, *rati* will gradually develop, and a sentiment will peep from inside, saying, “I like this particular relationship with Kṛṣṇa.”

(Paxton, Australia: February 25, 2002)

Examples of the eternal present

Lord Brahmā explains this in his *samhitā*:

The living entities are eternal, and they have an eternal relationship with Bhagavān that extends throughout time, with neither beginning nor end. By constitution they are intrinsically His superior potency.

(Śrī Brahma-samhitā, Verse 21)



SVARŪPA OF THE JĪVA

Material time does not exist outside of the material world. Outside of the material world, time is manifested as an eternal present.

– Śrī Jīva Gosvāmī
Śrī Paramātma-sandarbha,
Anuccheda 105, Text 80



O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

– Bhagavān Śrī Kṛṣṇa
Bhagavad-gītā As It Is, 7.26

Śrī Jīva Gosvāmī:

Material time does not exist outside of the material world. Outside of the material world, time is manifested as an eternal present.

(*Śrī Paramātma-sandarbha, Anuccheda 105, Text 80*)

Bhagavān Śrī Kṛṣṇa:

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.*

(*Bhagavad-gītā As It Is, 7.26*)

Śrīla Bhaktivinoda Ṭhākura:

The *jīva* has an eternal form which is very subtle. Just as the different parts of the gross body, the hands, legs, nose, eyes, and so on combine to manifest a beautiful form when established in their respective places, similarly a very beautiful atomic spiritual body is manifest, which is composed of different spiritual parts.

(*Jaiva-dharma, Chapter 15*)

He [the *jīva*] is extremely subtle and beyond mundane space, time, and qualities.

(*Jaiva-dharma, Chapter 16*)

The time and space that you experience in this material world are completely different from time and space in the spiritual world. Material time is divided into three aspects: past, present, and future. However, in the spiritual world there is only one undivided, eternally present time. Every event of the spiritual world is eternally present.

(*Jaiva-dharma, Chapter 15*)

Śrīla Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja's *darśanas*:

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As a real, eternal entity, the *jīva* is an infinitesimal part and parcel of Śrī Kṛṣṇa. The transcendental nature of both Kṛṣṇa and the *jīva* is one – and that nature is love. ...”

Devotee reads from Jaiva-dharma: The spirit soul is a real entity, and his eternal, constitutional identity is his true nature.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That nature is love – love for Kṛṣṇa, the love of the part for the whole. That love is the eternal religion of every soul in the universe, whether he is liberated or not.

(Paderborn, Germany: December 15, 2001)

Question: What were we doing before we came to this world, before we chose to come here to the world of *māyā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We were within Kāraṇodakaśāyī Viṣṇu.

Question: Is that where we were created originally?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *jīva* is eternal. *Jīva* has not been created.

Question: Were we eternally in the heart of Kāraṇodakaśāyī Viṣṇu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We were not in the heart, but it is like that. It has been told in this way in order to help us gradually understand. Because we are conditioned souls, we are not of the capacity to understand the real thing. ...

Those who are not conditioned souls, who are not only liberated souls but associates of Kṛṣṇa and Rādhikā in Vṛndāvana – like Rūpa Mañjarī who has come to this world in the form of Rūpa Gosvāmī, and Rati or Tulasī Mañjarī who has come in the form of Raghunātha dāsa Gosvāmī – they want to tell us something. But they are liberated souls and we are conditioned souls, so we cannot understand their words.

The words we hear are of this mundane world. Liberated souls have described how the *jīvas* come from Baladeva Prabhu, Saṅkarṣaṇa. Saṅkarṣaṇa is of four features: Baladeva; Mūla-Saṅkarṣaṇa (Baladeva in Mathurā and Dvārakā); Mahā-Saṅkarṣaṇa (Baladeva’s manifestation nearby Nārāyaṇa in Vaikuṅṭha); and Kāraṇodakaśāyī Viṣṇu (Baladeva’s manifestation at the marginal line, the area between the spiritual and material worlds). From Kāraṇodakaśāyī Viṣṇu comes Garbhodakaśāyī Viṣṇu, and then Kṣīrodakaśāyī Viṣṇu (the Supersoul in all beings). ...

The souls of Vaikuṅṭha are also always liberated. They have come from Baladeva in the form of His expansion, Mahā-Saṅkarṣaṇa, in Vaikuṅṭha. It is told that they were manifested by Mahā-Saṅkarṣaṇa, because you will not understand that they are always present in Vaikuṅṭha.

Actually, they have not come from Baladeva or Saṅkarṣaṇa. The *jīvas* who are from Vraja have never come out from Baladeva. They are also eternal. But, to make you understand, I will have to explain it in this way. The *taṭasthā-śakti jīvas*, those coming from Kāraṇodakaśāyī Viṣṇu, are also eternal.

Question: What were we doing before we decided to come to the material world? Did we have any activity?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It has been told, but really you are eternal. You are seeing that “I am a conditioned soul,” but when Nārada will come and see you, he will see that you are serving Rādhā and Kṛṣṇa eternally. I cannot make you understand this truth.

If Nārada will come to Kaṁsa, he will see that Kaṁsa is so fortunate to serve Kṛṣṇa. Without the presence of Kaṁsa, there would have been no need for Kṛṣṇa to go to Gokula, where He later on met and engaged in loving



Those who are not conditioned souls, who are not only liberated souls but associates of Kṛṣṇa and Rādhikā in Vṛndāvana – like Rūpa Mañjarī who has come to this world in the form of Rūpa Gosvāmī, and Rati or Tulasī Mañjarī who has come in the form of Raghunātha dāsa Gosvāmī – they want to tell us something. But they are liberated souls and we are conditioned souls, so we cannot understand their words. The words we hear are of this mundane world.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja Vṛndāvana, India (5/11/92)

*You were asking
what we were doing
before we came to the
material world. If I tell
you anything, you will
not understand. You
should understand only
what has been given
in Jaiva-dharma and
Śrīmad-Bhāgavatam.*

Bas, only that.

*Now we are burning
in this home. We have
to do something to put
out the fire, and then
proceed. We will then
be able to judge why the
fire came, so that in the
future it will not return.*

*In the meantime, we
are burning. We should
chant, we should serve
our spiritual master,
Vaiṣṇavas, and śāstra.
Doing so accordingly, we
will improve ourselves so
that one day we will serve
Kṛṣṇa and everything
will be realized.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Vṛndāvana, India (5/11/92)

pastimes with the *gopīs*. So, Kaṁsa is somehow also serving Kṛṣṇa. When Nārada goes to visit Kaṁsa, he never has any bad feelings towards him.

We do, and what to speak of us, even Śukadeva Gosvāmī has spoken ill of him. You were asking what we were doing before we came to the material world. If I tell you anything, you will not understand.

You should understand only what has been given in *Jaiva-dharma* and *Śrīmad-Bhāgavatam*. Bas, only that. Now we are burning in this home. We have to do something to put out the fire, and then proceed. We will then be able to judge why the fire came, so that in the future it will not return.

In the meantime, we are burning. We should chant, we should serve our spiritual master, Vaiṣṇavas, and *śāstra*. Doing so accordingly, we will improve ourselves so that one day we will serve Kṛṣṇa and everything will be realized.

(Vṛndāvana, India: May 11, 1992)

We have heard that in *svāti-nakṣatra*, the stellar constellation of Svāti, rain comes. If that rainwater falls on a banana tree, it automatically produces camphor. If it falls on the head of an elephant, it produces *gaja-mukta*, an elephant pearl.

If it falls on the hoof of a cow, *gorocanā*, a very costly thing, is produced. When it falls on an oyster shell, it produces a pearl, which is very valuable – more so than a kahinoor diamond. And if it falls on a snake hood, a precious jewel is produced.

Someone has an idea that by association you can come in *vātsalya-rasa*, *śānta-rasa*, *sakhya-rasa*, and *mādhurya-rasa*, and that your *svarūpa* can be changed. But you should have a strong faith that it cannot be changed. There is *rasa* in your constitutional form: either *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya*. There must be something of one of them, but now it is covered by *māyā*.

I have come to help you to remove that *māyā*.

(Badger, California: June, 2005)

Śrīla Bhaktivedānta Svāmī Prabhupāda:

Because the son is part of the body of the father, the relationship between them cannot be broken. It may be forgotten for some time, but as soon as one recognizes his father or son, immediately affection develops.

Similarly, we are eternally related to Kṛṣṇa, but at the present moment this relationship is simply forgotten or suppressed. Consequently, we think that we have no relationship with Kṛṣṇa, but this is not a fact. Because we are integral with Him, because we are part and parcel of Him, our relationship with Him is eternal. That relationship simply has to be revived, and that revival is this process of Kṛṣṇa consciousness.

(*Kṛṣṇa Consciousness – the Matchless Gift*, Chapter 3)

Actually our material senses are not our real senses. They are covered, just as the body is covered by clothes. Our real body is within the material body. *Dehino 'smin yathā dehe* [*Bhagavad-gītā* 2.13]. The spiritual body is within the material body.
(*Teachings of Lord Kapila*, Chapter 6, Text 7, Purport)

Every living entity has an eternal spiritual body, which exists before he takes on a material body.
(*Beyond Illusion and Doubt*, Chapter 5)

The following quote is from Śrīla Baladeva Vidyābhūṣaṇa's *Govinda-bhāṣya* commentary on the *Vedānta-sūtra* of Śrīla Kṛṣṇa Dvaipāyana Vyāsa.

Sūtra 4.4.1

|| *sampadyāvīrbhāvaḥ svena-śabdāt* ||

The word *svena* here means “in his own original form.” For this reason, it cannot be said that this passage means “the soul arrives there and then accepts that form, which is an external imposition.” In that way it is proved that the form here is the original form of the soul. This is not contradicted by the use of the word *niṣpadyate*, for that word is also used to mean “is manifested.” An example of that usage is seen in the following words of the *Śruti-śāstra*: *idam ekaṁ su-niṣpannam* – “He is manifested.”

Also, it is not that the manifestation of the soul's original form cannot be a goal of human endeavor because it already exists. This is so because even though the soul's original form exists, it is not openly manifested. Therefore, it is not useless to say that the soul may endeavor to openly manifest the original form of the soul.

Examples of linear time, or time within material creation

The process that gives prema

Śrīla Viśvanātha Cakravartī Ṭhākura's *Bhakti-rasāmṛta-sindhu-bindu* is his commentary on Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*. The following excerpts are from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's translation and commentary of *Bhakti-rasāmṛta-sindhu-bindu*:

*ādau śraddhā tataḥ sādhu-saṅga 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāśaktis tato bhāvas tataḥ premābhyañcati
sadhakānām ayaṁ premaḥ prādurbhāve bhavet kramaḥ*

*Someone has an idea
that by association you
can come in vātsalya-
rasa, śānta-rasa, sakhya-
rasa, and mādhyurya-
rasa, and that your
svarūpa can be changed.*

*But you should have a
strong faith that it cannot
be changed. There is rasa
in your constitutional
form: either dāsyā,
sakhya, vātsalya, or
mādhyurya. There must
be something of one
of them, but now it is
covered by māyā.*

*I have come to help
you to remove that māyā.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Badger, California (6/2005)



The stages leading to the appearance of *prema*, as described in the above verses from *Bhakti-rasāmṛta-sindhu* (1.4.15-16), are as follows:

(1) By hearing the *śāstras*, *pāramārthika* or transcendental *śuddha-śraddhā* appears. The word *śraddhā* here implies firm belief in the meaning of the *bhakti-śāstras* such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu*, and so forth.

(2) Upon the appearance of such *śraddhā*, one again obtains *sādhū-saṅga* and, in such company, begins to receive instructions regarding the methods for executing *bhajana*.

(3) Thereafter one takes up the practices of *bhajana* (*bhajana-kriyā*) beginning with *śrī-guru-padāśraya* and so on.

(4) By constant engagement in *bhajana*, *anarthas* gradually disappear (*anartha-nivṛtti*).

(5) This elimination of *anarthas* takes place in successive stages. As one becomes progressively freed from *anarthas*, he attains *niṣṭhā* and freedom from all distractions (*vikṣepa*). At that stage one-pointedness (*ekāgratā*) characterized by incessant striving arises in the pursuit of *bhajana*.

(6) Thereafter *ruci* (taste), or in other words, an intense hankering for *bhajana*, develops.

(7) When *ruci* becomes very deep it is called *āsakti*. The difference between *niṣṭhā* and *āsakti* is that *niṣṭhā* involves application of the intelligence, whereas *āsakti* is spontaneous. In the stage of *niṣṭhā*, even if the mind is not attracted, by one's intelligence one remains devoted to the performance of *bhajana*. However, when one comes to the stage of *āsakti*, he has no more dependence on any kind of reasoning by the faculty of the intelligence. At that stage he is deeply immersed in the performance of *bhajana* in a spontaneous manner.

(8) After the stage of *āsakti*, *bhāva* makes its appearance.

(9) At the final stage, *prema* manifests. This is the order of the stages leading to the appearance of *prema* within the heart of the *sādhaka*.

(*Bhakti-rasāmṛta-sindhu-bindu*, Verse Three, *Śrī Bindu-vikāśinī-vṛtti*)

Sādhū-saṅga, the root of bhagavad-bhakti

One further point should be clarified in regard to the appearance of *prema*. In the verse under consideration (*ādau śraddhā...*), the word *ādau* refers to the initial contact with devotees (*sādhū-saṅga*). This *sādhū-saṅga* is not obtained coincidentally. It is the result of *sukṛti*, pious activities accumulated over many, many lifetimes.

*bhaktis tu bhagavad-bhakta-
saṅgena parijāyate
sat-saṅga-prāpyate pumbhiḥ
sukṛtaiḥ pūrva-saṅcitaiḥ*

(*Hari-bhakti-vilāsa* 10.279)

Bhakti becomes manifest by the association of the Lord's devotees. The association of devotees is obtained by previous accumulated piety.

kṛṣṇa-bhakti-janma-mūla haya sādhu-saṅga
kṛṣṇa-prema janme, tēho punaḥ mukhya aṅga
 (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.83)

Sādhu-saṅga is the root cause of *kṛṣṇa-bhakti*. This *sādhu-saṅga* waters the creeper of *kṛṣṇa-bhakti* (*sādhana-bhakti*) through the medium of *śravaṇa* and *kīrtana* and thus transforms it into *kṛṣṇa-prema*. When *kṛṣṇa-prema* is awakened, *sādhu-saṅga* becomes the most essential limb once again.

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
 (Śrī Caitanya-caritāmṛta, Madhya-līlā 19.151)

While continuously wandering throughout the innumerable material universes, some extremely fortunate *jīvas* obtain the *bhakti-latā-bīja* in the form of *śraddhā* by the causeless mercy of Śrī Śrī Guru and Kṛṣṇa.

kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya
 (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.45)

When the material entanglement of the living entity who is wandering throughout this worldly existence begins to diminish, then he obtains *sādhu-saṅga* by the causeless mercy of the Lord. By that *sādhu-saṅga* he obtains *kṛṣṇa-bhakti* successively in the stages of *śraddhā*, *niṣṭhā*, *ruci*, *āsakti* and *rati*.

mahat-kṛpā binā kona karme bhakti naya
kṛṣṇa-bhakti dūre rahu, saṁsāre nahe kṣaya
 (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.51)

Without the mercy of elevated devotees, *bhakti* cannot be obtained by any method. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from material attachment and repeated birth and death.

Sādhu-saṅga is the root of *bhagavad-bhakti* – *kṛṣṇa-bhakti-janma-mūla* haya *sādhu-saṅga* (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.83).

In *Śrīmad-Bhāgavatam* (11.20.8) the Supreme Lord has said: “*yadṛcchayā mat-kathādau, jāta-śraddhas tu yaḥ pumān* – by virtue of the good fortune of

kṛṣṇa-bhakti- janma-mūla
haya sādhu-saṅga
kṛṣṇa-prema janme, teṅho
punaḥ mukhya aṅga

Sādhu-saṅga is the root cause of *kṛṣṇa-bhakti*. This *sādhu- saṅga* waters the creeper of *kṛṣṇa-bhakti* (*sādhana-bhakti*) through the medium of *śravaṇa* and *kīrtana* and thus transforms it into *kṛṣṇa-prema*. When *kṛṣṇa-prema* is awakened, *sādhu-saṅga* becomes the most essential limb once again.

– Śrī Caitanya-caritāmṛta,
 Madhya-līlā 22.83

*mahat-kṛpā vinā kona
karme bhakti naya
kṛṣṇa-bhakti dūre rahu,
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*Without the mercy of
elevated devotees, bhakti
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*– Śrī Caitanya-caritāmṛta,
Madhya-līlā 22.51*



their previous births, those in whom *śraddhā* is awakened towards My *līlā-kathā* are eligible to take up *bhakti*.”

Jīva Gosvāmī, in defining the word *yadṛcchayā* (voluntarily, spontaneously or by their own will) used in this *śloka*, has said: “*kenāpi parama-svatantra bhagavad-bhakta-saṅga tat-kṛpājāta parama-maṅgalodayena* – by the association of the Lord’s supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune (*saubhāgya*). That *saubhāgya* itself becomes the eligibility for *bhakti*.”

(*Bhakti-rasāmṛta-sindhu-bindu*, Verse 3, *Śrī Bindu-vikāśinī-vṛttī*)

Absolute necessity of sādhu-saṅga

Śrīla Nārāyaṇa Gosvāmī Mahārāja:

*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Śrī Caitanya-caritāmṛta, Madhya-līlā 19.151)*

By the mercy of *guru* and *Kṛṣṇa*, the seed of the creeper of *bhakti* is bestowed upon a fortunate soul.

Śraddhā means faith in the teachings of *guru*, Vaiṣṇavas and *śāstra*. Here we are not speaking on whether someone is sincerely engaged in *bhajana* or not, or whether they have overcome their *anarthas* or not. Before that consideration can come, a neophyte devotee must possess the *śraddhā* that “I will do as my *guru*, the Vaiṣṇavas and the scriptures instruct me.” Then, in sequence, he will progress through the different stages on the devotional path. Besides *sādhu-saṅga*, there is no other way of receiving the seed of the *bhakti* creeper.

(*Śrī Prabandhāvalī*, Chapter Ten)

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja writes similarly:

However, for the welfare of the *jīvas* who possess sufficient spiritual merit, Śrī Bhagavān sends His intimate associates as *mahānta-guru* (the great spiritual masters). This is truly the *kṛpā*, or mercy, of Śrī *Kṛṣṇa*. In turn, the *kṛpā* of *śrī guru* is to bestow upon the *jīva* service to Śrī *Kṛṣṇa*. The implication is that *śrī guru* plants the tendency to serve Śrī *Kṛṣṇa* within the heart of the *jīva*, in the form of the *bhakti-latā-bīja* (the seed of the creeper of devotion). It is only by the fruit of this service tendency that one attains *śraddhā-bhakti* (devotional service imbued with transcendental faith). This is indeed the simplest path to obtain *bhakti*.

(*Rays of The Harmonist*, Kārtika 2007,
“The Mercy of Śrī Guru and Vaiṣṇavas”)

The following statement is from Śrīla Jīva Gosvāmī:

In the *Śrī Hari-bhakti-sudhodaya* it is said: “A man will attain the qualities of the person with whom he associates, just as a crystal takes up the color of the object next to it. Therefore, the wise man will take shelter of those belonging to his own community for the progress of his or her lineage.”

In accordance with this scriptural statement, without the great devotee’s mercy and without attraction for him, how can one succeed? One should serve all those who have the qualities of a pure devotee.

(*Śrī Bhakti-sandarbha, Anuccheda 238, Text 7*)

Examples that include both time factors

Forgotten Identity

Śrīla Bhaktivinoda Ṭhākura prays:

I have fallen into the ocean of material existence as a result of my selfish activities, which are without beginning, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the poison of these worldly activities, and on account of this my mind never finds any satisfaction or happiness.

Hundreds and thousands of desires, like nooses around my neck, constantly give me misery and trouble. In that great ocean of nescience play the waves of materialistic tendency. In this world there are many thieves and rogues, of whom six are prominent; lust, anger, greed, pride, illusion, and madness. They are causing me great fear, and in this way my life is coming to an end.

Accept this fallen servant and fix me as a particle of dust on Your lotus feet. Kindly give shelter to this Bhaktivinoda. O most merciful Lord, actually I am Your eternal servant, but having forgotten this, I have become bound up in the network of *māyā*.

(*Anādi Karama Phale, Verses 1, 2, and 4*)

Śrīla Bhaktivedānta Svāmī Prabhupāda’s presents the same message in his *Śrīmad-Bhāgavatam* translation and purport:

*guṇair vicitrāḥ sṛjatīm
sa-rūpāḥ prakṛtiṁ prajāḥ
vilokya mumuḥe sadyaḥ
sa iha jñāna-gūhayā
(Śrīmad-Bhāgavatam 3.26.5)*

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

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Śrī Bhakti-sandarbha, Anuccheda 238, Text 7

SVARŪPA OF THE JĪVA



The Supreme Lord is the embodiment of eternality, knowledge, and bliss. Two of His multifarious spiritual energies are hlādinī-śakti, the pleasure-giving potency, and saṁvit, perfect knowledge of the self and all other things, while the jīvas are cocooned in ignorance, and deeply anchored in suffering. Only by taking complete shelter of Śrī Rādhikā and Her serving group, the hlādinī-śakti, can we realize our innate spiritual identity and render service to the holy lotus feet of śrī guru, Gaurāṅga and Kṛṣṇa.

– Śrīla Bhakti Pramoda Puri Gosvāmī Mahārāja
Heart of Kṛṣṇa, Introduction

Because they were created by the material energy, their bodies are made of the material elements. Covered by the material body, the spiritual identity is lost, and therefore the word *mumuhe* is used here, indicating that they have forgotten their own spiritual identity.

This forgetfulness of spiritual identity is present in the *jīvas*, or souls, who are conditioned, being subject to be covered by the energy of material nature. *Jñāna-gūhayā* is another word used. *Gūhā* means “covering.” Because the knowledge of the minute conditioned souls is covered, they are exhibited in so many species of life.

Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja explains:

The following verse from the *Sarvajña-sūkta* is found in the *Bhāgavat-sandarbhā*, and also in Śrīdhara Svāmī’s commentary to the *Śrīmad-Bhāgavatam* (1.7.6):

*hlādinīyā saṁvidāśliṣṭaḥ / sac cid ānanda īsvaraḥ
svāvidyā samvṛto jīvaḥ / saṁkleśa-nikarākaraḥ*

The Supreme Lord is the embodiment of eternality, knowledge, and bliss. Two of His multifarious spiritual energies are *hlādinī-śakti*, the pleasure-giving potency, and *saṁvit*, perfect knowledge of the self and all other things; while the *jīvas* are cocooned in ignorance, and deeply anchored in suffering.

Only by taking complete shelter of Śrī Rādhikā and Her serving group, the *hlādinī-śakti*, can we realize our innate spiritual identity and render service to the holy lotus feet of *śrī guru*, Gaurāṅga and Kṛṣṇa.

(Heart of Kṛṣṇa, Introduction)

Appropriate association manifests one’s identity

From the words of Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja:

Thus the *vibhinnāśa jīvas* are eternal. It is certain that their methods of *bhagavat-sevā*, and their names, forms, and so on are inherent. Yet the *jīva’s* transcendental form and characteristics remain concealed because he is covered by *māyā*. By the grace of Bhagavān, one’s inherent *svarūpa* becomes manifest as one performs *bhajana* in the company of saintly persons (*sādhus*) and becomes freed from *māyā*. It is also certain that, unless one has *sādhu-saṅga*, release from *māyā* and the manifestation of the *svarūpa* are both quite impossible. For this reason, *sādhu-saṅga* is absolutely essential.

It is inconsistent to suppose that the *svarūpa* of the *jīva* manifests according to the type of *sādhu-saṅga* one has.

(Ācārya Kesari – His Life and Teachings, Part Four)

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja:

The intrinsic constitutional nature of the *jīva* to be the servant of Kṛṣṇa is not destroyed even though he has remained bound since time without beginning in the fetters of desire for material enjoyment. Somehow his true nature continues to exist, and when it finds just a small opportunity, it becomes manifest again and begins to reveal its own identity. This opportunity is nothing but the association of saintly devotees, *sādhu-saṅga*.

(*Ācārya Kesari – His Life and Teachings*, Part Five)

Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja:

Śuddha-bhakti is not to be borrowed from somebody, it is inherent in every *jīva*. It is to be manifested by the company of a bona fide *śuddha-bhakta*. Association of a *śuddha-bhakta*, therefore, is essential. From a distant place also, we can have association of *sādhus* by sincerely following their heart. Remaining outwardly in contact with a *sādhu* is not the association of a *sādhu*. As for example, bugs remain in the beds of the *sādhus*, and lice on the head of the *sādhus*. They are not associating with the *sādhus*, they are exploiting the *sādhus*.

(*Affectionately Yours*, August 13, 2007)

Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja:

Whatever power Kṛṣṇa has given the soul at the time of the soul's coming into existence; that is the soul's real *svarūpa*. *Śāstra* relates the history of Hṛdaya-caitanya and his disciple, Śyāmānanda Prabhu. Hṛdaya-caitanya was in *sakhya-rasa*, and his disciple was in *mādhurya-rasa*. Was Hṛdaya-caitanya sad about this? No. If the disciple excels the *guru*, will the *guru* be unhappy? No, he will not.

Murāri Gupta came in contact with Śrī Caitanya Mahāprabhu and His devotees who were worshiping Kṛṣṇa in *mādhurya-rasa*. He was instructed by Mahāprabhu to worship Kṛṣṇa in *mādhurya-rasa*, but he was unable to do that. Mahāprabhu then showed Murāri Gupta His form as Lord Rāmacandra, because Murāri Gupta was a devotee of Lord Rāma; he was an incarnation of Hanumān. Murāri Gupta had been given the power by the Lord up to this – devotion to Lord Rāmacandra – and that is why he was unable to accept more than that.

Unlike Murāri Gupta, who was already realized in his *svarūpa* and thus could not be swayed from that even by Śrī Caitanya Mahāprabhu, there are devotees who externally seem to be fixed in a certain *rasa*, and who are inclined toward a particular *rasa* and a particular worshipful Deity because of association and family tradition. Such devotees can then be properly directed to their real *rasa*, or *svarūpa*, by appropriate association.



Śuddha-bhakti is not to be borrowed from somebody, it is inherent in every jīva. It is to be manifested by the company of a bona fide śuddha-bhakta.

Association of a śuddha-bhakta, therefore, is essential. From a distant place also, we can have association of sādhus by sincerely following their heart.

– Śrīla Bhakti Vallabha Tīrtha
Gosvāmī Mahārāja
Affectionately Yours (8/13/07)

...There are devotees who externally seem to be fixed in a certain *rasa*, and who are inclined toward a particular *rasa* and a particular worshipful Deity because of association and family tradition...

Vyeṅkaṭa Bhaṭṭa (the father of Gopāla Bhaṭṭa Gosvāmī), Gopāla Bhaṭṭa himself, and his uncle Prabodhānanda Sarasvatī were devotees of Lakṣmī-Nārāyaṇa by tradition only. By meeting with Śrī Caitanya Mahāprabhu, they began worshiping Rādhā and Kṛṣṇa. When one comes into appropriate higher association, one can realize one's own *svarūpa*.

-Śrīla Bhakti Vijñāna Bhāratī
Gosvāmī Mahārāja
Jagannātha Puri, India (7/24/15)

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(Jagannātha Purī, India: July 24, 2015)

Many questions come. There is one question that comes again and again. Because we are not qualified and we are not able to comprehend or understand, confusion arises. Sometimes we hear that someone inclined in *dāsyā-rasa* comes to *mādhurya-rasa* [as in the life of Gopāla Bhaṭṭa and his family], and sometimes we hear that the *svarūpa* does not transform [as in the life of Murāri Gupta].

Why do these two truths sound different? It is because we don't take *darśana* of the scriptures from a neutral point of view. Sometimes, even by listening to the explanations, we cannot digest their contents.

Bhagavān has five *rasas* within Him. This is particularly seen in Śrī Kṛṣṇa. Rāmacandra, Nṛsīṃhadeva, Varāha, and so on do not have all the *rasas* in Them. If Bhagavān is eternal and His servant is eternal, then the servant's service is also eternal. If the service is not eternal, how can the servant be eternal? Therefore, all three are eternal.

It is natural that because Kṛṣṇa is the reservoir of all the *rasas*, He has invested different *jīvas* with different tastes, or *rasas*; and by nature, the *jīvas* are attracted to their own *rasa* and nothing else. Bhagavān has created all *rasas* in such a way that those who have taste for a certain *rasa* will not have taste to serve in any other. Depending on the *rasa* of a devotee, the devotee will engage in that service only, and the Lord also has a taste only for the devotee's performance of that service. ...

So, Bhagavān is eternal. His servant is eternal, and his servant's service in a specific *rasa* is eternal. The devotee will pursue that eternal service. That *rasa* will be realized and relished by him, and Bhagavān also desires to relish the devotee's *rasa* with Him. Bhagavān wants to taste all *rasas*. ...

We are the lowest of poor beggars, and yet we are asking questions about the price of a ship. When we become qualified by *sādhana*, then we can understand all these truths. This is not so easy to understand. Once we follow, we become more and more qualified, and these truths become easy to understand.

(Chandigarh, India: December 15, 2015)

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 22.107)

Pure love for Kṛṣṇa is eternally established in the hearts of all living entities. It is not something to be gained from another

source. When the heart is purified by hearing and chanting, the living entity naturally awakens.*

In this verse, it is clearly mentioned that the *svarūpa* of the *jīva* is fixed; it doesn't change. When it is sometimes stated that one's *svarūpa* may change by association, this is external; it simply means that one's inclination towards a particular *svarūpa* may change, not the eternal *svarūpa* itself. Śyāmānanda Prabhu is an example of this.

(Chandigarh, India: December 15, 2015)

Question: If one is a Rāma *dāsa*, if we preach to him about Lord Śrī Caitanya's teaching, he won't change his *svarūpa*, right?

Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja: Both. It can change and may not change.²⁶ So many devotees served the Lord like a friend, and changed into *mādhurya-bhakti*. They changed. So many examples are there. Śyāmānanda Prabhu changed.

So, it is dependent on the sincerity; and if you like to serve in *mādhurya-bhakti*, you can serve. But your interest in *mādhurya-bhakti* will manifest when you have connection with a *mādhurya-bhakta*. As Śyāmānanda was inclined to *sakhya-rasa* and then "changed" to *mādhurya-rasa* [his inherent *rasa*], so it is possible. And, it was by the grace of Rādhārāṇī. Rādhārāṇī lost her *nūpura* (ankle bell) and Śyāmānanda found it and gave it to Her. That same Rādhārāṇī gave *Śyāmasundara-vigraha* to Śyāmānanda.

(Chandigarh, India: December, 2012)

Question: You mentioned that although it is true that a mango seed can only produce a mango tree, an apple seed can only produce an apple tree, etc., sometimes a fruit may at first turn out sour. For example, a grape tree is supposed to produce sweet grapes, but it may produce sour grapes at first. An expert gardener may then come and, by some process, turn those sour grapes into sweet grapes. What do you really mean by that?

Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja: Śyāmānanda Prabhu was first in the state of a sour grape, meaning that in the association of Śrī Hṛdaya-caitanya, his inclination was towards *sakhya-rasa*. That same personality, who was supposed to be in *mādhurya-rasa*, later on met with a devotee of *mādhurya-rasa* who turned the sour grape to a sweet grape.

(Chandigarh, India: December 15, 2015)

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– Śrīla Bhakti Vijñāna Bhārati
Gosvāmī Mahārāja
Chandigarh, India (12/15/15)



²⁶ If someone associates with Kṛṣṇa's devotees in a general way, but his actual *svarūpa* is that of a Rāma *bhakta*, then, when he reaches a certain point of progression in his service mood toward Kṛṣṇa, Kṛṣṇa will arrange that he will go to Ayodhyā and get *rāma-nāma*.

The *gopāla-mantra* is one, and by that *gopāla-mantra*, *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya* will develop in accordance with one's *svarūpa*. Worship of Rāma is in the category of *dāsyā-rasa*. It isn't that by chanting the *gopāla-mantra* the Rāma *bhakta* will automatically get realization of Rāma. Rather, by chanting the *gopāla-mantra*, at the appropriate time in the development of that *sādha*'s chanting, Kṛṣṇa will arrange everything for him, such as sending him to Ayodhyā and so on. (Śrīla Nārāyaṇa Gosvāmī Mahārāja's discussion on *Vilāpa-kusumāñjali* Verse Thirteen: November, 1991)]

Lying on his bed, he was unable to sleep, and he began to reflect deeply, “I have received an answer to the question, ‘Who am I?’ Now I can understand myself to be simply an atom of light in the effulgent rays of the spiritual sun, Śrī Kṛṣṇa.

“Although atomic by nature, I have my own inherent value, purpose, knowledge, and a drop of spiritual bliss (bindu-cidgata-ānanda). My svarūpa is a spiritual particle (cit-kaṇa). Even though that form is atomic, it is like Śrī Kṛṣṇa’s human-like form.

“Now, I cannot see this form; and this is my misfortune, only an extremely fortunate soul can realize it. It is important that I understand clearly why I suffer in this unfortunate condition. Tomorrow I will inquire about this from Śrī Gurudeva.”

– Śrīla Bhaktivinoda Ṭhākura
Jaiva-dharma, Chapter 16

In pure association, pure chanting manifests one’s svarūpa

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

If we chant very eagerly, with *niṣṭhā* (strong faith) and *śrāddha* (honor) and affection, Kṛṣṇa’s name will personally come and dance on our tongue. His name will come automatically, without any effort. As conditioned souls, we must exert effort in our attempt to bring Kṛṣṇa’s name into our consciousness, but at that time it will come without any effort. There will be no disturbance of any kind, no sleep, and no laziness. It will dance just as it danced on the tongue of Śrīla Rūpa and Raghunātha dāsa Gosvāmīs and Śrīla Haridāsa Ṭhākura, who chanted constantly.

First Kṛṣṇa’s name will manifest in our heart. After that, along with His name, His shape [form] will manifest in our heart. As we continue chanting – while remaining in the society of bona fide Vaiṣṇavas for many years – along with Kṛṣṇa’s name and shape, all His qualities will appear in our heart. After some time, as we become more established in pure chanting, upon Kṛṣṇa’s name, shape, and qualities, all His associates and pastimes will appear.

Then, all kinds of *rasa* – our natural name, our natural quality, our natural *svarūpa* – everything will manifest. This will come first as an *ābhāsa* (semblance) of *prema*, which is called *bhāva*. When *bhāva* is matured, *svarūpa-siddhi* will manifest. After *svarūpa-siddhi*, this gross body and subtle body consisting of *mana* (mind), *buddhi* (intelligence), *ahankāra* (false ego), and *citta* (contaminated consciousness) will disappear. At that time, our *ātmā*, or soul, will be completely pure and we will realize *prema*. Kṛṣṇa’s name is the root of all these things.

Closing words

The words of Śrīla Bhaktivinoda Ṭhākura conclude this chapter:

Having heard the illuminating description of *jīva-tattva* in *Daśa-mūla*, Vrajanātha returned home. Lying on his bed, he was unable to sleep, and he began to reflect deeply, “I have received an answer to the question, ‘Who am I?’ Now I can understand myself to be simply an atom of light in the effulgent rays of the spiritual sun, Śrī Kṛṣṇa. Although atomic by nature, I have my own inherent value, purpose, knowledge, and a drop of spiritual bliss (*bindu-cidgata-ānanda*). My *svarūpa* is a spiritual particle (*cit-kaṇa*). Even though that form is atomic, it is like Śrī Kṛṣṇa’s human-like form.

“Now, I cannot see this form; and this is my misfortune, only an extremely fortunate soul can realize it. It is important that I understand clearly why I suffer in this unfortunate condition. Tomorrow I will inquire about this from Śrī Gurudeva.”

(Jaiva-dharma, Chapter 16)

Chapter 8

Who am I?

The term “*kṛṣṇera ‘nitya-dāsa’*” in this chapter’s opening verse (below) has been discussed elaborately in previous chapters. “*Bhedābheda-prakāśa*,” the *jīva*’s simultaneous oneness with and difference from the Supreme Lord, has also been discussed throughout.

Although “*svarūpa*” and “*taṭasthā*” have been described as well, the desire of this chapter is to shed further light on their meanings.



Śrīla Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, “Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?” Mahāprabhu replied:

*jīvera ‘svarūpa’ haya – kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘taṭasthā-śakti’ ‘bhedābheda-prakāśa’
(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.108)*

It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.



I – Svarūpa

One might question: “Because the *jīvas* manifest from *taṭasthā-śakti*, would the *jīva*’s eternal *svarūpa* also be *taṭasthā*, or neutral – without specificity – and therefore ultimately determined by association?”

According to our *guru-varga*, the eternal *svarūpa* of the *jīva* is itself the *jīva*’s specific *rasa*, his eternal constitutional form and nature. It is his eternal, perfectional identity, which he is not aware of in his conditioned state. The first quotations are from a few of Śrīla Bhaktivedānta Svāmī Prabhupāda’s *Śrīmad-Bhāgavatam* translations and purports:

Attainment of the perfect stage of svarūpa

Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called *svarūpa*, or the factual identity of the living being. Liberation

means renovation of this stage of *svarūpa*. In that perfect stage of *svarūpa*, the living being is established in five phases of loving service, one of which is the stage of *mādhurya-rasa*, or the humor of conjugal love.

(*Śrīmad-Bhāgavatam* 1.10.28, Purport)

The original identity



Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called *svarūpa*, or the factual identity of the living being. Liberation means renovation of this stage of *svarūpa*. In that perfect stage of *svarūpa*, the living being is established in five phases of loving service, one of which is the stage of *mādhurya-rasa*, or the humor of conjugal love.

– *Śrīmad-Bhāgavatam*
1.10.28, Purport

The word *varṇam* refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the *sac-cid-ānanda-vigraha* [*Brahma-saṁhitā*. 5.1], is the luster of *ānanda*, or pleasure. *Ānandamayo 'bhyāsāt*. Every living entity has the right to become *ānandamaya*, joyful, because he is part of the *sac-cid-ānanda-vigraha*, Kṛṣṇa.

Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his *svarūpa*, his original identity. This he can do only by devotional service.²⁷

(*Śrīmad-Bhāgavatam* 8.24.48, Purport)

Realization of the pure form

*yadā rahitam ātmānaṁ
bhūtendriya-guṇāśayaiḥ
svarūpeṇa mayopetaṁ
paśyan svārājyam ṛcchati*

(*Śrīmad-Bhāgavatam* 3.9.33)

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form [*svarūpeṇa*] in My association. At that time you will be situated in pure consciousness.

In the *Bhakti-rasāmṛta-sindhu* it is said that a person whose only desire is to render transcendental loving service to the Lord is a free person in any condition of material existence. That service attitude is the *svarūpa*, or real form, of the living entity. Lord Śrī Caitanya Mahāprabhu, in the *Caitanya-caritāmṛta*, also confirms this statement by declaring that the real, spiritual form of the living entity is eternal servitorship to the Supreme Lord.

²⁷ The Vedānta says that God is *ānandamaya*, full of bliss and pleasure, and we are part and parcel of God; we are also of the same quality. *Ānandamayo 'bhyāsāt*. So our whole process is to join the supreme *ānandamaya*, Kṛṣṇa, in His dance party. That will make us actually happy.

(Los Angeles: February 13, 1969).

Complete liberation

*taṁ cānuśayam ātma-stham
asāv anuśayī pumān
jñāna-vairāgya-vīryeṇa
svarūpa-stho 'jahāt prabhuḥ
(Śrīmad-Bhāgavatam 4.23.19)*

tam – unto Him; *sarva-guṇa-vinyāsam* – the reservoir of all qualities; *jīve* – unto the designations; *māyā-maye* – the reservoir of all potencies; *nyadhāt* – placed; *taṁ* – that; *ca* – also; *anuśayam* – designation; *ātma-stham* – situated in self-realization; *asau* – he; *anuśayī* – the living entity; *pumān* – the enjoyer; *jñāna* – knowledge; *vairāgya* – renunciation; *vīryeṇa* – by the prowess of; *svarūpa-sthaḥ* – being situated in one's constitutional position; *ajahāt* – returned home; *prabhuḥ* – the controller.

Prṥthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Kṛṣṇa consciousness (*svarūpa-sthaḥ*), he gave up this body as a *prabhu*, or controller of the senses.

In this verse the word *svarūpa-sthaḥ* is also very significant. The real identity of the individual soul lies in understanding or attaining the knowledge that he is eternally a servant of Kṛṣṇa. This understanding is called *svarūpopalabdhi*. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme Personality of Godhead. This understanding of one's pure spiritual position is called *svarūpopalabdhi*, and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend or as a parent or conjugal lover. This stage of understanding is called *svarūpa-sthaḥ*. Prṥthu Mahārāja realized this *svarūpa* completely, and it will be clear in the later verses that he personally left this world, or this body, by riding on a chariot sent from Vaikuṅṭha. ...

Furthermore, *svarūpa-sthaḥ* [literally, “situated in one's *svarūpa*”] means “complete liberation.” As it is said (Śrīmad-Bhāgavatam 2.10.6), *hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ*: when a living entity abandons the activities of *māyā* and attains the position from which he can execute devotional service, his state is called *svarūpa-sthaḥ*, or complete liberation.

This understanding of one's pure spiritual position is called svarūpopalabdhi, and when one attains that stage he can understand how he is related with the Supreme Personality of Godhead as a servant or friend or as a parent or conjugal lover. This stage of understanding is called svarūpa-sthaḥ.

Prṥthu Mahārāja realized this svarūpa completely, and it will be clear in the later verses that he personally left this world, or this body, by riding on a chariot sent from Vaikuṅṭha.

– Śrīmad-Bhāgavatam
4.23.19, Purport



SVARŪPA OF THE JĪVA

Liberation is the permanent situation of the form of the living entity (sva-rūpeṇa) after he gives up the changeable gross and subtle material bodies.

In this verse, the primary meaning of the word svarūpa is “the form of the Supreme Personality of Godhead.” However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word “svarūpa” may also refer to the individual soul.

– Śrīla Jīva Gosvāmī
Śrī Prīti-sandarbha, Anuccheda 1



The original spiritual body

*hitvā kalevaram tīrthe
gaṅgāyām darśanāt anu
sadyaḥ svarūpaṁ jagṛhe
bhagavat-pārśva-vartinām
(Śrīmad-Bhāgavatam 6.2.43)*

hitvā – giving up; *kalevaram* – the material body; *tīrthe* – in the holy place; *gaṅgāyām* – on the bank of the Ganges; *darśanāt anu* – after seeing; *sadyaḥ* – immediately; *sva-rūpaṁ* – his original spiritual form; *jagṛhe* – he assumed; *bhagavat-pārśva-vartinām* – which is fit for an associate of the Lord.

Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body (*sva-rūpaṁ*), which was a body appropriate for an associate of the Lord.

The permanent form of the living entity

*nirodho 'syānuśayanam
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitiḥ
(Śrīmad-Bhāgavatam 2.10.6)*

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity (*sva-rūpeṇa*) after he gives up the changeable gross and subtle material bodies.

Regarding the Lord's form and the living entity's form

Śrīla Jīva Gosvāmī writes similarly regarding the above mentioned *Śrīmad-Bhāgavatam* (2.10.6) verse:

*muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitiḥ*

Liberation is being permanently situated in one's true form and nature after one gives up the changeable gross and subtle material bodies.

In this verse, the primary meaning of the word *svarūpa* is “the form of the Supreme Personality of Godhead.” However, because the individual spirit

souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word “*svarūpa*” may also refer to the individual soul.

(*Śrī Prīti-sandarbhā, Anuccheda 1*)

In this world and that

This last illuminating reference is spoken by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja:

jīvera ‘svarūpa’ haya – kṛṣṇera ‘nitya-dāsa.’ All living entities – those who are here in this world and those who are there in the spiritual world – all are *nitya-dāsa*, eternal servants, of Kṛṣṇa.

Even Baladeva Prabhu, Nanda and Yaśodā, Gargācārya, and Śāṅḍilya Ṛṣi; all are servants of Kṛṣṇa. In one way or another, they are all serving Kṛṣṇa.

(Alachua, Florida: June 21, 2000)

II – Taṭasthā

One may ask, “If *taṭasthā* does not refer to the *svarūpa*, the constitutional form, of the *jīva*, then to what does it refer?”

Our *guru-varga* illuminates the meaning as follows:

Taṭasthā means “marginal,” or “on the border”

Śrīla Jīva Gosvāmī clarifies this *taṭasthā* nature of the *jīva*:

tad evaṁ śaktitve ‘py anyatvam asya taṭasthatvāt | taṭasthatvaṁ ca māyā-śakty-atītatvāt. asyāvidyā-para-bhāvādi-rūpeṇa doṣeṇa paramātmano lepābhāvāc cobhaya-koṭāv apraveśāt |

... Because the *jīva*’s position is between the nature of the potency of material ignorance and the nature of the spiritual energy, the individual spirit soul is called the marginal potency.

(*Śrī Paramātma-sandarbhā, Anuccheda 37, Text 12*)

This is confirmed by Śrīla Bhaktivinoda Ṭhākura in the following excerpts:

Bābājī: This [*jīva*] *tattva* is described in many places in the Vedas. I will cite a few of them:

*yathāgneḥ kṣudrā visphuliṅgā vyuccaranti evam
evāsmad ātmanaḥ sarvāṇi bhūtāni vyuccaranti*
(*Bṛhad-āraṇyaka Upaniṣad 2.1.20*)

*jīvera ‘svarūpa’ haya –
kṛṣṇera ‘nitya-dāsa.’*

*All living entities – those
who are here in this world
and those who are there
in the spiritual world – all
are nitya-dāsa, eternal
servants of Kṛṣṇa.*

*Even Baladeva Prabhu,
Nanda and Yaśodā,
Gargācārya, and
Śāṅḍilya Ṛṣi; all are
servants of Kṛṣṇa. In one
way or another, they are
all serving Kṛṣṇa.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida (6/21/00)



The space between the ocean and the land is called the taṭa (shore), but the place that touches the ocean is actually nothing but land, so where is the shore? The taṭa is the line of distinction separating the ocean and the land, and it is so fine that it cannot be seen with the gross eyes. If we compare the transcendental realm to the ocean, and the material world to the land, then taṭa is the subtle line that divides the two, and the jīva-śakti is situated at the place where the two meet.

– *Jaiva-dharma*, Chapter 15



Innumerable *jīvas* emanate from Parabrahma, just like tiny sparks from a fire.

*tasya vā etasya puruṣasya dve eva sthāne
bhavata idaṁ ca paraloka-sthānaṁ ca
sandhyaṁ tṛtīyaṁ svapna-sthānaṁ
tasmin sandhye sthāne tiṣṭhann ete ubhe
sthāne paśyatīdaṁ ca paraloka-sthānaṁ ca*
(*Bṛhad-āranyaka Upaniṣad* 4.3.9)

There are two positions about which the *jīva-puruṣa* should inquire – the inanimate material world, and the spiritual world. The *jīva* is situated in a third position, which is a dreamlike condition (*svapna-sthāna*), and is the juncture (*taṭastha*) between the other two. Being situated at the place where the two worlds meet, he sees both the *jaḍa-jagat* (inert world) and the *cid-jagat* (spiritual world).

This *śloka* describes the marginal nature of *jīva-śakti*. Again, it is said in *Bṛhad-āranyaka Upaniṣad* (4.3.18):

*tad yathā mahā-matsya ubhe kule 'nusañcarati
pūrvam cāparam caivam evāyaṁ puruṣa etāv ubhāv
antāv anu sañcarati svapnāntarā ca buddhāntarā ca*

Just as a large fish in a river sometimes goes to the eastern bank and sometimes to the western bank, so the *jīva*, being situated in *kāraṇa-jala* (the Water of Cause that lies between the inert and conscious worlds), also gradually wanders to both banks, the place of dreaming and the place of wakefulness.²⁸

(*Jaiva-dharma*, Chapter 15)

Being situated in the middle place

Vrajanātha: What is the Vedāntic meaning of the word *taṭastha*?

Bābāji: The space between the ocean and the land is called the *taṭa* (shore), but the place that touches the ocean is actually nothing but land, so where is the shore? The *taṭa* is the line of distinction separating the ocean and the land, and it is so fine that it cannot be seen with the gross eyes. If we compare the transcendental realm to the ocean, and the material world to the land, then *taṭa* is the subtle line that divides the two, and the *jīva-śakti* is situated at the place where the two meet.

The *jīvas* are like the countless atomic particles of light within the sunrays.

²⁸ This and other analogies like it are used to explain the minute independence of the living entity, not as an historical occurrence.

Being situated in the middle place, the *jīvas* see the spiritual world on one side and the material universe created by *māyā* on the other. Just as Bhagavān's spiritual *śakti* on one side is unlimited, *māyā-śakti* on the other side is also very powerful. The innumerable subtle (*sūkṣma*) *jīvas* are situated between these two. The *jīvas* are marginal by nature because they have manifested from Kṛṣṇa's *taṭasthā-śakti* (marginal potency). (*Jaiva-dharma*, Chapter 15)

This dual-faceted nature

Vrajanātha: What is the *taṭastha-svabhāva* (marginal nature)?

Bābājī: It is the nature that enables one to be situated between both worlds, and to see both sides. *Taṭastha-svabhāva* is the eligibility to come under the control of either of the *śaktis*. Sometimes the shore is submerged in the river because of erosion, and then again it becomes one with the land because the river changes its course.

In the same way, if the *jīva* looks in the direction of Kṛṣṇa – that is, towards the spiritual world – he is influenced by Kṛṣṇa *śakti*. He then enters the spiritual world and serves Bhagavān in his pure, conscious, spiritual form. However, if he looks towards *māyā*, he becomes opposed to Kṛṣṇa and is incarcerated by *māyā*. This dual-faceted nature is called the *taṭastha-svabhāva* (marginal nature).

(*Jaiva-dharma*, Chapter 15)

Because of their marginal nature

There are also innumerable atomic conscious *jīvas* who emanate from Kāraṇodakaśāyī Māhā-Viṣṇu's glance upon His *māyā-śakti*. Since these *jīvas* are situated next to *māyā*, they perceive her wonderful workings.

Although they have all the qualities of the *jīvas* I have already described [who reside in the spiritual world], because of their minute and marginal nature, they sometimes look to the spiritual world, and sometimes to the material world. In this marginal condition, the *jīva* is very weak because up to this point in time he has not attained spiritual strength by the mercy of his worshipful Lord.

(*Jaiva-dharma*, Chapter 16)

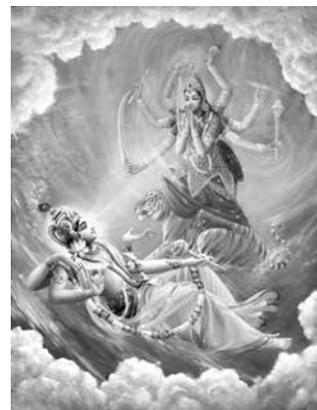
The boundary region

A special potency acts in assembling the finite world (*apūrṇa-jagat*), and this potency is known as *taṭasthā-śakti*. The action of the marginal potency is to create an entity (*vastu*) which exists between the animate objects (*cid-vastu*) and inanimate objects (*acid-vastu*) and which can maintain a relationship with both the spiritual and material worlds.

Purely transcendental entities are by nature quite the opposite of inanimate objects, and therefore have no connection whatsoever with them. Although the *jīva* is an animate spiritual particle, he is capable of a relationship

*There are also
innumerable atomic
conscious jīvas
who emanate from
Kāraṇodakaśāyī*

*Māhā-Viṣṇu's glance upon
His māyā-śakti. Since
these jīvas are situated
next to māyā, they
perceive her wonderful
workings.*



*Although they have all
the qualities of the jīvas
I have already described
[who reside in the spiritual
world], because of their
minute and marginal
nature, they sometimes
look to the spiritual world,
and sometimes to the
material world.*

– *Jaiva-dharma*, Chapter 16

*sa nityo nitya-sambandhaḥ
prakṛtiś ca paraiva sā*

*The living entities are
eternal, and they have
an eternal relationship
with Bhagavān that
extends throughout time,
with neither beginning
nor end. By constitution
they are intrinsically His
superior potency.*

– Śrīla Bhaktinoda Ṭhākura
Śrī Brahma-saṁhitā,
Verse 21, Tātparyā

with inanimate matter due to the influence of *aiśī-śakti*, a divine potency, which is known as the *taṭasthā-śakti*.

The boundary region between land and the water of a river is known as a *taṭa* or shore. This *taṭa* may be considered to be both land and water; in other words, it is situated in both. The divine *aiśī-śakti*, which is situated in the border region, upholds the properties of both land and water, as it were, in one existential entity.

(*Jaiva-dharma*, Chapter 1)

Located on the line

Śrīla Bhaktinoda Ṭhākura explains the words of Lord Brahmā, the *ādi-guru* of the Brahmā-Madhva-Gauḍīya Sampradāya, in his commentary (*tātparyā*) to *Śrī Brahma-saṁhitā*, Verse 21:

*sa nityo nitya-sambandhaḥ
prakṛtiś ca paraiva sā*

The living entities are eternal, and they have an eternal relationship with Bhagavān that extends throughout time, with neither beginning nor end. By constitution they are intrinsically His superior potency.

Just as the relationship between the sun and its rays is eternal, similarly the living entities have an eternal relationship with Bhagavān, the transcendental sun. Since the living entities are particles of the rays of Bhagavān, they are not temporary like material substances, and His spiritual qualities are also partially present in them.

Therefore, by his intrinsic nature, the living entity is knowledge, the knower, the possessor of ego, the enjoyer, the thinker and the doer. Śrī Kṛṣṇa is unlimited, omniscient, and omnipotent.

The living entity is Bhagavān’s eternal servant, and Bhagavān is the *jīva*’s eternal master. The living entities are also eligible for exchanging transcendental loving mellows with Bhagavān. From the *Bhagavad-gītā* statement *apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parāṁ*, it is understood that the living entity is Śrī Kṛṣṇa’s superior potency.

All the qualities of the pure *jīvātmā* are beyond the eight components of the inferior energy, beginning with the false ego. Thus, although the potency that comprises the living entities is insignificant, being composed of tiny spiritual particles, it is still superior to *māyā*. This potency is also known as the marginal potency. The word “marginal” (*taṭasthā*) indicates that it is situated on the marginal line between the material energy and the eternal reality of spiritual existence. The living entity is liable to come under the control of *māyā* because of his infinitesimal nature.

The living entities who have been conditioned from time immemorial suffer the distress of material existence, and repeatedly rotate in the cycle of birth and death. However, when the living entity submits and remains under the control of Śrī Kṛṣṇa, the master of *māyā*, he can never fall under the control of *māyā*.

A choice between the temporal and eternal

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda writes similarly:

Taṭasthā has both the power of associating with temporal as well as eternal planes. Souls who have got their stations at *taṭasthā* have got free will. Each of the individual souls, by exercising his free will [*taṭasthā* nature], can abuse or properly use his independence. He has got two different fields in two different directions.

(*The Guardian of Devotion*,
"Immanent and Transcendent" [1998 Calcutta edition])

Two worlds

Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja translated and wrote his Bhaktivedānta Purport to these verses:

*jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
sūryāṁśa-kiraṇa, jaiche agni-jvālā-caya
(Śrī Caitanya-caritāmṛta, Madhya-līlā 20.108-109)*

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

Śrīla Bhaktivinoda Ṭhākura explains these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, "Who am I?" In answer, the Lord replied, "You are a pure living entity. You are neither the gross material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternally part and parcel of the Supreme Soul, Kṛṣṇa. Therefore, you are His eternal servant. You belong to Kṛṣṇa's marginal potency.

"There are two worlds – the spiritual world and the material world – and you are situated between the material and spiritual potencies. You have a relationship with both the material and the spiritual world; therefore, you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute



*jīvera 'svarūpa' haya –
kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti'
'bhedābheda-prakāśa'
sūryāṁśa-kiraṇa,
jaiche agni-jvālā-caya*

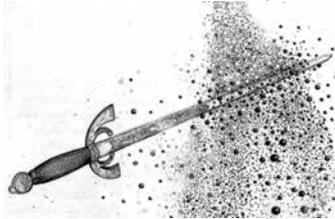
*It is the living entity's
constitutional position
to be an eternal servant
of Kṛṣṇa because he is the
marginal energy of Kṛṣṇa
and a manifestation
simultaneously one
with and different
from the Lord, like a
molecular particle of
sunshine or fire.*

*– Śrī Caitanya-caritāmṛta,
Madhya-līlā 20.108*

particle of spirit soul, you are different from the Supreme Soul. Therefore, your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire.”

(*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 20.108-109, with Purport)

Like the edge of a knife



Like the edge of a knife, the taṭasthā region is not a place of rest. The jīva cannot stay there; he has to quickly decide his destination. What is not similar in this analogy is that, unlike the jīvas, the mustard seeds are not conscious and therefore they have no ability to choose.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Journey of the Soul,
Part One, Chapter Four

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja has explained as follows:

Consider this analogy. If tiny round mustard seeds are dropped upon the sharp edge of the blade of a sword, some seeds will fall to one side and some will fall to the other. Like those mustard seeds that fall to one side or the other, from the *taṭasthā-śakti* region the *jīvas* are either elevated to the spiritual world or degraded to this material world. After emanating from the glance of Kāraṇodakaśāyī Viṣṇu, if they look towards Goloka Vṛndāvana, Yogamāyā at once helps them to go there. On the other hand, those who look towards the material world are attracted by Mahāmāyā, whereupon Mahāmāyā drags them to this inert netherworld. Kṛṣṇa is not at fault for this; it is their free will to look here or there.

Of course, no analogy can give a perfect understanding of spiritual truth, but there are some similarities to help us understand. The sharp edge of the knife represents the *taṭasthā* region and the mustard seeds represent the innumerable *jīvas*. Like the edge of a knife, the *taṭasthā* region is not a place of rest. The *jīva* cannot stay there; he has to quickly decide his destination. What is not similar in this analogy is that, unlike the *jīvas*, the mustard seeds are not conscious and therefore they have no ability to choose.

(*Journey of the Soul*, Part One, Chapter Four)

Adaptability of both sides

Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja speaks similarly:

Question: I have heard it said that according to Vedic ontology, the soul is marginal. Do the *jīva* souls in the marginal or *taṭasthā* position have knowledge that there is an upper and a lower world, that there is suffering in the material world and divine service in the spiritual world?

Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja: A *jīva* soul has adaptability of both sides; marginal means “endowed with adaptability towards both the spiritual and material worlds without participation or any experience of either.”... A conscious unit and freedom are one and the same. Conscious atom means endowed with freedom. Without freedom, it is matter.

(*Subjective Evolution*, Chapter Six)

Chapter 9

Does Guru Give the Seed?

This chapter's intention is to give further understanding of the *jīva's* divine *sva-rūpa*. Its aim is to share in what way the *guru* gives the seed of *bhakti*, and how this relates to the potential that is already present in the *jīva's* heart.

"Seed" is a metaphorical homonym used by our disciplic *gurus* and *śāstra* to describe (1) the intrinsic taste for a specific *rasa* that is in the individual soul's constitution, and (2) the *kṛṣṇa-sevā-vāsanā* – awakening of the desire to serve Śrī Kṛṣṇa – which is given by *guru* and *sādhu-saṅga* and which is the cause of *rati*.

The following verse elucidates the concept of receiving the seed of *bhakti*.



*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Śrī Caitanya-caritāmṛta, Madhya-līlā 19.151)*

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



I – "Seed" as the intrinsic taste that is realized at the time of perfection

*vicitra-tat-tad-ruci-dāna-līlā-
vibhūtim uttarkayituṃ prabhuḥ kaḥ
(Bṛhad-bhāgavatāmṛta 2.4.190)*

By logic no one can understand the purpose for which He has placed different tastes in the hearts of His devotees [the individual living entities] and expanded the opulence of His pastimes accordingly.

The seed (taste) is there

Śrīla Nārāyaṇa Gosvāmī Mahārāja explains the deep meaning of the above-mentioned verse beginning with *brahmāṇḍa bhramite*.

Question: Regarding the *siddha-deha* [the spiritual body], it seems more like the seed is there in the heart; and then, when *hlādinī* and *saṁvit* come...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The seed is there. Only water is needed. Water is that mercy [of *hlādinī* and *saṁvit*]. If the seed is not there, why are there different *siddha-dehas* for different persons?

Mercy is one, but why are there five kinds of *siddha-deha*? Moreover, there are not only five. *Siddha-deha* has been divided into five, but actually there are not five. There are millions of kinds of *gopī-bhāva*. *Sakhā* is also of millions of kinds, and *vātsalya* is also of millions of kinds. There is something special in everyone. Regarding the *gopīs*, there are millions of *gopīs*, but no two *gopīs* are alike. No two *gopīs* have the same qualities as each other.

Question: The individuality of the living entity is eternal?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Rasa* is in him. *Siddha-deha* is there, but without mercy it cannot manifest. Everything is there. Śrīla Bhaktivinoda Ṭhākura explains this in all his books – in the first *śloka* of *Śikṣāṣṭakam*, and in so many other places. There is no other *ācārya* like him. No one has written about this as vividly as he has.

(Vṛndāvana, India: Early 1990's)

Guru makes an environment

Question: Śrīla Gurudeva, you say that only a pure Vaiṣṇava *guru* can give the seed of *bhakti* to the conditioned soul. At the same time, it is said that the seed of *bhakti* is already within each soul. How can we reconcile this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The seed of *bhakti* is present in each soul, but there is something more to be given. A seed alone will not suffice. If some water, air, soil, and sunrays are given to the seed, then it will sprout. Do you understand?

Question: I remember you saying that *bhakti*, or pure devotion, is the sentiment for Rādhā and Kṛṣṇa – the special feeling or love and affection for Rādhā and Kṛṣṇa. Does this mean that the *guru* gives this sentiment? Is that correct?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First he gives a seed – the desire to serve Śrī Rādhā and Kṛṣṇa. Though the seed is already in the heart of the soul, *guru* makes an environment for that seed to sprout. So he gives something.

(Hong Kong, China: April 16, 2008)

Guru reminds us of the seed

Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja speaks similarly in the following excerpts:

*The seed is there.
Only water is needed.
Water is that mercy
[of hlādinī and saṁvit].
If the seed is not there,
why are there different
siddha-dehas for different
persons? Mercy is one, but
why are there five kinds
of siddha-deha?*

*Moreover, there are not
only five. Siddha-deha has
been divided into five, but
actually there are not five.
There are millions of kinds
of gopī-bhāva. Sakhā is
also of millions of kinds,
and vātsalya is also
of millions of kinds.
There is something
special in everyone.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Vṛndāvana, India (Early 1990's)

Question: Although we have heard that *śrī guru* gives the seed of *bhakti* at the time of *dīkṣā* [*Śrī Caitanya-caritāmṛta, Madhya-līlā* 19.151-152], we have also heard that the *jīva* is *nitya-kṛṣṇa-dāsa*, an eternal servant of the Lord. Is the seed actually given by *guru*, or is it already present within the *jīva*?

Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja: While it is correct to say that *śrī gurudeva* gives the seed of *bhakti*, the true purport of this statement is that the seed is already present, but it has been kept in a place where it can never grow. For example, if we keep a bag of seeds in a cupboard, can we expect the seeds to grow? Certainly not. But if someone reminds us about the seeds, we can take them out from the cupboard, place them in soil, provide them with sunlight and water, and they will eventually turn into enormous trees and bear fruit.

Similarly, *śrī guru* reminds us that we have the wonderful seed of *kṛṣṇa-bhakti* in our hearts, and he teaches us how to nourish it by engaging our entire body in *sevā*. He instructs us to hear *hari-kathā* with our ears, to clean the Lord's temple with our hands, to speak the Lord's glories with our tongue, and so on. By properly and sincerely following the process given by *śrī guru*, the seed of *bhakti* will sprout, grow, strengthen, and eventually bear the most wonderful, sweet fruit of *kṛṣṇa-prema*.

Because of our *karma*, we are stuck in this material world. Therefore, we need to do *sādhana*, under guidance, in order to be released from here. By doing *sādhana*, we can go towards our goal. We can only achieve our goal by the association of devotees.

If we associate with devotees in *dāsyā-rasa*, we will acquire their mood; if in *sakhya-rasa*, we will acquire their mood. If we associate with devotees in *vātsalya-rasa*, we acquire their mood. So, whatever *rasa* we are attracted to by our constitutional nature, we should associate with that type of devotee. We should associate with a *sajātīya* devotee [meaning a devotee who is an ocean of the mood which is in our own constitution].

(Jagannātha Purī, India: July 24, 2015)

Guru helps to manifest the relationship

Question: We have an original relationship with Kṛṣṇa, meaning an original *svarūpa*. Is it already there, or given by *guru*?

Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja: No, no. It is there from the beginning of your life [your creation]; *guru* only clears [helps to manifest] the *sambandha*. Without that grace of Kṛṣṇa [having an original *svarūpa*] we cannot live; we become dead. Your *svarūpa* was in a dormant state, and it was opened by *guru*, opened by Vaiṣṇava.²⁹

²⁹ All bracketed additions were added after consulting with Śrīla Bhāratī Mahārāja's close *śevakas*, who had heard him discuss this topic on several occasions in Hindi and Bengali.



While it is correct to say that Śrī Gurudeva gives the seed of bhakti, the true purport of this statement is that the seed is already present, but it has been kept in a place where it can never grow. For example, if we keep a bag of seeds in a cupboard, can we expect the seeds to grow? Certainly not.

But if someone reminds us about the seeds, we can take them out from the cupboard, place them in soil, provide them with sunlight and water, and they will eventually turn into enormous trees and bear fruit.

– Śrīla Bhakti Vijñāna Bhāratī
Gosvāmī Mahārāja
Jagannātha Purī, India (7/24/15)

Q: We have an original relationship with Kṛṣṇa, meaning an original svarūpa. Is it already there, or given by guru?

A: No, no. It is there from the beginning of your life [your creation]; guru only clears [helps to manifest] the sambandha. Without that grace of Kṛṣṇa [having an original svarūpa] we cannot live; we become dead. Your svarūpa was in a dormant state, and it was opened by guru, opened by Vaiṣṇava.

– Śrīla Bhakti Vijñāna Bhārati
Gosvāmī Mahārāja
Chandigarh, India (12/2012)

Sometimes, if you earnestly serve, then it is automatically opened, as in the case of the maidservant of Śrīvāsa Paṇḍita. She never took any *mantra* from anybody; she only served the devotees.

Another example is given of the dog of Śivānanda Sena who was also able to go to Vaikuṅṭha. The dog chanted. The dog prayed for grace from *guru* and Vaiṣṇava. When you are sincere, your every step is progressive towards the Lord.

Question: So Mahārāja, the *svarūpa* is already made up, but Kṛṣṇa or *guru* opens it?

Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja: Before, it was in a dormant state; then it opens.

Question: So many people say...they are devotees of the Lord...

Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja: (interrupts) No, no. Do not listen to so many people; then you are puzzled.

(Chandigarh, India: December, 2012)

Dormant love for Kṛṣṇa is awakened

Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja shares his realization based on *śāstra*:

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa *mantra*, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*.

(Śrī Caitanya-caritāmṛta, *Madhya-līlā* 19.15, Purport)

Guru knows the eternal constitutional mood of our soul

For the remainder of this section, we will be hearing from Śrīla Nārāyaṇa Gosvāmī Mahārāja as he references *śāstra* and our previous *ācāryas*:

Just like the omniscient Supersoul present in the core of everyone’s heart, the *guru* has the special characteristic of perfectly knowing our heart. He knows the eternal constitutional mood of our soul – our eternal relationship with Bhagavān – and accordingly, he connects us with Him.

Then, by supplying the water of hearing, chanting and remembering, he nourishes that relationship and cuts down anything that obstructs that nourishment with the sharp axe of his words. He does this so expertly that the *sādhaka* barely notices, but all the while the needful is accomplished. This is what the bona fide *guru* and genuine Vaiṣṇavas do.

(*Dāmodarāṣṭakam*, Verse 4, *Dig-darśinī-vṛttī*)

Śrī guru can see the soul's real form

In *Bhakti-sandarbha* (*Anuccheda* 283) Śrīla Jīva Gosvāmī has explained the meaning of *divya-jñāna* (transcendental, or divine, knowledge), in the following words: “*Divyaṁ jñānaṁ hy atra mantrē bhagavat-svarūpa-jñānam, tena bhagavatā sambandha-viśeṣa-jñānaṁ ca.*” *Divya-jñāna* is transcendental knowledge contained within a *mantra* that reveals the form and identity of the Supreme Lord (*bhagavat-svarūpa*) as well as the knowledge of the *sādhaka-jīva*'s particular relationship with the Lord.” ...

Śrī Gurudeva, knowing the *svarūpagata-bhāva*, or in other words the natural, inherent disposition of the *sādhaka*, gives nourishment to that particular mood within his heart in order to bring it clearly into view.

(*Bhakti-rasāmṛta-sindhu-bindu*, Verse 4, *Śrī Bindhu-vikāśinī vṛtti*)

Śrī guru can see one's special relationship

All *jīvas* have a special relationship with Śrī Kṛṣṇa. Some are related with Him in the mood of friendship. Others have a relationship mood that “Kṛṣṇa is my son,” and that is called parental mood (*vātsalya*). Moreover, some have the mood that “Kṛṣṇa is my beloved.” All *jīvas* have their own original, eternal relationship with Kṛṣṇa. In this material world, that eternal relationship is covered. *Śrī guru* can see the soul's real form and nature. He knows the specialty of that person's relationship with Kṛṣṇa, and he bestows this special relationship by *mantra*. (Perth, Australia: 1998)

In a latent, or dormant, position

We all have a relationship with Kṛṣṇa, within these five categories, in our transcendental, constitutional form. Without this relationship, no one can even exist. We must be among these five relationships, but now we are covered by *māyā*. We have all the qualities required for this relationship in a latent or dormant position, and therefore when we will begin *sādhana* under the guidance of a very qualified *guru*, it will manifest. Whatever relationship you have will certainly manifest.

*nitya-siddhasya bhāvasya
prākāṭyaṁ hṛdi sādhyatā*

(*Bhakti-rasāmṛta-sindhu* 1.2.2)

(Salt Spring Island, Canada: April 23, 2001)

Kṛṣṇa will arrange everything

If someone associates with Kṛṣṇa's devotees in a general way, but his actual *svarūpa* is that of a Rāma *bhakta*, then, when he reaches a certain point of progression in his service mood toward Kṛṣṇa, Kṛṣṇa will arrange that he will go to Ayodhyā and

*In Bhakti-sandarbha
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Śrīla Jīva Gosvāmī
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jñānaṁ hy atra mantrē
bhagavat-svarūpa-
jñānam, tena bhagavatā
sambandha-viśeṣa-
jñānaṁ ca.”
Divya-jñāna
is transcendental
knowledge contained
within a mantra that
reveals the form and
identity of the Supreme
Lord (bhagavat-svarūpa)
as well as the knowledge
of the sādhaka-jīva's
particular relationship
with the Lord.*

– *Bhakti-rasāmṛta-sindhu-bindu*,
Verse 4, *Śrī Bindhu-vikāśinī vṛtti*



The gopāla-mantra is one, and by that gopāla-mantra, dāsya, sakhya, vātsalya or mādhyura will develop in accordance with one's svarūpa.

It isn't that by chanting the gopāla-mantra the Rāma bhakta will automatically get realization of Rāma. Rather, by chanting the gopāla-mantra, at the appropriate time in the development of that sādha's chanting, Kṛṣṇa will arrange everything for him, such as sending him to Ayodhyā and so on.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Mathurā, India (11/1991)

get *rāma-nāma*. The *gopāla-mantra* is one, and by that *gopāla-mantra*, *dāsya*, *sakhya*, *vātsalya* or *mādhyura* will develop in accordance with one's *svarūpa*.

Worship of Rāma is in the category of *dāsya-rasa*. It isn't that by chanting the *gopāla-mantra* the Rāma *bhakta* will automatically get realization of Rāma. Rather, by chanting the *gopāla-mantra*, at the appropriate time in the development of that *sādha's* chanting, Kṛṣṇa will arrange everything for him, such as sending him to Ayodhyā and so on.

(Mathurā, India: November, 1991)

II – “Seed” as the bhakti-latā-bīja

Bhakti-latā-bīja means “the seed (*bīja*) of the creeper (*latā*) of devotion (*bhakti*). As explained above, the seed as a potential is already present in the *jīva's* heart, so what is the *bhakti-latā-bīja* that is given by *śrī guru*? *Bhakti-latā-bīja* is the seed of *kṛṣṇa-sevā-vāsana*, the desire to serve Kṛṣṇa.

The conditioned soul is in abject ignorance of his *svarūpa*, his spiritual identity. He is fully oblivious to this. By contact with *śrī guru*, the realization of his *svarūpa* begins to awaken and unfold. The seed metaphor at the beginning of this chapter refers to the space and time relationship between the *jīva's* conditioned state and his self-realization.

Śrīla Nārāyaṇa Gosvāmī Mahārāja explains this in the following statements:

Kṛṣṇa as guru awakens this desire

What is the meaning of *guru-kṛṣṇa-prasāde*? It generally means that one can attain the *bhakti-latā-bīja* – the seed of *parā-bhakti* – by the combined mercy of *guru* and Kṛṣṇa. In this connection, however, there is another meaning. Here the meaning is that the bona fide *guru* is a manifestation of Kṛṣṇa Himself. Kṛṣṇa does not come to us, but the *guru* may come, as Śrīla Bhaktivedānta Svāmī Mahārāja came and traveled everywhere.

The mercy of Kṛṣṇa first manifests as the mercy of *guru*. From the bona fide *guru*, who is Kṛṣṇa Himself as His manifestation (*āśrayā-vigraha*), we can have the seed of *bhakti*. What is the seed of *bhakti*? It is *kṛṣṇa-sevā-vāsanā*, the desire to serve Kṛṣṇa.

This desire will come only from *gurudeva*, the bona fide Vaiṣṇava, and it does not matter whether he is acting as a *śikṣā-guru* or a *dikṣā-guru*. He may act as a *śikṣā-guru* in the case of a disciple who is initiated by a bona fide *guru* but cannot avail his *śikṣā*. The seed of the *bhakti* creeper comes from this high class of *guru*.

(*Guru-devatātmā, Śrī Guru* – Heaver Than God)

Awakening the desire to serve

Question: Can you say something about *kṛṣṇa-sevā-vāsanā*, the desire to serve Śrī Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may come even before initiation. One attains the seed of the desire to serve Kṛṣṇa by associating with an elevated devotee; that pure devotee, *śrī guru*, gives the seed of this desire. It is for this reason that a person comes to *śrī guru* and *guru* accepts him. The disciple first receives *laukika-śraddhā*, meaning that he will offer his obeisances in a general way. Then, when he gets more association, he becomes fixed in actual transcendental *śraddhā*. The seed is already present in the heart, but it is latent. *Guru* gives the water, heat, and light, after which a sprout develops and gradually grows.

(*Walking with a Saint 2008*, Alachua, Florida, May 4)

The seed of the creeper of devotion

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Śrī Caitanya-caritāmṛta, Madhya-līlā 19.151)*

In the course of wandering throughout this universe, that rare, most fortunate living entity obtains the seed of the creeper of *bhakti* by the mercy of the bona fide spiritual master.

Śrī gurudeva infuses the desire to serve Śrī Kṛṣṇa into the heart of the living entities. This desire is known as *kṛṣṇa-sevā-vāsanā*, and by it one attains transcendental faith (*pāramārthika-śraddhā*), which is the root cause of *bhakti*.

(*Śrīmad Bhagavad-gītā* 9.3, *Prakāśikā-vṛtti*)

Discriminative intelligence

Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja explains this in a similar way:

The Lord, externally in the form of initiating and instructing spiritual master or *ācārya*, guides the aspiring soul by giving him initiation into the holy *mantra* and practical instructions on the practice of devotion. Internally, as the Supersoul in the heart (*caitya-guru*), He gives them the intelligence – “*dadāmi buddhi-yogaṁ taṁ*” (*Bhagavad-gītā* 10.10) – by which they can attain Him. In this way, by giving the aspirant proper discriminative intelligence, He inspires the devotee to strive in his devotion to the point whereby he eventually achieves the transcendental association of the Lord in his original body.

(*Bhaktisiddhānta-sāra – Essence of Pure Devotion, Guru-tattva*)

*We all have a relationship
with Kṛṣṇa within
these five categories
in our transcendental,
constitutional form.
Without this relationship,
no one can even exist.*

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Salt Spring Island, Canada (4/23/01)

Śrī gurudeva infuses the
desire to serve Śrī Kṛṣṇa
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vāsanā*, and by it one
attains transcendental
faith (*pāramārthika-
śraddhā*), which is the
root cause of *bhakti*.

– *Śrīmad Bhagavad-gītā* 9.3
Prakāśikā-vṛtti



SVARŪPA OF THE JĪVA

At the end of his Laghu-toṣaṇī commentary on the above-mentioned verse, Śrīla Jīva Gosvāmī has written, “sat-saṅgamenā raty-aṅkura-rūpaiva matir jāyata iti – in saintly company, an intellect awakens that is likened to the sprout of rati.”

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Mādhurya-kādambinī
Text 2a, Pīyūṣa-varṣiṇī-vṛtti

Prema

Bhāva [Rati]

Āsakti

Ruci

Niṣṭhā

Anartha-nivṛtti

Bhajana-kriyā

Sādhu-saṅga

Śraddhā

Kṛṣṇa-sevā-vāsanā



Sprouting the creeper

Śrīla Jīva Gosvāmī discusses this as well:

At the end of his *Laghu-toṣaṇī* commentary on the above-mentioned verse, Śrīla Jīva Gosvāmī has written, “*sat-saṅgamenā raty-aṅkura-rūpaiva matir jāyata iti* – in saintly company, an intellect awakens that is likened to the sprout of *rati*.” By the causeless mercy of exalted devotees, an intelligence is awakened in the heart of the *sādhaka* that gives rise to *kṛṣṇa-sevā-vāsanā*, the desire to perform *bhagavad-bhajana*, service to Śrī Kṛṣṇa. This desire is called the seed of the wish-fulfilling vine of devotion. In other words, the inclination to serve Śrī Bhagavān is the seed of this vine.

When this seed has been watered in the field of the *sādhaka*'s senses through the process of *śravaṇa* and *kīrtana*, the devotional creeper sprouts.

(*Mādhurya-kādambinī*, Second Shower of Nectar,
Text 2a, *Pīyūṣa-varṣiṇī-vṛtti*)

Gradual blossoming

Prior to Svayam Bhagavān Śrī Caitanya Mahāprabhu, different Vaiṣṇava *ācāryas* had established, preached, and propagated *bhakti-tattva*. However, only Śrī Rūpa Gosvāmī, being empowered by Śrī Caitanya Mahāprabhu, further developed that *bhakti-tattva* into *bhakti-rasa*. He described this subject elaborately in his *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī*.

He explained that the *bhakti-lātā-bīja* in the form of *kṛṣṇa-sevā-vāsanā*, the inclination to serve Kṛṣṇa, develops sequentially from *śraddhā* to *niṣṭhā*, *ruci*, and *āsakti*. When it is transformed into *rati*, it is called *sthāyī-bhāva*. When the four *bhāvas*, namely, *vibhāva*, *anubhāva*, *sāttvika*, and *vyābhicārī*,³⁰ join in a combined form in this *sthāyī-bhāva*, then *rati* in the form of *sthāyī-bhāva* is transformed into a relishable and supremely astonishing condition called *bhakti-rasa*.

(*Ācārya Kesari – His Life and Teachings*, Part Five)

³⁰ Please see the glossary for the meanings of these terms

Chapter 10

Eternally Established

Every chapter of *Svarūpa of the Jīva* is a doorway into the same palace garden: topics concerning the constitutional form of the soul. The doorway of this chapter is the verse below.

The synopsis of the verse, in essence, was expressed (in Chapter 1 of this book) by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja: “The constitutional appearance, name, and mood of the *jīva* are present even in the conditioned stage, during which time it remains unmanifest. That *svārūpa* is simply manifested by the mercy of *svārūpa-śakti*, and specifically by the action of the essence of *hlādinī* and *saṁvit*. It is not that *sādhana* produces something entirely new. Rather, *sādhana* is performed exclusively to bring about the manifestation of that eternally perfect *bhāva* which is intrinsic to the *svārūpa* of the *jīva*.”


*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṭyam ḥṛdi sādhyatā*
(*Bhakti-rasāmṛta-sindhu* 1.2.2)

Action of the senses, which produces the stage of *bhāva*, is called *sādhana-bhakti*. This attained state of *bhāva-bhakti* (*sādhyata*) is an eternal *sthāyī-bhāva* which is not created but simply manifests within the soul by the spiritual energy of the Lord.

The eternally intrinsic mood of the living entity

The above mentioned verse is also found in *Śrī Caitanya-caritāmṛta*. Below are the commentaries of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhuṇāda on *Madhya-līlā* 22.102 (Bengali edition):

Śrīla Bhaktivinoda Ṭhākura’s Amṛta-pravāha-bhāṣya: When the goal (*sādhyā*) of *bhāva-bhakti* is cultivated by the senses (*kṛti* or *indriya*), it is then called “*sādhana-bhakti*.” *Bhakti* is the *nitya-siddha-bhāva*, or eternally intrinsic mood of the living entity. The process of bringing that mood into a manifest state in the heart is called “*sādhyatā*” (the state of having an objective).





The purport of this is that though the particle of spiritual bliss emanating from the spiritual sun that is Kṛṣṇa exists within the minute spiritual entity that is the jīva, because the jīva is bound by māyā, that (bliss) is almost obsolete or concealed (*lupta-prāya*) at this time. That eternally inherent mood, however, has the potential to manifest within the heart.

– Śrīla Bhaktivinoda Ṭhākura
Śrī Caitanya-caritāmṛta,
Madhya-līlā 22.102
Amṛta-pravāha-bhāṣya

The purport of this is that though the particle of spiritual bliss emanating from the spiritual sun that is Kṛṣṇa exists within the minute spiritual entity that is the jīva, because the jīva is bound by māyā, that (bliss) is almost obsolete or concealed (*lupta-prāya*) at this time.

That eternally inherent mood, however, has the potential to manifest within the heart. So it is that in this state, that eternally perfect “item” (*vastu*) has become the objective. When that *bhakti* is aspired for and cultivated by the senses of the conditioned soul, then its name is *sādhana-bhakti*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda’s Anubhāṣya:
[This is his *anvaya*, meaning word-for-word translation of the Sanskrit text]: *Kṛti-sādhyā* (*kṛtyā* – activities; *indriya-preraṇayā* – conducted by the material senses; *sādhaniyā yā* – is considered *sādhana*); *sādhya-bhāvā* (*sādhaniyaḥ bhāvaḥ yayā sā* – the state of spiritual practice that holds *bhāva* as its objective); *sādhanābhidhā bhavet* (*sādhana-bhakti-nāmnī* – is named *sādhana-bhakti*); *hṛdi* (*jīvātma-hṛdaye* – in the heart of the living entity); *nitya-siddhasya* (*nitya-varttamānasya* – eternally present); *svataḥ* (*prakāśasya* – self-manifest); *bhāvasya* (*kṛṣṇa-prema-bhāvasya* – the mood of love for Kṛṣṇa); *prākṛtyam* (*āviṣkaraṇam eva* – manifests like a discovery); *eva sādhyatā* (*sādhana-yogyatā* – the qualification for *sādhana*).

Sādhana-bhakti

The following is an excerpt from Śrīla Viśvanātha Cakravartī Ṭhākura’s *Bhakti-rasāmṛta-sindhu-bindu*.³¹

When *uttamā-bhakti* is accomplished through the medium of the senses of the *baddha-jīva* (conditioned soul), it is called *sādhana-bhakti*.

This is stated in *Bhakti-rasāmṛta-sindhu* (1.2.2):

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā*

³¹ Śrī *Bhakti-rasāmṛta-sindhu-bindu*, a drop of the nectarean ocean of devotional mellows, is a brief summary of the essential topics from Śrīla Rūpa Gosvāmī’s classic devotional treatise *Śrī Bhakti-rasāmṛta-sindhu*. It consists of twenty-seven verses, some of which were taken from *Bhakti-rasāmṛta-sindhu*, but most of which were written by Śrīla Viśvanātha Cakravartī Ṭhākura in Sanskrit.

Our esteemed Śrīla Gurudeva, *om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, has given an illuminating translation of these verses into Hindi. His translation and commentary is named *Śrī Bindu-vikāśinī-vṛtti*, or the commentary that reveals the meaning of *Bhakti-rasāmṛta-sindhu-bindu*.

In this commentary he has expanded the subject matter by including Śrīla [Viśvanātha] Cakravartīpāda’s own commentary to the verses that were taken from *Bhakti-rasāmṛta-sindhu*. He has also drawn additional material from *Bhakti-rasāmṛta-sindhu* and relevant verses from *Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, *Hari-bhakti-vilāsa*, *Bhakti-sandarbha*, and other scriptures. (*Bhakti-rasāmṛta-sindhu-bindu*, Introduction)

*nitya-siddhasya bhāvasya
prākṛatyam hṛdi sādhyatā*

That *bhakti* which is accomplished through the function of the senses and by which *bhāva-bhakti* is obtained is called *sādhana-bhakti*. The manifesting of the *nitya-siddha-bhāva* within the heart of the purified *jīva* is called *sādhyatā*.

Bhakti is the *nitya-siddha-bhāva* of the *jīva*. To bring about its manifestation within the purified heart is called *sādhyatā*, the attainment of the desired pursuit. The purport of this statement is that in the *jīva*, who is an infinitesimal particle of spirit (*cit-kaṇa*), there exists inherently a particle of bliss (*ānanda-kaṇa*) of Śrī Kṛṣṇa, who is compared to the unlimited spiritual sun.

When the *jīva* is bound by *māyā*, this *ānanda-kaṇa* remains practically lost. To cause this eternal nature to manifest within the heart is the one and only duty of the *jīvas*. Only in this condition is the state of attainment of the eternally accomplished reality (*nitya-siddha-vastu*) effected. As long as *bhakti* that brings about the manifestation of *bhāva* is effected through the sense organs of the *baddha-jīva*, it is called *sādhana-bhakti*. Only by the mercy of Kṛṣṇa or His devotees does *bhakti*, in the form of *śravaṇa*, *kīrtana*, and so on, manifest itself upon the purified senses of the *jīva*. Prior to this, when the faithful *jīva*, through his own effort, performs *bhagavan-nāma-kīrtana* with the tongue or hears *bhagavat-kathā* with the ears, such an endeavour is called *indriya-vyāpāra* (engagement of the senses) or *indriya-preraṇā* (that which is induced by the senses). But this is also accepted as *sādhana-bhakti*. ...

The word *nitya-siddha* has been used in this verse in order to dispel this doubt. *Bhāva* is an eternally accomplished phenomenon (*nitya-siddha*). It always exists in the eternal associates (*nitya-parikaras*) of Bhagavān. This *nitya-siddha-bhāva* manifests itself from the Lord's eternal associates into the heart of the purified *jīva*. This is verified in Śrī Caitanya-caritāmṛta (*Madhya-līlā* 22.107):

*nitya-siddha kṛṣṇa-prema sādhyā kabhu naya
śravaṇādi śuddha-citte karaye udaya*

Kṛṣṇa-prema is an eternally established reality; it is not brought about by *sādhana*. It automatically manifests itself in the heart purified by the performance of the various limbs of *bhakti* such as *śravaṇa*, *kīrtana*, and so on.

Bhāva is the indistinct [undeveloped] beginning stage of *prema*, which is also known as *premāṅkura*, the sprout of *prema*. The mature or highly intensified condition of *bhāva* is called *prema*. Therefore, the *bhāva* being referred to is also an eternally established reality (*nitya-siddha-vṛtti*).

(*Bhakti-rasāmṛta-sindhu-bindu*, Verse 2, Śrī Bindu-vikāśinī-vṛtti)

Bhakti is the nitya-siddha-bhāva of the jīva. To bring about its manifestation within the purified heart is called sādhyatā, the attainment of the desired pursuit.

The purport of this statement is that in the jīva, who is an infinitesimal particle of spirit (cit-kaṇa), there exists inherently a particle of bliss (ānanda-kaṇa) of Śrī Kṛṣṇa, who is compared to the unlimited spiritual sun.

When the jīva is bound by māyā, this ānanda-kaṇa remains practically lost. To cause this eternal nature to manifest within the heart is the one and only duty of the jīvas.

– *Bhakti-rasāmṛta-sindhu-bindu*
Śrī Bindu-vikāśinī-vṛtti

What is there will come out

The following excerpts further elucidate the above. The first few are from commentaries and lectures by Śrīla Nārāyaṇa Gosvāmī Mahārāja:

Śrīla Bhaktivedānta Svāmī Mahārāja came to give what is already in each soul: *kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā nitya-siddhasya bhāvasya prākṛtyaṁ hṛdi sādhyatā* ["When transcendental devotional service, by which love for Kṛṣṇa is attained, is executed by the senses, it is called *sādhana-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice."]



This pure prema will not come by any efforts or any sādhana. What is there will come out; no new thing will come. No type of association can change what is already in the soul.

What is in your soul will manifest by śravaṇa (hearing), kīrtana (chanting), and smaraṇa (remembering). Whatever rasa is in the soul will manifest.

– Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
India (10/12/96)

The soul is perfect in itself. The soul's relation with Kṛṣṇa, its name, qualities and all specialities, are already present within. This perfection is not brought from outside. Unfortunately, *māyā* covers it, but *śrī guru* removes that *māyā* and then everything manifests automatically.

This pure *prema* will not come by any efforts or any *sādhana*. What is there will come out; no new thing will come. No type of association can change what is already in the soul. What is in your soul will manifest by *śravaṇa* (hearing), *kīrtana* (chanting), and *smaraṇa* (remembering).

Whatever *rasa* is in the soul will manifest. If it is *dāsyā-rasa*, then *dāsyā-rasa* will manifest. It is a fact that if someone is in *mādhuryā-rasa*, he will have only a little taste for *dāsyā* or *sakhya-rasa*. This will automatically come – it will come when our *anarthas* disappear.

(India: October 12, 1996)

This *śloka* represents the stage of *bhāva* – at which time the *siddha-deha* manifests automatically. From where does the *siddha-deha* come? It is in our *svarūpa*, our original spiritual form. Our *siddha-deha* does not come from anywhere outside ourselves. In our *svarūpa* everything is perfect. To realize this, we simply require a connection with *svarūpa-śakti*. When that connection is made, *siddha-deha* automatically manifests and all spiritual sentiments of love appear in our heart.

(Germany: July 8, 2007)

When *śuddha-bhakti* arises in the heart of the *sādhaka* by his continuous performance of hearing and chanting, at that time *Bhakti-devī* removes his ignorance and dispels all desires other than to attain the service of *Bhagavān*. By *vidyā-vṛtti*, the function of knowledge, she destroys the *jīva's* coverings in the form of his gross and subtle bodies and simultaneously manifests his pure spiritual body according to his inherent nature (*svarūpa*).

(Śrī *Bhajana-rahasya* 1.21, *Bhajana-rahasya-vṛtti*)

Sādhana-bhakti is the engagement of the mind and senses in the limbs of *bhakti* for the purpose of attaining *bhāva-bhakti*. This *bhāva* is a potentiality which eternally exists in the heart of the *jīva* and is manifested in the heart purified by *sādhana* (through the mercy of a *nitya-siddha*, a living *sad-guru*).

(*Rāya Rāmānanda Saṁvāda* 8.69, *Vivṛtti*)

The living entity's eternal identity is understood by the words *ceto-darpaṇa-mārjanam*. ... Just as one's face cannot be seen in a mirror that is covered with dust, the *jīva* cannot perceive his actual *svarūpa* in a heart that is covered by the dirt of ignorance. When the practice of pure *bhakti*, which is the essential function of the *hlādinī-śakti*, begins, one engages in the process of *śravaṇam*, hearing. Thereafter, *śrī-kṛṣṇa-saṅkīrtana* manifests automatically and thoroughly cleanses the dirt of ignorance. When the mirror of the heart is cleansed, it is possible to truly have vision of one's own *svarūpa*.

(*Śrī Bhajana-rahasya* 1.11, *Bhajana-rahasya vṛtti*)

Inherent love is manifested by the company of devotees

Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja presents this same understanding:

Love for Śrī Kṛṣṇa is inherent in every spirit soul. It is to be manifested by the company of bona fide devotees. It is stated in *Śrī Caitanya-caritāmṛta*, "Pure devotion for Kṛṣṇa always exists in the real self; it is not to be acquired." It is revealed only through hearing from a true devotee with a sincere heart. An awakened soul can awaken many other unawakened souls. When eternal causeless devotion of the real self is awakened, nobody can stop the eagerness and perturbation of the heart of that awakened soul.

(*Affectionately Yours*, Fundamentals of Devotion)

From within and without

Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja explains this principle in the next two references:

Śrīla Saccidānanda Bhaktivinoda Ṭhākura writes: "When devotion is effected or accomplished through the medium of the senses in order to progress to *bhāva* (spontaneity), this is called regulative devotional service in practice. The eternally perfected mood of the living entity is pure devotion. To bring it about in the heart of the conditioned living entity is the accomplishment.

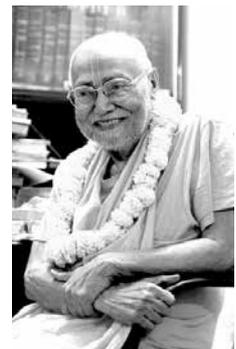
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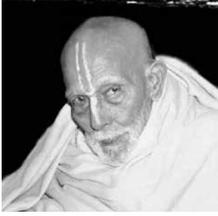
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It is revealed only through hearing from a true devotee with a sincere heart. An awakened soul can awaken many other unawakened souls.

When eternal causeless devotion of the real self is awakened, nobody can stop the eagerness and perturbation of the heart of that awakened soul.

– Śrīla Bhakti Vallabha Tīrtha
Gosvāmī Mahārāja
Affectionately Yours





Devotional feeling, or bhāva, is a manifestation of Kṛṣṇa's internal potency and is thus eternally perfect, or nitya-siddha. Devotion is the eternal natural mood of the living being, and through the practice of devotional service, it is revealed in the heart of the devotee. This is how one should understand the object of the practice.

– Śrīla Bhakti Pramoda Purī
Gosvāmī Mahārāja
The Art of Sādhana, Chapter 1

emitting all these tiny sparks. This inherent bliss had been lost by the bondage of the spirit soul. To cause this original eternal state to manifest is possible. This is the proper objective for the bonded soul, and when this is achieved by means of discipline of the senses in devotional practice to the Lord, that process is called *sādhana-bhakti* or regulated devotional service in practice.”

(Bhaktisiddhānta-sāra – Essence of Pure Devotion, Rāgānuga-bhakti)

In this way, *bhakti* is both the *abhidheya* and the *prayojana*, both the means to perfection and perfection itself. It is said there are three levels of *bhakti*: devotion in practice (*sādhanā-bhakti*), devotion on the level of ecstasy (*bhāva-bhakti*), and devotion on the level of pure love (*prema-bhakti*). *Bhāva-bhakti* is attained when the devotional service in practice has become mature, and when intensified it becomes *prema-bhakti*.

Devotional service in practice is defined by Śrīla Rūpa Gosvāmī in the *Bhakti-rasāmṛta-sindhu* as follows:

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṭyaṁ hṛdi sādhyatā*

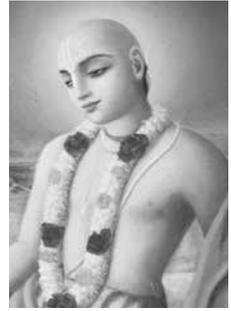
(Bhakti-rasāmṛta-sindhu 1.2.2)

Here, Śrīla Rūpa Gosvāmī warns against a misunderstanding of the term *sādhanā*. Through the execution of the regulative principles of devotion, one does not create or produce *bhāva-bhakti*, or devotional feeling. Devotional feeling, or *bhāva*, is a manifestation of Kṛṣṇa's internal potency and is thus eternally perfect, or *nitya-siddha*. Devotion is the eternal natural mood of the living being, and through the practice of devotional service, it is revealed in the heart of the devotee. This is how one should understand the object of the practice.

(The Art of Sādhana, Chapter 1)

Referring to the same verse, Śrīla Bhaktivedānta Svāmī Prabhupāda shares the same *siddhānta* in his purports:

The process of devotional service – beginning with chanting and hearing – is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of *sādhana-bhakti*. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service, and the



Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa. Simply by hearing and chanting – *śravaṇam kīrtanam* – one's heart is directly purified, and one's original Kṛṣṇa consciousness is immediately awakened. Kṛṣṇa consciousness is not artificially imposed upon the heart; it is already there.

– Śrīla Prabhupāda
Bhaktivedānta Svāmī Mahārāja
Nectar of Instruction, Text 4, Purport

awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa.

(Śrī Caitanya-caritāmṛta, Madhya-līlā 19.177, Purport)

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with *śravaṇam kīrtanam*, hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore, every conditioned soul should be given the chance to hear the Hare Kṛṣṇa *mantra* chanted by a pure Vaiṣṇava.

One who hears the Hare Kṛṣṇa *mantra* thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one's mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam* [Śrī Caitanya-caritāmṛta, Antya-līlā 20.12]).

When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

(Śrī Caitanya-caritāmṛta, Madhya-līlā 22.105, Purport)

It is said in *Śrī Caitanya-caritāmṛta* (Madhya-līlā 22.107): *nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya, śravaṇādi-śuddha-citte karaye udaya* – pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa. Simply by hearing and chanting – *śravaṇam kīrtanam* – one's heart is directly purified, and one's original Kṛṣṇa consciousness is immediately awakened. Kṛṣṇa consciousness is not artificially imposed upon the heart; it is already there.

(Nectar of Instruction, Text 4 Purport)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda writes:

As long as the *jīva* is not situated in his inherent spiritual form, unwanted things that impede his advancement (*anarthas*) are inevitable. In such a condition, ascertainment of the ultimate goal remains ambiguous.

Pure *harināma-saṅkīrtana* begins upon the awakening of *sambandha-jñāna*, and only by such pure chanting is *prema* obtained. When the heart is purified by continuous chanting of the pure name of the Lord, *rati* is manifested in the heart of the living entity. This *rati*, also known as *bhāva*, is the initial



*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṭyaṁ hṛdi sādhyatā*

(Bhakti-rasāmṛta-sindhu 1.2.2)

*Action of the senses
that produces the stage
of bhāva is called
sādhana-bhakti. This
attained state of bhāva-
bhakti (sādhyatā) is an
eternal sthāyī-bhāva
which is not created, but
simply manifests within
the soul by the spiritual
energy of the Lord.*

– Śrīla Jīva Gosvāmī
Commentary

sprout of unalloyed love for Kṛṣṇa. It is a combination of the *saṁvit* and *hlādinī* potencies of the Lord’s internal potency and is eternally situated in the hearts’ of the Lord’s eternal associates. By the mercy of Śrī Kṛṣṇa and the spiritual master, this *bhāva* is transmitted into the living entity’s heart, at which time he is known as a *jāta-rati-bhakta*, a devotee in whom *rati* or *bhāva* has manifested.

(Śrī Śikṣāṣṭakam Verse 5, Vivṛtti)

Śrīla Jīva Gosvāmī’s commentary

*kṛti-sādhyā bhavet sādhyā- / bhāva sā sādhanābhidhā
nitya-siddhasya bhāvasya / prākāṭyaṁ hṛdi sādhyatā
(Bhakti-rasāmṛta-sindhu 1.2.2)*

Action of the senses that produces the stage of *bhāva* is called *sādhana-bhakti*. This attained state of *bhāva-bhakti (sādhyatā)* is an eternal *sthāyī-bhāva* which is not created, but simply manifests within the soul by the spiritual energy of the Lord.

A doubt may arise that since this state is achieved (*sādhyā*), implying that it is artificially produced, it is not the ultimate goal. The second line responds to this doubt by saying that it is eternal, and simply appears within the heart. That is because its appearance (but not its creation) will be accomplished in the future by the special actions of the most excellent transformations (*saṁvit* and *hlādinī*) of the Lord’s *svaṛūpa-śakti* (which are perfect and eternal).

Conclusion:

The words of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja conclude this chapter:

A tree’s particular features are not directly manifest in the seed, but still the seedling and the tree, with its leaves, branches, fruits, flowers, and flavor, are present in the seed in an unmanifest form. We never see a deviation from this. In the very same way, everything – the *jīva*’s constitutional name, form, bodily limbs, and nature – are present in an unmanifest form within him.

When the essence of *hlādinī* and *saṁvit* arises in the heart of the *jīva* by the association of a bona fide *guru* and Vaiṣṇavas, then the *jīva*’s constitutional form, whatever it may be, gradually begins to manifest.

(Ācārya Kesari – His Life and Teachings, Part Four)

Chapter 11

Inherent Rasa

The purpose of this chapter is to share the words of *śāstra* and our *guru-paramparā* regarding the unique *rasa* inherent in each *jīva*'s constitution.



It is stated in Śrīla Bhaktivedānta Svāmī Prabhupāda's purport to *Śrīmad-Bhāgavatam* 1.1.3:

The Supreme Personality of Godhead is therefore described in the *śruti-mantras*, Vedic hymns [*Taittirīya Upaniṣad* 2.7.1], as “the fountainhead of all *rasas*.” When one associates with the Supreme Lord and exchanges one's constitutional *rasa* with the Lord, then the living being is actually happy. These *śruti-mantras* indicate that every living being has its constitutional position, which is endowed with a particular type of *rasa* to be exchanged with the Personality of Godhead. In the liberated condition only, this primary *rasa* is experienced in full.

Both, from within and from without

Śrīla Nārāyaṇa Gosvāmī Mahārāja expresses the same understanding in different words in the following excerpts:

They [the *jīvas*] are related to Kṛṣṇa in one of the five *rasas* (relationships of neutrality, servitorship, friendship, parenthood, and conjugal lover). This is forever unchangeable.

An analogy is given of the seed of a mango, neem, and other trees that are planted on the bank of the Ganges. They get the same water, the same air, the same sun, and the same gardener, but the seed determines the potency. The type of plant will be determined only by the seed. It cannot be changed.

(Hilo, Hawaii: February 11, 2005)

And when, by the association of a *bhakta-bhāgavata* and according to your constitutional *rati* which is now in latent position, both mix, *rati* will gradually develop, and a sentiment will peep from inside, saying, “I like this particular relationship with Kṛṣṇa.”

Guru will see this and reveal to you your specific *rati*. Thus you continue to advance and your *siddha-deha* (pure spiritual body) will manifest. And, on the platform of *siddha-deha*, *vibhāva*, *anubhāva*, *sāttvika*, and *vyābhicārī*³⁴ will all

When one associates with the Supreme Lord and exchanges one's constitutional rasa with the Lord, then the living being is actually happy. These śruti-mantras indicate that every living being has its constitutional position, which is endowed with a particular type of rasa to be exchanged with the Personality of Godhead. In the liberated condition only, this primary rasa is experienced in full.

– Śrīla Bhaktivedānta Svāmī Prabhupāda's purport to *Śrīmad-Bhāgavatam* 1.1.3

³⁴ A definition of these Sanskrit terms may be found in the glossary.

Kṛṣṇa has a beautiful body, beautiful sidelong glances, beautiful mellow relationships, and everything else about Him is complete and beautiful.

In the same way, all the jīvas, though presently conditioned here in this world, have very beautiful forms in their constitutional positions. Their spiritual bodies are so very beautiful that they can even attract Kṛṣṇa.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Badger, California (6/4/02)

manifest – and then it will be *bhakti-rasa*. You should gradually know all these principles.

(Paxton, Australia: February 25, 2002)

If there is association of a *sādhū* of *dāsya-rasa*, up to *dāsya-rasa* he can help. If a devotee, a high degree *mahā-bhāgavata*, is of *sakhya-rasa*, he can help you up to that. He cannot help you in *mādhurya-rasa*. If any devotee is of *mādhurya-rasa*, he can help all. But in the end, he will give what you have in your constitutional form. He cannot change your *rasa*. Never and never. So, both are needed [the *jīva*'s intrinsic nature and *sādhū-saṅga*].

(Badger, California: 1999)

Beautiful form and high-class moods

At this time, in the fifth stage of *sādhana*, *siddha-deha* sometimes manifests as an *ābhāsa*, semblance. What is *siddha-deha*? Each *jīva* is part and parcel of the Supreme Lord. Kṛṣṇa has a beautiful body, beautiful sidelong glances, beautiful mellow relationships, and everything else about Him is complete and beautiful.

In the same way, all the *jīvas*, though presently conditioned here in this world, have very beautiful forms in their constitutional positions. Their spiritual bodies are so very beautiful that they can even attract Kṛṣṇa. Very high-class moods are also present within each *jīva*, in seed, in a latent position, although they are now covered by *māyā*.

(Badger, California: June 4, 2002)

Eternally present

The Soul of all souls, Śrī Rādhā-Kṛṣṇa, are the bestowers of the jewel of *ātma-rati*. The infinitesimal living entity is an eternal servant of Kṛṣṇa. The spontaneous attraction for Śrī Rādhā-Kṛṣṇa that the *jīva* experiences in his constitutional state is called *ātma-rati*. Although this *ātma-rati* is eternally present in the original identity (*svarūpa*) of the living entity, in the conditioned state it remains covered by material desires born of ignorance.

(*Mañḥ-śikṣā*, Verse 4, *Śrī Bhajana-darpaṇa-dig-darśinī-vṛtti*)

Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura writes as follows:

When the spiritual mind sets about his dormant devotional activities and his inherent love of God begins to blossom forth at the touch of the eternal, superior ecstatic Energy incarnate as his deliverer; tremor (*kampa*), tears (*aśru*), stupefaction (*stambha*), perspiration (*sveda*), horripilation (*pulaka*), pallor (*vaivarṇya*), humility (*dainya*), throbbing, (*vepathu*), exultation (*harṣa*), etc. appear on the body as spiritual changes (*sāttvika-vikara*).

(*Vaiṣṇavism – Real and Apparent*, “Two minds - Material and Spiritual”)

Śrīla Bhaktivinoda Ṭhākura writes similarly in his *Śrī Brahma-saṁhitā* commentary:

Those who cherish the exclusive aspiration to enter into Kṛṣṇa’s transcendental pastimes will engage in Kṛṣṇa’s service in accordance with their own *svarūpa* by incessantly cultivating their particular relationship with Him, which gives rise to *bhakti-rasa*. (Śrī Brahma-saṁhitā, Verses 3-4, Tatparya)

Śrīla Bhaktivinoda Ṭhākura further writes in his *kīrtana*, “*Kalyāṇa-kalpataru*”, First Branch, *Upadeśa*:

*jīvera svarūpa dharma, cit-svarūpe prema-marma,
tāhāra viṣaya-mātra hari
kāma-āvaraṇe haya, prema ebe supta-praya,
prema jagāo kāma dūra kori’*
(Song 19, Verse 2)

The soul’s original eternal nature is pure love within the innermost core of its spiritually conscious form, and the sole object of repose for that pure love is Lord Hari. Alas, how lamentable it is, that this inherent ecstatic love is now lying in a dormant, sleeping state due to the artificial covering of this temporary lust. My dear mind, banishing this lust to a distant place, just rouse and reawaken your sleeping *prema*.

Śrīla Jīva Gosvāmī confirms the words of our present-day *ācāryas* in the following three texts of *Bhakti-sandarbha*:

*prema-kṛta-karmāśaya-nirdhūnanātaram api bhaktiḥ śrūyate –
yathāgninā hema malaṁ jahāti
dhmātaṁ punaḥ svaṁ bhajate ca rūpam
ātmā ca karmānuśayaṁ vidhūya
mad-bhakti-yogena bhajaty aho mām*

Loving devotional service destroys all past *karma*. The Lord Himself describes this in the following words (Śrīmad-Bhāgavatam 11.14.25):

“As gold is released from all impurities and then attains its true [brilliant] nature when smelted by fire, so the *jīva*, having been cleansed of all karmic impurities with the help of My *bhakti-yoga*, then worships Me [in My abode].”

tathaiṅvātmā jīvo mat-premṇā karmāśayaṁ vidhūya tataḥ śuddha-svarūpaṁ ca prāpya mām bhajatīty arthaḥ |

When the spiritual mind sets about his dormant devotional activities and his inherent love of God begins to blossom forth at the touch of the eternal, superior ecstatic Energy incarnate as his deliverer; tremor (kampa), tears (aśru), stupefaction (stambha), perspiration (sveda), horripilation (pulaka), pallor (vaivarṇya), humility (dainya), throbbing, (vepathu), exultation (harṣa), etc. appear on the body as spiritual changes (sāttvika-vikara).

– Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura
Vaiṣṇavism – Real and Apparent,
“Two minds - Material and Spiritual”

“As gold is released from all impurities and then attains its true [brilliant] nature when smelted by fire, so the *jīva*, having been cleansed of all karmic impurities with the help of My bhakti-yoga, then worships Me [in My abode].”

– Śrīla Jīva Gosvāmī
Śrī Bhakti-sandarbhā
Anuccheda 112, Text 1

The transcendental nature of both Kṛṣṇa and the *jīva* is one – and that nature is love. Kṛṣṇa is love in fullness or completeness, and the *jīva* is an infinitesimal particle of that love. Although the *jīva* is infinitesimal, if he takes shelter of Lord Kṛṣṇa, his love and affection will also become endless and infinite.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Paderborn, Germany (12/15/01)

This verse means: “Similarly, a *jīva*, having cleansed himself of the consequences of his *karma*, then attains his *śuddha-svarūpa* (his pure, constitutional spiritual form), and thus worships Me.”

(Śrī Bhakti-sandarbhā, Anuccheda 112, Texts 1-2)

Engagement in pure devotional service is natural to all *jīvas*.

(Śrī Bhakti-sandarbhā, Anuccheda 178, Text 1)



Devotee reads from *Jaiva-dharma*, Chapter 1: The special characteristic of any truly abiding substance is its factual nature.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As a real, eternal entity, the *jīva*, is an infinitesimal part and parcel of Śrī Kṛṣṇa. The transcendental nature of both Kṛṣṇa and the *jīva* is one – and that nature is love. Kṛṣṇa is love in fullness or completeness, and the *jīva* is an infinitesimal particle of that love. Although the *jīva* is infinitesimal, if he takes shelter of Lord Kṛṣṇa, his love and affection will also become endless and infinite.

Devotee reads from *Jaiva-dharma*: The spirit soul is a real entity, and his eternal, constitutional identity is his true nature.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That nature is love – love for Kṛṣṇa, the love of the part for the whole. That love is the eternal religion of every soul in the universe, whether he is liberated or not.

(Paderborn, Germany: December 15, 2001)

Why not the highest rasa for all?

The question “Why not the highest rasa for all?” was asked by Gopa-kumāra in Śrīla Sanātana Gosvāmī’s *Dig-darśinī-ṭīkā* of *Śrī Bṛhad-bhāgavatāmṛta* (2.4.189):

Śrī Bhagavān is the crest jewel of all the omniscient personalities, and He is supremely kind. Why then does He not distribute the best happiness to all of His servants equally?”

As stated in Śrīla Nārāyaṇa Gosvāmī Mahārāja’s *bhāvanuvāda*, the answer was given to Gopa-kumāra by Śrī Nārada in the same *ṭīkā*:

He says, “Śrī Bhagavān grants results according to the mood in which the devotees worship Him.” In other words, in whatever mood a devotee worships the Lord, in that same mood the Lord grants him the appropriate result.

Gopa-kumāra might ask, “If there is gradation, one servitor would receive less happiness and another more. Therefore, will some of them not feel dissatisfied?”

Nārada replies, “When one worships the Lord with a particular desire, then upon the maturity of his *bhajana*, he receives the desired result. Thus, each and every devotee receives the service he prays for. No one is discontent or displeased at heart with either his desired goal or with the happiness that Bhagavān bestows.”

In *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 4.19, Śrī Kṛṣṇa states:

In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

Śrīla Bhaktivedānta Svāmī Prabhupāda writes in his commentary to this verse:

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service.

Śrī Nārada further explains this in the following verses and *ṭīkā*:

*vicitra-līlā-vibhavasya tasya
samudra-koṭī-gahanāśayasya
vicitra-tat-tad-ruci-dāna-līlā-
vibhūtim uttarkayitum prabhuḥ kaḥ
(Bṛhad-bhāgavatāmṛta 2.4.190)*

vicitra-līlā – astonishing pastimes; *vibhavasya* – greatness; *tasya* – His; *samudra-koṭī* – as millions of oceans; *gahana* – deep; *āśayasya* – of His heart; *vicitra* – amazing; *tat-tad-ruci* – of respective tastes; *dāna* –

*In whatever
transcendental mellow
My devotee worships
Me, I reciprocate with
him. That is My
natural behavior.*

– *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 4.19

*The Lord, by His
inherent nature,
reveals Himself before
His devotees according
to their inherent
devotional service.*

– Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja’s commentary to the verse above.

*vicitra-līlā-vibhavasya
tasya samudra-koṭi-
gahanāśayasya
vicitra-tat-tad-ruci-dāna-
līlā-vibhūtim uttarkayitum
prabhuḥ kaḥ*

*Śrī Kṛṣṇa's pastimes
expand with ever-new
variety. His heart is as
deep as millions of oceans.
By logic no one can
understand the purpose
for which He has placed
different tastes in the
hearts of His devotees and
expanded the opulence of
His pastimes accordingly.*

– Śrī Sanātana Gosvāmī
Bṛhad-bhāgavatāmṛta 2.4.190

endowing; *līlā* – of pastimes; *vibhūtim* – the opulence; *uttarkayitum* – to comprehend through logic; *prabhuḥ* – capable; *kaḥ* – who.

Śrī Kṛṣṇa's pastimes expand with ever-new variety. His heart is as deep as millions of oceans. By logic no one can understand the purpose for which He has placed different tastes in the hearts of His devotees and expanded the opulence of His pastimes accordingly.

Dig-darśinī-tīkā: Śrī Gopa-kumāra may raise the doubt, “The Supreme Lord, the source of all knowledge and the originator of actions, is known as Hṛṣīkeśa, the controller of the senses. So why does He not equally inspire all devotees to have a taste for the topmost worship?”

In answer, Śrī Nārada speaks this verse beginning with *vicitra*. He says, “Śrī Kṛṣṇa wants to taste wonderful, variegated nectarean *rasas*. Therefore, He has placed a variety of extraordinary desires in the hearts of the devotees, endowing them with special moods. Significantly, because the heart of the Lord is unfathomably deep like millions of oceans, no one can ascertain the opulence of His pastimes by means of reason and logic.

“Bhagavān has bestowed a vast variety of tastes among His devotees [the *jīvas*]. The reason is that by constantly expanding His pastimes in ever-new ways, He gets the opportunity to relish all these sweet flavors. Otherwise, it would not be possible to taste such sweetness.

“In this way, as the Lord expands the opulence of His manifold pastimes, His devotees experience His grace according to their respective tastes. Considering their respective moods to be topmost, and tasting the mellows related to those moods, they are fully satisfied.”

A further question and answer follows:

*sidhyet tathāpy atra kṛpā-mahiṣṭhatā
yat-tāratamye 'pi nija-svabhāvataḥ
spardhādy-avṛttair nikhilair yathā-ruci
prāpyeta sevā-sukham antya-sīma-gam
(Bṛhad-bhāgavatāmṛta 2.4.191)*

sidhyet – it can be established; *tathā api* – however; *atra* – here; *kṛpā* – of mercy; *mahiṣṭhatā* – the supreme greatness; *yat-tāratamye* – in gradations of higher and lower; *api* – although; *nija-svabhāvataḥ* – according to one's own nature; *spardhā* – because of rivalry; *ādi* – and so forth; *avṛttaiḥ* – without transformations; *nikhilaiḥ* – by all; *yathā-ruci* – according to taste; *prāpyeta* – one can obtain; *sevā-sukham* – happiness through service; *antya-sīma-gam* – attaining the ultimate limit.

This bestowal of results according to His devotees' particular inclinations indeed confirms the immense glories of Śrī Kṛṣṇa's mercy. Although there is gradation in the results they receive, the devotees obtain the utmost happiness of service. Each engages in devotion according to his propensity, free from feelings such as rivalry and envy, and they inspire each other out of mutual affection.

Dig-darśinī-ṭikā: Śrī Gopa-kumāra might raise the doubt, "How will the glories of Śrī Bhagavān's mercy be established if His devotees receive unequal results from their devotion?"

In reply, Śrī Nārada speaks this verse beginning with *sidhyet*. He says, "Bhagavān inspires different tastes in the hearts of His devotees and then grants them the distinct types of appropriate results. This does not diminish the greatness of His glories; rather, it is proof of His supreme mercy. Even though there is gradation in the fruits He bestows, the devotees still obtain the ultimate limit of the happiness of service suitable for their particular *rasa*, or loving relationship with Him. None of them are ever dissatisfied in their service to Bhagavān."

Another question might arise, "Since the devotees experience different levels of happiness, it seems that, just like the residents of heaven, they may be subject to rivalry, envy, and so on. If this is the case, then will these feelings not interfere with the joy they experience in their service?"

In response, Nārada says, "It is in the inherent nature of those following the path of *bhakti* that any negative emotions like rivalry and envy will be completely absent, and they will naturally feel affection for each other." Here the word *ādi* means that even in the beginning stages of *bhakti*, all defects such as arrogance and malice are destroyed due to the nature of this path. Therefore, non-jealous devotees do not face any obstacle in obtaining their desired happiness.

Śrīla Nārāyaṇa Gosvāmī Mahārāja discusses the above-mentioned *Bṛhad-bhāgavatāmṛta* verses:

There are those souls who are serving an incarnation, and those souls who are serving Kṛṣṇa directly. Why is Kṛṣṇa 'cheating' like this? The mood of Vraja is so beautiful, and the best of all *rasas* is *mādhurya-rasa*, so why doesn't He give *mādhurya-rasa* to everyone?

It is according to each soul's particular taste (*ruci*). Will Hanumān agree to become a father to Bhagavān and serve in that way? Never. And those who are serving Varāha Bhagavān

"Bhagavān inspires different tastes in the hearts of His devotees and then grants them the distinct types of appropriate results. This does not diminish the greatness of His glories; rather, it is proof of His supreme mercy.

"Even though there is gradation in the fruits He bestows, the devotees still obtain the ultimate limit of the happiness of service suitable for their particular rasa, or loving relationship with Him. None of them are ever dissatisfied in their service to Bhagavān."

– Śrī Sanātana Gosvāmī
Bṛhad-bhāgavatāmṛta 2.4.191
Dig-darśinī-ṭikā



Will Hanumān agree to become a father to Bhagavān and serve in that way? Never. And those who are serving Varāha Bhagavān are fully satisfied in that service. The servants of each and every incarnation consider His merciful touch to be the highest attainment.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Going Beyond Vaikuṅṭha, Chapter 9

are fully satisfied in that service. The servants of each and every incarnation consider His merciful touch to be the highest attainment.

Gopa-kumāra saw that there were so many devotees in Nārāyaṇa-loka, and they were all happy there. In Ayodhyā, Rāma is very merciful and affectionate to His devotees, but if Gopa-kumāra were to go to Ayodhyā, would he be happy? Would he even find cows in Ayodhyā?

Yes, maybe in the home of a *brāhmaṇa* for the purpose of worship there may be a cow, but there will be no taking the cows out to graze as there is in Vṛndāvana. There, in all directions, sacrifices are being performed with great pomp, and if a poor cowherd boy were to go there, he would be disturbed by all the smoke. Therefore, he would not like it there under any condition. Nārada silently understood all these feelings within Gopa-kumāra’s heart.

(Going Beyond Vaikuṅṭha, Chapter 9)

Rasa in the Lord’s eternal associates

Śrīla Nārāyaṇa Gosvāmī Mahārāja explains the philosophy of the eternal *rasas* situated in the Lords eternal associates:

Question: If such a great devotee like Uddhava could not pass the *gopīs* ‘entrance examination’ to see if he was eligible to learn how to get *prema* like theirs, how can I hope to get such *prema*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is a *siddha-bhakta* (a devotee already at the stage of perfection), so he cannot attain a new relationship with Kṛṣṇa. But we are now independent.

By serving and hearing from a *rasika tattva-jña* Vaiṣṇava, you will develop greed for serving the *gopīs* and the Divine Couple Śrī Śrī Rādhā-Kṛṣṇa. Then, by devotional practices you can go to Goloka Vṛndāvana. One can even attain the state of enjoying the *rāsa* dance with the *gopīs*, to serve Them there.

Question: Śrīla Gurudeva, in that connection, we hear that Śrī Nārada Muni, who is also *siddha*, performed so many austerities at Nārada-kuṅḍa and he attained the body of a *gopī*. He was already *siddha* and yet he attained it, so why can’t Uddhava get it?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Uddhava will not attain a *gopī* body. Nārada eternally has so many forms in all the sweet pastimes of Kṛṣṇa. In one form he is Madhumaṅgala (Kṛṣṇa’s cowherd friend).

In a second form he is Nārādī *gopī*; in another form, in Vaikuṅṭha, he is with Lord Nārāyaṇa; and he has another form in Svarga (heaven) with the demigods. He has so many eternal forms.

Śrīpād Mādhava Mahārāja: Baladeva Prabhu is also an example of this. He has *vātsalya* (parental mood), *sakhya* (the mood of a cowherd friend), *dāsya*

(the mood of a servant), and even *mādhurya* (the mood of a *gopī*) in the form of Anaṅga Mañjarī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Others, like Nanda Bābā and Yaśodā, Vasudeva and Devakī, and Akrūra, do not add other *rasas* to their already eternally existing *rasa*. If one has a *sthāyī-bhāva* (the foundational ecstasy of a particular relationship with Kṛṣṇa) in only one mood, he will always be in that one mood. In the beginning of one's devotional practices, by hearing about the Lord's pastimes, one may want to serve Śrī Śrī Rādhā-Kṛṣṇa, and he may also want to serve Śrī Rāmacandra. In that case he will think about Rāma and His associates like Hanumān, Bharata, and Lakṣmaṇa, and he will also meditate on Śrī Kṛṣṇa's pastimes with His *sakhās*, or with Nanda Bābā and Yaśodā, or with the *gopīs*.

In other words, in the beginning one is not situated in his permanent relationship, so one will sometimes be attracted to a particular relationship when he hears about it, and at other times one may become attracted to another service relationship when he hears about it.

Question: Gurudeva, does the soul somehow separate to be in two forms in two pastimes?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa is *akhaṇḍa-tattva*. *Akhaṇḍa* means undivided, or whole. So how can He manifest in millions of forms? We cannot imagine anything inconceivable, even in this world. How have the trees come? Seeds come from trees, and trees again come from seeds. Flowers come and leaves come. How? We cannot imagine this. So, everything about Śrī Kṛṣṇa is inconceivable.

Question: Consciousness is always expanding and Kṛṣṇa is always expanding. So do Kṛṣṇa's devotees also expand, even in their perfect spiritual forms?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. For example, Mother Yaśodā has unlimited forms. Wherever Kṛṣṇa is, she is. This is true for Nanda Bābā also, and for Madhumaṅgala and all of Kṛṣṇa's other associates as well. But their *rasa* (their particular relationship with Kṛṣṇa) will be the same.

(New Zealand: January 9, 2008)

Kevalā-rati and saṅkulā-rati

The *siddhānta* expressed above is also discussed by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu* (2.5.25-26):

*tatra kevalā:
raty-antarasya gandhena varjitā kevalā bhavet
vrajānuge rasālādau śrīdāmādaу vayasyake
gurau ca vrajanāthādaу krameṇaiva sphuraty asau*

Q: Consciousness is always expanding and Kṛṣṇa is always expanding. So do Kṛṣṇa's devotees also expand, even in their perfect spiritual forms?

A: Yes. For example, Mother Yaśodā has unlimited forms. Wherever Kṛṣṇa is, she is. This is true for Nanda Bābā also, and for Madhumaṅgala and all of Kṛṣṇa's other associates as well. But their rasa (their particular relationship with Kṛṣṇa) will be the same.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
New Zealand (1/9/08)



In the three types of rati [dāsya, sakhya, vātsalya] experienced by a devotee with saṅkulā-rati, the taste of the rati is permanent. In svaccha-śuddha-rati, the taste is not permanent. Various types of rati manifest in the devotees with svaccha-śuddha-rati, but the tastes for them are all temporary.

– Śrīla Jīva Gosvāmī
Bhakti-rasāmṛta-sindhu 2.5.26
Commentary

Kevalā-rati: When the *rati*, has no trace of other types of *rati* it is called *kevalā-rati* (pure *rati*). In Vraja, it is found in Kṛṣṇa’s servants such as Rasāla, in friends such as Śrīdāmā, and elders such as Nanda.

tatra saṅkulā:

*eṣām dvayos trayāṅgām vā sannipātas tu saṅkulā
udbhavādau ca bhīmādau mathurādau krameṇa sā
yasyādhikyam bhaved yatra sa tena vyapadiśyate*

Saṅkulā-rati: When two or three of the three types of *rati* (*dāsya*, *sakhya*, *vātsalya*) are found together in a person, it is called *saṅkulā-rati* (mixed *rati*). It is found in Uddhava, Bhīma, and Mukharā. A person is identified by the *rati* which is most prominent.

Śrīla Jīva Gosvāmī’s Commentary: In the three types of *rati* [*dāsya*, *sakhya*, *vātsalya*] experienced by a devotee with *saṅkulā-rati*, the taste of the *rati* is permanent. In *svaccha-śuddha-rati*, the taste is not permanent. Various types of *rati* manifest in the devotees with *svaccha-śuddha-rati*, but the tastes for them are all temporary.

Because of treating the quality and the possessor of the quality as non-different, a devotee is designated by the particular *rati* which is most prominent in him. Thus, although Uddhava has *sakhya-bhāva*, he is predominantly a servant. Thus he is designated as a servant.

In the Western Section, Fourth Wave³³ of *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī further discusses *saṅkulā-rati*:

*eṣā rasa-trayī proktā / prītādiḥ paramādbhutā
tatra keśucid apy asyāḥ / saṅkulatvam udīryate
saṅkarṣaṇasya sakhyas tu / prīti-vātsalya-saṅgatam
yudhiṣṭhirasya vātsalyam / prītyā sakhyena cānvitam
āhuka-prabhṛtīnām tu / prītir vātsalya-miśritā
jarad-ābhīrikādīnām / vātsalyam sakhya-miśritam
mādreya-nāradādīnām / sakhyam prītyā karambitam
rudra-tārksyoddhavādīnām / prītiḥ sakhyena miśritā
(Bhakti-rasāmṛta-sindhu 3.4.80-83)*

What is astonishing is that all the three *rasas* just described – *prīti* [*dāsya*]-*rasa*, *preyo* [*sakhya*]-*rasa*, and *vātsalya-rasa* – are said to appear mixed together in some devotees. Balarāma’s *sakhya-rasa* is mixed with *dāsya* and *vātsalya-rasa*. Yudhiṣṭhira’s

³³ See this chapter’s endnote.

vātsalya is mixed with *dāsyā* and *sakhya*. Ugrasena and others have *dāsyā*, mixed with some *vātsalya*. Aged *gopīs* have *vātsalya* mixed with *sakhya*. Nakula, Sahadeva, Nārada, and others have *sakhya* mixed with *prīti* (*dāsyā*). Śiva, Garuḍa, Uddhava, and others have *prīti* (*dāsyā*) mixed with *sakhya-rasa*.

Svaccha-rati cannot produce rasa

One may ask, “Since eternal associates like Nārada Ṛṣi, Śivajī, and others seem to manifest different moods when associating with different incarnations and other associates of the Lord, can their *rasas* also be considered in the category of *svaccha-rati*?”

Svaccha-rati, unlike *kevalā-* and *saṅkulā-ratis*, is devoid of distinctive tastes. This is because, due to its unstable nature, it is unable to nourish the other components of *bhakti-rasa*. Therefore, although classified as a genuine *rati*, it cannot give rise to *rasa*. The Lords eternal associates do not possess this type of *rati*, as they are eternally immersed in their specific *rasas*. This *siddhānta* is explained in brief by our *ācāryas*.

Śrīla Jīva Gosvāmī states in his *Bhakti-rasāmṛta-sindhu* 2.5.9 commentary:

Śuddha-rati [*sāmānya*, *svaccha*, and *śānta*] directed toward Kṛṣṇa does not have the excellent qualities found in the other types of *rati* such as *prīti-rati* [*dāsyā*]. Thus it is discussed separately from the others.

Bhakti-rasāmṛta-sindhu 2.5.12-13, along with Śrīla Jīva Gosvāmī’s commentary on these verses, further reveal the difference between *svaccha-rati* and the five *rasas*:

*atha svacchā –
tat-tat-sādhanato nānā-vidha-bhakti-prasaṅgataḥ
sādhākānām tu vaividhyaṃ yāntī svacchā ratir matā
yadā yādṛśī bhakte syād āsaktis tādṛśaṃ tadā
rūpaṃ sphaṭikavad dhatte svacchāsau tena kīrtitā*

When *rati* manifests many varieties because the practitioner associates with various types of devotees and performs various practices, it is called *svaccha-rati* (transparent *bhāva*). When a devotee’s *rati*, like a clear crystal, becomes similar in form to that of the devotee to whom he is attached, it is called *svaccha-rati*.

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does not have the excellent
qualities found in the other
types of *rati* such as *prīti-*
rati [*dāsyā*]. Thus it
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– Śrīla Jīva Gosvāmī
Bhakti-rasāmṛta-sindhu 2.5.9
Commentary

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– Śrīla Jīva Gosvāmī
Bhakti-rasāmṛta-sindhu 2.5.13
Commentary

Though three types of śuddha-rati – sāmānya, svaccha, and śānta – have already been described, only śānta-rati gives rise to rasa. That is because in sāmānya-śuddha-rati the components of rasa cannot be nourished since sāmānya-śuddha-rati is undeveloped or weak. In svaccha-śuddha-rati, the components of rasa such as vibhāva and anubhāva cannot be nourished since svaccha-śuddha-rati is unstable in nature.

– Śrīla Jīva Gosvāmī
Bhakti-rasāmṛta-sindhu 3.1.4
 Commentary

Jīva Gosvāmī’s Commentary to verse 13: This verse shows how devotee association acts as the seed of *rati*. Through association with various types of devotees, various types of *sādhana*, which are like watering the seed, will be performed. This will produce various *bhāvas* in the practicing devotee.

The type of *śuddha-rati* previously mentioned [in verse 12], which produces such variety in a devotee is called *svaccha*. The cause of variety is explained in verse 13. The devotee’s *rati*, like a crystal, takes on a form similar to that of another devotee to whom he is attached. The example of the crystal is used because of its quality of taking on a variety of conditions, but not to indicate that this *rati* is only a reflection, (not the real thing), since it is included in the topic of *śuddha-rati*, which is included in the topic of forms of genuine *rati*.

However, this *svaccha-rati* is included in *śuddha-rati* because the particular tastes it manifests are temporary (rather than permanent as in *prīti* [*dāsyā*] and other forms of *rati*). This also agrees with the later statement in verse 21, which describes *śuddha-rati* (which includes *svaccha-rati*) as being devoid of distinctive tastes. It has no mixture of the tastes found in the other types of *rati* such as *prīti-rati*.

In *Bhakti-rasāmṛta-sindhu* 2.5.15, Śrīla Rūpa Gosvāmī writes:

Those very pure persons whose hearts are fickle because of lack of a particular taste for the ocean of happiness of the higher *rasas*, and who thus must conduct themselves according to the rules of scripture, generally develop *svaccha-rati*.

Jīva Gosvāmī comments on *Bhakti-rasāmṛta-sindhu* 3.1.4:

Though three types of *śuddha-rati* – *sāmānya*, *svaccha*, and *śānta* – have already been described, only *śānta-rati* gives rise to *rasa*. That is because in *sāmānya-śuddha-rati* the components of *rasa* cannot be nourished since *sāmānya-śuddha-rati* is undeveloped or weak. In *svaccha-śuddha-rati*, the components of *rasa* such as *vibhāva* and *anubhāva*³⁴ cannot be nourished since *svaccha-śuddha-rati* is unstable in nature.

Śrīla Viśvanātha Cakravartī Ṭhākura discusses *svaccha-rati* in his *Bhakti-rasāmṛta-sindhu-bindu*, Text 17. The following is Śrīla Nārāyaṇa Gosvāmī Mahārāja’s *Śrī Bindu-vikāśini-vṛtti* commentary on this text:

If one has associated in a routine manner with the five different types of devotees, all situated in their respective perfectional relationships of *śānta*, *dāsyā*, and so on, then upon the maturing of his *bhajana*, five different types of *rati* may be exhibited in him at different times in accordance with the

³⁴ Please see glossary for an explanation of these terms.

association he keeps. When he associates with *śānta-bhaktas* he exhibits *śānta-rati*; with *dāsya-bhaktas* he exhibits *dāsya-rati*; with *sakhya-bhaktas*, *sakhya-rati*; with *vātsalya-bhaktas*, *vātsalya-rati*; and with devotees in the conjugal mood (*kānta-bhāva*) he exhibits *madhura-rati*. Nevertheless, he has no firmly fixed adherence to any one designated *bhāva*.

Śrīla Bhaktivinoda Ṭhākura writes:

General or common (*sāmānya*) *rati* is the *rati* of ordinary people and girls towards Kṛṣṇa. *Svaccha* (clear) *rati* varies according to the relationships of the *sādhaka* with different types of *bhaktas*, each of whom has his own disposition and particular type of *sādhana*.

Svaccha-rati is like a completely clean and pure crystal, and reflects the *bhāva* of whatever types of association (*bhakta-saṅga*) the *sādhaka* has. That is why it is called *svaccha* (clear) *rati*. Those who have this *rati* sometimes call Kṛṣṇa ‘Prabhu,’ and offer prayers (*stava*), sometimes they call Him ‘Mitra’ (friend) and cut jokes with Him, sometimes they maintain and nourish Him, considering Him as their son, sometimes they joyfully address Him as ‘Kānta’ (beloved), and sometimes they have the mood that He is Paramātmā.

(*Jaiva-dharma*, Chapter 28)

Conclusion

The words of Śrīla Bhakti Vaibhava Purī Gosvāmī Mahārāja conclude this chapter:

Among all *rasas*, *śṛṅgāra-rasa* is supreme. Still, you cannot convert Nārada or Hanumān to this *rasa*, because their relationship with the Lord is eternal. ...

Whoever you are will be revealed when you really repeat *nāma*, do service, [and] cultivate *bhakti*.

(Vṛndāvana, India: October 27, 1992)

Among all rasas, śṛṅgāra-rasa is supreme. Still, you cannot convert Nārada or Hanumān to this rasa, because their relationship with the Lord is eternal.

...Whoever you are will be revealed when you really repeat nāma, do service, [and] cultivate bhakti.

– Śrīla Bhakti Vaibhava Purī
Gosvāmī Mahārāja
Vṛndāvana, India (10/27/92)



Endnote

The divisions of the book:

- (1) In this sweet ocean of *bhakti-rasa* offered to the Lord, four sections, starting with the Eastern section, will be expounded one after the other. (1.1.7)
- (2) The Eastern Division defines the different types of *bhakti*. This will be discussed in four successive waves (chapters). (1.1.8)
- (3) The first wave of the Eastern Division of the ocean is concerned with *bhakti* in general. The second wave describes *sādhana-bhakti*. The third wave describes *bhāva-bhakti*. The fourth wave describes *prema-bhakti*. (1.1.9)
- (4) In the first wave, in order to describe clearly the superiority of *bhakti* to other processes, the unique characteristics of *uttamā-bhakti* will be related, as approved by the *ācāryas*. (1.1.10)

(*Bhakti-rasāmṛta-sindhu* 1.1.7–10)

Chapter 12

Svarūpa-śakti:

Hlādinī, Sandhinī, and Saṁvit

Svarūpa-śakti and its three divine aspects, *hlādinī*, *sandhinī*, and *saṁvit*, have been referred to many times throughout this book. For example, it is stated in Chapter 1, “When the essence of *hlādinī* and *saṁvit* arises in the heart of the *jīva* by the association of bona fide *guru* and Vaiṣṇavas, then the *jīva*’s constitutional form, whatever it may be, gradually begins to manifest.” It is stated in Chapter 10, “This *ratī*, also known as *bhāva*, is the initial sprout of unalloyed love for Kṛṣṇa. It is a combination of the *saṁvit* and *hlādinī* potencies of the Lord’s internal potency and is eternally situated in the hearts’ of the Lord’s eternal associates.”

At the same time, none of the chapters have elaborately explained those terms. This informative chapter is solely dedicated to *svarūpa-śakti*. Understanding this chapter gives a context for fuller comprehension of its many mentions elsewhere.

What is svarūpa-śakti

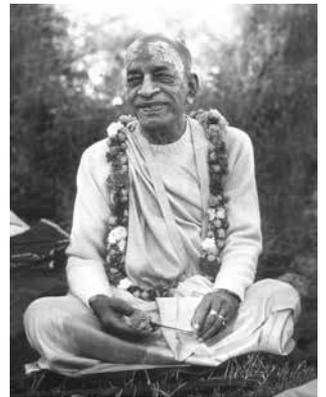
Śrī Kṛṣṇa’s three principle energies

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written the following verses, and Śrīla Bhaktivedānta Svāmī Prabhupāda has translated them:

*cit-śakti, svarūpa-śakti, antaraṅgā nāma
tāhāra vaibhava ananta vaikuṅṭhādi dhāma
māyā-śakti, bahiraṅgā, jagat-kāraṇa
tāhāra vaibhava ananta brahmāṇḍera gaṇa
jīva-śakti taṭasthākhyā, nāhi jāra anta
mukhya tina śakti, tāra vibheda ananta*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 2.101-103)

The *cit-śakti*, which is also called *svarūpa-śakti* or *antaraṅga-śakti*, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia. The external energy, called *māyā-śakti*, is the cause of innumerable universes with varied material potencies. The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.





This is further elucidated by Śrīla Bhaktivinoda Ṭhākura:

Bābājī: As Śrī Kṛṣṇa is the complete *śaktimān-tattva*, Śrīmatī Rādhikā is His complete *śakti*. She can be called the complete *svarūpa-śakti*. So that They can enact and relish Their *līlā*, Śrīmatī Rādhikā and Kṛṣṇa are eternally separate; but They are also eternally inseparable, just as musk and its scent are mutually inseparable, and fire and its heat cannot be separate from each other.

That *svarūpa-śakti*, Śrīmatī Rādhikā, has three kinds of potency of activity (*kriyā-śakti*). They are known as: *cit-śakti*, *jīva-śakti* and *māyā-śakti*. The *cit-śakti* is also called the internal potency (*antaraṅga-śakti*); *māyā-śakti* is called the external potency (*bahiraṅga-śakti*); and the *jīva-śakti* is called the marginal potency (*taṭasthā-śakti*). Although *svarūpa-śakti* is one, She acts in these three ways. All the eternal characteristics of *svarūpa-śakti* are completely present in the *cit-śakti*, present to a minute degree³⁵ in the *jīva-śakti*, and present in a distorted way in the *māyā-śakti*.

(*Jaiva-dharma*, Chapter 14)

Kṛṣṇa's one spiritual energy manifests three forms

In the following few sections, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī writes, and Śrīla Bhaktivedānta Svāmī Prabhupāda translates, or translates and explains, the divine aspects of *svarūpa-śakti*:

*ānandāṁśe hlādinī, sad-aṁśe sandhinī
cid-aṁśe samvit – jāre jñāna kori' māni
sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāṅra dhare tina rūpa*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.61-62)

Lord Kṛṣṇa's body is eternal [*sat*], full of knowledge [*cit*] and full of bliss [*ānanda*]. His one spiritual energy manifests three forms. *Hlādinī* is His aspect of bliss; *sandhinī*, of eternal existence; and *saṁvit*, of cognizance, which is also accepted as knowledge.

In his thesis *Bhagavat-sandarbha* (103), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called *sandhinī*. The transcendental potency by which He knows Himself and causes others to know Him is called *saṁvit*.

³⁵ Śrīla Bhaktivinoda Ṭhākura does not mean to say that there is a tiny amount of pure *svarūpa-śakti* in the *jīva*. This is because the *svarūpa-śakti* cannot be adulterated, covered, or controlled by another energy. This simply refers to the fact that the *svarūpa-śakti* influences the other *śaktis*, as the other *śaktis* have no independent existence. Another way of reading this would be: "The influence of the three aspects of *svarūpa-śakti* – *hlādinī*, *sandhinī*, and *saṁvit* – is seen fully in the spiritual potency, minutely in the marginal potency, and pervertedly reflected in the external potency."

The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called *hlādinī*. The total exhibition of these potencies is called *viśuddha-sattva*, and this platform of spiritual variegatedness is displayed even in the material world when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material; they belong to the pure transcendental state.

(Purport to Text 62)

*hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite
(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.63)*

“O Lord, You are the support of everything. The three attributes *hlādinī*, *sandhinī* and *saṁvit* exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities.”

Sandhinī potency

*sandhinīra sāra aṁśa-śuddha-sattva' nāma
bhagavānera sattā haya jāhāte viśrāma
mātā, pitā, sthāna, gṛha, śayyāsana āra
e-saba kṛṣṇera śuddha-sattvera vikāra
(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.64-65)*

The essential portion of the *sandhinī* potency is *śuddha-sattva*. Lord Kṛṣṇa's existence rests upon it. Kṛṣṇa's mother, father, abode, house, bedding, seats, and so on are all transformations of *śuddha-sattva*.

Lord Kṛṣṇa's father, mother, and household affairs are all displayed in the same *viśuddha-sattva* existence. A living entity situated in the status of pure goodness can understand the form, qualities and other features of the Supreme Personality of Godhead. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence, or the prime predominating Deity of all potencies.

When the living entity is situated in *viśuddha-sattva*, transcendental to the three material modes of nature, he can perceive the form, quality, and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

*The essential portion
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Kṛṣṇa's existence rests
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father, abode, house,
bedding, seats, and so on
are all transformations
of śuddha-sattva.*

*- Śrī Caitanya-caritāmṛta,
Ādi-līlā 4.64-65*





“The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called *vasudeva*. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as *Vāsudeva*, is perceived by my mind.”

– Śrī Caitanya-caritāmṛta, Ādi-līlā 4.66

The essence of the *saṁvit* potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

– Śrī Caitanya-caritāmṛta, Ādi-līlā 4.67

Kṛṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence are also essentially a manifestation of *sandhinī-śakti*, or a transformation of *viśuddha-sattva*. To make this more clear, it may be said that this *sandhinī-śakti* of the internal potency maintains and manifests all the variegatedness of the spiritual world.

In the kingdom of God, the Lord’s servants and maidservants, His consorts, His father and mother, and everything else are all transformations of the spiritual existence of *sandhinī-śakti*. The existential *sandhinī-śakti* in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

(Purport to Text 65)

*sattvaṁ viśuddhaṁ vasudeva-śabditam
yad ūyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me manasā vidhīyate*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.66)

[taken from Śrīmad-Bhāgavatam 4.3.23]

“The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called *vasudeva*. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as *Vāsudeva*, is perceived by my mind.”

Saṁvit potency

*kṛṣṇe bhagavattā-jñāna – saṁvitera sāra
brahma-jñānādika saba tāra parivāra*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.67)

The essence of the *saṁvit* potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

The activities of the *saṁvit-śakti* produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings.

The cognition of the living beings [conditioned souls in this world] has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye,

ear, nose, and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the *saṁvit-śakti* in a perverted manner.

Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual realization and monism. But when the *saṁvit* factor of cognition is enlightened by the *hlādinī* potency of the same internal energy, they work together, and only then can one attain knowledge of the Personality of Godhead. The *saṁvit-śakti* should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the *saṁvit-śakti*.

Hlādinī potency

*hlādinīra sāra prema', prema-sāra 'bhāva'
bhāvera parama-kāṣṭhā, nāma - 'mahā-bhāva'*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.68)

The essence of the *hlādinī* potency is love of God, the essence of love of God is emotion [*bhāva*], and the ultimate development of emotion is *mahābhāva*.

The product of the *hlādinī-śakti* is love of Godhead, which has two divisions – namely, pure love of Godhead and adulterated love of Godhead. Only when the *hlādinī-śakti* emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same *hlādinī-śakti* is adulterated by the external, material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time, instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

*mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.69)

Śrī Rādhā Ṭhākuraṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

The unadulterated action of the *hlādinī-śakti* is displayed in the dealings of the damsels of Vraja and Śrīmatī Rādhārāṇī, who is the topmost participant in that transcendental group. The essence of the *hlādinī-śakti* is love of Godhead,

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– Śrī Caitanya-caritāmṛta,
Ādi-līlā 4.69



the essence of love of Godhead is *bhāva*, or transcendental sentiment, and the highest pitch of that *bhāva* is called *mahābhāva*. Śrīmatī Rādhārāṇī is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrī Kṛṣṇa.

Svarūpa-śakti's three aspects function fully in the spiritual world

The following is an excerpt from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's commentary to *Śrī Rāya Rāmānanda Saṁvāda*, Chapter 8:

*kṛṣṇake āhlāde, tā'te nāma – 'āhlādinī'
sei śakti-dvāre sukha āsvāde āpani
sukha-rūpa kṛṣṇa kare sukha āsvādāna
bhakta-gaṇe sukha dite 'hlādinī' – kāraṇa*

(Śrī Rāya Rāmānanda Saṁvāda 8.156-157)

The potency that gives Bhagavān Śrī Kṛṣṇa transcendental pleasure is called *hlādinī*. By this pleasure potency, Śrī Kṛṣṇa personally tastes all spiritual pleasure, even though He is the very embodiment of bliss. This potency also gives happiness to the devotees.

In *Daśa-mūla-śikṣā* [instruction on the ten fundamental principles] by Śrīla Bhaktivinoda Ṭhākura, we find this explanation:

*sa vai hlādinyās ca praṇaya-vikṛter hlādāna-ratas
tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ
tayā śrī-sandhinyā kṛta-viśada tad-dhāma-nicaye
rasāmbhodhau magno vraja-rasa-vilāsi vijayate*

(*Daśa-mūla* 4)

There are three functions of *svarūpa-śakti*. Śrī Kṛṣṇa remains perpetually immersed in the ecstatic transformations of the bliss potency (*hlādinī-śakti*). By manifesting the internal and confidential devotional sentiments through the knowledge potency (*saṁvit-śakti*), He is always enjoying the mellows of loving exchanges. And by the existence potency (*sandhinī-śakti*), the pure abode of Vṛndāvana is manifested, where Śrī Kṛṣṇa, who always performs blissful pastimes, eternally sinks by His own volition in the ocean of *vraja-rasa*.

In summary, the influence of the three aspects of *svarūpa-śakti* – *hlādinī*, *sandhinī*, and *saṁvit* – is seen throughout all the activities of the cognizance [spiritual] potency, the marginal potency, and the external potency. The daugh-

ter of Śrī Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, is the personification of the pleasure function of *svarūpa-śakti* and She always bestows complete transcendental happiness upon Śrī Kṛṣṇa. Śrīmatī Rādhikā is made of *mahābhāva* and She is always giving all varieties of bliss to Him. ...

The cognizance (*saṁvit*) function of *svarūpa-śakti* manifests all of the different relationships in Vraja. The existence function (*sandhinī-vṛtti*) manifests the transcendental land, bodies of water, villages, primary and subsidiary forests, mountains like Śrī Gīri-Govardhana, and other scenic places where Śrī Kṛṣṇa and His associates perform their pastimes. Moreover, the *sandhinī-vṛtti* gives rise to the transcendental forms of Śrī Kṛṣṇa, Śrī Rādhā, the *sakhās* and *sakhīs*, cows, and every other servant and maidservant of Vraja, as well as all of the completely spiritual paraphernalia used in their pastimes.

Śrī Kṛṣṇa forever remains immersed in the supreme bliss of the loving transformations of the pleasure function (*hlādinī-vṛtti*), while the full variety of *bhāvas* generated by the cognizance function (*saṁvit-vṛtti*) provides Him with the tastes of loving mellows, or *rasa*. Śrī Kṛṣṇa expands such pastimes as attracting the *gopīs* by playing His flute, cow grazing, *rāsa-līlā*, and other such pastimes by the agency of the cognizance function of His internal energy (*parā-śakti*). *Vraja-vilāsī* Śrī Kṛṣṇa, He who eternally enjoys pastimes in Vṛndāvana, always remains absorbed in the divine abode, manifested by the existence function (*sandhinī-vṛtti*).

(Śrī Rāya Rāmānanda Saṁvāda, Rādhā-tattva)

Svarūpa-śakti's three aspects influences jīva-śakti and māyā-śakti

Śrīla Bhaktivinoda Ṭhākura explains in his *Jaiva-dharma*:

Bābājī: *Jīva-śakti* is the atomic potency of *svarūpa-śakti*, and all three aspects of *svarūpa-śakti* are present in it to a minute degree.³⁶ Thus, the *hlādinī-vṛtti* is always present in the *jīva* in the form of *brahmānanda* (spiritual bliss); *saṁvit-vṛtti* is present in the form of *brahma-jnāna* (transcendental knowledge); and *sandhinī-vṛtti* is present in the *jīva's* minute form. I will explain this subject matter more clearly when we discuss *jīva-tattva* [Please see chapters 15–17 of *Jaiva-dharma*].

In *māyā-śakti*, the *hlādinī-vṛtti* is manifest in the form of mundane pleasure (*jadānanda*); *saṁvit-vṛtti* is manifest in the form of material knowledge (*bhautika-jnāna*); and the *sandhinī-śakti* is manifest in the form of the entire material universe, which consists of the fourteen planetary systems and the material bodies of the *jīvas*.

(*Jaiva-dharma*, Chapter 14)



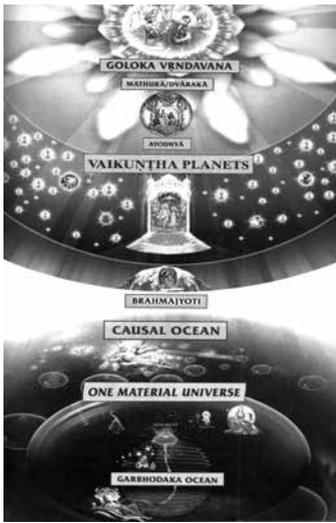
The cognizance (*saṁvit*) function of *svarūpa-śakti* manifests all of the different relationships in Vraja. The existence function (*sandhinī-vṛtti*) manifests the transcendental land, bodies of water, villages, primary and subsidiary forests, mountains like Śrī Gīri-Govardhana, and other scenic places where Śrī Kṛṣṇa and His associates perform their pastimes.

Moreover, the *sandhinī-vṛtti* gives rise to the transcendental forms of Śrī Kṛṣṇa, Śrī Rādhā, the *sakhās* and *sakhīs*, cows, and every other servant and maidservant of Vraja, as well as all of the completely spiritual paraphernalia used in their pastimes.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Śrī Rāya Rāmānanda Saṁvāda

³⁶ Please see the footnote on page 144.

SVARŪPA OF THE JĪVA



Svarūpa-śakti and jīva-śakti

Śrīmad Bhakti Prajnāna Keśava Gosvāmī explains in the next two passages:

We have already mentioned that the one *parā-śakti*, or *svarūpa-śakti*, is manifested in three forms: *cit-śakti*, *jīva-śakti* and *māyā-śakti*. When *sac-cid-ānanda para-tattva* Śrī Kṛṣṇa, who is complete in six opulences, is equipped only with His *jīva-śakti*, then His expansion is called *vibhinnāmśa-jīva*. Alternatively, when *sac-cid-ānanda* Bhagavān is invested with all His potencies, such as *svarūpa-śakti*, then His expansion is called a personal expansion (*svāmśa* – Viṣṇu expansions).

(Ācārya Kesarī: *His Life and Teachings*, Part V)

How hlādinī and saṁvit manifest in the heart

By the association of devotees

By the mercy of the all-auspicious Bhagavān and His devotee, when a practitioner of *bhakti* goes on performing pure *bhakti*, he gradually crosses successive stages such as *śraddhā*, *niṣṭhā*, *ruci*, and *āsakti*. At this point, *śuddha-sattva*, which is the combined essence of the *hlādinī* and *saṁvit* aspects of the *svarūpa-śakti*, automatically manifests in the heart. Then, that fortunate *sādhaka*'s pure intrinsic spiritual form, name, mood, and other aspects are also revealed in his heart.

(Ācārya Kesarī: *His Life and Teachings*, Part VII, *Śrī Maṅgala-āratī*)

When that connection is made

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja expounds upon this truth in the next passage:

From where does the *siddha-deha* come? It is in our *svarūpa*, our original spiritual form. Our *siddha-deha* does not come from anywhere outside ourselves. In our *svarūpa* everything is perfect. To realize this, we simply require a connection with *svarūpa-śakti*. When that connection is made, *siddha-deha* automatically manifests and all spiritual sentiments of love appear in our heart.

(Germany: July 8, 2007)

Closing words

Hlādinī and sandhinī descend as pure hari-kathā

The following discourse by Śrīla Nārāyaṇa Gosvāmī Mahārāja concludes this chapter.

You are hearing about *śuddha-sattva*, but realizing is so hard. Still I am explaining. Why? If you will have even a little bit of greed, you can advance and realize after so many lives. It may be hundreds of lives, or even thousands, but that is a very small period. We have been in this material world since the original creation – *anādi* (an incalculably vast amount of time). In comparison to that, this will be a very, very small period.

In brief, I am telling about *śuddha-sattva*.^{37, 38} We are eternal servants of Kṛṣṇa. We have a transcendental form and all transcendental qualities, though covered by *māyā*, meaning this gross and subtle body. We have it, but it is in a latent position.

Śuddha-sattva refers to *sandhinī*, the existence of all souls. Especially, Baladeva Prabhu is [the personification of] *sandhinī*; He is the root of all existence. From Baladeva Prabhu, our existence has come. On the platform of *śuddha-sattva*, or *sandinī*, *cit* and *ananda*, meaning *samvit* and *hlādinī*, will both come [into the heart]. Their *ātmā* will come; their life will come.

What is the meaning of “life”? *Samvit* means knowledge, but there, knowledge is transformed as a relationship with Kṛṣṇa in the stages of *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, and so on. Then, *ānanda*. This refers to *hlādinī-śakti*, Śrīmatī Rādhikā, and Her mood. *Samvit* and *hlādinī* mix, because *ānanda* is the life and soul of that pure *bhakti*. Both mix and descend in the heart, on the platform of *sandinī*.

Here is an analogy: There is a seed, but if there is no earth, no sunlight, no air, and especially no water, it will dry. Only by the help of water, air, and sunlight can the seed sprout. Similarly, some potency is present in the *śuddha-sattva jīva*, like a seed. The seed is here, the potency, but it is now covered.

³⁷ That which has existence is called *sattā*, and a substance that has an actual position, form, quality, and activity can be called *sattva*. *Śuddha-sattva* is *sattva* that has no beginning or end, and whose form is eternally new. It is not contaminated by the divisions of past and future time, and it always remains thoroughly astonishing. *Śuddha-sattva* includes all aspects of existence that are the products of the pure spiritual energy (*śuddha-cit-śakti*).

In *māyā*, which is the shadow of the *cit-śakti*, there is transformation of time as past and future. All aspects of existence in this *māyā* contain the *rajo-dharma* (function of the mode of passion) of *māyā*, for they have a beginning. They also contain the *tamo-dharma* (function of the mode of ignorance) for they have an end. *Miśra-sattva* refers to aspects of *māyika-sattva* that have a beginning and an end. Now, the pure *jīva* is *śuddha-sattva*, and his form, qualities, and activities are also composed of *śuddha-sattva*. However, since the *śuddha-jīva* was conditioned, the two qualities of *māyā* – *rajo-guṇa* and *tamo-guṇa* – have become mixed with his pure *sattva*. Therefore, the conditioned *jīva* is called *miśra-sattva* (mixed existence or mixed goodness). (*Jaiva-dharma*, Chapter 31)

³⁸ Even superior to *śuddha-sattva* is the constitutional position of eternally remaining in one original and pristine condition. This is called *viśuddha-sattva*, perfectly pure existence. This perfectly pure existence is the function of the transcendental potency. (*Brahma-saṁhitā*, Verse 41 *Ṭikā*, Śrīla Jīva Gosvāmī)



The tamarind seed will become a tamarind tree and the mango seed a mango. Mango cannot change to thorns and thorns cannot be mango or tamarind. The water can only give water.

So, sādhu-saṅga cannot change one's rasa. It can only give water. Someone tells that according to sādhu-saṅga, our rasa will come. No. Śrīla Bhaktivinoda Ṭhākura has written very vividly in many places that it cannot be changed by simply hearing hari-kathā. Only what is there can be. So, everyone has potency of a specific rasa.

– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida (2/4/03)



What water is needed? *Hari-kathā*. [The pure devotee's] *hari-kathā*³⁹ and *hlādinī* and *saṁvit* are the same. Through *hari-kathā*, *saṁvit* and *hlādinī* will come and manifest in the heart. *Hlādinī* and *saṁvit* both descend in the *śuddha-sattva jīva*.

In what way?

Air, sun, water – all these are essential, but they cannot give what we already have in potency – our specific relationship, or *rasa*. With the same *hari-kathā*, the same place, even the same *guru*, according to the *śuddha-sattva* of the *jīva* – according to what is like a seed in the *jīva* – only that can sprout. If we are of *dāsyā-rasa*, only that will sprout.⁴⁰

Take the example of Vijaya Kumāra and Vrajanātha. Śrīla Bhaktivinoda Ṭhākura has explained that they had the same *guru*, the same *hari-kathā* – everything was the same – but one realized his relationship in *sakhya-rasa* and the other in *mādhurya-rasa*. *Rasas* cannot be transferred or changed.

If you keep a seed of mango, thorn-tree, tamarind, jackfruit, and neem on the bank of the Ganges and give them the same Ganges water, the same sun, the same air, the same sunlight, and the same gardener, none of them can grow to become like the other. Do you understand? All are different. The tamarind seed will become a tamarind tree and the mango seed a mango. Mango cannot change to thorns and thorns cannot be mango or tamarind. The water can only give water.

So, *sādhu-saṅga* cannot change one's *rasa*. It can only give water. Someone tells that according to *sādhu-saṅga*, our *rasa* will come. No. Śrīla Bhaktivinoda Ṭhākura has written very vividly in many places that it cannot be changed by simply hearing *hari-kathā*. Only what is there can be. So, everyone has potency of a specific *rasa*.

Then you may ask, "We are so many here. It may be that someone is of Nārāyaṇa, with a Vaikuṅṭha *sevā*. Someone may be in *sakhya-rasa*, *dāsyā-*

³⁹ See Endote.

⁴⁰ **Question:** Does the attainment of *rāgānuga-bhakti* depend on the quality of our *vaidhī-bhakti sādhana*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It depends on whether one is hearing *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*. All the moods of the Vrajavāsīs have been explained there. If one reads these books, he will develop transcendental greed.

If you desire the mood of the *gopīs* but that mood is not in your constitutional form, you will not be able to perform *rāgānuga-bhakti*. You can obtain only that mood which is in seed in your constitutional form. When you perform *bhajana* in the correct way, following the correct process, you will cross *niṣṭhā* (the stage of steadiness in *bhakti*) and *ruçi* (genuine taste for the practices of *bhakti*). Then *āsakti* (natural attachment for Bhagavān and *bhakti*) will come, and then you will enter the stage of *rati* (the sprouting of pure love for Kṛṣṇa). At that time, you can realize your transcendental form and mood. Before then, your constitutional mood is not fixed.

(Verbania, Italy, June 29, 2001)

rasa, vātsalya, or mādhyura-rasa. But why are we gathered here, with one *guru* giving one *gopāla-mantra* and all of these things. Are we all of the same *rasa*?"

It may be. Why? Because *kṛṣṇa-bhakti* is like a touchstone or *cintāmaṇi*. You have something here in your constitutional form, and that is what attracted you to Caitanya Mahāprabhu's line. There are thousands upon thousands of persons here in Alachua, but how many are coming? Only ten or twenty, maybe fifty; not more than that. But Alachua's population is about 6,000, and the whole world's population is so much that you cannot count. Of the approximately six billion males and females – humans – in the world, how many are devotees, and among them how many are Gauḍīya Vaiṣṇavas.? They are very rare. So don't doubt. Try to follow Śrī Caitanya Mahāprabhu's line, and very soon you will truly be in His line.

One thing more:

*śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmyabhāk
rucibhiś citta-māṣṇya-
kṛd asau bhāva ucyate
(Bhakti-rasāmṛta-sindhu 1.3.1)*

Bhāva-bhakti is a special manifestation of *śuddha-sattva*. In other words, the constitutional characteristic of *bhāva-bhakti* is that it is a phenomenon entirely constituted of *śuddha-sattva*. It is like a ray of the sun of *prema* and it softens the heart by various tastes (*ruci*).

What is the meaning? *Rucibhiḥ* means, for example, "I want to taste the same *bhakti* as Mother Yaśodā – the same way in which she loves Kṛṣṇa." This is *ruci*.⁴¹ "I want to love and serve Kṛṣṇa like Śrīdāmā, Madhumaṅgala, and Subala – that special *rasa*." *Ruci* means "greed to serve Kṛṣṇa in a certain way, in a certain process." What is that process? For example, "I want to serve Kṛṣṇa in the mood of Lalitā."

What does that mean? "Lalitā loves Kṛṣṇa and Rādhikā so much. She can control Them, and she can chastise Them. I want to serve like that." Or, "I want to serve Rādhā and Kṛṣṇa as a *dāsī* (maidservant) of Śrīmatī Rādhikā. If Kṛṣṇa will come to meet Rādhikā, I will tell Him, 'Return from where You came.' " Kṛṣṇa will then fall down at the lotus feet of that *sakhī* and pray, "Oh, let Me go there. Allow me to go there." She will say, "No, no, You are black internally and externally. We cannot allow You." "I want to serve Rādhā and Kṛṣṇa like this." This is *rucibhiḥ*.

By this greed, *citta-māṣṇya*, the heart becomes very soft and smooth. At that time, *aṣṭa-sāttvika-vikāra, vyabhicārī*, etc. manifest in a small amount, as a

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– Śrīla Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida (2/4/03)

⁴¹ This is different from the stage of *ruci* that comes before *āsakti*.

ray of the sun of *prema*: then it is called *bhāva*. Who is a *sādhaka* like that in this world? We are not really pure *sādhakas*. We are like a semblance, or an *ābhāsa*, of *sādhakas*. Bilvamaṅgala was a real *sādhaka*, but not when he was meeting with the very beautiful prostitute.

When he was rejected by her, he realized, “What nonsense am I doing?” He pierced his eyes and called out, “O Kṛṣṇa, O Kṛṣṇa, O Kṛṣṇa.” Kṛṣṇa then came and took his hand, and very soon he reached Vṛndāvana. He then began to do pure *bhajana*, at which time he was called *sādhaka*.

Don’t think, “We are *sādhakas*.” It may take so many births to enter the position of a real *sādhaka*. At *bhāva-bhakti*, real greed will manifest for love and affection like the *gopīs*, *sakhās*, parents, and others.

(Alachua, Florida: February 4, 2003)

Endnote

Śrīla Gour Govinda Svāmī Mahārāja speaks about *svarūpa-śakti* in his Introduction to *Mathurā Meets Vṛndāvana*. His statements confirm that it is available with the pure *bhaktas’ hari-kathā*.

The *taṭastha-jīvas* are those who abuse their minute independence and come here to the material world. This material world is a manifestation of *māyā-śakti*, the illusory energy. Therefore, *bhakti* has no place here in the material world. *Bhakti* is the *vṛtti* of Kṛṣṇa’s *svarūpa-śakti*. The *pariṇāma*, transformation or manifestation, of the *taṭastha-śakti* is the *jīva-jagat*, the realm of the *jīvas*. The *pariṇāma* of the *māyā-śakti* is the *jaḍa-jagat*, the material world. Similarly, the *pariṇāma* of the *antaraṅga-śakti* is the spiritual world, *bhagavad-dhāma*. In the spiritual world, Bhagavan has unlimited forms, unlimited *līlās*, and unlimited associates known as *parikaras*. So *bhakti*, being the *vṛtti* of the *antaraṅga-śakti*, the internal energy of the Lord, is only available in the *cit-jagat*, the spiritual world. It is not available here in this material world.

Bhakti is in the spiritual world, and Kṛṣṇa as the Supreme Lord is engaged there in loving dealings. The spiritual world is a place of variegatedness. The devotees reciprocate with Kṛṣṇa there through *dāsya*, *sakhya*, *vātsalya*, and *mādhurya*, or servitorship, friendship, parenthood and conjugal love. Bhagavan and *bhakta* are engaged in loving reciprocation. Kṛṣṇa is the embodiment of all *rasas*, mellows – *akhila-rasāmṛta-mūrti*. He is *rasika-śekhara* and *rasamaya*, full of *rasa*. Therefore, *bhakti* is there in the spiritual world; it is available with the associates of Kṛṣṇa.

The following is Śrīla Nārāyaṇa Gosvāmī Mahārāja’s purport to Rāya Rāmānanda Sarṁvāda (*Prema-bhakti* 8.70). Herein he further elucidates the spiritual nature of the pure devotees *hari-kathā*:

In the same way that sugar syrup permeates every atom of a rasagullā, similarly every pore of the body of a *vraja-rasa-rasika guru* or Vaiṣṇava is completely saturated with *prema-bhakti-rasa*. At every moment, the *rasika* Vaiṣṇava continuously distributes the most purifying sweet discussions of Śrī Rādhā-Kṛṣṇa’s pastimes. His mind, intelligence, affection, and character are all completely filled with Śrī Kṛṣṇa’s *rasamayī-bhakti* (ambrosial devotion). By associating with these *rasika* devotees, greed is awakened to serve Śrī Kṛṣṇa with *prema*.

Chapter 13

Guru-niṣṭhā

This chapter discusses the importance of *guru-niṣṭhā*, (implicit faith in the order and teachings of *śrī guru*), which is the backbone of *bhakti*. One may rightly ask why this chapter is important in a book regarding a deep and nuanced *siddhānta* – the *svārūpa* of the *jīva*.

The answer is that while *siddhānta* is indispensable in the realm of *bhakti* in order to maintain the purity of the practice and principles taught in the line of Śrīman Mahāprabhu, still, as will be shown in a number of verses below, *bhakti* itself is the special gift of *śrī guru*. As *guru-niṣṭhā* is the backbone of *bhakti*, the mercy of *śrī guru* is the result of that *niṣṭhā*.

This book contains many technical and deep siddhāntic conceptions, which we may not at this time be able to comprehend in total, or even in part. Even so, it is certain that if we perform *bhajana* under guidance of the realized *guru*, in the course of time all *siddhānta* will manifest in our hearts along with the goal of perfection in *bhakti*.

This is elucidated in the following verses from our *guru-varga*.



I – Verses from śāstra

The relationship between guru and disciple

*tad viddhi praṇipātena / paripraśnena sevayā
upadekṣyanti te jñānam / jñāninas tattva-darśinaḥ
(Bhagavad-gītā As It Is 4.34)*

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.*

*yasya deve parā bhaktir / yathā deve tathā gurau
tasyaite kathitā hy arthāḥ / prakāśante mahātmanaḥ
(Śvetāśvatara Upaniṣad 6.23)*

Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports [truths] of Vedic knowledge automatically revealed.*

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

*Only unto those great souls
who have implicit faith
in both the Lord and the
spiritual master are all
the imports [truths]
of Vedic knowledge
automatically revealed.*

– Śvetāśvatara Upaniṣad 6.23

*guru-padāśrayas tasmāt / kṛṣṇa-dīkṣādi-śikṣaṇam
viśrambhena guroḥ sevā / sādhu-vartmānuvartanam
(Bhakti-rasāmṛta-sindhu 1.2.74)*

[The first four limbs of *bhakti*:] (1) Accepting the shelter of the lotus feet of a bona fide spiritual master, (2) becoming initiated by the spiritual master and learning how to discharge devotional service from him, (3) obeying the orders of the spiritual master with faith and devotion, and (4) following in the footsteps of great *ācāryas* (teachers) under the direction of the spiritual master.

*nayam atma
pravacanena labhyo
na medhaya
na bahuna srutena
yam evaiṣa vṛṇute
tena labhyas
tasyaiṣa ātmā
vivṛṇute tanūṁ svām*

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam
(Śrī Gurvāṣṭaka Verse 8)*

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.*

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām
(Kaṭha Upaniṣad 1.2.23)*

*This Supreme Soul is
not known by debating,
neither is He known by
fine intelligence, nor by
mastering of scripture.
Only when (in the shelter
of sad-guru's holy feet) the
jīva-soul begins to search
for the Lord's service and
begs for the mercy of that
Supreme Soul, Paramātmā
reveals to him His self-
revealing divine form.*

This Supreme Soul is not known by debating, neither is He known by fine intelligence, nor by mastering of scripture. Only when (in the shelter of *sad-guru's* holy feet) the *jīva*-soul begins to search for the Lord's service and begs for the mercy of that Supreme Soul, Paramātmā reveals to him His self-revealing divine form.

(Bhāvānuvāda by Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja)

*guru-mukha-padma-vākya, cittete koriyā aikya,
āra nā koriho mane āśā
śrī guru-caraṇe rati, ei sei uttamā gati,
je-prasāde pūre sarva āśā*

(Śrī Guru-caraṇa-padma Verse 2)

Make the words emanating from the lotus mouth of *śrī guru* one with your heart and do not aspire for anything else. Attachment to the lotus feet of *śrī guru* is the greatest attainment. By his mercy, all desires are fulfilled.

*– Kaṭha Upaniṣad 1.2.23
Bhāvānuvāda by Śrīla Bhakti Pramoda
Purī Gosvāmī Mahārāja*

*mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam*

(Śrīdhara Svāmī's *Bhavārtha-dipikā*)

(quoted in Śrīla Prabhupāda's purport to Śrīmad-Bhāgavatam 6.7.23)

I offer my respectful obeisances unto *śrī guru*, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.

The identity of śrī guru

Kṛṣṇa in the form of the spiritual master

*guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe
(Śrī Caitanya-caritāmṛta, Ādi-līlā 1.45)*

According to the deliberate opinion of all revealed scriptures, the spiritual master is non-different from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.*

Kṛṣṇa manifests as the greatest devotee

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha, – ei dui rūpa
(Śrī Caitanya-caritāmṛta, Ādi-līlā 1.47)*

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.*

He appears before us as a liberated devotee

*jīve sākṣāt nāhi tāte guru caitya-rūpe
śikṣā-guru haya kṛṣṇa-mahānta-svarūpe
(Śrī Caitanya-caritāmṛta, Ādi-līlā 1.58)*

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself.*

II – Words from our ācāryas

Śrī guru as a manifestation of Kṛṣṇa

From Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja:

*mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam*

*I offer my respectful
obeisances unto śrī guru,
the deliverer of all fallen
souls, whose mercy turns
the dumb into eloquent
speakers and enables the
lame to cross mountains.*

– Śrīdhara Svāmī's *Bhavārtha-dipikā*
(quoted in Śrīla Prabhupāda's purport
to Śrīmad-Bhāgavatam 6.7.23)

*Śrīla Kṛṣṇadāsa
Kavirāja Gosvāmī in
Caitanya-caritāmṛta has
written about the principle
of śrī guru.*

*The Supreme Personality
of Godhead Śrī Kṛṣṇa
externally takes the form of
the spiritual master to give
mercy to all the devotees.
The Supreme Lord, who is
the receiver of all worship
and adoration (viṣaya-
vighraha), instead now
plays the role of spiritual
master as a servitor to the
Supreme Lord
(āśraya-vighraha).*

– Śrīla Bhakti Pramoda Purī
Gosvāmī Mahārāja



Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī in *Caitanya-caritāmṛta* has written about the principle of *śrī guru*. The Supreme Personality of Godhead Śrī Kṛṣṇa externally takes the form of the spiritual master to give mercy to all the devotees. The Supreme Lord, who is the receiver of all worship and adoration (*viṣaya-vighraha*), instead now plays the role of spiritual master as a servitor to the Supreme Lord (*āśraya-vighraha*). Never does the spiritual master equate himself as the Supreme Lord to be served by one and all, but reveals his identity as the servant of the servant of Lord Caitanya (Kṛṣṇa).

*ācāryam mām vijānīyān / nāvamanyeta karhicit
na martya-buddhyāsūyeta / sarva-deva-mayo guruḥ
(Śrīmad-Bhāgavatam 11.17.27)*

Oh Uddhava! The spiritual master is known to be My very form. At no time should one neglect or disrespect the *guru* as an ordinary mortal by envy, nor should he be viewed as having any faults. For this reason, the *guru* is sum and total of all demigods.

*(Bhaktisiddhānta-sāra –
The Essence of Pure Devotion, Guru-tattva)*

Faith in the conceptions of śrī guru A true disciple knows his gurudeva

Question: What kind of firm faith should we have in the lotus feet of *śrī gurudeva*?

Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura:

A true disciple knows his *gurudeva* to be someone who is extremely dear to Kṛṣṇa, who is sent by Kṛṣṇa, and who is the servitor Lord, *sevaka-bhagavān*. A sincere disciple has the same devotion for his *gurudeva* that he has for the Supreme Lord. And he worships and serves him the same way. ...

My *gurudeva* has the words of the Supreme Lord, and I will be obedient to that word in the proper way. I will not disrespect my *gurudeva* under the influence of anyone in this world. If I have to become proud, if I have to become a beast, if I have to go to hell by carrying out the order of *gurudeva*, who is sent by Kṛṣṇa, then I want to sign a contract to go to hell for all eternity. ...

By the power that has come to me from the lotus feet of *gurudeva*, I will throw out all other currents of consciousness of the world with a punch of my fist.

If I throw a particle of dust from the pollen of the lotus feet of my *gurudeva*, then millions of people of this world will be delivered. There is no scholarship nor any good concept in the

fourteen worlds that is heavier than a particle of dust from the lotus feet of my *gurudeva*.

(Śrīla Prabhupāder Upadeśāmṛta, collected by Tridaṇḍisvāmī Śrīmad Bhakti Mayukha Bhāgavata Mahārāja, Śrī Caitanya Maṭha, 1990)

Imbibing the conceptions given by the mahāpuruṣas

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja explains:

While celebrating the disappearance days of *śrī guru* or any Vaiṣṇava, we must remember them within our heart and mind. We must think, “How can I fulfill their most cherished desire (*mano-bhīṣṭa*)?” To consider and act in this way is called *puṣpāñjali*. If one simply offers flowers and many varieties of tasty *prasāda* but does not follow their philosophy or conceptions, then such a *puṣpāñjali* is not considered *puṣpāñjali*. *Śrī guru* is never pleased with it.

That is why in the gathering which has been arranged to celebrate the disappearance or appearance of any personality, we must remember his conceptions, hear about the path he followed to attain Bhagavān, how he served his *gurudeva*. ... If we tread the path by thinking of these conceptions, only then, in reality, this will be our *guru-sevā* or devotional service; otherwise not.

For this reason, we should imbibe the conceptions given by the *mahāpuruṣas*, and speak the truth fearlessly; be the servants of *śrī guru* and Vaiṣṇavas. If we are able to do this, then we can actually offer our *puṣpāñjali* at their lotus feet.

(Vṛndāvana, India: Kārtika, 2004)

Making his heart one with the words of guru

In the words of Śrīla Nārāyaṇa Gosvāmī Mahārāja quoting Śrīla Narottama dasa Ṭhākura’s *Śrī Guru-caraṇa-padma*:

Śrīla Narottama dāsa Ṭhākura has given this instruction in his song *Śrī Guru-caraṇa-padma*: “*Guru-mukha-padma-vākya, cittete koriyā aikya, āra nā koriho mane āśā.*” Here is the meaning of the words *guru-devatātmā* – one should make his heart one with the words emanating from the lotus mouth of a *sad-guru*.

“*Śrī-guru-caraṇe rati, ei se uttama gati, je prasāde pure sarva āśā.*” By having *rati*, spontaneous attachment of the heart, for the lotus feet of his *guru*, a disciple will attain his goal. Without the mercy of *guru*, no *sādhana* has any strength or power at all. Therefore, the first limb of *bhakti* out of sixty-four is *guru-pādāśraya* (taking shelter of the lotus feet of *śrī guru*).

(Murwillumbah, Australia: December 3, 2002)



*For this reason, we should
imbibe the conceptions
given by the mahāpuruṣas,
and speak the truth
fearlessly; be the servants
of śrī guru and Vaiṣṇavas.
If we are able to do this,
then we can actually offer
our puṣpāñjali at their
lotus feet.*

– Śrīla Bhaktivedānta Nārāyaṇa
Gosvāmī Mahārāja
Vṛndāvana, India: Kārtika, 2004

I simply accept jagad-guru Śrīla Prabhupāda's line of thought as unerring truth, and I will try to know and understand the previous Gosvāmīs through Śrīla Prabhupāda's vision.

– Ācārya Kesarī – His Life and Teachings, Part IV



The bona fide guru as transparent to the previous gurus The opinion of śrī guru is the most important

Śrīla Gurudeva (Bhakti Prajñāna Keśava Mahārāja) especially manifested *guru-niṣṭhā* during a discussion on *tattva-siddhānta* with the most worshipable *yātirāja* Śrīla Śrīdhara Gosvāmī Mahārāja. On that occasion, he said, “I do not know or recognize the path of the previous Gosvāmīs.

I simply accept *jagad-guru* Śrīla Prabhupāda's line of thought as unerring truth, and I will try to know and understand the previous Gosvāmīs through Śrīla Prabhupāda's vision. I will first accept the excellence of his explanations and commentaries. ‘*Ācāryera mata jei, sei mata sāra / anya āra jata mata jāuka chārakhāra* – the opinion of the *ācārya* is the most important; any other opinions should be rejected.’ This is my conception.” This single-pointed *niṣṭhā* he showed towards Śrīla Prabhupāda is certainly unequalled.

(Ācārya Kesarī – His Life and Teachings, Part IV)

Through the medium of śrī guru

In this *iṣṭa-goṣṭhī* (of 1952), someone very politely posed the question, “There is a slight difference between the commentaries of Śrīla Bhaktivinoda Ṭhākura and Śrīla Sarasvatī Ṭhākura on the fifth verse of Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta*: *kṛṣṇeti yasya giri taṁ manasādriyeta, dikṣāsti cet praṇatibhīś ca bhajantam īśam*. How may this difference be reconciled? ... Which of the two explanations should we accept? Alternatively, how do we reconcile the apparent difference between them? How can they be harmonized?”...

[Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja replied:] “The first point is that *jagad-guru* Śrīla Prabhupāda has associated with Śrīla Bhaktivinoda Ṭhākura since his very birth. From his childhood he studied Vaiṣṇava literature such as *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamaṇi*, and *Śrī Caitanya-caritāmṛta* under Śrīla Bhaktivinoda Ṭhākura's tuition, and heard his explanations of *Vedānta-sūtra* and *Śrīmad-Bhāgavatam*. He is steeped exclusively in the *bhaktivinoda-dhārā*, the flowing current of Ṭhākura Bhaktivinoda's conceptions. At the same time, he is an unparalleled scholar, thoroughly versed in Veda, *Vedānta*, and all *śāstra*.

“It was he who acquainted us with the gracious Śrīman Mahāprabhu and His associates, especially with Śrīla Bhaktivinoda Ṭhākura. Without a doubt, he knows the moods of Bhaktivinoda Ṭhākura's heart. He must certainly have seen Śrīla Bhaktivinoda Ṭhākura's translation and his commentary, *Pīyūṣa-varsiṇī-vṛtti*, on this verse [Śrī *Upadeśāmṛta*, Verse 5].

“Yet, he has still given a distinct explanation in his own translation and commentary, Anuvṛtti. He has certainly done this intentionally. Therefore, we must understand the commentary of Śrīla Bhaktivinoda Ṭhākura through the medium of Śrīla Prabhupāda, and we should give prominence to Śrīla Prabhupāda’s commentary.”

(*Ācārya Kesari – His Life and Teachings*, Part IV)

Śrī Guru helps to understand

Question: Śrīla Viśvanātha Cakravartī Ṭhākura is giving the example of how...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura is writing, and I am realizing and then explaining. He’s not explaining to you as I am explaining. You need my help to understand him. By my practices I realize what he wants to tell, and then I’m explaining to you. So, my explanation is more important than yours.

(Jagannātha Purī, India: October, 2001)

The benefits of guru-niṣṭhā

Śrī guru enables us to realize

Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja glorifies the mercy of śrī guru:

The day I realize that I belong to Śrī Bhagavān, that all my relationships are with Śrī Bhagavān, then my real self will become manifested and spontaneously all my actions will be for Śrī Bhagavān and Śrī Bhagavān alone. Identifying my interests with those of Śrī Bhagavān, I will now surrender myself and all that belongs to that self to Śrī Bhagavān. Only in that specific situation is love and devotion for Śrī Bhagavān possible.

The grace of the bona fide *guru* or preceptor will enable us to realize to whom we are actually related. Prior to this knowledge of relationship, it is not possible to have any idea of Śrī Bhagavān. When we do not exert much effort to understand the nature of this relationship, our realization is understandably delayed. After establishing this relationship, we can start our *sādhana* (spiritual practices) and begin to understand our real needs.

(*The Holy Life of Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja*)

Guru gives love for Śrī Kṛṣṇa

Herein, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda is exemplifying *guru-niṣṭhā*:

Let us bow down at full length to the ācārya or gurudeva (the preceptor), who is no other than the associated counterpart of the Supreme Lord Himself; who, being kindness incarnate, is ever busy in kindly operating on the cataractous eye of ignorance of all jīvas with the spike of true knowledge – thus opening their eternal spiritual eyes and anointing them with the collyrium of pure and unsmitten love of Kṛṣṇa (the Most Pleasing Attractor).

– Śrīla Bhaktisiddhānta Sarasvatī
Ṭhākura Prabhupāda
Vaiṣṇavism – Real and Apparent,
Invocation

Śrī Bhagavān Kṛṣṇa gives this instruction to all of us by addressing Arjuna: “You all approach śrī gurudeva, the seer and preceptor of Truth, and when he is satisfied by your unconditional surrender in sāṣṭāṅga-daṇḍavat (falling flat, like a rod, with all eight limbs of the body) and your selfless service, inquire as follows in order to obtain real knowledge: “Gurudeva, where has this saṁsāra, replete with the fire of threefold suffering, come on me from, and how it can be extinguished?”

– Śrīla Bhakti Pramoda Purī
Gosvāmī Mahārāja
*Bhaktisiddhānta-sāra – Essence of
Pure Devotion, Guru-tattva*

Let us bow down at full length to the *ācārya* or *gurudeva* (the preceptor), who is no other than the associated counterpart of the Supreme Lord Himself; who, being kindness incarnate, is ever busy in kindly operating on the catara-ctous eye of ignorance of all *jīvas* with the spike of true knowledge – thus opening their eternal spiritual eyes and anointing them with the collyrium of pure and unsmitten love of Kṛṣṇa (the Most Pleasing Attractor), stopping further attacks and enabling them to see Him face to face in His blissful Abode.
(*Vaiṣṇavism – Real and Apparent, Invocation*)

Gurudeva will instruct you in the knowledge of Reality

In the words of Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja:

In *Śrīmad Bhagavad-gītā* (4.34) it is said:

*tad viddhi praṇipātena / paripraśnena sevayā
upadekṣyanti te jñānam / jñāninas tattva-darśinaḥ*

Śrī Bhagavān Kṛṣṇa gives this instruction to all of us by addressing Arjuna: “You all approach *śrī gurudeva*, the seer and preceptor of Truth, and when he is satisfied by your unconditional surrender in *sāṣṭāṅga-daṇḍavat* (falling flat, like a rod, with all eight limbs of the body) and your selfless service, inquire as follows in order to obtain real knowledge: “Gurudeva, where has this *saṁsāra*, replete with the fire of threefold suffering, come on me from, and how it can be extinguished?” Then *gurudeva*, the perceiver of Absolute Truth by the descending process of revelation, will instruct you in the knowledge of Reality.
(*Bhaktisiddhānta-sāra – Essence of Pure Devotion, Guru-tattva*)

When śrī guru is pleased

Śrīla Nārāyaṇa Gosvāmī Mahārāja relates a history from the *Mahābhārata, Ādi-parvata*:

Upamanyu’s *guru* once asked him, “Oh, you go out to graze cows all day and do not bring with you anything to eat, and yet you are very healthy and fat. Why is that? Do you drink milk from the cows’ udders?” Upamanyu replied, “Yes I do.” His *guru* told him, “Don’t drink it anymore,” but he did not tell him what he would be allowed to eat or drink. During the next days, Upamanyu continued to go out. After some days his *guru* said, “You still look very fat. Are you drinking milk? What are you doing?”

Upamanyu told him, “I am only eating the foam that accumulates on the mouth of the cows – nothing else.” His *guru* then asked him, “Have I told you to eat that? Don’t eat it.” Then, without Upamanyu asking what to eat and without

his *gurudeva* telling him what he would be allowed to eat, his *gurudeva* went away. His *gurudeva* was not actually displeased with him. He was only acting displeased in order to test his disciple's obedience.

On the next day the cows returned without Upamanyu, and his *guru* went out in search for him. He called out, "Upamanyu, where are you? Where are you?" He heard a sound from the well, and that sound was the voice of Upamanyu calling, "Gurudeva, I am here in this well." Gurudeva asked, "What are you doing in there?" Upamanyu replied, "Gurudeva, you told me not to take milk or foam. I became so hungry that I drank the milk of a leaf of an ekwan plant, and then I discovered that it was poisonous. By drinking it, I became totally blind."

Now showing his pleasure, Upamanyu's *guru* said, "You have followed my instructions!" He took him out of the well and blessed him by saying, "All the knowledge of the Vedas will now enter your heart." Then, at once, all the scriptures, like the *Śrutis*, *Vedas*, and *Upaniṣads*, and all varieties of knowledge were inspired in his heart.

In the history of Aruṇi [who risked his life for his *guru* by personally becoming the dam that protected his *guru's* agriculture from flood], and also in the history of Sudāmā and Kṛṣṇa, we find similar miraculous results as the fruit of surrender to *śrī gurudeva*. There is no possibility of attaining *bhakti* if we do not totally follow our *gurudeva*.

(Murwillumbah, Australia: 2001)

Śrīla Nārāyaṇa Gosvāmī Mahārāja glorifies a dedicated disciple of Śrī Rāmānujācārya named Kureśa.

The Śaivite *sampradāya* dominated South India. When Śrī Rāmānujācārya used scriptural evidence to refute their inaccurate *siddhānta*, evil-minded Śaivaites became inflamed. The wicked Śaivite king invited Śrī Rāmānujācārya to a philosophical debate at Śrī Raṅgam, but this was really a ploy to kill him. Kureśa, who was devoted to his *guru*, heard a rumor of the plot.

He exchanged his white clothes with his *guruji* and arrived in the town escorted by the king's soldiers, wearing Śrī Rāmānujācārya's saffron dress and carrying his tridaṇḍa. The king and the people assumed that Kureśa was Rāmānujācārya. Kureśa stood alone against hundreds of learned Śaivites on the other side. A tumultuous debate ensued, in which the Śaivites were defeated.

Nevertheless, in accordance with his plan, the king proclaimed Kureśa's defeat. He removed Kureśa's eyes and then let him go. Kureśa did not utter even a single word. Wandering about, he reached a village

Now showing his pleasure, Upamanyu's guru said, "You have followed my instructions!" He took him out of the well and blessed him by saying, "All the knowledge of the Vedas will now enter your heart." Then, at once, all the scriptures, like the Śrutis, Vedas, and Upaniṣads, and all varieties of knowledge were inspired in his heart.

– Śrīla Nārāyaṇa Gosvāmī Mahārāja
Murwillumbah, Australia: 2001



far from that kingdom where, by good fortune, Śrī Rāmānujācārya was also present with his disciples.

An extraordinary meeting took place between *guru* and disciple. Kureśa, the *guru-sevaka* and disciple, threw himself at his *guru's* lotus feet, and by *śrī guru's* mercy his eyesight was restored. As he lay in the lap of his *gurudeva*, crying out of love, Rāmānuja Ācārya wiped Kureśa's tears with his own outer cloth and with the other hand blessed him to be free from fear. This same Kureśa later became Śrī Rāmānujācārya's famous disciple Kureśācārya. He was a *śruti-dhara* (one who commits something to memory having heard it only once) and an *ācārya* expert in Śrī Rāmānujācārya's philosophical conclusions of *bhakti*.

(Ācārya Kesarī – *His Life and Teachings*, Part II)

A lame man is now crossing the mountains

Śrīla Bhaktivedānta Svāmī Prabhupāda glorifies Śrī Prahlāda Mahārāja, the dedicated disciple of Nārada Muni:

Mūkham karoti vācālam.
Mūkham means “dumb,
 one who cannot speak;”
 he becomes a great
 lecturer or speaker.
 Although he is dumb, but
 he can become a great
 lecturer. ...

Just like Prahlāda
 Mahārāja, a five-year-
 old boy; he is explaining
 so nicely about the
 constitution of the soul.
 Why? Because he has
 obtained the mercy
 of Nārada Muni, the
 representative of Kṛṣṇa.
 So, it is possible.

–Śrīla Bhaktivedānta Svāmī
 Prabhupāda
 Bombay, India (3/18/71)

Because he's a devotee and he has heard the whole philosophy from authorities, Nārada Muni. ... Therefore, the spiritual master's mercy is described. *Mūkham karoti vācālam.* *Mūkham* means “dumb, one who cannot speak;” he becomes a great lecturer or speaker. Although he is dumb, but he can become a great lecturer. ...

Paṅguṁ laṅghayate girim; and one who is lame, who cannot walk, he can cross over the mountains. *Mūkham karoti vācālam paṅguṁ laṅghayate...* *Yat kṛpā tam ahaṁ vande,* that “By whose mercy these things are possible, I offer my respectful obeisances,” *param ānanda bhavam,* “the Supreme Personality of Godhead, reservoir of all pleasure.” By Kṛṣṇa's mercy it is possible.

By material calculation it is not possible. By material calculation one will say, “How it is possible, you say the dumb is lecturing very nicely? That is not possible.” Or that “A lame man is now crossing the mountains”? So materially it is not possible; but [it is possible] by the mercy of Kṛṣṇa or His representative. ... Just like Prahlāda Mahārāja, a five-year-old boy; he is explaining so nicely about the constitution of the soul. Why? Because he has obtained the mercy of Nārada Muni, the representative of Kṛṣṇa. So, it is possible.

(Bombay, India: March 18, 1971)

Avoiding millions of lives

Śrīla Nārāyaṇa Gosvāmī Mahārāja explains in the next two excerpts:

Gopa-kumāra's *guru* had disappeared, but his firm faith (*niṣṭhā*) never left him. He never thought of going in a different direction. Whatever the *guru* tells us is the supreme truth of the *Vedas*, and we should always keep it with us. A *sādhaka* may desire to understand everything by relying solely upon his own experience and then moving forward. The *guru* can see that trying to understand everything step by step may take millions of lives.

(*Going Beyond Vaikuṅṭha*, Chapter 2)

The disciple with guru-niṣṭhā

If someone is criticizing one's *gurudeva* and the disciple remains quiet, then he is not more than an impotent eunuch... If we do not do these things (defend the honor of our *gurudeva*), we are not doing *mano-'bhīṣṭa sevā*, service to the inner heart's desire of *śrī gurudeva*. We should establish our *gurudeva*'s principles and, when any opposition comes, we should defeat it.

(Vṛndāvana, India: August 15, 2000)

Closing words

This letter from Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja concludes this chapter:

Affectionate greetings.

Śrī *guru*, the Vaiṣṇavas and Śrī Bhagavān – these three are *antaryami*. In other words, they are the internal witnesses and know our heart. They see the Truth and speak the Truth. They extend their causeless compassion to the conditioned souls of this world in ways that are unnoticed by mortal intelligence and inconceivable to it. Truly nothing in this world can compare to their compassion. Only a soul who possesses sufficient spiritual merit can fathom something of their unsurpassed compassion.

Śrī *guru* and Bhagavān see into the core of our hearts. Longing to see the innermost love and devotion of the *sādhakas* and *sādhikas* blossom, Śrī *guru* and Śrī Bhagavān fulfill their desires in ways that are at times obvious and at others unseen. In this way they secure the *sādhakas'* and *sādhikas'* conviction in *sādhana-bhajana*. Without becoming exclusively dedicated to *bhajana*, how else can one reap any genuine results?...

śrī guru-vaiṣṇava-bhagavān – tinera smaraṇa
tinera smaraṇe haya vighna-vināśana

Śrī Caitanya-caritāmṛta (Adi-līlā 1.20-21)

Śrī *guru*, the Vaiṣṇavas, and Bhagavān – even remembrance of these three obliterates all obstacles.



Gopa-kumāra's guru had disappeared, but his firm faith (niṣṭhā) never left him. He never thought of going in a different direction.

Whatever the guru tells us is the supreme truth of the Vedas, and we should always keep it with us.

–Śrīla Nārāyaṇa Gosvāmī Mahārāja
Going Beyond Vaikuṅṭha, Chapter 2

GURU-NIṢṬHĀ

*śrī guru-vaiṣṇava-
bhagavān –
tīnera smaraṇa
tīnera smaraṇe haya
vighna-vināśana*

*Śrī guru, the Vaiṣṇavas,
and Bhagavān – even
remembrance of these
three obliterates all
obstacles.*

*–Śrī Caitanya-caritāmṛta
(Adi-līlā 1.20-21)*

By extolling their qualities, the heart is cleansed and the multitude of vices (*anarthas*) and impediments to the process of *bhajana* are cast far away. No vanity or egotism can survive in a heart that is honestly rapt in hearing, chanting, and remembering the glories of *śrī guru* and Bhagavān. ...

Śrī guru is *āśraya-vigraha*, the form and abode of divine love. He is a beloved maidservant of Śrī Bhagavān. *Śrī guru-tattva* is the *śakti* of the Absolute, or in other words, its transcendental feminine aspect. Teaching others to serve Śrī Bhagavān is *śrī guru's* constitutional function. He is a *gopī*, a legitimate maidservant under the direction of the *sakhī*. As such he is a dearly beloved servant-girl, adept in the art of serving in the pastimes of Śrī Bhagavān, that supreme enjoyer and object of all loving relationships.

(*Patrāvalī* – a compilation of letters, Assam, India, June 6, 1972

Translated by the *Rays of The Harmonist* team)



Glossary

A

Ācārya – spiritual preceptor; one who teaches by example. One who knows the confidential meanings of the scriptures (*śāstra*) and teaches that to others. The *ācārya* also engages others in proper behavior.

Acintya – inconceivable; that which can be understood only with the help of a transcendental authority of the disciplic succession and *śāstra*.

Acintya-bhedābheda-tattva – categorical knowledge of the Supreme Person who is inconceivably *abheda* (non-different from) and *bheda* (different from) His potencies.

Acintya-śakti – The Lord’s inconceivable potency.

Acintya-tattva – the inconceivable Absolute Truth.

Adhikāra – qualification; the eligibility or authority by conduct, temperament, and the blessings of superiors to perform a particular *sevā*.

Adhokṣaja – the Lord, who is beyond the cognition and perception of the material senses.

Ahaitukī-bhakti – (1) unalloyed devotion, or *bhakti* which has no material cause.

Ahankāra – the false ego, whereby one thinks, “*ahaṁ* (I) *kāra* (am the doer).”

Aiśvarya – opulence, splendour, majesty or supremacy; in regard to *bhakti*, this refers to devotion to Śrī Kṛṣṇa in a mood of awe and reverence rather than sweetness (*mādhurya*), thus restricting the intimacy of exchange between Śrī Kṛṣṇa and His devotee.

Ajñāna – ignorance; illusion, devoid of all knowledge.

Akhaṇḍa-guru-tattva – Śrī Baladeva Prabhu and Nityānanda Prabhu, the complete and

undivided principle of *śrī guru*; He from whom all *gurus* manifest.

Ālambana – an aspect of *vibhāva*; It is divided into *viṣayālambana*, the object of *rati* – that is, He for whom *rati* is aroused – and *āśrayālambana*, the receptacle of *rati* – that is, the one in whom *rati* is aroused.

Āmnāya – the teachings of the Vedas received through *guru-paramparā*.

Aṁśa – part and parcel; a partial incarnation, a portion or expansion of Śrī Kṛṣṇa.

Anādi-baddha – bound by the entanglements of *karma* since time immemorial; (*anādi* – without calculative beginning, *baddha* – bound).

Ānanda – spiritual bliss, transcendental bliss, ecstasy, joy, happiness; that which the Lord relishes through His *hlādinī-śakti* (see *hlādinī*).

Anartha – unwanted desires in the heart which impede one’s advancement in *bhakti* (devotional life). These *anarthas* are of four types: (1) *svarūpa-bhrama* (illusion about spiritual identity), (2) *asat-tṛṣṇā* (thirst for that which is unreal; that is, material enjoyment), (3) *aparādha* (offences), and (4) *hṛdaya-daurbalya* (weakness of heart).

Anartha-nivṛtti – freedom from sinful activities; the gradual elimination or clearing of all unwanted desires from the heart. This is the fourth stage in the development of the creeper of devotion, which occurs by the influence of *sādhu-saṅga* (association of pure devotees) and *bhajana-kriyā* (execution of the limbs of *bhakti*).

Anubhāvas – emotions deep within the heart and realized through various outward expressions; the thirteen *anubhāvas* are dancing, rolling on the ground, singing, loudly crying,

writhing, roaring, yawning, breathing heavily, neglecting others, drooling, loudly laughing, staggering about, and hiccups; one of the five ingredients of *rasa*.

Aṅu-caitanya – minute spiritual consciousness, represented by the *jīvas*.

Aṅu-cid-vastu – an atomic conscious entity; *jīva-tattva*, (*aṅu* – atomic; *cit* – conscious; *vastu* – entity).

Anuga – follower.

Aparādha – *apa* means “against” or “taking away”; *rādha* means “flow of affection”; an offence committed against the holy name, Vaiṣṇavas, the spiritual master, the scriptures, holy places or the Deity.

Aprakāṭa-līlā – unmanifest pastimes; when a transcendental personality leaves this material world he enters his unmanifest pastimes, which are not seen by material eyes.

Aprākṛta – non-material; transcendental, supramundane, beyond the influence of material nature, beyond the perception of the mind and senses, not created by any human, beyond the material world, situated in Kṛṣṇa’s transcendental abode, extraordinary, divine, pure, or consisting of spiritual consciousness and bliss.

Āsakti – deep attachment. This refers to deep attachment for the Lord and His eternal associates. *Āsakti* occurs when one’s attachment to *bhajana*, spiritual practice, leads to a direct attachment for the person who is the object of that *bhajana*. This is the seventh stage in the development of the creeper of devotion, and it is awakened upon the maturing of one’s taste for the activities of *bhajana*.

Āśraya-ālabana – the receptacle of love for Kṛṣṇa, the *bhaktas* (devotees). This is

an aspect of *vibhāva*, one of the five essential ingredients of *rasa* (see *vibhāva*). Although the word *āśraya* also conveys the same meaning as *āśraya-ālabana*, it may often be used in the general sense of shelter or support. The word *āśraya-ālabana*, however, is specifically used to indicate the receptacle or container of *prema*.

Aṣṭa-kāliya-līlā – the pastimes which Lord Kṛṣṇa performs with His associates in eight periods of the day. *Sādhakas* (practitioners of devotional life) who are engaged in *smaraṇa*, or remembrance, meditate on these pastimes. The periods are as follows (times are approximate): 1) *niśānta-līlā*, pastimes at the end of night (3:36 am - 6:00 am); 2) *prāta-līlā*, pastimes at dawn (6:00 am - 8:24 am); 3) *pūrvāhna-līlā*, morning pastimes (8:24 am - 10:48 am); 4) *madhyāhna-līlā*, midday pastimes (10:48 am - 3:36 pm); 5) *aparāhna-līlā*, afternoon pastimes (3:36 pm - 6:00 pm); 6) *sāyāhna-līlā*, pastimes at dusk (6:00 pm - 8:24 pm); 7) *pradoṣa-līlā*, evening pastimes (8:24 pm - 10:48 pm); and 8) *nakta-līlā*, midnight pastimes (10:48 pm - 3:36 am).

Aṣṭakam – a prayer consisting of eight verses.

Aṣṭa-sāttvika-bhāvas – eight symptoms of transcendental ecstasy: (1) becoming stunned, (2) perspiring, (3) hairs standing on end, (4) faltering of the voice, (5) trembling, (6) loss of colour, (7) tears, and (8) loss of consciousness or fainting; also see *Sāttvika-bhāvas*.

Ātma – the soul; it may also refer to the body, mind, intellect, or the Supreme Self. It usually refers to the *jīva* soul.

Ātma-dharma – the natural devotional inclination of the soul.

Ātma-svarūpa – the self in its constitutional position; *jivera svarūpa haya – kṛṣṇera nitya-dāsa* (*Caitanya-caritāmṛta, Madhya-līlā* 20.108).

Ātma-tattva – essential reality of the self; categorical knowledge of the soul’s nature.

Avāstava-vastu – things which are not eternally existing; worldly phenomena.

Avatāra – literally means “one who descends”; a partially, or fully, empowered incarnation of Sri Kṛṣṇa who is described in *śāstra*. An *avatāra* descends from the spiritual world to the material universe with a particular mission.

Avyakta – unmanifest; beyond the perception of the senses.

Avidyā – (1) ignorance, spiritual ignorance, illusion. Ignorance is of four kinds: to mistake that which is impermanent to be permanent, that which is full of misery to be blissful, that which is impure to be pure, and that which is not the self to be the self. *Avidyā* is one of the five types of *kleśa*, or miseries, destroyed by *bhakti*. (2) nescience; culture of material knowledge considering it to be the all-in-all. This conception is generally held by those in the fields of modern science, atheistic communism, and hedonism (see *māyā-śakti*).

B

Bābājī – a term of respect given to *sādhus* (highly advanced devotees) and Vaiṣṇavas, particularly those who have given up all connection with materialistic household life. It is also sometimes given to those who are not truly *sādhus* but pretend to be.

Baddha-jīva – the bound soul, conditioned by the illusions of *māyā*.

Bahiraṅgā-śakti – the external or material potency of Kṛṣṇa, also known as *māyā-śakti*. This potency is responsible for the creation of

the material world and all affairs pertaining to the material world. Because Kṛṣṇa never directly contacts the material energy, this potency is known as *bahiraṅgā*, external.

Bahirmukha-jīva – a living entity who has turned away from Kṛṣṇa.

Bhagavān – the Supreme Lord; the Supreme Personality of Godhead, Śrī Kṛṣṇa. The *Viṣṇu Purāṇa* (6.5.72-4) defines Bhagavān as follows: “The word *bhagavat* is used to describe the Supreme Spirit Whole, who possesses all opulence, and who is also completely pure and who is the cause of all causes. In the word *bhagavat* the syllable *bha* has two meanings: the maintainer of all living entities, the support of all living entities. The syllable *ga* has two meanings: the creator, and one who causes all living entities to obtain the results of *karma* and *jñāna*. Complete wealth, religiosity, fame, beauty, knowledge, and renunciation are known as *bhaga*, fortune.” The suffix *vat* means possessing. Thus, one who possesses these six fortunes is known as Bhagavān.

Bhāgavata – anything related to Bhagavān, the Supreme Lord, but especially the pure devotees of the Lord (*bhakta-bhāgavata*) and the Vedic scriptures (*grantha-bhāgavata*).

Bhāgavata-kṛpā – mercy of the *bhāgavad-bhakta*.

Bṛhad-bhāgavatāmṛta – the *amṛta*, or nectarean essence, of *Śrīmad-Bhāgavatam*. It was written by Śrīla Sanātana Gosvāmī.

Bhāgavata-paramparā – there are two lines of disciplines: the *pañcarātri-guru-paramparā* and the *bhāgavata-guru-paramparā*. The *bhāgavata-guru-paramparā* is the disciplic succession of self-realized souls who may be

acting as either *śikṣā-gurus* (instructing spiritual master) or *dīkṣā-gurus* (initiating spiritual master). *Pañcarātrika-guru-paramparā* is the disciplic succession consisting of *dīkṣā-gurus* who may or may not be self-realized souls and who perform the formal procedures of initiation as delineated in *śāstra*.

The *pañcarātrika-guru-paramparā* will be included in the *bhāgavata-paramparā* if the *dīkṣā-guru* is a self-realized soul who can bring his disciple to the ultimate goal of life. Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, and Śrīla Rūpa Gosvāmī have all accepted this *bhāgavata-guru-paramparā*.

Sometimes, when the *dīkṣā-guru* is a conditioned soul, the *pañcarātrika-guru-paramparā* may be against *bhakti*. In a case like this, the *pañcarātrika-guru-paramparā* stands alone and is not included in the *bhāgavata-paramparā*. The *bhāgavata-paramparā*, however, under the guidance of *śikṣā-gurus* like Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Svarūpa Dāmodara, and Śrī Rāya Rāmānanda, is always authentic.

If a *pañcarātrika-dīkṣā-guru*, in his constitutional spiritual form, is situated in a *rasa* which is lower than that of his disciple, the disciple must ultimately go elsewhere and take shelter of a Vaiṣṇava who is qualified to give the appropriate superior guidance. It may happen that the *guru* and disciple in *pañcarātrika-guru-paramparā* are in the same *rasa*, but that the *guru* is not very highly qualified. Under such circumstances, the disciple must take shelter of an *uttama* Vaiṣṇava for higher *bhajana-śikṣā*, and this Vaiṣṇava will be called his *guru* in *bhāgavata-paramparā*. Thus the *pañcarātrika*

process has some inherent defects, whereas the *bhāgavata-paramparā* is completely free from these defects and is flawless in all respects.

Bhajana – (1) activities performed with the consciousness of being a servant of Śrī Kṛṣṇa. *Garuḍa Purāṇa*, *Pūrvakhaṇḍa* 231.3. explains that the verbal root *bhaj* is used specifically in the sense of service. (2) in a general sense, *bhajana* refers to the performance of spiritual practices, especially hearing, chanting, and meditating upon Śrī Kṛṣṇa’s name, form, qualities, and pastimes.

Bhajana-kriyā – engagement in devotional practices such as hearing and chanting. This is the third stage in the development of the creeper of devotion, and it occurs by the influence of *sādhu-saṅga*.

Bhakta – one who is devoted in *bhakti-yoga*; one engaged in practicing worship of his worshipable Deity.

Bhakti – Śrī Rūpa Gosvāmī has described the intrinsic characteristics of *bhakti* in his *Śrī Bhakti-rasāmṛta-sindhu* (1.1.11) as follows: *anyābhilāṣita-sūnyam jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā* – *Uttama-bhakti*, pure devotional service, is the cultivation of activities that are meant exclusively for the satisfaction of Śrī Kṛṣṇa, in other words, the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours of body, mind, and speech, and through expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (knowledge of *nirviśeṣa-brahman*, aimed at impersonal liberation) and *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Bhakti-bhāva – the *bhāva*, or ecstatic mood of pure loving devotion.

Bhakti-latā – the creeper of devotion. *Bhakti* is likened to a creeper which grows in the *bhakta*'s heart until it matures and produces the fruit of love for Kṛṣṇa. The *bija*, or seed, of this creeper is characterized as *kṛṣṇa-sevā-vāsana*, the desire to serve Śrī Kṛṣṇa. This desire is sown in the heart of the *bhakta* by the grace of *śrī gurudeva* and it manifests externally as *śraddhā*, faith in the conclusions of the *śāstra*.

Bhakti-rasa – the transcendental mellows of pure devotional service.

Bhakti-yoga – the path of spiritual realization through devotional service to Lord Kṛṣṇa.

Bhāṣya – a commentary.

Bhāva – spiritual emotions, love, sentiments; a particular mood of love which the devotee has to serve Kṛṣṇa in the attitude of a servant, friend, parent, or lover.

Bhāva-bhakti – the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord's internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the heart of the Lord's eternal associates. It is like a ray of the sun of *prema* and it softens the heart by various tastes. It is the first sprout of pure love of God (*prema*), and it is also known as *rati*. This is the eighth stage of the creeper of devotion leading to *prema-bhakti*.

Bhāvānuvāda (1) – an expanded translation of a Sanskrit commentary in pursuance of its essential mood. (2) – a commentary explaining the inner mood (*bhāva*) of any *śāstra*.

Bhāvuka-bhakta – a devotee (*bhakta*) who tastes *bhāva*, or spiritual emotions, within his heart.

Bija – seed; the first word of a *mantra* (such as *om*) which centers the mind upon the personality who is the object of the *mantra*.

Brahma – all-pervasive, impersonal spirit; the plane of undifferentiated cognizance, or knowledge; not to be confused with Lord Brahmā, the empowered creator of the material universe.

Brahmā – creator of the material universe and presiding deity over the quality of passion. Sometimes when there is no suitable personality available, Viṣṇu Himself takes the post of Brahmā; he is the *ādi-guru*, original spiritual master, of the Brahmā-Mādhva *sampradāya*, and is Śrī Kṛṣṇa's direct son and disciple. Caturmukha, our four-headed Brahmā, is known as Vairāja, sovereign of the universe.

Brahma-sūtras – (also known as *Vedānta-sūtras*); the aphorisms of Vedānta that offer a complete systematic exposition of Vedic revelation in the form of terse aphorisms, or *sūtras*.

Brahman – the impersonal, all-pervading feature of the Lord, which is devoid of attributes and qualities. The Supreme Brahman or Parabrahman refers to the Supreme Lord Śrī Kṛṣṇa.

Brahmānanda – (1) the bliss experienced by one situated in *brahma*. When compared to the great ocean of happiness of *kṛṣṇa-prema-bhakti*, it appears like the amount of water contained in the hoof-print of a calf. (2) spiritual happiness.

Brahmāṇḍa – an egg-shaped material universe.

C

Caitanya-līlā – the pastimes of Śrī Caitanya Mahāprabhu.

Caitya-guru – the *guru* within the heart. This refers to the Supersoul who acts as an instructor from within the heart, guiding the devotee in his spiritual progress.

Cid-vastu – transcendental or cognitive substance.

Cit – the potency of the Lord which relates to His cognizant feature. This corresponds to the *saṁvit* (knowledge) potency.

Cit-jagat – the all-conscious spiritual world. The transcendental realm, or the world of pure spiritual consciousness.

Cit-kaṇa – a particle of spiritual consciousness; a conscious entity who is spiritual in nature yet minute. This refers to the individual *jīva* souls.

Cit-śakti – (1) Kṛṣṇa’s internal potency by which His transcendental pastimes are accomplished (see *svarūpa-śakti*); transcendental potency; knowledge potency.

(2) the potency that relates to the cognizant aspect of the Supreme Lord. By this potency, He knows Himself and causes others to know Him. Knowledge of the Absolute Reality is only possible with the help of this potency.

(3) It also refers to that potency which includes *sandhinī*, *saṁvit* and *hlādinī*.

D

Daivī-māyā – the divine potency of Kṛṣṇa which acts in the material world to bewilder

the living entities who are seeking material enjoyment separate from their eternal and natural relationship with Kṛṣṇa. This external potency consists of the three qualities of nature: goodness, passion, and ignorance.

Daṇḍavat-praṇāma – prostrated obeisances; literally, falling like a *daṇḍa* (stick) to offer *praṇāma* (obeisances).

Darśana – (1) seeing, meeting, visiting or beholding (especially in regard to the Deity, a sacred place or an exalted Vaiṣṇava). (2) *Darśana* also means doctrine or philosophical system, as in *vedānta-darśana*.

Dāsa – a servant; a servant of Kṛṣṇa.

Daśā – state, condition; disposition; phase, stage.

Daśa-mūla – ‘ten roots’. The first of these principles is known as *pramāṇa*, the evidence which establishes the existence of the fundamental truths. The other nine principles are known as *prameya*, the truths to be established.

Dāsī – a maidservant; a female servant.

Dāsyā – the second of the five primary relationships with the Lord which is established within the devotee’s heart in the perfectional stage of *bhāva* and *prema*. In this relationship, the devotee’s love or attraction for Kṛṣṇa is expressed in the mood of a servant.

Dāsyā-rasa – love or attachment for Śrī Kṛṣṇa that is expressed in the mood of a servant; one of the five primary relationships with Kṛṣṇa.

Deha – the gross physical body.

Dehī – the embodied soul.

Dhāma-svarūpa – the real form of the abode where Bhagavān’s eternal pastimes takes place with His associates throughout the the day and night.

Dharma – (from the verbal root *dhṛ* – to sustain; thus, *dharma* – that which sustains) (1) the natural, characteristic function of a thing (e.g., fire and its quality to give off heat and light). (2) *jaiva-dharma* or *sanātana-dharma*, the natural and eternal function of the *jīva*, or spirit soul, to love Śrī Kṛṣṇa; (3) religion in general; (4) the socio-religious duties prescribed in *śāstra* for different classes of persons in the *varṇāśrama* system, which are meant to elevate one to the platform of *bhakti*.

Dig-darśinī – literally, *dig* means “to point out the direction” and *darśinī* means “to become directly visible or known”; that which points the way that will lead to direct knowledge.

Dikṣā – initiation from a spiritual master; in the *Bhakti-sandarbha* (*Anuccheda* 283) Śrīla Jīva Gosvāmī has defined *dikṣā* as follows: “Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts divine knowledge (*divya-jñāna*) to the disciple and eradicates all sins is known as *dikṣā*.” He then explains *divya-jñāna* as “the transcendental knowledge of the Lord’s form and one’s specific relationship with the Lord contained within a *mantra*.” This means that at the time of initiation the *guru* gives the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who is the object of one’s worship, as well as the disciple’s specific relationship with the Lord in one of the relationships of *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya*.

Dikṣā-guru – the initiating spiritual master; one who gives a *mantra* in accordance with the regulations of *śāstra* (scripture) to a qualified candidate for the purpose of worshiping the Lord and realizing Him through that *mantra* is

known as a *dikṣā-guru* or *mantra-guru*.

Dikṣā-mantra – the *mantras* given by the *guru* at the time of initiation. These *mantras* include the *mahā-mantra*, *brahmā-gāyatrī*, *guru-mantra*, *guru-gāyatrī*, *gaura-mantra*, *gaura-gāyatrī*, *gopāla-mantra*, and *kāma-gāyatrī*. The *guru*’s internal mood of service to Rādhā and Kṛṣṇa is transmitted through the medium of these *mantras*. These *mantras* are invested with *divya-jñāna*, or transcendental knowledge of Kṛṣṇa’s form and one’s specific relationship with Him (see also *dikṣā* and *mantra*).

Divya-jñāna – transcendental knowledge of the Lord’s form, as well as one’s specific relationship with Him as contained within a *mantra*.

G

Gauḍīya – in the lineage of Śrī Caitanya Mahāprabhu.

Gauḍīya-maṭha – a temple belonging to the Gauḍīya *sampradāya* with residential quarters for devotees; a monastery.

Gauḍīya-sampradāya or **Gauḍīya Vaiṣṇava sampradāya** – the school of Vaiṣṇavism that follows in the line of Śrī Caitanya Mahāprabhu, headed by Śrīla Rūpa, Śrīla Raghunātha, and other Gosvāmīs.

Gauḍīya Vaiṣṇavas – (1) any Vaiṣṇava who follows the teachings of Śrī Caitanya Mahāprabhu. (2) a Vaiṣṇava born in Bengal.

Gauḍīya Vaiṣṇava Ācāryas – prominent teachers in the line of Śrī Caitanya Mahāprabhu.

Gītā – song.

Gopa – (1) a cowherd boy who serves Kṛṣṇa in a mood of intimate friendship. (2) an elderly

associate of Nanda Mahārāja who serves Kṛṣṇa in a mood of parental affection.

Gopī – (1) one of the young cowherd maidens of Vraja, headed by Śrīmatī Rādhikā, who serve Kṛṣṇa in a mood of amorous love. (2) an elderly associate of Mother Yaśodā, who serves Kṛṣṇa in a mood of parental affection.

Gopī-bhāva – the mood of devotion for Śrī Kṛṣṇa possessed by the cowherd women of Vraja.

Gorocanā – bright golden pigment that emerges when rainwater falls upon the hoof of a cow at the time of the lunar constellation (*nakṣatra*) called Svati.

Gosvāmī – (*go* – senses; *svāmī* – master of) one who is the master of his senses; a title for those in the renounced order of life. This often refers to the renowned followers of Caitanya Mahāprabhu who adopted the lifestyle of mendicants. Descendants of the relatives of such Gosvāmīs or of their followers often adopt this title merely on the basis of birth. In this way, the title Gosvāmī has evolved into use as a surname. Leading temple administrators are also sometimes referred to as Gosvāmīs.

Guṇa – (1) in relationship to Kṛṣṇa, this refers to His transcendental qualities which are heard, described, and meditated upon by devotees as part of their devotional practice. (2) the three modes of material nature; the three ropes (binding qualities) known as *sattva* (goodness), *rajas* (passion), and *tamas* (ignorance).

Guru or **Gurudeva** – (1) spiritual master; (2) *guru* means heavy (with *transcendental knowledge*). The *guru* anchors the disciple’s restless mind from *māyā*’s turbulent waters; or, *gu* means ignorance and *ru* means dispeller; thus one who is *guru* will dispell all ignorance (*Skanda-Purāṇa, guru-gītā*).

Guru-paramparā – the disciplic succession of bona-fide *gurus* or spiritual masters, through which spiritual knowledge is transmitted.

Guru-niṣṭhā – deep faith in the *guru* and unflinching determination in his service. As the practices of *bhakti* begin with *guru-padāśraya*, or taking shelter at the lotus feet of a spiritual teacher, this is the foundation of one’s advancement in *bhakti*.

Guru-sevā – to render service to one’s *guru*.

Guru-tattva – the philosophical principles relating to the spiritual master.

Guru-varga – a succession of *ācāryas*.

H

Hari – a name for Śrī Kṛṣṇa.

Hari-bhakti-vilāsa – a book that describes many aspects of Vaiṣṇava life beginning with *guru* and *śiṣya*, *mantra-upāsana* etc. It was written by Śrīla Sanātana Gosvāmī and Śrīla Gopāla-Bhaṭṭa Gosvāmī under the direct instruction of Śrī Caitanya.

Hari-kathā – narrations of the holy names, form, qualities, and pastimes of Śrī Hari (Kṛṣṇa) and His associates.

Harināma – (1) the chanting of Śrī Kṛṣṇa’s holy names. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* softly to oneself on a strand of *tulasī* beads. (2) the holy name of the Lord, especially referring to the *mahā-mantra*, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare; these sixteen names destroy all the bad qualities of the age of Kali (*Kali-santaraṇa Upaniṣad*).

Hladinī-śakti – Kṛṣṇa’s internal pleasure-giving potency, Śrīmatī Rādhārāṇī.

I

Īśvara – the Supreme Lord or Supreme Controller; the Supreme God of all gods; Bhagavān.

J

Jaḍa-jagat – the inert material world.

Jagad-guru – the spiritual master of the entire Universe; one who is qualified to act as a spiritual master to anyone in the entire world.

Jaiva-dharma – the eternal constitution of the living entity.

Jīva – the soul, who is eternally the servant of Kṛṣṇa but is bound by the false ego to think that he himself is the master. Each *jīva* in every species of life is a distinct individual with a distinct mood.

Jīva-śakti – the potency comprised of the living entities.

Jīva-tattva – categorical knowledge of the *jīva*, his nature, and position.

Jñāna – (1) knowledge in general. (2) knowledge which leads to impersonal liberation; (3) transcendental knowledge of one’s relationship with Śrī Kṛṣṇa.

K

Kāla – (1) time. (2) spiritual time, which exists eternally in the present without any intervention of past or future.

Kali-yuga – the present age of quarrel and hypocrisy that began five thousand years ago. In Kali-yuga, people attain perfection by chanting the holy names of the Lord; also see *yuga* and *yuga-dharma*.

Kāma – (1) the love, or *prema*, of the *gopīs*. (2) material lust.

Kaniṣṭha-adhikārī – a neophyte practitioner of *bhakti* (devotional life). The symptoms of the neophyte are described in *Śrīmad-Bhāgavatam* (11.2.47): “One who worships the Deity of the Lord with faith but renders no service to the Lord’s devotees or other living entities is a *prākṛta-bhakta*, or materialistic devotee.”

Karma – (1) any activity performed in the course of material existence. (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) previous actions which lead to inevitable reactions.

Kathā – (also referred to as *hari-kathā* or *kṛṣṇa-kathā*) narrations of the holy name, form, qualities, and pastimes of Śrī Hari, or Śrī Kṛṣṇa.

Kīrtana – congregational singing of Śrī Kṛṣṇa’s names accompanied by *mṛdaṅgas* and *karatālas* as performed by Śrī Caitanya Mahāprabhu. It also refers to all processes for describing Śrī Kṛṣṇa through His names, His forms, His qualities, His associates, and His pastimes. *Kīrtana* is one of the nine most important *aṅgas* (limbs) of *bhakti*.

Kṛṣṇa-līlā – the divine pastimes of Śrī Kṛṣṇa; also see *līlā*.

Kṛṣṇa-prema – pure love for Kṛṣṇa; also see *prema*.

Kṛṣṇa-sevā-vāsana – the awakening of the desire to serve the Lord.

Kṛṣṇa-rati – affection towards Śrī Kṛṣṇa.

Kṛṣṇa-tattva – the fundamental Reality of Kṛṣṇa; the philosophy behind the nature of Śrī Kṛṣṇa.

Kṛṣṇa-unmukhatā – the stage of turning towards Kṛṣṇa, the state of having one’s attention focused on Kṛṣṇa.

L

Laukika-śraddhā – worldly regard; faith which is based on custom or tradition and not on a deep understanding of the *śāstra*.

Līlā – divine sportive pastimes. Śrī Kṛṣṇa’s activities, whether in the matter of the creation of the material world or of transcendental exchanges of love with His *bhaktas* (devotees), are never under the influence of *karma* or material nature.

Lobha – hankering or greed. In the spiritual sense this refers to an intense desire to follow in the footsteps of the eternal residents of Vraja upon hearing of the sweetness of their moods of loving service. This sincere *lobha* is the only qualification for entrance into the path of *rāgānugā*, spontaneous loving devotion .

Lobhamayī-bhakti – an intense greed to serve Śrī Kṛṣṇa in one of the four *rasas*: *dāsyā*, *sakhya*, *vātsalya* or *mādhurya*, following in the footsteps of the Vrajavāsīs.

M

Mādhura-bhāva or ***Mādhurya-bhāva*** – seeing Kṛṣṇa as an ordinary family member, dear friend, or lover, never considering Him to be Bhagavān Himself. As in *nara-līlā* He takes

birth from the womb of Yaśodā-maiyā – He is quite ignorant, He cannot turn over without the help of His mother, He is always hungry, sometimes He becomes angry, steals and tells lies. According to Śrī Kavi-karṇapūra: “That which colors or pleases the heart and makes it melt is called *mādhurya*.”

Mādhurya – (1) sweetness or beauty. (2) conjugal love. (3) devotion which is inspired by attraction to Kṛṣṇa’s sweet and intimate features as a beautiful cowherd boy. This type of devotion allows for the greatest exchange of love between Him and His associates.

Mādhurya-rasa – the topmost of the five primary relationships with Śrī Kṛṣṇa, which is established within the heart in the perfectional stage of *bhāva* or *prema*. In this relationship, the devotee’s love for the Lord is expressed in the mood of a lover. This mood is especially present in the *gopīs* of Vraja.

Madhyama-adhikārī – the intermediate practitioner of *bhakti*. The symptoms of the *madhyama-bhakta* are described in *Śrīmad-Bhāgavatam* (11.2.46): “One who has love for the Supreme Lord, friendship toward the devotee, mercy toward those who are ignorant of *bhakti*, and who neglects those who are inimical to the Lord or his devotees is considered a *madhyama adhikārī*.”

Mahā-bhāgavata – the topmost devotee, who has attained perfection in his devotion; *uttama-bhāgavata*.

Mahā-mantra – the great *mantra* composed of the principal names of the Supreme Lord in their vocative forms: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahāmāyā – the Supreme Lord’s external potency, which influences the living entities to accept the false egoism of being independent enjoyers of this material world.

Mañjarī – all the *gopī* friends of Śrīmatī Rādhikā, who intensify the pastimes of love of Śrī Śrī Rādhā-Govinda may, in a general sense, be referred to as *sakhīs*. But, according to the types of services they perform, they may be divided into two groups: (A) *sakhīs*, and (B) *mañjarīs*. Those who, like Śrīmatī Rādhikā, are independent in their service are called *sakhīs*, such as Lalitā and Viśākhā.

Those whose service follows in the wake of Lalitā, Viśākhā, and other intimate friends of Śrī Rādhā are known as *mañjarīs* or *kinṅkarīs*. These include Rūpa-mañjarī, Rati-mañjarī, Anaṅga-mañjarī, and others. They are a little younger than Rādhikā, and because they are in the mood of maidservants, they perform intimate services which even Lalitā and Viśākhā cannot perform. They belong to the categories of *nitya-sakhīs* or *prāṇa-sakhīs* (see *sakhī*).

Mañjarī-bhāva – love for Rādhā and Kṛṣṇa that is expressed in the mood of an intimate maidservant of Śrī Rādhā is known as *mañjarī-bhāva*. The *mañjarīs* have no independent sense of happiness and distress. When Śrī Rādhā is pleased they feel happy, and when She is distressed they feel morose. They have no independent desire to meet with Kṛṣṇa. Even if Kṛṣṇa desires to please them by uniting with them, they remain indifferent to His advances.

The *mañjarīs* internally experience the transformations of Śrī Rādhā’s *prema* for Kṛṣṇa through their mood of intimate service to Her, and not by independently meeting with

Kṛṣṇa. This type of selfless love is eternally present in the *rāgātmikā* associates of the Lord such as Rūpa-mañjarī, and it is the highest goal for *sādhakas*, spiritual practitioners, of this world.

An intense desire to serve Rādhā and Kṛṣṇa following in the wake of *vraja-devīs* like Rūpa-mañjarī, which is totally devoid of any desire to enjoy with Kṛṣṇa independently, is known as *tat-tad-bhāva-icchāmayī kāmānugā-bhakti* (*bhakti* which follows in the wake of the *gopīs’ kāma* and which is full of desire to experience their *bhāvas* through intimate service to them).

Mantra – a mystical *śloka* (verse) composed of the names of Śrī Bhagavān which address any individual deity. *Mantras* are given to a disciple by a *guru* at the time of initiation.

Māyā-sakti – illusory potency; the potency that creates bewilderment, which is responsible for the manifestation of the material world, time, and material activities.

Māyāvāda – the doctrine of illusion; it is the theory advocated by the impersonalist followers of Śaṅkarācārya, which holds that the Lord’s form, this material world, and the individual existence of the living entities are *māyā*, or false. This philosophy accepts the authority of Vedic texts, but interprets them in such a way as to advance an impersonal conception of the Absolute and deny the personal feature of Godhead. It is known as covered Buddhism, since Buddhism is overtly atheistic.

Māyāvādī – one who advocates the doctrine of Māyāvāda.

Mokṣa – liberation from material existence.

Mukta-jīva – a liberated *jīva* eternally situated in a loving relationship with Śrī Bhagavān.

Mukti – liberation from material existence, not to be confused with the Buddhist conception of *nirvāṇa*. There are five types of liberation: *sārūpya* (obtaining the same form as Bhagavān), *sāmīpya* (living in close proximity to Bhagavān), *sālokya* (living on the same planet as Bhagavān), *sārṣṭi* (having the same opulence as Bhagavān), and *sāyujya* (becoming one with Śrī Bhagavān either by merging into His body or by merging into His *brahman* effulgence, *nirvāṇa*). The last type is vehemently rejected by the devotees. Although the other four types of *mukti* are sometimes accepted by devotees as they are not entirely incompatible with *bhakti*, they are never accepted by those who are fixed on attaining unalloyed love for Śrī Kṛṣṇa in Vraja.

Muni – a sage, ascetic, spiritual scholar or self-realized soul.

N

Nāma – Śrī Nāma, the holy name of Kṛṣṇa, is Śrī Kṛṣṇa Himself. *Nāma* is invested with all potencies, *avatāras*, qualities, paraphernalia, entourage, pastimes, *dhāma* (Kṛṣṇa’s abode), and so forth, and chanted by devotees as part of their practice of *sādhana-bhakti*.

Nāma-āparādha – offenses against the holy name, of which there are ten varieties.

Nāma-saṅkīrtana – the congregational chanting of *śrī-hari-nāma* as demonstrated by Śrī Kṛṣṇa Caitanya Mahāprabhu and the other members of the Pañca-tattva; the *dharma* for Kali-yuga.

Nara-līlā – Kṛṣṇa’s sweet, human-like pastimes in which all the Vrajavāsīs consider Him to

be their friend, family member, or beloved, just as in ordinary worldly relationships.

Nārāyaṇa – an expansion of Kṛṣṇa. The opulent Lord of Vaikuṅṭha.

Niṣṭhā – firm faith which results in steadiness in one’s devotional practices. This is the fourth stage in the development of the devotional creeper.

Nitya – eternal; invariable; daily; that which has no beginning and no end.

Nitya-dharma – eternal nature; eternal characteristic or function of a thing; that which relates to the eternal constitutional, inherent function of an object or thing.

Nitya-mukta – eternally liberated. The *jīva*, once liberated, can never again be bound by *māyā*.

Nitya-siddha parikara – an eternally perfect associate of Śrī Kṛṣṇa.

Nyāya-śāstra – the scriptures dealing with analysis of reality based on logic.

P

Padma-Purāṇa – one of the six *purāṇas* for those in the mode of goodness.

Pālya-dāsī – maidservant of Śrīmatī Rādhā. The word *pālya* means to be nourished, cared for, and protected, and the word *dāsī* means a female servant. Thus the *pālya-dāsīs* are the maidservants under the affectionate care of Śrīmatī Rādhikā.

Pāpa – sinful reactions; sin.

Parabrahma – the Supreme Brahman, the source of the *brahman* effulgence, Śrī Bhagavān.

Parama-guru – grand-spiritual master; the *guru* of one’s *guru*.

Paramātmā – the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

Paramparā – the disciplic succession through which spiritual knowledge is transmitted by bona fide *gurus*.

Parā-prakṛti – superior potency.

Parā-śakti – Śrī Bhagavān’s transcendental or superior potency, which has three divisions: *cit*, *taṭasthā*, and *māyā* (also see *svarūpa-śakti*).

Para-tattva – the supreme, transcendental reality; the supreme truth.

Parikara – associate; an associate or attendant of Śrī Bhagavān.

Parśada – an associate of Bhagavān in one of His *avatāras*.

Prakāśikā-vṛtti – the commentary which illuminates.

Prakaṭa-lilā – Lord Kṛṣṇa’s manifest pastimes.

Prakaṭa-prakāśa – Śrī Kṛṣṇa’s *pastimes* that are visible in this material world and can be seen by everyone.

Prākṛta-sahajīya – a capricious imitationist who unscrupulously propagates the notion that Bhagavān Śrī Kṛṣṇa’s transcendental pastimes can be relished with material senses.

Prakṛti – (1) nature, the material world, the power that creates and regulates the world. (2) matter as opposed to *puruṣa*, spirit. (3) the primordial female energy; a woman or womankind.

Pramāṇa – Vedic evidence.

Praṇāma – literally: bowing to the ground; an offering of respect and dedication between *bhaktas*; one should especially offer *praṇāma*

before all *śrī-mūrtis*, before *śrī guru*, *tridaṇḍī-sannyāsīs*, and also before *bhaktas* whose hearts are free from the propensity to criticize others.

Praṇāma-mantra – a sacred *mantra* for offering obeisances; The *guru*’s internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a *mantra*. Everything is given in seed form within the *mantra*.

Prayojana – a goal or object of attainment. In terms of *bhakti* or devotional life, this refers to the ultimate goal: *kṛṣṇa-prema* or unadulterated love for Śrī Kṛṣṇa.

Prema – (1) “Love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā*, or possessiveness, in relation to the Lord.” (*Bhakti-rasāmṛta-sindhu* 1.4.1). (2) “When *rati*, *bhāva*, becomes firmly rooted and unchecked by any obstacle it is known as *prema*. When some cause arises that could conceivably ruin the relationship between the lover and beloved and yet their bond remains completely unaffected, such an intimate loving relationship is known as *prema*. When *prema* is augmented, it is gradually transformed into *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*.” (*Ujjvala-nīlamanī*, 14.59, 63)

Prema-bhakti – pure love of Lord Kṛṣṇa, the highest perfectional stage in the progressive development of pure devotional service.

Prīti – love for Kṛṣṇa, which is also known as *prema* or *bhakti*. Jīva Gosvāmī has defined *prīti* in *Prīti-sandarbhā* (*Anuccheda* 65): “*tasyā hlādinyā eva kāpi sarvānandātīśāyinī vṛttir-nityam bhakta-vṛndeṣv eva nikṣipyamāṇā bhagavat-prītyākhyayā varttate* – When the

eternal pleasure-giving faculty of the *hlādinī* potency, which alone has the power to bring supreme delight to Kṛṣṇa, manifests in the devotee’s heart, it is known as *bhagavat-prīti*, or love for Bhagavān.” The symptom of this *prīti* is an uninterrupted desire to please the object of *prīti*, Śrī Kṛṣṇa.

Pūjā – offering of worship; formal worship.

Purāṇas – eighteen historical supplements to the Vedas written by Śrīla Kṛṣṇa Dvaipāyana Vedavyāsa. He wrote six Purāṇas for those in *sattva-guṇa*, the mode of goodness, six for those in *rajo-guṇa*, the mode of passion, and six written for those in *tamo-guṇa*, the mode of ignorance.

Pūrṇa-cid-vastu – Bhagavān, the complete conscious entity.

Pūrṇa-śakti – complete potency.

Puruṣa – (1) the primeval being as the soul and original source of the universe, the Supreme Being or Soul of the universe. (2) the animating principle in living beings, the soul, spirit as opposed to *prakṛti*, or matter. (3) a male or mankind.

Puruṣa-avatāra – the *puruṣa-avatāras* are Śrī Kṛṣṇa’s three expansions that create the cosmic manifestaion for the upliftment of the rebellious *jīvas*: Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu.

R

Rādhā-dāsyā – service rendered to Śrīmatī Rādhikā.

Rāga – (1) a deep attachment which is permeated by spontaneous and intense

absorption in the object of one’s affection. The primary characteristic of *rāga* is a deep and overpowering thirst for the object of one’s affection. The desire for water is called thirst. When the body is deprived of water, thirst arises. The greater the thirst, the greater the longing for water. When this thirst reaches the point that without water one can no longer maintain the body, it is known as an overpowering thirst.

Similarly, when the loving thirst to please the object of one’s affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as *rāga*. This *rāga* is the basis of the *rāgātmikā* (one whose *bhakti* is permeated with *rāga*) devotees’ *bhakti*.

Rāga-mārga – (1) the path of *rāga*, or spontaneous attachment; see *rāgānugā*. (2) it is the path of *bhajana* given by Śrī Caitanya Mahāprābhū, which follows the mood of the Vrajavāsīs, who have natural, spontaneous love for Śrī Kṛṣṇa.

Rāgamayī bhakti – *bhakti* which is permeated with *rāga*, or spontaneous affection. *Rāgamayī bhakti* is not within *sādhana*. It refers to the stage after *prema* has arisen.

Rāgānugā – *anuga* (one following) *rāga* (in the footsteps of the *rāgātmika-bhakta*).

Rāgānuga-bhakta – a devotee on the path of spontaneous devotion.

Rāgānugā-bhakti – a stage of *bhakti* that is motivated by spontaneous attraction or love; *bhakti* which follows in the wake of the *rāgātmika* nature present in the hearts of the Lord’s eternal associates in Vraja.

Rāgānugā-sādhana – Śrī Rūpa Gosvāmī’s conclusions regarding the method for perfor-

ming *rāgānugā-bhajana* are stated in *Bhakti-rasāmṛta-sindhu* (1.2.294-296) as follows: “One should constantly remember one’s dearest *nava-kīśora* Śrī Nanda-nandana and the beloved associates of Śrī Kṛṣṇa who are possessed of *sajātiya-bhāva*, or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. If one is physically unable to live in Vraja, one should do so mentally. This is the method of *rāgānugā-bhakti-sādhana*.”

Rāgātmika – (1) one in whose heart there naturally and eternally exists a deep spontaneous desire to love and serve Śrī Kṛṣṇa; one whose *bhakti* is permeated with *rāga*. This specifically refers to the eternal residents of Vraja, who are attracted to Śrī Kṛṣṇa in a mood of intimate love, free from any conception of the Lord’s opulence or majesty (*aiśvarya-jñāna*). (2) the Vrajavāsīs who have *rāga* in their *ātmā* (soul), that is, natural affection for Kṛṣṇa in their hearts.

Rasa – (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combination with various types of transcendental ecstasies.

In *Bhakti-rasāmṛta-sindhu* (2.1.5) *bhakti-rasa* is defined: “When the *sthāyibhāva*, or the permanent emotion of the heart in one of the five primary relationships of neutrality, servitude, friendship, parental affection, or conjugal love mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārībhāva*, thus producing an extraordinary taste in the heart of the *bhakta*, it is called *bhakti-rasa*.”

Rasika-bhakta – one who is able to relish *bhakti-rasa* (mellows of devotion) within his heart.

Rṣi – a great sage, learned in the Vedas.

Ruci – taste; this is the fifth stage in the development of the creeper of devotion, which develops after one has acquired steadiness in *bhajana*. At this stage, with the awakening of actual taste, one’s attraction to spiritual matters, such as hearing, chanting, and other devotional practices exceeds one’s attraction to any type of material activity.

Rūpānuga – (1) followers of Śrīla Rūpa Gosvāmī; Rūpa Gosvāmī is the most exalted servitor of Śrīmatī Rādhārāṇī and Śrī Caitanya Mahāprabhu. Those who adhere to his service are known as *rūpānuga* devotees. (2) *bhakti* which follows the particular devotional sentiment cherished within the heart of Śrī Rūpa Mañjarī.

Rūpānuga-sādhakas – those who follow the mood and service of Śrī Rūpa Gosvāmī in order to receive the eternal service of Śrī Rādhā-Kṛṣṇa in Goloka Vraja.

S

Śabda-brahma – the imports of Vedic *śāstra*; the sound incarnation the Supreme Godhead.

Sac-cid-ānanda – that which is composed of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa or a realised soul.

Sad-guru – a pure *guru*; a spiritual preceptor who follows *sat* (the pure path of the *sādhus* as described within *śāstra* and as delivered through *paramparā*, disciplic succession).

Sādhaka – practitioner; one who performs *sādhana*, a spiritual discipline, to achieve the specific goal of *bhāva-bhakti*.

Sādhaka-jīva – a living entity engaged in spiritual practice.

Sādhana-bhajana or **sādhana-bhakti** – the practicing stage of devotion; a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses, for the purpose of bringing about the manifestation of *bhāva-bhakti*, or spiritual love of God.

Sādhana-siddha – devotees who have attained perfection through spiritual practice.

Sādhu – (1) a highly-realized soul who knows life's aim (*sādhya*), who is himself practicing *sādhana*, and who can engage others in *sadhana*. (2) (in a general sense) a saintly person or devotee.

Sādhu-saṅga – the association of highly advanced devotees, who possess the qualities of a *sādhu* (see *sādhu*). This is the first development of the creeper of *bhakti* after its inception in the form of *śraddhā*.

Sādhya – the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process, is known as *sādhya*.

Sahajiyā – *Parakīyā* is the most sacred precept of the Vaiṣṇava philosophy. It refers to the mood of the *gopīs*' love for Kṛṣṇa as a paramour. Although the *gopīs* are the Lord's very own spiritual potency, His internal potency, *yogamāyā*, makes it appear as if they are married to other men in order to heighten the sense of risk in the meeting between Rādhā and

Kṛṣṇa. The *gopīs* are prepared to transgress all boundaries out of the intensity of their love for Kṛṣṇa.

The material *sahajiyās*, however, have applied this most sacred doctrine to themselves and have thus perverted it into an abominable practice. They believe that to culture this *parakīyā* love towards the Supreme, it is necessary to practice in this world by accepting *parakīyā* lovers. They feel that only in this way can the natural instinct of love gradually ascend to the Supreme Entity. This philosophy is strongly condemned as a significant deviation from the Gauḍīya Vaiṣṇava *siddhānta*.

Sajātīya-bhāva – the word *sajātīya* means “of the same family, race, group, or category.” The word *bhāva* refers to the particular mood of love for Kṛṣṇa possessed by different devotees. If one aspires to obtain love for Kṛṣṇa in a particular mood, either as a servant, friend, parent, or lover, then one must associate with and serve those who have realized that same *bhāva* in their hearts. One should also remember and meditate upon the Lord's eternal associates who are situated in that *bhāva*. This is known as *sajātīya-bhāva*.

Sakāma-bhakti – *bhakti* that is performed with material desires. As material desires are of unlimited varieties, so *sakāma-bhakti* has many forms.

Sakhā – a male friend, companion, or attendant. There are four types of *sakhās* in Vraja: (1) *suhṛda* – those whose friendship is mixed with a scent of parental mood, who are slightly older than Kṛṣṇa, who bear a staff and other weapons, and who always protect Kṛṣṇa from demons (e.g.

Subhadra, Maṅḍalībhadra, and Balabhadra); (2) *sakhā* – those whose friendship is mixed with a scent of servitorship, who are slightly younger than Kṛṣṇa, and who are exclusively attached to the happiness of rendering service to Kṛṣṇa (e.g. Viśāla, Vṛṣabha, and Devaprastha); (3) *priya-sakhā* – those who are the same age as Kṛṣṇa and take the exclusive shelter of the attitude of friendship (e.g. Śrīdāmā, Sudāmā, and Stoka-kṛṣṇa); and (4) *priya-narma-sakhā* – superior in every way to the three other types of *sakhās*, they are engaged in extremely confidential services and are possessed of a very special mood (e.g. Subala, Ujjvala, and Madhumāṅgala).

Śākha-candra-nyāya – *nyāya* (the logic) showing *candra* (the moon) by first pointing to a *śākha* (tree branch) where the moon is visible. This analogy illustrates how a spiritual teacher explains a spiritual principle by first giving his audience some familiar point of reference.

Sakhī – a female friend, companion, or attendant; a *gopī* friend. Śrīmatī Rādhikā has five kinds of *sakhīs*: *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī* and *priya-narma-sakhī*. *Priya-narma-sakhī* is also known as *parama-preṣṭha-sakhīs* or *prāṇa-preṣṭha-sakhīs*. (A) *sakhī* – Dhaniṣṭhā is an example. These *sakhīs* love and serve both Śrīmatī Rādhikā and Kṛṣṇa, but they are slightly more inclined towards Kṛṣṇa. (B) *Nitya-sakhī* and (C) *prāṇa-sakhī* – the only two kinds of *sakhīs* who are in the category of *tad-tat-bhāva-icchātmikā* (*mañjarī-sakhīs*). These *sakhīs* serve both Rādhā and Kṛṣṇa, with a tendency to favor Śrīmatī Rādhikā and render service to Her. They obey only Her. The *prāṇa-sakhīs* like Rūpa Mañjarī and Rati Mañjarī, being even more intimately connected with Śrīmatī, are naturally

the leaders of the *nitya-sakhīs*. (D) *Priya-sakhī* and (E) *priya-narma-sakhī* – Lalitā and Viśākhā are examples. Among the *sakhīs*, the *priya-sakhīs* and the *priya-narma-sakhīs* are most dear, and they both serve the youthful Divine Couple, but with a slight tenency towards Śrīmatī Rādhikā. Both these *sakhīs* have so much power that they can sometimes chastise Rādhikā and at other times chastise Kṛṣṇa.

Sakhya-rasa – love or attachment for the Lord which is expressed in the mood of a friend; one of the five primary relationships with Kṛṣṇa which are established in the heart when the *sādhaka* has attained the stage of *bhāva* or *prema*.

Samādhi – meditation or deep trance, either on Paramātmā or upon Kṛṣṇa's *pastimes*. *Sama* means “the same” and *dhi* means “intelligence”. When the pure devotee takes *samādhi*, it means that upon departing from this world he enters the same level, position and spiritual mood as the personal associates of his worshipful Deity. He is serving in that realm according to his own *svarūpa*, with equal qualities, intelligence, and beauty as those associates.

Sambandha-jñāna – knowledge regarding the mutual relationship between the Lord, the living entities, and the material energy. The word *sambandha* means connection, relationship, and binding. The living entities are eternally and inseparably connected to the Supreme Lord. Therefore, He is the true object of relationship.

Sambandha-rūpa – This is one of the two forms of *rāgātmikā-bhakti*. Although Śrī Kṛṣṇa's eternal associates in all the different moods have the sense of relationship with Him, the associates in the moods of *dāsya*, *sakhya*, and *vātsalya*

serve only in a capacity which is in accordance with their specific relationship. Therefore, their *rāgātmikā-bhakti* which promotes services favorable to their relationship is known as *sambandha-rūpa*.

Samhitā – a compilation of *mantras*. *Mantra* refers specifically to a verse that possesses extraordinary power. Not all verses are *mantras*, and therefore not all compilations of verses can be called *samhitā*.

Sampradāya – (*samyak + pradāya*): that process or path that bestows the Supreme Absolute Truth thoroughly and perfectly. A line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching.

Samsāra – (1) material existence; the cycle of repeated birth and death. (2) householder life; domestic life.

Samskāra – (1) a sacred or sanctifying ceremony. (2) reformation or training of the mind; impression on the mind of any experience or acts done in this or in prior births.

Saṁvit – the potency which bestows transcendental knowledge of Śrī Bhagavān. (see *cit-śakti*).

Sanātana-dharma – (1) the eternal occupation of mankind. Man's eternal constitutional position. (See *dharma*.) (2) the eternal religion concerning the science of the soul.

Saṁcārī-bhāvas – also known as *vyabhicārī-bhāvas*; thirty-three internal emotions which emerge from the nectarean ocean of *sthāyibhāva* (one's eternal, fixed mood of service), cause it to swell and then merge back into it. These include emotions such as despondency, jubilation, fear, anxiety, and concealment of emotions.

Sandhinī – this refers to *svarūpa-śakti* which is predominated by *sandhinī* (see *svarūpa-śakti*). *Sandhinī* is the potency which relates to the *sat*, or existential aspect of Bhagavān Śrī Kṛṣṇa. This is the potency by which He maintains His own existence and the existence of others.

Sāṅga – association; which may either be *su-sāṅga* (good association) or *ku-sāṅga* (bad association).

Saṅkīrtana-yajña – congregational chanting of Śrī Bhagavān's holy names; the *yuga-dharma*, or religious principle of the age, especially suited for the age of Kali.

Sannyāsa – the renounced order; the fourth stage of life in the Vedic social system called *varṇāśrama-dharma*, which organizes society into four occupational divisions (*varṇas*) and four stages of spiritual life (*āśramas*); renounced ascetic life.

Śānta-rasa – one of the five primary relationships with the Lord which is established in the heart when one is in the stages of *bhāva* and *prema*; love for Kṛṣṇa in His four-armed feature as the Paramātmā which is expressed in the mood of perfect equilibrium of mind.

Actually, *śānta-rati* is said to be *prema* only in the sense that the *śānta-bhaktas* are fully situated in the developed stage of *viśuddha-sattva* or unalloyed goodness, which is the intrinsic characteristic of *prema*. They are, however, completely devoid of *mamatā*, or possessiveness towards Kṛṣṇa. They simply meditate upon Him within their hearts and render no service.

Śānta-rati – neutral and peaceful attachment.

Saraṇāgati – surrender; approaching for refuge or protection. The six kinds of surrender

are: (1) to accept that which is favourable to *kṛṣṇa-bhakti*; (2) to reject that which is unfavorable; (3) to have the strong faith “Bhagavān will protect me”; (4) to have dependence, thinking “Bhagavān will take care of me”; (5) to make one’s desires one with the Lord’s desire, and (6) to be humble.

Sārārtha-varṣinī – *sāra* means “essence;” *artha* means “meaning;” *varṣinī* means “shower.” Literally: a shower of the essential meanings; a commentary on *Bhagavad-gītā* by Śrīla Viśvanātha Cakravartī Ṭhākura.

Śāstra – Vedic scripture; derived from the Sanskrit verbal root *śās* (to govern, command). Thus, *śāstric* injunctions are authoritative and accepted as Absolute Truth.

Sat – eternal, pure, godly; is used to describe Brahma. Vrajendra-nandana Śrī Kṛṣṇa is the complete *sat* entity; also refers to His abodes, *avatāras*, devotees, the bona fide *guru* etc.

Sat-cit-ānanda – that which is comprised of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa.

Sat-saṅga – association of elevated *sādhus*; please also see *sādhu-saṅga*.

Sāttvika-bhāvas – one of the five essential ingredients of *rasa*, one’s eternal relationship with the Supreme Lord; eight symptoms of spiritual ecstasy arising exclusively from *viśuddha-sattva*, or in other words, when the heart is overwhelmed by emotions in connection with the five primary moods of affection for Kṛṣṇa or the seven secondary emotions. The eight symptoms that constitute *sāttvika-bhāva* are: (1) *stambha* (becoming stunned), (2) *sveda*

(perspiration), (3) *romāñca* (standing of the hairs on end), (4) *svara-bhaṅga* (faltering of the voice), (5) *kampa* (trembling), (6) *vaivarṇa* (pallor or change of color), (7) *aśru* (tears), and (8) *pralaya* (loss of consciousness or fainting).

Sevā – service, attendance on, reverence, devotion to.

Sevā-aparādha – offences committed in the course of serving the Deity.

Sevaka – servant.

Siddha – (1) realized or perfected. (2) liberated souls who reside in the spiritual world. (3) a liberated soul who accompanies Bhagavān to the material world to assist in His pastimes, or (4) one who has attained the perfectional stage of *bhakti* in this life.

Siddha-deha – one’s perfected spiritual identity or spiritual body, which is beyond this gross and subtle material body and which is fit to serve Rādhā and Kṛṣṇa.

Siddhānta – (1) philosophical doctrine or precept; demonstrated conclusion; established end; admitted truth. (2) the consummate truth or perfect conclusion of all knowledge.

Siddha-svarūpa – the personal form of the soul in the perfectional stage of *kṛṣṇa-sevā*, meaning service to Śrī Kṛṣṇa.

Śikṣā-guru – the person from whom one receives instructions on how to progress on the path of *bhajana* is known as *śikṣā-guru*, or instructing spiritual master.

Śloka – In Sanskrit composition, *padya*, or poetry, is expressed in the form of *ślokas* or verses and stanzas.

Smaraṇam – remembrance of the names, forms, qualities, and pastimes of Śrī Kṛṣṇa; the third limb of *navadhā* (ninefold) *bhakti*.

Smṛtis or **Smṛti-śāstras** (1) – literally ‘that which is remembered’; guidance and teachings revealed by the ṛṣis and munis on all aspects of life. *Smṛtis* are supplementary scriptures to the original Vedic scriptures (*śrutis*). *Smṛti* includes the six *Vedāṅgas*, the *dharma-śāstras* such as *Manu-saṁhitā*, the *Purāṇas*, and the *Itihās*. (2) – Vedic scriptures such as the *Purāṇas*, and histories such as *Rāmāyaṇa* and the *Mahābhārata*.

Śraddhā – initial faith; also, faith in the statements of *guru*, *sādhu*, and scriptures. *Śraddhā* is awakened when one has accumulated devotional pious activities over many births, or by the association and mercy of a transcendental person who has dedicated his life to the service of Lord Kṛṣṇa. It is the first stage in the development of the creeper of devotion.

Śravaṇam – hearing; the first of the nine limbs of bhakti. The entire Vedic philosophy and culture has been passed down by the process of hearing, and therefore the ability to hear attentively from transcendental sources is of prime importance.

Śrī-Bhakti-Rasāmṛta-Sindhu – a book written by Rūpa Gosvāmī which clearly explains the complete science of *bhakti-yoga*.

Śrī Caitanya-Śikṣāmṛta – a philosophical book written in Bengali by Śrīla Bhaktivinoda Ṭhākura. It presents an elaborate description of the progressive steps undergone by a *sādhaka* (spiritual practitioner), from the lowest step, while attached within mundane society, to the highest step of *kṛṣṇa-prema* (transcendental love for Śrī Kṛṣṇa).

Śrī Guru – a pure, bona fide spiritual master who has established his relationship with Śrī

Kṛṣṇa, and who can reveal another’s relationship with Kṛṣṇa.

Śrīmad-Bhāgavatam – the crest jewel of Vedic literatures. The nectarean ripened fruit of the tree of Vedic knowledge. Śrī Caitanya Mahāprabhu proclaims it to be the *amala-purāṇam* (spotless *Purāṇa*). Therefore, as affirmed in the second *śloka* (verse) of this work, no fruitive motivation is offered for the performance of pious deeds.

Śṛṅgāra-rasa – the mellow of amorous love, also known as *mādhurya-rasa*.

Śrutis or **śrutī-śāstras** – (1) that which is heard. (2) revelation, as distinguished from *smṛti*, tradition; infallible knowledge which was received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them. (3) the body of literature which was directly manifest from the Supreme Lord. This applies to the original four Vedas (also known as the *nigamas*) and the Upaniṣads.

Sthāyībhāva – It is one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment of love for the Lord in one of the five primary relationships of neutral admiration (*śānta*), servitude (*dāsya*), friendship (*sakhya*), parental affection (*vātsalya*), or conjugal love (*mādhurya*).

This dominant emotion of the heart in one of the five primary relationships is also known as *mukhya-rati*, primary attachment. The *sthāyībhāva* can also refer to the dominant sentiment in the seven secondary mellows of laughter, wonder, heroism, compassion, anger, fear, and disgust. In that case it is known as *gauṇa-rati*, secondary attachment.

Śuddha – pure, uncontaminated.

Śuddha-abhimāna – pure egoism; the conception of being a servant of Kṛṣṇa.

Śuddha-bhaktā – a pure devotee; one who performs *śuddha-bhakti*.

Śuddha-bhakti – pure devotion; *uttama-bhakti*, defined in *Śrī Bhakti-rasāmṛta-sindhu* (1.1.11) as the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours of the body, mind and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Śuddha-nāma – pure chanting of the holy name. When one is freed from all offenses and *anarthas* (unwanted habits of body and mind, which lead to obstacles on the path of *bhakti*), the pure holy name descends and appears on the fully purified and transcendental senses – known thus as *śuddha-nāma*.

Sukṛti – piety, virtue; pious activity. *Sukṛti* is of two types: *nitya* (eternal), and *naimittika* (temporary). The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. It is eternal because it produces eternal fruit.

Bhakta-saṅga, or the association of *bhaktas*, and *bhakti-kriya-saṅga*, or contact with acts of devotion, are *nitya-sukṛti*. These activities are said to be *nitya-sukṛti* and not *bhakti* proper when they are performed accidentally or without pure faith. When this type of *sukṛti* acquires strength after many lifetimes, faith develops toward *sādhu-saṅga* and *ananya-bhakti* (exclusive devotion).

Sūtras – concise aphorisms which contain compressed knowledge for easy learning and remembrance.

Svabhāvaḥ – *jīvas* in their constitutional state; also means those who create material bodies because they identify their soul with the body.

Sva-bhāviki – naturally inherent.

Svārasikī – undivided remembrance of Kṛṣṇa's pastimes. When greed has awakened in the heart of the devotee, then Kṛṣṇa's pastimes automatically manifest in his heart in a continuous flow, without cessation or interruption.

Svārasikī-upāsanā – the continuous flow of pastimes which appear spontaneously at the time of devotional practices. It is a garland of pastimes, with millions of flowers.

Svarūpa – (1) form, spiritual nature, inherent identity. (2) the eternal constitutional nature and identity of the self, which is realized at the stage of ecstatic love (*bhāva*).

Svarūpa-śakti – the Lord's internal potency, Śrīmatī Rādhikā. Śrī Bhagavān's divine potency. It is called *svarūpa-śakti* because it is situated in His form or *svarūpa*. This potency is *cinmaya*, fully conscious, and thus it is the antithesis of matter. Consequently it is also known as *cit-śakti*, the potency which embodies the principle of consciousness.

Svarūpa-siddhi – (1) the stage in which a devotee's *svarūpa*, or internal spiritual form and identity, becomes manifest. This comes at the stage of *bhāva-bhakti*. (2) vision of one's *svarūpa* while still in this material world, attained at the stage of *rati*, or *bhāva*, when *viśuddha-sattva* descends into the heart.

Svayam Bhagavān Śrī Kṛṣṇa – Śrī Kṛṣṇa, the original Personality of Godhead from whom all *avatāras* emanate.

T

Tādātma – to become one with, as iron in fire becomes red hot.

Taṭasthā – marginal. When there is a point on the bank of a river which is exactly on the boundary between air and water, it is called the marginal position. It may sometimes be submerged beneath the water and may sometimes be exposed to the air. This same adjective is applied to the living entity, who is the marginal potency of Śrī Kṛṣṇa and who may be submerged in the darkness of the material energy or may remain forever under the shelter of Kṛṣṇa’s personal energy. The living entity can never remain in the marginal position, but must take shelter of the spiritual energy or be subjected to the material energy.

Taṭasthā-śakti – the marginal potency of Śrī Bhagavān, known as the *jīva*. Because the *jīva-śakti* is included neither within the *svarūpa-śakti* nor within *māyā-śakti*, it is known as *taṭasthā-śakti*, the marginal potency. The word *taṭa* means “a shore or bank, like the shoreline of an ocean”; and the verbal root *stha* means “to be situated.” The shore is not part of the ocean, yet it is not part of the land which borders the ocean. One situated on the shoreline is known as *taṭasthā*. He is situated neither within the ocean, nor on the land.

Tattva – truth, reality, philosophical principle; the essence or substance of anything (e.g. the

truths relating to *bhakti* are known as *bhakti-tattva*).

Tattva-jñāna – knowledge of transcendental truth; knowledge in the science of God; knowledge of the Absolute Truth.

Tattva-siddhānta – philosophical conclusions of the Absolute Truth.

Ṭhākura – a term addressing Śrī Bhagavān and the Deity. Other great personalities such as Śrīla Bhaktivinoda Ṭhākura are sometimes so called, implying that they have become *sākṣād-dharitva*, qualitatively as good as God through their full dedication to Him.

Ṭikā – a commentary.

U

Uddīpana* or *uddīpana-vibhāva – an aspect of *vibhāva* which refers to those things which stimulate remembrance of Śrī Kṛṣṇa, such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on. *Vibhāva* is one of the five essential ingredients of *rasa*, the mellow taste of a specific relationship with Kṛṣṇa (also see the sanskrit term *vibhāva*).

Unnatojjvala-rasa* or *Unnata-ujjvala-rasa – *unnata* means “highest”, *ujjvala* means “brilliantly shining”, and *rasa* means “the taste of a specific relationship with Kṛṣṇa”; it is the most sublime and radiant mellow of conjugal love. *Unnatojjvala-rasa* is of two kinds. The first is called *sambhogātmikā*, which means direct enjoyment with Śrī Kṛṣṇa in an amorous relationship. This is the mood of Śrīmatī Rādhikā, Lalitā, Viśākhā, the other principal *gopīs*, and all *gopīs* like them.

The other kind of *unnatojjvala-rasa* is called *tat-tad-bhāvecchātmikā*, which means enjoyment with Lord Kṛṣṇa that is experienced vicariously by assisting Śrī Rādhā.

Upaniṣads – The 108 principal philosophical treatises that appear within the Vedas.

Uttama-adhikāri – the topmost devotee, who has either attained perfection in his devotion unto the Supreme Lord, or who is naturally perfect.

Uttama-bhakta – the topmost practitioner of *bhakti*. The symptoms of an *uttama-bhakta* are described in the *Śrīmad-Bhāgavatam* (11.2.45): *sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanāḥ bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ* – One who sees in all living entities the Soul of all souls, Śrī Kṛṣṇacandra, and who also sees all living entities in Śrī Kṛṣṇa, is an *uttama-bhāgavata*.

V

Vaidhī-bhakti – devotion prompted by the regulations of the scriptures. When *sādhana-bhajana* is not inspired by intense longing, but is instigated instead by the discipline of the scriptures, it is then called *vaidhī-bhakti*.

Vaiṣṇava – literally means one whose nature is ‘of Viṣṇu’, in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides. A devotee of Śrī Kṛṣṇa or Viṣṇu.

Vaiṣṇava-aparādha – an offense against a person who has dedicated his life to the service of Śrī Viṣṇu or Śrī Kṛṣṇa; the greatest offense. It is named *hātī-mata* (the mad-elephant offense). Just as a mad elephant can easily uproot and destroy a plant, so an offense to a Vaiṣṇava will

destroy the delicate *bhakti-lātā*, the creeper of devotion.

Vaiṣṇava-dharma – Vaiṣṇava religion; the constitutional function of the soul which has as its goal the attainment of love for Kṛṣṇa. This is also known as *jaiva-dharma*, the fundamental nature of a living being, and *nitya-dharma*, the eternal function of the soul.

Vastu-siddhi – the stage in which the *vastu*, or substantive entity known as the *jīva*, is fully liberated from matter. After giving up the material body, the living entity who has already attained *svarūpa-siddhi* (the stage in which a devotee’s spiritual form and identity becomes manifest) enters into Śrī Kṛṣṇa’s manifest pastimes, where he or she receives the association of Kṛṣṇa and His eternal associates for the first time.

There one receives further training from His eternal associates. When one becomes established in *prema* (transcendental love) and one’s eternal service to Kṛṣṇa, one gives up all connection with this world and enters His spiritual abode. At this point the living entity becomes situated in his pure identity as a *vastu*, and this is known as *vastu-siddhi*.

Vātsalya – parental love.

Vātsalya-bhāva – the mood of parental affection felt by Śrī Kṛṣṇa’s father and mother; Nanda Mahārāja and Yaśodā Maiyā, as well as those who follow in their footsteps.

Vātsalya-rasa – the love or attachment for Śrī Kṛṣṇa that is expressed in the mood of a parent; one of the five primary relationships with Kṛṣṇa.

Vedānta – the conclusion of Vedic knowledge. The Upaniṣads are the latter portion of the Vedas and the *Vedānta-sūtra* summarizes

the philosophy of the Upaniṣads in concise statements.

Therefore the word ‘*Vedānta*’ especially refers to the *Vedānta-sūtra*. *Śrīmad-Bhāgavatam* is considered to be the natural commentary on *Vedānta-sūtra* by the same author, Vyāsadeva.

Therefore, in the opinion of the Vaiṣṇavas, *Śrīmad-Bhāgavatam* is the culmination or ripened fruit of the tree of all Vedic literature.

Vedas – the four primary books of knowledge compiled by Śrīla Vyāsadeva, namely the *Ṛg Veda*, *Sāma Veda*, *Atharva Veda* and *Yajur Veda*.

Vedic – of the Vedas.

Vibhāva – the causes for tasting *bhakti-rasa*, the mellows of pure love of God. These are of two types: (1) *ālambana*, the support (this refers to Kṛṣṇa and His devotees who possess in their hearts spiritual love known as *rati*, which can be transformed into *rasa* by combination with the other four ingredients of *rasa*); and (2) *uddīpana*, the stimulus (objects connected to Kṛṣṇa which arouse one’s spiritual love for Him and cause that love to be transformed into *rasa*).

Vibhinnānśa – separate expansion. This refers to the living entities, who are minute expansions. Although the separated expansions in the form of living entities are eternal, full of knowledge and blissful by nature, due to their minuteness they are prone to be overwhelmed by the illusory energy. Thus they are also called *taṭasthā*, or marginal; also see *taṭasthā*.

Vidhi-mārga – the path of *bhakti* which follows rules and regulations and which lacks pure natural affection for the Lord.

Vijñāna – realized knowledge; knowledge distinguishing one thing from another; science.

Virajā – literally, “free from the influence

of *rajo-guṇa*, the material mode of passion.” The *Virajā*, sometimes referred to as the River *Virajā*, is the boundary between the material and spiritual worlds.

Viṣṇu-tattva – categorical knowledge of the unlimited expansions of Viṣṇu.

Viśuddha-sattva – perfectly pure existence; unalloyed pure goodness; the mixture of the knowledge potency (*saṁvit-śakti*) and pleasure potency (*hlādinī-śakti*), which enters into the heart of the practitioner when one enters the stage called *rati*.

Vraja – literally: “You should go” (to My exclusive shelter). In other words, “You should go to the land of *Vraja*, where Śrī Śrī Rādhā-Mādhava engage in Their *aṣṭa-kāliya-nitya-līlā* (eternal daily eight-fold pastimes).

Vraja-dhāma – the 168 square mile area in the district of Mathurā wherein Kṛṣṇa enacted His pastimes.

Vraja-parikaras – Śrī Kṛṣṇa’s eternal devotees who reside in the transcendental abode of *Vraja*, or *Vṛndāvana*.

Vraja-prema – pure love for Kṛṣṇa which is possessed by the residents of *Vraja*; *prema*, divine love, which is imbued with intimacy and totally devoid of formality or reverence. This is the highest type of *prema* and is the only type of *prema* which brings Kṛṣṇa under control.

Vrajavāsī – a resident of either the *Vṛndāvana* situated in the spiritual world (*Goloka*) or the *Vṛndāvana* situated within the material realm (*Gokula*).

Vyabhicāri-bhāva – transitory spiritual emotions; one of the five essential ingredients of *rasa* (the mellows of pure love of God); thirty-three internal spiritual emotions which emerge

Glossary

from the nectarean ocean of *sthāyībhāva* (one's eternal, fixed mode of service), cause it to swell, and then merge back into that ocean. These include emotions like despondency, jubilation, fear, anxiety, and concealment of emotions.

Y

Yoga – (1) union, meeting, connection, combination. (2) a spiritual discipline aiming at establishing one's connection with the Supreme. There are many different branches of *yoga* such as *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. (3) a path of developing mystic powers.

Yogamāyā – Both *yogamāyā* and *māyā* are

potencies endowed with inconceivable power to bewilder and delude. However, the application of this deluding power is not identical.

Māyā deludes the *jīvas* who are averse to the Lord and covers their knowledge in order to prompt them to reap the fruits of their *karma*. *Yogamāyā* bewilders the Lord's associates only for the purpose of enhancing the sweetness and beauty of the Lord's pastimes.

Yogamāyā is personified in Vraja in the form of the ascetic lady, Paurṇamāsī.

Yuga-dharma – the religious practice prescribed for a particular millennium. For instance, in the modern age of Kali the *yuga-dharma* is the chanting of the Lord's holy names.

Verse Index

A

ādau śraddhā tataḥ sādhu-saṅga	93, 94
aḥaṭana-ghaṭana-paṭīyasī śakti	3
ānandāmśe hlādinī, sad-amśe sandhinī	144
anena pārṣada-tanūnām	75
aṅur nityo vyāpti-śīlās	82
apareyam itas tv anyām prakṛtiṁ	110
ārāgra-mātro hy avaro 'pi drṣṭaḥ	46
atas tasmād abhinnās te	52
atha jīvaś ca tadīyo 'pi	48
atra vidyākhyā vṛttir iyam	50

B

bāhya, antara, ihāra dui ta' sadhana	56
bhaktis tu bhagavad-bhakta	23, 94
bhāvanāyāḥ pade yas tu	39
bhayaṁ dviṭīyābhīniveśataḥ syād	37
brahmāṇḍa bhramite	95, 113, 114, 119

C

ceto-darpaṇa-mārjanam	6, 7
ceto-darpaṇa-mārjanam ityādinā	39
cic-chakti, svarūpa-śakti	143

Verse Index

D

dadāmi buddhi-yogaṁ taṁ	119
dehino 'smin yathā dehe	93
divyaṁ jñānaṁ hy atra mantrē	117
duḥsaha-preṣṭha-viraha	75
dvāv imau puruṣau loke	45

E

ei śuddha-bhakti ihā haite premā haya	55
eṣāṁ dvayos trayāṅgāṁ vā sannipātas	138
eṣā rasa-trayī proktā prītādih	138
etaṁ tv eva te bhūyo 'nuvyākhyāsyāmi	45
evam evaiṣa samprasādo	43

G

guṇair vicitrāḥ sṛjatīm	97
guru-kṛṣṇa-prasāde pāya	2, 95, 96, 113, 116, 118, 119

H

hitvā kalevaram tīrthe	106
hitvāvadyam imaṁ lokam	75
hlādinīra sāra prema', prema-sāra	147
hlādinī sandhinī samvit/tvayy ekā	145
hlādinīyā samvidāśliṣṭaḥ sac-cid-ānanda ...	98

I

idam ekaṁ su-niṣpannam	44, 93
idaṁ te mukhāmbhojam avyakta nīlair	18
iṣṭe svārasikī rāgaḥ paramaviṣṭatā	56
ity jñāni-laukika-guru-rītiṁ	83

J

jahur guṇa-mayaṁ dehaṁ	75
jīvera svarūpa dharma, cit-svarūpe	131
jīvera 'svarūpa' haya	2, 14, 22, 24, 55, 59, 64, 65, 71, 79, 103, 107, 111
jñāṅśrayo jñāna-guṇas	43

K

kenāpi parama-svatantra	96
kona bhāgye kāro saṁsāra	95
kṛṣṇe bhagavattā-jñāna - samvitera	146
kṛṣṇa-bhakti-janma-mūla haya	95
kṛṣṇa bhūli' sei jīva	xii, 65, 66
kṛṣṇake āhlāde, tā'te nāma	148
kṛṣṇa-kīrtana jaya plāvana-mūrti	80
kṛṣṇa se tomāra, kṛṣṇa dite pāro	23
kṛti-sādhyā bhavet sādhyā.....	121, 122, 124, 128

M

mahābhāva-svarūpā	147
mahat-kṛpā vinā kona	95, 96
mamaivāṁśo jīva-loke	26
'mane' nija-siddha-deha	13, 57
mātā, pitā, sthāna, gṛha	145
māyā-mugdha jīvera nāhi svataḥ	66
muktaḥ pratijñānāt	45
muktir hitvānyathā rūpaṁ	24, 51, 106

N

na jaḍo na vikārī ca	46, 82
na tasya varṇo rūpaṁ vā	84
namo bhaktivinodāya	86, 87

Verse Index

nāsato vidyate bhāvo 23
nityam śāśvato 'yam 25
nitya-siddha kṛṣṇa-prema 56, 100, 101,
123, 127
nitya-siddhasya bhāvasya 9, 22, 54,
72, 117, 121, 123, 124, 126, 128

O

om̐ namo vāsudevāya 63

P

paramātma-vaibhava-gaṇane ca 49
prayujyamāne mayi tām 69, 73
prema-kṛta-karmāśaya 131

R

rasam̐ hy evāyam labdhvānandī-bhavati ... 45
raty-antarasya gandhena varjitā 137

S

sac-cid-ānanda-rūpāṇām jīvānām 53
sac-cid-ānanda-vigrahaḥ 25
śakty-antaram̐ cāhuḥ 50
sampadyāvīrbhāvaḥ svena-śabdāt 44, 93
sandhinīra sāra am̐śa – śuddha-sattva' 145
saṅgena sādhu-bhaktānām 32
sa nityo nitya-sambandhaḥ 47, 110
sattvam̐ viśuddham̐ 146
sa vai hlādinyās ca praṇaya-vikṛter 148
sidhyet tathāpy atra kṛpā-mahiṣṭhatā 134

śravaṇa-kīrtanādi-sādhana-samaye 7, 40
śuddha-sattva-viśeṣātmā 153
svarūpārthair hīnān 36
svecchayā likhitam̐ kiñcit kiñcid atra 85

T

tad evam̐ śaktitve 'py anyatvam 107
tad yathā mahā-matsya ubhe kule 108
tasmiṁś cānandātmake jñāne 48
tasya vā etasya puruṣasya dve 108
tathāivātmā jīvo mat-premṇā 131
tatra kevalā 137
tatra praṇava-vyākhyāne 81
tatra saṅkulā 138

V

vaikuṅṭhasya bhagavato jyotir-am̐śa 69
vaiśiṣṭyam̐ pātra-vaiśiṣṭyād ratir 55
vicitra-līlā-vibhavasya tasya 53, 54,
133, 134
vicitra-tat-tad-ruci-dāna-līlā 113, 134
vidyā-vadhū-jīvana 80
vyāpako vyāpti-śīlaḥ 84

Y

yadā rahitam ātmānam̐ 51, 104
yadrcchayā mat-kathādau 95
yasmin sarvaṇi bhūtāny 25, 26
yasya yat-saṅgatiḥ puṁso maṇivat 8
yathāgneḥ kṣudrā visphuliṅgā 107
yathodapāna-khananāt 42
yathottaram̐ asau 39

Ācārya Index

This index indicates where the *ācāryas* are quoted. The order of names begins with Lord Brahmā, the first *ācārya* of the Śrī Brahmā-Madhva-Gauḍīya *sampradāya*, down to the most recent times.

Lord Brahmā	43, 47, 89, 110	Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja	vii, 5-9, 32, 87, 99, 121, 128, 150, 160
Śrī Nārada Ṛṣiix, 54, 69, 73-74, 133-135	Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja	3-4, 30-31, 98, 112
Śrīla Vyāsadeva	41-45, 93	Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja	31-32
Śrīla Śrīdhara Svāmī	75, 81, 98, 157	Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja	iv-vi, viii-ix, xi, xiii, 23-28, 57, 61-62, 68, 75, 92, 97-98, 103-106, 111, 116, 126, 129, 133, 143-148, 157, 164
Śrī Caitanya Mahāprabhu (through the pen of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī)	xi-xii, 2, 11, 13, 22, 24, 55-56, 59, 64-66, 95-96, 100, 103, 111, 113, 127	Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja	29-30, 98, 119, 125-126, 156-158, 162
Śrīla Sanātana Gosvāmī	xi, 19, 52-53, 133-135	Śrīla Bhakti Vaibhava Purī Gosvāmī Mahārāja	141
Śrīla Rūpa Gosvāmī	29, 39, 54-55, 58-59, 121, 126, 137-141, 153, 160	Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja	28-29, 99, 125, 161
Śrīla Jīva Gosvāmī	viii, xi, 7, 13, 28, 37-39, 46-51, 58, 69-70, 81-85, 90, 96-98, 106-107, 117, 120, 128, 131-132, 138-140, 144, 151	Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja	22, 96, 165
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī	143-147, 157-158, 165	Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja	ii, v, vii-x, xii-xiii, 1, 11-20, 34, 36, 39, 58, 62-66, 69-77, 80-81, 85-87, 89-96, 101-102, 107, 112, 114, 116, 118-120, 124-125, 129-130, 132, 135-137, 140-141, 148-150, 152-154, 159, 161-165
Śrīla Narottama dāsa Ṭhākura	2, 15, 159	Śrīla Gour Govinda Mahārāja	22-23, 154
Śrīla Viśvanātha Cakravartī Ṭhākura	45, 63, 67-68, 75, 94, 122-123	Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja	20-22, 54, 79-80, 99-101, 114-116
Śrīla Baladeva Vidyābhūṣaṇa Prabhu ..	41-45, 93		
Śrīla Bhaktivinoda Ṭhākura	vi, xiii-xiv, 6-7, 34-40, 72, 80, 85, 90, 97, 102, 107-110, 121-122, 125, 131, 141, 144, 148-149, 151		
Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura	32-33, 60, 88, 111, 122, 127, 130-131, 158, 161-162		

Who are the Ācāryas?



For respected readers who may be unfamiliar with any or all of the *ācāryas* whose verses and texts are found throughout *Svarūpa of the Jīva*, the following is a very brief description of each.



Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Śrīla Nārāyaṇa Gosvāmī Mahārāja is the beloved *dīkṣā* disciple of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. He traveled throughout India for almost sixty-five years, inspiring tens of thousands of devotees and spiritual seekers by his example and precepts. In 1996, to fulfill the desire of his *śikṣā-guru*, Śrīla Bhaktivedānta Svāmī Prabhupāda, he began traveling abroad as well, bringing the light of the spiritual lineage of Gauḍīya Vaiṣṇavism to the far reaches of this world. He circled the globe thirty-two times.

He translated and wrote profound commentaries on nearly sixty sacred texts, thus inspiring all those in search for pure *bhakti*. His devoted followers have been translating his books into the major languages of the world. He furthered the *bṛhad-mṛdaṅga* work of the *bhaktivinoda-dhārā* by translating into Hindi, scriptures like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Śrī Gīta-govinda* with commentaries of Vaiṣṇava *ācāryas*, as well as the books of Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura, and Śrīla Bhaktivinoda Ṭhākura. By this, he has performed a monumental service to the Gauḍīya Vaiṣṇava *sampradāya*.

Śrīla Bhakti Vijñāna Bhārati Gosvāmī Mahārāja

Śrīla Bhārati Gosvāmī Mahārāja is renowned in the Sārasvata Gauḍīya Vaiṣṇava community for his translation, from Bengali to Hindi, of Śrīla Vṛndāvana dāsa Ṭhākura's *Śrī Caitanya-bhāgavata* (with the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda), and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta* (with the commentaries of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura). He is especially known for his encyclopedic knowledge of Gauḍīya Maṭha history and his firm faith in service to Vaiṣṇavas.

He regarded non-sectarianism and glorifying and serving Vaiṣṇavas as one of the greatest assets for spiritual advancement. He daily checked his Vaiṣṇava calendar to ensure that he did not miss glorifying Vaiṣṇavas on their appearance or disappearance days. He would firmly assert that it is the duty of every devotee to follow this practice, failing which constitutes an offense and following which brings all auspiciousness. No matter what *hari-kathā* he was discussing in classes, on the Vaiṣṇavas' appearance and disappearance days he would always stop to glorify them. He served as a vital link in connecting his audiences to the spiritual roots of the Gauḍīya Maṭha – especially to the mood with which his *guru-varga* served and preached.

For most of his *maṭha* life he served as *śikṣā-guru* to many thousands of devotees. Then, although it was only in the final two years of his manifest stay in this world that he began giving formal initiation, over a thousand took his shelter in that way.

Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja

Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja met his spiritual master, Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja, in 1947. He immediately became attracted by that divine personality, and subsequently accompanied him everywhere – serving him always, and capturing his teachings deeply within his own heart. He soon became secretary of his *gurudeva*'s devotional institution, Śrī Caitanya Gauḍīya Maṭha, which has over twenty *āśramas* in India alone. Before his disappearance, Śrīla Mādhava Gosvāmī Mahārāja appointed him as the successor *ācārya* of his institution.

In 1997, on the request of Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja, he set his holy footprints outside India and across twenty-five countries. Disregarding personal comforts, he consistently tolerated challenging circumstances, thus teaching by example. He never compromised the conclusions of the scriptures for the sake of mundane practicality. For over five decades, he preached the philosophy of Śrī Caitanya Mahāprabhu, in order to counter the modern trend toward violence and cruelty, and to bring about unity of heart among all, irrespective of race, creed, or religion.

Everyone who came in his touch was invariably won over by his gentle and affectionate nature, combined with his resolute faith in *guru*, Vaiṣṇavas, and Bhagavān.

One of his main literary contributions is his *Caitanya: His Life and Associates*, which gives detailed glorifications of Mahāprabhu's eternal associates. This publication is read with great honor and affection by devotees worldwide, especially on the appearance and disappearance days of those associates.

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja

Śrīla Vāmana Gosvāmī Mahārāja is an exalted servant of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. When he was ten and a half years old, his mother offered him in service to Śrīla Keśava Gosvāmī Mahārāja, and even from childhood he served him in a variety of ways. Although he joined the *maṭha* during the time of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura and took *harināma* initiation from him, because he was always nurtured and given shelter by Śrīla Keśava Gosvāmī Mahārāja, he considered him to be his all-in-all – his mother, father, *śikṣā-guru*, and everything else of value.

He had such a strong memory that whatever he read he would memorize immediately. Even in his childhood, when he was still studying in school, he memorized the entire *Bhagavad-gītā*, *Gauḍīya-kaṅṭhahāra* and many other *śāstras*. Regarding his expertise in writing, he never committed any mistakes, so there was no need to edit his work.

As he wrote beautifully, he also lectured and spoke beautifully. While defeating anyone's argument, he spoke in such a way that only the person whose arguments were being defeated would understand what was going on. He was not at all interested in his own name and fame. He would never speak about himself or what he had accomplished. As the "right hand" of his *śikṣā-gurudeva*, he served the Gauḍīya Vedānta Samiti for sixty-five years and became his successor *ācārya*.

Śrīla Bhakti Vaibhava Purī Gosvāmī Mahārāja

Śrīla Bhakti Vaibhava Purī Gosvāmī Mahārāja received initiation from his eternal spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, in 1936. He also had the good fortune to visit the crest jewel of *paramahamsas*, Śrīla Vamśīdāsa Bābājī Mahārāja, on the banks of the Jāhnavī.

Because he gave correct answers to all varieties of questions on the *Bhāgavatam*, he received the title Bhāgavata-ācārya. In 1966 he took *sannyāsa*. In the same year, he formed a registered board called Śrī Kṛṣṇa Caitanya Āśrama and became its president. After that, he established several other *maṭhas*.

From 1997 to 2005, despite his old age, he traveled and preached extensively in Europe, America, and Mexico, inspiring Western devotees through his impressive *kṛṣṇa-kathā*. With the utmost care he served Tulasī-devī, circumambulated the temple of the Lord, worshipped the deities, and sang the glories of the Lord. He delivered speeches without a pause in Oriya, Telgu, Hindi, Bengali, and English.

In 2005, he retired from traveling abroad and finally stopped giving lectures. His last words in a public class were, “*kīrtaniya sadā hariḥ*.” Though he was no longer speaking, his presence was a source of inspiration to whomever received his *darśana*.

He could not tolerate any offense against the Vaiṣṇavas. Being an *ācārya*, he could apply the essence of the scriptures according to time, place, and circumstances, yet when he had to speak the truth, he would not accept any compromise.

Śrīla Gour Govinda Gosvāmī Mahārāja

At the age of 45, Śrīla Gour Govinda Gosvāmī Mahārāja left his home and relatives in quest of spiritual perfection. Carrying only a *Bhagavad-gītā* and a begging bowl, he wandered throughout India for one year and visited many sacred places. He was searching for that person who could give him a true understanding of the *mahā-mantra*. While on pilgrimage to Vṛndāvana, he was given a *Back to Godhead* magazine and found that it contained what he was looking for. Two weeks later, Śrīla Bhaktivedānta Svāmī Prabhupāda accepted him as a disciple, and a year later awarded him the *sannyāsa* order.

He preached extensively in Orissa, and in early 1985, he began accepting disciples. In the summer of the same year, pursuing his *guru*'s order, he went overseas to preach. For the next eleven years he traveled throughout the world, giving *kṛṣṇa-kathā* to interested devotees. His lectures, which inspired thousands, were then compiled into books by his followers.

During this time, despite his busy schedule, he strictly maintained a daily quota of translating the books of his *gurudeva* into the Oriya language. In 1991, after sixteen years of endeavor, he opened his magnificent Śrī Śrī Kṛṣṇa-Balarāma temple in Bhubaneśvara, on the auspicious occasion of Lord Rāmacandra's Appearance Day. He worked steadily for *guru*, *sādhu* and *śāstra*.

Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja

Śrīla Purī Gosvāmī Mahārāja is a pure devotee in the line of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, and one of his *guru*'s internal associates. Being immensely satisfied by his steadiness, full surrender, loving service, and especially his art of writing, Śrīla Prabhupāda gave him the responsibility of managing *saṅkīrtana*, preaching and publishing *hari-kathā*, and writing articles for Śrī Gauḍīya Maṭha's journals.

He was always busy in writing. Whenever a chance came after completing his fixed number of rounds of *harināma*, serving the deity, and studying the *śāstras*, he wrote articles about pure *bhakti*. He served his *gurudeva* by internal *mano'bhīṣṭa sevā*, fulfilling his *guru*'s innermost cherished desires.

He would express such deep realizations while discussing *bhakti-tattva* and *rasa-tattva* that his entire audience was enchanted. He was renowned as the embodiment of Śrīman Mahāprabhu's verse, “*trṇād api sunīcena*” (humbler than a blade of grass). He was always deeply appreciative of others' merit.

Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

Known as the ‘Guardian of Devotion’, Śrīla Śrīdhara Gosvāmī Mahārāja was awarded this title in 1930 by his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, who recognized him for his tenacity in the propagation of the holy tenants of the Gauḍīya mission.

He played a vital role in the founding and organizing of many of the Śrī Gauḍīya Maṭhas throughout India by his adept preaching in Bengali, Hindi, Sanskrit, and English. He spread the teachings of Śrī Caitanya Mahāprabhu on many levels at universities, public seminars, and *saṅkīrtana* festivals. He was an intimate friend of his god-brother Śrīla Bhaktivedānta Svāmī Prabhupāda.

He was distinguished for his command of the English language and poetic compositions. His numerous classical prayers and commentaries are hailed as gems of pure Vaiṣṇavism by scholars, philosophers, and devotees worldwide. After the departure of his spiritual master, he founded the Śrī Caitanya Sārasvata Maṭha in 1941, which has now expanded to over seventy-seven centers globally.

Śrīla Bhaktivedānta Svāmī Prabhupāda

Śrīla Bhaktivedānta Svāmī Prabhupāda is renowned throughout the world as one of the most prominent Vedic authorities of modern times. He is the Founder Ācārya of the International Society for Kṛṣṇa Consciousness (ISKCON).

He translated and wrote commentaries on over eighty volumes of Vedic literature, the most famous of which are *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Caitanya-caritāmṛta*. He established a confederation of hundreds of *āśramas*, schools, temples, institutes, and farm communities, and initiated over ten thousand disciples into the ancient tradition of Gauḍīya Vaiṣṇavism.

Distributing the message of Śrī Kṛṣṇa as received through an unbroken chain of spiritual masters, he circumambulated the world more than a dozen times. He endlessly taught, not only through his books, discourses, and over six-thousand letters, but also by perfect example. He affected the hearts and minds of millions. With the assistance of his followers, he spread India's most sacred traditions and practices to all parts of the world and made the name of Kṛṣṇa a common household word.

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja was one of the foremost among the followers of Śrī Gaurasundara. As one of the leading disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, he devoted his life to serving his *guru*'s mission with dynamism throughout India – leading pilgrimages, giving discourses, and writing articles on subtle and vital aspects of Gauḍīya Vaiṣṇava philosophy.

He was the *sannyāsa-guru* of Śrī Śrīmad Bhaktivedānta Svāmī Prabhupāda, who performed the inconceivable task of bringing the Hare Kṛṣṇa movement to Western shores and firmly establishing it there. He is the *dīkṣā-* and *sannyāsa-guru* of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who later traveled the globe thirty-two times, elucidating the inner purpose of Śrī Caitanya Mahāprabhu's advent.

He took birth in East Bengal in 1898 and departed from this world in 1968, having sown the seeds that would change the lives of millions.

Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja

Śrīla Bhakti Dayita Mādhava Gosvāmī Mahārāja joined Śrī Gauḍīya Maṭha immediately after taking initiation, and made a devout vow of celibacy, even though young in age. Within a very short time, he was regarded as one of the most stalwart disciples among the entourage of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. This was due to His devotion to *guru*, his competence in rendering all varieties of service, and his untiring enthusiasm and diligence to serve the Supreme Lord and the Vaiṣṇavas.

Seeing his undaunted spirit to contribute to the objective of the institution by way of practicing and propagating Caitanya Mahāprabhu's gospel of divine love, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī

Prabhupāda glorified him by saying, “His energy is volcanic energy.” Confident that any task at hand would be successfully completed by him in due course, Śrīla Prabhupāda never hesitated to send Him to perform any important task or to send Him out as an advance party.

He was the president and Founder Acārya of Śrī Caitanya Gauḍīya Maṭha and its branches in India. One of his great contributions was establishing, after herculean endeavor, a Śrī Caitanya Gauḍīya Maṭha at Śrīla Prabhupāda’s birthplace in Jagannātha Purī.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

A powerful self-realized soul, he was instrumental in the expansion of Gauḍīya Vaiṣṇavism throughout the world. His exalted father, Śrīla Bhaktivinoda Ṭhākura, had begun the revival of the ancient Vedic teachings years earlier, and seeing that qualified divine assistance was necessary to accomplish this global feat, had prayed for a son to descend from the spiritual world.

Śrīla Prabhupāda was a genius in the fields of astronomy, mathematics, and Sanskrit, and an erudite in the English language. After receiving initiation from Śrīla Gaura-kīśora dāsa Bābājī Mahārāja, he began to expound the teachings of the Vedas throughout India. Instructing fearlessly and powerfully, he lectured to the elite class of society and cut the arguments of many theologians and scholars. Many young revolutionaries of the time came to him for spiritual shelter.

In orchestrating his modern *bhakti* revolution, he gathered some of the greatest spiritual luminaries in contemporary history into his circle. He gradually organized the Gauḍīya Maṭha, consisting of sixty-four temples, and initiated many thousands of disciples whom he sent all over India as well as to several countries in the world. He effectively reestablished *varṇāśrama-dharma* and reinstated the system of accepting the *sannyāsa* order. Utilizing many modern technologies and innovations in the service of the Lord, such as printing presses, dioramas, cars, and buses, he was able to spread Gauḍīya Vaiṣṇavism successfully to a larger multitude.

Śrīla Bhaktivinoda Ṭhākura

Śrīla Bhaktivinoda Ṭhākura is an intimate, eternal associate of Śrī Caitanya Mahāprabhu. By composing hundreds of books on *bhakti*, he reestablished in this modern era, which is degraded by excessive sensual pleasure, the flow of pure devotion.

Because he propagated in various ways the pure philosophy of divine love (*prema-dharma*) exhibited and preached by Śrīman Mahāprabhu, he is famous as the Seventh Gosvāmī. Because he manifested Mahāprabhu’s holy names, holy land, innermost desire, and the narrations of His pastimes, he is considered an incarnation of Vyāsa in Mahāprabhu’s pastimes.

By his influential and impeccable discourses, articles, and books about pure *bhakti*, and by his establishing *śrī nāma-haṭṭa*, or the marketplace of the holy name, in every town and village, he laid the foundation for widespread distribution of *rūpānuga-bhakti* throughout the world.

Śrīla Baladeva Vidyābhūṣaṇa

Śrīla Baladeva Vidyābhūṣaṇa was initiated into the Gauḍīya Vaiṣṇava *sampradāya* by Śrī Rādhā-Dāmodara Gosvāmī, and later went to Śrī Vṛndāvana-dhāma to study under the great *ācārya* Śrīla Viśvanātha Cakravartī Ṭhākura. All his books are in the line of Śrīla Viśvanātha Cakravartī Ṭhākura. He explained Śrīla Rūpa Gosvāmī’s *Laghu-bhāgavatāmṛta*, the books of Śrīla Viśvanātha Cakravartī Ṭhākura, and other books of Śrīla Rūpa Gosvāmī. He also wrote a commentary on *Bhagavad-gītā*.

Seeing his qualification, Śrī Cakravartī Ṭhākura sent him to Galtā-gaddī in Jaipura, where an assembly had gathered for philosophical debate. There he defeated the Rāmānandīs and other scholars who were opposed to the Gauḍīya Vaiṣṇavas, and he established the Gauḍīya philosophical conclusions. It was at this time that he wrote *Govinda-bhāṣya*, his commentary on *Brahma-sūtra*, which established the prestige of the Gauḍīya *sampradāya* in every direction. Because this masterpiece of literature became the Gauḍīya Vaiṣṇava commentary on *Vedānta-sūtra*, he was therefore named Gauḍīya-Vedāntācārya.

Śrīla Viśvanātha Cakravartī Ṭhākura

Following the footsteps of Śrīla Rūpa Gosvāmī, Śrīla Cakravartī Ṭhākura composed abundant transcendental literatures about pure *bhakti*, and thus established the inner heart's longing of Śrīman Mahāprabhu in this world. He also refuted various faulty conclusions opposed to the conceptions of Śrī Rūpa Gosvāmī. He is thus revered in Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and an authoritative *mahājana*. He is renowned as a great transcendental philosopher, poet, and *rasika-bhakta*.

Some authorities say that he is an incarnation of Śrīla Rūpa Gosvāmī, and that is why he was able to explain Śrīla Rūpa Gosvāmī's works in such a marvelous way. He was very expert in the art of describing extremely complex truths in an easily understandable manner.

Śrīla Narottama dāsa Ṭhākura

Śrīla Narottama dāsa Ṭhākura is a renowned Vaiṣṇava spiritual master in the disciplic succession from Śrī Caitanya Mahāprabhu. He is famous for his many compositions of devotional songs. He was devoted to Lord Caitanya from birth. His father was a king and was dedicated to Lord Nityānanda.

One day while dancing in *kīrtana*, Lord Caitanya suddenly began calling out the name, "Narottama, Narottama." Tears streamed from the Lord's eyes and He appeared restless. After speaking with Nityānanda Prabhu, the Lord expressed His desire to visit the banks of the Padma River. Mahāprabhu explained to Nityānanda that he wanted to deposit the treasure of love of Godhead on the bank of the Padma for Narottama to pick up later.

At the age of twelve, Narottama had a dream in which Nityānanda Prabhu appeared to him and ordered him to collect the *prema* which was left in the custody of the river Padma. Early in the morning, Narottama went alone to the river Padma to take his bath. As soon as his feet touched the river, her waters surged forth. Remembering the words of Lord Caitanya, the Padma now transferred the treasure to Narottama.

Narottama was intoxicated with the nectar of Lord Caitanya and Nityānanda. Leaving behind all worldly bondage, he rushed to Vṇḍāvana. He became the initiated disciple of Lokanātha Gosvāmī. He studied under Śrīla Jīva Gosvāmī and preached widely throughout India, making many thousands of disciples. He is Campaka Mañjarī in *kṛṣṇa-līlā*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī is the author of the immortal *Śrī Caitanya-caritāmṛta*, which is considered the greatest work on the life and philosophy of Lord Caitanya, and which is especially revered by all Gauḍīya Vaiṣṇavas. He was ordered by Lord Nityānanda in a dream to go to Vṇḍāvana, where he studied the Gosvāmī literature under the direction of Śrīla Raghunātha dāsa Gosvāmī.

He accepted all pure Vaiṣṇavas as *guru*. Therefore, when an assembly of Gauḍīya Vaiṣṇavas had requested him to write *Śrī Caitanya-caritāmṛta*, he accepted that. In the *Śrī Caitanya-caritāmṛta* itself, he reveals that Madana-mohana (the Deity in the Madana-mohana temple in Vṇḍāvana) confirmed that he should accept

the order of the Vaiṣṇavas to write about the pastimes of Śrī Caitanya Mahāprabhu, especially after the Lord took *sannyāsa*. In fact, he asserts that the writer of *Śrī Caitanya-caritāmṛta* is Madana-mohana Himself.

He also wrote *Govinda-līlāmṛta*, a description of Śrī Śrī Rādhā-Kṛṣṇa's eight-fold daily pastimes, and a commentary on Śrīla Bilvamaṅgala Ṭhākura's famous book, *Kṛṣṇa-karṇāmṛta*, known as *Sāraṅga-raṅgadā*. He is Kastūrī Mañjarī in *kṛṣṇa-līlā*.

Śrīla Jīva Gosvāmī

Although Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa Himself who has taken the beauty and intrinsic mood of Śrīmatī Rādhikā, came to this world, it was Śrīla Rūpa Gosvāmī who established in this world His innermost heart's feelings. It is said that if Śrīla Rūpa Gosvāmī had not come, perhaps the world would not have known Mahāprabhu's identity.

Śrīla Jīva Gosvāmī served Śrīla Rūpa Gosvāmī, and the credit for all the publishing of Rūpa Gosvāmī's literatures belongs to him. At that time, it was very difficult to publish books because, as there were no printing presses, the authors had to write all their books with their own pens. Śrīla Jīva Gosvāmī wrote down, in his own hand-writing, every copy of every book of Śrīla Rūpa Gosvāmī. If it were not for him, all of Śrīla Rūpa Gosvāmī's books would have been lost. Because he was always with Śrīla Rūpa Gosvāmī, he was able to write many commentaries in pursuance of *rūpānuga-vaiṣṇavism*. He also preached, especially to Śrī Śyāmānanda Prabhu, Śrī Narottama dāsa Ṭhākura, and Śrī Śrīnivāsa Ācārya.

After the disappearance of Rūpa and Sanātana, he became the leader among all of the Vaiṣṇava followers of Mahāprabhu. His numerous literary contributions, which include *Ṣaṭ-sandarbhā* and *Gopāla-campū*, as well as commentaries on *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu*, and *Ujjvala-nīlamanī*, have lent support with śāstric evidence to the teachings of Śrī Caitanya. According to *Gaura-gaṇoddeśa-dīpikā*, he is Vilāsa Mañjarī in *kṛṣṇa-līlā*.

Śrīla Rūpa Gosvāmī

If Rūpa Gosvāmī had not come to this world, the flood of mercy created by Śrī Caitanya Mahāprabhu – the gift of service to Śrīmatī Rādhikā – would have stopped when the Lord disappeared. Śrī Kṛṣṇa came to this world as Śrī Caitanya Mahāprabhu for two reasons. The first reason was to taste His three unfulfilled desires. The second reason was to distribute to the world *rāga-mārga*, the path of spontaneous devotion by following in the wake of Śrī Kṛṣṇa's Vṛndāvana associates, and especially to distribute the service of Śrīmatī Rādhikā. For this purpose, Śrīman Mahāprabhu manifested Himself in the heart of Śrī Rūpa Gosvāmī and inspired him to write all his transcendental literatures, especially *Vidagdha-mādhava*, *Ujjvala-nīlamanī*, and *Bhakti-rasāmṛta-sindhu*.

Moreover, Śrīla Rūpa Gosvāmī showed the world how to obtain that Supreme Lord. He gave definitions for all the stages of devotion (and mixed devotion) to Him; from *śraddhā* to *prema*, and then, within *prema*, *sneha* to *madanākhya-mahābhāva*. Mahāprabhu chose him to reveal Himself to this world. Those who follow in his footsteps are called *rūpānugas*.

Śrīla Sanātana Gosvāmī

Śrīla Sanātana Gosvāmī is an intimate eternal associate of Śrīman Mahāprabhu and elder brother of Śrīla Rūpa Gosvāmī. He was personally instructed by Mahāprabhu to write books explaining the principles of *bhakti* and to excavate the lost places of *kṛṣṇa-līlā* in Vraja.

His *Bṛhad-bhāgavatāmṛta* is considered to be the earliest of the Gosvāmī writings and the source of inspiration for their many works. He wrote a famous commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*,

known as *Bṛhad-Vaiṣṇava-toṣaṇī*. He also enumerated the basic principles of *bhakti* in his *Hari-bhakti-vilāsa*. According to *Gaura-gaṇoddeṣa-dīpikā*, he is Lavaṅga Mañjarī in *kṛṣṇa-līlā*.

Śrī Caitanya Mahāprabhu

Although He is personally Śrī Kṛṣṇa, He appeared with the internal mood and bodily complexion of Śrīmatī Rādhikā in order to taste the mellows of Her love and to deliver the conditioned living beings. Assuming the mood of a devotee, He spread love for Kṛṣṇa through the chanting of *śrī harināma*.

Elaborate evidence is given in the Vedas, Purāṇas, Upaniṣads, *Mahābhārata*, and other scriptures written by great saintly personalities, of Śrī Caitanya Mahāprabhu's position as the Supreme Lord. In addition to evidence from the scriptures, His contemporaries, all greatly learned and fully liberated saintly personalities, describe Him in their writings and prayers, and from their own direct experience, as the original form of the Supreme Personality of Godhead.

The Lord Himself educated qualified *jīvas* in *bhakti* by His composition of *Śrī Śikṣāṣṭaka*. However, in the hearts of His eternal associates such as Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, Śrī Jīva, etc., He invested His own divine power. Through these associates, all of whom were nourished by the Lord's immaculate *bhakti-rasa*, He manifested extensive and voluminous scriptures containing the true purport and essence of all *śāstras*.

Through the medium of this body of literature, the Lord desired to invest *bhakti*, which is the root of transcendental knowledge, within the hearts of all people. All these books, with the exception of three or four, were written in the Sanskrit language.

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

Śrīla Śrīdhara Svāmī

Śrīdhara Svāmī is the author of the earliest extant Vaiṣṇava commentaries on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. His works were highly regarded by Lord Caitanya, especially his *Śrīmad-Bhāgavatam* commentary, *Bhāvārtha-dīpikā*.

Śrīla Śukadeva Gosvāmī

In Goloka-dhāma, Kṛṣṇa's eternal abode in the spiritual world, Śrīla Sukadeva Gosvāmī is the beloved parrot of Śrīmatī Rādhikā. In this world, he appeared as the son of Śrī Kṛṣṇa Dvaipāyana Vedavyāsa and Vīṭikā-devī. He remained in his mother's womb for twelve years until, on the request of his father and Śrī Kṛṣṇa Himself, he came out. Because he understood that the ultimate benefit of all living beings lies in hearing and chanting the topics of *Śrīmad-Bhāgavatam* – which are saturated with the sweet pastimes of Śrī Kṛṣṇa – he imparted the teachings of *Śrīmad-Bhāgavatam* to the faithful King Parīkṣit before thousands of sages from various planets.

Śrīla Vyāsadeva

Śrī Kṛṣṇa Dvaipāyana Vedavyāsa is known as the literary incarnation of the Lord. Veda, the seed of all knowledge, is one. It is not a subject matter for ordinary persons. Therefore, out of his great compassion,

Śrīla Vyāsadeva edited the Veda by dividing it into four. He was the umbrella for the writing of all the Purāṇas and Upaniṣads, as the ancient sages who wrote them received their inspiration from him. He personally wrote *Vedānta-sūtra* and *Mahābhārata*. Finally, under the instruction of his spiritual master, Nārada, he wrote the natural commentary to *Vedānta-sūtra* – the essence of all Vedic scriptures – *Śrīmad-Bhāgavatam*. In writing the *Bhāgavatam*, he presented the Tenth Canto as its essence and the five chapters describing *rāsa* as its quintessence. He was the father of the great sage Śrī Śukadeva Gosvami, who spoke *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

Śrī Nārada Muni

Nārada Muni is one of the sons born from the mind of Lord Brahmā and a pure devotee of the Lord. He travels throughout the spiritual and material universes in his eternal body, chanting and glorifying devotional service while delivering the science of *bhakti*. He is the spiritual master of Śrīla Vyāsadeva, Prahlāda Mahārāja, Dhruva Mahārāja, and of many other great personalities.

He gave the world *Nārada-pañcarātra* and the *Nārada-bhakti-sūtra*. He inspired Śrīla Vyāsadeva to write *Śrīmad-Bhāgavatam*, which is the crest of jewel among all scriptures.

Śrī Brahmā

Brahmā is the first created living being in the universe. He took birth on the lotus growing from Lord Viṣṇu's navel. He is the forefather and *guru* of the demigods, the giver of the Vedas, and the director of the secondary phase of cosmic creation by which all species assume their various material forms. Twelve of his hours equals 4,320,000,000 earth years, and his life span is more than 311 trillion years.

Śrī Kṛṣṇa is the original *guru* of the Śrī Brahmā-Madhva-Gauḍīya Vaiṣṇava *guru-paramparā*. It was He who transmitted the science of pure devotion to the heart of the four-headed Śrī Brahmā. Śrī Brahmājī, in turn, bestowed this knowledge on Śrī Nārada, who gave it to Śrī Vedavyāsa, the incarnation of Lord Nārāyaṇa who manifested the Vedic literatures.

Brahmā wrote the famous *Brahma-saṁhitā*, which is unprecedented and unique among all the literature of the *bhakti* tradition. It is filled with descriptions of the paramount glories of Śrī Kṛṣṇa, and with knowledge of the essential reality of the Lord and the essential reality of *bhakti*. It is as if a vast ocean had been bottled in one succinct treatise.

Here one finds the collected essence of all Vaiṣṇava scriptures, including the Vedas, the Purāṇas, *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. When Śrīman Mahāprabhu was in South India, he had this great literature copied very carefully, and then brought it with Him to Śrīdhāma Jagannātha Purī.

English titles published by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

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