

Śrī Kṛṣṇa-saṁhitā

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Introduction

caitanyātmane bhagavate namah

There are two types of literatures—those which bestow *artha*, or material results, and those which bestow *paramārtha*, or spiritual results. Geography, history, astrology, physics, psychology, ayurveda, microbiology, mathematics, language, poetry, music, logic, yoga, religion, law, architecture, and weaponry are all included in the first category. Every book aims at revealing a particular subject—that is its *artha*, or result. When all results compliment each other and ultimately yield the supreme result, in the form of the soul's ultimate destination, that is called *paramārtha*. The literatures that discuss the attainment of this supreme result are called paramārthīc *śāstra*, or spiritual literatures.

Many spiritual literatures have been compiled in India and abroad. In India many sages from time immemorial have compiled various spiritual literatures after duly considering the spiritual topics. Among them, *Śrīmad Bhāgavatam* is the topmost. This book consists of 18,000 verses. In this book, the ten principal subject matters of this world¹ have been discussed in some places as direct instructions and elsewhere as history. Among these ten subjects, the last, *āśraya*, is the *paramārtha-tattva*, or spiritual subject. The *āśraya-tattva*, or sumnum bonum, is very confidential and unlimited. Although *āśraya-tattva* is spontaneously manifested to the living entities, in people's present conditional state that transcendental subject is very difficult to comprehend. That is why the compiler of *Śrīmad Bhāgavatam* was compelled to compassionately and clearly discuss the other nine truths². Such a matchless book has not been properly explained till now. The people of India and other countries can be divided into two categories—the asslike and the swanlike. Among these two, the asslike are in the majority. The swanlike are in the minority. Swanlike people abstract the purport of the scriptures for their own advancement and thus benefit themselves. That is why the real purport of *Śrīmad Bhāgavatam* has not yet been clearly revealed. I had a great desire to translate *Śrīmad Bhāgavatam* in this proper swanlike way, but I have no time to translate this huge work. For this reason I am now extracting the main purport of this great literature and presenting it in the form of this *Śrī Kṛṣṇa-saṁhitā*. As I was not satisfied after writing the verses of this book, I translated them into Bengali. I hope learned people will always scrutinizingly discuss this book in order to ascertain the spiritual subject matters.

Everyone has the right to discuss spiritual topics. Yet people are divided into three categories according to their qualifications³. Those who do not possess independent power of discrimination are in the first category and are called neophytes, or those with soft faith. They have no alternative to faith. If they do not accept whatever the compilers of the scriptures write as the order of the Lord, then

they fall down. They are qualified only for understanding the gross meanings of the science of Kṛṣṇa; they have no qualification for understanding the subtle meanings. Until they gradually advance by good association and instruction, they should try to advance under the shelter of faith. Those who have not yet succeeded in connecting faith with argument are second grade, or *madhyama-adhikārī*. And those who are expert in connecting these two are perfect in all respects. They are able to attain perfection by utilizing material resources in their independent endeavors. They are called topmost, or *uttama-adhikārī*. Among these three, it is necessary to ascertain who is the proper candidate for studying this book. The neophytes are not qualified, but they can gradually become qualified by attaining a higher stage through good fortune. The expert topmost persons have no direct need for this book other than to strengthen their own conclusions. Still, they should discuss this book with due respect in order to benefit the *madhyama-adhikārīs*. Therefore it is the *madhyama-adhikārīs* who are the proper candidates for studying this book. All the above-mentioned three categories of people are qualified to study *Śrīmad Bhāgavatam*, yet most of the commentaries on this matchless book are composed for the benefit of the neophytes. The commentators were all swanlike persons, and they have exhibited more compassion towards the neophytes than towards the *madhyamas*. Whenever they discuss *jñāna*, they are referring to *brahma-jñāna*, or the impersonal understanding of the Absolute Truth. Therefore modern speculators are not benefited. Nowadays many people of our country discuss foreign literature and science with a desire to scrutinize its significance. They quickly become faithless after observing the indirect presentations⁴ by the writers of the scripture and the scriptural commentaries that are appropriate for the above-mentioned neophytes. They then either adopt a different religion or become famous by introducing a new one. The danger with this is that such people uselessly waste their time inventing a new level of understanding while leaving aside the previous *mahājanas*' perfect path, which automatically uplifts one from a lower qualification to a higher one. If there were some literatures appropriate for the *madhyama-adhikārīs* to discuss, then no *anarthas*, or unwanted things, in the form of sub-religion, cheating religion, or irreligion would have entered India. The principal purpose of this book is to fulfill the above-mentioned requirement. Actually this book will directly and indirectly benefit all three types of persons—the *uttama*, *madhyama*, and *kaniṣṭha*. Therefore they should all respect this book.

Sectarianism is a natural byproduct of the Absolute Truth. When *ācāryas* first ascertain and instruct the Truth, it is not polluted with sectarianism. But the rules and regulations received through disciplic succession regarding the goal and the method of achieving it are changed in due course of time according to the mentality and locale of the people⁵. A rule that is followed by one society is not necessarily accepted in another society. That is why one community is different from another. As a community gradually develops more respect for its own standards, it develops hatred towards other communities and considers their standards inferior. These sectarian symptoms are seen in all countries since time immemorial. This is prominent amongst neophytes and found to some extent amongst *madhyama-adhikārīs*. Amongst *uttama-adhikārīs*, however, there is no trace of sectarianism. Adherence to a particular standard is the prominent symptom of a society. There are three types of standards—*ālocakagata*,

ālocanāgata, and ālocyagata. Ālocakagata is when sectarianists accept some external signs. Examples of ālocakagata are tilaka, neckbeads, saffron robes, as well as the baptism practiced abroad. The different activities practiced in the process of worship are called ālocanāgata. Examples of ālocanāgata are sacrifices, austerities, fire sacrifices, vows, studying scriptures, deity worship, constructing temples, respecting the purity of various trees and rivers, dressing like *sannyāsīs*, acting like *ācāryas*, dressing like *brahmacārīs* or *grhasthas*, closing one's eyes, respecting particular types of books, rules and regulations in eating, and respecting the purity of particular times and places. The examples of ālocyagata are attributing personalism or impersonalism on the Supreme Lord, installing deities, exhibiting the mood of an incarnation of the Lord, speculating on heaven and hell, and describing the future destination of the soul. The different forms of these spiritual activities create divisions of sectarianism. Differences that arise from places, times, languages, behaviors, foods, dresses, and natures of various communities are incorporated within their spiritual practices and gradually make one community so completely different from another community that even the consideration that everyone is a human being may cease to exist. Due to these differences there is disagreement, cessation of social intercourse, and fighting, even up to the point of killing one another. When an asslike mentality becomes prominent within the *kaniṣṭha-adhikārīs*, then they certainly indulge in these things. But if they develop a swanlike mentality, then they do not take part in quarrels, rather, they endeavor to attain a higher level. *Madhyama-adhikārīs* do not quarrel so much about external standards, but they are always attacked by philosophical disagreements. Sometimes they condemn the standards of neophytes and establish their own standards as superior. They condemn the neophytes' deity worship in order to establish the worshipable Lord as formless⁶. In such cases, they are also considered asslike people. Otherwise, if they had a swanlike mentality and a desire to attain a higher level, they would respect others' practices and inquire about higher topics. Contradictions actually arise only due to asslike mentality. Swanlike persons consider the necessity for different practices according to one's qualification, so they naturally become detached from sectarian quarrels⁷. In this regard, it should be known that both asslike and swanlike people are found amongst the *kaniṣṭha-adhikārīs* and *madhyama-adhikārīs*. I do not expect that asslike people will accept this book with respect. If neophytes and *madhyama-adhikārīs* become completely indifferent in regard to the contradictions found in various practices and try to advance further, then they become swanlike persons. Then they are our respectable and dear friends. Although swanlike personalities may accept a particular practice from birth or childhood according to instructions they have received, they nevertheless remain indifferent and nonsectarian. The religious principles that will be explained and established in this book are very difficult to name. If these principles are given a particular sectarian name, then other sects will oppose them. *Śrīmad Bhāgavatam* has therefore established *sanātana-dharma* as *sātvata-dharma*, or religious principles related with the Absolute Truth⁸. Another name for these religious principles is *Vaiṣṇava-dharma*. Asslike *Vaiṣṇavas* fall into the categories of Śāktas (followers of Durgā), Sauras (followers of the sun-god), Gāṇapatyas (followers of Ganeśa), Śaivites (followers of Śiva), and *Vaiṣṇavas* (followers of Viṣṇu). But swanlike *Vaiṣṇavas* are nonsectarian and, therefore, rare. These five types of above-mentioned spiritualists, as found in

India, are named according to their respective qualifications. Human beings have two types of tendencies—arthic, or material, and paramārthic, or spiritual. Material tendencies include maintaining the body, constructing a house, marrying, begetting children, studying, earning wealth, material science, factory work, acquiring and maintaining assets, and accumulating piety. Although there are some similarities between the activities of humans and animals, the material endeavors of humans are nevertheless superior to the natural tendencies of animals. If after executing their material activities human beings do not take shelter of their constitutional activities, then they are called two-legged animals. The constitutional activities of a pure soul are called one's *sva-dharma*, or prescribed activities. The *sva-dharma* of a living entity is prominently manifested in his pure state of existence. In the pure state of existence this *sva-dharma* is present in the form of spiritual activities. All the above-mentioned material tendencies become successful when dovetailed with spiritual activities, otherwise they cannot independently help one attain the highest goal⁹. From engagement in material activities up to the awakening of spiritual activities is called the preliminary stage of God consciousness. From this preliminary stage up to the *uttama-adhikārī* stage there are innumerable levels¹⁰. Inquiring about the truth of the material world is called Śākta-dharma, because the predominating deity of the material world is goddess Durgā. All behavior and practice instructed in Śākta-dharma is helpful only in the preliminary stage. Such behavior and practice is meant to bring one closer to spiritual life, and materialistic people may be attracted by this only until they begin to inquire about the Supreme Absolute Truth. Śākta-dharma is the living entities' initial spiritual endeavor, and it is extremely essential for people of that level. When the preliminary stage is further strengthened, one attains the next level. One then considers the energy of work and the superiority of heat over dull matter, and he therefore accepts the sun-god, who is the source of heat, as his worshipable deity. At that time, Saura-dharma is awakened. Later, when one considers even heat as dull matter and animal consciousness as superior, then the third stage, Gāṇapatya-dharma, is attained. In the fourth gross stage, Lord Śiva is worshiped as the pure consciousness of the living entities, and Śaiva-dharma manifests. In the fifth stage, the consciousness of the living entity worships the supreme consciousness, and thus Vaiṣṇava-dharma is manifest. Generally there are five types of paramārthic *dharma*s, or spiritual duties, that have been known by different names in different countries at different times. If one considers all the different *dharma*s that are current in India and abroad, one can see that they certainly fall within these five categories. The religious principles taught by Mohammed and Jesus Christ are similar to the religious principles taught by Vaiṣṇava sects. Buddhism and Jainism are similar to Śaiva-dharma. This is a scientific consideration of truths regarding religious principles. Those who consider their own religious principles as real *dharma* and others' religious principles as irreligion or subreligion are unable to ascertain the truth due to being influenced by prejudice. Actually, religious principles followed by people in general are different only due to the different qualifications of the practitioners, but the constitutional religious principles of all living entities are one. It is not proper for swanlike persons to reject the religious principles that people in general follow according to their situation. Therefore, with due respect to the religious principles followed by people in general, we will now discuss the living entities'

constitutional religious principles.

Sātvata-dharma, or nonsectarian *Vaiṣṇava-dharma*, is the living entities' constitutional, or eternal, religious principles¹¹. But the *Vaiṣṇava-dharma* that is found in the *Māyāvāda-sampradāya* is only an indirect imitation of those principles. When such sectarian *Vaiṣṇava-dharma* becomes transcendental, that is, when it is freed from impersonalism, then it becomes *Sātvata-dharma*, or religious principles related with the Supreme Truth. The different *saṃpradāyas*, namely *dvaita* (dualism), *dvaitādvaita* (simultaneous oneness and difference), *śuddhādvaita* (purified oneness), and *viśiṣṭādvaita* (specific monism) that are found in *sātvata-dharma* are nothing but wonderful varieties of sentiments within the *Vaiṣṇava* science. Actually the various *saṃpradāyas* are not the result of differences in the basic truth. Impersonalism is diametrically opposite to the science of *bhakti*. Those *Vaiṣṇavas* who have accepted impersonalism are not pure *Vaiṣṇavas*.

It is our duty to consider when and how *Vaiṣṇava-dharma* has manifest in this country [India]. Before we consider this subject, however, there are many other subjects that have to be resolved. Therefore we will first resolve the dates, according to modern considerations, of the main events of India. Later we will ascertain the dates of the esteemed scriptures. As soon as the dates of the scriptures are ascertained, then I will explain, according to modern opinion, the history of *Vaiṣṇava-dharma* that is explained in those scriptures. Although we ourselves consider the dates of the scriptures according to ancient methods, I will now follow contemporary methods for the benefit of modern people.

The very ancient history of India is covered by the dense darkness of forgetfulness, because there is no proper sequence in its ancient history. I will establish with a bit of conjecture whatever I can on the information I have acquired through the four *Vedas*, the *Rāmāyaṇa*, the *Mahābhārata*, and the *Purāṇas*. In the beginning, the Āryans lived in a small country named *Brahmāvarta*, which was situated between the two rivers—*Sarasvatī* and *Dṛṣadvatī*. The present name of *Dṛṣadvatī* is *Kāgāra*¹². By discussing the meaning of the name “*Brahmāvarta*” it is assumed that the Āryans came from another country to reside therein. We cannot ascertain exactly where they came from, but it is believed that they came from some northwest country¹³. When they came, they were relatively civilized according to the time. There is no doubt about this. Being proud of their own civilization, they used to disregard the local natives. It is said that when the Āryans disregarded the local natives, the natives' king, *Rudradeva*, showed the Āryans his prowess by accepting in marriage the hand of *Satī*, the daughter of *Prajāpati Dakṣa*, thus making an alliance with *Dakṣa*. Nevertheless the Āryans were so proud that after the marriage of *Satī*, they did not respect her or her husband. That is why *Satī* hated herself and gave up her body in *Dakṣa*'s sacrificial arena and thereafter *Śiva* with his followers began to heavily torture the Āryans. The *brāhmaṇas* were later forced to make an alliance with *Śiva* by allowing him a share in the sacrifice. Still, in order to maintain their superiority, the Āryans placed *Śiva*'s seat in the northeastern corner of the sacrificial arena. There is no doubt that *Dakṣa*'s fire sacrifice took place soon after the Āryans established *Brahmāvarta*, because the ten personalities headed by *Dakṣa* are described as the original *Prajāpatis*. The wife of *Prajāpati Dakṣa* was named *Prasūti*. She was the daughter of *Svāyambhuva Manu*, the son of *Brahmā*. *Svāyambhuva Manu* and the *Prajāpatis* were the original inhabitants of *Brahmāvarta*. Another son of *Brahmā* was *Marīci*, whose son was

Kaśyapa. The son of Kaśyapa was Vivasvan, whose son was Vaivasvata Manu. The son of Vaivasvata Manu was Ikṣvāku. From this we must conclude that the Sūrya dynasty began with the sixth generation from Brahmā. At the time of Mahārāja Ikṣvāku, the Āryans were living in a place called Brahmarṣi. According to modern calculation the above-mentioned six generations enjoyed their kingdom for two hundred years. Because Brahmāvarta was too small it was expanded within this two hundred years and called Brahmarṣi. The Āryans were very eager to expand their dynasty, and they had so many children that Brahmāvarta became too congested to suit their needs. Modern scholars say that some civilized personalities like Candra were inducted into the Āryan race at that time. According to their calculation, in those two hundred years there were eight Manus, beginning from Svāyambhuva Manu up to Vaivasvata Manu. Just after Svāyambhuva Manu, the son of Agni named Svārociṣa Manu appeared. The grandson of Svāyambhuva Manu was Uttama Manu. He had one brother named Tāmasa Manu and another brother named Raivata Manu. In the seventh generation from Svāyambhuva Manu was Cākṣuṣa Manu. Vaivasvata Manu was the fifth generation from Brahmā. Sāvarṇi Manu was the stepbrother of Vaivasvata. Therefore all the Manus wound up their activities before the time of Ikṣvāku; there is no doubt about this. Dakṣa-sāvarṇi, Brahma-sāvarṇi, Dharma-sāvarṇi, Rudra-sāvarṇi, Deva-sāvarṇi, and Indra-sāvarṇi existed only in the imagination of modern people. If they were historical, then it is to be understood that they lived in different parts of India within those two hundred years. It is also stated that the churning of the ocean took place during the time of Cākṣuṣa Manu. Vāmana appeared during the time of Vaivasvata Manu. After Bali Mahārāja's sacrifice, all the demons were driven away by trickery. The kings of the Manu dynasty had their capitals outside Brahmāvarta, but in the beginning they were not expert in managing their kingdom, education, or family life. Dhavantari appeared during the churning of the ocean. The Aśvinī-kumāras also appeared at that time. The poison which emanated during the churning of the ocean was eliminated by Śiva of the Rudra dynasty. By discussing all these topics we can understand that in those days the culture of medicine in progress. It is also seen that at this time the demon Rāhu was cut in two, and thus Rāhu and Ketu were formed. We can understand from this that the science of astrology was being discussed at that time. It is not believed, however, that there was a written language during this time. And since there is no written information about that period, it appears that it lasted for a vast duration of time. In fact, much later, when calculation of time began, it was said that each Manu enjoyed a rule of seventy *mahā-yugas*. Among the kings, whoever laid down laws was called a Manu and was respected by all. There were two reasons why so many Manus appeared in such a short span of time. The first reason is that there was no written language or books, so knowledge was transmitted by śruti, or hearing. The other necessary śrutis that were added to the original śruti were then ascribed to the reigns of the many different Manus. The second reason is that due to an increase of population, the dwelling areas of the Āryans spread and divided into various areas with different kings ruling. Thus there were many lawmakers, or Manus. This is the way modern scholars have described the different durations of Manus. Swanlike people respect whatever substance may be derived from these topics, but transcendental explanations are often helpful for asslike people¹⁴. These explanations of transcendental characteristics and divisions of time were

accepted in order to generate firm faith in such peoples' minds. The great sages accept the existence of different Manus in order to benefit neophytes and check the fantasies created at various times and places. We will never say that history and the process of calculating time according to the scriptures is false or imaginary. Modern scholars have stated that the names of the kings from Ikṣvāku's time are available. The names of the kings in the Sūrya dynasty can be accepted with a great deal of certainty. From Ikṣvāku to Rāmacandra there were 63 generations. If we consider that each king ruled the kingdom for 25 years, then the time from Ikṣvāku to Rāmacandra comes to 1,575 years. In the ninety-fourth generation of that dynasty, King Br̥hadbala was killed by Abhimanyu in the Battle of Kurukṣetra. The Battle of Kurukṣetra took place 2,350 years after the rule of Ikṣvāku. The duration of all Manvantaras together comes to 200 years. Therefore we will have to accept that the establishment of Brahmāvarta took place 2,550 years prior to the Battle of Kurukṣetra.

The duration of the Candra dynasty king's rule is not very clear. From Ilā, who was a contemporary of Ikṣvāku, through Purūravā and up to Yudhiṣṭhira, 50 generations are described. It is therefore difficult to accept that Śrī Rāmacandra appeared in the sixty-third generation from Ikṣvāku, yet long before Yudhiṣṭhira, if there were only 50 generations from Ilā to Yudhiṣṭhira. Vālmīki was a very ancient ṛṣi. Therefore his calculations must be more accurate than the calculations of the modern ṛṣis. The kings of the Sūrya dynasty were very powerful, so their family priests wrote down the duration of their various kings' rules. There is no doubt about this. Rather, there is a mistake on the origin of the Candra dynasty. Perhaps after the kings of the Sūrya dynasty ruled their kingdom for a long period, King Yayāti became very powerful. Being unable to enter the Sūrya dynasty, Yayāti decided to link his dynasty with the dynasty of Purūravā Nahuṣa. Yet even after doing this, he and many others from his dynasty were unable to establish a relationship with the Sūrya dynasty. King Romapāda¹⁵, the friend of Daśaratha, appeared in the fourteenth generation from Purūravā, in the dynasty of Anu, the son of Yayāti. Kārtavīryārjuna was born in the sixteenth generation from Purūravā, in the dynasty of Yadu. He was the enemy of Paraśurāma. From this it is understood that King Yayāti ruled his kingdom about thirteen or fourteen generations before Rāmacandra. That was the beginning of the Candra dynasty. That is why they calculate their time in relationship with the Sūrya dynasty. In the beginning, the kings of the Sūrya dynasty lived on the bank of the Yamunā at the place known as Brahmarṣi. The tenth king of the Sūrya dynasty, named Śrāvanta, created Śrāvantīpurī. It is stated in the Rāmāyaṇa that the city of Ayodhyā was established by Manu. Nevertheless many people feel that Vaivasvata Manu lived near the Yamunā and his son, Ikṣvāku, established Ayodhyā and then resided therein. It is written that Ikṣvāku's sons lived in Āryāvarta. Vaiśālīpurī was created by King Viśāla, who was in the twenty-fifth generation from Vaivasvata. The city of Śrāvanti is situated about 60 miles north of Ayodhyā, the capital of Kośala. The present name of this place is Sāhet Māhet. The city of Vaiśālī is situated about 28 miles north of Patna. From this it is understood that the kings of the Sūrya dynasty powerfully ruled their kingdom from the Yamunā to the Kauśiki River, on the western side of the Ganges. Gradually, when the kings of the Candra dynasty became powerful, the kings of the Sūrya dynasty became weakened. It is also said that up to the time of Māndhātā the Āryans of the Sūrya dynasty used to

call Mithila and the nearby area around the Ganges as Āryāvarta. But at the time of Bhagīratha, who came just after King Sagara, the districts adjoining the Ganges up to the ocean were considered Āryāvarta. Previous to this it was concluded in the scriptures that if an Āryan died outside of Āryāvarta he would go to hell. At that time Āryāvarta extended only between the Himalayas and the Vindhya¹⁶. The descendants of King Sagara gave up their bodies at the place called Mleccha-deśa¹⁷, Bengal [presently called Gaṅgā-sāgara], and until that place was included in Āryāvarta, the descendants of the Sūrya dynasty were condemned. For this reason many kings of the Sūrya dynasty—such as Dilīpa, Amśumān, and Bhagīratha—worshiped Brahmā, the head of the ḥṛis, and established the land up to Gaṅgā-sāgara as part of Āryāvarta. According to modern opinion, those kings spread the glories of the Ganges up to the ocean. Modern opinion is that it was not the waters of the Ganges that were taken to the ocean, rather it was the glories of the Ganges that were taken to the ocean. That is why the *Manu-saṃhitā* (2.22) describes Āryāvarta as the area between the Himalaya and Vindhya Mountains and stretching from the eastern ocean to the western ocean¹⁸. The divisions of Āryāvarta and Dākṣinātya are thus accepted since the time of Bhagīratha.

Now I will explain the calculations of the four *yugas* according to modern opinion. Satya-yuga extends up to the time of King Māndhātā. Tretā-yuga begins after Māndhātā and continues through the rule of Lava and Kuśa. Dvāpara-yuga then lasts through the Battle of Kurukṣetra. Satya-yuga consists of 650 years, Tretā-yuga consists of 1,125 years, and Dvāpara-yuga consists of 775 years. In this way the total comes to 2,550 years¹⁹. Vedic scholars, however, do not accept these conclusions.

In the descriptions of the principle *tīrthas* of the different *yugas*, it is mentioned that Kurukṣetra was the *tīrtha* for Satya-yuga. Kurukṣetra is situated near Brahmāvarta. Puśkara, situated near Ajmera, was the *tīrtha* for Tretā-yuga. In Dvāpara-yuga, Naimiṣāranya was the *tīrtha*. The present name of Naimiṣāranya is Nimkhāra or Nimsara. It is located about 44 miles northwest of Lucknow on the bank of the Gomatī River. In the age of Kali, Ganges is the *tīrtha*. Just as Brahmāvarta, Brahmaṛṣi-deśa, Madhya-deśa, and ancient and modern Āryāvarta were gradually established from time to time, similarly the *tīrthas* were all spread from Kurukṣetra to Gaṅgā-sāgara during the expansion of the country. According to the advancement of the intelligence of people in a particular time, different incarnations appear in different ages. As people advanced in religiosity, the mantras for their deliverance gradually blossomed.

According to modern opinion, some of the major incidents that took place in the 2,550 years prior to and including the Battle of Kurukṣetra are the sacrifice of Dakṣa, the fight between the demigods and the demons, the churning of the ocean, the banishment of the demons to Pātālaloka, the killing of King Vena, the bringing of the Ganges to the ocean, the killing of the *kṣatriyas* by Paraśurāma, the victory of Śrī Rāmacandra over Laṅkā, the journey of King Devāpi and Maru to the village of Kalāpa, and the Battle of Kurukṣetra. Apart from these, the scriptures relate many other incidents that took place.

Modern scholars think that Dakṣa's fire sacrifice took place immediately after the Āryans established Brahmāvarta. This strange incident happened due to the Āryan's pride of their caste and their unwillingness to maintain a relationship with the local natives. At that time Bhūtanātha Rudra was the leader of the local natives.

Most of the hill areas were under his jurisdiction. Bhuṭān, or Bhūta-sthāna, Kocavihāra, or Kucnī-vihāra, and Trivarta, where Kailāsa Mountain is seen, were all under Rudra's rule. Even though he was a local native, he was expert in the science of medicine, fighting, and singing. Seeing his ability, the eleven Rudra kings, who were his representatives, even claimed that he was the supreme controller. Such a personality as the King of the Rudras could not tolerate the *brāhmaṇa*'s false ego, so he forcefully and tactfully married the daughter of Prajāpati Dakṣa, who lived at Kankhala, near Haridvāra. After Satīdevī left her body, a fierce battle took place between him and the *brāhmaṇas*. After the battle, he was given a share of the sacrifice and a seat in the northeast corner of the sacrificial arena. After that the Āryans made friendship with the powerful local mountain people. Since then, we do not find any further quarrel between the local mountain people and the *brahmarṣis*, because the mountain people respected the *brāhmaṇas* and the King of the Rudras was counted among the lords of the Āryans²⁰.

Although the Āryans no longer quarreled with the mountain people, many persons from their own dynasty put forward obstacles on the path of prosperity. The descendants of Kaśyapa, who accepted the features of snakes and birds, started residing here and there under the subordination of the demigods. At that time the descendants of Kaśyapa who accepted the features of birds developed intense animosity towards the snakes. But later the snakes became more powerful, and they ruled many kingdoms. Gradually the birds became almost extinct. From the womb of Diti, the wife of Kaśyapa, a few formidable men were born. They were condemned as demons. They became enemies of all good people by willfully acting against the *brahmarṣis*. Eventually they quarreled with King Indra and established a separate kingdom. This quarrel became known as the battle between the demigods and the demons. Almost all the demons lived in the country known as Pañca-nada [the place of five rivers]. Śākala, Asarara, Narasimha, and Multān, or Kāśyapapura, were under their jurisdiction. It is possible that Prajāpati Kaśyapa, in whose family the demigods and demons were born, lived in the countries of Pañca-nada and Brahmāvarta. The Prajāpatis lived around Brahmāvarta. At that time Brahmāvarta was the center of the demigods' kingdom. Both the Sarasvatī and Drṣadvatī Rivers flowed in the demigods' kingdom. Brahmāvarta is the place that was founded by the demigods between these two rivers²¹. From the word *deva* in this verse [see footnote below], it is understood that the demigods were residing there. The demigods were also sons of Prajāpati Kaśyapa, therefore they are also accepted as Āryans. It is felt that during the founding of Brahmāvarta, just after the reign of Svāyambhuva Manu, Indra, the son of Kaśyapa and an expert administrator, was awarded the title of King of the demigods. Those great souls who were engaged in the administrative work received different posts like Vayu, Varuṇa, Agni, Yama, and Pūṣā. Later, when others attained those posts, they were also known as Indra, Candra, Vayu, and Varuṇa. After the reign of Vaivasvata, the demigods became very weak. Their ruling of the kingdom continued simply in name. Wherever there were sacrifices, they were invited and shown respect. In this way, after some time the great personalities of Brahmāvarta were no more and they became counted amongst the heavenly demigods. Their seats and shares in sacrifices of this planet were given to other invited *brāhmaṇas*. The demigods then became known as *yantras* and were invoked by mantras. This is also seen in Jaimini's *mīmāṁsā* philosophy. In the beginning the demigods were the rulers,

later they became the enjoyers of shares of sacrifices, and finally they were established in the scriptures in the form of mantras. At the time when the demigods were ruling, the demons, born from Kaśyapa's other wife, became greedy for the demigods' kingdom and created many disturbances. The first battle between the demigods and demons took place at the time of Hiranyakaśipu. The churning of the ocean took place a short time after this battle. During the battle between the demigods and the demons, Bṛhaspati was Indra's minister and Śukrācārya was the demons' minister. Being unable to kill Hiranyakaśipu, the *brāhmaṇas* brought his son to the demigods' side with the help of Śāṅga and Amarka. Hiranyakaśipu was then killed by the strength of providence. The grandson of Hiranyakaśipu was Virocana. During his reign an alliance was made between the demigods and the demons. By combining the intelligence of the demigods with the strength and industrial knowledge of the demons the churning of the ocean of knowledge took place, and various excellent items, like scientific opulences and nectar, were produced. Later, by discussing knowledge of the self, poison, in the form of renunciation of fruitive work and self-destruction, was produced. Maha-Rudra, who knew the spiritual science, controlled that poison by the power of science. The demons were tactfully deceived from obtaining nectar, and therefore another battle took place. The *asuras* were defeated in this battle, so they lived contented with their own kingdom for a long time. In the meantime, Bṛhaspati, the spiritual master of the demigods, was insulted by Indra and went off in seclusion. At this juncture the demons again lit the fire of war on the instructions of Śukrācārya. With the permission of Brahmā, Indra accepted Viśvarūpa, the son of Tvaṣṭā, as his priest. Then, with various tactics, Viśvarūpa helped the demigods defeat the demons. Viśvarūpa used to drink wine, and due to his friendship with the *asuras* he devised a plan for the *asuras* to capture Brahmāvarta in return for a share of the sacrifices. For this reason, Indra killed him. Viśvarūpa's father, Tvaṣṭā, thus became angry with Indra and started a revolt. His other son, Vṛtra, joined the demons and began to harass Indra, and the demigods then decided to take shelter of Dadhyāñca (Dadhīci). After the death of Dadhyāñca, Viśvakarmā, with hard labor and scientific methods, created a *vajra*, or thunderbolt. Then Indra killed Vṛtra with the help of this *vajra*, and he became condemned as the killer of a *brāhmaṇa*. Along with other *brāhmaṇas*, Tvaṣṭā exiled Indra for some time. At that time Indra lived near Mānasa-sarovara. The *brāhmaṇas* quarreled among themselves but were unable to find a proper candidate for the post of Indra. Finally they decided to install Nahuṣa, the grandson of Purūravā, as the king. In a short time Nahuṣa developed a tendency to neglect the *brāhmaṇas*, so the *brāhmaṇas* reinstalled Indra as the king after sending Nahuṣa back to his previous duties. The battle between the demigods and the demons took place at Kurukṣetra, near Brahmāvarta. There is no doubt about this, because Indra killed Vṛtra and went northeast to Mānasa-sarovara to reside²². It is also proved that Dadhīci Muni previously lived near Kurukṣetra. Some people say that three raised hillocks, called Tripiṣṭapa, may be found either at Kurukṣetra or northern Brahmāvarta.

On the instigation of Śukrācārya, the demons gradually became powerful, and because the demigods were unable to check them, they took the help of Vāmanadeva. By Vāmanadeva's tactics, the demigods thus drove King Bali and his followers from the area of Tripiṣṭapa. Perhaps the *asuras* took a vow to live on the

bank of the River Sindhu, at the place known as Sindhu²³. At that time the place was known as Pātāla, because the descendants of the Nāgas resided there. The descendants of the Nāgas, such as Elāpatra and Takṣaka, resided in that country for many years. After the *asuras* resided there for many years, they returned to reside at Tripiṣṭapa. At that time, the lake known as Elāpatra and the city known as Takṣaśīla were founded. The Nāgas also lived in the province of Kashmir. Elaborate descriptions of this are found in the *Rāja-taraṅgiṇī*. King Bali was in the fifth generation from Kaśyapa. During his reign, the *asuras* were tactfully exiled to Pātāla.

The topics of King Vena are one of the main subjects of Āryan history. King Vena came in the eleventh generation from Svāyambhuva Manu. At this point it should be considered where Manu and his descendants were residing. In some places of the scriptures it is stated that Manu resided in Brahmāvarta. Manu's city of Barhiṣmatī was situated south of Brahmāvarta and southwest of Kurukṣetra. The boundary of Brahmarṣi-deśa was not established at that time, hence the sages considered Manu's city as within Brahmāvarta. Actually the city of Manu should be considered as a part of Brahmarṣi-deśa, as it was situated to the southeast of the Sarasvatī River²⁴. It is described that Manu visited many sages' āśramas on both banks of the Sarasvatī when returning to his abode from the āśrama of Prajāpati Kardama of Bindu-sarovara. Eventually he left the Sarasvatī before entering his city of Kuśa-kāśa. Another consideration regarding Manu is the question of why he became a *kṣatriya*. Brahmā's sons were called Prajāpatis, and they were all *brāhmaṇas*. So for what reason did Svāyambhuva Manu accept an inferior position? Perhaps when the Āryans established Brahmāvarta there was only one caste. But for increasing the population there was a shortage of women. They took a boy and a girl from an unknown caste and, after converting them into Āryans, they married them. They were Svāyambhuva Manu and his wife, Śatarūpā. Their daughters were married to various sages, and in this way the Āryan dynasty prospered.

Considering that it was improper for the Āryans to openly accept a girl from a non-Āryan family, their parents were first converted into Āryans and the father was awarded the post of Svāyambhuva Manu. This was the tactic adopted for accepting their daughters in marriage. Therefore the sons born from those daughters were not given equal status with pure Āryans, and they were called *kṣatrus*. Someone who is able to deliver one from *kṣata*, or injury, is called a *kṣatu*. This is the explanation that is found in Mallinatha's commentary on the *Raghuvamṣa*. Although the Āryans accepted Manu and his descendants as members of their community, still, with a desire to keep them separate from the original Āryans that established Brahmāvarta, the Āryans remained *brāhmaṇas* and engaging the members of the *kṣatriya* families for protecting the *brāhmaṇas*. The demigods used to reside on the northwestern side of Brahmāvarta as the protectors from the *asuras*, who were living in Pañca-nada at the time. The ṛṣis used to live on the banks of the Sarasvatī. Manu and his descendants resided on the southwestern side of the Sarasvatī, in a place called Dākṣinātya. They protected the *brāhmaṇas* from the uncivilized castes. The earthly kings were under the control of the heavenly kings. The demigod Indra was the emperor over all. The place where the demigods resided was called Tripiṣṭapa, or the place where there are three hillocks. On the northern side of the peak of those hillocks is the palace of Indra. That palace is protected on each of its eight sides by Dikpālas. I will not explain

the modern opinion on this out of fear of increasing the size of this book. But I cannot refrain from mentioning one more thing in this regard. The sons of Kaśyapa, who is the fourth generation from Brahmā, founded the kingdom of the demigods. From Brahmā to Kaśyapa there were two kingdoms—Manu and Prajāpati. The kingdom of the demigods was founded later. When the demigods' kingdom became powerful, then the fighting between the demigods and the demons began. As the demigods' kingdom became weaker, Manu's kingdom became more powerful. The duration of Svāyambhuva Manu's rule was not very long. As the kingdom of Vaivasvata Manu became powerful, the kingdom of Svāyambhuva Manu gradually diminished. Vaivasvata Manu was the son of Sūrya. But the writers of the scriptures have different opinions about the name of his mother. Perhaps he was an adopted son, or perhaps he was born of a non-Āryan. That is why he could not be accepted as a *brāhmaṇa*, like his brothers, rather he was accepted as a *kṣatriya*, like Svāyambhuva Manu. There is no need to further discuss the modern opinion in this regard. In due course of time, when he saw the demigods' weakness, King Vena tried his best to disperse them²⁵. Then the *brāhmaṇas*, who were the leaders of the demigods, killed him. After massaging his hands, they found a great personality named Pr̥thu and a woman named Arci on either side of his body, and they handed the kingdom over to Pr̥thu for ruling. During Pr̥thu's reign, villages were founded, farming was introduced, gardens were planted, and many other material facilities were provided²⁶.

If we accept the modern opinion regarding the Ganges, then it may be said that King Bhagīratha of the Sūrya dynasty performed a great job of spreading the glories of the Ganges up to the ocean, thus extending the area of Āryāvarta. At that time Āryāvarta extended only as far as Mithila, and the dynasty of Manu was almost extinct. The kingdoms of the Sūrya and Rudra dynasties were both very powerful at the time, and they had such an alliance that no general work could go on anywhere in India without their consent. When King Sagara's sons were cursed to die near the ocean, it created a bad name for the Sūrya dynasty. In order to counteract that bad name, King Bhagīratha worshiped Brahmā, the leader of the demigods, and Śiva, the King of the Rudra kingdom, and thus received permission to make Āryāvarta prosperous. Bhagīratha then connected the Ganges with the ocean. In the beginning, the Sarasvatī was the only sacred river. Gradually when the areas around the Yamunā were populated by the Āryans, the glories of the Yamunā also spread. Then during the time of Bhagīratha, the Ganges became celebrated as the topmost of all sacred rivers.

Some time after this incident there was a great quarrel between the *brāhmaṇas* and the *kṣatriyas*. During this time the Āryans and the *kṣatriyas* saw that the demigods' kingdom had become weak and they began to neglect them; they even killed many of the prominent *rṣis*. When the *brāhmaṇas* were unable to tolerate these incidents, they appointed Paraśurāma as their commander-in-chief and began to retaliate. Kārtavīryārjuna of the Haihaya dynasty accumulated many *kṣatriyas* and entered the war against the *brāhmaṇas*. Kārtavīrya was killed by Paraśurāma's unbearable axe. Kārtavīryārjuna had ruled the city of Māhiṣmatī, on the bank of the Narmadā River. He was so powerful that the non-Āryans from the Dākṣinātya had always remained fearful of him. King Rāvaṇa of Laṅkā did not dare to come to Āryāvarta out of fear of Kārtavīryārjuna. The *brāhmaṇas*, however, were not satisfied by killing Kārtavīrya. They gradually began to fight with the kings of

the Sūrya and Candra dynasties. It is said that Paraśurāma rid the whole world of all *kṣatriyas* twenty-one times and then gave the world to Kaśyapa to rule. The purport is that the demigods' kingdom of Brahmāvarta fell into the hands of the *brāhmaṇas* of the Kaśyapa dynasty. When the Kaśyapa dynasty had nearly collapsed and many kings were ruling, Paraśurāma reestablished the Kaśyapa dynastys' rule. Learned scholars of that time, however, considered that the *brāhmaṇas* were no longer capable of ruling the kingdom, so the *kṣatriyas* should rule. Prominent *brāhmaṇas* and *kṣatriya* kings had various meetings, out of which the Manu scriptures were brought into being. Later we will discuss whether those Manu scriptures are still current or not. Brahmāvarta, or the kingdom of the demigods, was no longer respected by the local people. The demigods were respected only during sacrifices. That also was simply in the form of names and mantras. The actual *brāhmaṇa* communities became highly respected. In this way, although the *brāhmaṇas* and *kṣatriyas* had an alliance between themselves, Paraśurāma again fought with the *kṣatriyas* out of greed to capture the kingdom. In the *Rāmāyaṇa* it is stated that Paraśurāma went to fight Rāmacandra, but he was defeated and exiled to Mahendra Mountain, near Kanyā-kumārī. The *brāhmaṇas* assisted Rāmacandra in achieving this, and thus Paraśurāma became particularly envious of the *brāhmaṇas* and created a few kinds of *brāhmaṇas* in the South. Many *brāhmaṇas* from the South admit that they were turned into *brāhmaṇas* by Paraśurāma. Those *brāhmaṇas* who lived with Paraśurāma in the province of Mālābāra preached the Āryan scriptures throughout Dākṣinātya. That is how the astrology of Kerala and other sciences were introduced. The descendants of those *brāhmaṇas* are still current today; they are known as Sārasvata *brāhmaṇas*.

Immediately after this incident, the battle between Rāvaṇa and Rāma took place. Rāvaṇa, the King of Laṅkā, was very powerful at the time. One ṛṣi from the dynasty of Pulastyā left Brahmāvarta and resided on the island of Laṅkā for some time. The dynasty of Rāvaṇa began after that ṛṣi married a daughter from the dynasty of Rakṣa. We can therefore say that Rāvaṇa was half Rakṣa and half Āryan. Due to his prowess, King Rāvaṇa gradually captured many of the southern provinces of India. Finally his kingdom extended up to the banks of the Godāvarī River, where he appointed two commanders—Khara and Dūṣaṇa—to guard the border. When Rāma and Lakṣmaṇa built a cottage on the banks of the Godāvarī, Rāvaṇa thought that the descendants of the Sūrya dynasty were building a fort near his border in order to attack his kingdom. Considering this, King Rāvaṇa took the help of Mārīca, the son of Tārakā, who was a resident of Bakasara, and kidnapped Sītā. Rāmacandra took the help of people from Dākṣinātya and Kiskinda in order to locate Sītā. Vālmīki was an Āryan poet who had a natural tendency to tease the people of Dākṣinātya. That is why he described the great heroes and friends of Rāma in a comical way. He described some of them as monkeys, some as bears, and some as Rakṣasas. He even described them as having tails and being covered with hair. Anyway, during the time of Rāmacandra, the seed of friendship was sown between the Āryans and the people of Dākṣinātya. There is no doubt about this. The seed later became a large tree, which produced excellent fruits. Otherwise, the people of Karṇāṭa, Drāviḍa, Mahārāṣṭra, and Mysore would not have become known as Hindus. Rāmacandra took the help of the people of those countries to conquer Laṅkā and rescue Sītā.

Modern scholars have also concluded that the battle between the Kauravas and the

Pāñdavas took place 775 years after the victory of Rāmacandra over Laṅkā. There were no major incidents during this period except the gradual expansion of the Āryan kingdom. The Āryan *kṣatriyas* lived in the province of Vidarbha, or Nagpur, which gradually became known as Mahārāṣṭra. During that time the descendants of Yadu extended their kingdom from Sauvīra of Sindhu to Māhiśmatī Chedi of Narmadā to Mathurā of Yamunā. During the same period the descendants of the Sūrya dynasty became extremely weak. King Maru of the Sūrya dynasty and King Devāpi of the Candra dynasty both left their kingdoms and went to the village of Kalāpa (nearby Badarikāśrama). Industry advanced, the position of cities and villages gradually improved, the language of the Āryans was refined, many sacred places were established in non-Āryan provinces, and Hastināpura was founded by King Hasti on the bank of the Ganges²⁷. With the permission of the demigods, King Kuru established the sacred place named Kurukṣetra in the country of Brahmarṣi.

The battle between the Kurus and the Pāñdavas was a major incident because many different kings of India gathered there, and after a fierce battle they attained heaven. All the incidents of this battle are daily topics amongst Indians, so there is no need for any special mention of those incidents herein. It can only be said that Jarāsandha, the King of Magadha, was killed by Bhīma a short time before the battle. The kingdom of Magadha was gradually and powerfully increasing.

Jarāsandha even tried to curtail the prestige of Hastināpura in order to increase the prestige of Magadha. Although many kings in the family line from Parīkṣit ruled a kingdom in the vicinity of the Ganges and Yamunā, still, their kingdom was under the jurisdiction of the King of Magadha. This is understood because only the names of the subsequent kings of Magadha are prominent in the *Purāṇas*.

Now we will have to decide when the battle of Kurukṣetra took place. Mahārāja Parīkṣit was born just after the battle. From the birth of Parīkṣit up to the coronation of Nandivardhana (the fifth of the Pradyotana kings) was 1,115 years²⁸. Conningham Sahib and others say that the word *nandābhiṣeka* in the previous footnote verse from the *Śrīmad Bhāgavatam* refers to the first of the nine Nandas. But although the respected Śrīdhara Svāmī also accepts this, he says the number is irrelevant. Therefore we fearlessly accept this Nanda as Nandivardhana. Moreover, in the Ninth Canto of the *Śrīmad Bhāgavatam* it is stated that 20 kings from the dynasty of Bṛhadratha, beginning from Mārjāri up to Ripuñjaya, would rule for 1,000 years²⁹. The names of those 20 kings are also given in the Twelfth Canto of the *Śrīmad Bhāgavatam*. Then, after five Pradyotana kings rule for 138 years and ten Śiśunāga kings rule for 360 years, the nine Nandas will rule for 100 years. So if we refer to the first of the nine Nandas, it will be about 1,500 years; but if we deduct the 23 years of Nandivardhana's rule, then we have the correct figure of 1,115 years. Again³⁰, in the *Śrīmad Bhāgavatam* it is stated that during the reign of King Parīkṣit the constellation of the seven ṛṣis took shelter in the *nakṣatra* called Maghā. When this constellation of the seven ṛṣis crosses the *nakṣatras* beginning with Maghā through Jyaistha, then the age of Kali will be 1,200 years old. If that constellation remains 1,200 years in nine *nakṣatras*, then the duration in each *nakṣatra* is 133 years 4 months. When the constellation of the seven sages goes to the Pūrvāśāḍha-nakṣatra, another Nanda will become king; then the constellation of the seven sages must have traveled through the eleven *nakṣatras* an additional 14 years. If we add 360 years—the duration of the ten Śiśunāga kings'

rule—to the 1,138 years up to the end of Nandivardhana's rule, then the total comes to 1,498 years. Since the duration of the kings' rule is equal to the duration of the movement of the seven *r̄sis*' constellation, this further confirms the previous statements. On hearing the statement that the *r̄sis* will remain in the Maghā-nakṣatra for 100 years, many people may think that the *r̄sis* stay in each *nakṣatra* for 100 years. But the seven *r̄sis* were to stay in the Maghā-nakṣatra for 100 years from the time that Śukadeva was speaking to Parīkṣit. If we accept that before Śukadeva spoke to Parīkṣit the *r̄sis* had already stayed in the Maghā-nakṣatra for 33 years 4 months, then there is no longer any doubt. Therefore it is correct to say that up to the coronation of Nandivardhana was 1,115 years. After his rule, during the reign of the other Nandas, Kali became extremely prominent. This is also confirmed by practical observation. After the fifth generation, Ajātaśatru became the king. During his reign, Śākyasimha preached Buddhism, in the form of knowledge of self-realization devoid of a conception of the Infallible [God]31. The Nandas were like cowherd men and were envious of eternal religious principles. Aśokavardhana even widely propagated Buddhism. Gradually various castes like Śundhas ruled the kingdom and created many obstacles in the path of religion. The total duration to the end of the nine Nandas' rule was 1,598 years. Cāṇakya Pandita killed the last of the Nandas and gave the kingdom to the kings of the Maurya dynasty. According to some opinions, King Daśaratha, and according to others, Candragupta was the first king of the Maurya dynasty. During the time of Candragupta, people from Greece visited India first with Alexandra and later with Seleucus. According to the opinions of Greek literature, the great dynasties from Simhala, and the Buddhist history of Brahma-deśa, Candragupta took the throne 215 years before Christ. From this calculation it may be understood that the battle of Kurukṣetra took place 3,791 years ago from today. Dr. Bentley Sahib calculated the position of the stars mentioned in the *Mahābhārata* and decided that the battle of Kurukṣetra took place 1,824 years before Christ. When we compare his calculation with mine there is a difference of 89 years. So either Bentley Sahib made a mistake or the 1,000 years duration of the Bārhadrathas' rule was an approximation that we have to deduct 89 years from. The future swanlike scholars can determine the correct figures after further research.

The Mauryas ruled their kingdom for ten generations. It is said in the *Śrīmad Bhāgavatam* that the total duration of their rule was 137 years. Aśokavardhana was the most powerful of the Mauryas. He was Āryan at first, but later he became a Buddhist. He then established many Buddhist pillars throughout India. During his reign, eight Yavana kings such as Diodotos, Demetrios, and Eucratides captured a portion of India on the western side of the Sindhu River. It has not been established in which dynasty the Maurya kings were born32. They were perhaps born in the dynasty of the Mayūras, who resided near the Rohita Mountain on the western bank of the Vitastā River. Actually they did belong to any of the four standard castes. From the way they maintained their relationship with the Yavanas it appears they were from an insignificant class of the Śaka caste. It is also understood that before the Yavanas' arrival, the Mauryas established their kingdom at either Mayūrapura or Haridvāra and called themselves Āryans. The name Maurya came from the name Mayūrapura. Just prior to the Mauryas' rule, the nine Nandas lived on the western side of the Sindhu River, at the place known as Āvabṛtya, or Ārābāīta. Perhaps the Nandas resembled cowherd men, because in the

Śrīmad Bhāgavatam they are called Vṛṣala. Also, the seven subordinate kings were described as Ābhīras, or cowherds.

As far as the kingdom of Magadha is concerned, the Śundha dynasties captured the throne just after the Mauryas' rule. They then ruled the kingdom for 112 years. Among them, first Puṣpamitra, and then Agnimitra extended their kingdom from Magadha up to Pañca-nada. In order to tactfully make friendship with the Āryans, they then started harassing the Buddhists in the city of Śākala, of the Madra province. They announced that whoever brings the head of a Buddhist *sannyāsī* would be rewarded with a hundred coins. After them the kings of the Kānva dynasty ruled Magadha. There were four kings of the Kānva dynasty who ruled Magadha for a total of 45 years. The duration of their rule is described in the *Śrīmad Bhāgavatam* as lasting 345 years, but in the *Viṣṇu Purāṇa* it is said that Vāsudeva ruled for 9 years, Bhūmimitra ruled for 14 years, Nārāyaṇa ruled for 12 years, and Suśarmā ruled for 10 years. From this it appears that the statement in the *Śrīmad Bhāgavatam* may be incorrect. Unfortunately, Śrīdhara Svāmī also accepted this incorrect statement. Anyway, at this point let us accept that the opinion of the author of the *Bhāgavatam* is 45 years. After the Kānva dynasty, the dynasty of Andhra ruled Magadha for 456 years. The last king of this dynasty was Salomadhi. The rule of the Andhra dynasty ended in 435 A.D.

Among these non-Āryan kings, no one could be accepted as the emperor. Only the kingdom of Aśokavardhana was particularly large. There is no doubt that the Śundhas and Kānvas were like plunderers of the Sidhia province. The various types of coins that have been found buried in places like Kabul, Punjab, and Hindusthan are marked with the signs of the Greek Yavanas and various castes from the Sidhia province. Coins marked with the names of Haviṣka, Kaniṣka, and Vāsudeva have been found in the province of Mathurā. From this it is believed that those people ruled Mathurā for some time. From the time of these kings [Haviṣka, Kaniṣka, and Vāsudeva] the calendar known as Samvat was introduced. After King Vikramāditya defeated the Śakas by his prowess he became known as Śakāri, or enemy of the Śakas, and it is sometimes said that he introduced the Samvat calendar. This statement, however, is difficult to believe, because the writers of the *Purāṇas* mentioned the names of the kings who ruled the first five hundred years of the Samvat calendar but did not include Vikramāditya's name. If Vikramāditya, the King of Ujjain, had actually ruled at that time, the writers of the *Purāṇas* would have certainly glorified him. It is therefore understood that many kings ruled under the name Vikramāditya. The Vikramāditya who ruled Ujjain became king in the year 592 A.D. In the first century after Jesus Christ in the city of Śrāvastī there was a Vikramāditya who was an enemy of the Buddhists. King Śālibāhana was a respectable king from Dākṣinātya. The Śakābdā calendar, which he introduced, was widely accepted in the South. It is said that in 78 A.D. King Śālibāhana harassed the Śakas and established a city named Śālibāhanapura in the Punjab province. Again it is stated that Śālibāhana had his capital in a place known as Pāṭhana on the bank of the Narmadā. Therefore the actual life history of these two kings [Śālibāhana and Vikramāditya] is still unclear.

Nimicakra came in the sixth generation after King Parīkṣit. He left Hastināpura and resided at Kuśambī, or Kauśikīpuri. The Pandu dynasty continued up to King Ksemaka, who comes in the twenty-second generation from Nimicakra.

The Sūrya dynasty ended with King Dolāṅgula Sumitrā, who appeared in the

twenty-eighth generation after King Bṛhadbala. Therefore after the reign of Nandivardhana both the Candra and Sūrya dynasties ended. Kings like the nine Nandas, who became prominent afterwards, were all outcastes. The kings of the Tailanga province of Andhra thereafter conquered and ruled Magadha. It seems that they were from the Chola dynasty, because when the kings of Andhra ruled Magadha the Chola kings were ruling the city of Vārāngala in Andhra. It is very difficult to confirm whether or not the Chola kings were Āryans, but due to their behavior and absence of any relationship with the Sūrya and Candra dynasties it is assumed that they were outcastes. The Chola kings were originally from the city of Kāñcīnagara of the Drāvida province. They gradually expanded their kingdom up to the banks of the Ganges. When Paraśurāma lived in the South, he established new *brāhmaṇa* and *kṣatriya* communities, including the Cholas. Anyway, the kings of the Andhra dynasty are mentioned in the *Purāṇas*.

In the 772 years from 435 A.D. up to 1206 A.D., when the Mohammedan rule began, no emperor ruled the whole of India. During this time many small kings ruled different provinces of India. Many Āryan and mixed caste people became very powerful in Kānyakubja, Kashmir, Gujarat, Kāliñjara, and Gauḍa. The Rajputs of Kānyakubja and Pālas from Gauḍa-deśa became equally powerful. The kings from the Pāla dynasty ruled their kingdom and accepted the title of Cakravartī. During this time King Vikramāditya of Ujjain studied many sciences.

Harśavardhana and Viśāladeva were also equally strong. I am not writing the history of those dynasties, as this book would then become too voluminous. So I stop here. In brief, the Rajput kings who eventually succeeded the kings of the Sūrya and Candra dynasties were more or less modern. The writers of the *Purāṇas* did not glorify them very much³³.

The Mohammedans ruled over India from 1206 A.D. to 1757 A.D., when they were driven away by the Englishmen. During the Mohammedan rule India fell into inauspiciousness. Temples were destroyed, the Āryan blood was polluted in various ways, the standard of *varṇāśrama-dharma* was diminished, and the discussion of ancient Āryan history was almost stopped.

At present, under the rule of the English, the Āryans are living more peacefully and prosperously. Vedic history and the glories of the Āryans are again being discussed. There is no longer fear of temples being destroyed. In brief, we have been delivered from a great calamity.

The modern scholars have discussed whatever incidents I have mentioned so far and divided the history of India into eight periods, as illustrated in the following chart.

	Ruling dynasty's name	Meaning of the name	Duration of rule in years	Beginning date
1	Prajāpatis	Rule of sages	50	4463 B.C.
2	Manus	Rule of Svāyambhuva Manu and descendants	50	4413
3	Demigods	Rule of Indra and others	100	4363
4	Vaivasvata	Rule of Vaivasvata and descendants	3465	4263
5	Outcastes	Rule of the Ābhīras, Śakas, Yavanas, Khasas, and Andhras	1233	798 B.C.

6	Bratya	Rule of the new Āryan castes	771	435A.D.
7	Mohammedans	Rule of the Patans and Moghuls	55	1206 A.D.
8	British	Rule of the British ³⁴	121	1757

I have given only a hint about the rule of India according to modern calculation. Now I will present the modern opinion regarding the scriptures written by the Āryans. During the rule of the Prajāpatis there were no scriptures written. There were only a few pleasing words. In the beginning there was only *pranava*; written script was not yet introduced. There was only one syllable with *anusvāra* added to it (*om*). When the Manus' rule began, other syllables, such as *tat sat*, appeared. During the rule of the demigods, ancient mantras were composed by joining small words together. The performance of sacrifices began at this time. Gradually ancient poetic meters like *Gāyatrī* appeared. Cākṣuṣa Manu appeared in the eighth generation from Svāyambhuva Manu. It is said that Lord Matsya appeared during his reign and delivered the *Vedas*. Perhaps during this time many poetic meters and verses of the *Vedas* were composed, but all these were only in sound vibration, not written. They were passed on by hearing. After the *Veda* had remained in this unwritten state for a long time and the number of verses gradually increased, it became difficult to grasp. At that time the sages, headed by Kātyāyana and Āśvalāyana, made memorizing the *sūtras* of the one *Veda* easier by composing them after careful consideration. Still, many other mantras were composed after this. When the one *Veda* became greatly expanded, then Vyāsadeva, after duly considering the subjects, divided the *Veda* into four and wrote them in book form³⁵. This took place a few years before King Yudhiṣṭhīra's reign. Then Vyāsadeva's disciples divided those words among themselves³⁶. Those ṛṣis, who were disciples of Vyāsadeva, then divided the four *Vedas* into different branches so that people could easily study them³⁷. It should be now understood that the *Rg*, *Sāma*, and *Yajur* *Vedas* are the most widely respected and quoted³⁸. It seems that all the ancient verses were compiled in these three *Vedas*. But we cannot neglect the *Atharva Veda* due to considering it modern, because in the *Bṛhad-āranyaka Upaniṣad* (4.5.11) the following verse is found: *asya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedah sāma-vedo 'tharvāṅgirasa itihāsah purāṇam* *vidyā upaniṣadah ślokāḥ sūtrānyānuvyākhyānānyasyai vaitāni sarvāṇi niśvasitāni*—“The *Rg Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*, the *Itihāsas*, or histories, the *Purāṇas*, the *Upaniṣads*, the *ślokas*, or *mantras* chanted by the *brāhmaṇas*, the *sūtras*, or accumulations of Vedic statements, as well as *vidyā*, transcendental knowledge, and the explanations of the *sūtras* and *mantras* are all emanations from the breathing of the great Personality of Godhead.” The *Bṛhad-āranyaka* cannot be considered modern because it was composed before the writings of Vyāsadeva. In the above-mentioned verse there is a description of the histories and *Purāṇas*, which are both Vedic literatures that contain ancient topics similar to those found in the *Vedas*. Whatever arguments Jaimini Ṛṣi presented in order to establish the *Vedas* as eternal are all for the benefit of the neophytes. Swanlike personalities should accept the purport of swanlike Jaimini's teachings. The purport of his teachings is as follows: All truths discovered are related to the Supreme Lord, therefore they are eternal. Those who describe the Vedic truths as temporary by citing the examples *kikāṭa*, *naicasaka*, and *pramāṅgada* are not aspiring to

understand the truth. This is Jaimini's conclusion.

Now I will establish the dating of the *smṛti sāstras* according to the opinion of modern scholars. *Manu-saṃhitā* is the first and foremost of all *smṛtis*. There is no evidence that the *Manu-saṃhitā* was written during the time of Manu. When Manu became a prominent ruler, the Prajāpatis had him establish and live in a city named Barhiṣmatī, just outside Brahmāvarta, so that his sons would remain a separate class. From that time on the Prajāpatis called themselves *brāhmaṇas* and accepted the Manus as *kṣatriyas*. In this way castes other than *brāhmaṇas* were introduced. Manu also gave due respect to the *brāhmaṇas* and arranged for the different occupational duties of the different castes with the help of ṛṣis such as Brghu. The ṛṣis approved Manu's arrangement. At the time, however, the various occupational duties were not written down. Later, when the *brāhmaṇas* and *kṣatriyas* fought, Paraśurāma appointed someone from the Bhṛgu dynasty who knew those arrangements to write everything down in the form of verses. The duties suitable for *vaiśyas* and *sūdras* were also included. About 600 years after the battle of Kurukṣetra the present Manu scriptures were written down with the assistance of another Paraśurāma, whose position was similar to the original Paraśurāma. That more recent Paraśurāma had appeared in the dynasty of the Āryans and lived in a southern province. There is a calendar that was begun from the time of his birth still current in that province. This calendar began 1176 B.C. Based on this calendar, Respected Prasanna Kumar Thākura wrote in the introduction of his book, *Vivāda-cintāmani*, that the scriptures of the Manus were first written at that time. This is wrong, however, for we find references to the Manu scriptures in the *Chāndogya śruti*³⁹. The original Paraśurāma was a contemporary of Rāmacandra. There is no doubt that during his time *brāhmaṇas* and *kṣatriyas* entered into an alliance after establishing the system of *varṇāśrama*. But in the scriptures of the Manus it is stated that the two oceans were the borders of Āryavarta, and there are references to a few castes, such as Cinā, who existed halfway through the Manus' reign. Therefore it is to be concluded that these literatures were expanded at a later date. The conclusion is that the writing of the Manu scriptures was begun from the time of Manu and continued up to 1176 B.C. Other religious scriptures were written in various other countries before or after this period.

Although the *Rāmāyaṇa* is counted as poetry, it can also be called a history. It was written by Vālmīki Ṣṛi, who was a contemporary of Rāmacandra. We don't feel that the current *Rāmāyaṇa* was written by Vālmīki alone. By considering the conversation between Nārada and Vālmīki and the recitation of the *Rāmāyaṇa* in Rāmacandra's assembly by Luva and Kuśa, it is understood that Vālmīki composed many of the verses glorifying the characteristics of Rāmacandra in the *Rāmāyaṇa*, but after some time one scholar elaborated on Vālmīki's work. I think that the present day *Rāmāyaṇa* was propagated after the composition of the *Mahābhārata*, because while chastising Jābāli, Rāmacandra accused him of being polluted by the Śākya philosophy⁴⁰. It is felt that the present day *Rāmāyaṇa* was written around 500 B.C. It is said that the *Mahābhārata* was composed by Vyāsadeva, and there is no objection to this. But it cannot be accepted that the Vyāsa who divided the *Vedas* and received the title *Vedavyāsa* at the time of Yudhiṣṭhira was the same Vyāsa. The reason for this is that in the *Mahābhārata* there are descriptions of kings such as Janmejaya, who ruled after Yudhiṣṭhira. There are specific references

about the Manu scriptures in the *Mahābhārata*, therefore the present day *Mahābhārata* must have been written some time after 1000 B.C.41. From this it appears that Vedavyāsa first made a draft of the *Mahābhārata*, and later on another Vyāsa elaborated on it and presented that under the name of *Mahābhārata*. One learned scholar from the *sūdra* community named Lomaharṣaṇa recited *Mahābhārata* before the sages at Naimiṣāraṇya. Perhaps he created the present day *Mahābhārata*, because during his time the original 2,400 verses that were written by Vyāsadeva were expanded to 100,000 verses. Now we have to consider when Lomaharṣaṇa lived. It is stated that he was killed by Baladeva. From this incident it is to be understood that if one becomes a learned devotee, he should be respected as a *brāhmaṇa* even if he is a *sūdra*. The Vaiṣṇava community of that time created this incident in order to confirm this statement. Actually that assembly gathered long after the time of Baladeva. The Lomaharṣaṇa who is said to be Vyāsadeva's disciple may not have even been the speaker of that assembly. Maybe Lomaharṣaṇa, the disciple of Vyāsadeva, was killed while speaking on Vedic history during the time of Baladeva. Much later, even after the conversation between Janmejaya and Vaiśampāyana, a person named Sauti recited *Mahābhārata*. The previous incident was then connected to that recitation in the course of time. Since there is no special mention of Buddha in the *Mahābhārata* it is understood that *Mahābhārata* was recited by Sauti42 before the reign of Ajātaśatru and after the reign of Bṛhadratha's descendants. If we study the descriptions of Naimiṣāraṇya, then we come to know that when the peaceful ṛṣis saw the end of the Candra and Sūrya dynasties, they felt unprotected due to the absence of *kṣatriyas*. Therefore they went to the secluded Naimiṣāraṇya and passed their lives discussing the scriptures. There is one more belief about the assembly of Naimiṣāraṇya. For some time after the battle of Kurukṣetra and before the coronation of King Nandivardhana the Vaiṣṇava religion was very prominent. The main conclusion of the Vaiṣṇavas is that every living entity has a right to cultivate spiritual life. But according to the opinion of the *brāhmaṇas*, persons of castes other than *brāhmaṇa* are ineligible for liberation. Sober persons of other castes may be born again as *brāhmaṇas* to endeavor for liberation. Because of these two conflicting opinions, the Vaiṣṇavas highly regarded the scholars of Sūta Gosvāmī's line and thus established them at Naimiṣāraṇya as superior to the *brāhmaṇas*. Some of the *brāhmaṇas* there who were less qualified and controlled by wealth also accepted the scholars of Sūta's line as superior. Those less qualified *brāhmaṇas* defied the doctrines of *karma-kāṇḍa* and accepted Sūta as their spiritual master. They took shelter of Vaiṣṇava religious principles, which are the only means of crossing the influence of Kali, the abode of sin43. Anyway, that assembly gathered long after the battle of Kurukṣetra. There is no doubt about this.

The *Darśana-śāstras*, philosophical scriptures, were compiled a short time after the compilation of the *Mahābhārata*. There are six prominent philosophical systems current in India—Nyāya, or logic; Sāṅkhya; Pātañjala, or yoga; Kāṇāda, or Vaiśeṣika; Pūrva-mīmāṃsā, or Karma-mīmāṃsā; and Uttara-mīmāṃsā, or Vedānta. All these philosophical systems were introduced after Buddhism. The ṛṣis who propounded these systems first composed these philosophies in *sūtras*. The Vedic *sūtras* were compiled to facilitate easy remembrance, but this was not the case with the *sūtras* of these philosophical systems. When the *brāhmaṇas* were attacked by the mighty Buddhist philosophy, they first compiled the *Upaniṣads*, which are the

pinnacle of Vedic literature, and thus strengthened their doctrine with logic and argument. The Buddhists gradually presented many philosophical systems such as Saugata, Mādhyamika, and Yogācāra. Soon afterwards they entered into intense debate with the *brāhmaṇas*. The *brāhmaṇas* then introduced their six philosophical systems, beginning with Nyāya and Sāṅkhya, keeping them in the form of *sūtras* and passing them on only to their disciples. During the time of Rāmacandra some Vedic logic in the form of Ānvikṣīkī was composed by Gautama Ṛṣi and was current at that time. According to their needs, the *brāhmaṇas* composed the present system of Nyāya under Gautama's name and substituted it for the previous system. In Gautama's *sūtras* there is a tendency to counter the Saugata philosophy⁴⁴. The scriptures of Kaṇāda come under the category of Nyāya scriptures. In the system of Sāṅkhya there are also many statements against Buddhism. The system of Pātañjala falls under the category of Sāṅkhya. The Pūrvamīmāṁsā propounded by Jaimini supports the *karma-kāṇḍa* system that was rejected by the Buddhists. Although Vedānta scriptures are the most recent, they have been accepted as another form of Ānvikṣīkī, since they are based on the *Upaniṣads*. Therefore all philosophical scriptures were written in the 800 years between 400 B.C. to 400 A.D.

The *Purāṇas* were compiled after the *Darśana-śāstras*, or philosophical scriptures. The *Purāṇas* that are mentioned in the *Mahābhārata* and *Bṛhad-āraṇyaka Upaniṣad* are composed of Vedic stories. There are eighteen in all. The *Mārkenḍeya Purāṇa* is the oldest, because there is no mention of future kings in it. The *Mārkenḍeya Purāṇa* contains explanations of the *Dharma-śāstras*, glorifications of the sun-god and goddess Durgā, and elimination of doubts regarding the *Mahābhārata*. The story of King Suratha of the Caitra dynasty is also given. From this it is understood that the *Mārkenḍeya Purāṇa* may have been written after the kings of the Citranāga dynasty of Choṭanāgapura were defeated by the Kolas [Cholas]. This is confirmed by the word *kolāvidvamsināḥ*. At that time the *brāhmaṇas* and *kṣatriyas* created by Paraśurāma were very prominent in India. Therefore it has been concluded that this *Purāṇa* was written after 500 A.D. Among the other *Purāṇas*, the *Viṣṇu Purāṇa* is the most respected. It was compiled just after the *Mārkenḍeya Purāṇa*. There is no doubt that the *Viṣṇu Purāṇa* was composed by a South Indian scholar because it is stated therein that people should begin their meal with tasty preparations and finish with bitter preparations. This practice is current in South India. The author of the *Viṣṇu Purāṇa* has mentioned in his book the particular system of eating found in his own province. The Āryans, however, ate sweets at the end of their meal. The *Viṣṇu Purāṇa* was written about 600 A.D. Other *Purāṇas* like the *Padma* and *Skanda Purāṇas* were written around 800 A.D., because those *Purāṇas* contain discussions of modern philosophies⁴⁵. These *Purāṇas* were written after Saṅkarācārya preached his philosophy of *advaita-vāda*, or monism. In his commentary, he quotes verses from the *Viṣṇu Purāṇa*, so it is believed that *Viṣṇu Purāṇa* was written before his time.

Now we will consider the modern scholars view on the date of the appearance of *Śrīmad Bhāgavatam*, the jewel of all scriptures. Not understanding our statements, third-grade people may lose all faith and consider this scripture a recent work. Therefore they should not read this section. Actually *Śrīmad Bhāgavatam* is not a recent book. It is eternal and ancient like the *Vedas*. Respected Śrīdhara Svāmī has confirmed the eternality of the *Bhāgavatam* by using the words *tārāṅkurah sajjanih*.

Śrīmad Bhāgavatam has been accepted as the supreme fruit of the Vedic desire tree⁴⁶. From *pranava* (*om*) came *Gāyatrī*, from *Gāyatrī* came the *Vedas*, from the *Vedas* came the *Brahma-sūtras*, and from the *Brahma-sūtras* came *Śrīmad Bhāgavatam*. This *Paramahaṁsa-saṁhitā* consists of inconceivable topics in relation with the Supreme Truth that have brightly risen in the form of a *sat-cid-ānanda* sun after being reflected through the *saṁādhi* of the author. Those who have eyes should see, those who have ears should hear, and those who have a mind should meditate on the topics of *Śrīmad Bhāgavatam*. People who are infected by the blindness of partiality are deprived of the sweet taste of *Śrīmad Bhāgavatam*. Let the supremely conscious Lord be merciful by destroying their blindness.

Śrīmad Bhāgavatam has no birth because it is eternal, without beginning or end. Nevertheless it is extremely desirable to ascertain when, where, and by whom this literature was manifested according to modern opinion. Modern scholars have concluded that *Vyāsadeva* wrote *Śrīmad Bhāgavatam* on the bank of the *Sarasvatī* River under the instructions of *Nārada Muni*, the knower of the truth. Being dissatisfied after writing the scriptures, *Vyāsadeva* presented the *Śrīmad Bhāgavatam* after visualizing the Absolute Truth through *saṁādhi*. He presented *Śrīmad Bhāgavatam* for the benefit of third-class people, who are unable to understand the deep meaning of a subject. Those great personalities who wrote the scriptures were all known as *Vyāsas*, and they were all respected by people in general. In this regard, the title *Vyāsa* indicates all *Vyāsas*, beginning from *Vedavyāsa* up to the *Vyāsa* who wrote *Śrīmad Bhāgavatam*. When he was unable to ascertain the Absolute Truth after studying all the scriptures, then *Vyāsadeva*, who is expert in the spiritual science, withdrew his mind and speech from those literatures, realized the Truth through *saṁādhi*, and then wrote the *Śrīmad Bhāgavatam*. The modern scholars also say that *Śrīmad Bhāgavatam* appeared in *Drāviḍa-deśa* (South India) about 1,000 years ago. The living entity has a natural inclination for being attached to his native place. Therefore even great personalities have this inclination to some extent. Due to the glorification found in the *Śrīmad Bhāgavatam* of *Drāviḍa-deśa*, which is not very ancient, it appears that *Vyāsadeva* was a native of that place⁴⁷. If the glories of *Drāviḍa-deśa* were mentioned in other scriptures, then we would have no right to give this conclusion. Our conclusion is further confirmed by the mention of a very recent holy place in the *Śrīmad Bhāgavatam*⁴⁸. It is stated in the *Veṅkaṭa-māhātmya*, which is popular in the South, that *Veṅkaṭa-tīrtha* was established when *Lakṣmīdevī* went to *Kolapura* from *Chola*. *Kolapura* is situated to the south of *Satara*. The *Chalukya* kings defeated the *Cholas* in the eighth century and established a large kingdom in that province. Therefore *Lakṣmī* went to *Kolapura* and *Veṅkaṭa* was established at that time. For this reason, they do not hesitate to accept that *Śrīmad Bhāgavatam* was written in the ninth century. *Śāṭhakopa*, *Yāmunācārya*, and *Rāmānujācārya* vigorously preached *Vaiṣṇavism* in the tenth century. They were also from *Drāviḍa-deśa*. They all highly respected *Śrīmad Bhāgavatam*, so we cannot accept that *Śrīmad Bhāgavatam* was written after the ninth century. Furthermore, when *Śrīdhara Svāmī* wrote his commentary on the *Śrīmad Bhāgavatam* in the eleventh century, there were already a few commentaries like *Hanumad-bhāṣya* available. So there is no need to further consider this matter. I have not found a means of determining the family name of

the author of *Śrīmad Bhāgavatam*. Whoever he may be, we are grateful, and with awe and reverence we accept that great personality, Vyāsadeva, as the spiritual master of the swanlike people.⁴⁹

So far I have described the modern opinion on the dating of the scriptures that we are concerned with. There is no need to analyze all the scriptures of the Āryans. There were many other ancient scriptures studied by the Āryans. After considering the views of Playfair Sahib, Mahatma Archdikan Prat Sahib has decided that astrology was current in Āryāvarta 1000 years before the beginning of Kali-yuga. Prior to that the *Vedas* existed in the form of śruti, or hearing. Wilford Sahib has determined that the Vedic astrologer Parāśara Ṛṣi wrote his astrology book in 1391 B.C. According to the opinion of Davis Sahib, this is confirmed in a verse of the *Atharva Veda*. But the possibility that this verse on astrology in the *Atharva Veda* was later added on was not considered by Wilford Sahib. According to our opinion, Archdikan Prat's calculation is more acceptable, because the stars named after the seven ṛṣis were originally named after the Prajāpatis. Since there was no written language at that time, astrology was expressed through various signs. In this way, medicine, in the form of ayurveda, was practiced since very ancient times. If we consider all these things, this book will become voluminous, so we stop here. We have described the various books that directly and indirectly explain the spiritual science in the following chart.

	Name of scripture	Time period when preached
1	<i>Pranava</i> [<i>om</i>]. Hearing first codes of śrutis	During Prajāpatis' reign
2	Hearing the complete śruti and <i>Gāyatrī</i>	During Manus' demigods' and part of Vaivasvata's reign
3	Sautra's śrutis	In the beginning of Vaivasvata's reign
4	Manu's <i>smṛtis</i>	During the second half of Vaivasvata's reign
5	Histories	During the second half of Vaivasvata's reign
6	Philosophical scriptures	During the Outcastes' reign
7	<i>Purāṇas</i> and <i>Sātvata Tantras</i>	During the reign of the <i>brāhmaṇas</i> and <i>kṣatriyas</i> created by Paraśurāma
8	<i>Tantras</i>	During the reign of the Mohammedans

We have thus described the dating of incidents and scriptures as far as possible according to modern opinion. Swanlike people are not interested in quarrel⁵⁰, therefore if some contrary conclusion is presented with proper argument, we will accept it. We hope to hear further on these conclusions from future transcendentalists or intelligent materialists. According to our scriptures, the calculation of the dates are not like this. We believe only the statements of the scriptures. I have presented the modern conclusions for the benefit of the concerned people. According to them the beginning of the Āryans' rule in India was 6,341 years ago. We have thus established the incomparably long history of India. No other civilization can compare with it. It is said that Egypt, or Misore, is a very ancient country. It is estimated from the descriptions of Menitho, a historian from Misore, that people started living in that country in 3553 B.C. The name of their first king was Minis. It is calculated that his rule began when Hariścandra was ruling India. The strange thing is this: There was a king named Maniscandra who was a contemporary of

Hariścandra. It may be noted how similar the names Maniscandra and Minis are. It is also said that King Minis came to Egypt from some eastern country. The great pyramid was created by the Suphu dynasty. A king named Hiksas from the east attacked Egypt about 2000 B.C., or about two hundred years before the battle of Kurukṣetra. A religion similar to *varṇāśrama-dharma* was previously practiced in Egypt. From these facts it appears there was some kind of connection between Egypt and India. Let future scholars research more about this. According to the opinion of the Hebrews, their kingdom was created around 4000 B.C., probably from the time of King Śrāvasta. It is difficult, however, to prove these things nowadays. When the situation of the Hebrews and Misore [Egypt] is such, there is no need to mention other races. Descriptions of incidents prior to the time of King Minis of Egypt are uncommon. The 1,000 year life history of Adam of the Hebrews has become the subject of discussion for the third-grade people of that country. Modern scholars of India compare his life-span with the seventy-one *mahā-yuga* life-span of a Manu or the 1,000 year life-span of Daśaratha. Swanlike people should not think that we are trying to establish India as the oldest country in order to increase its prestigious position. Since swanlike Vaiṣṇavas see all people as equal, they accept whatever truth is substantiated regarding the age of the different races.

The previous history of India and the age of the various scriptures are thus described according to the modern scholars' opinion. Everyone has a right to decide whether or not these should be accepted as facts. The advancement of Vaiṣṇavism does not depend on this type of conclusion. We know that Vaiṣṇavism, the *Vedas*, and devotional scriptures such as the *Śrīmad Bhāgavatam* are eternal. Now I will try to discuss the development and advancement of spiritual knowledge from the time of its appearance up to the present. The constitution duty of the living entity is to inquire into the Absolute Truth. We have to accept that these eternal duties accompany the creation of the living entities⁵¹. In the beginning these eternal duties were self-manifested in the undeveloped state of considering the Lord and the living entity as one. At that time specific differences between the Lord and the living entity had not yet been established and the knot of devotion for the Lord had not yet been tied⁵². This spiritual perception of oneness between the Lord and the living entity was current for a long time. But the sunlike truth does not like to be covered forever by the cloud of ignorance and illusion. From time to time the *r̥sis* have revived the living entities' constitutional duties by introducing various methods like sacrifice, austerity, worship, self-control, peacefulness, tolerance, and charity⁵³. A long time ago people rejected the idea of oneness with the Lord and began to engage in mundane fruitive activities. Falling from one illusion into another appears to be advancement for a person in illusion. But within a short time this illusion is dispelled. When the Āryans considered the insignificant and adverse results of fruitive activities, they turned their minds towards liberation⁵⁴. But that also is simply dry and fruitless. The truth certainly prevails, however, even if it takes time. Later, when the incomparable truth appeared in the hearts of the Āryans, the form of ecstatic love became clear to them⁵⁵. The swanlike Vaiṣṇavas have ascertained the following subjects regarding the living entities' eternal duties. They may have changed in the course of time.

1. *Paramātmā*—the superconscious sunlike personality, who is eternally full of knowledge and bliss. *Jīvātma*—the minutely conscious rays of the supreme sun.
2. The superconscious Lord is different from the minutely conscious living entities, who are the superior eternal energy of the Lord. The living entities are individual, and they reside in different environments according to their qualification. The material world is an emanation from the superconscious Lord.
3. The material world is a perverted reflection of the spiritual world. The pure bliss

of the spiritual world is pervertedly reflected as the happiness and distress of the material world.

4. The living entities have no relationship with the material world. The material world is the residence for only the conditioned souls. By the inconceivable energy of the Lord, the conditioned souls are encaged in material bodies. Some are absorbed in material happiness, and some endeavor for spiritual happiness.
5. The natural tendency for attachment to the Lord is the constitutional duty of a living entity. In conditional life, this constitutional duty is transformed into attachment for material enjoyment. This is a lamentable condition of life.
6. Liberation means being situated in the constitutional position of one's constitutional duties. This is attained through devotional service.
7. According to one's qualification, the cultivation of constitutional duties varies. It may be either direct or indirect.
8. Direct cultivation aims at realizing one's constitutional position; there is no possibility of other results.
9. Indirect cultivation results in irrelevant fruits related with one's material body.
10. *Samādhi*, or full absorption in the Supreme, is the primary and direct means of cultivation. Activities such as bodily maintenance that are meant to help attain *samādhi* are called primary indirect cultivation.
11. It is the living entity's eternal duty to cultivate Kṛṣṇa consciousness following in the mood of the residents of Vraja through *samādhi*, because this is the most desirable goal.
12. The most glorious activity of a living entity is to engage according to one's qualification in discussions of the conjugal mellows enjoyed by Kṛṣṇa, the personification of sweetness.

Among these twelve items, the first four concern the living entity's relationship with the Lord. Items five to ten concern the living entity's duties, and the last two concern the supreme goal.

During the reigns of the Prajāpatis, Manus, and demigods, the science of one's relationship with the Lord remained in the form of a seed. They only considered that there was a worshipable personality who should be kept happy. This is understood from the *pranava* and *Gāyatrī* mantras. At that time there was some debate between karmis and *jñānīs* over the duties of the living entities. A few personalities like Sanaka and Sanātana completely neglected *pravṛtti-mārga*, the path of increasing material prosperity, while the Prajāpatis, Manus, and demigods like Indra desired to satisfy Hari by advancing in material prosperity through the performance of sacrifices. As a result, the thought of heaven and hell entered their minds. At that time the pure state of the living entities, the search for liberation, and, ultimately, love of God were unknown. In the later part of Vaivasvata Manu's reign, when the *smṛtis* and histories were introduced, people began considering the science of self-realization and the goal of life⁵⁶. But it does not appear that there was any progress made towards the goal of life. During the reign of the Outcastes and the *brāhmaṇas* and *kṣatriyas* created by Paraśurāma there was particular advancement made in understanding one's relationship with the Lord, the activities in cultivating that relationship, and the attainment of life's goal, as found in the *Purāṇas* and philosophical scriptures⁵⁷. The complete discussion of these three truths is found in the *Śrīmad Bhāgavatam*, and the conclusions are clearly presented. But the *Śrīmad Bhāgavatam* is like an ocean, and it is extremely difficult

for a *madhyama-adhikārī* to ascertain what part contains which jewels. After considering this, the most merciful disciple of Śaṭhakopa, Śrī Rāmānujācārya, compiled the essential truths of Vaiṣṇavism for the first time. Some time before that, Śrī Śaṅkarācārya wrote a commentary on the *Vedānta-sūtras* and thus extended the cultivation of knowledge so far that Bhaktidevī⁵⁸ became surprised and full of anxiety. She hid herself within the core of the devotees' hearts. We cannot blame Śaṅkarācārya, for he was a devotee of the Lord and benefactor of all. We therefore offer our obeisances unto him. He had a reason to engage in such work at that particular time. Everyone knows that about 500 B.C. a great soul named Gautama took birth in the family of Śakas in the village of Kapilāvāstu. He preached the principles of *jñāna-kāṇḍa* so vigorously that the religious principles of *varṇāśrama-dharma* established by the Āryans were almost destroyed. The Buddhist philosophy that he preached became like a thorn in the side for all the Āryans' ancient practices. With the help of Kaniṣka, Haviṣka, and Vāsudeva of the Śidia dynasty, Buddhism gradually crossed Punjab and extended to various countries like China, Tatara, and Trivarta, which are situated north of the Himalayas. In the South, King Aśokavardhana vigorously preached Buddhism in Brahma-deśa and Śrī Laṅkā. Under the patronage of Aśokavardhana, Buddhism was gradually spread throughout India by the disciples of Sāriputra, Modgalāyana, Kāśyapa, and Ānanda. The holy places of the Āryans were converted into holy places for Buddhists. All signs of brahminical culture practically disappeared. In the seventh century, when this disaster was no longer tolerable, the *brāhmaṇas* became very angry and conspired together to destroy Buddhism. At that time, by providence, the most learned and intelligent Śaṅkarācārya became the commander-in-chief of the *brāhmaṇas* in Kāśī. By discussing his activities, it appears he was an incarnation of Paraśurāma. There are many differing opinions regarding his birth. His *brāhmaṇa* followers accept him as the son of Mahādeva. Actually his widow mother was from Drāviḍa-deśa, but she moved to Kāśī out of a desire to live in that holy place. Swanlike persons do not care about faults pertaining to a person's birth, because a person's greatness is judged according to his advancement in Vaiṣṇavism. Nārada, Vyāsa, Jesus, and Śaṅkara have all become respected throughout the world by the qualities of their work. There is no argument. But I have mentioned Śaṅkarācārya at this time to illustrate a point. That is, from the seventh century, keen and powerful intelligence was found among the people of South India, and nowhere else. From that time on, Śaṅkarācārya, Śaṭhakopa, Yāmunācārya, Rāmānuja, Viṣṇusvāmī, Madhvācārya, and many other great learned scholars appeared as shining stars in the southern sky. Śaṅkarācārya was not satisfied with his *brāhmaṇa* followers, so he introduced ten types of *sannyāsīs*, such as Giri, Puri, and Bhāratī. With the help of these *sannyāsīs*' physical and mental strength, Śaṅkarācārya converted the *brāhmaṇas* who were attached to fruitive activities and prepared himself for vanquishing the Buddhists. Wherever he failed to convert the Buddhists to his philosophy, he engaged Nāgas, naked *sannyāsīs*, who took the help of weapons such as spears. Ultimately he wrote a commentary on *Vedānta*, and thus he combined the *karma-kāṇḍa* of the *brāhmaṇas* with the *jñāna-kāṇḍa* of the Buddhists. In this way he united both groups. After that, all the Buddhist temples and deities were converted into Vedic. Out of fear of being beaten, as well as by realizing the insignificance of their religious practices, the Buddhists helplessly accepted the authority of the *brāhmaṇas*. Those Buddhists

who hated being converted took the remnants of their cult and fled to Śrī Laṅkā and Brahma-deśa (Burma). The old Buddhists took Lord Buddha's tooth and went to Śrī Laṅkā from Jagannātha Purī. They left Buddha, his teachings, and his association in Jagannātha Purī. Later these three were identified as Jagannātha, Baladeva, and Subhadrā. In the fifth century a scholar from China named Phāhiyān visited Jagannātha Purī and joyfully wrote that Buddhism was present there in a pure state and there was no torture by the *brāhmaṇas*. After this incident, in the seventh century, another Chinese scholar named Huyensām went to Jagannātha Purī and wrote that the tooth of Lord Buddha had been taken to Śrī Laṅkā and the *brāhmaṇas* had totally polluted Purī. When we discuss these incidents, the activities of Śaṅkarācārya appear astonishing. Śaṅkarācārya has, to some extent, done a favor to India by evicting Buddhism. He helped stop the gradual deterioration of the ancient Āryan community. In particular, he changed the course of the Āryans' mentality by introducing a new method of thought on their scriptures. He even inspired in them an urge to consider new subjects with their intelligence. The flower of devotion in the devotees' hearts became unsteady as it floated in the current of Śaṅkarācārya's arguments. Based on the strength of Śaṅkarācārya's philosophy, Rāmānujācārya, by the mercy of the Lord, wrote a commentary that differed from Śārīraka-bhāṣya. Thus the strength and prosperity of Vaiṣṇavism again increased. Within a short time Viṣṇusvāmī, Nimbārka, and Madhvācārya all introduced slight variations of the Vaiṣṇava principles by presenting their own commentaries on Vedānta. But they all followed the footsteps of Śaṅkarācārya. Like Śaṅkarācārya, they all wrote commentaries on the *Bhagavad-gītā*, *Viṣṇu-sahasra-nama*, and the *Upaniṣads*. At that time a thought arose in the hearts of people, that in order to establish a *saṃpradāya* one must have commentaries on the four above-mentioned works. From these four Vaiṣṇavas, the four Vaiṣṇava *saṃpradāyas*, such as the Śrī-*saṃpradāya*, have been introduced. Among the previously mentioned twelve truths, the first ten were particularly accepted by the four *saṃpradāyas*. The last two truths were accepted to some extent by the Madhva, Nimbārka, and Viṣṇusvāmī *saṃpradāyas*.

Śrī Caitanya Mahāprabhu appeared in Navadvīpa in 1486. In the beginning of His life, He remained at home. Later He accepted the renounced order of life and preached knowledge of the last two items. Where is the doubt that the land of Bengal is rarely attained even by the demigods? Who does not know that the son of Śacī, who is supremely worshipable by Vaiṣṇavas, descended in the land of Bengal and distributed matchless wealth to one and all? Fortunately we were born in that country. All Vaiṣṇavas who are born in that land in the future will consider themselves fortunate like us.

Śrī Caitanya Mahāprabhu, with the help of Nityānanda and Advaita, clearly explained the truth regarding one's relationship with the Lord. He clearly explained the truths of the living entities' relationship with the Lord through Rūpa, Sanātana, Jīva, Gopāla Bhaṭṭa, the two Raghunāthas, Rāmānanda Rāya, Svarūpa Dāmodara, and Sārvabhauma Bhaṭṭācārya. He consolidated the process of acting in that relationship by establishing the supremacy of performing *kīrtana*. Regarding the ultimate goal of life, He ascertained the simple means of relishing the mellows of Vraja.

If the readers carefully consider, they will find that the spiritual science gradually evolved from ancient times and became more simple, more clear, and more

condensed. The more impurities arising from time and place are removed, the more the beauties of spiritual science brightly shine before us. This spiritual science took birth in the land of *kuṣa* grass on the banks of the Sarasvatī River in Brahmāvarta. As it gradually gained strength, this spiritual science spent its childhood in the abode of Badarikāśrama, which is covered with snow. It spent its boyhood in Naimiśāranya on the banks of the Gomatī River and its youth on the beautiful banks of the Kāverī River in the province of Drāvida. The spiritual science attained maturity in Navadvīpa, on the banks of the Ganges, which purifies the universe.

By studying the history of the world, it is found that the spiritual science reached its peak in Navadvīpa. The Supreme Absolute Truth is the only object of love for the living entities. Unless one worships Him with attachment, however, the living entity can never attain Him. Even if a person gives up all affection for this world and thinks of the Supreme Lord, He is still not easily achieved. He is controlled and attained by transcendental mellows alone⁵⁹. Those mellows are of five types—*śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*. The first mellow, *śānta*, is the stage in which the living entity surpasses the pains of material existence and situates himself in transcendence. In that state there is a little happiness, but no feeling of independence. At that time the relationship between the practitioner and the Lord is not yet established. *Dāsyā-rasa* is the second mellow. It contains all the ingredients of *śānta-rasa* as well as affection. “The Lord is my master, and I am His eternal servant.” This type of relationship is found in *dāsyā-rasa*. No one will care much for any of the best things of this world unless they are connected with affection. Therefore *dāsyā-rasa* is better than *śānta-rasa* in many ways. Just as *dāsyā* is better than *śānta*, know for certain that *sakhya* is superior to *dāsyā*. In *dāsyā-rasa* there is a thorn in the form of awe and reverence, but the main ornament in *sakhya-rasa* is the feeling of friendship in equality. Among the servants, anyone who is a friend is superior. There is no doubt about it. In *sakhya-rasa* all the wealth of *śānta* and *dāsyā* is included. Just as *sakhya* is superior to *dāsyā*, similarly *vātsalya* is superior to *sakhya*. This is easily understood. Among all the friends, the son is more dear and the source of more happiness. In *vātsalya-rasa* the wealth of four *rasas*, beginning with *śānta*, is found. Although *vātsalya-rasa* is superior to these other *rasas*, it appears insignificant before *mādhurya-rasa*. There may be many secrets unknown between father and son, but this is not the case between wife and husband. Therefore if we deeply consider, it will be seen that all the above-mentioned *rasas* are seen in perfection within *mādhurya-rasa*. If we go through the histories of these five *rasas*, it is clearly believed that *śānta-rasa* was seen in the beginning days of India. When the soul was not satisfied after performing sacrifices with material ingredients, then transcendentalists like Sanaka, Sanātana, Sanat-kumāra, Sananda, Nārada, and Mahādeva all became detached from the material world, situated in transcendence, and realized *śānta-rasa*. Much later, *dāsyā-rasa* manifested in Hanumān, the leader of the monkeys. That *dāsyā-rasa* gradually expanded to the northwest and manifested in a great personality named Moses. Long after Hanumān, the leader of the monkeys, Uddhava and Arjuna became the qualified authorities of *sakhya-rasa*. They preached about this *rasa* throughout the world. Gradually that *rasa* expanded up to the Arabian countries and touched the heart of Mohammed, the knower of religious principles. *Vātsalya-rasa* manifested throughout India in different forms

at different times. Among the different forms, *vātsalya* mixed with opulence crossed India and appeared in a great personality named Jesus Christ, who was a preacher of Jewish religious principles. *Mādhurya-rasa* first shone brightly in Vraja. It is extremely rare for this *rasa* to enter the hearts of conditioned souls, because this *rasa* tends to remain with qualified, pure living entities. *Navadvīpa-candra*, Śrī Sacī-kumāra, preached this secret *rasa* along with His followers. This *rasa* has not crossed beyond India as yet. A short while ago a scholar from England named Newman realized something about this *rasa* and wrote a book about it. The people of Europe and America have not been satisfied with *vātsalya-rasa* mixed with opulence, as preached by Jesus Christ. I hope, by the grace of the Lord, in a very short time they will become attached to drinking the intoxicating nectar of *mādhurya-rasa*. It has been seen that any *rasa* that appears in India eventually spreads to the western countries. Therefore within a short time *mādhurya-rasa* will be preached throughout the world. Just as the sun rises first in India and gradually spreads its light to the western countries, the matchless shining of spiritual truth appears first in India and gradually spreads to the western countries.

The past compilers of the scriptures have established the appropriate holy names to deliver one in the different ages after analyzing the peoples' stage of advancement. The holy names to deliver one in Satya-yuga are as follows:

*nārāyaṇa-para vedā nārāyaṇa-parākṣarāḥ
nārāyaṇa-parā muktir nārāyaṇa-parā gatiḥ*

The purport of this verse is that Lord Nārāyaṇa is the goal of all science, language, and liberation, and He is the supreme destination. The name of the Absolute Truth mixed with opulence is Nārāyaṇa. The Supreme Lord is fully realized in the form of Nārāyaṇa, who is surrounded by His associates in Vaikunṭha. Pure *śānta-rasa* and a little *dāsyā-rasa* is found at this stage.

*rāma nārāyanānanta mukunda madhusūdana
krṣṇa keśava kāṁsāre hare vaikuṇṭha vāmana*

These are the holy names to deliver one in Tretā-yuga. The names that are mentioned in this text indicate Nārāyaṇa's prowess. At this stage full *dāsyā-rasa* and a reflection of *sakhya-rasa* are indicated.

*hare murāre madhu-kaiṭabhāre gopāla govinda mukunda saure
yajñeśa nārāyaṇa krṣṇa viṣṇo virāśrayam mām jagadīśa rakṣa*

These are the holy names to deliver one in Dvāpara-yuga. The names that are mentioned in this verse aim towards Kṛṣṇa, who is the shelter of unsheltered persons. In this stage there is a prominence of *śānta*, *dāsyā*, *sakhya*, and *vātsalya-rasa*s.

*hare krṣṇa hare krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

These are the topmost sweet names of the Lord. There is no prayer in this mantra. Provocation for all *rasas* mixed with affection is found in this mantra. There is no mention of the Lord's prowess or giving of liberation. This mantra reveals only that a soul has an indescribable attraction for the Supersoul by the thread of love. These names are the mantra for those who are on the path of *mādhurya-rasa*. Constant deliberation on these names is the best form of worshiping the Lord. All

spiritual activities of swanlike people such as worshiping the Deity, following vows, and studying the scriptures are included in these holy names. There is no consideration of time, place, and candidate for chanting this mantra. The chanting of this mantra does not depend on the instructions of a guru or worshiping a Deity for some reward⁶⁰. It is the duty of swanlike people to take shelter of these names while accepting the previously mentioned twelve truths. Swanlike people of foreign countries, whose language and social position are different, should accept these holy names in their own language by taking a hint from this mantra. This means that in the process of worshiping this mantra there should not be any complex scientific consideration, useless arguments, or any type of direct or indirect prayer. If there is any prayer at all, it should be aimed at advancing one's love for God, then it will be faultless. Swanlike people lead simple lives, completely satisfied and internally remaining surrendered souls⁶¹. Those who have divine eyes consider them equipoised yogis, and those who are less-intelligent, or third-grade people, consider them as attached to material enjoyment. Some people may occasionally even consider them averse to the Lord. A swanlike person can identify another swanlike brother who possesses all the appropriate symptoms, whether he is from the same country or not. Although their dress, language, worship, Deity, and behavior may appear different, they should freely address each other as brother. These type of people are called *paramahaṁsas*, and *Śrīmad Bhāgavatam* is the scripture that is meant for such *paramahaṁsas*⁶².

I cannot end this introduction without discussing one more subject. Due to prejudices, many learned persons accuse the swanlike persons of overly discussing loving affairs and thus being incompetent in family affairs. They say that unless one endeavors to prosper in family life, the Supreme Lord is not satisfied; and because of excessive endeavors for self-realization, affection for family life diminishes. This argument, however, is extremely weak, because if one carefully endeavors to act according to the desire of the Supreme Lord and in the course one's temporary material life is ruined, then what is the harm⁶³? It is a fact that the material world was created in order to fulfill a distant plan of the Supreme Lord, but no one can explain what that plan is. Some people guess that the soul was first born in this gross world in the form of a human being. The Supreme Lord has created this material world with the desire that the living entities would gradually advance by following religious principles. Some people say that this material world will become a happy place, like heaven, through human intelligence. Yet there are others who have decided that at the end of the body they will achieve liberation in the form of *nirvāṇa*. All these conclusions are as useless as blind people ascertaining the shape of an elephant. Swanlike people do not enter into this type of useless argument, because no one can come to the proper conclusion by human intelligence⁶⁴. What is the need to search for a conclusion? If we maintain our life simply, while remaining subordinate to the Supreme Lord, then by His mercy everything will easily be revealed to us. Persons who are pierced by the arrows of lust will naturally endeavor for material prosperity. Let them make the material world prosperous, and we will utilize that prosperity. Let them discuss subjects like economics, and let them accumulate wealth, and we, by Kṛṣṇa's mercy, will use that wealth for the satisfaction of the Supreme Lord. But in the course of maintaining this material body, if there is any advancement of our

material situation, there is no harm. We are completely indifferent to the advancement and deterioration of our material situation. But we are naturally busy for the advancement of the living entities' spiritual life. We are even ready to throw the happiness of our life in the water in order to always benefit our brothers. The primary engagement of Vaiṣṇavas is to deliver their fallen brothers from the well of material existence. The more the Vaiṣṇava family expands, the more the atheists' family diminishes. This is the natural law of the universe. Let the love and devotion of all living entities flow towards the unlimited Supreme Lord. Let Vaiṣṇava principles, which are the source of happiness, gradually spread from one end of the universe to the other. Let the hearts of those who are averse to the Lord melt with love of God. By the mercy of the Lord, the association of devotees, and the influence of devotional service, let the third-grade people become first-grade people and take shelter of pure ecstatic love. Let the exalted *madhyama-adhikārīs* give up their doubts and the cultivation of knowledge and establish themselves in the science of love. Let the whole universe echo with the sound of the congregational chanting of the holy names of Hari.

śrī śrī kṛṣṇārpaṇam astu

om̄ śānti śānti śānti hari om̄

Śrī Kṛṣṇa-saṁhitā

Chapter One Descriptions of Vaikunṭha

TEXT 1

śrī kṛṣṇa-tattva-nirdeśe kṛpā yasya prayojanam
vande tam jñānadam kṛṣṇam caitanyaṁ rasa-vigraham

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya, who is full of transcendental mellows and the giver of spiritual knowledge. Without His mercy, no one can ascertain the truth about Kṛṣṇa.

TEXT 2

samudra-śoṣanam reñor yathā na ghaṭate kvacit
tathā me tattva-nirdeśo mūḍhasya kṣudra-cetasah

Just as it is not possible for a particle of dust to absorb the ocean, it is extremely difficult for a foolish, less-intelligent person like me to ascertain the truth.

TEXT 3

kintu me hṛdaye ko 'pi puruṣah śyāmasundaraḥ
sphuran samādiśat kāryam etat tattva-nirūpaṇam

Although a living entity is never able to ascertain the truth with his small intelligence, a blackish personality with a form of pure consciousness has appeared in my heart and engaged me in the work of ascertaining the truth. For this reason I have boldly taken up this work.

TEXT 4

*āśīd ekaḥ paraḥ kṛṣṇo nitya-līlā-parāyaṇah
cīc-chaktyāviśkṛte dhāmni nitya-siddha-gaṇāśrite*

Lord Śrī Kṛṣṇa is beyond spirit and matter and has no origin. The name of His abode is Vaikuṇṭha, and it was created by His *cit-śakti*, or internal potency. Vaikuṇṭha is beyond material time and space, and it is the residence of the eternally liberated souls. All the eternally liberated living entities, who are fragmental parts of the Supreme Lord, emanate from the Lord's *jīva-śakti*, or marginal potency, to assist the Lord in His pastimes. Vaikuṇṭha is the abode of eternally liberated souls and the home of Kṛṣṇacandra's eternal pastimes. That realm is beyond material time, and therefore past, present, and future do not exist there. In this material creation, however, we must consider past, present, and future, for the living entities here are conditioned by time and space.

TEXT 5

*cīd-vilāsa-rase mattaś cīd-gaṇair anvitah sadā
cīd-viśeṣānvite bhāve prasaktah priya-darśanah*

Lord Śrī Kṛṣṇa is always absorbed in transcendental *rasas* and surrounded by liberated souls. He is always addicted to the emotions arising from varieties of spiritual activities. He is the cynosure of all eyes.

TEXT 6

*jīvānām nitya-siddhānām svādhīna-prema-lālasah
prādātēbhyah svatantratvam kāryākārya-vicāraṇe*

A great, wonderful spiritual relationship is found between the spiritually perfect living entities and Kṛṣṇacandra, who is the source of spiritual knowledge. This relationship is called *prīti*, or love. This love is concomitant with the creation of the living entities, so it is the living entities' inherent nature. If there is no independence in this relationship, however, there is no possibility of the living entities attaining higher *rasas*. Therefore Śrī Kṛṣṇa gives the living entities the power to independently discriminate between proper and improper action, and He awards them the fruits of their independent activities.

TEXT 7

*yeṣām tu bhagavad-dāsye rucir āśīd balīyasī
svādhīna-bhāva-sampannās te dāsā nitya-dhāmani*

Among the minutely independent living entities, those who have a strong taste for serving the Lord attain servitorship in the eternal abode.

TEXT 8

aīsvarya-karṣitā eke nārāyaṇa-parāyaṇāḥ
 mādhurya-mohitāś cānye kṛṣṇa-dāsāḥ sunirmalāḥ

Among them, those who desire to serve the Lord with opulence see their worshipable Lord as Nārāyaṇa and those who desire to serve the Lord with sweetness see their worshipable Lord as Kṛṣṇa.

TEXT 9

sambhrāmād dāsyā bodhe hi pṛītis tu prema-rūpiṇī
 na tatra prāṇayāḥ kaścit viśrambhe rahite sati

Those who serve the Lord with opulence have a natural mood of awe and reverence. Therefore their affection ends with *prema*, or love, for due to insufficient faith there is no *pranaya*, or intimacy.

TEXT 10

mādhurya-bhāva-sampattau viśrambho balavān sadā
 mahā-bhāvāvadhiḥ pṛīter bhaktānām hṛdaye dhruvam

The faith of those who serve the Lord in the conjugal *rasa* is extremely strong. Therefore their affection advances up to *mahā-bhāva*.

TEXT 11

jīvasya nitya-siddhasya sarvam etad anāmayam
 vikārāś cid-gatāḥ sāsvat kadāpi no jadānvitāḥ

Some people say that unless there is oneness between the *ātmā* and the Paramātmā, there will be a lack of *pranaya* in spiritual affairs. They further say the concept of *mahābhāva* is the false acceptance of material thoughts as spiritual. Regarding these impure opinions, we say that the living entities' different emotions arising from *pranaya* are not transformations of material nescience, they are spiritual emotions.

TEXT 12

vaikuṇṭhe śuddha-cid-dhāmni vilāsā nirvikārakāḥ
 ānandābdhi-taraṅgāḥ te sadā doṣa-vivarjitāḥ

The pastimes in the pure spiritual abode of Vaikuṇṭha are all faultless and like waves in the ocean of bliss. The word *vikāra*, or transformation, cannot be applied in those pastimes.

TEXT 13

yamaiśvarya-parā jīvā nārāyaṇām vadanti hi
 mādhurya-rasa-sampannāḥ kṛṣṇam eva bhajanti tam

There is no difference between Kṛṣṇa and Nārāyaṇa. He appears as Nārāyaṇa to eyes absorbed in opulence, and He appears as Kṛṣṇa to eyes absorbed in sweetness. Actually there is no difference in the Absolute Truth. A difference is considered only among people who discuss the Absolute Truth and in the discussions of the

Absolute Truth.

TEXT 14

rasa-bheda-vaśad-eko *dvidhā bhāti svarūpataḥ*
advayah sa parah krṣṇo *vilāsānanda-candramāḥ*

Śrī Kṛṣṇa is the Supreme Absolute Truth without a second. He is the moonlike Lord who is always absorbed in the ecstasy of His pastimes, and He manifests different forms due to the variety of *rasas*.

TEXT 15

ādheyādhāra-bhedaś ca *deha-dehi-vibhinnatā*
dharma-dharmi prthag bhāvā *na santi nitya-vastuni*

Actually there is no difference between His various forms, because in the Absolute Truth there is no difference between the container and its contents, the body and its owner, or the occupation and its performer. In the conditioned state, these differences are found in the human body due to the misconception of identifying the body as the self. These differences are natural for material objects.

TEXT 16

viśeṣa eva dharma 'sau *yato bhedah pravartate*
tad bheda-vaśataḥ prītis *taraṅga-rūpiṇī sadā*

The Vaiśeṣikas say that the quality by which one object is differentiated from another is called variety. Due to variety we find a difference between atoms of water and atoms of air and between atoms of air and atoms of fire. But the Vaiśeṣikas have detected the variegatedness of only the material world; they have no information of the variegatedness of the spiritual world. Nor is there information about this in the scriptures of the *jñānīs*. That is why most *jñānīs* consider liberation to be *brahma-nirvāṇa*, absorption or merging in the Supreme. According to the Vaiṣṇavas the quality of variegatedness not only exists in the material world, but it eternally exists in the spiritual world. That is why the Supersoul is different from the soul, the soul is different from the material world, and all souls are different from one another. From the quality of variegatedness, love of God takes the form of waves and appears with various emotions.

TEXT 17

prapañca-malato 'smākam *buddhir duṣṭāsti kevalam*
viśeṣo nirmalastamān *na ceha bhāsate 'dhunā*

Due to material conditioning our intelligence has become polluted by the dirt of this world. Therefore realizing spiritual variegatedness is extremely difficult.

TEXT 18

bhagavaj-jīvayos tatra *sambandho vidyate 'malah*
sa tu pañca-vidhāḥ prokto *yathātra saṁsṛtau svataḥ*

Due to the quality of variegatedness there is not only an eternal difference between

the Lord and the pure living entities, there is also an eternal pure relationship between them. Just as conditioned living entities have five types of relationships in the material world, there are also five types of relationships between Kṛṣṇa and the living entities.

TEXT 19

śānta-bhāvas tathā dāsyam *sakhyam vātsalyam eva ca*
kānta-bhāva iti jñeyāḥ *sambandhāḥ kṛṣṇa-jīvayoh*

The names of these five types of relationships are *śānta* (neutrality), *dāsyā* (servitude), *sakhya* (friendship), *vātsalya* (paternal affection), and *mādhurya* (conjugal love).

TEXT 20

bhāvākāra gatā prītiḥ *sambandhe vartate 'mala*
aṣṭa-rūpā kriyāsārā *jīvānām adhikārataḥ*

In the Lord's association, the ecstatic love of the pure living entities manifests according to their qualification and relationship in eight different emotions. All those emotions are symptoms of love. They are known as *pulaka* (standing of hairs on end), *aśru* (weeping), *kampa* (trembling), *sveda* (perspiring), *vaivarnya* (fading away of color), *stambha* (being stunned), *svara-bheda* (choking), and *pralaya* (devastation). These symptoms manifest in a pure form in pure living entities, but they are materially contaminated in conditioned living entities.

TEXT 21

śānte tu rati-rūpā sā *cittollāsa-vidhāyinī*
ratīḥ premā dvidhā dāsyē *mamatā bhāva-saṅgatā*

The affection of those devotees who are situated in *śānta-rasa* remains in the form of *ratī*, or attraction, which gives mental happiness. When affection is mixed with attachment in *dāsyā-rasa*, then it is called attraction in pure love.

TEXT 22

sakhye ratis tathā premā *prāṇayo 'pi vicāryate*
viśvāso balavān tatra *na bhayam vartate kvacit*

In *sakhya-rasa*, this attraction in pure love turns into *prāṇaya*, intimacy, which is strengthened by faith and attachment and which destroys fear.

TEXT 23

vātsalye sneha-paryantā *prītir drava-mayī satī*
kānta-bhāve ca tat sarvam *militam vartate kila*
māna-rāgānurāgaiś ca *mahātāvair višeṣata*

In *vātsalya-rasa*, this affection flows up to *sneha-bhāva*, affection with ecstatic sentiments. But when *kānta-bhāva*, or conjugal *rasa*, appears, then all the above-mentioned emotions mix with *māna* (jealous anger), *rāga* (attachment), *anurāga* (further attachment), and *mahā-bhāva* (great ecstasy).

TEXT 24

vaikuṇṭhe bhagavān śyāmaḥ gṛhasthāḥ kula-pālakaḥ
yathātra lakṣyate jīvāḥ svagānaiḥ pariveṣṭitāḥ

Just as the living entities are surrounded by relatives and engaged in household activities in the material world, Lord Kṛṣṇa is engaged in the same way in Vaikuṇṭha.

TEXT 25

śāntā dāsāḥ sakhāś caiva pitāro yoṣitas tathā
sarve te sevakā jñeyāḥ sevyāḥ kṛṣṇaḥ priyaḥ satām

All the associates in śānta, dāsyā, sakhya, vātsalya, and mādhurya are servants of the Lord. Śrī Kṛṣṇa is the beloved Lord and object of worship of those devotees.

TEXT 26

sārvajñya-dhṛti-sāmarthyā vicāra-paṭutā-kṣamāḥ
prītāvekātmatām prāptā vaikuṇṭhe 'dvaya vastuni

In the affection of the absolute realm of Vaikuṇṭha, all qualities like omniscience, forbearance, ability, consideration, expertness, and forgiveness are in complete harmony. Due to an absence of affection in the material world, those qualities appear distinct.

TEXT 27

cid-dravātmā sadā tatra kālindī virajā nadī
cid-ādhāra svarūpā sā bhūmis tatra virājate

The Virajā River eternally flows through the outer circle of Vaikuṇṭha. The Kālindī River eternally flows through the inner circle. Both rivers are transcendental to the mode of passion. The indescribable land there is the resting place of all pure souls.

TEXT 28

latā-kuñja-gṛha-dvāra- prāsāda toraṇāni ca
sarvāṇi cid-viśiṣṭāni vaikuṇṭhe doṣa-varjite

All the creepers, palaces, houses, and gateways are fully spiritual and free of all fault. The influence of time and place cannot pollute those things.

TEXT 29

cic-chakti-nirmitām sarvāṁ yad vaikuṇṭhe sanātanam
pratibhātām prapañce 'smin jada-rūpa malānvitam

Some people try to impose their material conceptions on the nature of Vaikuṇṭha and thus become overwhelmed by prejudices. Later they try to establish these prejudices by their shrewd arguments. Such descriptions of Vaikuṇṭha and the pastimes of the Lord, however, are actually all material. These types of conclusions arise only due to improper knowledge of the Absolute Truth. Only those who have

not deeply discussed spiritual topics will have the propensity to rationalize in this way. The doubtful hearts of the *madhyama-adhikārīs* are always swinging between the material and the spiritual due to their being unable to cross into the realm of the Absolute Truth. Actually the variegatedness seen in the material world is only a perverted reflection of the spiritual world. The difference between the material and spiritual worlds is this: In the spiritual world everything is blissful and faultless, whereas in the material world everything is a temporary mixture of happiness and distress, full of impurities arising from time and place. Therefore the descriptions of the spiritual world are not imitations of those of the material world, rather they are most coveted ideals.

TEXT 30

*sad bhāve 'pi viśeṣasya sarvam tan nitya-dhāmani
akhaṇḍa-sac-cid-ānanda- svarūpam prakṛteḥ param*

The splendor of the spiritual abode is established by the quality of variegatedness. Although that splendor is eternal, *Vaikuṇṭha* is nevertheless nondual and constitutionally eternal, full of knowledge, and bliss. The material world consists of dualities arising from time, place, and circumstances, yet because *Vaikuṇṭha* is transcendental to the material creation it is devoid of duality and fault.

TEXT 31

*jīvānām siddha-satvānām nitya-siddhimatām api
etan nitya-sukham śāśvat kṛṣṇa-dāsyे niyojitaṁ*

Eternal servitude of Lord Kṛṣṇa is the eternal happiness of those who are eternally perfect and those who have achieved perfection.

TEXT 32

*vākyānām jada-janyatvān na śaktā me sarasvatī
varṇane vimalānanda vilasasya cid-ātmanāḥ*

It is beyond my power of speech to describe the pure ecstatic pastimes of the living entities, because the words I would use in such descriptions are products of the material world.

TEXT 33

*tathāpi sārajuṭa vṛtyā samādhiṁ avalambya vai
varṇitā bhagavad vārtā mayā bodhyā samādhinā*

Although I am unable to clearly describe this topic by words, by *samādhi* and the process of *sārajuṭ* I have described the topics of the Lord to the best of my ability. If one simply takes the insignificant literal meanings of these words, then one will not properly realize the described subject. I therefore request the reader to try and realize these truths through *samādhi*. One should try to understand subtle points from gross statements, as in *Arundhatī-nyāya* [when one points out a faint star with the help of a bright star]. The process of argument is useless, because it cannot lead one to the Absolute Truth. The subtle process of directly perceiving the soul is called *samādhi*. I have given these descriptions based on this process.

The reader should also follow this process to realize the truth.

TEXT 34

*yasyeha vartate prītiḥ kṛṣṇe vraja-vilasini
tasyaivātma samādhau tu vaikuṇṭho lakṣyate svataḥ*

Vaikuṇṭha can be naturally perceived through the *saṁdhī* of those *uttama-adhikārīs* who have attained love for Kṛṣṇa, who performs pastimes in Vraja. The *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs* are not yet qualified in this regard, because such truths cannot be realized by reading or argument. *Kaniṣṭha-adhikārīs* who consider the scriptures as the only authority and logicians who consider themselves liberated are both unable to advance.

*Thus ends the First Chapter of Śrī Kṛṣṇa-saṁhitā, entitled
“Descriptions of Vaikuṇṭha.”*

May Lord Kṛṣṇa be pleased.

Chapter Two Descriptions of the Lord's Energies

TEXT 1

*atraiva tattva-vijñānam jñātavyam satatam budhaiḥ
śakti-śaktimato bhedo nāsty eva paramātmāni*

We will now consider the science of Vaikuṇṭha, which should be known by the learned. In the beginning it should be understood that there is no difference between the energy and the energetic. Nothing is gained if we consider the Absolute Truth as devoid of energy, therefore it is the duty of swanlike persons to accept the existence of His energies. Energy is never a truth separate from the energetic Supreme Lord. Although proper examples to illustrate the Absolute Truth are unavailable in this material world, indirect examples are sometimes found. Just as fire and heat cannot exist separately, the Absolute Truth and His energies do not exist separately.

TEXT 2

*tathāpi śrūyate 'smābhīḥ parā śaktīḥ parātmanāḥ
acintya-bhāva-sampannā śaktimantam prakāśayet*

The Absolute Truth is manifested through the inconceivable superior energy of the energetic Absolute Truth, who is the source of the *puruṣāvatāras* and is realized through *saṁdhī*. If heat was separated from fire, then due to an absence of energy, fire would not exist. Similarly, if energy was separated from the Absolute Truth, then the Absolute Truth would not exist.

TEXT 3

sā śaktih sandhinī bhūtvā sattājātam vitanyate
 pītha-sattā svarūpā sā vaikuṇṭha-rūpiṇī satī

The superior energy of the Absolute Truth is realized in three different aspects—*sandhinī*, *samvit*, and *hlādinī*. The first manifestation of the Absolute Truth is *sat* (*sandhinī*), *cit* (*samvit*), and *ananda* (*hlādinī*). “In the beginning there was only the Supreme Brahman, then, after manifesting His energies, He became known as *sat-cid-ānanda*,”—this kind of misconception arises due to consideration of material time and should not be applied on the Absolute Truth. It is understood by swanlike people that the *sat-cid-ānanda* form of the Lord is beginningless, endless, and eternal. The *sandhinī* energy manifests the existence of the eternal abode, name, form, associates, relationships, features, and foundation of the Absolute Truth. The superior energy of the Lord has three potencies, namely *cit*, or spiritual, *jīva*, or marginal, and *acit*, or material. The spiritual potency, *cit*, is His internal potency. The marginal and material potencies are separated. These potencies are considered according to the proportion of the energy manifest. *Vaikuṇṭha* is the abode of the spiritual potency of the *sandhinī* aspect of the superior energy.

TEXT 4

kṛṣṇādyākhyābhidhā-sattā rūpa-sattā kalevaram
 rādhādyā-saṅginī-sattā sarva-sattā tu sandhinī

The names of Kṛṣṇa manifest from the *abhidhā-sattā*, the body of Kṛṣṇa manifests from the *rūpa-sattā*, and the lovers of Kṛṣṇa like Rādhā manifest from a mixture of the *rūpa-sattā* and *saṅginī-sattā*.

TEXT 5

sandhinī-śakti-sambhūtāḥ sambandhā vividhā matāḥ
 sarvādhāra svarūpeyām sarvākārā sad amśakā

All kinds of relationships manifest from the *sandhinī* aspect. The *sandhinī* aspect of the Lord is the source of all spiritual manifestations and features.

TEXT 6

śamvid bhūtā parā śaktir jñāna-vijñāna rūpiṇī
 sandhinī-nirmite sattve bhāva-saṁyojīnī satī

The *śamvit* aspect of the superior energy consists of knowledge and its practical application (*jñāna* and *vijñāna*). When *śamvit* interacts with the manifestations of the *sandhinī* aspect, all emotions appear.

TEXT 7

bhāvābhāve ca sattāyām na kiñcid apy lakṣyate
 tasmāt tu sarva-bhāvānām samvid eva prakāśinī

Without the presence of emotions, existence would be unknown. Therefore all truths are illuminated by *śamvit*. All the emotions of *Vaikuṇṭha* are created by the *śamvit* aspect of the spiritual potency.

TEXT 8

sandhini-kṛta-sattveṣu *sambandha-bhāva-yojikā*
saṃvid-rūpā mahā-devī *kāryākārya vidhāyinī*

All relationships in Vaikuṇṭha have been established by Samvitdevī, who is the director of action and inaction. The different *rasas*, such as *sānta* and *dāsyā*, and the respective activities in those *rasas* have been established by *saṃvit*.

TEXT 9

viśeṣābhāvataḥ saṃvid *brahma-jñānam prakāśayet*
viśeṣa-saṃyutā sā tu *bhagavad bhakti-dāyinī*

If one does not accept the quality of variegatedness, then Samvitdevī manifests for him the impersonal feature of the Absolute Truth. The living entity then takes shelter of impersonal knowledge of Brahman. Therefore impersonal knowledge of Brahman is only the impersonal consideration of Vaikuṇṭha. For one who accepts the quality of variegatedness, Samvitdevī manifests the Supreme Personality of Godhead. The living entity then accepts the devotional service of the Lord.

TEXT 10

hlādinī-nāma-saṃprāptā *saiva śaktih parākhyikā*
mahābhāvādiṣu sthitvā *paramānanda-dāyinī*

When the spiritual potency of the superior energy interacts with the *hlādinī* aspect, it creates attachment up to the state of *mahābhāva*, in which She (*hlādinī*) bestows the topmost ecstasy.

TEXT 11

sarvorddha-bhāva-sampannā *kṛṣṇārddha-rūpa-dhāriṇī*
rādhikā sattva-rūpena *kṛṣṇānanda-mayī kila*

This *hlādinī* is Śrī Rādhikā, who is the energy of the energetic, who possesses the topmost loving sentiments, and who is half of the Supreme Lord's form. She expands into the indescribable forms of Kṛṣṇa's inconceivable happiness.

TEXT 12

mahā-bhāva-svarūpeyam *rādhā-kṛṣṇa-vinodinī*
sakhya aṣṭa-vidhā bhāvā *hlādinyā rasa-poṣikāḥ*

That Rādhā gives pleasure to Kṛṣṇa. She is the embodiment of *mahābhāva*. There are eight varieties of emotions that nourish the *rasa* of *hlādinī*. They are known as Rādhā's eight *sakhīs*.

TEXT 13

tat tad bhāva-gatā jīvā *nityānanda-parāyanāḥ*
sarvadā jīva-sattāyām *bhāvānām vimalā sthitih*

When the *hlādinī* energy of the living entities realizes a portion of the spiritual

hlādinī by the association of devotees and the mercy of the Lord, then the living entities become eternally happy and attain the stage of pure eternal sentiments while remaining individual entities.

TEXT 14

hlādinī sandhinī samvid *ekā kṛṣṇe parātpare*
yasya sāṁśa-vilāseṣu *nityā sa tritayātmikā*

The *sandhinī*, *samvit*, and *hlādinī* energies are eternally situated in Śrī Kṛṣṇa, the Supreme Personality of Godhead; that is, existence, knowledge, and attachment are in perfect harmony in Him. Yet these three energies are also present in His personal expansions in His Vaikuṇṭha pastimes.

TEXT 15

etat sarvam svataḥ kṛṣṇe *nirguṇe 'pi kilādbhutam*
cic-chaktir ati-sambhūtam *cid-vibhūti svarūpataḥ*

Although many variegated qualities are eternally manifest in Śrī Kṛṣṇa, He wonderfully remains *nirguṇa*, devoid of material qualities, because His qualities are the interactions of His spiritual potency and are forms of His spiritual opulence.

TEXT 16

jīva-śakti-samudbhūto *vilāso 'nyah prakīrtitah*
jīvasya bhinna-tattvatvāt *vibhinnāṁśo nigadyate*

After concluding the consideration on the *sandhinī*, *samvit*, and *hlādinī* aspects of the spiritual potency of the superior energy, I will now explain the *sandhinī*, *samvit*, and *hlādinī* aspects of the marginal potency of the superior energy. The living entities are created by the will of the Lord and by the inconceivable superior energy of the Lord. The living entities have been awarded minute independence, so they are classified as separated truths and their activities are said to be separated from the Lord's activities.

TEXT 17

paramāṇu samā jīvāḥ *kṛṣṇārka-kara-varttinah*
tat teṣu kṛṣṇa-dharmāṇām *sadbhāvo vartate svataḥ*

Kṛṣṇa is like the spiritual sun, and the living entities are like the atomic particles of that incomparable sun's rays. Therefore all the qualities of Kṛṣṇa are naturally present in the living entities.

TEXT 18

samudrasya yathā binduh *prthivyā renavo yathā*
tathā bhagavato jīve *guṇānāṁ vartamānatā*

Although it is inappropriate to compare the greatness of the Lord's qualities with the ocean or the earth, if we do consider His qualities in this way, then the qualities of the living entities appear like drops of the ocean or dust particles of the earth.

TEXT 19

*hlādinī sandhīnī samvit kṛṣṇe pūrṇatamā matā
jīve tv aṇu svarūpeṇa draṣṭavyā sūkṣma-buddhibhīḥ*

The three aspects—*hlādinī*, *sandhīnī*, and *samvit*—are fully manifest in Śrī Kṛṣṇa, but they are also minutely present in the living entities. This is understood by persons endowed with fine intelligence.

TEXT 20

*svātantrye vartamāṇe 'pi jīvānāṁ bhadrakāṅkṣīṇāṁ
śaktayo 'nugatāḥ śaśvat kṛṣṇecchāyāḥ svabhāvataḥ*

All living entities have independence that was awarded by the Lord, yet those who desire auspiciousness naturally remain under the subordination of Kṛṣṇa.

TEXT 21

*ye tu bhoga-ratā mūḍhāḥ te svaśakti-parāyanāḥ
bhramanti karma-mārgeṣu prapañce durnivārite*

Those who are unable to recognize what is auspicious and what is inauspicious and who engage in sense gratification do not accept subordination under the spiritual potency and thus live independently. They traverse the path of fruitive activities while wandering in the material world, which is difficult to leave after once entering.

TEXT 22

*tatraiva karma-mārgeṣu bhramatsu jantuṣu prabhuḥ
paramātma svarūpeṇa vartate līlāyā svayam*

For those living entities who traverse the path of fruitive activities, the Lord, as His pastime, accompanies them in the form of the Supersoul.

TEXT 23

*eṣā jīveśayor līlā māyayā vartatedhunā
ekāḥ karma-phalam bhunkte cāparāḥ phala-dāyakah*

The pastimes of the Lord and the living entities appear mundane to the conditioned souls. The living entities enjoy the results of their fruitive activities, while the Supersoul awards those results.

TEXT 24

*jīva-śakti-gatā sā tu sandhīnī sattva-rūpiṇī
svargādi-lokam ārabhya pārakyaṁ srjati svayam*

When the marginal potency of the superior energy interacts with *sandhīnī*, the upper heavenly planets are created.

TEXT 25

karma karma-phalam duḥkham *sukham vā tatra vartate*
pāpa-puṇyādikam sarvam *āśāpāśādikam hi yat*

Fruitive activities, the results of fruitive activities, distress, happiness, sin, piety, and all desires are also created by this interaction with *sandhinī*. The functions of the subtle bodies are also created by this interaction. Svarloka, Janaloka, Tapoloka, Satyaloka, and Brahmaloka are all created by this interaction. Even the lower hellish planets are understood to be created by this interaction with *sandhinī*.

TEXT 26

jīva-śakti-gatā samvid *īśa-jñānam prakāśayet*
jñānenā yena jīvānām *ātmānām ātmā hi lakṣyate*

When the marginal potency of the superior energy interacts with *samvit*, it manifests knowledge of the Absolute Truth. By this knowledge a living entity realizes the Supersoul. This knowledge is distinct from and inferior to impersonal knowledge of Brahman, which is manifested by the interaction of the spiritual potency of the superior energy with *samvit*.

TEXT 27

vairāgyam api jīvānām *śamvidā sampravartate*
kaḍācīl layavāñcā tu *prabala bhavati dhruvam*

Renunciation, in the form of neglecting *māyā*, manifests from this interaction of *samvit* with the marginal energy. Sometimes the living entities consider the happiness of realizing the self as insignificant and the happiness of realizing the Supersoul as relatively superior, and they therefore desire to merge with the Supersoul.

TEXT 28

jīve yāhlādinī śaktir *īśa-bhakti-svarūpiṇī*
māyā niṣedhikā sā tu *nirākāra-parāyanā*

When the marginal potency of the superior energy interacts with *hlādinī*, it manifests devotional service to the Supreme Lord. This devotional service nullifies the material conception of the Lord and establishes Him as *nirākara*, or formless.

TEXT 29

cic-chaktir ati-bhinnatvād *īśa-bhaktih kadācana*
na prīti-rūpam āpnoti *sadā śuṣkā svabhāvataḥ*

The *rati*, or attachment, of the spiritual potency is different from this type of devotional service of the Supreme Lord. Therefore this devotional service of the Lord is naturally dry, or without *rasa*, and is not based on love.

TEXT 30

kṛta-jñatā-bhāva-yuktā *prarthanā vartate harau*
samśrteḥ puṣṭi-vāñcā vā *vairāgya-bhāvanāyuta*

The prayers of those who perform this type of devotional service are mixed with gratefulness, therefore this cannot be called unmotivated devotional service. Rather, their prayers are filled with desires for material advancement or renunciation.

TEXT 31

*kadācit bhāva-bahulyād aśru vā vartate drśoh
tathāpi na bhaved bhāvah śrī kṛṣṇe cid-vilāsini*

Although sometimes tears are shed out of emotion while executing this type of devotional service, such persons' emotions for Śrī Kṛṣṇa, who enjoys spiritual pastimes, do not arise.

TEXT 32

*vibhinnāṁsa-gatā līlā kṛṣṇasya paramātmanah
jīvānāṁ baddha-bhūtānāṁ sambandhe vidyate kila*

Does this mean that there is no superior emotion in the hearts of the conditioned souls than this form of devotional service? Certainly there is. Just as Śrī Kṛṣṇa performs His pastimes in Vaikuntha with the eternally perfect living entities, He certainly performs pastimes in relationship with the conditioned souls.

TEXT 33

*cid-vilāsa-ratā ye tu cic-chakti-pālitāḥ sadā
teṣām ātma-yogena brahma-jñānena vā phalam*

Those who consider the happiness of the *hlādinī* aspect of the marginal potency as insignificant and consider the impersonal Brahman as incomplete understand that the pastimes of Kṛṣṇa with the spiritual potency of the superior energy are more relishable, so they join those pastimes. They are qualified for receiving the highest happiness. They are servants of the Lord and are under the protection of the spiritual potency. They derive no fruits whatsoever from impersonal knowledge of Brahman or yoga. In this context, yoga refers to devotional service (as described above in verses 28-31), as practiced by the living entities. Regarding impersonal knowledge of Brahman, please refer to verse 9 of this chapter. Therefore when yogis and *jñānīs* become fortunate, they engage in spiritual activities.

TEXT 34

*māyā tu jada-yonitvāt cid-dharma-parivartinī
āvaraṇātmikā śaktir iśasya paricārikā*

After completing discussions on the marginal potency, I will now discuss the *sandhinī*, *samvit*, and *hlādinī* aspects of *māyā-śakti*, the external potency. All inert matter is manifested from the external potency of the superior energy. Therefore this *māyā* potency converts spiritual characteristics into material characteristics. *Māyā*, the external potency, covers the living entities, so she is the mother of illusion and a maid servant of the Supersoul.

TEXT 35

cic-chakteḥ pratibimbatvān *māyayā bhinnatā kutah*
praticchāyā bhaved bhinnā *vastuno na kadācana*

After carefully studying the nature of *māyā*, it is concluded to be the most inferior potency in the whole creation, because all of the living entities' inauspiciousness is created by *māyā*. If *māyā* did not exist, there would be no degradation of the living entities in the form of aversion to the Lord. Therefore many people doubt whether *māyā* is the Lord's energy, because the Supreme Lord is all-auspicious and unaffected by sin. Those who understand the Supreme Lord as the supreme doer and controller do not accept any truth that is contrary to Him; they thus accept *māyā* as the material potency of the Supreme Lord's spiritual energy. The external potency, which is a reflection or shadow of the spiritual potency, is not independent. By the will of the Lord, *māyā* is the perverted reflection of, and therefore certainly subordinate to, the Lord's spiritual potency. In this context one should not accept the Māyāvādī philosophers' meanings of *bimba* (reflection), *pratibimba* (reflected image), and *praticchāyā* (shadow).

TEXT 36

tasmān māyā-kṛte viśve *yad yad bhāti viśeṣataḥ*
tat tad eva praticchāyā *cic-chakter jala-candravat*

If we consider the existence of *māyā*, we can conclude that this world is the shadow of Vaikunṭha, which is created by the spiritual potency of the superior energy of the Lord and is full of variegatedness. The example of the moon in water is applicable to this shadow [the material world]. But this world is not false in the same way as the moon in the water is false. As *māyā* is in fact a potency of the superior energy, whatever is created by her is also a fact.

TEXT 37

māyayā bimbitam sarvam *prapañcaḥ śabdyate budhaiḥ*
jīvasya bandhane śaktam *īśasya līlāyā sadā*

As far as the work of the maid-servant [Māyā] is concerned, learned people say that this material world is her creation. This material existence is able to bind the living entities as part of the Lord's pastimes (please see verses 22-23 of this chapter).

TEXT 38

vastunah śuddha-bhāvatvam *chāyāyām vartate kutah*
tasmān māyā-kṛte viśve *heyatvam paridṛṣyate*

Just as the original, pure condition of an object is not manifest in its shadow, we do not find the pleasantness of the spiritual world in the material world, which is created by *māyā*, rather we find the perverted quality, distress.

TEXT 39

sā māyā sandhīnī bhūtvā *deśa-buddhim tanoti hi*
ākṛtau vistṛtau vyāptā *prapañce vartate jaḍā*

When the external potency of the superior energy interacts with *sandhīnī*, it

spreads conceptions of nationalism. This mentality is found only in this world. The symptoms of this conception are spread through forms and their expansions. If one could ascertain Vaikuṇṭha by one's thoughts, then the material forms and their expansions would certainly be useful. But the science of Vaikuṇṭha is beyond the realm of material space, time, and argument and is realized through *samādhi*. Actually all the forms and expansions that are seen in Vaikuṇṭha, the abode of transcendental pastimes, are all spiritual and auspicious. It should be known that the forms and expansions of the material world, the perverted reflection of the spiritual world, are forever devoid of bliss.

TEXT 40

jīvānām martya-dehādau *sarvāni karaṇāni ca*
tiṣṭhanti parimeyāni *bhotikāni bhavāya hi*

The activities and bodies of the conditioned living entities are material and limited and are meant for performing work and enjoying its results. They are created by the *sandhinī* aspect of the external potency. If one tries to understand words like "tiny" and "atomic" in descriptions of the living entities and "greatness" in descriptions of the Supreme Lord in terms of material space, then one will not attain knowledge of the Absolute Truth.

TEXT 41

sambid-rūpā mahā-māyā *liṅga-rūpa-vidhāyini*
ahankārātmakām cittam *baddha-jīve tanoty aho*

When the external potency of the superior energy interacts with *samvit*, it creates the subtle body of conditioned souls in the form of intelligence and false ego. The constitutional position of a pure living entity is beyond the gross and subtle bodies. The *samvit* aspect of the external potency is known in the scriptures as nescience. Due to this nescience, the gross and subtle bodies of the living entities are created. When pure living entities reside in Vaikuṇṭha, the first knot of nescience, in the form of false ego, does not entangle them. Pure living entities cannot remain steady after giving up spiritual activities. Therefore as soon as the living entities become situated in their own happiness through the minute independence given by the Lord, they become shelterless and are compelled to take shelter of Māyā. On account of this, pure living entities have no shelter other than Vaikuṇṭha. The living entities of Vaikuṇṭha are very insignificant, like fireflies in comparison to the powerful sunlike Lord. As soon as the living entity leaves Vaikuṇṭha, he is simultaneously awarded a subtle body and thrown into the material world, created by Māyā. All manifestations of the *sandhinī*, *samvit*, and *hlādinī* aspects of the marginal potency are mixed with *māyā* as soon as the living entity leaves the shelter of Vaikuṇṭha. When one considers material existence as his own, this is called false ego. Absorption in this false ego is the function of the heart, cultivating material sense objects through the heart is the function of the mind, and realization through this cultivation is called material knowledge. The mind, being superior to the senses, manifests as the functions of the senses in their association. When the impression of contact between the senses and sense objects is established within, it is protected by the strength of remembrance. When one cultivates those protected memories by following the process of elaborating and

condensing them, then whatever one conjectures is called argument. By this argument, knowledge of sense objects and related items is acquired.

TEXT 42

*sā śaktiś cetasau buddhir indriye bodha-rūpiṇī
manasy eva smṛtiḥ śaśvat viśaya-jñāna-dāyinī*

The *śamvit* aspect of the external energy creates the intelligence of the heart, the feelings of the senses, the remembrance of the mind, and the knowledge of sense objects.

TEXT 43

*viśaya-jñānam evasyān māyikam nātma-dharmakam
prakṛter guṇa-samyuktam prākṛtam kathyate janaiḥ*

Knowledge of sense objects is completely mundane. It has nothing to do with one's constitutional duties. It is called material knowledge because it is connected with the qualities of the material world.

TEXT 44

*sā māyā hlādinī prītir viśayeṣu bhavet kila
karmānanda svarūpā sā bhukti-bhāva-pradāyinī*

The *hlādinī* aspect of the external energy manifests as attachment for material objects. That attachment spreads the conception of enjoyment in the form of happiness derived from fruitive activities. Attachment for the material world, the endeavor for material prosperity, and the desire for sense gratification all naturally arise from this attachment to sense objects. In order to maintain life peacefully, the four castes—*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *sūdra*—are established according to people's natural characteristics, and the four *āśramas*—*grhaṣṭha*, *vānaprastha*, *brahmačārī*, and *sannyāsī*—are established according to people's position.

According to necessity, constitutional and conditional occupational duties are ascribed. When the upper and lower planets, which are created by the *sandhinī* aspect of the marginal potency (see verses 24-25), are connected with the results of these duties, then they become the object of the fruitive workers' hopes or fears. It is to be mentioned at this point that the *śamvit* and *hlādinī* aspects of the marginal potency, being almost covered by the *śamvit* and *hlādinī* aspects of the external potency, time to time manifest renunciation and knowledge of the self, which are ultimately overcome by *māyā* due to the absence of spiritual activities.

TEXT 45

*yajñeṣa bhajanam śaśvat tat prīti-kārakam bhavet
trivarga-viśayo dharmo lakṣitas tatra karmibhiḥ*

The Supersoul is perceived at this point as *Yajñeśvara*, the Lord of sacrifice. People of the material world try to please Him by their activities, and they worship Him by sacrifices. The name of this religion is *trivarga*, or *dharma*, *artha*, and *kāma*. But there is no possibility of *mokṣa*, or liberation, by this path.

*Thus ends the Second Chapter of Śrī Kṛṣṇa-saṁhitā, entitled
“Descriptions of the Lord's Energies.”*

May Lord Kṛṣṇa be pleased.

**Chapter Three
Descriptions of
the Lord's Incarnations**

TEXT 1

*bhagavac-chakti-kāryeṣu trividheṣu sva-śaktimān
vilaṣan vartate kṛṣṇaś cij-jīva-māyikeṣu ca*

The two philosophies—*advaita-vāda*, or monism, from Vedānta and materialism from Sāṅkhya—have been current from time immemorial. Monism has been further divided into two, namely *vivarta-vāda* and *Māyāvāda*. Among all these philosophers, some say the material world is a transformation of Brahman, some say it is false, and some have established the material world as beginningless. Swanlike persons, however, say that although Lord Kṛṣṇa is separate from all activities and their cause, by His inconceivable potency and through His three principle energies the Lord is nevertheless present and involved in the activities of *Vaikuṇṭha*, the living entities, and the material world.

TEXT 2

*cit-kāryeṣu svayam kṛṣṇo jīve tu paramātmakah
jaḍe yajñeśvaraḥ pūjyah sarva-karma-phala-pradah*

Kṛṣṇa is personally present in spiritual activities, He is present as Supersoul in the living entities, and He is worshiped as *Yajñeśvara* in the material world. He alone awards the results of all activities.

TEXT 3

*sarvāṁśī sarva-rūpī ca sarvāvatāra-bījakah
kṛṣṇas tu bhagavān sākṣān na tasmāt para eva hi*

All the existing personal expansions and all the created separated expansions, the living entities, are products of Kṛṣṇa's energy, therefore Lord Śrī Kṛṣṇa is the origin of all expansions. Nothing can manifest outside of His energy, therefore He is the source of all forms. All incarnations of the Lord emanate from Him, therefore He is the source of all incarnations. Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead. There is no truth superior to Him.

TEXT 4

*acintya-śakti-sampannah sa kṛṣṇah karuṇāmayah
māyā-baddhasya jīvasya kṣemāya yatnavān sadā*

That Kṛṣṇa is inconceivably powerful and merciful. He is ardently engaged in the

welfare of the living entities who have been conditioned by Māyā due to misuse of their independence.

TEXT 5

*yad yad bhāgavato jīvas tat tad bhāgavato hariḥ
avatīrṇah svaśaktyā sah kṛīdatīva janaiḥ saha*

When the conditioned souls receive various forms according to their nature, the Supreme Lord Kṛṣṇa, by His inconceivable potency, agrees to accompany them by incarnating and enjoying pastimes with them.

TEXT 6

*matsyeṣu matsya-bhāvo hi kacchape kūrma-rūpakah
meru-dāṇḍayute jīve varāha-bhāvavān hariḥ*

When the living entities accept the position of fish, the Lord accepts His fish incarnation, Matsya. Matsya is without *dāṇḍa*. When the living entities gradually accept the position of *vajra-dāṇḍa*, then the Lord incarnates as Kūrma. When *vajra-dāṇḍa* gradually becomes *meru-dāṇḍa*, the Lord incarnates as Varāha.

TEXT 7

*nṛsimho madhya-bhāvo hi vāmanah kṣudra-mānave
bhārgavo 'sabhyavargeṣu sabhye dāśarathis tathā*

When the living entities accept the combined position of human and animal, the Lord accepts His incarnation of Nṛsimha. When the living entities are short, He appears as Vāmana. When the living entities are uncivilized, He comes as Paraśurāma. When they are civilized, He appears as Rāmacandra.

TEXT 8

*sarva vijñāna-sampanne krṣṇas tu bhagavān svayam
tarka-niṣṭhanare buddho nāstike kalkir eva ca*

When the living entities possess the wealth of practical knowledge, then Lord Kṛṣṇa Himself appears. When the living entities develop the tendency for argument, the Lord appears as Buddha. And when they are atheistic, the Lord comes as Kalki. These are well-known facts.

TEXT 9

*avatārā harer bhāvāḥ kramorddhva-gatimad-dhṛdi
na teṣāṁ janma-karmādau prapañco vartate kvacit*

In the course of the gradual development of the living entities' hearts, the Lord incarnates in a form corresponding to the mood of the devotees. The source and activities of those forms are untouched by material contamination.

TEXT 10-11

jīvānām krama-bhāvānām lakṣaṇānām vicārataḥ

<i>kālo vibhajyate sāstre</i>	<i>daśadhā rṣibhīḥ prthak</i>
<i>tat tat kālagato bhāvah</i>	<i>kṛṣṇasya lakṣyate hi yah</i>
<i>sa eva kathyate vijñair</i>	<i>avatāro hareḥ kila</i>

After consideration, the sages have divided the history of the living entities' advancement into ten periods of time. Each period has different symptoms, with each successive mood superior to the previous. Each progressive mood is described as an incarnation.

TEXT 12

<i>kenacīd bhajyate kālaś</i>	<i>catur-viṁśatidhā vidā</i>
<i>aṣṭādaśa-vibhāge vā</i>	<i>cāvatāra-vibhāgaśah</i>

Some learned scholars have divided this period of time into twenty-four and ascertained twenty-four incarnations. Yet there are others who have divided it into eighteen with the corresponding number of incarnations.

TEXT 13

<i>māyayā ramaṇam tuccham</i>	<i>kṛṣṇasya cit svarūpiṇah</i>
<i>jīvasya tattva-vijñāne</i>	<i>ramaṇam tasya sammatam</i>

Some people say that the Supreme Lord is omnipotent, therefore He may sometimes incarnate by His inconceivable energy in a material body, and all incarnations can therefore be accepted simply as historical incidents. According to the opinion of swanlike Vaiṣṇavas, this statement is extremely unreasonable because it is impossible for Lord Kṛṣṇa to accept a material body and perform material activities. Such action would be insignificant and abominable for Him. But His appearance and pastimes in the hearts of the realized living entities' are accepted by both the sadhus and Kṛṣṇa.

TEXT 14

<i>chāyāyāḥ sūrya-sambhogo</i>	<i>yathā na ghaṭate kvacit</i>
<i>māyāyāḥ kṛṣṇa-sambhogas</i>	<i>tathā nasyat kadācana</i>

As the sun cannot enjoy its shadow, Kṛṣṇa cannot enjoy *māyā*.

TEXT 15

<i>māyāśritasya jīvasya</i>	<i>hṛdaye kṛṣṇa-bhāvanā</i>
<i>kevalam kṛpayā tasya</i>	<i>nānyathā hi kadācana</i>

What to speak of Kṛṣṇa enjoying *māyā*, He is not even seen by persons who are under the shelter of *māyā*. Yet simply by the mercy of Kṛṣṇa one can easily see Him through *saṁādhi*.

TEXT 16

<i>śrī kṛṣṇa-caritam sāksāt</i>	<i>saṁādhi-darsitam kila</i>
<i>na tatra kalpanā mithyā</i>	<i>netihāso jaḍāśritah</i>

The pure activities of Kṛṣṇa have been perceived through the *saṁādhi* of swanlike

persons like Vyāsadeva. Kṛṣṇa's activities are not exactly historical like those of people under the clutches of *māyā*, because Kṛṣṇa's activities are not limited to any time or place. Nor are His activities comparable with the activities of ordinary people.

TEXT 17

vayam tu caritam tasya varṇayāmaḥ samātasah
tattvataḥ kṛpayā kṛṣṇa- caitanyasya mahātmanah

After careful consideration and by the mercy of Śrī Kṛṣṇa Caitanya we will herein briefly describe the activities of Kṛṣṇa.

TEXT 18

sarveśām avatārāṇām artho bodhyo yathā mayā
kevalam kṛṣṇa-tattvasya cārtho vijñāpito 'dhunā

The explanation on the science of Kṛṣṇa that is presented in this book may be applied to His various incarnations. The conclusion is that Kṛṣṇa is the root cause and seed of all incarnations. He is eternally enjoying pastimes with the living entities as the Supersoul. The Supersoul reciprocates according to the mood and realization a living entity acquires while traveling on the path of fruitive activities. But Kṛṣṇa does not personally appear until spiritual attachment arises in the hearts of the living entities. Therefore all other incarnations appear from the Supersoul, of whom Kṛṣṇa is the original seed (see Chapter 2 verses 22-23).

TEXT 19

vaiṣṇavāḥ sāra-sampannāḥ tyaktvā vākyā-malam mama
grhnaṁ tu sāra-sampattim śrī kṛṣṇa-caritam mudā

We appeal to the swanlike Vaiṣṇavas to ignore the imperfections of these verses and happily relish Kṛṣṇa's activities, which are the essence and wealth of all living entities.

TEXT 20

vayam tu bahu-yatnena na śaktā deśa-kālataḥ
samuddhartum maniṣām na prapañca-pīḍitā yataḥ

Regarding these descriptions of Kṛṣṇa's activities, despite much effort we were unable to restrain our intelligence from considerations of time and space, because we are not free from the pangs of material life.

TEXT 21

tathāpi gaura-candrasya kṛpā-vāri-niṣevanaḥ
sarveśām hṛdaye kṛṣṇa rasābhāvo nivartatām

Still, after drinking the shower of mercy from Śrī Gauracandra, the son of Śacī and our only guide, let whatever little we have described herein enter the hearts of all living entities to fill the absence of *kṛṣṇa-rasa*; that is, let everyone relish the transcendental mellow in relationship with Kṛṣṇa.

*Thus ends the Third Chapter of Śrī Kṛṣṇa-saṁhitā, entitled
“Descriptions of the Lord's Incarnations.”*

May Lord Kṛṣṇa be pleased.

Chapter Four The Pastimes of Lord Kṛṣṇa

Text 1-2

*yadā hi jīva-vijñānam pūrṇam āśān mahītale
kramoruddha-gatirītyā ca dvāpare bhārata kila
tadā sattvam viśuddham yad vasudeva itīritah
brahma-jñāna-vibhāge hi mathurāyām ajāyata*

Two types of persons, the *kaniṣṭha-adhikārīs* and the *uttama-adhikārīs*, are eligible for understanding the science of Kṛṣṇa. The *madhyama-adhikārīs* cannot understand this science due to their doubting nature. *Madhyama-adhikārīs* are known as either impersonalists or worshipers of the supreme controller. If they are fortunate, then by the strength of devotees' association they become *uttama-adhikārīs* and also realize the sweetness of Kṛṣṇa's activities through the process of *samādhi*. Although by the mercy of Kṛṣṇa, living entities can easily attain the stage of *uttama-adhikārī*, people generally have greater faith in arguments arising from the *samvit* aspect of the external energy and disregard the simple process of *samādhi* as superstitious. If they become faithful, however, then they first become *kaniṣṭha-adhikārīs*, and later, by the association of devotees, by following the devotees' instructions, and by gradual advancement, they can certainly become *uttama-adhikārīs*. But if they are doubtful from the beginning, then either they become fortunate and cross the ocean of arguments to become *uttama-adhikārīs* or they become more averse to the Lord and fall away from the path of liberation. Therefore when the experienced knowledge of the living entities attained maturity by faithful discussion, then at the end of Dvāpara-yuga in the pious land of Bhārata-varṣa in Mathurā, the personification of Absolute knowledge, King Vasudeva, the personification of pure goodness, took birth.

TEXT 3

*sātvatām varṇa-sambhūto vasudevo manomayīm
devakīm agraḥīt kaṁsa nāstikya bhaginīm satīm*

Vasudeva appeared in a family of devotees and married Devakī, the so-called sister of Kaṁsa, who was the personification of atheism.

TEXT 4

*bhagavad bhāva-sambhūteḥ śāṅkayā bhoja-pāṁśulah
arundhad dampatī tatra kārāgāre sudurmadaḥ*

Fearing the Lord's advent from this couple, the wretched Kamsa of the Bhoja dynasty arrested them and put them in the jail of remembrance. It is understood that the descendants of the Yadu dynasty were all devotees, while the descendants of the Bhoja dynasty were all extremely argumentative and averse to the Lord.

TEXT 5

*yaśah kirtyādayah putrāḥ śaḍ āsan kramaśas tayoḥ
te sarve nihatā bālye kamseneśa-virodhinā*

That couple gradually begot six sons such as Yaśa and Kīrti, but Kamsa, who is averse to the Lord, killed them in their childhood.

TEXT 6

*jīva-tattvam viśuddham yad bhagavad dāsyā bhūṣāṇam
tad eva bhagavān rāmāḥ saptame samajāyata*

Śrī Baladeva is decorated with service to the Lord and is the transcendental reservoir of all living entities. He is their seventh son.

TEXT 7

*jñānāśramaye citte śuddha-jīvāḥ pravartate
kamsasya kāryamāśaṅkya sa yāti vraja-mandiram*

Śrī Baladeva is the transcendental reservoir of all living entities, and He appeared in the womb of Devakī, who represents the heart filled with knowledge. But out of fear of His maternal uncle Kamsa, He went to His home in Vraja.

TEXT 8

*tathā śuddhāmaye citte rahiṇyāṁ ca viśaty asau
devakī-garbha-nāśas tu jñāpitaś cābhavat tadā*

He was transferred to the faithful abode of Vraja and entered the firmly devoted heart of Rohinī. News of Devakī's miscarriage was spread at this time.

TEXT 9

*aṣṭame bhagavān sākṣād aiśvaryākhyāṁ dadhat tanum
prādūr āśīn mahāvīryaḥ kamsa-dhvamsa cikīrṣayā*

Right after the appearance of the transcendental reservoir of all living entities, awareness of the Lord appeared in the heart of the living entities. Thereafter the eighth son, the Supreme Personality of Godhead, appeared as Nārāyaṇa with full opulences. The greatly heroic Lord appeared with a desire to vanquish Kamsa, who was the personification of atheism.

TEXT 10

*vraja-bhumiṁ tadānītaḥ svarūpenābhavad dhariḥ
sandhinī nirmitā sā tu viśvāśo bhitir eva ca*

The Lord in His own form as Kṛṣṇa was brought to Vraja, which is created by the

sandhinī aspect of the spiritual potency. The root foundation of this land is faith. The purport is that this land does not exist in argument or speculative knowledge; it exists in faith.

TEXT 11

*na jñānam na ca vairāgyam tatra dṛṣyam bhavet kadā
tatratriva nanda-gopah syād ānanda iva mūrtimān*

Speculative knowledge or renunciation is not found there. The most blissful son of Nanda is the only authority there. There is no consideration of superiority or inferiority of the different castes in that abode. That is why He appeared in the family of cowherd men. He always engaged in tending and protecting the cows, as such activities are devoid of opulence and full of sweetness.

TEXT 12

*ullāsa-rūpiṇī tasya yaśodā saha-dharmīṇī
ajijanan mahāmāyām yām śaurir nītavān vrajāt*

The inferior energy, Māyā, who was begotten by the blissful mother Yaśodā, the wife of Nanda, was taken out of Vraja by Vasudeva. The mundane conception that is inherent in the conditioned souls' impression of the spiritual abode is destroyed by the arrival of Kṛṣṇa.

TEXT 13

*kramaśo varddhate kṛṣṇah rāmeṇa saha gokule
viśuddha-prema-sūryasya praśāntakara saṅkule*

The inconceivable Supreme Lord, Śrī Kṛṣṇa, and the transcendental reservoir of all living entities, Balarāma, grew up together in Gokula, which is filled with the rays of the transcendental sun of pure love.

TEXT 14

*preritā putanā tatra kāṁsenā bāla-ghātinī
mātṛvyāja svarūpā sā mamāra kṛṣṇa-tejasā*

With a desire to kill Kṛṣṇa, the atheist Kāṁsa sent Pūtanā, the child-killer, to Vraja. Deceiving Kṛṣṇa with motherly affection, Pūtanā offered Him her breast-milk and was killed by Kṛṣṇa's prowess.

TEXT 15

*tarka-rūpas tṛṇāvartah kṛṣṇa-bhāvān mamāra ha
bhāravāhi svarūpām tu babhañja śakaṭām hariḥ*

Tṛṇāvarta, the personification of argument, was also killed by the Lord's prowess. Thereafter the Lord broke the asslike Śakaṭa, who only carried loads.

TEXT 16

ānanābhyantare kṛṣṇo mātre pradarśayan jagat

adarśayad avidyām hi cic-chakti-rati-poṣikām

Śrī Kṛṣṇa showed His mother the whole universe when He opened His mouth, but mother Yaśodā could not accept Kṛṣṇa's opulence due to being overwhelmed by the spiritual potency's nescience that nourishes attachment. The transcendental devotees are so much overwhelmed by the Lord's sweetness that they cannot accept the Lord's opulence in spite of its presence. This nescience, however, is not a material product.

TEXT 17

*drṣṭvāca-bāla-cāpalam gopī sūllā-sarūpiṇī
bandhanāya manaś cakre rajjvā kṛṣṇasya sā vṛthā*

After seeing Kṛṣṇa's childish mischief, in the form of stealing the heart (in the form of butter), Yaśodā, the form of joyfulness, labored in vain to bind Kṛṣṇa with ropes.

TEXT 18

*na yasya parimāṇam vai tasyaiva bandhanam kila
kevalam prema-sūtreṇa cakāra nanda-gehinī*

He who has no material form was bound by Yaśodā with only a thread of love. One cannot attain the perfection of binding Kṛṣṇa with material ropes.

TEXT 19

*bāla-krīḍā-prasāṅgena kṛṣṇasya bandha-chedanam
abhavad vārkṣa bhāvāt tu nimeśād deva-putrayoh*

In the course of Kṛṣṇa's childhood pastimes, the two sons of Kuvera were easily delivered from their forms as trees.

TEXT 20

*anena darśitam sādhu- saṅgasya phalam uttamam
devopi jaḍatām yāti kukarma-nirato yadi*

We can understand two instructions from the deliverance of the Yamalārjuna trees. The first is that by a moment's association with a devotee, the living entity is freed from bondage. Secondly, by the association of nondevotees, even the demigods become materialistic and engage in sinful activities.

TEXT 21

*vatsānām cāraṇe kṛṣṇah sakhibhir yāti kānanam
tathā vatsāsuram hanti bāla-doṣa-magham bhṛśam*

The child Kṛṣṇa entered the forest with His friends in order to tend the cows. This means that the pure living entities, who are overwhelmed with the nescience of the spiritual potency, attain the form of calves due to being fixed in feelings of subordination to Kṛṣṇa. Vatsāsura, the form of boyhood offenses, was killed in the pasture grounds.

TEXT 22

*tadā tu dharma-kāpatya svarūpo baka-rūpa-dhṛk
krṣṇena śuddha-buddhena nihataḥ kāmsa-pālitah*

Bakāsura, who was maintained by Kāmsa and who personified cheating religion, was killed by the purely intelligent Krṣṇa.

TEXT 23

*agho 'pi marditah sarpo nr̄śam̄satva-svarūpakah
yamunā-puline kr̄ṣṇo bubhuje sakhibhis tadaḥ*

The snake named Agha, who was the form of cruelty, was subdued. After this, the Lord had a picnic of simplicity.

TEXT 24

*gopāla-bālakān vatsān corayitvā catur-mukhah
kr̄ṣṇasya māyayā mugdho babhuva jagatāṁ vidhiḥ*

Meanwhile, the four-headed Brahmā, the creator of all planets and speaker of the four *Vedas*, became overwhelmed by Krṣṇa's external energy and stole the calves and cowherd boys.

TEXT 25

*anena darśitā kr̄ṣṇa- mādhurye prabhutā 'malā¹
na kr̄ṣṇo vidhi-vādhyo hi preyān kr̄ṣṇah svataś citām*

By this incident, Krṣṇa displayed complete domination in His supreme sweetness. Although merely a cowherd boy, He showed His complete control over the creator of the universe. It is also understood from this pastime that the dearmost person of the spiritual world, Krṣṇa, is not controlled by any regulation.

TEXT 26

*cid-acid viśvanāśe 'pi kr̄ṣṇaiśvaryam na kūṇthitam
na ko 'pi kr̄ṣṇa-sāmarthyā- samudra laṅghane kṣamah*

After Brahmā stole the boys and calves, the Lord personally manifested Himself as the boys and calves and easily continued on with His pastimes. From this it is clearly understood that even with the destruction of the material and spiritual worlds, the opulence of Krṣṇa is never hampered. No one can surpass Krṣṇa's abilities, no matter how capable he is.

TEXT 27

*sthūla-buddhi-svarūpo 'yam gardabho dhenukāsurah
naṣṭo 'bhūd baladevena śuddha-jīvena durmatih*

Dhenukāsura, who personifies the ass of blunt judgement, was killed by Baladeva, the transcendental reservoir of all living entities.

TEXT 28

*krūrātmā kāliyah sarpah salilam cid-dravātmakam
samdūṣya yāmunām pāpo harinā lāñchito gatah*

The Kāliya snake, the personification of malice, polluted the Yamunā waters, which are spiritual liquid. The Lord tortured and banished him.

TEXT 29

*paraspara vivādātmā dāva-vahnir bhayañkarah
bhakṣito harinā sākṣad vraja-dhāma-śubhārthina*

The formidable forest fire, the form of quarrel amongst Vaiṣṇava *saṃpradāyas*, was swallowed by the Lord in order to protect the land of Vraja.

TEXT 30

*pralambo jīva-cauras tu śuddhena śaurinā hatah
kaṁsena prerito duṣṭah pracchanno bauddha-rūpa-dhṛk*

The rascal Pralambāsura, who stole away the reservoir of all living entities and who personified the covered form of Buddhist philosophy, Māyāvāda, was sent by the atheist Kaṁsa and killed by Baladeva.

*Thus ends the Fourth Chapter of Śrī Kṛṣṇa-samhitā, entitled
“Pastimes of Kṛṣṇa.”*

May Lord Kṛṣṇa be pleased.

Chapter Five The Pastimes of Lord Kṛṣṇa

TEXT 1

*prīti-prāvṛt samārambhe gopyā bhāvātmikās tadā
śrī kṛṣṇasya guna-gāne tu pramattās tā hari-priyāḥ*

When *mādhurya-rasa* becomes excessively liquified, then love pours like rain during the rainy season. Then the *gopīs*, who are most dear to Hari and fully absorbed in His thought, become maddened while chanting His glories.

TEXT 2

*śrī kṛṣṇa-venu-gītena vyākulās tāḥ samārcayan
yoga-māyāḥ mahā-devīm kṛṣṇa-lābhechchayā vraje*

Being overwhelmed by the sound of Kṛṣṇa's flute, the *gopīs* of Vraja worshiped goddess Yogamāyā with a desire to attain Kṛṣṇa. The appearance of the truth of Vaikuṇṭha in the pure consciousness of the living entities of this world is called Vraja. The word *vraja* means “to go.” It is impossible to elevate oneself in this

material world by rejecting *māyā*, therefore one should take shelter of favorable material items and try to search for the indescribable truth. For this reason living entities who have attained the mood of *gopīs* take shelter of the great goddess Yogamāyā to help them attain the Lord's pastimes in the spiritual world.

TEXT 3-4

yeśāṁ tu kṛṣṇa-dāsecchā vartate balavattarā¹
gopanīyam na teśāṁ hi svasmin vānyatra kiñcana

etad vai śikṣayan kṛṣṇo vastrāṇi vyāharan prabhuh
dadarśānāvṛtam cittam rati-sthānam anāmayam

Those persons who have an intense desire to serve Kṛṣṇa have no secrets amongst themselves or with others. In order to teach this principle to the devotees, Kṛṣṇa stole the clothes of the *gopīs*. A heart that is situated in pure goodness is the proper abode for attachment to the Lord. He exposed the *gopīs*' love for Him by stealing away their clothes.

TEXT 5

brāhmaṇāṁś ca jagannātho yajñānnam samayācata
brāhmaṇā na dadur bhaktam varṇābhimānino yataḥ

While tending the cows near Mathurā, Śrī Kṛṣṇa begged food grains from the *brāhmaṇas* who were engaged in sacrifice. Being proud of their caste, those *brāhmaṇas* considered that performing sacrifices was the highest principle and therefore did not give Kṛṣṇa any food.

TEXT 6

veda-vāda-ratā viprāḥ karma-jñāna-parāyaṇāḥ
vidhīnāṁ vāhakāḥ śaśvat katham kṛṣṇa-ratā hi te

The reason for this is that high-caste *brāhmaṇas* are so-called followers of the *Vedas*, and therefore they cannot realize the subtle purport of the *Vedas*. They follow the process of insignificant fruitive activities and become materialistic, or they study the science of self-realization and speculative knowledge and become absorbed in impersonalism. Such *brāhmaṇas* prefer to simply remain controlled by the scriptural injunctions or previous ancestors by formally carrying out their instructions. They are unable to understand that attachment to the Lord is the primary purpose of all scriptures, so how can they become servants of Kṛṣṇa? We should not misunderstand from this that all *brāhmaṇas* are mundane fruitive workers or followers of speculative knowledge. Many great personalities appeared in *brāhmaṇa* families and attained the topmost position of devotional service. Therefore the purport of this verse is that asslike *brāhmaṇas* who formally carry out the rules and regulations are averse to Kṛṣṇa, but swanlike *brāhmaṇas* are servants of Kṛṣṇa and thus worshipable by all.

TEXT 7

teśāṁ striyas tadāgatya śrī-kṛṣṇa-sannidhim vane

akurvannātma-dānam vai krṣṇāya paramātmane

The wives of the asslike *brāhmaṇas* represent people who are subordinate to those with undeveloped faith. Being under the control of the sweetness of Kṛṣṇa, who is the Supersoul, they went to the forest and offered themselves to Him. Those who have undeveloped faith are called mundane devotees.

TEXT 8

*etenā darśitām tattvam jīvānām samadarśanam
śrī-krṣṇa-prīti-sampattau jāti-buddhir na kāraṇam*

By this incident the equality of all living entities is ascertained. There is no consideration of caste in pleasing Kṛṣṇa, rather caste consciousness sometimes becomes an obstacle in the development of love.

TEXT 9

*narāṇām varṇa-bhāgo hi sāmājika vidhir mataḥ
tyajan varṇāśramān dharmān kṛṣṇārthaḥ hi na doṣabhāk*

In order to maintain social order, the Āryans divided society into four castes and four social orders. If the social system is protected, then people's spiritual lives are nourished by good association and discussion. Therefore the *varṇāśrama* system should be accepted in all respects. By this arrangement there is a possibility of gradually attaining love for Kṛṣṇa. The main purpose for this arrangement is the cultivation of spiritual life, or love for Kṛṣṇa. Even if one attains perfection without following this process, still it should not be disregarded. At this point one should understand that after attaining perfection, this process naturally becomes unimportant. There is no fault in the rejection of the relatively less important process of *varṇāśrama* by those who have attained perfection in the form of love for Kṛṣṇa. Therefore the conclusion is that faults and qualities can be attributed only in respect to the qualification of the performer.

TEXT 10

*indrasya karma-rūpasya niśidhya yajñām utsavan
varṣanāt plāvanāt tasya rarakṣa gokulām hariḥ*

Lord Yajñeśvara is the predominating Lord of the activities for protecting the social order. His representative amongst the living entities is Indra. Such activities are of two varieties—constitutional and conditional. Those regular activities which are meant for maintaining one's life are called constitutional. Any activities other than these are conditional. If we consider, we can understand that all fruitive activities fall under the category of either constitutional or conditional. Therefore activities performed either with material desire or without material desire fall under the categories of constitutional or conditional activities. Lord Kṛṣṇa forbade His devotees from performing any activities other than those meant for maintaining their lives. When Indra, the lord of fruitive activities, saw Lord Kṛṣṇa arrange to neglect the activities meant to nourish the world, he created a great disturbance. The Lord protected the devotees from flood and supplied their needs by accepting Govardhana, the expanding shelter of sober persons, as an umbrella.

TEXT 11

*etena jñāpitam tattvam kṛṣṇa-prītiṁ gatasya vai
na kācid vartate śāṅkā viśva-nāśā karmaṇah*

If the activities that nourish the world are neglected for the cultivation of Kṛṣṇa consciousness, the devotees of Kṛṣṇa should not feel anxiety.

TEXT 12

*yeśāṁ kṛṣṇah samuddhartā teśāṁ hantā na kaścana
vidhānāṁ na balaṁ teṣu bhaktānāṁ kutra bandhanam*

No one can destroy one whom Kṛṣṇa wants to protect. The strength of regulations cannot influence such persons. What to speak of the bondage of regulations, nothing other than the bondage of love for the Lord can bind the devotees.

TEXT 13

*viśvāsa-viṣaye ramye nadī cid-drava-rūpiṇī
tasyāṁ tu pitaram magnam uddhṛtya-līlāyā hariḥ*

In Śrī Vṛndāvana, the land of faith, the Yamunā, the personification of spiritual liquid, flows. Nanda Mahārāja was merged in that water, and the Lord delivered him as part of His pastimes.

TEXT 14

*darśayāmāsa vaikuṇṭham gopebhyo harir ātmanah
aiśvaryāṁ kṛṣṇas tattve tu sarvadā nihitāṁ kila*

Thereafter, Lord Kṛṣṇa mercifully displayed the truth and opulence of Vaikuṇṭha to the cowherd men. This shows that Kṛṣṇa's sweetness is so prominent that His opulences become covered by its presence.

TEXT 15

*jīvānāṁ nitya-siddhānāṁ anugānāṁ api priyah
akarod rāsa-līlām vai prīti-tattva-prakāśikām*

The Lord, who is very dear to the eternally perfect living entities and their followers, performed His *rāsa-līlā*, which is the culmination of ecstatic love.

TEXT 16

*antardhāna-viyogena varddhayā smaram uttamam
gopikā-rāsa-cakre tu nanarta kṛpayā hariḥ*

After the most merciful Lord increased the amorous love of the *gopīs* by suddenly disappearing from them, He began to dance in the circle of the *rāsa-līlā*.

TEXT 17-18

jadātmake yathā viśve dhruvasyākarṣaṇāt kila

bhramanti mandalākārāḥ *sasūryā graha-saṅkulāḥ*

tathā cid-viṣaye kṛṣṇasy- *ākarṣaṇa-balād api*
bhramanti nityaśo jīvāḥ *śrī-kṛṣṇe madhyage sati*

In this material world, which is created by *māyā*, there is a principle constellation named Dhruva. All the suns along with their planets continually circle around Dhruva by its power of attraction. The main consideration is that there is an energy known as attraction in all material atoms. By the strength of this energy, atoms are attracted to each other and they thus create a globular planet. When these planets are attracted to a larger globular planet, they begin to move around it. This is the invariable law of this material world. *Māyā* is the basis of the material world and only a reflection of the spiritual world. This has already been explained previously while discussing the energies of the Lord. By their eternal constitution, in the form of love, the sparklike conscious living entities in the spiritual world are attracted to one another, and they imitate one with more elevated consciousness. Those more elevated conscious persons with their subordinate conscious associates constantly move in the *rāsa-līlā* circle of Kṛṣṇa, who is the superconscious supreme Dhruva. Therefore the great *rāsa-līlā* pastimes are eternally manifest in the realm of Vaikuṇṭha. In the spiritual world the ever-existing attachment extends love up to *mahābhāva*, and in the material world the reflection extends as an inconceivable material attraction that creates variegatedness. In order to illustrate subtle truths by gross examples we say that in the material world the sun along with the planets are constantly moving around the Dhruva constellation by the strength of its attraction, just as all pure living entities eternally circle around Kṛṣṇa by the strength His attraction.

TEXT 19

mahā-rāsa-vihāre 'smiṇ *puruṣaḥ kṛṣṇa eva hi*
sarve nārī-gaṇāḥ tatra *bhogya-bhoktṛ vicārataḥ*

In the transcendental *rāsa-līlā* pastimes, Śrī Kṛṣṇa is the only enjoyer and all others are enjoyed. The conclusion is that the sunlike personality of the spiritual world, Lord Śrī Kṛṣṇa, is the only male and the living entities are all female. All the relationships of the spiritual world are based on pure love, one therefore finds the enjoyer is male and the enjoyed are female. The males and females of the material world are perverted reflections of the enjoyer and enjoyed of the spiritual world. If one searches through all dictionaries one will not find the words to properly describe the spiritual pastimes of the supremely conscious Lord and His associates. Hence the descriptions of the man and woman of the material world are used here as an appropriate indication. There is no necessity or suggestion of obscene thoughts in this regard. If we reject these activities as obscene, then we miss the opportunity to discuss that supreme pastime. We are able to describe the truths of Vaikuṇṭha by describing mundane emotions as the reflections of spiritual emotions. There is no other alternative in this regard. For example: Kṛṣṇa is merciful. But to show how Kṛṣṇa is merciful, one has to give the example of certain persons who are merciful. There is no way of expressing this quality other than by giving a well-known example. Therefore swanlike persons should give up shyness and obscene considerations and then hear, read, and think about the

transcendental topics of the *rāsa-līlā* without anxiety.

TEXT 20

tatraiva paramārādhyā hlādinī kṛṣṇa-bhāsinī
bhāvaiḥ sā rāsa-madhyasthā sakhibhī rādhikāvṛtā

The topmost expression of the *rāsa-līlā* is that Śrīmatī Rādhikā, who is the personification of *hlādinī*, who manifests the sweetness of Kṛṣṇa, and who is supremely worshipable by the living entities, is surrounded by the *sakhīs*, who are personifications of various emotions, and beautifully situated in the *rāsa* dance.

TEXT 21

mahā-rāsa-vihārānte jala-kriḍā svabhāvataḥ
vartate yamunāyām vai drava-mayām satām kila

After the *rāsa-līlā* dance, the water sports in the spiritual waters of the Yamunā naturally take place.

TEXT 22

mukty ahi-grasta nandas tu kṛṣṇena mocitas tadaḥ
yaśomurddhāḥ sudurdānta śaṅkhacūḍo hataḥ purā

When Mahārāja Nanda, who is personified happiness, was swallowed by the snake, who personifies merging with the Supreme, Kṛṣṇa, the protector of the devotees, rescued him from danger. Śaṅkhacūḍa was the personification of fame, because he considered fame as his life and soul. He was killed while trying to create disturbances in Vraja.

TEXT 23

ghoṭakātmā hatas tena keśī rājya-madāsurah
mathurām gantukāmena kṛṣṇena kāmsa-vairiṇā

When Kṛṣṇa, the enemy of Kāṁsa, decided to go to Mathurā, the horse demon Keśī, who personifies the vanity of political ambition, was killed.

TEXT 24

ghatyānām ghatako 'krūro mathurām anayad dharim
mallān hatvā hariḥ kāṁsam sānujām nipapāta ha

Akrūra, the catalyst of future events, took Kṛṣṇa and Balarāma to Mathurā, where the two Lords first killed the wrestlers and then Kāṁsa.

TEXT 25

nāstikye vigate kāṁse svātantryam ugrasenakam
tasyaiva pitarah kṛṣṇah kṛtavān kṣiti-pālakam

After the atheist Kāṁsa was killed, his father, Ugrasena, the personification of freedom, was installed on the throne by Kṛṣṇa.

TEXT 26

*kamṣa-bhārya-dvayam gatvā pitaram magadhāśrayam
karma-kāṇḍa-svarūpam tam vaidhavyam vinyavedayat*

The two wives of Kamṣa, Asti and Prāpti, described the killing of their husband to Jarāsandha, the personification of fruitive activities.

TEXT 27

*śrutvaitan māgadho rājā svasainya-parivāritaḥ
sapta-daśa-mahā-yuddham kṛtavān mathurā-pure*

Hearing their description, the King of Magadha gathered a huge army and attacked Mathurā seventeen times, but was defeated each time.

TEXT 28

*hariṇā marditaḥ so 'pi gatvāṣṭādaśame rāṇe
aruddhan mathurām kṛṣṇo jagāma dvārakām svakām*

When Jarāsandha again attacked Mathurā, the Lord went to His abode of Dvārakā. The main purport is that there are ten types of purificatory activities, such as funeral rites, along with four castes and four orders of life, which brings the total to eighteen. Among these, when the eighteenth, or *sannyāsa*, captures the abode of knowledge, then due to the desire for liberation the Lord disappears.

TEXT 29

*mathurāyām vasan kṛṣṇo gurv āśramāśrayāt tadaḥ
paṭhitvā sarva-śāstrāṇi dattavān suta-jīvanam*

During Kṛṣṇa's residence in Mathurā, He left for *gurukula*, where He very easily studied all the scriptures. He brought the dead sons of His guru back to life and offered them to His guru.

TEXT 30

*svataḥ siddhasya kṛṣṇasya jñānam sādhyam bhaven na hi
kevalam nara-citteṣu tad bhāvānām kramodgatiḥ*

There is no need for Kṛṣṇa, who is independently perfect, to endeavor for an education, but when one resides in Mathurā, the abode of knowledge, one's knowledge gradually expands. This was illustrated in this pastime.

TEXT 31

*kāminām api kṛṣṇe tu rati-syān mala-samyutā
sā ratih kramaśāḥ prītir bhavatīha sunirmalā*

Those who enjoy the fruits of their activities are called lusty. Such peoples' attachment for Kṛṣṇa is contaminated with impurities, but if they cultivate attachment to Kṛṣṇa for a long time, then pure devotion arises.

TEXT 32

*kubjāyāḥ praṇaye tattvam etad vai darśitam śubham
vraja-bhāva-suśikṣārtham gokule coddhavo gataḥ*

While residing in Mathurā, Kṛṣṇa had a seemingly mundane affair with Kubjā. Although there were lusty desires in the heart of Kubjā, those desires were ultimately transformed into pure love. Thereafter Kṛṣṇa sent Uddhava to Gokula to teach him that the loving sentiments of the residents of Vraja are the highest of all.

TEXT 33

*pāñḍavā dharma-śākhā hi kauravāś cetarāḥ smṛtāḥ
pāñḍavānāṁ tataḥ kṛṣṇo bāndhavāḥ kula-rakṣakah*

In the *smṛtis* it is stated that the Pāñḍavas were like the branches of religion and the Kauravas were like branches of irreligion. Therefore Lord Kṛṣṇa was the friend and protector of the Pāñḍavas.

TEXT 34

*akrurām bhagavān dūtamāḥ prerayāmāsa hastinām
dharmasya kuśalārthām vai pāpiṇām trāṇakāmukāḥ*

The Lord sent Akrūra to Hastināpura as an ambassador to establish religious principles and deliver the sinful persons.

*Thus ends the Fifth Chapter of Śrī Kṛṣṇa-saṁhitā, entitled
“Pastimes of Kṛṣṇa.”*

May Lord Kṛṣṇa be pleased.

Chapter Six The Pastimes of Lord Kṛṣṇa

TEXT 1

*karma-kāñḍa-svarūpo 'yam māgadhaḥ kāṁsa-bāndhavāḥ
rurodha mathurām ramyām brahma-jñāna-svarūpiṇīm*

There are two types of activities—self-centered and God-centered. God-centered activities are called karma-yoga, because such activities nourish one's knowledge, and this knowledge along with those activities enhance one's attachment to the Lord. This mixture of karma, *jñāna*, and *bhakti* is called karma-yoga by some people, *jñāna*-yoga by others, and *bhakti*-yoga by still others. The swanlike people call it a synthesis of yoga. Those activities that are self-centered are called fruitive activities. Fruitive activities generally create doubts, in the form of *Asti* and *Prapti*, in regard to the Lord. Fruitive activities then arrange their marriage with atheism [Kāṁsa]. This Jarāsandha, the personification of fruitive activities, obstructs

Mathurā, the personification of spiritual knowledge.

TEXT 2-3

*māyayā bāndhavān kṛṣṇo nītavān dvārakām purīm
mlecchatā yavanam hitvā sa rāmo gatavān hariḥ
mucukundam mahārājam mukti-mārgādhikārīnam
padāhanad durācāras tasya tejo hatas tadā*

By His sweet will, Śrī Kṛṣṇa took all His friends, the personifications of devotees, to Dvārakā, the personified abode of regulative devotional service. One who does not follow the rules and regulations of *varṇāśrama* is called a *yavana*. When a *yavana* performs illicit activities, he is degraded further into a *mleccha*. With the support of fruitive activities, this *yavana* was inimical to knowledge. King Mucukunda, the personification of the path of liberation, was kicked by this *yavana*, and the wicked *yavana* was killed by powerful glance of Mucukunda.

TEXT 4

*aiśvarya-jñāna-mayām vai dvārakāyām gato hariḥ
uvāha rukmiṇīm devīm param-aiśvarya-rūpiṇīm*

While residing in Dvārakā, which is filled with the knowledge of opulences, the Lord married Rukmiṇī, the personification of supreme opulence.

TEXT 5

*pradyumnaḥ kāma-rūpo vai jātas tasyāḥ hṛtas tadā
māyā-rūpeṇa daityena śambareṇa durātmanā*

As soon as Pradyumna, the personification of Cupid, was born from the womb of Rukmiṇī, he was immediately kidnapped by the cripple-minded Śambara, the personification of *māyā*.

TEXT 6

*svapatnyā rati-devyā sa śikṣitāḥ paravīrahā
nihatyā śambarām kāmo dvārakām gatavāṁs tadā*

In ancient times Cupid's body was burned to ashes by the dry renunciate Mahādeva. At that time, Ratidevī, the personification of material enjoyment, took shelter of the demoniac nature. But when regulative devotional service arose, then Cupid was reborn in the form of Kṛṣṇa's son. He then delivered his wife, Ratidevī, from the clutches of demoniac nature. The purport is that in *yukta-vairāgya*, regulated lust and attachment are acceptable. Taking help from the teachings of his wife, the most powerful Cupid killed Śambara, the personification of material enjoyment, and then returned to Dvārakā with his wife.

TEXT 7

*māna-mayyāś ca rādhāyām satyabhāmām kalām śubhām
upayeme hariḥ prītyā many uddhāra chalena ca*

After recovering the jewel, the Lord married Satyabhāmā, who personifies a portion of Rādhārāṇī's jealous pride.

TEXT 8

mādhurya-hlādinī-śakteḥ *praticchāyā svarūpakāḥ*
rukmiṇyādyā mahiṣo 'ṣṭa *kṛṣṇasyāntah pure kila*

Kṛṣṇa's eight queens, headed by Rukmini, were reflections of the opulences of the *hlādinī* aspect and were very dear to Kṛṣṇa.

TEXT 9

aiśvarya phalavān kṛṣṇah *santater vistṛtir yataḥ*
sātvatāṁ vamśa-samvṛddhiḥ *dvārakāyāṁ satāṁ hṛdi*

The sentiments of the Lord in His sweet feature are unbroken, but the sentiments of the Lord in Dvārakā, the shelter of opulent regulative devotional service, are not like that, because many sons and grandsons expand His family of those sentiments.

TEXT 10

sthūlārtha-bodhake granthe *na teṣām artha-nirṇayah*
prthag-rūpeṇa kartavyaḥ *sudhiyah prathayāṁ tu tat*

In this book, which explains the gross meanings, it is very difficult to explain the meanings of those sons and grandsons. Some intelligent persons should elaborately describe their meaning in a separate book.

TEXT 11

advaita-rūpiṇāṁ daityām *hatvā kāśīṁ ramā-patiḥ*
hara-dhāmādahat kṛṣṇas *tad duṣṭa-mata-pīṭhakam*

The demoniac philosophy, in the form of monism, took birth in Kāśī, the abode of Śiva, wherein a wretched person claimed to be Vāsudeva and preached that demoniac philosophy. The Lord, who is the husband of Ramā, killed him and burned Kāśī, the home of that demoniac philosophy.

TEXT 12

bhauma buddhimayām bhaumam *hatvā sa garuḍāsanah*
uddhṛtya ramaṇī-vṛṇdam *upayeme priyah satyam*

Narakāsura is also called Bhauma, because he considered the Absolute Truth to be mundane. The Lord, who sits on Garuḍa, killed Narakāsura, and after delivering the queens, He married them. The conception of the Deity as an idol is abominable, because it is foolish to consider the Absolute Truth to be mundane. There is a great difference between serving the Deity of the Lord and worshiping idols. Deity worship is an indicator of the Absolute Truth, because by this process one attains the Absolute Truth. Idol worship, however, means to accept a material form or formlessness as the Absolute Truth, in other words, to accept a material form as the Supreme Lord. The Lord ultimately delivered and accepted those

people who were of this opinion.

TEXT 13

*ghātayitvā jarāsandham bhīmena dharma-bhrātṛṇā
amocayad bhūmi-pālān karma-pāśasya bandhanāt*

The Lord had Jarāsandha killed by Bhīma, the brother of Dharma. He then rescued many kings from the bondage of karma.

TEXT 14

*yajñe ca dharma-putrasya labdhvā pūjām aśeṣataḥ
cakarta śiśupālasya śirah samdveṣṭur ātmanah*

The Lord accepted unlimited worship in Yudhiṣṭhīra's sacrifice and severed the head of Śiśupāla, the personification of envy.

TEXT 15

*kurukṣetra-raṇe kṛṣṇo dharābhāram nivartya saḥ
samāja-rakṣaṇam kāryam akarot karuṇāmaya*

The Lord protected society by reestablishing the principles of religion, and He removed the burden of the world by arranging the Battle of Kurukṣetra.

TEXT 16

*sarvāśām mahiṣīnām ca pratisadma hari munih
drṣṭvā ca nārada 'gacchad vismayam tattva-nirṇaye*

Nārada Muni visited Dvārakā and was struck with the depth of the Absolute Truth when he saw that Kṛṣṇa was simultaneously present in each of the queens' houses. It is very wonderful that the Supreme Lord is simultaneously and fully present everywhere—within the heart of all living entities and engaged in various pastimes. The quality of omnipresence is insignificant for the Almighty Lord.

TEXT 17

*kadarya-bhāva-rūpah sa dantavakro hatas tadā
subhadrām dharma-bhrātre hi narāya dattavān prabhuḥ*

Dantavakra, the personification of uncivilized man, was killed by the Lord. The Lord then arranged the marriage of His sister, Subhadrā, with Arjuna, the brother of Yudhiṣṭhīra. In order to establish a relationship between the Lord and an enjoyed living entity who has not developed the nature of being the Lord's consort, the *hlādinī* aspect of the mood of friendship selects an inconceivable devotee to take the role of Subhadrā, who becomes very near to the Lord as His sister. Subhadrā is to be enjoyed by a devotee like Arjuna. This relationship, however, is not as exalted as found in Vraja.

TEXT 18

śālva-māyām nāśayitvā rarakaśa dvārakām purīm

nrgan tu krkalāsatvāt karma-pāśād amocayat

The Lord protected Dvārakā by killing Śālva, who possessed mystical powers. The scientific arts are most insignificant before the Lord. King Nṛga was suffering the results of his bad karma in the form of a lizard, but he was delivered by the mercy of the Lord.

TEXT 19

*sudāmnā prīti-dattam ca tanḍulam bhuktavān hariḥ
pāsandānām pradattena miṣṭena na tathā sukhī*

If the most relishable item is offered by a nondevotee, the Lord does not accept it. But if an ordinary item is offered with love, the Lord accepts it. This was demonstrated when the Lord ate the rice that Sudama offered.

TEXT 20

*balo 'pi śuddha-jīvo 'yam krṣṇa-prema-vaśam gataḥ
avadhīd dividaṁ mūḍham nirīśvara-pramodakam*

The monkey Dvivida, the personification of godlessness, was killed by Baladeva, who possesses ecstatic love for Kṛṣṇa and who is the reservoir of all living entities.

TEXT 21

*svasamvin nirmite dhāmni hṛd-gate rohiṇī-sutah
gopībhir bhāva-rūpābhī reme bṛhad vanāntare*

In the forests of Vraja, which are created by the *śamvit* aspect of the marginal potency, Śrī Baladeva performed conjugal pastimes with the *gopīs*, the personifications of ecstatic love.

TEXT 22

*bhaktānām hṛdaye śaśvat krṣṇa-līlā pravartate
naṭo 'pi svapuram yāti bhaktānām jīvanātāye*

All these pastimes are situated in the hearts of the devotees, but when the devotees give up their material bodies, the pastimes disappear just as an actor leaves the stage.

TEXT 23

*krṣṇecchā kāla-rūpā sā yādavān bhāva-rūpakān
nivartya rāṅgataḥ sādhvī dvārakām plāvayat tada*

The desire of Kṛṣṇa, in the form of time, separated the Yadavas, the personifications of affectionate love, from the pastimes of the Lord and flooded the abode of Dvārakā in the waves of the ocean of forgetfulness. The desire of Kṛṣṇa is always pure and devoid of all inauspiciousness. In order to transfer His devotees to Vaikuṇṭha, the Lord separates them from their material bodies.

TEXT 24

*prabhāse bhagavaj jñāne jarākrāntān kalevarān
paraspara vivādena mocayām āsa nandinī*

This desire of Kṛṣṇa, which bestows the topmost happiness, obliged the devotees to give up their old decrepit bodies in Prabhāsa-kṣetra, the personification of knowledge of the Absolute Truth. When the body becomes useless, then all the parts and limbs do not cooperate with each other—they quarrel. Especially at the time of death, all the parts and limbs become senseless; but in the hearts of devotees, remembrance is never lost.

TEXT 25

*kṛṣṇa-bhāva-svarūpo 'pi jarākrāntāt kalevarāt
nirgato gokulam prāpto mahimni sve mahīyate*

At the time of giving up the body, the mood that is present in the heart of a devotee accompanies the pure soul to his glorious position, and the devotee then eternally resides in the portion of Vaikuṇṭha called Gokula.

*Thus ends the Sixth Chapter of Śrī Kṛṣṇa-saṁhitā, entitled
“Pastimes of Kṛṣṇa.”*

May Lord Kṛṣṇa be pleased.

Chapter Seven Considerations on Kṛṣṇa's Pastimes

TEXT 1

*eśā līlā vibhor nityā goloke śuddha-dhāmani
svarūpa-bhāva-sampannā cid-rūpa-vartinī kila*

It was previously described how Vaikuṇṭha was created by the *sandhinī* aspect of the spiritual potency of the superior energy. Vaikuṇṭha is divided into three divisions—the sweet division, the opulent division, and the impersonal division. The impersonal division is the covering of Vaikuṇṭha, the outer apartment is called the abode of Nārāyaṇa, and the inner apartment is called Goloka. The impersonalists attain Brahma-dhāma, the impersonal division, and become free from lamentations caused by *māyā*. The devotees who worship the opulent aspect of the Lord attain Nārāyaṇa-dhāma and become fearless. The devotees who worship the sweet aspect of the Lord attain the inner apartment and relish the nectar of Kṛṣṇa. Freedom from lamentation, fearlessness, and nectar are the three-quarter opulences of the Lord known as Vaikuṇṭha. When the Supreme Lord is endowed with opulence, He is known as Vibhu. This material world is the one-quarter opulence of Kṛṣṇa. Various pastimes beginning with the Lord's appearance and continuing to His disappearance are eternally manifested in Goloka. The mood of Goloka is reflected in the conditioned living entities' hearts, wherein the pastimes of Kṛṣṇa are also eternally manifest. Therefore according to the devotees'

qualification, at a particular time Kṛṣṇa is taking birth in some devotee's heart, He is stealing the *gopīs'* clothes in another devotee's heart, He is performing the *rāsa* dance in someone's heart, He is killing Pūtanā in another's heart, He is killing Kāṁsa in someone else's heart, He is having an affair with Kubjā in yet another's heart, and He enacts His disappearance in the heart of some devotee who is leaving his body. As the living entities are innumerable, the planets are also. As one pastime takes place on one planet, another pastime takes place on another planet. In this way each pastime continually takes place. Therefore all of the Lord's pastimes are eternal; there is no break, because the Lord's energies are always active. All these pastimes are purely spiritual, without a trace of material contamination. Although for the conditioned living entities in illusion these pastimes appear perverted, in reality they are most confidential and spiritual.

TEXT 2

*jīve sāmbandhikī seyam deśa-kāla-vicārataḥ
pravarteta dvidhā sāpi pātra-bheda-kramād iha*

These pastimes are constitutionally manifest in Goloka, but the conditioned living entities perceive them in a relative way. A pastime appears different because the nature of conditioned souls varies according to time, place, and person. The pastimes of the Lord are never contaminated, but they may appear to be due one's contaminated consideration. It was previously described that the activities of the spiritual world are not clearly seen by conditioned souls. Although something may be realized through *saṁādhi*, that also is seen through the perverted material medium of the original spiritual nature. Examples⁶⁵ are seen in the place⁶⁶, time⁶⁷, and persons⁶⁸ that are mentioned in the pastimes of Vraja. All these examples may be understood in two ways. For the *kaniṣṭha-adhikārīs* these examples are only appreciated through complete faith. There is no other possibility for their advancement. But for the *uttama-adhikārīs* these examples are accepted as indications of spiritual variegatedness. When conditioned souls are free from material affinity, then they will perceive the constitutional pastimes of the Lord.

TEXT 3

*vyakti-niṣṭhā bhaved ekā sarva-niṣṭhā 'parā matā
bhakti mad dhṛdaye sā tu vyakti-niṣṭhā prakāśate*

Conditioned souls naturally perceive the pastimes of the Lord in terms of their affinity for Him. This affinity is of two kinds—that which is found in an individual and that which is found in a general mass of people. The affinity found in the hearts of particular devotees is that which is found in an individual. The hearts of Prahlāda and Dhruva were sitting places for the pastimes of the Lord as a result of their individual affinity.

TEXT 4

*yā līlā sarva-niṣṭhā tu samāja-jñāna-varddhanāt
nārada-vyāsa-citteṣu dvāpare sā pravartitā*

Just as a particular feature of the Lord appears in and purifies the heart of a person according to the awakening of his knowledge, if we similarly envision the whole society as one person and consider its childhood, youth, and old age, then the particular feature of the Lord that manifests becomes a community asset. As the

community's knowledge matures, they first take to fruitive activities, then the cultivation of knowledge, and ultimately they take to spiritual activities and become purified. The affinity that is found in a general mass of people first appeared in the hearts of Nārada and Vyāsa in Dvāpara-yuga and has progressively been propagated as pure Vaiṣṇava religion.

TEXT 5-6

<i>dvārakāyāṁ hariḥ pūrṇo</i>	<i>madhye purnataraḥ smṛtaḥ</i>
<i>mathurāyāṁ vijānīyāt</i>	<i>vraje purnatamah prabhuh</i>
<i>pūrṇatvam kalpitam kṛṣṇe</i>	<i>mādhurya-śuddhatākramāt</i>
<i>vraja-līlā-vilāso hi</i>	<i>jīvānāṁ śreṣṭha-bhāvanā</i>

This Vaiṣṇava religion in the form of the pastimes of the Lord is divided into three parts according to the development of a society's knowledge. The first part is the pastimes of Dvārakā, where the Lord is opulent, where He is known as Vibhu, and where His is worshiped through regulative principles. The second part is seen around Mathurā, where the Lord's opulence is partially manifest with a greater portion of sweetness. But the third part, the pastimes of Vraja, is the best of all. Pastimes that contain more sweetness are superior and more intimate by nature. Therefore Kṛṣṇa is most complete in the pastimes of Vraja. Although opulences are part of the Lord's splendor, they cannot become prominent before Kṛṣṇa; because wherever opulences are more prominent, sweetness is diminished. This is also the case in the material world. Therefore objects of sweetness like cows, *gopas*, *gopīs*, cowherds' dress, butter, forests, fresh leaves, the Yamunā, and the flute are the only wealth of Vraja-Gokula, or Vṛndāvana. What is the need for opulence there?

TEXT 7

<i>gopikā-ramaṇam tasya</i>	<i>bhāvānāṁ śreṣṭha uccate</i>
<i>śrī-rādhā-ramaṇam tatra</i>	<i>sarvordha-bhāvanā matā</i>

Supreme *rasas* under the shelter of the four relationships—*dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*—are eternally existing in the pastimes of Vraja as the ingredients of all spiritual activities. Among all these *rasas*, the pastimes of the Lord with the *gopīs* are the highest. And among these, the Lord's pastimes with Śrīmatī Rādhārāṇī, who is the crest jewel amongst the *gopīs*, are still higher.

TEXT 8

<i>etasya rasa-rūpasya</i>	<i>bhāvasya cid-gatasya ca</i>
<i>āsvādana-parā ye tu</i>	<i>te narā nitya-dharminah</i>

Those who relish this topmost spiritual *rasa* are said to have accepted their eternal constitutional activities.

TEXT 9

<i>sāmānya-vākyā-yoge tu</i>	<i>rasānāṁ kutra vistṛtiḥ</i>
<i>ato vai kavibhiḥ kṛṣṇa-</i>	<i>līlā-tattvam vitanyate</i>

Fearing to cross the threshold of argument, some *madhyama-adhikārīs* say, “Just

try to explain these feelings with simple words. There is no need to use Kṛṣṇa's pastimes as examples." But such type of comments are faulty, for the variegatedness of Vaikuṇṭha cannot be explained with simple words. Just by saying, "There is a Lord. Worship Him," does not properly explain the living entities' supreme constitutional duties. The act of worship is not possible without a relationship. To be situated in Brahman after giving up māyā cannot be called worship, because in this process only an indirect mood of negation is accepted; there is nothing positive. But by saying, "See the form of the Lord. Take shelter of the Lord's lotus feet," the quality of variegatedness is somewhat accepted. At this juncture we must consider that if one is not fully satisfied with spiritual variegatedness, one may still address the Absolute Truth as "Lord" or "Father." Although these relationships appear mundane, there is nonetheless an indescribable purpose behind them. Since one must accept material ingredients, activities, and all the perverted mundane reflections of the relationships of Vaikuṇṭha as examples, swanlike persons must not fear to extract from these the understanding of spiritual activities and ingredients by the propensity of swans. Out of fear that foreign scholars will not understand this and accuse us as idol worshipers, should we submerge the jewel of spiritualism? Those who will criticize are certainly immature in their conclusions. Being on a higher platform, why should we fear their fallacious conclusions? The science of *rasa* cannot be fully explained by ordinary words, therefore poets such as Vyāsadeva have elaborately described the pastimes of Kṛṣṇa. Those wonderful pastimes of the Lord are the respected wealth for both *kaniṣṭha-adhikārīs* and *uttama-adhikārīs*.

TEXT 10

īśo dhyāto bṛhaj jñātam yajñeśo yajitas tathā
na rāti paramānandam yathā kṛṣṇah prasevitah

The happiness that Lord Kṛṣṇa bestows when He is properly served is not obtained when He is worshiped as Yajñeśvara through karma-yoga, as impersonal Brahman through *jñāna-yoga*, or as Paramātmā, the companion of the living entity, through *dhyāna-yoga*. Therefore serving Kṛṣṇa is the supreme occupational duty for all living entities—whether *kaniṣṭha-adhikārī* or fortunate *uttama-adhikārī*.

TEXT 11

vadanti tattvataḥ kṛṣṇam pathitvedam suvaiṣṇavāḥ
labhante tat phalam yat tu labheda bhāgavate naraḥ

All Vaiṣṇavas should read this *Kṛṣṇa-saṁhitā* and understand the science of Kṛṣṇa. All the results that one achieves by studying Śrīmad Bhāgavatam will be achieved by studying this book.

Thus ends the Seventh Chapter of Śrī Kṛṣṇa-saṁhitā, entitled "Considerations on Kṛṣṇa's Pastimes."

May Lord Kṛṣṇa be pleased.

Chapter Eight

Direct and Indirect
Considerations on the
Moods of Vraja

TEXT 1

*atraiva vraja-bhāvānām śraiṣṭhyam uktam aśeṣataḥ
mathurā-dvārakā-bhāvas teṣāṁ puṣṭi-karā matāḥ*

In this book the moods of Vraja have already been elaborately described. The moods of Mathurā and Dvārakā nourish the moods of Vraja.

TEXT 2

*jīvasya maṅgalārthāya vraja-bhāvo vivicyate
yad bhāva-saṅgato jīvaś cāmṛtatvāya kalpate*

I will now discuss the moods of Vraja for the auspiciousness of the living entities. By remaining attached to the moods of Vraja, the living entities achieve eternal life.

TEXT 3

*anvaya-vyatirekābhyaṁ vivicyāyam mayādhunā
anvayāt pañca sambandhāḥ śānta-dāsyādayaś ca ye*

These moods of Vraja will now be directly and indirectly considered. Through direct consideration, *śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya* are found.

TEXT 4

*kecīt tu vraja-rājasya dāsa-bhāva-gatāḥ sadā
apare sakhya-bhāvādhyāḥ śrīdāma-subalādayaḥ*

Some attain the service of the King of Vraja, and the devotees such as Śrīdāmā and Subala serve the Lord in the mood of friendship.

TEXT 5

*yaśodā-rohiṇī-nando vātsalya-bhāva-saṁsthitāḥ
rādhādyāḥ kānta-bhāve tu vartante rāsa-mandale*

Yaśodā, Rohiṇī, and Nanda are the examples of parental love, and *gopīs* such as Śrī Rādhikā are present in the *rāsa-mandala* in the conjugal mood.

TEXT 6

*vṛndāvanām vinā nāsti śuddha-sambandha-bhāvakah
ato vai śuddha-jīvānām ramye vṛndāvane ratīḥ*

Pure relationships and their respective moods are found only in Vṛndāvana. That is why pure living entities have a natural attraction for Vṛndāvana-dhāma.

TEXT 7

tatraiva kānta-bhāvasya śreṣṭatā śāstra-sammata
 jīvasya nitya-dharma 'yam bhagavad bhogyatā matā

All scriptures agree that the conjugal mood of Vṛndāvana is the topmost, because the Lord's nature as the enjoyer and the living entities' nature as the enjoyed are purely found therein.

TEXT 8

na tatra kuṇṭhatā kācit vartate jīva-kṛṣṇayoh
 akhanda-paramānandaḥ sadā syāt prīti-rūpa-dhṛk

In Vaikuṇṭha, there is no anxiety between Kṛṣṇa and the living entities, as both are situated in their eternal constitutional positions. Perpetual supreme happiness in the form of love is eternally present there.

TEXT 9

sambhoga-sukha-puṣṭy-artham vipralambho 'pi sammataḥ
 mathurā-dvārakā-cintā vraja-bhāva-vivarddhinī

The ultimate goal of *vraja-rasa* is the happiness of enjoyment between Kṛṣṇa and the living entities. The mood of separation, in the form of *pūrva-rāga*, *māna*, *prema*-*vaicitya*, and *pravāsa*, is extremely essential in nourishing this happiness. This becomes perfected by contemplation on Mathurā and Dvārakā. Therefore the moods of Mathurā and Dvārakā nourish the moods of Vraja, as previously described.

TEXT 10

prapañca-baddha-jīvānām vaidha-dharmāśrayāt purā
 adhunā kṛṣṇa-samprāptau parakīya-rasāśrayah

According to their qualification, the conditioned living entities first take shelter of regulative devotional service. Later, when attachment awakens, the mood of Vraja awakens. When one externally follows the regulative process of devotional service and internally takes shelter of attachment to Kṛṣṇa, then the relationship between Kṛṣṇa and the devotee known as *parakīya-rasa*, or paramour love, is appreciated. Just as a married woman becomes overwhelmed by the beauty of another man and secretly becomes attached to him while externally respecting her own husband, similarly the lovers of Kṛṣṇa take shelter of *parakīya-rasa* by internally cultivating attachment while externally following the regulative principles and respecting the Lord and protector of those principles. This science is very important for persons in the conjugal *rasa*. The *uttama-adhikārīs* can never give this up even if they are criticized by the *madhyama-adhikārīs*. This book is not meant for the *kaniṣṭha-adhikārīs*, therefore the regulative principles are not being elaborated herein. One will have to study these regulative principles from books like *Hari-bhakti-vilāsa*. The main purport of the regulative principles is that when the conditioned living entities' constitutional duties are almost dormant, or pervertedly reflected as attachment for material objects, then whatever the learned doctors prescribe in order to cure the disease are called regulative principles. While wandering in the material world, a great personality is able to arouse his dormant attachment by

certain activities. He bestows his mercy on the living entities by establishing those activities as a form of spiritual practice. The prescriptions given by those great personalities must be followed by the *kaniṣṭha-adhikārīs* as though they were scriptural injunctions. The sages who establish these prescriptions are all *uttama-adhikārīs* and swanlike personalities. Those persons who cannot awaken attachment by their own efforts have no alternative other than following these prescriptions. In the *Śrīmad Bhāgavatam* those prescriptions are classified into nine divisions, beginning with hearing and chanting. Those prescriptions have been further discussed in *Bhakti-rasāmṛta-sindhu* as sixty-four limbs. The conclusion is that those whose natural attachment is practically dormant are eligible for *vidhi-marga*, the path of regulative principles; but as soon as attachment is awakened, the path of regulative principles becomes secondary. Those regulative principles that are followed in order to awaken one's attachment while cultivating Kṛṣṇa consciousness should be followed with gratefulness long after attachment is awakened, so that people can follow that example. In any case, swanlike *mahātmās* reserve the right of either following or giving up the regulative principles.

TEXT 11

śrī-gopī-bhāvam-āśritya mañjarī-sevanam tadā
sakhīnām saṅgatis tasmāt tasmād rādhā-padāśrayah

In the *upāsanā-kāṇḍa*, or Vedic division on worship, attachment is divided into three categories—pure attachment, attachment in the mood of Vaikuṇṭha, and attachment based on material examples of spiritual relationships. Pure attachment, or *mahābhāva*, is the property of Rādhikā, who is half of Kṛṣṇa's form. Similar but slightly different to *mahābhāva* are the eight pure symptoms of transcendental ecstatic love, personified by the eight *sakhīs*. Similar to the mood of the *sakhīs* (please see the commentary on 7.2) are attachments based on material examples of spiritual relationships, personified by the *mañjarīs*. The worshiper should first take shelter of a *mañjarī* who has a nature similar to his own. Later he should take shelter of the *sakhī* who is worshiped by that *mañjarī*. By the mercy of that *sakhī*, one will attain the shelter of the lotus feet of Śrī Rādhikā. The positions of a worshiper, a *mañjarī*, a *sakhī*, and Śrīmatī Rādhikā in the circle of the *rāsa* dance are similar to an asteroid, a planet, the sun, and Dhruvaloka of the material world.

TEXT 12

tatraiva bhāva-bāhulyān mahābhāvo bhaved dhruvam
tatraiva kṛṣṇa-sambhogah sarvānanda-pradāyakah

When the living entities approach *mahābhāva* by gradual advancement of their loving emotions, then enjoyment with Kṛṣṇa, which bestows unlimited bliss, is easily attained.

TEXT 13

etasyām vraja-bhāvānām sampattau prati-bandhakāḥ
aṣṭā-daśa-vidhāḥ santi śatravāḥ prīti-dūṣakāḥ

There are eighteen obstacles that pollute one's ecstatic love in the wonderful mood of Vraja. Contemplating the names of these obstacles is the indirect consideration

of the mood of Vraja.

TEXT 14

ādau duṣṭa-guru-prāptih pūtanā stanya-dāyini
vātyā-rūpa-kutarkas tu trṇāvarta itīritah

Persons who are on the path of attachment should avoid the first obstacle, accepting a bogus guru, by discussing Pūtanā's arrival in Vraja in the guise of a nurse [see Appendix A]. There are two types of gurus—*antaranga*, or internal, and *bahiranga*, or external. The living entity who is situated in *samādhi* is his own *antaranga* guru⁶⁹. One who accepts argument as his guru and who learns the process of worship from such a guru is said to have accepted the shelter of a bogus guru. When argument poses as nourishment for the living entities' constitutional duties, this may be compared with Pūtanā's falsely posing as a nurse. Worshipers on the path of attachment must immerse all arguments in spiritual subjects and take shelter of *samādhi*. The external guru is he from whom the science of worship is learned. One who knows the proper path of attachment and who instructs his disciples according to their qualification is a *sad-guru*, or eternal guru. One who does not know the path of attachment yet instructs others in this path or who knows that path and instructs his disciples without considering their qualification is a bogus guru and must be given up. The second obstacle is false arguments. It is difficult for one's ecstatic emotion to be awakened until Trṇāvarta, in the form of a whirlwind, is killed in Vraja. In the form of Trṇāvarta, the arguments of philosophers, Buddhists, and logicians are all obstacles to the ecstatic emotion of Vraja.

TEXT 15

tr̄tīye bhāra-vāhitvam śakaṭam buddhi mardakam
caturthe bāla-dosāñām svarūpo vatsa-rūpa-dhṛk

Those who do not understand the purpose of the regulative principles but simply carry the burden of following them out of formality are unable to develop attachment. When one destroys Śakaṭa, who personifies carrying the burden of the regulative principles, the third obstacle is overcome. Bogus gurus who did not consider their disciples' qualification for the path of attachment and thus instructed many Śakaṭa-like people to accept service in the mood of *mañjarīs* and *sakhīs* committed offenses in the form of disrespecting confidential subject matters and fell down. Those who worship according to such instructions also gradually fall away from spiritual life, because they do not attain the symptoms of deep attachment for those topics. Yet they may still be delivered by the association of devotees and proper instructions. This is called breaking Śakaṭa. The living entities are sober by nature, but when they are disturbed due to possessing a body made of blood and flesh it is called *bāla-dosā*, or juvenile offenses. This is the fourth obstacle, in the form of Vatsāsura [see Appendix B].

TEXT 16

pañcame dharma-kāpatyam nāmāparādha rūpakam
baka-rūpī mahādhūrtto vaiśnavānām virodhakah

The most clever Bakāsura, who is the personification of cheating religion, is the fifth obstacle for Vaiśnavas. This is called *nāmāparādha*, offenses against the holy name of the Lord. Those who do not understand their qualification but accept the instruction of a bogus guru and engage in the process of worship meant for exalted devotees are cheated asslike people. And those who have understood their

ineligibility yet with a goal to accumulate money and prestige still follow the process of worship meant for exalted devotees are called cheaters. Until this cheating in the name of religion is destroyed, one's attachment will not awaken. Such people deceive the entire world by making a show of sectarian formalities and pseudo-renunciation.

TEXT 17

*tatraiva sampradāyānām bāhya-linga-samādarāt
dāmbhikānām na sā prītiḥ kṛṣṇe vraja-nivāsini*

Those who see and respect such proud people's show of external formalities cannot attain love for Kṛṣṇa and are like thorns in the side of the world. It is to be understood here that one should not disrespect a swanlike person just because he has accepted external formalities that are generally considered detestable. It is the eternal duty of Vaiṣṇavas to develop the symptoms of love by associating with and serving devotees, while remaining indifferent to external formalities.

TEXT 18

*nr̥śāṁsatvam̄ pracandatvam̄ aghāsura svarūpam̄
saṁsthāparādha rūpo 'yam̄ vartate pratibandhakāḥ*

Aghāsura, the personification of intolerance and cruelty, is the sixth obstacle. Due to a lack of compassion for the living entities there is a possibility that one's attachment will gradual diminish, because compassion cannot remain separated from attachment. The basis of compassion for the living entities and devotion to Kṛṣṇa is the same.

TEXT 19

*bahu-śāstra-vicāreṇa ḫan moho vartate satām̄
sa eva saptamo lakṣyo brahmaṇo mohane kila*

If one intensely absorbs his mind in various arguments, opinions, and their respective literatures, then all realizations attained through *saṁādhi* are practically lost. This is called illusion based on the flowery words of the *Vedas*. Being overwhelmed with this illusion, Brahmā doubted the supremacy of Kṛṣṇa. The Vaiṣṇavas should regard this illusion as the seventh obstacle.

TEXT 20

*dhenūkah̄ sthūla-buddhiḥ syād̄ garddabhas tāla-rodhakāḥ
aṣṭame lakṣyate doṣāḥ sampradāye satām̄ mahān̄*

Subtle discrimination is extremely important for Vaiṣṇavas. Those who invent social distinctions and preach the unbreakable principles of Vaiṣṇavism while breaking them to suit their needs are said to possess gross discrimination. This gross discrimination takes the form of the ass Dhenuka. The ass cannot eat the sweet palm tree fruits, and he opposes others' attempts to eat them. The purport is that the previous *ācāryas* of the authorized *saṁpradāyas* have written many spiritual literatures, which people with gross discrimination neither understand nor allow others to see. Asslike devotees who are simply interested in the

regulative principles and under the control of gross discrimination are unable to attain a higher platform. Vaiṣṇava principles are so unlimitedly exalted that those who simply remain entangled in the regulative process without endeavoring to understand the science of attachment are comparable to ordinary fruitive workers. Therefore, until the ass Dhenukāsura is killed, one cannot advance in the science of Vaiṣṇavism.

TEXT 21

*indriyāṇi bhajanty eke tyaktvā vaida-vidhim śubham
navame vṛṣabhās te 'pi naśyante kṛṣṇa-tejasā*

Many weak-hearted people give up the path of regulative principles and enter the path of attachment. When they are unable to realize the souls' spiritual attachment, they behave like Vṛṣabhāsura [Ariṣṭāsura, the bull] by cultivating perverted material attachment. They will be killed by the prowess of Kṛṣṇa. The example of this obstacle is regularly found among the selfish *dharma-dvajīs*, the show-bottle devotees.

TEXT 22

*khalatā daśame lakṣyā kāliye sarpa-rūpake
sampradāya-virodho 'yam dāvānalo vicintyate*

Kāliya's malice always pollutes the water of the Yamunā, which is the spiritual liquid of the Vaiṣṇavas. It is everyone's duty to give up this tenth obstacle [see Appendix C]. The eleventh obstacle of the Vaiṣṇavas is sectarianism, which takes the shape of the forest fire. Due to sectarianism a person cannot accept anyone outside of his own group as a Vaiṣṇava, and as a result he faces many obstacles in finding a guru and associating with devotees. Therefore extinguishing the forest fire is most important.

TEXT 23

*pralambo dvādaśe cauryam ātmano brahma-vādinām
praviṣṭah kṛṣṇa-dāsye 'pi vaiśṇavānām sutaskarah*

The impersonalists desire to merge the soul in the impersonal Brahman. In other words, searching for the liberation of complete merging is the defect of stealing the self, because there is no happiness in this state. Neither the living entity nor the Lord gain anything from this. If one believes the impersonalists' philosophy, then he must accept this material world as false. One then denounces Brahman as indifferent and gradually develops doubts about the basis of Brahman. If one deeply discusses this topic, then he is compelled to accept meaningless nescience and nonexistence of the living entities. Thus all of mankind's endeavors and considerations become meaningless. Sometimes this philosophy enters amongst Vaiṣṇavas in the form of Pralambāsura to spread *anarthas*, in the form of stealing the self. This is the twelve obstacle in the Vaiṣṇavas' science of love.

TEXT 24

karmanāḥ phalam anvikṣya devendrādi-prapūjanam

trayodaśātmako doṣo varjanīyah prayatnataḥ

The thirteenth obstacle for the Vaiṣṇavas is the worship of minor demigods such as Indra with a desire for fruitive results even after becoming situated in the process of devotional service.

TEXT 25

*cauryānṛta mayo doṣo vyomāsura svarūpakah
śrī-kṛṣṇa-prīti-paryāptau narāṇām pratibandhakah*

The fourteenth obstacle in developing love for Kṛṣṇa is stealing others' property and speaking lies. These create disturbances in Vraja in the form of Vyomāsura.

TEXT 26

*varuṇālaya samprāptir nandasya citta-mādakam
varjanīyam sadā sadbhīr vismr̥tir hy ātmāno yataḥ*

The transcendental happiness of the living entities in Vraja is known as *nanda*. In order to enhance that happiness, some deluded people drink wine, and as a result they create the great *anartha* of forgetting themselves. Kidnapping Nanda to the abode of Varuṇa is the fifteenth obstacle for the Vaiṣṇavas. People who are absorbed in the mood of Vraja never drink wine.

TEXT 27

*pratiṣṭhāparatā bhakti cchalenā bhoga-kāmanā
śāṅkhacūḍa iti proktah śodaśah pratibandhakah*

The desire for gaining fame and sense gratification through *bhakti* is called Śāṅkhacūḍa. This is the sixteenth obstacle. Those whose actions are motivated by a desire for fame are also proud, therefore Vaiṣṇavas should always be careful of such persons.

TEXT 28

*ānanda-varddhane kiñcit sāyujyam bhāsate hr̥di
tan nanda-bhakṣakah sarpas tena muktaḥ suvaiṣṇavah*

As the Vaiṣṇavas' happiness continually increases in the process of worship, they sometimes lose consciousness. At that time the feeling of merging overcomes them. This feeling of merging with the Lord is the snake that swallowed Nanda Mahārāja. A practitioner who remains free from this snake will become a qualified Vaiṣṇava.

TEXT 29

*bhakti-tejo-samṛddhyā tu svotkarṣa-jñānavān narah
kadācid duṣṭa-buddhyā tu keśi-ghnam avamanyate*

Keśī, a demon in the form of a horse, personifies the practitioner's conception of being more expert than others in devotional service. When he comes to Vraja, he creates a great disturbance. As a Vaiṣṇava gradually begins proclaiming his own superiority, a mentality of disrespect for the Lord arises and the devotee falls from

his position. Therefore it is most important to prevent this evil mentality from entering the heart. Even if one is expert in devotional service, a Vaiṣṇava will never give up the quality of humility. If one does so, then there is a need for killing Keśī. This is the eighteenth obstacle.

TEXT 30

*doṣaś cāṣṭādaśa hy ete bhaktānām śatravo hṛdi
damanāyāḥ prayatnena kṛṣṇānanda niṣeviṇā*

Those who want to happily serve Kṛṣṇa in the pure mood of Vraja should carefully destroy the above-mentioned eighteen obstacles. Some of these obstacles should be destroyed by a person's own endeavor and purity, and some should be destroyed by the mercy of Kṛṣṇa. A living entity is able to personally destroy the obstacles that are found under the shelter of religious duties through *samādhi* known as *savikalpa*. The *Śrīmad Bhāgavatam* explains that these obstacles are actually destroyed by Baladeva. But it is also described that the obstacles that are destroyed by taking shelter of Kṛṣṇa are actually destroyed by Him. Swanlike persons with subtle discrimination should carefully discuss these topics.

TEXT 31

*jñāninām māthurā doṣāḥ karminām pura-vartinah
varjanīyāḥ sadā kintu bhaktānām vraja-dūṣakāḥ*

Those who are on the path of *jñāna* should give up the offenses found in the realm of Mathurā, and those who are on the path of fruitive activities should give the offenses found in Dvārakā. But devotees should give up the obstacles that pollute the mood of Vraja and be absorbed in love for Kṛṣṇa.

*Thus ends the Eight Chapter of Śrī Kṛṣṇa-samhitā, entitled
“Direct and Indirect Considerations on the Moods of Vraja.”*

May Lord Kṛṣṇa be pleased.

Chapter Nine Achievement of the Lotus Feet of Lord Kṛṣṇa

TEXT 1

*vyāsena vraja-līlāyām nitya-tattvam prakāśitam
prapañca-janitam jñānam nāpnoti yat svarūpakam*

Śrī Vyāsadeva has explained the eternal truth while describing the pastimes of Vraja. This eternal truth is beyond the realm of material knowledge (see 2.41-43).

TEXT 2

jīvasya siddha-sattāyām bhāsate tattvam uttamam

dūratā rahite śuddhe samādhau nirvikalpake

This supreme truth shines in the living entity's pure existence. This pure existence is attainable by conditioned souls through pure absolute *samādhi*, which vanquishes all impediments. There are two types of *samādhi*—artificial and absolute. The devotees accept natural *samādhi* as absolute and fabricated *samādhi* as artificial, regardless of whatever explanations the *jñānīs* have. The soul is spiritual, therefore the qualities of self-knowledge and knowledge of other objects are naturally present in him. By the quality of self-knowledge, one can realize one's self. By the quality of knowing other objects, one can realize all other objects. Since such qualities are the constitutional nature of a living entity, where is the doubt that natural *samādhi* is absolute? A living entity does not require to take shelter of another instrument to understand the supreme object. Therefore this *samādhi* is faultless. But when one takes shelter of *Sāṅkhyā-samādhi*, which entails faulty or unnatural activities, it is known as artificial *samādhi*. The constitutional activities of the soul are called natural *samādhi*, for the mind has no jurisdiction in these activities. Natural *samādhi* is easy and free from misery. If one takes shelter of this *samādhi*, then the eternal truth is easily realized.

TEXT 3

*māyā-sūtasya viśvasya cic-chāyatvāt samānatā
cic-chaktyāviśkṛte kārye samādhāv api cātmani*

The pastimes of Vraja have been perceived and described through the process of natural *samādhi*, in the form of self-realization. Although the names, forms, qualities, and activities that are used to describe Vraja-līlā appear almost mundane, that is only because the material world created by Māyā is similar to its origin, Vaikuṇṭha. Actually the soul's natural *samādhi* is a function of the spiritual potency. Whatever is perceived through natural *samādhi* is the ideal example for the material world, not imitation.

TEXT 4

*tasmāt tu vraja-bhāvānām kṛṣṇa-nāma-guṇātmanām
guṇair jādyātmakaiḥ śaśvat sādrśyam upalakṣyate*

For this reason Kṛṣṇa's names, qualities, and forms have a similarity to material names, qualities, and forms.

TEXT 5

*svapradhāśa svabhāvo 'yam samādhiḥ kathyate budhaiḥ
ati-sūkṣma-svarūpatvāt saṁśayāt sa vilupyate*

Self-realization comes through self-illumination. Learned scholars call self-realization *samādhi*. This is very subtle. If there is a tinge of doubt, it is practically lost. Many truths such as the living entity's faith in his own existence, the living entity's eternal existence, and the living entity's relationship with the Absolute Truth are realized through natural *samādhi*. “Do I exist or not?” “Will I exist after death?” “Do I have any relationship with the Absolute Truth?” If one develops such argumentative doubts on the truth, then his natural *samādhi* becomes

contaminated with prejudices and gradually forgotten. The truth can never be lost; it can only be forgotten. The soul's eternity and the existence of the Absolute Truth cannot be established by argument, because argument has no entrance into the realm beyond the material world. Self-realization is the only way to establish these truths. The devotees of Kṛṣṇa always realize their eternal home, Vaikuṇṭha, and their eternal occupation, service to Kṛṣṇa, through natural *saṁādhi*, or self-realization. When a spirit soul practices natural *saṁādhi*, he progressively realizes the following subjects: (1) his self, (2) the insignificance of the self, (3) the supreme shelter, (4) the relationship between the shelter and the sheltered, (5) the beauty of the qualities, activities, and form of the shelter, (6) the relationships amongst the sheltered, (7) the abode of the shelter and the sheltered, (8) the absolute time factor, (9) the various moods of the sheltered, (10) the eternal pastimes between the shelter and the sheltered, (11) the energies of the shelter, (12) the advancement and degradation of the sheltered by the energies of the shelter, (13) the misidentification of the degraded sheltered, (14) the cultivation of devotional service for restoration of the degraded sheltered, and (15) the degraded sheltered regaining their constitutional position through devotional service. These fifteen along with other inconceivable truths are realized. The more material knowledge is mixed with one's natural *saṁādhi*, the less one can realize the truth. The more one is able to advance on the path of natural *saṁādhi* by controlling argument, which is like the minister of material knowledge, the more one can open the storehouse and acquire indescribable spiritual truths. The storehouse of Vaikuṇṭha is always full. Lord Śrī Kṛṣṇacandra, the lovable object of all, constantly invites the living entities through the open door of that storehouse.

TEXT 6

*vayāṁ tu saṁśayaṁ tyaktvā paśyāmas tattvam uttamam
vr̥ndāvanāntare ramye śrī-kṛṣṇa-rūpa-saubhagam*

We have destroyed the doubts that hinder *saṁādhi*, and we are seeing within the inner circle of Vaikuṇṭha the beautiful form of Śrī Kṛṣṇa, who is the topmost personality of Vṛndāvana. If our *saṁādhi* would have been polluted with material knowledge and if the propensity for argument, after giving up mundane knowledge, would have intruded in the process of *saṁādhi*, then we would not have accepted the quality of variegatedness of the spiritual world and we would have proceeded only up to impersonal Brahman. But if material knowledge and argument was to some extent subdued and intruded only to some extent into the process of *saṁādhi*, then we would have accepted the eternal differentiation between the soul and the Supersoul, and nothing more. But since we have totally submerged this wicked propensity of doubting, we have attained complete realization of the beautiful form of the supreme shelter.

TEXT 7

*nara-bhāva-svarūpo 'yam cit-tattva-prati-poṣakah
snigdha-śyāmātmako varṇah sarvānanda-vivarddhakah*

Now we are going to explain the form and beauty of the Lord, which are realized through *saṁādhi*. The beautiful form of the Lord, which nourishes all spiritual subjects, is like a human form (please see 2.17-18). There is no difference between

the energy and its effect in the absolute realm, nevertheless the *sandhinī* aspect of the spiritual potency with the help of variegatedness arranges the effect so perfectly that it has created a wonderfully unprecedented scene. There is no comparison to that beauty, either in this world or in the spiritual world. Since there is no predominance of time and space in the Absolute Truth, the significance or greatness of the Lord's form does not increase His glories, rather, because His form is beyond the material realm, it is always wonderful and complete. Therefore we are seeing the body of the Lord, which is the source of all beauty, through *samādhi*. The Lord's form is even more sweet. The more deeply one sees the form of the Lord through the eyes of *samādhi*, the more one sees an indescribable pleasing blackish form. Perhaps that spiritual form is pervertedly reflected as mundane blue sapphires, which give relief to the mundane eyes, or mundane new clouds, which increase the happiness of the burning mundane eyes.

TEXT 8-9

<i>tri-tattva-bhaṅgimāyukto</i>	<i>rājīvanayanānvitah</i>
<i>śikhi-piccha-dharah śrīmān</i>	<i>vana-mālā-vibhuṣitah</i>
<i>pītāmbarah suveśāḍhya</i>	<i>vamśinyasta sukhāmbujah</i>
<i>yamunā-puline ramye</i>	<i>kadamba-talam-āśritah</i>

The *sandhinī*, *samvit*, and *hlādīnī* potencies wonderfully merge in the beautiful threefold-bending form of the Lord. The Lord's ever-pleasing eyes increase the beauty of His form. Perhaps the lotus flowers of this world are modeled after His eyes. The crown of the Lord's head is wonderfully decorated. Perhaps the peacock feathers of this world are modeled after those decorations. A garland of spiritual flowers increases the beauty of the Lord's neck. Perhaps a forest flower garland of this world is modeled after that transcendental garland. Spiritual knowledge, which is manifested from the *samvit* aspect of the spiritual potency, covers the waist of the Lord's form. Perhaps the lightning bolt of a new cloud of this world is modeled after that covering. Spiritual jewels like Kaustubha and other ornaments beautifully decorate His form. The instrument by which the Lord sweetly invites or spiritually attracts all is known as the flute. The flute of this world, which creates various *rāgas*, or musical modes, might be modeled after that flute. This inconceivable form of the Lord is seen under the *kadamba* tree, which is the form of hairs standing on end in ecstasy, on the bank of the Yamunā, which is the form of spiritual liquid.

TEXT 10

<i>etena cit-svarūpeṇa</i>	<i>lakṣaṇena jagat-patiḥ</i>
<i>lakṣito nandajah krṣṇo</i>	<i>vaiṣṇavena samādhinā</i>

Śrī Kṛṣṇa, the son of Nanda and Lord of the spiritual and material worlds, is seen with the above-mentioned spiritual symptoms by the Vaiṣṇavas through *samādhi*. A swanlike person should not disregard these spiritual features because they have shadow forms in this material world. All these spiritual features combine to further enhance the splendor of the Lord. One will see more subtle features of the Lord by entering deeper into *samādhi*, and one will see less variety and qualities of the Lord by entering shallower into *samādhi*. Unfortunate people who are enamoured by

material knowledge are unable to see the spiritual form of the Lord and the variegatedness of the spiritual world even though they attempt to see Vaikunṭha through *samādhi*. For this reason their spiritual cultivation is limited and their treasure of love is very meagre.

TEXT 11

ākarṣana-svarūpeṇa vamśī-gilena sundaraḥ
mādaren viśvam etad vai gopinām-aharan-manah

Lord Śrī Kṛṣṇacandra, who is realized through *samādhi*, kidnaps the hearts of the *gopīs* and maddens the spiritual and material worlds with the sound of His flute, which is the form of all attraction.

TEXT 12

jāty-ādi-mada-vibhrāntyā kṛṣṇāptir durhṛdām kutah
gopinām kevalam kṛṣṇaś cittam ākarṣane kṣamah

How can those whose hearts have been polluted by social prestige attain Kṛṣṇa? The wicked pride of this material world has six causes—birth, beauty, qualities, knowledge, opulence, and strength. People who are overwhelmed by these six kinds of pride cannot take to the devotional service of the Lord. We are experiencing this everyday in our life. Persons who are polluted by the pride of knowledge consider the science of Kṛṣṇa very insignificant. While considering the goal of life, such people regard the happiness of Brahman to be superior to the happiness of devotional service. Persons who are devoid of pride attain the mood of *gopas* or *gopīs* to enjoy with Kṛṣṇa. The *gopas* and *gopīs* are the authorities in the science of Kṛṣṇa. The reason for using the word *gopī* in this verse is that in this book we are discussing the topmost *rasa* of conjugal love. Persons who are situated in *sānta*, *dāsyā*, *sakhya*, and *vātsalya rasas* are also in the mood of Vraja, and they realize the transcendental mellow in relationship with Kṛṣṇa according to their respective moods. We are not going to elaborate on them in this book. Actually all living entities are eligible for the mood of Vraja. When one's heart is filled with the mood of *mādhurya*, he attains Vraja in full perfection. Out of the five *rasas*, a person is naturally attracted to the *rasa* in which he has an eternal constitutional relationship with the Lord, and he should therefore worship the Lord in that particular mood. But in this book we have only described the living entity's topmost mood of conjugal love.

TEXT 13

gopī-bhāvātmakāḥ siddhāḥ sādhakāḥ tad anukṛteḥ
dvividhāḥ sādhavo jñeyāḥ paramārtha-vidā sadā

Those who have attained the mood of the *gopīs* are called perfected beings, and those who imitate them are called practitioners. Therefore the learned, who know the Absolute Truth, accept two types of sadhus—perfected beings and practitioners.

TEXT 14

*sarīṣṛtau bhramatāṁ karne
balād ākarṣayāṁś cittam* *praviṣṭāṁ kṛṣṇa-gītakam
uttamāṁ kurute hi tān*

We are now explaining the gradual process of *sādhana* for those in the mood of the *gopīs*. When the sound of Kṛṣṇa's flute enters the ear of a living entity who is wandering throughout the material world, he is attracted by the sweet sound and becomes highly qualified.

TEXT 15

pumībhāve vigate śīghram *strī-bhāvo jāyate tada
pūrva-rāgo bhavet teṣām* *unmāda lakṣaṇānvitah*

Sense gratification is the materialist's primary *anartha*. When the sheltered give up the shelter, then they consider themselves the enjoyer of *māyā*. If the practitioner's propensity for enjoyment is quickly destroyed, then he can again attain the shelter of those persons who are attached to conjugal *rasa* and consider himself a transcendental woman, to be enjoyed by the Lord. Gradually such persons develop *pūrva-rāga* to such a degree that they become almost mad.

TEXT 16

śrutvā kṛṣṇa-gunaṁ tatra *darśakāddhi punah punah
citrītāṁ rūpam anvīkṣya* *vardhate lālasā bhṛśam*

By seeing pictures of Kṛṣṇa or by repeatedly hearing descriptions of Kṛṣṇa from persons who have seen Him, one's greed for attaining Kṛṣṇa increases unlimitedly.

TEXT 17

prathamāṁ sahajāṁ jñānam *dvitīyāṁ śāstra-varṇanām
tṛtīyāṁ kauśalam viśve* *kṛṣṇasya ceṣa-rūpiṇah*

When a living entity through natural knowledge experiences attraction for the Lord, this is known as hearing songs of Kṛṣṇa. Realizing Kṛṣṇa after scrutinizingly studying descriptions of His form narrated in the scriptures by persons who have seen Kṛṣṇa is called hearing the qualities of Kṛṣṇa. Seeing Kṛṣṇa's artistry within the world is called seeing Kṛṣṇa's picture. This material world is the reflected shadow of spiritual variegatedness. Whoever has realized this is said to have seen Kṛṣṇa's picture. In other words, a person becomes a Vaiṣṇava by three processes—seeing the Lord through natural knowledge, realizing the Lord by studying the scriptures, and seeing the Lord through His artistry.

TEXT 18

vraja-bhāvāśraye kṛṣṇe *śraddhā tu rāga-rūpakā
tasmāt saṅgo 'tha sādhunām* *vartate vraja-vāsinām*

Pure faith in Kṛṣṇa, who is the shelter of the moods of Vraja, is called *pūrva-rāga* or *prāg-bhāva*. When this faith awakens, one achieves the association of a devotee resident of Vraja. Association of the devotees is the cause for achieving Kṛṣṇa.

TEXT 19

*kadācid abhisārah syād yamunā-taṭa-sannidhau
ghaṭate milanām tatra kāntena sahitām śubham*

Such fortunate persons fix a love rendezvous with Kṛṣṇa and then gradually proceed towards the bank of the spiritual liquid Yamunā, where they meet their beloved.

TEXT 20

*kṛṣṇa-saṅgāt parānandaḥ svabhāvena pravartate
pūrvāśritah sukham gārhyam tat kṣaṇāt goṣpadāyate*

By the association of Kṛṣṇa, they then naturally experience such transcendental happiness that the happiness of Brahman is considered insignificant before it. At that time the happiness of material family life becomes comparable to the water in the hoofprint of a calf before the ocean of love.

TEXT 21

*varddhate paramānando hṛdaye ca dine dine
ātmanāmātmani preṣṭhe nitya-nūtana-vigrahe*

Thereafter, the Lord and soul of all souls, in His ever-fresh form, unlimitedly increases that ocean of bliss. The Lord, who is the shelter of all *rasas*, always appears wonderfully ever-fresh. In other words, the sheltered persons' thirst for *rasa* increases and is never quenched. Through *samādhi*, great devotees have seen in the spiritual world five direct *rasas*, beginning with *sānta*, and seven indirect *rasas*, beginning with heroism and compassion. Since the material world is known as the reflected shadow of the *Vaikuṇṭha* world, all the imitation *rasas* of the material world must certainly be present in their pure forms in *Vaikuṇṭha*.

TEXT 22

*cid-ānandāsyā jīvasya sac-cid-ānanda-vigrahe
yānuraktih svataḥ siddhā sā ratih prīti-bījakam*

Now we will again deeply discuss the previously explained science of *rati*, attraction. Attraction is the seed of love and the principle asset for executing devotional service. The self-illuminated perfect attachment of a living entity for the *sat-cid-ānanda* Lord is called attraction. The naturally perfect propensity of attachment between spiritual identities is very strong between Kṛṣṇa and the living entities. This stage is called *sthāyī-bhāva*, permanent ecstatic moods, which is the goal of the *Śrīmad Bhāgavatam*, the ornamental literature of the *paramahaṁsas*.

TEXT 23

*sā ratī-rasam-āśritya varddhate rasa-rūpa-dhṛk
rasah pañca-vidho mukhyah gauṇah sapta-vidhas tathā*

This attraction is the subtle origin of *rasa*. Just as "one" is the origin in the process of counting numbers yet it remains present in subsequent numbers, similarly in the mature stages of *prīti*—such as *prema*, *sneha*, *māna*, and *rāga*—attraction remains present as the origin. Attraction is seen as the root in all the activities of

prīti, while *bhāva* and various ingredients are seen as branches and subbranches. Therefore attraction continually increases under the shelter of *rasa*. There are twelve direct and indirect *rasas*.

TEXT 24

śānta-dāsyādayo mukhyāḥ sambandha-bhāva-rūpakāḥ
rasā vīrādayo gaunāḥ sambandotthāḥ svabhāvataḥ

Śānta, dāsyā, sakhyā, vātsalyā, and mādhurya are the five direct *rasas*. Besides the five direct mélées, there are seven indirect mélées, known as *hāsyā* (laughter), *adbhuta* (wonder), *vīra* (chivalry), *karuna* (compassion), *raudra* (anger), *bībhatsa* (disaster), and *bhaya* (fear). These seven indirect *rasas* arise from the five direct *rasas*. Until attraction mixes with a particular relationship, it remains in a neutral state and cannot act. But when attraction joins with a particular relationship, it begins to manifest. The emotions that are produced by this manifestation are the indirect *rasas*.

TEXT 25

rasa-rūpam avāpyeyam ratir bhāti svarūpataḥ
vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhīḥ

When *rati*, attraction, takes the shape of *rasa*, it becomes more luminous by mixing with four other ingredients. Although attraction is present under the shelter of *rasa*, it cannot manifest without the ingredients. These ingredients are of four types—*vibhāva* (special ecstasy), *anubhāva* (subordinate ecstasy), *sāttvika* (natural ecstasy), and *vyabhicārī* (transitory ecstasy). *Vibhāva* is divided into the two categories *ālambana* (the support) and *uddīpana* (stimulation). *Ālambana* may be further divided into two—Kṛṣṇa and His devotees. The qualities and characteristics of Kṛṣṇa and His devotees are called *uddīpana*. *Anubhāva* is divided into three—*alaṅkāra* (ornaments of emotional love), *udbhāsvara* (external manifestations of emotional love), and *vācika* (verbal manifestations of emotional love). The twenty types of *alaṅkāras*, such as *bhāva* (ecstasy) and *hāva* (gestures), are categorized into three—*aṅgaja* (in relation to the body), *ayatnaja* (in relation to the self), and *svabhāvaja* (in relation to nature). Physical activities like *jṛmbhā* (yawning), *nṛtya* (dancing), and *lunṭhana* (plundering) are known as *udbhāsvaras* (external manifestations of emotional love). There are twelve *vācika anubhāvas*, such as *ālāpa* and *vilāpa*. There are eight *sāttvika-vikāras*, such as *stambha* (being stunned), and *sveda* (perspiring). And there are thirty-three *vyabhicārī-bhāvas*, such as *nirveda* (indifference). Attraction requires the constant support of *rasa* and these ingredients to nourish one's relationship up to *mahābhāva*.

TEXT 26

esā kṛṣṇa-ratiḥ sthāyī bhāvo bhakti-raso bhavet
baddhe bhakti-svarūpā sā mukte sā prīti-rūpiṇī

This attraction for Kṛṣṇa is also known as *sthāyī-bhāva* and *bhakti-rasa*. Due to the conditioned souls' relationship with the material world, their attraction takes the shape of devotional service. In the liberated souls in Vaikuṇṭha, attraction is eternally present in the form of *prīti*, or love.

TEXT 27

*mukte sā vartate nityā baddhe sā sādhitā bhavet
nitya siddhasya bhāvasya prākātyam hr̄di sādhyatā*

The gradual stages of the development of attraction up to *mahābhāva*, the manifestation of attraction under the shelter of direct and indirect *rasa*, and the unlimited ocean of sweetness created by the wonderful mixture of attraction with the above-mentioned ingredients are the eternal wealth of liberated souls and the goal for conditioned souls. You may ask what is the need for practicing devotional service if this spiritual blissful *rasa* is eternal. The answer is that the attraction of the living entities has become perverted and mundane. Therefore one has to awaken pure attraction in one's heart by practicing devotional service.

TEXT 28

*ādarśāc cinmayādvīṣvāt samprāptam susamādhinā
sahajena mahābhāgair vyāsādibhir idam matam*

Learned personalities like Vyāsadeva and we ourselves have seen through *saṁādhi* that the science of attraction is most relishable for the pure living entities. The qualities of the origin are somewhat reflected in its shadow. That is why the loving affairs of this material world are the most pleasing form of material enjoyment. But the attraction between male and female of this world is very insignificant and abominable when compared to spiritual attraction. As stated in the *Śrīmad Bhāgavatam* (10.33.39):

*vikrīditam vraja-vadhūbhir idam ca viṣṇoh
śraddhānvito 'nuśr̄ṇuyād atha varṇayed yaḥ*

*bhaktim parām bhagavati pratilabhyā kāmam
hr̄d-rogam āśv apahinoty acirena dhīrah*

“Anyone who faithfully hears or describes the Lord's playful affairs with the young *gopīs* of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.”

TEXT 29

*mahā-bhāvāvidhir bhāvo mahā-rāśavadhiḥ kriyā
nitya-siddhasya jīvasya nitya-siddhe parātmani*

We have thus described activities up to the *rasa* dance and moods up to *mahābhāva* enjoyed between the Supreme Lord Kṛṣṇa and the eternally liberated living entities.

TEXT 30

*etāvaj jada-janyānām vākyānām caramā gatiḥ
yadūrddham vartate tan no samādhau paridṛśyatām*

Due to associating with matter, this is the limit that our words can describe. Whatever is beyond this can be known only through *saṁādhi*.

Thus ends the Ninth Chapter of Śrī Kṛṣṇa-saṁhitā, entitled “Achievement of the Lotus Feet of Lord Kṛṣṇa.”

May Lord Kṛṣṇa be pleased.

Chapter Ten Characteristics of Lord Kṛṣṇa's Associates

TEXT 1

*yeṣāṁ rāgoditah kṛṣṇe śraddhā vā vimaloditā
teṣām ācaranāṁ suddham sarvatra paridṛṣyate*

We are now describing the characteristics of Kṛṣṇa's devotees who are in the mood of Vraja. The characteristics of those who have awakened *rāga*, or faith in the form of *pūrva-rāga*, is always pure and faultless. At this juncture we need to consider the science of *rāga*, or attachment. The thread of bondage between the heart and its repository is called *prīti*. The portion of the thread of bondage that binds the repository is called the sense of pleasure. The portion of the thread of bondage that binds the heart is called *rāga*. The symptoms of a living entity's pure spiritual attachment and a living entity's impure mental attachment are similar in terms of the relationship between the heart and its repository. When attachment first begins to manifest, it is known as faith. The characteristics of both persons with faith and persons with attachment are pure.

TEXT 2

*aśuddhācarane teṣām aśraddhā vartate svataḥ
prapañca-viṣayād rāgo vaikuṇṭhābhimukho yataḥ*

One may ask, “What is the reason for this?” The answer is as follows: The science of the living entities' attachment is one. Attachment is present whether the repository is the Lord or something mundane, the only difference is its repository. When attachment is turned towards Vaikuṇṭha, then no attachment for the material world remains; one accepts only what is required for maintenance. Even the objects that are thus accepted become transcendental. Therefore all attachments become spiritualized. As soon as there is a lack of *rāga*, *āsakti* certainly diminishes. Due to accepting material objects with an impure motive, one naturally develops faithlessness. Therefore it is almost impossible for devotees to act sinfully. And if they do act impurely at any time, there is no need for atonement. The main purport is that sin is committed through activities or desires. Sinful activities are called sin, and sinful desires are called seeds of sin. Sinful activities are not sinful by constitution, because according to one's desire they are sometimes sinful and sometimes not. If we try to search out the root cause of sinful desire, or the seed of sin, then we can ascertain that identifying one's body as one's self is the root cause of the pure living entity's sinful desires. From this misidentification of one's body as one's self, both sin and piety arise. Therefore

both sin and piety are relative, not constitutional. The activities or desires that relatively help a soul attain his constitutional position are called piety. The opposite are called sin. Since devotional service to Kṛṣṇa is one's constitutional position, when one cultivates this service, then nescience, which is the root cause of relative situations in the form of sin and piety, is gradually fried and abolished. Although the desire to engage in sinful activity may suddenly manifest like a fried *kai* fish, it is quickly subdued by the process of devotional service. The endeavor for atonement at this point is useless. There are three types of atonement—atonement through karma, atonement through *jñāna*, and atonement through *bhakti*. Remembering Kṛṣṇa is the atonement through *bhakti*. Therefore devotional service is atonement through *bhakti*. There is no need for devotees to separately endeavor for atonement. Atonement in *jñāna* is through repentance. By atonement through *jñāna* one's sins and seeds of sin, or desires, are destroyed, but nescience is not destroyed without *bhakti*. By atonement through karma, such as *candrāyaṇa* (a kind of expiatory penance), one's sins are checked, but the seeds of sinful desires and nescience, the root cause of sins and the desire to sin, remains. One must understand this science of atonement with careful consideration. The practice of repentance is observed in some foreign devotional processes based on paternal *rasa*, and since this paternal *rasa* is mixed with *jñāna* and opulence, it is reasonable. In the unmotivated devotional service of the sweet Lord, however, there are no opposing *rasas* like fear, repentance, or liberation. Realization of one's constitutional position and elimination of all previous sins, in the form of both fructified and unfructified sins, are both irrelevant fruits of *bhakti* and therefore easily attained by the devotees. As for the *jñānīs*, they destroy their unfructified sins by the indirect process of repentance and they enjoy the results of their fructified sins in their current life. As for the *karmīs*, their sins will be destroyed by enjoying the fruits, in the form of punishment. Therefore in the science of atonement it is extremely important to consider the qualification of the performer.

TEXT 3

adhikāra-vicārena *guna-doṣau vivicityate*
tyajanti satatam vādān *śuṣka-tarkānanātmakān*

From animal life to human life and from regulative principles to attachment there are many levels of qualification. Performance of duties a person has according to his qualification is called piety, and deviation from those duties is called impiety. If we consider all activities according to this principle, then what is the need for separately calculating one's piety and impiety? According to qualification, one person's piety may be another's impiety. When jackals and dogs steal and goats have illicit sex, can it be considered sinful? Such activities are certainly counted as sins for human beings. Those who are very attached to material objects should associate with women through marriage, as this is piety for such persons. But for one whose attachment for material objects has been totally directed towards the Supreme Lord, loving affairs through marriage are forbidden; because by great fortune he has attained love for Kṛṣṇa. To divert that love for the Lord to material objects is certainly an act of degradation. On the other hand, people who are like animals may need to associate with more than one woman through marriage to become pious. From the beginning of the process of worshiping the Lord up to the attainment of the mood of Vraja there are different modes, such as ignorance,

passion, goodness, and transcendence. According to the practitioner's nature, advancement of knowledge, and absorption in the spirit of Vaikunṭha, innumerable qualifications are seen. According to those qualifications, different forms of karma and *jñāna* are seen. We do not want to increase the volume of this book by mentioning examples, because a thoughtful person can understand this himself. All dualities like sin and virtue, religion and irreligion, proper and improper actions, heaven and hell, knowledge and ignorance are all objects of dispute for persons who have perverted attachment. Actually they are neither pious nor impious. We only explain them as pious or impious due to relative consideration. If we independently consider, then we can understand that the pervertedness of the soul's attachment is impiety and remaining in the constitutional position of the soul's attachment is called piety. Swanlike persons accept those activities that nourish piety to be pious and those activities which nourish impiety to be impious. They do not take shelter of dry speculation or agree with biased arguments.

TEXT 4

*sampradāya vivādeṣu bāhya-lingādiṣu kvacit
na dviṣanti na sajjante prayojana-parāyanāḥ*

Nourishing love is the living entity's goal of life. Knowing this, the devotees of Kṛṣṇa do not like or hate external formalities and sectarian conflicts. They remain indifferent to all forms of insignificant bigotry.

TEXT 5

*tat karma hari-toṣam yat sā vidyā tan matir yayā
smṛtvaitan niyatam kāryam sādayanti maniṣināḥ*

The learned devotees of Hari know perfectly well that activities that are pleasing to Lord Kṛṣṇa are called karma and activities that attract one's mind to Kṛṣṇa are called knowledge. Keeping this in mind, they engage only in the activities and cultivation of knowledge that nourishes their spiritual lives. They understand that all other activities and knowledge are useless.

TEXT 6

*jīvane marane vāpi buddhis teṣām na muhyati
dhīrā namra svabhāvāś ca sarva-bhūta-hite ratāḥ*

They are naturally humble, fixed in knowledge, and always busy for the welfare of others. Their intelligence is so fixed that even if they suffer various severe pains in their present or future lives, they never deviate from spiritual life.

TEXT 7-8

*ātmā śuddhāḥ kevalas tu mano jādyodbhavām dhruvam
deham prāpañcikām ūśvad etat teṣām nirūpitam*

*jīvaś cid-bhagavad dāsah prīti-dharmātmakah sadā
prākṛte vartamāno 'yam bhakti-yoga-samanvitāḥ*

Whether their mind and body naturally change by the awakening of attachment or whether they cultivate knowledge to realize the science of attachment, the devotees of Kṛṣṇa who are in the mood of Vraja come to a natural conclusion. The conclusion is that the soul is by nature pure and devoid of material qualities. What we call the mind has no existence of its own, for it is only a perversion of the soul's contact with matter for increasing the knowledge of the conditioned soul. The soul's original propensities are displayed in the relative world by the propensities of the mind. In the realm of Vaikunṭha, a soul acts according to his constitutional propensities—there is no existence of this mind. When a soul comes in contact with matter, his pure knowledge becomes almost dormant and he accepts perverted knowledge as real. This knowledge is grasped by the interaction of the mind with matter. This is called material knowledge. Our present body is material and related with the soul only as long as the soul is conditioned. Only the Supreme Lord knows the relationship between a pure soul and his gross and subtle bodies; human beings are unable to know this. In the course of devotional service a devotee must accept whatever is required to keep body and soul together for as long as Lord Kṛṣṇa desires. The living entity is spiritual by nature. He is an eternal servant of the Lord, so his only constitutional duty is to love the Lord. At the time of giving up the body, one attains, by the will of the Lord, a destination according to the state of one's heart. Therefore a person who desires auspiciousness must accept the process of devotional service. When the Lord's mercy is bestowed on a devotee who is following the process of devotional service, then the devotee's connection with the material world is easily destroyed. This is never possible by one's own endeavor—either by giving up the body, by renouncing activities, or by opposing the Lord. This supreme truth was obtained through *samādhi*. Human life is based on karma and *jñāna*, but when one takes shelter of *bhakti*, then one's devotion for Kṛṣṇa awakens.

TEXT 9

*jñātvaitat vraja-bhāvādhyā vaikunṭha-sthāḥ sadātmāni
bhajanti sarvadā kṛṣṇam sac-cid-ānanda-vigraham*

Persons who have realized this truth and are absorbed in the mood of Vraja worship Kṛṣṇa, who is eternally full of knowledge and bliss, through *samādhi*.

TEXT 10

*cit-satve prema-bāhulyāl liṅga-dehe manomaye
mīśra-bhāva-gatā sā tu prītir utplāvitā satī*

When a living entity's love for Kṛṣṇa increases, then the waves of that love spread throughout his subtle mental body and create various mixed emotions. At that time there is an awakening of thinking, remembering, meditating, concentrating, and considering how to purify oneself—all of which help one worship through the mind. One should not abandon the process of worshiping through the mind because of mixed emotions, for these mixed emotions naturally remain until the destruction of the subtle body. The mental activities that accumulate through contact with matter demonstrate the concept of mundane idolatry, but the emotions that manifest and gradually spread throughout the mind and body in the soul's endeavor for *samādhi* are all spiritually reflected truths.

TEXT 11

*prīti-kārya-mato buddhe manomayam itīkṣitam
punas tad vyāpitam dehe pratyag bhāva-samanvitam*

Thus, for the conditioned souls, loving exchanges take the form of mental activities. These mental activities, which are reflections of spiritual exchanges, swell and further spread throughout the body. They appear on the tip of the tongue and glorify the spiritually reflected names and qualities of the Lord. They appear at the ears and hear the names and qualities of the Lord. They appear in the eyes and see the spiritually reflected *sat-cid-ānanda* Deity form of the Lord in this material world. The *śuddha-sāttvika-bhāvas*, bodily transformations, swell in the body and manifest in the form of hairs standing on end, crying, perspiring, shivering, dancing, offering obeisances, falling to the ground, embracing with love, and traveling to the holy places. The soul's inherent emotions could continue to remain active with the soul, but in the material world the mercy of the Lord is the principle force for awakening spiritual emotions and situating one in his constitutional position. With a desire to convert material attachment into spiritual attachment, all the spiritual emotions are mixed with material emotions for giving up *parāg-gati* and practicing *pratyag-gati*. When a soul sits in the chariot of the mind and chases the sense objects through the gates of the senses, this is called *parāg-gati*. When this current again flows towards the soul's own abode, it is called *pratyag-gati*. The *pratyag-dharma* of being greedy to eat palatable foods is to eat *mahā-prasāda*. The *pratyag-dharma* of the eyes is to see holy places and the beautiful form of the Lord. The *pratyag-dharma* of the ears is to hear the pastimes of Hari and devotional songs. The *pratyag-dharma* of the nose has been exemplified by the four Kumāras when they smelled the *tulasī* and sandalwood that was offered to the feet of the Lord. The *pratyag-dharma* of associating with the opposite sex through marriage for the prosperity of a Vaiṣṇava family was exemplified by Manu, Janaka, Jayadeva, and Pipāji. The *pratyag-dharma* of festivals is seen in the festivals celebrating the pastimes of Lord Hari. These human characteristics filled with emotions of *pratyag-dharma* are seen in the lives of pure swanlike personalities.

TEXT 12

*sāragrāhī bhajan krṣṇam yosid bhāvāśrite 'tmani
vīravat kurute bāhye sārīram karma nityaśah*

Does this mean that swanlike persons engage only in spiritual activities and neglect material activities? No. Swanlike persons worship Kṛṣṇa in the mood of one who is enjoyed, and they valiantly take care of the external body. Eating, enjoying, exercise, industrial enterprises, walking in the open air, sleeping, riding in vehicles, protecting the body, protecting the society, and traveling are all seen in the lives of swanlike persons.

TEXT 13

*puruṣeṣu mahāvīro yoṣitsu puruṣas tathā
samājeṣu mahābhijñō bālakeṣu suṣikṣakah*

The swanlike Vaiṣṇavas valiantly remain and work among men. They are the shelter of women and are respected by them. They take part in social activities and get much experience. They teach their children *artha-śāstra* and thus become known as headmasters.

TEXT 14

*artha-śāstra-vidām śreṣṭhalah paramārtha-prayojakah
śānti-samsthāpako yuddhe pāpinām citta-śodhakah*

Books on physical and mental science, books on industry, books on the science of language, books on grammar, and books on ornamental language are all known as *artha-śāstra*. Some kind of physical, mental, familial, and social benefits are obtained from these literatures. The name of these benefits is *artha*. The advantage of these literatures is that by studying books on medicine, one can get the benefit of a cure. By studying books on music, one can get the benefit of happiness to the mind and ears. By material scientific knowledge, various wonderful machines are created. By books on astrology, one can get the benefit of ascertaining subjects like proper and improper times. Those who study such *artha-śāstras* are known as *artha-vit* scholars. The *smṛti-śāstras* establish *varṇāśrama-dharma* and are also known as *artha-śāstra*. The *smārta* scholars are also known as *artha-vit* scholars, because the main purpose of their occupational duties is to protect society. The spiritual scholars, however, practice spiritual life with these *arthas*. Swanlike Vaiṣṇavas are never averse to discussing these scriptures. They abstract the supreme goal of spiritual life from these *artha-śāstras* and become worshipable among *artha-vit* scholars. The *artha-vit* scholars are happy to assist them in ascertaining the Absolute Truth. The swanlike Vaiṣṇavas are present in the battlefield as negotiators. They do not hate or reject various sinful persons. Swanlike Vaiṣṇavas are always engaged in purifying the hearts of sinful persons by confidential instructions, public lectures, friendly advice, chastising, setting example, and sometimes punishing sinners.

TEXT 15

*bāhulyāt prema-sampatteḥ sa kadācīj jana-priyah
antaraṅgam bhajaty eva rahasyam rahasi sthitah*

Although the characteristics of swanlike Vaiṣṇavas are wonderful, sometimes they do not manifest the above-mentioned activities due to being overwhelmed with increased feelings of love. The swanlike Vaiṣṇavas, who are very dear to all, sometimes live in secluded places and engage in the most confidential internal worship of the Lord.

TEXT 16

*kadāham śrī vrajāraṇye yamunā-taṭam-āśritah
bhajāmi sat-cid-ānandam sāragrāhi-janānvitaḥ*

While describing the glories of Vraja, the author's intense greed for love of God has awakened and he therefore says, "When will I be so fortunate that I will worship the *sat-cid-ānanda* Supreme Lord in the association of swanlike Vaiṣṇavas in the forest of Vṛndāvana on the banks of the Yamunā?"

TEXT 17

*sāragrāhi vaiṣṇavānāṁ padāśrayaḥ sadās tu me
yat kṛpā-leṣa-mātreṇa sāragrāhī bhaven narah*

Let my eternal occupation be to take shelter of the lotus feet of the swanlike Vaiṣṇavas. They are captains of the boat to cross the material ocean, and only by their mercy do karmis and *jñānīs* become swanlike Vaiṣṇavas.

TEXT 18

*vaiṣṇavāḥ komala-śraddhā madhyamāś cottamāś tathā
grantham etat samāsādyā modantāṁ kṛṣṇa-pritaye*

There are three types of Vaiṣṇavas—*kaniṣṭha-adhikārīs*, whose faith is very soft, *madhyama-adhikārīs*, and *uttama-adhikārīs*. Those who consider *karma-kāṇḍa* and its results as permanent and are averse to the Absolute Truth are called mundane fruitive workers. Those who want to establish the liberation of merging in the impersonal Brahman are extremely dry and devoid of *rasa*. They are burnt by knowledge due to not understanding eternal variegatedness. The Vaiṣṇavas are those who have accepted the eternal spiritual variegatedness of the living entities' supreme destination. They are convinced that the living entities' eternal position is to worship the Lord, who is merciful, full of sweetness and opulence, the abode of happiness, and always different from the living entities. The fruitive workers and mental speculators can become Vaiṣṇavas and live as pure human beings by the influence of good association and good fortunate. The contamination that is found in the lives of *kaniṣṭha-adhikārī* and *madhyama-adhikārī* Vaiṣṇavas is found in abundance among fruitive workers and mental speculators. Even if the fruitive workers and mental speculators become Vaiṣṇavas, the remnants of their material conceptions and arguments remain as bad habits. Those bad habits are the contaminations that are found in the lives of *kaniṣṭha-adhikārīs* and *madhyama-adhikārīs*. Anyway, these contaminations are certainly the result of nescience and prejudice. Among the three types of Vaiṣṇavas, the *uttama-adhikārī* Vaiṣṇavas have no prejudices or material conceptions. They may have a lack of knowledge in various material subject matters, but the swanlike Vaiṣṇavas vigorously destroy all sorts of prejudices. The *madhyama-adhikārī* Vaiṣṇavas do not wish to be asslike Vaiṣṇavas, but the swanlike tendency is not fully present in them. They have some doubts in their hearts due to previous prejudice. Although such persons accept spiritual variegatedness and natural *saṁādhi*, they cannot properly realize the science of *Vaikuṇṭha* because of their argumentative nature. Although the *kaniṣṭha-adhikārīs* are known as Vaiṣṇavas, they are totally under the control of prejudice. They associate with fruitive work under the jurisdiction of regulative principles. Although they are not proper candidates for studying this book, if they discuss it with the assistance of *uttama-adhikārīs*, they will also become *uttama-adhikārīs*. Therefore all three types of Vaiṣṇavas should study this book in order to increase their love for Kṛṣṇa and achieve transcendental happiness.

TEXT 19

paramārtha-vicārai 'smin bāhya-doṣa-vicārataḥ

na kadācid dhata-śraddhah sāragrāhī janor bhavet

We have discussed the Absolute Truth in this book, so please excuse any grammar or language defects. Swanlike persons should not waste any time in this way. Those who criticize such external defects while studying this book will obstruct its main purpose—accepting the essence of the Absolute Truth—and are not eligible to study this book. Arguments born of childish education are despicable in serious subject matters.

TEXT 20

*aṣṭādaśa-śate śāke bhadrake datta-varṇajah
kedāro racayac-chāstram idam sādhu-jana-priyam*

This book, which is dear to the devotees, was compiled by Kedāraṇātha, who belongs to the Bharadvāja *kāyastha* community of the Datta family and who is a resident of Hāṭṭa Khola, Calcutta. This book was written in the year 1879 while staying in the town of Bhadraka, Orissa, for official purposes.

*Thus ends the Tenth Chapter of Śrī Kṛṣṇa-saṁhitā, entitled
“Characteristics of Lord Kṛṣṇa’s Associates.”*

May Lord Kṛṣṇa be pleased.
Hari Hari bol!

Conclusion

The main purport and necessity for writing this *Śrī Kṛṣṇa-saṁhitā* have already been described in the Introduction. We have covered all relevant topics in the verses of this *saṁhitā*, but we have not used the method that modern scholars use in considering those topics. Therefore I fear that many people will reject *Śrī Kṛṣṇa-saṁhitā* as an old-fashioned book. I am in a dilemma. If I would have used the modern process when I composed the verses, then the ancient scholars would have certainly disregarded the book. For this reason, I have composed the main book according to the ancient method, and I have written the Introduction and Conclusion according to the modern. In this way I have tried to satisfy both classes of people. Therefore I have been compelled to accept the fault of repetition. In this Conclusion I will briefly consider all topics.

The swanlike Vaiṣṇava-dharma is the soul's eternal constitutional duty. It is not created by any person or sect. In the course of time we are gradually realizing the purity of these duties. Where is the doubt? The progression of clarity depends on the person, not the subject. The sun is always equal to everyone, but due to the perception of the observer it appears hotter at midday. Similarly, pure constitutional duties are progressively understood as superior by progressively advanced people, though in truth constitutional duties remain the same at all times. Now I will begin to discuss the science of these constitutional duties. The inaugurator of the swanlike Vaiṣṇava faith, Śrī Caitanya Mahāprabhu, has said, “Since people are all conditioned, we are compelled to consider their eternal

duties in three different categories—*sambandha*, the soul's relationship with the Lord; *abhidheya*, the regulated activities for reviving that relationship; and *prayojana*, the ultimate goal of life.” According to the Lord's instructions, we will now separately discuss these three subjects.

First we will discuss *sambandha*. One who is thoughtful should first examine oneself. From the existence of one's own self, the existence of other objects is ascertained. A thoughtful person may say, “If I do not exist, then nothing else exists; because without me, how is it possible to realize other things?” By the tendency to believe in one's self, a thoughtful person establishes his own existence and then observes the insignificance and dependence of the soul. As soon as one sees one's own self, one immediately observes the support of the Supersoul.

Feeling the existence of the *ātmā* and Paramātmā should be the first step in belief of one's self. When a thoughtful person looks at the material world, he can easily see three things—the *ātmā*, the Paramātmā, and the material world. Those who cannot realize the soul consider themselves dull matter. In their estimation, matter is eternal. They also come to the conclusion that all material elements produce consciousness through the process of evolution, and when they are separated from their natural status then consciousness reverts to unconscious matter. Thoughtful persons conclude like this because they are more under the control of material propensities than spiritual propensities, and as such they are more inclined towards matter than knowledge. That is why their hope, faith, enthusiasm, consideration, and love are all material. It is unfortunate that the dealings of persons who are in *samādhi* cause pain to the hearts of such people. There is no possibility of reconciliation between their opinion and ours, because we are not ready to accept the method they follow to ascertain the Absolute Truth. They are under the grip of argument, and arguments are never able to establish the existence of the self. What is the use of putting a telescope to the ears? Can one see pictures through a microphone? How, then, can one see *Vaikuṇṭha* through the instrument of argument? All subjects of this material world are under the jurisdiction of argument, but the soul cannot be seen by any method other than self-realization. If argument accepts the proper path, then one can quickly understand its incompetence in matters related with the soul. The soul is pure knowledge, and therefore it is self-illuminating and the illuminator of matter. But the propensity for argument born of matter can never illuminate the soul.

Therefore, not being obliged to accept the materialistic conclusions of those who argue, we will consider and perceive the soul and Supersoul through the process of self-realization and with the temporary instrument of argument, which is situated between matter and spirit, we will enumerate the truths of this material world.

We need to separately discuss the *ātmā*, Paramātmā, and material world. Śrī Rāmānujācārya has elaborately explained these three subjects as spiritual, material, and the Lord. In the discussion on *sambandha*, we should consider and ascertain the relationship between these three. Ācārya Kapila, the propounder of Sāṅkhya philosophy, has enumerated twenty-four elements within the material world. If we want to discuss the material world, we have to take Kapila's twenty-four elements into account. Modern scholars who are expert in material sciences are painstakingly discovering the original elements' names, qualities, and characteristics through newly invented machines. In this way they increase peoples' material knowledge. Their discoveries are especially respected because

they are helpful in the progress of spiritual life. Yet even though we respect their discoveries, that does not mean we have to disrespect Kapila's Sāṅkhyā philosophy. There may be sixty, sixty-five, or seventy original elements, but this does not disturb the Sāṅkhyā system of counting the gross elements like earth, water, and fire. Therefore Kapila's discussions about the material world—consisting of the material elements, their qualities, the senses, the mind, the intelligence, and the false ego—are not useless. Rather, the divisions of Sāṅkhyā appear more scientific. In the *Bhagavad-gītā* (7.4), which is a compilation of Vedānta, the following elements are enumerated:

*bhūmir āpo 'nalo vāyuḥ kham mano buddhir eva ca
ahaṅkāra itīyam me bhinnā prakṛtir aṣṭadhā*

“Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight constitute My separated material energies.” In this context, the qualities of the elements are included in the elements, and all the senses are merged into the subtle material elements, consisting of the mind, intelligence, and false ego. Therefore as far as counting the material elements is concerned, Sāṅkhyā and Vedānta are the same.

At this point it should be considered whether the mind, intelligence, and false ego are material elements or characteristics of the soul. In this regard, a few scholars from Europe have concluded that the mind, intelligence, and false ego are composed of material elements and the soul is beyond them. Modern scholars often accept the mind and soul to be one. I have discussed with many English scholars and found that they consider the soul to be different from the mind, but due to language shortcomings, they often use the word “mind” when referring the soul. In the *Bhagavad-gītā* (7.5) it is stated:

*apareyam itas tv anyām prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho yayedam dhāryate jagat*

“Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.” By studying this verse it is clearly understood that the living entities are different from the previously mentioned material elements—mind, intelligence, and false ego. This is certainly a swanlike conclusion.

In this visible world of varieties, two subjects are found—spirit and matter, or the living entity and the material elements. The Vaiṣṇavas accept these two subjects as the effects of the inconceivable potency of the Supreme Lord. Now let us standardize the definitions of the material elements and the living entities. The living entities are conscious and can act independently. Matter is dull and under the control of consciousness. If we consider the existence of a human being in his present conditioned state, then we will undoubtedly consider his consciousness and the material elements, because by the Lord's sweet will the conditioned souls are seen to be riding on a machine of the material elements.

The material body made of seven constituent fluids⁷⁰, the senses, as well as the mind, intelligence, and false ego (which are the sources of material knowledge), the place, the time factor, and consciousness are all seen in the existence of a human being. The body is completely material, because it is made of material elements and their characteristics. The material elements are not able to realize spirit, but we can perceive some evidence of spiritual existence in wonderful instruments like the eyes, ears, and nervous system in the body of a human being. The instruments by which material knowledge enters the material body are called senses. After entering the material body,

material knowledge mixes with an internal instrument that interprets the material elements. This instrument is called the mind. The mind realizes material knowledge through the medium of the heart and accumulates knowledge through the medium of remembrance. The shape of material knowledge changes through the medium of imagination. Material objects are considered with the support of two mediums—developed and undeveloped intelligence. Apart from this, in the existence of a human being an indication of spirit (*cidābhāsa*) is found in the form of ego, which pervades the intelligence, mind, and body. From these symptoms a strong feeling of “I” and “mine” has become accepted as part of the human beings' existence. This is known as false ego. It is to be understood that knowledge of subjects up to false ego is called material knowledge. Yet false ego, intelligence, mind, and the prowess of the senses are not totally material. In other words, they do not consist entirely of material elements, but their existence is rooted in material elements. In other words, unless they are related with the material elements their existence is incomplete. They are under the shelter of spirit to some extent, because the act of revelation is their very life and material knowledge is the result. From where does this consciousness originate? The soul is pure and the basis of consciousness. It is not easy for a soul to come under the subordination of matter. By the will of the Supreme Lord—certainly for some reason—a pure spirit soul has contacted matter. Although in our conditioned state it is very difficult to investigate the cause, if we consider the lack of happiness in our conditioned state, we can certainly realize that our present condition is a degradation from our original consciousness. Although modern scholars think, “The living entities have been created in this condition and by fruitive activities they gradually advance,” according to the process of self-realization this cannot be accepted as a fact. There is no further argument in this connection, because argument is a product of material elements and has no entrance in the science of self-realization or the pastimes of the Supreme Lord. It is our duty to establish that an indication of spirit, in the form of false ego, intelligence, mind, and senses, has been manifested due to the pure soul's contact with matter. This indication of spirit will no longer exist when the soul is liberated. Therefore three items are found in the existence of a human being—the soul, the instrument that indicates the presence of the soul and connects it with matter, and the material body. According to Vedānta, the soul is called *jīva*, or living entity, the instrument that indicates the presence of the soul is called the subtle body, and the material body is called the gross body. After death the gross body is left behind, but the subtle body continues to exist by taking shelter of fruitive activities and their results until one is liberated. The instrument for indicating the presence of spirit remains as long as the soul is conditioned, but it has no actual connection with the pure spirit soul. The pure spirit soul is full of spiritual bliss. The pure spirit soul is aloof from material existence, beginning from false ego down to the gross body. If one wants to realize the existence of the pure spirit soul, one must give up material thoughts; but in the presence of false ego, all thoughts are material. Thoughts cannot leave the association of matter, because they are born from an indication of spirit. Therefore only one who checks the activities of the mind and cultivates self-realization through *samādhi* can realize the soul without doubt. But those who have surrendered their independence to the false ego are not brave enough to cross the border of argument and are therefore totally unable to realize the existence of the soul. Those who argue on the basis of Vaiśeṣika philosophy can never realize the existence of the pure soul. That is why they accept the mind as eternal.

In the Seventh Canto of the *Śrīmad Bhāgavatam* (7.19.20) the twelve symptoms of a pure spirit soul are described by Prahlāda Mahārāja as follows:

$\text{ātmā nityo 'vyayah śuddha}$ $\text{avikriyāḥ sva-drg hetur}$	$\text{ekah kṣetra-jñā āśrayaḥ}$ $\text{vyāpako 'saṅgy anāvṛtaḥ}$
$\text{etair dvādaśabhir vidvān}$ $\text{aham mamety asad-bhāvam}$	$\text{ātmano lakṣanaiḥ paraiḥ}$ $\text{dehādau mohajam tyajet}$

The soul is *nitya*, or eternal, for it is not temporary like the gross and subtle bodies. *Avyaya* means the soul is not destroyed when the gross and subtle bodies are destroyed. *Śuddha* refers to that which is free from material contamination. *Eka* means that the soul is devoid of dualities such as qualities and the possessor of qualities, religious principles and the follower of religious principles, or limbs and the possessor of limbs. *Kṣetra-jñā* means the seer. *Āśraya* means the soul is not

under the shelter of gross and subtle objects, rather gross and subtle objects are under the shelter of the soul. *Avikriya* means the soul is unaffected by the transformations of the material body. The six bodily transformations are birth, growth, maintenance, by-products, dwindling, and death. *Sva-drk* refers to one who perceives himself, though not as an object of material vision. *Hetu* means that even though the soul is not material, it is the root cause of the existence, nature, and activities of the material body. *Vyāpaka* means the soul is not localized; it does not belong to a particular material place. *Asaṅgī* means that although the soul is situated within the material world, it does not associate with material qualities. *Anāvṛta* means the soul is not covered by matter. Learned people should distinguish the soul by these twelve spiritual symptoms and give up illusion in the form of “I” and “mine.”

There is much argument over whether a pure living entity has any existence in time and space. But argument is useless in considering the Absolute Truth and is therefore condemned. Arguments can only reveal indications of spirit; they can never fully reveal spiritual subjects. The spirit soul is transcendental, or beyond everything material. The word “material” in this case does not refer only to the material elements, but it refers to the characteristics of the elements, the indication of spirit, and the activities of the senses, mind, intelligence, and false ego. Since the indication of spirit is under the jurisdiction of matter, many material situations are mistaken for spiritual activities. Although time and space are found among the material elements, they nevertheless have their pure spiritual existence. If one carefully studies the first and second chapters of *Śrī Kṛṣṇa-saṁhitā*, one will understand that although spiritual and material sciences appear contradictory, they are not. All spiritual existence is pure and faultless. But when this spiritual existence manifests in the material world, it becomes full of inebrieties. Therefore pure time and space will be seen in the pure state of the living entity, and contaminated time and space will be seen in the contaminated material world. This is the only scientific consideration of time and space. In his pure state, a living entity is a pure spiritual being, but in the conditioned state there are three types of existence—pure existence, or spiritual existence; an indication of spiritual existence, or subtle existence; and material existence, or gross existence. The natural law is that gross elements cover subtle elements. Because the indication of spiritual existence is more gross, it has covered the soul's pure spiritual existence. And because material existence is the most gross, it has covered both the pure spiritual existence and the indication of spiritual existence. Still, all three of these existences do manifest, because even when they are covered, they are not lost. The soul's pure spiritual existence is properly situated in pure time and space. Therefore it should be understood that an individual soul is properly situated in pure time and space. Since the soul has a proper abode, we can accept that he has a fixed place. Since the soul has a fixed place, we can also accept that the soul has a pure body and form. We then have to accept that this form has spiritual qualities such as beauty, will-power, feelings, and actions. This form cannot be seen through the indication of spirit, because it is beyond matter. As all the limbs of a gross body act in harmony and thus exhibit the beauty of that form, all the required instruments are similarly present in the spiritual body, which is the ideal model of the gross body. The difference between gross and spiritual bodies is that the spirit soul is the proprietor of the gross body. Therefore the body and its

owner are different. But in the spiritual body there is no difference between the body and its owner. Every object has two means of identification—by form and by activity. Consciousness, or knowledge, is the identification of a liberated soul. The living entity is the personification of knowledge—that is, his body is composed of pure knowledge. Blissfulness is the identification of his activities. Therefore the existence of the liberated soul is complete spiritual happiness. The ego, heart, mind, and senses are nondifferent from consciousness in the living entity's pure state. But in the conditioned state a living entity is seen as an indication of spirit, and material happiness and distress, which are reflections of spiritual bliss, are the identification of his activities.

The omniscient Supersoul is eternal, full of knowledge and bliss. Another name of the omniscient Supersoul is Bhagavān. The material world and the living entities are products of His superior energy. When we speak of a living entity, we refer to an atomic spiritual spark. Similarly, when we speak about the Lord, we refer to a extraordinary spiritual personality. This personality is seen by pure living entities as full of all good qualities, most beautiful, and enchanting. Endowed with indescribably sweet qualities, beautiful Śrī Kṛṣṇacandra manifests eternal bliss and increases the beauty of Vaikuṇṭha. Pure living entities are eternally absorbed in His beauty, and conditioned living entities are searching for His beauty in the pastimes of Vraja. It has been explained in Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* that the living entities possess fifty qualities in minute quantity. In Lord Nārāyaṇa these fifty qualities are present in full, along with ten other qualities. His form, endowed with spiritual happiness, Śrī Kṛṣṇacandra, possesses sixty-four qualities. Therefore devotees accept Lord Kṛṣṇa as the topmost embodiment of the manifestation of the Supreme Lord's energies.

Consideration on *sambandha* means to ascertain the relationship between these three subjects. This has already been described in the following verses from the *Bhagavad-gītā* (7.4-7):

<i>bhūmir āpo 'nalo vāyuḥ</i>	<i>khaṁ mano buddhir eva ca</i>
<i>ahaṅkāra itīyam me</i>	<i>bhinnā prakṛtir aṣṭadhā</i>

“Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight constitute My separated material energies.

<i>apareyam itas tv anyām</i>	<i>prakṛtiṁ viddhi me parām</i>
<i>jīva-bhūtām mahā-bāho</i>	<i>yayedam dhāryate jagat</i>

“Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

<i>etad-yonīni bhūtāni</i>	<i>sarvāṇīty upadhāraya</i>
<i>aham kṛtsnasya jagataḥ</i>	<i>prabhavaḥ pralayas tathā</i>

“All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

<i>mattah parataram nānyat</i>	<i>kiñcid asti dhanañjaya</i>
<i>mayi sarvam idam protam</i>	<i>sūtre maṇi-gaṇā iva</i>

“O conqueror of wealth, there is no truth superior to Me. Everything rests upon

Me, as pearls are strung on a thread.” The principle truth is one—the Lord. The living entities and the material world have been manifested from the aspects and potencies of the superior energy, therefore the entire universe is the effect of His energy⁷¹. By this conclusion the long-standing philosophies of *vivarta*, the Māyāvāda theory of illusion, and *brahma-parināma*, the theory of transformation of the Supreme, are defeated. We cannot accept *vivarta* or *parināma* of the Supreme Lord, rather we understand that everything is possible by the activities and effects of the superior energy. Since the living entities and the material world are manifested from the energy of the Supreme Lord, they are considered separated from the Lord, but they have no independent power. They cannot do anything without the mercy of the Lord. This is clearly described in the first and second chapters of this book. We can briefly say that the Lord is their only shelter and they are totally dependent on Him. The Lord is the sole cause of their existence, so they are fully under His shelter. The special feature of the living entities is that they are conscious by nature, therefore the supreme conscious Lord is their only shelter. The material world is foreign to the living entities and therefore unfit as their shelter. The constitutional duties of the living entities are presently transformed into material activities, and their loving sentiments for the Lord have become perverted into material attachment. Therefore, to minimize this perverted attachment and increase one's real attachment is called *śreyah*, or ultimate benefit, for there is no permanent relationship between the living entities and the material world. Whatever little relationship does exist is merely transient. Until one is liberated by the mercy of the Lord, however, one must accept this material connection as unavoidable for maintaining one's life. One cannot achieve liberation just by searching, but it can be easily achieved by the mercy of the Lord. Therefore one should abandon desires for liberation and material enjoyment. The only duty of a living entity is to engage in one's constitutional occupation by practicing *yukta-vairāgya* without any desire for material enjoyment or liberation. This material world is a product of the external energy, which is a shadow of the superior energy, who is the maid-servant of the Lord. It is therefore understood that the external energy is always engaged in carrying out the will of the Lord. This material universe is the house of enjoyment for the living entities who are averse to the Lord. The only way to escape the imprisonment of Māyā is devotional service to the Lord, as stated in the *Bhagavad-gītā* (7.14):

*daivī hy eṣā guna-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etām taranti te*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

We have considered the relationship, or *sambandha*, between the three subjects, and now I will try to briefly explain *abhidheya* and *prayojana*. The process by which *prayojana* is achieved is called *abhidheya*. Therefore I will consider *prayojana* first.

The condition of the living entity is very pathetic, for although he is pure spirit, he has become the servant of matter. He considers himself a product of matter and becomes afflicted by material scarcity. Sometimes he cries due to scarcity of food, sometimes he laments due to being attacked by fever, and sometimes he engages in abominable activities in order to draw the attention of women. Sometimes he exclaims, “I'm dying!” and sometimes he says, “I've been saved by this medicine.” Sometimes he is absorbed in the formidable ocean of lamentation due to the death of his child. Sometimes he builds a big palace, lives in it, and thinks, “Now I've become king.” Being envious of a few people, he thinks, “I'm a great hero.” Sometimes he is struck by wonder while sending a message by telegram [or E-mail], sometimes he writes a book on medicine and expands his title, sometimes he builds a train and considers himself a big scholar, and sometimes he ascertains the movements of the stars and advertises himself as an astrologer. Such people pollute their hearts with envy, violence, lust, and anger. Sometimes they teach

physics, medicine, and farming and think, "I've earned so much piety." Alas! Are such activities proper for a pure spirit soul? Such insignificant propensities are meaningless for one who has lived in Vaikuṇṭha and relished pure love of God. Where is the happiness in exchanges with women when compared to the nectar of love for Hari? What comparison can be made between the arrangement for fighting, which disturbs one's heart, and the association with devotees, which pleases one's heart? Alas! If we carefully consider what we actually are and what we have become, then we can understand that we have fallen and become inflicted with threefold miseries—those caused by the demigods, those caused by other living entities, and those caused by one's own body and mind. Why have we been misguided? We have certainly become offenders to the all-blissful Supreme Lord. That is why we have become fallen; there is no doubt about it. Our offense is discrepancy in the constitutional occupation of the spirit soul. It has already been shown that the living entity is full of spiritual bliss. The soul is pure knowledge, and blissfulness is his constitution. The thread of relationship between a living entity and the Absolute Truth, who is eternally full of knowledge and bliss, is called *prīti*, or love. This thread of love eternally connects the happiness of the living entities with the happiness of the Lord. The quality of their love is mutually attractive. It is most pleasing, subtle, and pure. When a living entity falls into the net of illusion, however, he shuns the loving service of the Lord and searches for enjoyment in the material world. Knowing him to be an offender, Māyā, the maidservant of Kṛṣṇa, then imprisons him. We are suffering in the material world due to this offense. Our constitutional duties, in the form of love of God, have become reflected as attachment for material objects, which increases our inauspiciousness. At this juncture, cultivation of our constitutional duties is our only *prayojana*, or goal of life. As long as we are conditioned, we cannot purely practice our constitutional duties. Our constitutional propensities are neither lost nor can they be lost; they are simply in a dormant state. As soon as one starts cultivation of those duties, they will awaken from their dormant state and again shine brightly. Then liberation and attainment of Vaikuṇṭha will automatically ensue. Since liberation is not our goal of life, it is not our *prayojana*. *Prīti* is our goal of life and therefore our only *prayojana*. People who are on the path of knowledge and are disturbed by material miseries search for liberation; but the endeavors of those with undesirable goals will be unsuccessful, for the performer achieves no benefit. Those who cultivate *prīti* can easily achieve complete knowledge and liberation. Therefore *prīti* is the only *prayojana*.

The symptoms of *prīti* are described in my book, *Datta-kaustubha*, as follows:

*ākarṣa-sannidhau lauhah pravṛtto drṣyate yathā
anor mahati caitanye pravṛttih prīti-lakṣanam*

"As a piece of iron is naturally attracted by a magnet, the atomic spirit soul is naturally attracted by the supreme consciousness of the Personality of Godhead." This natural tendency is called *prīti*. Just as the soul and Supersoul are both devoid of material designations, the *prīti* exchanged between them is similarly pure and without a tinge of material inebriety. Our *prayojana* is to awaken this pure *prīti*. If one wants to achieve a goal, then he must follow the proper method. According to their qualifications, previous great souls have introduced various methods to achieve success in their respective goals. I will now discuss *abhidheya*, which is the method for achieving *prayojana*.

All the methods that have been devised for achieving success in spiritual life are divided into three classes. The names of these three classes are karma, *jñāna*, and *bhakti*.

To maintain one's life by performing prescribed duties is called karma. Karma has two aspects—prescriptions and prohibitions. *Akarma*, or inactivity, and *vikarma*, or sinful activities, are both prohibited. Karma is prescribed. There are three kinds of karma—constitutional, conditional, and desirous. Activities that are always required to be performed are called constitutional. Maintaining one's body and family, performing welfare activities, gratefulness, and worshiping the Lord are called constitutional activities. That which becomes a duty by circumstance is called conditional activity. Attempting to avoid death after seeing the death of one's father is an example of a conditional activity. Activities that are performed with a desire are called desirous activities. An example is performing a sacrifice to get a child.

If one wants to properly perform one's duties, then he must connect the prescriptions for bodily activities, moral codes, acts of chastisement, inheritance, ruling the kingdom, divisions of work, war, alliances, marriages, time, and atonement with the devotional service of the Lord and thus be properly situated in this world. This has been practiced by various castes in some form or other. The land of Bhārata is populated by Āryans, therefore it is an example for all castes, for all the above-mentioned activities are beautifully present in this land in the wonderful form of *varṇāśrama-dharma*. No other race was able to make such a perfect arrangement. Among other races, activities are performed according to people's nature and the above-mentioned prescriptions are chaotically arranged; but among the Āryans of India, these prescriptions are arranged so that all activities become favorable for devotional service. What a wonderful intelligence the Indian *r̥ṣis* possessed! Even in the very ancient past they made an extraordinary arrangement without the help of any other race. When we refer to India as the land of karma and the example for other countries, it is not an exaggeration.

The sages realized that people's eligibility for performing duties is born from their nature. If we prescribe activities without considering one's qualification, then the activity will never be properly performed. Therefore the sages ascertained people's duties after considering their nature. Human nature is divided into four categories—*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*. The sages have thus ascertained people's *varṇa* according to their nature. In the last chapter of *Bhagavad-gītā* (18.41-45) it is stated:

*brāhmaṇa-kṣatriya-viśām śūdrāṇām ca parantapa
karmāṇi pravibhaktāni svabhāva-prabhavair gunaiḥ*

“*Brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

*śamo damas tapaḥ śaucam kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work.

śauryam tejo dhṛtir dāksyam yuddhe cāpy apalāyanam
 dānam iśvara-bhāvaś ca kṣātram karma svabhāva-jam

“Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the natural qualities of work for the *kṣatriyas*.

kṛṣi-go-rakṣya-vāṇijyam vaiṣya-karma svabhāva-jam
 paricaryātmakam karma śūdrasyāpi svabhāva-jam
 sve sve karmaṇy abhirataḥ saṁsiddhim labhate narah

“Farming, cow protection, and business are the natural work for the *vaiṣyas*, and for the *śūdras* there is labor and service to others. By following his qualities of work, every man can become perfect.”

After dividing the *varṇas* according to people's qualities and activities, which are born of one's nature, the sages considered that there was a need for ascertaining their *āśrama* position. They thus designated married people as *grhaṇtas*, traveling students as *brahmācārīs*, elderly retired people as *vānaprasthas*, and those who have renounced everything as *sannyāsīs*. They have also concluded that women and *śūdras* are meant to be *grhaṇtas*. No one can accept *sannyāsa* other than *brāhmaṇas*. This arrangement is a clear indication of the sages' extraordinary intelligence. All the prescriptions and prohibitions that are born of *sāstra* and argument are under the jurisdiction of *varṇāśrama-dharma*. It is difficult to discuss all the prescriptions in this small concluding chapter, therefore I will conclude by saying that the *varṇāśrama* system is a wonderful prescription for peoples' material life. This *varṇāśrama* system is certainly the most respected of all arrangements that have been manifested from the Āryans' intelligence.

Due to improper consideration and envy, people from foreign countries criticize this arrangement. Some foolish people of our country do also. This is primarily due to their animosity towards their own country. Inadequate understanding of its purpose and imitating the behavior of foreigners are also counted among the main reasons.

Besides that, there is no doubt that this arrangement has been polluted. It has been improperly functioning due to a lack of scholars who know the purpose of the system. That is why people nowadays criticize the *varṇāśrama* system. Actually the arrangement of *varṇāśrama* is faultless. But how can it remain faultless when employed in an inappropriate way? One's *varṇāśrama* position, which is born from one's nature, is now being designated according to one's birth. This yields contrary results. The unqualified son of a *brāhmaṇa* will be known as a *brāhmaṇa*, and a learned peaceful son of a *śūdra* will be known as a *śūdra*. This arrangement is most contrary to the original *varṇāśrama* system. The ancient custom was that when a boy attained maturity, the elderly family members, the family priest, the family *ācārya*, the landlord, and the leaders of the village would consider his nature and then ascertain his *varṇa*. The main consideration in ascertaining a boy's *varṇa* was to analyze whether he was qualified to accept the same *varṇa* as his father. Due to their inherent nature and hard work to achieve a high status, higher caste children would often be accepted as belonging to the same *varṇa* as their father. Yet due to inability, some children would be accepted as lower caste. Then again, children of lower castes would often be accepted into the higher castes at the time of examination. If we refer to the histories in the *Purāṇas*, we can find many examples of this. Since the leadership succession of blind men and the

examination for the sake of formality began, qualified people did not get qualified posts and thus the sun of the Āryans' fame has set. While explaining religious codes, Śrī Nārada Muni has stated in the *Śrīmad Bhāgavatam* (7.11.35):

yasya yal lakṣaṇam proktam pumso varṇābhivyāñjakam
yad anyatrāpi drṣyeta tat tenaiva vinirdiṣet

“If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.”

The sages of ancient times did not think even in their dreams that the natural occupation of men would gradually be considered simply by birth. To some extent it is natural for the son of a great person to become great, but this should not be taken for granted. The natural system of *varṇāśrama* was established in order to deliver the world from the leadership succession of blind men, but the religious scriptures unfortunately fell into the hands of some selfish and foolish *smārtas*, or ritualistic *brāhmaṇas*. The danger that this system was introduced to prevent has itself attacked the system. This is a subject of great lamentation. One who tries to remove the contamination that has entered into this system is engaged in his country's welfare. It is not the duty of intelligent persons to remove the whole system because some portion of it is contaminated. Therefore, O great souls! You who wish to engage in the welfare of your country, please reestablish this faultless system given by your forefathers after collectively refining it! Do not try to give up the proper system of your country under the bad advice of foreigners. Will those who live in the land of India as the glorious descendants of great personalities like Brahmā, Manu, Dakṣa, Marīci, Parāśara, Vyāsa, Janaka, Bhīṣma, and Bharadvāja learn the arrangements for material life from modern races? Alas! I don't see anywhere for such people to hide their shame! If the *varṇāśrama* system is faultlessly reestablished, then India will advance in all respects. I need not elaborate on this. The main purpose of the *varṇāśrama* system is to help one gradually advance by performing prescribed duties with the Lord in the center. In this way people can gradually attain spiritual life by performing their prescribed duties according to the *varṇāśrama* system. Therefore in the *karma-kāṇḍa* scholars' consideration on *abhidheya*, fruitive activities are accepted as the only means for achieving *prayojana*. A conditioned soul cannot live for a moment without activity. He must at least work to maintain his life. Unless we maintain our lives, we cannot practice the means for attaining *prayojana*. Therefore activities are unavoidable. Since one cannot remain without activity, all activities should be dovetailed for the pleasure of the Lord, otherwise those activities will transform into atheistic activities. As stated in *Śrīmad Bhāgavatam* (1.5.32):

etat saṁsūcitaṁ brahmaṁ tāpa-traya-cikitsitam
yad īśvare bhagavati karma brahmaṇi bhāvitam

“O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].” Fruitive activities are simply a disturbance, even if they are performed without motive. Therefore, unless the activities one performs according to one's qualification are offered either to Brahman through knowledge, to the Supersoul through the results, or to the Supreme Lord through the path of attachment, such activities will

never yield auspiciousness. We will describe the path of attachment in its proper place. The activities one performs to achieve the supreme goal must be directed towards the worship of the Supersoul, the Lord of sacrifice. Worship of the Lord cannot be given up either in constitutional or conditional activities, because one is enjoined to perform his prescribed duties with a sense of gratefulness towards the Supreme Lord, and this is called worshiping the Lord. Desirous activities are meant for low-class people, yet there is an arrangement to dovetail those activities in relation to the Lord. As stated in the *Śrīmad Bhāgavatam* (2.3.10):

*akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ
tīvrenā bhakti-yogena yajeta puruṣam param*

“A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.”

Jñāna is also considered a means of attaining spiritual perfection. The Supreme Brahman and the living entities are beyond the material creation. The *jñānīs* conclude that certain transcendental activities are the only means to attain the Supreme Brahman, which is the goal of spiritual life. Although karma is sufficient for maintaining one's body and family life, it is born of material activities and so has no potency to detach one from matter. Through karma one's mind is trained to concentrate on the Supreme Lord, but one cannot achieve eternal benefit until material activities are given up. One achieves spiritual results only by spiritual endeavors. A living entity should first discuss the material world, and after subduing all material qualities and existence he should engage in *samādhi* to attain the wealth of Brahman. As long as one remains in a material body, he must accept bodily activities. There are two types of *jñāna*—knowledge of Brahman and knowledge of the Supreme Lord. By knowledge of Brahman a soul achieves the result of merging with Brahman. Such *brahma-jñānīs* do not accept the independent existence of a soul after merging. Brahman is impersonal, and when a soul is liberated he also becomes impersonal and merges with Brahman. This type of practice is a stimulation for cultivating knowledge of the Supreme Lord. As the Lord Himself says in the *Bhagavad-gītā* (12.3-5) concerning the purpose of devotional service:

*ye tv akṣaram anirdeśyam avyaktam paryupāsate
sarvatra-gam acintyam ca kūṭa-stham acalam dhruvam

sanniyamyendriya-grāmam sarvatra sama-buddhayah
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ

kleśo 'dhikataras teṣām avyaktāsakta-cetasām
avyaktā hi gatir duḥkham dehavadbhīr avāpyate*

“But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed, and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me. For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who

are embodied.” The main purport of these three verses is that when the material conception of a living entity is destroyed by the cultivation of *brahma-jñāna*, impersonal knowledge, then by the association of devotees and the mercy of the Lord, he attains the spiritually variegated Supreme Lord. The contamination of this material world pollutes the concentration, or *samādhi*, of the living entity so much that after giving up the material elements, from the five gross elements up to the false ego, one needs to focus on the impersonal Brahman in the beginning of one's *samādhi*. But when the spirit soul transcends material pains and attains oneness with Brahman, then with fixed intelligence through *samādhi* he soon sees the variegatedness of Vaikunṭha. Then uncertainty will no longer block his ability to see the Lord. Then the beauty of Vaikunṭha gradually manifests and satisfies the transcendental eyes of the devotee. At this point, *brahma-jñāna* transforms into *bhagavad-jñāna*, knowledge of the Personality of Godhead. When one's knowledge of the Supreme Lord awakens, he automatically understands all mysteries regarding the Lord. Therefore *jñāna*, which is a means for achieving the Absolute Truth, is also recommended as *abhidheya*, or a means for achieving the ultimate goal. If one cultivates knowledge of the Supreme Lord, then there is a good possibility of awakening pure love, which is the living entities' *prayojana*.

It is necessary to say one other thing about *jñāna*. Knowledge of the Supreme Lord is natural knowledge, whereas nescience and too much knowledge are unnatural knowledge. Nescience results in adoration of matter, and too much knowledge results in atheism and monism. Adoration of matter has two forms—positive adoration is to accept material characteristics as knowledge of the Supreme Lord and negative adoration is to accept material characteristics as the Supreme. Those who engage in positive adoration accept and worship a material image as the Supreme. Those who engage in negative worship accept the negative features of material characteristics as Brahman. Such people conclude that the Supreme is impersonal, without form, without activity, and without senses. Regarding these two classes, the *Śrīmad Bhāgavatam* (2.10.33-35) states:

<i>etad bhagavato rūpam</i> <i>mahy-ādibhiś cāvaraṇair</i>	<i>sthūlam te vyāhṛtam mayā</i> <i>aṣṭabhir bahir āvṛtam</i>
<i>ataḥ param sūkṣmatamam</i> <i>anādi-madhya-nidhanam</i>	<i>avyaktam nirviśeṣanam</i> <i>nityam vāñ-manasāḥ param</i>
<i>amunī bhagavad-rūpe</i> <i>ubhe api na grhnanti</i>	<i>mayā te hy anuvarṇite</i> <i>māyā-sṛṣṭe vipaścitat</i>

“Thus by all this, the external feature of the Personality of Godhead is covered by gross forms such as those of planets, which were explained to you by me. Therefore beyond this [gross manifestation] is a transcendental manifestation finer than the finest form. It has no beginning, no intermediate stage, and no end; therefore it is beyond the limits of expression or mental speculation and is distinct from the material conception. Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well.”

Both of the above-mentioned features of the Lord are material. Swanlike scholars should disregard the gross and subtle features of the Lord and eternally focus on His transcendental form. Therefore acceptance of the gross form of the Supreme as

well as acceptance of the impersonal form are both products of nescience and always contradictory. When reasoning overcomes knowledge and becomes established as argument, then one does not accept the soul as eternal. In this situation the philosophy of atheism is born. When knowledge comes under the subordination of reasoning and gives up its nature, then one aspires for merging. This aspiration is born from too much knowledge and does not benefit the living entity. As stated in the *Śrīmad Bhāgavatam* (10.2.32):

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayah*

*āruhya kṛcchrena param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayah*

“O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.” Even by proper reasoning, too much knowledge cannot be beneficial. We will now give four considerations in this regard:

1. If merging with the Supreme Brahman were the living entities' ultimate goal, then we would have to imagine that the living entities have been created by the Lord out of cruelty. If we did not introduce such an improper existence, we would not feel any difficulty. If we accept Māyā as the sole creator in order to verify Brahman as faultless, then we are bound to accept an independent truth that is separate from Brahman.
2. When a soul merges with Brahman, neither are benefited.
3. In the eternal pastimes of the Absolute Truth there is no need for the souls to merge in Brahman.
4. If one does not fully accept the quality of variegatedness, which is the manifestation of the Lord's energies, then there is no possibility of existence, knowledge, or happiness, and as a result, the Supreme Brahman is considered impersonal and without basis. One may even develop doubts about the existence of Brahman. But if one accepts the quality of variegatedness as eternal, then the soul cannot merge with Brahman.

Please refer to *Māyāvāda-śata-dūṣanī* for an elaboration on this subject.

If one can understand the relationship between knowledge and love, then one will see that there is no discord between them. The original feelings of a soul are one's constitutional duties. These original feelings expand in two ways: (1) they expand in the form of knowledge of an object and its characteristics, and (2) they expand through the realization of *rasa*. Another name for the first way is *jñāna*, or speculative knowledge, which is naturally dry and troublesome. Another name for the second way is *prīti*, or love. At the time of realizing an object and its characteristics, an extraordinary feeling of *rasa* between the subject and object is experienced. This is called *prīti*. In the relationship between *jñāna* and *prīti*, we see a proportionate increase in one relative to the respective decrease in the other. As *jñāna* increases, *prīti* decreases, and as *prīti* increases, *jñāna* decreases. When *jñāna* attains its highest platform, then the original feelings of the soul become one. This platform is dry and totally devoid of happiness. When *prīti* attains its highest platform, the original feelings of the soul are not lost, rather they become alive in

the subjects of *sambandha*, *abhidheya*, and *prayojana* and they then expand the *rasa* of love. Therefore expanding love is the only *prayojana* for a living entity. In the consideration of *abhidheya*, devotional service is accepted as the main practice. Śāṅgīlīya Ṛṣi has stated in his book named *Bhakti-mīmāṁsā*, *bhaktih parānuraktir iśvare*—“Pure attachment to the Supreme Lord is called *bhakti*.” *Bhakti*, or devotional service, is defined as the activities a conditioned soul performs out of attachment for the Supersoul. Some of these activities resemble karma and some resemble *jñāna*. The gross bodily activities are called karma, and the subtle bodily activities are called *jñāna*. Devotional service is the practice meant for conditioned souls, so it cannot be called *prīti*, or love. When *prīti* is awakened it should be understood that devotional service has reached its full maturity. It is not possible to elaborately describe each of the stages of devotional service, so we will describe only the main stages. If after understanding the basic science of *bhakti* the esteemed reader studies devotional scriptures such as *Śāṅgīlīya-sūtras* and *Bhakti-rasāmṛta-sindhu*, then all the topics related with devotional service will be understood.

Bhakti, like *prīti*, has two natures—opulent (based on *aiśvarya*) and sweet (based on *mādhurya*). When *bhakti* is attracted by the glories and opulences of the Lord, it is called *aiśvarya-bhakti*. A mood of servitude arises from the practitioners' feelings of insignificance. The Lord is known as the extraordinary master due to His supremely opulent aspect. Then the Lord, who is supremely opulent, appears as the King of kings, Nārāyaṇa, and bestows auspiciousness on the living entities. This is not temporary, it is eternal and ever-lasting. The Supreme Lord is by nature full of all opulences. One cannot separate opulences from the Lord. But He also possesses a wonderfully sweet feature, which is superior to that of opulence. When the sweet nature of *bhakti* becomes prominent, then the sweet feature of the Lord is manifest and the opulent nature of *bhakti* becomes invisible, just as the moon is invisible in the presence of the sun. When the nature of opulence becomes invisible, then the Lord becomes the subject of higher *rasas*. Then the heart of a practitioner takes shelter of different *rasas* like *sakhya*, *vātsalya*, and *mādhurya*. The Lord then manifests as Kṛṣṇa, the personification of compassion for His devotees, the abode of supreme bliss, and the attractor of everyone's heart. It is not that Kṛṣṇa has manifested from Nārāyaṇa, but They are both eternally wonderful and ever-lasting. The different forms of the Lord manifest according to the nature and qualification of the devotee. The personality of Kṛṣṇa is the shelter of the topmost of the five primary *rasas* of the living entities, therefore Lord Śrī Kṛṣṇa is accepted as the topmost personality in the science of *bhakti* and *prīti*. This subject has been clearly explained in *Śrī Kṛṣṇa-saṁhitā*.

If we deeply consider, we can understand that only topics concerning the Lord should be discussed. In order to understand the nondual truth, we have to consider the three features of the Absolute Truth described in the *Śrīmad Bhāgavatam* (1.2.11):

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

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā, or Bhagavān.” At first, due to indirect perception, the Absolute Truth is known as Brahman. The direct form of Brahman is not visible; only an indirect form of the Absolute Truth is realized through *jñāna*.

Attainment of knowledge is the highest achievement of inquiry into Brahman. Yet in Brahman one cannot relish knowledge, because in Brahman there is no difference between the enjoyer and the enjoyed. In the second case, through the help of direct and indirect features, the Paramātmā, or Supersoul, is known by the individual soul. Although in this case there is a hint of difference [between the soul and Supersoul], due to the absence of the complete form of the Lord, this feature of Paramātmā is only known through artificial *samādhi*. At this juncture the devotee and the Lord cannot fully manifest variegated exchanges. The Lord, or Bhagavān, is the only worshipable truth. He is therefore mentioned in the conclusion of the previously quoted verse. Among the many qualities of the Lord, He is manifest as Brahman by one of those qualities and as Paramātmā by another of those qualities. But when all the qualities are gathered together, the feature of the Lord described in the *Śrīmad Bhāgavatam* (2.9.35), *yathā mahānti bhūtāni*—“just as the universal elements,” becomes manifest in the heart of the living entities through *samādhi*. Of all the names⁷² and forms of the Lord current in the world, the form of Bhagavān mentioned in *Śrīmad Bhāgavatam* is the most pure. That is why the *Paramahāmsa-samhitā* is known as the *Bhāgavata*. The Absolute Truth, Bhagavān, is the source of all qualities. The word Bhagavān refers to six principle qualities mentioned in the *Viṣṇu Purāṇa* (6.5.47) as follows:

<i>aiśvaryasya samagrasya</i>	<i>vīryasya yaśasah śriyah</i>
<i>jñāna-vairāgyayoś caiva</i>	<i>saññāṁ bhaga itiṅgana</i>

“Bhagavān, the Supreme Personality of Godhead, is He who is full in six opulences. He has full strength, fame, wealth, knowledge, beauty, and renunciation.” It is to be understood at this point that the Lord is not simply a collection of qualities, rather the qualities are naturally manifest in a particular form. Among the six qualities of the Lord, opulence and beauty are seen as one in His form. The other four qualities shine brightly as His characteristics. In the opulent form of the Lord the quantity of enjoyment is less, while in the sweet form of the Lord enjoyment is more relishable, because only sweetness is experienced. Opulence and the five other qualities are identified as characteristics of that form. There is naturally an inverse ratio between sweetness and opulence. Opulence decreases in proportion to the increase in sweetness, and sweetness decreases in proportion to the increase in opulence. The wonderful feature of sweetness in the Lord is exhibited by independence and equality between the devotee and the Lord. In this position the Lord maintains His features as the supreme controller, as Brahman, and as Paramātmā, because the Absolute Truth naturally remains nondual, although according to the qualifications of the devotees He appears differently. The form of Śrī Kṛṣṇa, who is the sweet *kadamba* flower of *mādhurya-rasa*, is the only independent object of spiritual cultivation.

As Śukadeva Gosvāmī described the *rāsa-līlā*, Mahārāja Parīkṣit had a doubt whether cultivation of God consciousness without a tinge of opulence could be successful, so he inquired:

<i>kṛṣṇam viduh param kāntam</i>	<i>na tu brahmatayā mune</i>
<i>guṇa-pravāhoparamas</i>	<i>tāsāṁ guṇa-dhiyāṁ katham</i>

“O sage, the *gopīs* knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?” (*Bhāg.* 10.29.12)

In response to his question, Śukadeva Gosvāmī replied:

uktāṁ purastād etat te	caidyah siddhim yathā gatah
dviṣann api hrṣikeśam	kim utādhokṣaja-priyāḥ
nṛṇām nihśreyasārthāya	vyaktir bhagavato nṛpa
avyayasyāprameyasya	nirguṇasya guṇātmanāḥ

“This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees. O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity.” (Bhāg. 10.29.13-14)

Among the six qualities, headed by opulence, the quality of beauty is the best. This was concluded by Śukadeva Gosvāmī. Therefore those who support this—whether *kaniṣṭha-adhikārī* or *uttama-adhikārī*—will attain the supreme goal. By the strength of their *sādhana*, the *kaniṣṭha-adhikārīs* give up connection with material qualities, which are born from pious and impious activities, and become *uttama-adhikārīs* and thus achieve Kṛṣṇa, while the *uttama-adhikārīs* receive some *uddīpana*, or instigation, and enter the *rāsa* dance.

The primary symptoms of *bhakti* are described in the *Bhakti-rasāmṛta-sindhu*, (*Pūrva-vibhāga* 1.9) as follows:

anyābhilāṣitā-śūnyam	jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-	śīlanam bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” The symptom of pure *bhakti* is favorable loving service. But favorable loving service unto whom—Brahman, Paramātmā, or Nārāyaṇa? No, it is not to Brahman, because Brahman is an impersonal object of thought. Devotion has no shelter in Brahman. Nor is loving service offered to Paramātmā, because Paramātmā is known through the path of yoga. Therefore Paramātmā is not the object of devotion. Nor is devotional service exactly meant for Nārāyaṇa, because all the propensities of *bhakti* cannot take shelter of Nārāyaṇa. When a living entity's knowledge of and thirst for Brahman is given up, then knowledge of the Supreme Lord arises along with *śānta-rasa*. This *rasa* is meant for Nārāyaṇa. But this *rasa* has an indifferent mood. When affection for Nārāyaṇa arises, then the relationship between servant and Lord awakens. With the feature of Nārāyaṇa, however, this relationship cannot advance further, because the form of Nārāyaṇa can never be the goal for *sakhya*, *vātsalya*, or *mādhurya rasas*. Who will have the courage to put his arm around Nārāyaṇa's neck and say, “O my friend, I have brought some gift for You. Please take it.” Which living entity is able to take Nārāyaṇa on their lap and kiss Him in a parental mood? Who can say, “O my beloved, You are the Lord of my life. I am Your wife.” How great is Nārāyaṇa, the Lord of immense opulence and King of kings, and how incapable are the insignificant, poor, and fallen living entities! For such living entities it is extremely difficult to give up the fear, respect, and worship of Lord Nārāyaṇa. But the worshipable Lord is most merciful and always absorbed in loving pastimes. When the Lord sees the living entity's

advancement and awakening of *rasas* such as *sakhya*, then the Lord mercifully becomes the object of those advanced *rasas* and enjoys transcendental pastimes with the living entity. Śrī Kṛṣṇacandra is the ideal object for the propensities of *bhakti*. Therefore cultivation of Kṛṣṇa consciousness is the ideal symptom of pure devotional service. In this cultivation of Kṛṣṇa consciousness one should not maintain any desire other than the advancement of his constitutional duties. If one cultivates the desire for liberation or sense gratification, then one's *rasa* will not develop and his cultivation will result in *jñāna* or karma. One should be careful that fruitive activities and speculative knowledge do not cover this wonderful subtle propensity. If *jñāna* covers this propensity, then one will be attracted to Brahman and lose one's identity. If karma covers this propensity, then one's heart will become attached to dull fruitive activities like an ordinary *smārta* and one will ultimately leave Kṛṣṇa to engage in atheistic activities. Qualities like anger are also a type of cultivation, but by cultivating Kṛṣṇa consciousness in such a mood one will taste the opposing *rasa* enjoyed by Kamsa. Therefore this type of cultivation is unfavorable. At this juncture one may argue that if *bhakti* is like karma and *jñāna*, then the names "karma" and "jñāna" should have been sufficient. What is the need of uselessly naming some practices *bhakti*? The answer to this question is that the science of *bhakti* cannot be explained in the name of karma and *jñāna*. There are separate results in constitutional, conditional, and desirous activities. The principle goal of all activities is to attain one's constitutional occupation—of this there is no doubt. But all activities have their own irrelevant fruits. For example, the irrelevant fruits of bodily activities are nourishment of the body and sensual pleasure. No one can deny this. The irrelevant fruits of mental activities are happiness of the heart and sharpness of the intelligence. One who surpasses these irrelevant fruits and searches for the principle fruit may develop a devotional mood in his activities. That is why activities with irrelevant fruits are known as *karma-kāṇḍa*. Karma and *bhakti* have been scientifically divided in order to incorporate the favorable fruits of karma into *bhakti*. Similarly, *jñāna* that simply aims at liberation is called *jñāna-kāṇḍa*, while the favorable fruits of *jñāna* that help one progress towards the goal of life have been incorporated into *bhakti*. There is something more to be said in this regard. If all karma and *jñāna* aim at attaining the principle fruit, then they may be considered *bhakti*. But only some karma is meant for attaining the principle fruit. These activities are identified as direct devotional service. Some examples are worshiping the Lord, chanting *japa*, following devotional vows, visiting holy places, studying devotional scriptures, and serving the devotees. When other karmas and their irrelevant fruits aim at the principle fruit, then they may be called indirect devotional service. Similarly, knowledge of the Supreme Lord is closer to *bhakti* than knowledge of Brahman or feelings of renunciation. If renunciation and knowledge of Brahman, along with their irrelevant fruit, liberation from *māyā*, helps one achieve attraction for the Lord, then they are also included in *bhakti*.

Another name for *karma-kāṇḍa* is karma-yoga, and another name for *jñāna-kāṇḍa* is *jñāna-yoga* or Sāṅkhya-yoga. The main purpose of *sādhana* is to awaken one's attraction for the Supreme Lord. When favorable karma and *jñāna* are dovetailed with *bhakti* they are called *bhakti-yoga*. Those who cannot understand this synthesis are improperly engaged either in fruitive activities, speculative knowledge, or demigod worship. It is indicated in the *Bhagavad-gītā* (5.4, 5, 7):

sāṅkhyā-yogau pr̄thag bālāḥ pravadanti na pāṇḍitāḥ
 ekam apy āsthitaḥ samyag ubhayaḥ vindate phalam

“Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sāṅkhyā]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

yat sāṅkhyaiḥ prāpyate sthānam tad yogaiḥ api gamyate
 ekam sāṅkhyam ca yogam ca yah paśyati sa paśyati

“One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.

yoga-yukto viśuddhātmā vijitātmā jitendriyah
 sarva-bhūtātmā-bhūtātmā kurvann api na lipyate

“One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.” In other words, such a person performs physical, mental, and household activities up to the end of his life without accepting the irrelevant fruits of his activities, because all his activities and irrelevant fruits are engaged simply in nourishing attraction for the Supreme Lord, which is the principle fruit. The purport is that the above-mentioned yogi who can synthesis his various activities is worshipable and superior to the karma-yogis who have attained perfections such as *aṇimā* and *laghimā* or the *jñāna*-yogis who are attached to liberation. The wonderful process of *bhakti*-yoga has three phases—*sādhana*, *bhāva*, and *prema*.

Due to forgetfulness of one's identity, the conditioned living entity under the influence of false ego identifies with his body. The *prīti* that is the constitutional nature of a living entity is at present pervertedly transformed into *prīti* for objects of the senses. In this condition one should endeavor to follow *pratyag-gati* for attaining one's constitutional duties. Under the influence of the false ego, the living entity accepts a form made of material elements and their qualities and with an irreligious mentality and the help of the senses experiences happiness and distress. This material attachment is called the current of *parāg*. In other words one's internal feelings are improperly flowing externally. When this current is brought back from external objects, it is called the current of *pratyak*. The method by which this is achieved is called *sādhana-bhakti*. When one's original propensities are carried away by the perverted current and the instrument of the senses, then one becomes absorbed in material objects. These propensities then become absorbed in material sense objects—tasting through the tongue, smelling through the nose, seeing through the eyes, hearing through the ears, and feeling through the skin. This current is so powerful that it is not possible for the mind to check it. The process for checking this current is mentioned in the *Bhagavad-gītā* (2.59) as follows:

viśayā vinivartante nirāhārasya dehināḥ
 rasa-varjam raso 'py asya param drṣṭvā nivartate

There are two ways for checking this current. If an embodied soul is deprived of

sense enjoyment, his taste for sense objects will certainly be checked. But it is impossible for an embodied soul to remain aloof from material sense objects. So if there is another process to check this current, then it is one's duty to follow that process. There is one ultimate process to divert the current of attachment from sense objects. When the current of attachment meets *rasa*, it is enchanted. So if that current is diverted to a *rasa* that is superior to material *rasa*, it will naturally accept the superior *rasa*. As stated in the *Śrīmad Bhāgavatam* (1.5.34):

evam nr̄nām kriyā-yogāḥ sarve saṁsṛti-hetavah
ta evātma-vināśāya kalpante kalpitāḥ pare

“Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work.”

This is the principle truth of *sādhana* on the path of *rāga*. The whole life of a *sādhaka* on the path of *rāga* is dedicated to cultivating Kṛṣṇa consciousness. This cultivation is divided into seven categories⁷³ as follows:

Category	Description ⁷⁴
1. Spiritual cultivation—	(1) <i>Prīti</i> and (2) realization of <i>sambandha</i> , <i>abhidheya</i> , and <i>prayojana</i> .
2. Mental cultivation—	(1) Rememberance, (2) thinking, (3) meditation, (4) concentrated meditation, (5) <i>saṁādhi</i> , (6) consideration on the science of <i>sambandha</i> , (7) repentance, (8) <i>yama</i> ⁷⁵ , and (9) purification of the heart.
3. Bodily cultivation—	(1) <i>Niyamas</i> ⁷⁶ , (2) serving others, (3) seeing and touching the devotees and the <i>Śrīmad Bhāgavatam</i> , (4) praying, (5) hearing, (6) engaging the senses in devotional service, (7) transformations of ecstatic love, and (8) developing the mood of servitude to the Lord.
4. Cultivation of speech—	(1) Chanting hymns, (2) studying, (3) <i>kīrtana</i> , (4) teaching, (5) praying, and (6) preaching.
5. Cultivation of one's relationship—	(1) <i>śānta</i> , (2) <i>dāsyā</i> , (3) <i>sakhya</i> , (4) <i>vātsalya</i> , and (5) <i>kānta</i> . There are two types of relationships—with the Lord and with the Lord's associates.
6. Social cultivation—	(1) <i>Varna</i> — <i>brāhmaṇa</i> , <i>kṣatriya</i> , <i>vaiśya</i> , and <i>sūdra</i> —their occupations and positions are divided according to people's nature, (2) <i>āśrama</i> — <i>grhastha</i> , <i>brahmācārya</i> , <i>vānaprastha</i> , and <i>sannyāsa</i> —divided according to peoples' social situation, (3) assemblies, (4) general festivals, and (5)

activities like sacrifice.

7. Cultivation of sense objects—The following sense objects help one in the development of

Kṛṣṇa consciousness. (1) The objects for the eyes are the Deity, the temple, the scriptures, the holy places, spiritual dramas, and spiritual festivals; (2) the objects for the ears are the scriptures, songs, lectures, and conversations; (3) the objects for the nose are *tulasī*, flowers, sandalwood, and other fragrant items offered to the Lord; (4) the objects for the tongue are *kīrtana* and taking a vow to accept only the palatable foodstuffs and drinks that were offered to the Lord; (5) the objects for the touch are the air of holy places, pure water, the body of a Vaiṣṇava, the soft bed offered to Kṛṣṇa, and association with a chaste woman in order to propagate a God-centered family; (6) the times like Hari-vāsara (Ekādaśī) and festive days; and (7) the places like Vṛndāvana, Navadvīpa, Jagannātha Puri, and Naimiṣāraṇya.

If one's attachment experiences the higher taste of Kṛṣṇa consciousness, then that attachment will naturally give up material objects and be absorbed in that higher taste. When attachment is absorbed in material objects, how can it experience a higher taste? Therefore Vaiṣṇavas, who are the well-wishers of all living entities, have devised a process for dovetailing material objects with Kṛṣṇa consciousness. Although the creation of Māyā is a perverted reflection of the pure Absolute Truth, she is the maidservant of the Lord and always engaged in His service. So if one desires to worship Kṛṣṇa through Māyā, she abandons her adverse aspect and accepts that worship with respect as a devotee. This is the great mystery of the Vaiṣṇava faith. In order to establish the Vaiṣṇava family for the welfare of the living entities, Śrī Nārada Gosvāmī gave Vyāsadeva the following hint in the *Śrīmad Bhāgavatam* (1.5.20):

*idam hi viśvam bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ*

*tad dhi svayam veda bhavāṁs tathāpi te
prādeśa-mātrāṁ bhavataḥ pradarśitam*

“Know for certain that this material world is nondifferent from the Lord because it is created, maintained, and annihilated by Him. The spiritual world, Vaikunṭha, is the Lord's eternal abode. This visible material world is only the reflection of Vaikunṭha. The ingredients, existence, and nature of this material world are therefore simply imitations of Vaikunṭha. The conditioned living entities are the

enjoyers of this material world. The fault of the material world is that the living entities here are rebellious by nature. O Vyāsadeva, don't be afraid of describing the pastimes of the Lord through the medium of this material world, because, in truth, describing the material world is the same as describing Vaikunṭha, for they are considered material or spiritual only due to one's conviction. If you describe this material world in terms of its relationship with the Supreme Lord, then your attachment for Vaikunṭha will automatically awaken. This fact is already known to you through your own self-realization. Since you have asked me, I have given you this synopsis. Please, therefore, describe the pastimes of the Lord through the process of natural *saṁ�hi* and thus guide the living entities toward Vaikunṭha. You have previously described mundane religious principles and the process of pseudo *saṁ�hi*, which are not always beneficial."

People who follow the *pratyak* current have established the whole world as a Vaiṣṇava family by dovetailing material objects in God consciousness. People who enjoy eating grains can eat *mahā-prasāda* that has been offered to the Lord, and in this way practice the *pratyak* current of the tongue. Similarly, those who are fond of hearing can hear the names and pastimes of the Lord and thus practice the *pratyak* current of the ears. In this way they gradually engage their senses and sense objects in the service of the Lord and thus increase their internal current of *rāga* by providing their senses a higher taste. This is called *sādhana-bhakti*. In order to deliver the living entities from the atheistic mentality of, "I am the enjoyer," Śrī Mahādeva, who is worshiped by all Vaiṣṇavas, has established in the *tantras* different methods such as *latā-sādhana*, *vāmācāra*, *vīrācāra*, and *paśvācāra*.

Ultimately, Śrī Mahādeva has established the Supreme Lord as the enjoyer and the living entities as the enjoyed and created a platform from which one can achieve a higher taste from material sense objects. There is no contradiction between the *tantra-sāstras* and Vaiṣṇava *sāstras*. They are simply different provisions on the path of *rāga* for people of different qualifications. *Sādhana-bhakti* is divided into nine processes as described in the *Śrīmad Bhāgavatam* (7.9.23):

śravaṇam kīrtanam viṣṇoh *smaranam pāda-sevanam*
arcanam vandanam dāsyam *sakhyam ātma-nivedanam*

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words)—these are the nine processes of *sādhana-bhakti*." Some ṛṣis have divided these nine processes into sixty-four processes. Various people have attained perfection by following either one of the processes, some of the processes, or all of the processes.

There are two types of *sādhana-bhakti*—*vaidhi* and *rāgānugā*. Those practitioners whose *rāga* has not yet awakened are eligible for *vaidhi-bhakti*, in the form of scriptural injunctions. They are followers of the pure devotees. The practices of those who have no *rāga* but who try to imitate the *rāga* of the *ācārya* and thus engage in *sādhana* are called *rāgānugā-sādhana*. This is also a form of regulated devotional service. But in its mature stage, *rāgānugā-sādhana* is no longer controlled by regulations.

When *sādhana-bhakti* matures, or when a little *bhāva* awakens by the association of

devotees, the jurisdiction of *vaidhi-bhakti* is crossed. The symptoms of the nine processes of devotional service are found equally in both *sādhana-bhakti* and *bhāva-bhakti*, but in *bhāva-bhakti* they are more deep. In *bhāva-bhakti* the internal mood of a servant, friend, or surrendered soul becomes more prominent. In *sādhana-bhakti* gross bodily activities are more prominent. But in *bhāva-bhakti* the activities of the spiritually reflected subtle body, being very close to the subtle existence of the soul, are more prominent than gross bodily activities. In this situation one's bodily requirements diminish and one's desire and endeavor to attain *prayojana* become very strong. At that time one develops from among the limbs of *sādhana-bhakti* a special taste for chanting the holy names.

When *bhāva* matures, *prema-bhakti* awakens. As long as one is connected with the material world, *prema-bhakti* cannot attain pure *pṛiti* but remains a replica of pure *pṛiti*. Persons who have attained the stage of *prema-bhakti* achieve all *puruṣārthas*. Their pure powerful existence weakens their gross and spiritually reflected, or subtle, existences. There is no superior state in life than this.

Many apparent contradictions may be found in the characteristics of persons in *prema-bhakti*. Their characteristics, however, are actually most pure and independent. Regulations or reason cannot control them. They are not under the control of any scriptural or sectarian injunctions. Their activities emanate from compassion, and their knowledge is naturally pure. They are beyond the dualities of piety and impiety or religion and irreligion. They always remain situated in the self, and they always see *Vaikunṭha*, even though they may reside in a material body.

Ordinary people do not give them much respect, because *kaniṣṭha* and *madhyama-adhikāris* are unable to understand their qualification and thus criticize them. They perfectly understand the purport of the scriptures, and according to the situation they sometimes act contrary to those injunctions. Seeing this, asslike people may call them misbehaved. Sectarian people who see that they are not decorated with the signs of a sect conclude that they are irreligious. Logicians who see their loving dealings may consider those dealings unreasonable. Dry renunciates who see their physical and family endeavors may mistakenly consider them as attached to their house or body. Persons attached to material enjoyment who see their detachment from work may suspect that they are inefficient. *Jñānīs* who see their indifference towards impersonalism may consider them unreasonable. Materialists may consider them mad. But actually they are fully independent and spiritually situated. For all such people the *prema-bhaktas* are aimless and incomprehensible. Although the exalted *prema-bhaktas'* devotional service sometimes resembles fruitive activities, it is never actually tinged with karma, because whatever activities they perform are only meant for their liberation from fruitive activities, not entanglement. Although their devotional service sometimes resembles speculative knowledge, it is never actually tinged with *jñāna*, because their pure knowledge is not polluted with the dirt of impersonalism or voidism. Although knowledge and renunciation is their wealth, they do not consider these part of their devotional service, because it has been concluded that *bhakti* is different from knowledge and renunciation.

The swanlike *prema-bhaktas* are worshipable examples for all devotees even though they act like a farmer amongst farmers, a businessman amongst businessmen, a servant amongst servants, a general amongst soldiers, a husband

with his wife, a parent with his child, a wife with her husband, a child with its parents, a brother with his brothers, a chastiser with the criminals, a king with his subjects, a subject with his king, a thoughtful person amongst the learned, a doctor with his patient, or a patient with his doctor. By the mercy of the pure devotees, we are constantly desiring with undeviating attention the shelter of the lotus feet of the divine couple, who is their only wealth. O *prema-bhakta mahājanas!* Please shower the rain of your mercy, in the form of your association, and moisten our hard heart, which is attached to argument and crushed by material enjoyment. Let the wonderful transcendental truth of the divine couple, who are the Absolute Truth without second, be reflected in our purified and melted heart.

om hari

śrī krṣṇārpanam astu

end of conclusion

Appendices

Appendix A Putana

*The following essay was printed in the January 1932 edition of
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The first act of New-born Infant Krishna recorded by the Bhagabatam is the slaying of the demoness Putana.

The demoness Putana was deputed by King Kansa to kill all the new-born babies of the realm of Braja where he was informed by the Divine sage Narada that his would-be slayer had been recently born. Meanwhile Shree Krishna had been born in Kansa's prison and had been conveyed by His father Vasudeb to the house of His foster parents Nanda and Yasoda in Braja during the night of His advent. The guards of the prison had failed to detect the movements of Vasudeb who had returned to his prison with the new-born daughter of Yasoda with whom he had exchanged His own Boy without the knowledge of Yasoda herself. Vasudeb had carried Krishna in his arms across the flooded Yamuna lashed into fury by the tempestuous weather of that moon-less night. He had waded on foot the deep waters which had been turned into yawning whirlpools by the fury of the tempest. The iron chains, bolts and locks of the barred gates of the prison had opened of their own accord on the approach of Vasudeb carrying Krishna to the home of His foster parents. The daughter of Yasoda was thereupon duly reported to King Kansa as the new-born dreaded eighth issue of Devaki. The King rushed into the prison-cell on receipt of the tidings for which he had been waiting through long years of sleepless nights. He was at first willing to spare the life of the baby as the prophecy was to the effect that he would be killed by a male-child, eighth issue of Vasudeb and Devaki. But he thought of being relieved of all possible doubts on the point by

putting to death the new-born girl. As, however, King Kansa was on the point of dashing the baby on the block she escaped from the grip of the King and disclosing herself as the Deluding Energy of Godhead as she remained visible for a short time in mid-sky, assured the King of the certainty of the birth of his future slayer but dissuading him from the fruitless attempt of avoiding his fate by the cruel murder of innocent infants. Saying this Mahamaya disappeared from the view of the astounded King. Kansa was subsequently informed by the sage Narada that his future slayer must have been born among the denizens of Braja and that if he was mindful of his safety he should lose no time in taking drastic measures for nipping the danger in the bud. This advice was relished by the blood-thirsty coward and he had accordingly deputed the demoness Putana to kill by an unsuspected process all the new-born infants of the surrounding country.

The demoness Putana accordingly made her appearance in Braja and presented herself in the home of Yasoda during the absence of Nanda who was then in Mathura to pay the tribute due from him to King Kansa. The demoness had assumed the form of a most beautiful matron with a most benignant aspect as she approached the couch where Infant Krishna had been put to sleep by Yasoda. Yasoda had noticed the unknown female as she entered the house, but did not suspect any foul play. She accordingly watched the new-comer without any anxiety as she made her way to the couch of the Baby, took Him up in her arms and offered her breast to the Infant to give Him suck. But the nipples of Putana's breast had been tipped with the deadliest poison.

The Infant Krishna was aware of the intention of the demoness and took hold of the breast of the monster with His supple Arms. The grip of the Infant was so terribly severe that it was enough to drive the demoness to despair of her life as she was convulsed by the mortal agony of the pressure of Krishna's little Hands. The Infant then applied His lips to the breast of Putana and sucked away her life in an instant. The terrible monster bellowing with pain was compelled to disclose her own huge, loathsome demoniac form as she fell lifeless on the ground covering with her hideous carcass a long distance with Infant Krishna still clinging to her poisoned nipples.

Accordingly the first act of the milkmaids, who with Yasoda rushed to the spot, was to snatch the Infant Krishna from the breast of the terrible demoness. Then they all marveled how the Baby could escape unhurt from the clutches of the demoness. They attributed the safety of the Infant to the mercy of the gods who are specially kind to the helpless. The affrighted milkmaids invoked the help of all the gods and goddesses for their continued protection of the Infant.

Meanwhile, Putana was saved by her service to Krishna for having offered Him the suck of her poisoned breast. The author of the Bhagabatam is careful to mention that the good fortune of the demoness equaled that of Yasoda in as much as her breast had been sucked by Krishna. Putana, therefore, attained to the eternal status of the foster-mothers of the Supreme Lord in the Realm of the Absolute.

The above narrative of the Bhagabatam embodies a most important moral for the seekers of the Absolute. But before offering the interpretations of the texts favored by the former Acharyyas I would like to draw the attention of the reader to certain possible misconceptions regarding the nature of the interpretations about to be offered.

There is a class of persons who insist on the texts being taken in their literal

worldly sense. Much ingenuity has been expended for extracting meanings that may be satisfactory to the empiric judgment of the interpreters working by this literal method. Their argument is not unintelligible. As the revealed literatures are to be regarded as containing the information of the Absolute the language should be regarded as part and parcel of the meaning of the text. From this conclusion the literal interpreters jump to the wrong inference that it should be possible for the conditioned soul to ascertain the real meaning of the scriptures by sticking to the lexicographical sense of their actual wordings. This latter part of the argument is inapplicable to the subject which is transcendental. The words possess a double meaning. The lexicographic meaning refers to the entities of this world and is, therefore, inapplicable to the case. The esoteric meaning is not accessible to the gross senses and mind of the conditioned soul. This is the great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning of the words err grievously in overlooking this all-important consideration.

The transcendental meaning of the words cannot be conveyed to the senses of the conditioned soul so long as he does not agree to follow the method of submissive listening to the transcendental sound appearing on the lips of the pure devotee. There is a definite line of succession of the bonafide teachers of the truth. The bonafide teacher should be available sooner or later to the real seeker of the Truth. The bonafide Acharyya is not recognizable by the hypocrites and atheists who do not really want to serve Godhead. So long therefore, as the bonafide teacher does not manifest his appearance to the pure cognitive essence of the seeker of the Absolute Truth it is necessary for the candidate for spiritual enlightenment to concentrate on self-examination to be able to avoid harboring any lurking traces of insincerity. The words of the *sadhu* are also available, by his causeless mercy, for bearing the efforts of such candidates, for finding out their own insincerity.

It is by overlooking or deliberately neglecting to undergo this preliminary training for obtaining access to the transcendental meaning of all words that the literal interpretationists who follow the ordinary lexicographical meaning of the words of the scriptures fail to understand the necessity of never deviating from the interpretations offered by the self-realized souls to whom the transcendental meaning of the words is available. Those empiricists who, while following the lexicographical and syntactical method of the literal interpretationists, do not scruple to read their own meanings into the texts under the impression that the scriptures and the products of the human brain liable to every form of error and, therefore, fit to be corrected by the equally erring caprices of other hypothetical thinkers on the ground of allegations of error that cannot be proved, are disposed to think that the interpretations offered by the Acharyya are not scrupulously faithful to the texts and offer allegorical explanations for supporting their own sectarian views.

These possible misunderstandings are stated to invite the attention of the reader to their bearing on the following interpretation of the narrative of Putana based on the exposition of the former Acharyyas heard from the lips of the bonafide teacher of the Absolute. The interpretation is not offered as a literal lexicographical explanation nor as an allegory concocted in the light of empiric knowledge of the past history of the race and may accordingly be accepted as such.

Shree Krishna manifests His Eternal birth in the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kansa is the

typical aggressive empiricist. He is ever on the look-out for the Appearance of the Truth for the purpose of suppressing Him before He has time to grow up. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy under the guise of religion. He is also equally under the delusion that there is and can be no really dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of the scriptures by persons who are like-minded with himself. This included all the lexicographic interpreters. The lexicographical interpretation is upheld by Kansa as the real scientific explanation of the Scriptures and one that is perfectly in keeping with his dread of and aversion of the transcendental. These lexicographical interpreters are employed by Kansa in putting down the first suspected appearance of any genuine faith in the transcendental.

King Kansa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects. There is historical ground for such misgiving. Accordingly if the empiric domination is to be preserved intact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in right earnest. King Kansa acting on this traditional fear is never slow to take the scientific precaution of debuting empiric teachers of the scriptures backed by the resources of Dictionary and Grammar and all empiric subtleties to put down, by the show of spacious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures. Kansa is strongly persuaded that the faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset. He attributes the failures of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has time to spread among the fanatical masses.

But Kansa is found to count without his host. When Krishna is born He is found to be able to upset all sinister designs against those who are apprised by Himself of His Advent. The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle averse to the Absolute Truth Whose Appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world, can dissuade any person from exclusively following the Truth when He actually manifests His birth in the pure cognitive essence of His soul.

Putana is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the clutches of the pseudo-teachers of religion. These teacher are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptisms of their children. This is ensured by the arrangements of all the established churches of the world. They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the moment of their birth with the co-operation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world. The church that has the best chance of survival in this damned world is that of atheism under the

convenient guise of theism. The churches have always proved the staunchest upholders of the grossest forms of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.

It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not be always objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The supreme Lord Shree Krishna Chaitanya in pursuance of the teaching of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion. It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls. But no mechanical regulation has any value even for such a purpose. The bonafide teacher of the religion is neither any product nor the favorer of any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy. The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bonafide spiritual teacher. The people of this world understand preventive systems, they can have no idea of the unprevented positive eternal life. Neither can there be any earthly contrivance for the permanent preservation of the life eternal on this mundane plane on the popular scale.

Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense from the worldly success of any really spiritual movement. It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance. But the real theistic disposition can never be stifled even by the efforts of those Putanas. The Putanas have power only over the atheists. It is a thankless but salutary task which they perform for the benefit of their willing victims.

But as soon as the theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul the Putanas are decisively silenced at the very earliest stage of their encounter with New-born Krishna. The would-be slayer is herself slain. This is the reward of the negative services that the Putanas unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy. But Putana does not at all like to receive her reward in the only form which involves the total destruction of her wrong personality. King Kansa also does not like to lose the service of the most trusted of his agents. The effective silencing of the whole race of the pseudo-teachers of religion is the very first clear indication of the Appearance of the Absolute on the mundane plane. The bonafide teacher of the Absolute heralds the Advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion.

Appendix B

Batsasur

*The following essay was printed in the February 1932 edition of
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Batsasur is one of the demons slain by the Boy-Krishna. He represents evils that are peculiar to boyhood. The neophyte is extremely susceptible to such evils. They cannot be got rid of except by the Mercy of Krishna. If one engages in the service of Krishna the juvenile vices are completely eradicated at an early stage.

There is an English proverb that sowing of wild oats is inevitable at a young age. The term 'Puritanism' was originally coined to express the protest of boys and young men against any undue curtailment of the scope of enjoyment that should be regarded as permissible to them. Boys and young men claim the right to be merry and frolicsome. There is nothing objectionable and much that is of positive value in the display of these juvenile qualities. If the attempt be made to stifle this innocent play of the boyish nature under the impression that it is an exhibition of sensuousness and for that reason, as being as harmful as similar conduct on the part of grown-up persons, the result is not assurance but discouragement, of juvenile innocence.

There are, indeed, black sheep and these should not be allowed to taint the whole flock, for this purpose caretakers with full sense of their delicate responsibility are required to keep watch over them for ensuring the innocence of boy-hood and youth without killing their joys. But with every precaution it has been found impossible to attain this double purpose.

The Scriptures say that it is not in the power of man to ensure the immunity of boys and girls from the blight of precocious sensuousness except by means of the service of Krishna. This is declared to be the only effective and natural method. Let the boys be exposed to the attraction of the Cow-Boy of Braja. They will soon learn to pick up His Company. They will easily realize that the Boy-Krishna can alone save them from every form of danger to which they are exposed by the 'right' of their juvenile nature.

Why should this be so? There is a very simple reason. Krishna does not limit His service only to the middle-aged and old people. The Puritanic ideal of Godhead is a conception which owes its origin to persons who are elderly although honestly enough anxious to establish the 'Kingdom of God' on this earth. But if you scratch the thin coating on the surface of their sage and sober scheme as befitting their age you only detect the rotten arrangement for securing the maximum of sensuous enjoyment even for those very children who are to be brought up in this 'virtuous' way. If the child is allowed to spoil his health in boyhood, think these righteous people, he will not be in a position later on to enjoy the legitimate pleasures of the grown-up man. Unless the young man husbands his resources of sense-capacity he will also be a victim to premature old age. It is a policy of expediency of postponing a small present enjoyment for reaping a much larger measure of it through the long tracts of the years to come.

The spurious Brahmacharya ideal as misconceived by its worldly supporters embodies this Puritanic outlook. The Scriptures, indeed, enjoin that every one

should serve Godhead from the womb. This is the real meaning of Brahmacharya. The ascetic practices that have come to attach themselves to the conception were interpolated into the Scriptures in order to ensure worldly values by this form of the empiric method. The scheme requires that the laws of the growth of the physical and mental bodies should be observed and followed. Nature is regarded as the kind mother who favors only those of her children who cultivate the filial habit of prying into her secrets. Nature is supposed to be unable to avoid divulging her secrets to her inquisitive children although she is well aware that her children will exploit this knowledge for troubling herself by harnessing her to their service. In other words it is also assumed to be the duty of the kind mother to consent to put herself in chains in order to minister to the sensuous appetites of her worthier children. Nature is assumed to be able to do good to her children only by submitting to be the victim of their lust.

The practices of asceticism are really conceived in the epicurian spirit. The ascetic dreams of obtaining the mastery over Nature by the method of controlling his senses. If the senses grow callous to the temptations of the world the ascetic thinks that he will have less chance of falling into the power of Nature. He has an idea that when he will have perfected these defensive arrangements he will have become the real master of the situation. The Brahmacharin, according to the ascetic point of view, is to pass through a period of training in severe abstinence with his guru in order to be fitted to discharge the duties of citizenship, which will make a great demand on his nerves and muscles with greater thoroughness. There is no reference to the service of Godhead or to any spiritual issue.

We have had many occasions to explain that the spiritual is transcendental. No mundane consideration can form any part of spiritual training or conduct. It is not a spiritual affair to be even able to control one's carnal desires. Such self-control itself is, indeed, automatically produced by the awakening of the soul. But self-control itself is not therefore a function of the soul. The soul has nothing to do with the senses. The soul desires neither sensuality nor sexual purity. The soul is not a mere moral being. If Brahmacharya means a method of gaining moral power it is wholly a mundane affair and is as such not only of no concern to the soul but is positively obstructive of spiritual well-being.

This is bound to be so because the point of view of the soul is all-embracing. The soul rejects nothing. He regards nothing as redundant or useless. The soul has a use for everything. But the soul sees everything as it is really related to himself and to other entities. There is, therefore, no room for the temporary type of morality in his relationships with the other entities. Everything is absolutely good on the plane of the soul. The scriptural Brahmacharya institution accordingly means service of the Brahman i.e. the Reality Who is always the Great and always the Help. The servant of the Absolute is free from all delusion.

Morality is a valued commodity only on the plane of delusion. But it has no locus standi on the plane where the conditions of existence are perfect.

Till the service of Godhead is realized it is impossible to be really moral in the sense of being needlessly and perfectly virtuous. If a person is causelessly virtuous in the worldly sense he or she will be a subject of easy exploitation for all the cunning rascals of this world. This is so because morality as conceived by the empiricist, has a reference to the physical body and the changeable mind and is, therefore, liable to change so long as the conditions are not radically altered.

The empiric contriver of juvenile welfare strives to produce conditions that will favor the growth and continuance of the empiric moral aptitude. These artificial conditions are confidently enough expected to be likely to prove of permanent benefit to those young persons who are brought up under those improvised conditions. But the brand of morality that has to be produced by the artificial manipulation of the natural environment is likely to prove of little value when the props are withdrawn. The analogy of needed protection for the growth of delicate plants does not apply as such plants are always exoterics. Hot-house morality is thus a misnomer and a delusion in relation to the soul.

Brahmacharya fully embodies the substantive ideal of spiritual purity distortedly reflected in the empiric ethical conception. Brahmacharya means service of the Absolute. Juvenile innocence is not the monopoly of young persons, any more than juvenile naughtiness. They are the animal entities corresponding to analogous spiritual qualities. The spiritual activities are perfectly wholesome. They include all value and harmonize all disruptive conflict both of which are so utterly wanting in their mundane pervert reflections to be found in this world.

It is not to be supposed that everything is done by Krishna and there is nothing to be done by ourselves in any matter. As a matter of fact there is a division of parts to be played in functions that relate even to ourselves, as between us and Krishna. Certain duties are allotted to us. Certain other functions are reserved to Krishna. Batsasur cannot be killed by us. He is too strong for us. This is in keeping with the experience of most educationists. Juvenile innocence is a necessity for both young and old. One cannot acquire it by any artificial process. No person can also ordinarily retain it after boyhood and youth. This is a real tragedy of human life. Juvenile innocence is desired on account of its enjoyability. But it should properly be desired only for the service of Krishna. (The parent can have no higher duty that to employ his boy in the service of Krishna by putting him under the proper teacher viz., the pure devotee of Krishna. No parent is entitled to undertake the charge of the spiritual training of his own boy. He is unfitted for the task by his mundane relationship. Once such relationship is grasped to be an obstacle in the way of juvenile training the necessity of sending the boy at the earliest opportunity to the proper teacher becomes self-evident. If the parent continues to retain his paternal interest in the boy after he has been put to school for the above purpose he will be only standing in the way of his boy's progress. The training is not for the boy only but it is a training for his parents as well.)

Boyish naughtiness is apt to be overlooked, nay encouraged, under the impression that it is his nature to be naughty. This opinion overlooks the all-important factor that the training is intended for the welfare of the soul of the boy and not for the juvenile body or mind. The soul does not require to be treated with indulgence. He is neither young nor old in the worldly sense. The body and mind of the boy have to be employed in the interest of the soul. Boyish naughtiness and boyish virtue are alike unnecessary for the soul. It is necessary for the soul to be freed from either form of worldliness. The mundane nature of the boy is no less a clog to the wheel of spiritual progress than the adult nature of the grown-up worldling. The process of training is identical in the two cases as the soul is neither young nor old.

Much irrational pity is wasted on boys who are employed from early infancy in the whole time service of Krishna, on exactly the same terms as grown-up persons.

Persons who affect much kindness of disposition towards juvenile frailties profess to be unable to understand why juvenile offenses are taken as seriously in spiritual training as those of adult persons.

But the teacher in charge of the spiritual training of boys can perform his duty by them only as the special agent of Krishna. If such a teacher choose to confide in his own devices he is bound to be undeceived at every step. What he has really to do is to use the boy constantly in the service of Krishna. For this purpose it is necessary for the teacher himself to be a whole time servant of Krishna. It is only by abstaining to do anything that is not distinctively commanded by Krishna or His real agent viz., the Sat-Guru that the spiritual teacher of boys can hope to be of any help to his pupils.

The so-called science of pedagogies requires to be thoroughly overhauled in order to afford a free hand to the bonafide devotee of Krishna in managing young persons. The present arrangements based on the experience of this world and on the hypotheses of an absolute causal relationship connecting each phenomenon with the rest, by leaving out the reference to Krishna, can only realize the tragic part of a quack lightly administering all the wrong drugs to a patient smitten with a mortal illness.

The King of atheists Kansa is always setting the demon Batsasur to corrupt and destroy the boys. The teacher of the young employed by the atheistical society is verily the agent of King Kansa. The atheist is afraid lest the boys are employed in the service of Krishna. He is naturally anxious to prevent any acquaintance of the boys with Krishna. But if a boy has really found Krishna the nefarious attempts of the empiric teacher are powerless to destroy his innocence. If such a teacher perseveres in the fruitless attempt he will thereby quickly bring about his own utter moral degradation and his sorry trick will also be fully exposed. Because in this case it is Krishna Himself Who opposes his wicked activities on behalf of His protege.

As a matter of fact the concern of empiric educationists for ensuring immunity of boys from the blighting effects of precocity is altogether hypocritical. The empiric pedant only wants the boy to grow a body and mind that will ensure greater and longer scope for their worldly use. He does not want that the worldly use of his body and mind should be curtailed in any way. In other words he is on principle opposed to the employment of the healthy body and sound mind for any spiritual purpose. But why does he want a healthy body for his nasty purpose? Is it only in order to be able to have the pleasure of a more prolonged wastage and the rake's progress in downright earnest? A sickly body is not really harmful to a person who has no higher object in view than undiluted self-gratification.

Appendix C The Serpent Kaliya

*The following essay was printed in the May 1932 edition of
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There is a beautiful lake of very sweet water in the Yamuna which bears the name of Kaliya. This lake happened to be infested by a most venomous Serpent from whom the lake derives its name. On a certain day while the cow-boys of Braja were

out pasturing their calves on the wooded banks of the Yamuna they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kaliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Krishna came to the spot and restored them to life.

Thereafter Krishna got down into the lake with the intention of sporting in its water. This enraged the hideous monster who forthwith came out of the depths of the lake in the company of his adherents and fell upon Krishna coiling Him up in their great hoods for Kaliya was a thousand-hooded Serpent and his brood were equally formidable.

Thus attacked by Kaliya with his whole brood Krishna appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with their loud lamentations. But Krishna soon showed that He was quite safe and He forthwith climbed up the hoods of Kaliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvelous of figures. The pressure of Krishna's Feet crushed the towering pride of the myriad-hooded monster. Kaliya lowered his hoods and vomited blood. But the Dance of Krishna did not cease. Kaliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Krishna to spare the life of their husband. The prayers of the wives of Kaliya who had faith in Krishna moved the Son of Nanda to have mercy on Kaliya. Krishna now desisted from His terrific Dance on condition that Kaliya was to quit the lake at once and to betake himself to his original home in the island of Ramanaka. Krishna gave him His assurance that Garuda would now do him no harm as he would respect the print of His Feet on hoods of Kaliya. The water of the Kaliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kaliya.

The taming of Kaliya is one of the Brindaban Pastimes of Boy-Krishna. Kaliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty. There is no place for Kaliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja. It is quite conceivable for the confiding chums of Krishna not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Krishna. They may even unwittingly fall into the counsel of such evil persons. But Krishna is sure to rescue His Own from the wiles of His enemy.

Nay Krishna has also a plan for curing the evil propensity of Kaliya himself. The process consists in making him feel the touches of His Dancing Feet. But Kaliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the Feet of Krishna on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death. Even the loyal wives of Kaliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Krishna's mercy towards him are at last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kaliya had received a mortal check.

The banishment of Kaliya from the lake of the Yamuna has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Krishna by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking. This emboldens them to make a direct attack on Krishna Himself when He appears on

the scene of their depraved activities in order to restore the living faith of His Own bonafide associates.

Those who are not exceedingly clever can never be servants of Krishna. But the service of Krishna is also never available to those whose cunning is employed for depriving Krishna of the fullness of His enjoyment. Kaliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures by using their cunning in the graceless attempt of depriving Krishna of the service His Own. This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service. But Krishna is sure to expose the real nature of the villainy just at the moment when it has been successful in misleading His best-beloved ones.

It is, indeed, very difficult to understand the Ways of Krishna. Krishna apparently permits almost every form of offense to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His Own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies. The friends and chums of Krishna are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.

But these brutes are never allowed to associate with the servants of Krishna even after they forego their malice towards them. They are eternally debarred from the service of Krishna in Braja. But the touch of Krishna's Feet makes a real difference between the recipient of His mercy and the other brutes. Kaliya is no longer regarded by Garuda as the enemy of Krishna. Kaliya is, therefore, allowed a place among the protected of Krishna.

It does not follow that it is a paying business to poison the hearts of His servants against Krishna which is sure to be rewarded by the grant of His protection. Yes, this is so after the pride of the miscreant is thoroughly broken by being trod upon by Krishna Himself. His is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the bonafide devotees by owning an unwilling allegiance to Krishna and assuming the badge of His servitude by wearing on his head the print of His lotus Feet.

The mercy shown to Kaliya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offense that no rationalistic explanation can do justice to its full beneficent significance.