Chaitanya Charitamrita

ESSAYS AND TEXT

(First Part continued from issue XVI)

(4) This real and unreal feature of the Supreme Person is the Godhead. Existence of Godhead is more explicitly explained as follows:

Darkness is the name of absence of light. In light there is no darkness but it is the outside experience or negative conception of light. Similarly, the kingdom of God or the Vaikuntha world is the real reality without any change or annihilation. The material world is a temporary shadow of the Vaikuntha world and as such the light in the material world is temporary, knowledge imperfect and happiness fleeting, as the shadow is always temporary and fleeting and without substance. The material world is the phenomenal representation of the nonmaterial Vaikuntha world. The sun rays are reflected by a mirror in darkness. The so-called light in darkness has no value if there was no sun. Reflection of the sun rays is a proof of the existence of sun. The living beings are so many separated fragments of the Supreme Whole. Such living entities in different categories of life enter into this material life and give it a false and temporary life. The matter is inert and therefore matter as it is has no automatic action. The sparks of the Supreme Lord or the living being handle matter in an amusing spirit creates some interaction by different arrangement and the wholething appears to be real. But actually the reality is not in the material world but it is in the spiritual world Vaikuntha. Both matter and the living entities are different energies of the same Supreme Lord although the living being is a superior energy than the material one.

(5) The example of interaction of the material elements is understandable in the matter of real and unreal existence. The five elements like the sky, air fire water and earth do enter into the making of any material body but still all of them are aloof from such material construction. Any material construction is nothing but an amalgamation or change of material elements in varied degrees. Although the sky is outside the body still it appears that it has entered all material constructions. In the same way the Personality of Godhead is far beyond the reach of a conditioned living being but yet it has entered everything in the material construction including atoms and electrons. The Personality of Godhead in His all-pervading Paramatama or Super soul feature even enters in the minusculest and the biggest of the minusculest but He is realised only by entity who is submissive and surrendered soul. PROPORtions of values and saubhagya is the order of spiritual realisation ultimately meeting the Supreme Lord in person as a man meets another man face to face. The surrendered soul proportionate to his development of an attachment transcendent for the Supreme Lord feels the presence of his beloved everywhere and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple of Shri Rādhā and Krishna seated on the decorated throne underneath the blue trees in the transcendental land of Vrindavan. His nose are engaged in smelling the fragrant flowers offered at the Lotus feet of the Lord. His ears are engaged in hearing the messages from the Vaikuntha world. His hands are busy in embracing the Lotus feet of the Lord and His associates. In such a way the Lord is manifested before the pure devotee from within and without and there are some of the mysteries of devotional relation of a devotee and the Lord bound up by the tie of spontaneous love which is the goal of life for every living being.

(6) Therefore those, who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation must approach a bona fide spiritual master to learn the science of bhakti directly and indirectly. One has to learn both ways namely the ways and means of approaching the desired destination as well as things which are hindrances to such progressive march. The spiritual master knows how to regulate the habits of a neophyte disciple and the serious student has to learn the science from him in all aspects. There are different standards of saubhagya and purity. The standard of comfort and happiness, conceived by the common man engaged in manual activities is the least and the happiness in relation with the body. The highest standard of such bodily comfort is achieved by the frugal worker either for this life or the after life by pious activities to reach upto the plane of Heaven the kingdom of the most elevated gods with delegated powers. But this conception of comfortable life in Heaven is insignificant in comparison to the happiness of being one in the impersonal Brahman. The happiness of Brahmananda or the spiritual bliss derived from the impersonal Brahman is also compared with a pit in the face of an ocean when one develops pure love for the Lord. Ever increasing ocean of transcendental happiness is derived from the association of the Personality of Godhead. To qualify oneself for reaching that stage of life is the highest perfection of life. One should try to purchase a ticket for going back to home back to Godhead and the price for such travelling ticket is an intense desire only. This intense desire is not easy to awaken even by continuous pious activities of crores of life. All associations of mundane relations are sure to be broken in course of time but once the relation is established with the personality of Godhead it is different mellow—it is never to be broken even after the annihilation of the material world.

Srī Krishna Kavirāja Gosvāmi therefore quotes an authoritative passage from the songs of Kṛṣṇa Karmamrita composed by his great devotional disciple Bilvamangal Thakur. He was designated as Leelasa. He intently desired to enter into the eternal pastimes of the Lord and lived at Vrindavan for seven hundred years in the vicinity of Bhramakunda. Srī Bilvamangal Thakur appeared in South India and was the Chief disciple of Vishnuswami. It is said that he installed Dwarkadish Devi who was given the name of the Ballalhī, meet Vaiṣṇava for worship. He flourished in the 8th Century Saka. Chintamani was his instructor spiritual master because at first it is said he was initiated in the spiritual path. Soma Giri was his initiator spiritual master and murder Krishna who is constantly decorated with the plume feather of a peacock was also his instructor spiritual master. He has adored all of them on equal terms and that is the point we have to note down in this connection. In his adoration for Shri Krishna the personality of Godhead of Shri Krishna he describes that Srīmat Radharani takes shelter under the shade of His lotus feet and enjoys the transcendental mellows of conjugal love. This complete treatise of Krishnacaritamrita is dedicated to the transcendental pastimes of Shri Krishna and...
bona fide service. And satisfied by such transcendental loving service only, the Lord, who is present in everyone's heart as the source of all good, bestows on the devotees and favours us by sending his representative a liberated soul as our instructor spiritual master. Therefore, all of us should try hard to learn the transcendental science and must not lose this opportunity to submit ourselves to the orders and sages who are able to impart us lessons on transcendental knowledge.

The unwanted persons, for a neophyte devotee, are (1) the gross materialists constantly engaged in the matter of sense gratification and (2) unbelievers who do not serve the personality of Godhead but serves the senses and what he likes. And the activities of such persons are carried out by the habit intelligent persons seeking for transcendental realisation shall avoid their company very scrupulously.

The advantage of such association is that such persons who are constantly engaged in discussing messages from Vaikuntha, is described in the Bhagwat (10/69/5) as what was spoken by Lord Kapila to his mother Devahuti. The Lord said, "As intimate relation with the devotees, it so happens that the devotees and friends of Me are systematically discussed. And in their association only such messages become pleasing to the aural reception of the recipient. And in course of hearing these powerful words it is quite possible that the path of transcendental realisation becomes clearer and resulting in first of all a reverence for Me gradually developing into attachment, and then the development of personal love for Me. The process of transcendental realisation begins with a sense of reverence for the Lord. And by constant company with the associate and sages such reverence transforms into devotional service which drives away all unholy attachment for material objects. When he is thus cleared of all misgivings a systematic readiness for giving birth to attachment leads him to the transcendental love for Godhead.

And who is a saint? Only those who have unalloyed devotion for the Lord are pure saints. The most direct and personal devotional love for the Lord such saints develop the sense of awakening of the Lord's presence, and hence the Bhagwat also it is said like this:

The Lord said to Durbashu Muni who picked up a quarrel with a devotee named Ambarish. As a result of misunderstanding between the King and the Muni, the latter tried to kill the king when Sudarshan Chakra, the celebrated weapon of Godhead appeared on the scene for protection of the devotee King. When Sudarshan Chakra, the Muni he fled away frightened by the weapon and sought shelter practically from all big Gods of the heaven. He tried hard to protect him so ultimately he approached the personality of Godhead who also sent the Muni to beg pardon from the Lord. Lord Sri Krishna tested him by saying, "The saints are my heart and I am also their hearts. They do not know anything besides Me and I also do not know anyone else besides them." In the same way Maharaj Jindhithor addressed saint Vadir after his returning a word, "I say my dear, sants like you are themselves pilgrimage personified. Such saints, on account of their hearts being occupied by the personality of Godhead, can cleanse the place of pilgrimage polluted by the sins of others. Visit such places to purify themselves.

Such devotees are of two different varieties namely, (1) the associate and (2) the neophyte. Perfect servitor are called associates where as the devotees who are vowing to attain perfection are called neophytes. Amongst the associates some of them are attracted by the opulence of the Personality of Godhead whereas others are attracted by conjugal love of Godhead. The former devotees are placed in the realm of Vrindaban to render transcendental service while the latter devotees are placed in Vrindaban for direct service of Sri Krishna.

The Personality of Godhead also expands Himself by three kinds of incarnations: (1) Partial-incarnation (2) qualitative incarnations are such as the three Purusha-avatars expanded in the matter of the material world and other incarnations like Matsa, Kurma, Varaha etc.

About the qualitative-incarnations, the trio of Brahma, Vishnu and Maheshwor, to create, maintain and annhilate the material world, are counted. And instances of empowered incarnations are Lord Dharma and the Vedavaya Mahar.

Apart from the incarnations of different categories of Personality of Godhead He manifests Himself in two similar incarnations called by the names of and "Vilash". Shri Krishna married at Dwarka sixteen thousand queens and he was present with the Lord in Vrindaban in a similar way. The Lord resides in the same form and performs all the duties with the same name as in the same form. Similarly, during Rasa Dance he expanded Himself in the form of 16,000 couples and performed the dance with each and every dance of Braja. Such innumerable forms of Godhead of the same original form is called "Krishna Vilash Vrigna." When He expanded Himself a little differently from His original form such as the form of Valadeva in Vrindaban and Narayana in Vaikuntha then He expands His Vilash Vrigna. There is a difference of personality of both Shri Krishna and Valadeva but the colour is different. Similarly in Vaikuntha Narayana has four hands while Shri Krishna has two only. So these forms of Valadeva and Narayana are called "Vilash Vrigna.

The forms of Vasudeva Anuruddha, Pradunnam and others are also His Vilash Vrigna. This fact is corroborated by the words of Srimat Bhagwatam (10/6/25) "All His Personality and realisation of Personality of Godhead Shri Krishna engaged Himself in the performance of Rasa dance by placing Himself separately in a group of Gopis. All the Gopis present in the dance felt individually that they were being embraced by the Lord as soon as the dance entered the dance. In order to have a glimpse of this transcendental dance all the denizens of heaven appeared in planes accumulated in the respective hearts of Gopis. They then showered flowers, from the sky in reverential delight. The showers of flowers from them were combined with celestial conches." And the same Bhagwatam (10/69/3) description of the Lord's Rasa Dance is given as follows:

"It was astonishing that Lord Shri Krishna who is one without a second expanded Himself in sixty thousand and simultaneously present Himself during His marriage with sixteen thousand queens in their respective homes.

And in the Lothu-Bhagwatam compiled by Srimat Sanatan Goswami the fact is corroborated as follows:— (L.B.A. 1/Abesh 9)

"Such innumerable forms exactly resembling each other in all respects, are called Prakrash Vrigna."

And so far the Vilash Vrigna is concerned as explained above the same La hubhaghabatamrta confirms as follows:

"By the inconceivable mystic powers of the Lord, when He presents Himself in different forms with equal potency the Lord is then known as Vilash Vrigna."

Such Vilash-Vrignas are represented in Valadeva in Vrindavan and Narayana in Vaikuntha as well as His expansions in forms of Vasudeva Anuruddha, Pradunna and Santosham.

The author of Shri Chaitanya Chaitamrita thus explains the feature of different potencies of Shri Krishna, as His primary different forms the Lord, they are called the Lakshmis Queens and the Danshels of Braja. Such primary forms in Vrindaban are called Lakshmis. In Narayana, Consorts in Dwarka are called Queens as Rukmini Krishna and the consorts in Vrindaban are called Gopis Radha-Gopinath. Gopinath Shri Krishna who takes pleasure in being addressed as the son of the king of Braja. (Nanda Maharaj) is the original form of the personality of Godhead Shri Krishna.

Shri Krishna and His different incarnations potential power and all such innumerable forms associated with further smaller expansions or servitor expansions called by the same devotees. The Personality of Godhead remains constant, unalloyed and identical in all respect for the praying devotee. The author has therefore offered his respects in the above manner and next he takes deal with the second sloka out of the 14th prayal offerings.

The second sloka as referred to above is described as follows:

"I offer my respectful prayers to both the Lords namely Shri Krishna Chaitanya and Nityananda, whose splendours have appeared as the sun and the moon on the tiger-hole horizon of Gouda Desha (Bengal) surprisingly at one and the same time. And who are these Shri Krishna Chaitanya and Nityananda? They are no other than the same Shri Krishna and Valarmana who are the resources of all rays of the sun and the moon, both of whom have appeared themselves simultaneously on the horizon of Gouda.

The appearance of the Lords of Shri Krishna Chaitanya and Nityananda causes disappearance of all sorts of darkness and the whole universe is enlightened thereof. The enlightenment the substance is revealed in the sun and the moon reveal the perspective view of the world. By such illumination of darkness by the Lord, the whole world is enstained by a common man. The appearance of these two transcendental brothers makes it easier to understand the Absolute Truth, the Supreme. The appearance and the disappearance of devotional love for the Lord in the transcendental brothers makes it easier to understand the Absolute Truth, the Supreme.

The text above is a fearful description of how the Lake Dharma is real religion for the complete set of living being and special one for the human kind whereas others are nothing. The categories of the above four items are a description of the essence of saving the poor and all the other kinds of advancement in knowledge are called by the name of (1) religiosity, (2) economics, (3) engrafting the personal self last but not the least, (4) the devotional love for the Lord, the highest of the highest, is enstained by a common man. The author who has mentioned above the accomplishment of Shri Krishna Bhragvatam (7/12), the cult of Bhagvat Dharma is real religion for the complete set of living being and special one for the human kind whereas others are nothing. The categories of the above four items are a description of the essence of saving the poor and all the other kinds of advancement in knowledge are called by the name of (1) religiosity, (2) economics, (3) engrafting the personal self last but not the least, (4) the devotional love for the Lord, the highest of the highest, is enstained by a common man.
Bhakti Rasamrita Sindhu

(Devotional Service of the Lord)

Text 2
Hridi yasya preranaaya prabrita aham baraka api-taye hare padatamalam vaide chaityana.

English Synonyms

Translation
Let me worship the lotus feet of Lord Sri Chaityana Mahaprabhu, by the inspiration of whose unbounded mercy, I am now engaged, although very much insignificant, in this task.

Purport
The author Sri Rupa Goswami shows the way of approaching the Absolute personality of Godhead Sri Krishna. He therefore sees that purport of the divine mystics: Srimati Radharani, has a very merciful beneficial influence upon the fallible man. His absolute mercy is shown by His appearance in the form of devotee. The spiritual master is engaged in the worship of the lotus feet of the divine devotee. In this way, the devotees are engaged in the worship of the lotus feet of the devotees.

Purport
The author after offering his respectful obeisances unto Lord Chaityana Mahaprabhu he turns to pay respect to his spiritual master who is known as the Acharya or Prabhu. The spiritual master is different from the Lord and therefore both of them are Sanatan eternal. The Lord is represented by the spiritual master who is external servitor God. The author wishes most sincerely that the book, titled under the name of ocean may be the eternal resting place of the Lord who takes external rest in the form of a fish as also in the form of a Garuda or Narayana who is the plenary manifestation of Sri Krishna. Sri Krishna Himself in His wonderful feature rests in the temple of ocean and in the same manner the book titled as Bhakti Rasamrita Sindhu may also be the resting temple of Krishna with His unlimited paraphernalia. Sri Krishna and all His unlimited paraphernalia. Sri Krishna and all His eternal pleasure expansions, Vishnu Titas and therefore all of them possess non-changeable eternal body. The body being external the resting places of the Lord are also external. As such the Bhakti Rasamrita Sindhu is the eternal Truth, being the eternal servitor of the eternal Lord. The Lord is Absolute and therefore His resting place is also Absolute. There is no difference between the Lord and His resting place.

Text 4
Bhakti rasamrita sindhou charitarah paribhuta kala jats bhijay bhakta makaran mukti nidadan namsaymi.

English Synonyms

Translation
I am offering my respectful obeisances unto the devotees of the Lord who are compared with the shark fishes who do not care for the laws of liberation on account of their playing facilities in the deep ocean of neetarine mellow (Bhakti Rasamrita Sindhu).

Purport
The author next turns towards the pure devotees to offer His respectful obeisances. The pure devotees are the eligible candidates for enjoying swimming excursions in the ocean neetarine mellow of devotional service. The devotees are Sanatan, having a sceptre of time and space and as such they are not afraid of the tribulations of birth and death because they have already conquered the laws of time and space. Birth and death of other than devotees are always painful but for the devotees they are plain appearances and disappearance. As a simple example will clear this idea. The cat carries her cubs and rat by the same way. But there is a gulf of difference between the two carrying processes. The cat feel pleasure while ca ried by the laws of the mother cat but the rats feel distress as laws of the cat. Pure devotees come and go for the service of the Lord and therefore they are exempt from the laws of nature. Jesus Christ was crucified but he did not feel the pain. Apparently it seems that the devotees are under the control of nature but factually they are not. And so the Bhagat the Yamaraja instructs clearly that the devotees are not within the jurisdiction of this world. Therefore the devotees do not give importance to the process of salvation. The river fishes have no idea of the ocean which are within the ocean. The comparison of the river and the ocean as is generally cited by the monist is nothing but a poor fund of knowledge. Mixing of the salt river with the ocean is superficial. Real life in the ocean is in comparison with those in the rivers. The big fishes that are present in the rivers, edw itheshark fishes who are within the ocean without any relation with the rivers.

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of the ocean of devotional service has nothing to do with the liberation rivers. They are so to say useless for the devotees. The devotees are interested in the different varieties of liberation like to become (1) One with the Absolute, (2) To live in the same plane as God, and (3) To attain the same feature of body like the Lord. (4) To possess the same standard of opulences like God, and (5) To be the same as God. Out of the five different varieties of liberations the one which is called Sayujya or to become one with the Absolute, the First, and the Second of the list of the five. Generally all the different varieties of religiosities aim at this point of becoming one with the Absolute. The pure devotees are so much enthused with transcendental mellow of devotional service that they do not evaluate even the four other forms of liberation and what to speak of the liberation under the clause of becoming one with the Lord. These things are very insignificant for the pure devotees and as such Srita Rupa Goswami desires to pay his respects for these devotees, excluding all others who are merely judges, workers or utmost the salvationists. All these groups are classified in the list of non-devotees and the like. Srita Rupa Goswami avoids them carefully.

Text 5

Minmansakara barabadhe kathisam apakuttu suhambunam abhavan spuru aranat sucharanam taba bhakta rasaniramambodi.

Minmansakara—those, bhaktheer—of, vibhutisam—within the water, bhaktheer—very hard with, Kunsu—subduing, asa—_that, sah—_let it continue to exist, susattaa—_oh my Lord eternal, se chhiraa—for all the days, taba—yours, bhaktheer—devotional service, sah—_all, mambodi—_of water.

Translation

Oh my Lord!

There are many logicians who are all divided like a crenet within the water who shall come out occasional disturbances. But as the large volume of water subdue such disturbances so also the ocean of devotional service Bhakti Rasamrita Shlund shall always stand over their (logician's) disturbing arguments.

Poruput

There are two kinds of logicians who are against the devotional service of the Personality of Godhead. One of them is the fruity worker and the other is the emperic philosopher. The fruity worker will argue that there is no need of serving invisiblly of God and as the metaphysicians are developing industries and agriculture which alone will bring in prosperity. And a little higher they are the emperic philosophers who are very much interested in dry philosophical arguments in the matter God's form and feature without any tangible service. Both these logicians are wrong and as such they are in fact disturbing elements to the transcendentalists who are marching on the path of perfection of God. The author therefore begging mercy from Sri Sanatan Prabhu his spiritual master to said Rasamrita Shlund from such disturbing arguements of the Karmis and Jainis. It is however certain that the devotees are the highest class of the society and all humanity. As the factor of the Bhakti Rasamrita Shlund is as immeasurable as the sea water. And therefore as the occasional volcanic eruption within the water is subdued by the volume of vast sea water so also the transcendental mellow of devotional service due to her vast nature will certainly overcome such occasional disturbances. The purport is that one who has tasted the sweetness of the mellow of devotional service may be attracted by the activities of the fruity worker or the emperic philosophers. This is an eternal truth that all human beings always protect the peaceful existence of Bhakti Rasamrita Shlund.

Text 6

Bhaktheer prasrutha saktha jagat mangala prasangya ajene napi moya asa kriyate suharmadraam parama.

English Synonyms

Bhaktheer—devotional service, asya—of this, vatica—a presentation, kshila—all inclusive, junaat—beauty, prasangya—of the delineation, ajenesya—even though a neophyte, nipaary—a by me, kriyate—he performs, suharmadraam—kind hearted (friends), pramanya—for the pleasure of.

Translation

Presentation of an all inclusive delineation of devotional service of the Lord, which is universally accepted welfare work for all living being, is being done by me even though I am a neophyte—for the pleasure of the kindhearted friend.

Poruput

Devotional service by a living being for the pleasure of the Supreme Being (Lord) is the universally accepted welfare work for all. A living being's constituance is always such that he has to render service to the superior will. When such service is rendered favourably it is called devotional service of the Lord and when such service is rendered unfavourably to the will of the Lord then it is called one's own whims and caprice for the matter of sense-geatifying, it is called Karma or fruity action. Devotional service is bondage while devotional service is the highest liberation from all bondage. This distinction of bondage and liberation of all actions can only be judged by the person who is already placed in the devotional service of the Lord. On the other hand such devotional service is the natural function and therefore it is essentially the prime welfare work for all concerned. Such service is done in one's real identity. The author considers the Bhakti Rasamrita Shlund so highly that he attempts to awaken all living being to the state of consciousness of his constitutional position. But this description with may be misunderstood by a section of people who exist with poor fund of knowledge. Such critics of the value of devotional service to the Lord may not find any pleasure in the subject matter of this great transcendental presentation, but inspire of all these, a really kind friend who knows the object of devotional service of the Lord, will find it surely an useful source of inner delighting heart.

In fact Srita Rupa Goswami is himself an universally kind hearted man who feels for the gross materially venerated person and as such the work which is being done by him is not at all for his personal gain but it is for the universal good for all of us. Personages who are already in the line of such kind hearted devotional service can realise what immensely valuable book is this which is named Bhakti Rasamrita Shlund.

Text 7

Etasya bhagabat bhakti rasamrita pasandih chaturvarthakha bhaktheer bhagab purabdaya kramat.

English Synonyms

Etasya—of this, bhagabat—beloved, bhakti—devotional service, rasamrita—nectarlike mellow, pasandih—of the ocean, chaturvarthakha—four, bhaktheer—_a by me, bhagab—_are being described, purabdaya—_directions beginning from the east.

Translation

In the text of the nectarlike ocean of mellow in the matter of devotional service of the Personality of Godhead there will be four primary divisions beginning from the east and so on.

Poruput

The Bhakti Rasamrita Shlund is not a book of something imaginary vision in the matter of mental speculation of mundane sentiments. The subject matter is sure meant for understanding the science of devotional service of the Lord which promotes a practitioner to the highest heritage of transcendental realisation. It is clearly stated here that devotional service is meant for the Supreme Lord. He is tangible fact and so also is His service. And to put the whole thing is a systematic way the author desires to divide the subject matter into four compartments, so as not to lose the taste of realisation. Any serious student who will strictly follow the chalked out path, is sure to achieve the result which is ultimately to meet the Lord face to face.

Text 8

Tatra purva bhagavunam bhaktheer apan akaramena babtacyam laharinam chatusrayam.

English Synonyms

Tatra—theerupun, prav—eastern, bhagavunam—division of it, bhaktheer—devotional service, vakta—categories, nir-pete—in the estimation, akaramena—respectively, babtacyam—has to be described, laharinam—_waves, chatusrayam—four only.

Translation

Thereupon in the eastern division of devotional service, in the waves of four-geatrical estimation has to be described respectively.

Poruput

In the very running of a scientific approach of devotional service the author has attempted to make a clear distinction of pure devotional service from the popular notion of the same.

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mum words! One should speak shortly but it must carry on a volume of meaning. That is the beauty of impressive expostulation.

And any one who will hear or read these explanations with rapt attention, will certainly be benefited in getting one's darkness of ignorance illuminated. And by such sound instruction one is sure to develop a deep attachment for Shri Krishna. The author has very carefully expostulated in the truth in respect of Shri Chaitanya Mahaprabhu, Shri Nityananda Prabhu and Shri Adwaita Prabhu as well as the glories of their respective deities. The truths have been so nicely explained that any one hearing them will understand the essence of transcendentalism. With all obedience and obeisance unto the lotus feet of the Goswamis headed by Srita Rupa and followed by Sr Raghunath—the author of the Bhakti Charitamrita namely Shri Krishna Das Kaviraj Goswami thus finishes the first chapter of the narration in the matter of prayers to the spiritual masters and their associates.

(To be continued)