Bhakti Rasamrita Sindhu
(Science of Devotional Service of the Lord)

Purport
Shriuta Rupa Goswami begins with pure devotional service and he defines in the very beginning the characteristics of a unadulterated service of the Lord. In the Bhagavata it is said that four kinds of men who had performed pious activities in the past do not take to devotional service of the Lord. They are the distressed, the poverty-stricken, the learned and the inquisitive. The distressed man takes to the devotional services with a view to receive some favour of the Lord. The poverty-stricken takes to devotional service to remove his adversities. The learned man takes to devotional service not for any material gain but for spiritual salvation and the inquisitive takes to devotional services just to know only the principles of theism itself. All these devotees are not pure devotees because all of them take to such devotional activities with an intention of personal gain. Shriuta Rupa Goswami in the very beginning of his definition of devotional service wants to impress upon us that there is no question of personal gain altogether in pure devotional service. Such service must be rendered to the Lord in pure love of Godhead which is lying dormant in every living being. As nobody is taught how to laugh or cry or to begin sex life and all these actions automatically come into being in due course, so also the love of godhead is spontaneous and no body is required to learn it but some external agents. But as sex life or similar other spontaneous activities of a man are sometimes conspicuous by absence on account of diseased condition of the body such as impotency etc. similarly due to the diseased condition of the living being on account of long association with material energy love of Godhead has to be awakened by service. Such routine of services will be discussed in due course. So far the definition of pure devotional service is concerned it is described here that such devotional service must be active. There is no place for mental speculative action in devotional service. Anushilanam means practical work. Such practical work is done in relation with the body, mind and speech. And such practical work is done also in terms of activity of their respective tendencies. That practical work is done favourably and unfavourably. And there are so many sections and subsections of that practical way of thinking, feeling and willing for the benefit of Krishna. The primary purpose of devotional service is to accept practical spiritual master both initiatory and instructor. And enquire from them in the lines of devotional service. The devotee having followed the primary rules in this connection will gradually develop an attachment and taste for the service. After this an atmosphere of constant association for devotional service will be felt and such temperament will help the devotee to rise up to the stage of fixed up position in rank. And all these highest stage of devotional improvement will depend more or less on the merciful benediction of a superior devotee who is already in the transcendental loving service, engaged himself.

The word Krishna indicates the Personality of Godhead with His unlimited expansions. The Lord expands himself in innumerable Forms such as Sri Rama, Sri Nrisingha, Sri Baraha, and many others. In all these forms He is in expansions of the Self. In these forms of the Self beams of expansions some of them are mentioned in the scriptures like the Bhagavat Puranam and others are mentioned as Vishnu Tattwas and thus these are also on the equal footing and status like Krishna. In other words, in all these forms in Krishna, in all other expansions and incarnations of the Personality of Godhead. The process of devotional service in the primary stage is the same as that of devotional service of Krishna or Vishnu or Narayana. In the higher stages all these forms are identical. In the Srimad Bhagavatam the specific example of Rasa which we have already discussed in the beginning of this
Back to Godhead

(2)

Delhi Friday 20th May, 1960

The conclusion is that the cultural background of the Lord must be restricted within the pure devotional activities only and nothing more whatsoever. Such activities are elaborately mentioned in the Bhagvat and other religious scriptures. The Bhakti Rasamrita Gosvami is within the category of those scriptures.

Text 12

As it is said in the Narada Pancharatra

Sarva upadhir vinirmuktam atapi nirmahe krishna
ketra krishheka sevana bhaktiruchyatu.

English Synonyms

Sarva—all kinds of, upadhir—designations, vinirmuktam—freed, atapi—everywhere, nirmahe—favourable to the objective, krishna—completely purified, krishheka—of the help of senses, krishheka—the Lord of the senses, sevana—rendering services, bhaktir—devotional service, uchyate—is called.

Translation

It is said in the Narada Pancharatra that senses when they are completely freed from all kind of misgiving, account of their becoming favourable to the objective and thus engaged in the service of the senses, it is called devotional service.

Purport

The definition of Srila Rupa Goswami for devotional service in the book Pastimes of Pacha Ratra. The Lord is not at all impersonal. He is transcendent Personality of Godhead with all sentimental activities. The senses which we possess are emanations from Him only and we could not have possessed all these senses, if He would not have had all such senses. In the Sruti it is said that every thing is emanation from the Transcendence. Therefore in the Transcendental and the sentient and the sentient service without the knowledge of the above mentioned scriptures is nothing but disturbing elements in that path.

When we speak of Karma detached from devotional service we mean fruitful works which are mentioned in the scriptures of Shastras for obtaining elevation in the material existence. Devotional service must be freed from all such symptomatic activities. Such work as is conducive to the development of devotional service must be cultured. Such activities in the developmental stage of devotional service will be explained in this book later on. The word Adi is the summation of all kinds of devotional activities. Such activities like yoga unnecessary penances for sense gratification. Great materialistic kings like Magadha and Hiranayan had undergone severe penances for many many years just to obtain temporary benefit of sense gratification. But ultimately they could not protect themselves inspite of all these penances, from the punishment imposed upon them by the Personality of Godhead.

The living being or the Jiva in his conditional existence within material energy works under the influence of the qualitative modes of nature and creates his own destiny by the ingredients supplied by the material nature and thus become bound up under the conditional existence. So long he is so conducted under the influence of material nature he cannot know the transcendental. As stated in the Bhagvat Geeta he can be known only by the one and single process of devotional service. This disease of the conditioned soul is cured by the method of Tatpara which means that a conditioned soul must surrender unto the Lord which creates the necessary favourable condition. The living being or the Jiva can be cured in spite of all his disease conditioned by the elements of nature which have covered him with all kinds of designations. The favourable circumstances are wrought by the process of devotional service under the guidance of bonafide spiritual master, gradually cleans up the cloud of false conception of false egoism. When he is completely cured of the designative consciousness he can fully enjoy the mention of devotional service of the Lord.

The difference between the Lord and the living being is that the Lord is never under any materialistic modal modes of material nature while the living beings who are parts and parcel of the Lord, are susceptible to become conditioned by the influence of material conditions.

(To be continued)

(Continued from page 2)

Srila Jiva Goswami says that we should never consider the warrior it does not mean we invite the weapons of the warrior. The warrior means always to be armed even if it is only by his weapons. But the host does not mean to please the weapons but the warrior himself. Similarly we must know whether the mind of mind and senses. But when the senses are purified by favourable atmosphere such senses can render service to the Lord without intervention of the material energy. This transcendental being in proportion of material energy the service rendered to the Lord by the senses is not decreased condition of the living being is exhibited in his perverted consciousness of egotism. So long the living being or the Jiva under the condition he says I am the monarch of all I survey. The conditional living being becomes a master of all his senses because he is independent of any other power.

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(To be continued)
LEADING MEN OF THE WORLD
JOIN TOGETHER TO FIGHT OUT THE DANGER OF A GODLESS CIVILIZATION

His Holiness

Dr. Y. G. Naik, M.Sc., Ph.D., Principal & Prof. of Physics, Dean, Faculty of Science, Gujarat University. The Swami has access to this noble mission.

Some of the letters exchanged between the Professor and the Swami have been published here to draw the attention of the people in general, philosophers and leading men of the society to the important subject of discussion (The League of Devotees Regd.).

Tridandi Goswami
A. C. Bhaktivedanta Swami

Dear Swamiji,

I am grateful to you for your kind letter. Your learned exposition of the problems of Para (परा) and Apara Brahman (अपराधर्म) has impressed me. I appreciate your mission and would be very happy to profit by it. Please send me the prospectus of the League of Devotees. I have a number of friends who are also interested in this mission of yours.

With kind regards,

Gujarat College,
Ahmedabad

Yours sincerely,

Sd/- Y.G. Naik

Date: 18th April, 1960.

Dear Dr. Naik,

Your letter dated 30 March 1960* redirected from my H D. Org. (Vrindavan) is duly in hand and I am very much encouraged to go through the contents which are full of valuable informations. The subject matter discussed in my article under reference is authorised as far as it refers to the conclusion of Geeta.

I may also inform you that my concept of anti-matter is exactly what you call anti-material. Technically it is true that I could not express this conviction by the physics but I have tried to explain the word anti-matter in the light and sense of what you say as anti-material which is spirit. But spirit is not water as you have pointed out. In the Bhagwat Geeta, The Supreme Truth or the Absolute Personality of Godhead is the transcendental water and the two energies namely वि and ए are emanations from Him. The वि or the inferior material energy may consist of many other elements but matter, anti-matter, proton, electron, neutron etc. in terms of physical science and also in relation to the Bhagwat Geeta—all of them are produced of the inferior energy called by the name वि. The ए consists of gross and subtle matters like mind, ego and intelligence. Spirit is transcendental to all these. The spiritual energy ए is simultaneously one and different from the spirit whole. Qualitatively they are one but quantitatively they are different. The Brahman Ray is the effulgence of the Supreme Person.

You have defined impersonal Brahman as the Divine Energy. I fully agree with you in pursuance of its description in the Brahman Samhita. I am just going to publish in the next issue an article of the name "Variety of Planetary System" in which there is reference from the Brahman Samhita.

According to the Bhagwat Puranam the Supreme Truth is realised in these stages namely the Impersonal Brahman or the Nirakar Absolute. The Paramatma or the localised aspect of Brahman. The neutral part of an atom may be taken as the representation of Paramatma who enters into the atom also. It is described in the Brahman Samhita. But ultimately the Supreme Divine Being is realised as the Supreme Person all attractive (Krisna) with full and inconceivable potencies of opulance, strength, fame, beauty, knowledge and renunciation. The six potencies were fully exhibited by Sri Rama and Shri Krishna when He descends before the human being. Only a section of the human being who are unalloyed devotees could recognise him on the authority of revealed scriptures but others are bewildered under the influence of material energy. The Absolute Truth is therefore the Absolute person with out an equal or high personality. Impersonal Brahman are the rays of His body transcendental as much as the sun rays are emanations from the sun planet.

According to the Vishnu Puranam the material energy is called ए or Bha or material energy whereas the being has the tendency of being illusioned and trapped by the material energy for sense enjoyment.

* Vide appreciations.

In this sense the living being is the positive energy whereas the matter is the negative energy. The matter does not develop without human contact with the superior spirit or anti-material energy which is directly part and parcel of the spirit whole.

Any way the subject matter of this spiritual energy exhibited by the living being is undoubtedly very complicated thing for an ordinary man. The ordinary man is therefore astounded in the most part of the time because he partially understands it through the imperfect senses and sometimes he is led to the wrong idea that the best thing is therefore to hear the grave subject matter from the highest authority Sri Krishna or His devotee representative coming down in the chariots of disciplic succession. Bhagwat Geeta is the essence of all this. The Upanishads and Vedanta are the perfect words in that line. I have tried to explain Geeta in his own way and this process misguided the people. We have to counteract this disruptive tendency and put them at right.

I shall be very glad if you join the mission of the League of Devotees and on receipt of your favourable reply I shall send you the prospectus. An erudite scholar like you should join and help in this noble attempt. Your appreciation of India's cultural heritage is very much enlivening for me. Let us jointly distribute this great cultural heritage to the people in an appropriate manner and through the recommended process of Divine Love propounded by Lord Sri Chaitanya Mahaprabhu. Please try to help me as far as possible. Awaiting your reply with interest. Hope you are well.

Camp. Delhi

Yours sincerely.

Dated 28th March, 1960

A.C. Bhaktivedanta Swami

The Radha Krishna Temple,
2439, Chhipi Wada Kalan, Delhi-6

Dated 26th April 1960

My dear Doctor Naik,

I thank you for your letter of the 18th instant in which you have expressed your interest to join me in my spiritual mission. The League of Devotees. My special mission is to form an association of spiritual values with educated persons like you. Because in the Bhagwat Geeta it is said that people in general follow the examples set by the leading men. At the present moment the leading men of the society are more or less unbelievers in the very existence of God. Naturally the general public is also gradually following them. The result is that a class of men who are carried away by religious sentiments without scientific stand,—are raising the importance of spiritual values within the boundary of formalities and formalisms of social or communal usages.

We shall have to reform this exploitation of religious sentiments on one side and gross atheism on the other. And the whole solution of this problem is clearly defined in the Bhagwat Geeta. So with the help of you to do the programme of persuading the Geeta as you have also realised—in a very systematic order on the basis of scientific and philosophical understanding acceptable by the topmost reasoning power of man in a submissive mood. That is the mood of understanding mentioned in the Geeta.

With these ideas only I had to register the form of the League of Devotees under the registration of Societies Act 1860 some years back at Jhansi (U.P.) with the help of some medical students of the place.

In the Western countries specially in America, you know it well. there is one movement like MRA (Moral Re-Armament). They want that "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," "that God's mind must control the world through human nature" etc.

Unfortunately the Western people are so trained up that it is very difficult for them to discover God's will as they want. The God's mind is however expressed very clearly in the Bhagwat Geeta which is the sumtotal of the Upnishads and Vedanta Sutra.

Therefore if we push on the teachings of the Bhagwat Geeta in a systematic way it is sure and certain that the world will accept the rational and theistic culture of the Bhagwat Geeta and the movement of a Godless civilization. The Bhagwat Geeta by her own strength can make an adjustment of the contending elements represented by Theism and Atheism. The movement of the communists advocating that man's mind is his own control for the revolutionary movement is imperfect. His mind is also imperfect, he cannot be perfect without being in intimate relation with God Who is perfectly perfect or Parmanat.

So we have to make a perfect movement on the basis of the Bhagwat Geeta spoken by the Perfect. There is no difference between God and the Bhagwat Geeta on account of their being identical on the
Vade gurum ishachhaten išam u tainshet. Tat Prašanam Cha tat sakate. Krishna chaityaga sangama (1)

My respectful obeisances are due to the primal Lord of the name Krishna Chaitanya, after offering the same to the spiritual masters, the devotional toxins of the Lord, the incarnation of the Lord, His plenary Portions and His energies. Vande Shri Krishna Chaitanya Nitayananda Sahityatad Goudodake passantventichitram Shalondram anuvadod. (2)

My respectful obeisances are due to both Shri Krishna Chaitanya as well as Nitayananda who have arisen on the horizon of Gousa as both the sun and the moon simultaneously in a wonderful manner to dispel darkness (of ignorance) and thereby to bestow benedictions upon all, Yat odasitam Brahman upasankshad tad aditya tawana (2)

That as described in the Upnishadhs as impersonal Brahman is but His effulgence of the body. What is known is the super soul Lord-He is no other than His plenary localised aspect. He is the Personality of Godhead Himself who is known as the Lord full with six opulences. He is the Absolute truth and there is nothing greater thereof equal to Him in this world. Anuprita charyat chaitra karna-yacavarta kai (4)

Let that Lord known as the son of Shreemati Sachi Devi be transcendentally situated unto the heart of you all as He has appeared Himself by His causeless mercy in order to bestow the highest standard of illuminated transcendental mellows of His incarnation. Sir, your endowment was never before offered by any other incarnation. He is the Lord colourfully beautiful with the gold of texture in its fulness of manifestation. Radabhairi pranaya vikriti anunato nātā. (4)

The love-affairs of Shri Rama and Krishna is a transcendental manifestation of Lord's internal potency of Alba−

Rahiben, (pleasure-giving). Although both of them are one and the same identity yet they have been separated by body eternally. Now at present again these two bodies are united in the Form of Shri Chaitanya as well as Krishna. But He is prominently manifested in the light of Radharani, although He is Krishna Himself. (3)

Sri Rathya pranayatah madhava-vatad kripasara krida-bhakta sukhikriya. Kriya na unda anudur−

The Supreme Lord Hari appeared Himself like the moon in the ocean of the world who being influenced by devi, influenced by a desire to know (1) what are the qualities of love affairs of Radharani (2) what are the qualities of love affairs which is relished by Radha alone. Then (3) how does Radharani feel when she relishes the sweetness of my love. Samkarshana karna tayogata youths she is the prabandhi. Saha chya asya smokala as Nityananda Rama sharm man astu. (7)

Let Shri Nitayananda Rama, whose parts of plenary portions are all situated in the ocean of Vishnu lying on the Karana ocean, Vishnu lying on the Garva ocean, Vishnu lying on the milk ocean for the Sehanaguna, be the object of my constant remembrance, Mayatitej hajjai vaikuntaka endarama sahajavatya Rama prajey. (8)

Let me surrender unto the lotus feet of Shri Nitayananda Rama who is known as Samkarshan in the midst of Chaturbhuja lying on the Kurma as Samkarshan, Pradynama and Aniruddha) with full opulence. Mayaharbhaja anta samhna aroshaha raja samhna samkhyot karanasvardhini. (14)

I do offer my obeisances to the Supreme Lord Krishna who is non-different from (1) His feature of a devotee of (2) that of His incarnation, (3) pure devotion, (4) pure devotee and (5) devoted energy. Jayatam evratam yajna namam manmadhate gaya Mat sarasavam Sarilobhena, Radha sakambara prajate. (13)

I am lame and ill-advised. Therefore I say glory unto them Radha Madon Mohan under who are my directors and whose Lotus feet are the object of my everything. Dhigad vimuktos sambdharam kalyana Samrad ratnaga samvashnavatho Sree Sree Sree RangaKrishna Govinda. (18)

I do offer my obeisances unto the feet of Shri Nitayananda Rama whose secondary part is the Vishnu which is named from the navel stem of lotus has sprouted Brahma the first seer of the universe. Yasyama aanasa avarana ashra−

I am also lame and ill-advised. Therefore I say glory unto them Radha Madon Mohan under who are my directors and whose Lotus feet are the object of my everything. Dhigad vimuktos sambdharam kalyana Samrad ratnaga samvashnavatho Sree Sree Sree RangaKrishna Govinda. (18)

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