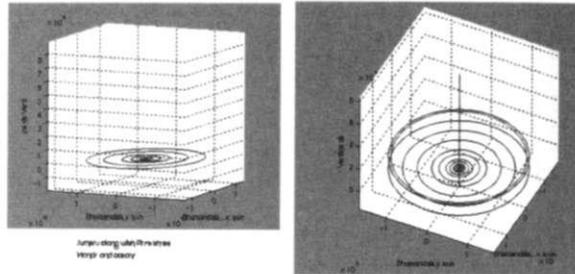


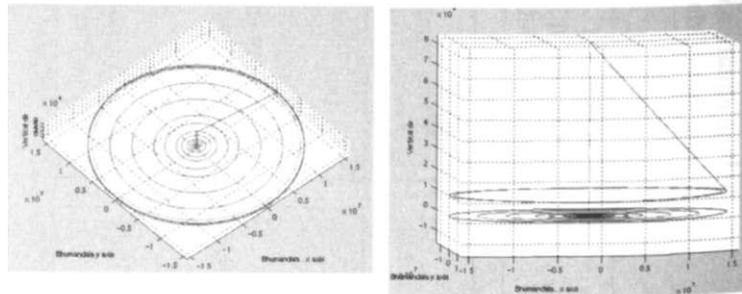
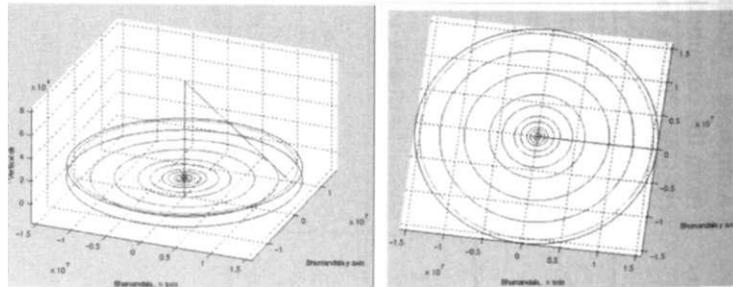
Amra-Fararth

Amra-ukh-Andhry-Okhe-ost-rah-ost



Amra-ukh-Andhry-Okhe-ost-rah-ost

Amra-ukh-Andhry-Okhe-ost-rah-ost



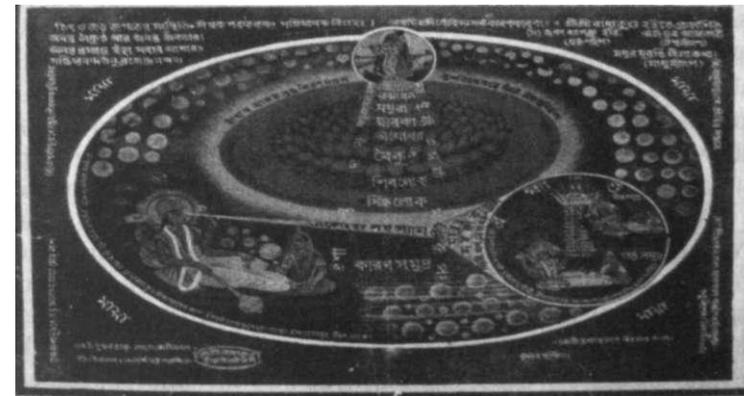
Chapter 7

An investigation of traditional Gaudiya-vaisnava

Gaudiya Cosmotheism

By

His Grace Suhotra dasa Tapovanacari



Rare and authentic illustrations of the cosmos according to the Gaudiya scholarly tradition are analyzed from the writings of Srila Prabhupada, Bhaktisiddhanta Sarasvati, Srila Bhaktivinoda Thakura and other parampara sources.

Presented in an outline of five divisions:

Introduction

1- Welcome you to the introduction of our presentation of Gaudiya cosmotheism.

2. What is cosmotheism? It is a real word. The *Encyclopedia Britannica* uses it at least once. The word "cosmos," of course, means "universe." It comes from an old Greek word, *kosmos*, which meant "order of harmony." Strange but true, the English word cosmetic comes from the same source. Theism likewise comes from Greek. People have a general idea that to be a theist means to believe in God, but if you look up the word in a good dictionary, you'll find the word theism comes with certain built-in specifics. Only someone who believes in one God that transcends, yet at the same time is immanent (i.e. he pervades the world) deserves to be precisely called a theist. When these two words—cosmos and theism—are brought together to form the word cosmotheism, the meaning is that the universe is understood to be a form of the Supreme Being. But cosmotheism is not the same as pantheism—the standpoint that God is the universe and nothing more. Unfortunately some people today use the word cosmotheism to mean just that. But for 1,500 years or more, several Asian religions with roots in yoga have followed a doctrine that scholars call cosmotheism...in which the universe is understood to be one form of a supreme being who simultaneously appears in other ways. Some cosmotheistic religions believe the supreme has his own personal form that is different and yet not different from the forms of all other beings. In cosmotheistic mysticism, the universe is often an object of meditation. By visualizing higher and higher regions of the cosmos, the yogi in trance gradually raises his consciousness beyond the realm of birth and death to the liberated platform. As Srila Prabhupada writes, "one is advised herewith to meditate upon the *virat-rupa* specified in the previous chapters in order to understand how the different planets, seas, mountains, rivers, birds, beasts, human beings, demigods and all that we can conceive are but different parts and limbs of the Lord's *virat* form. This sort of thinking is also a type of meditation on the absolute truth, and as soon as such meditation begins, one develops one's godly qualities, and the whole world appears to be a happy and peaceful residence for all the people of the world. (*Srimad Bhagavatam* 2.2.14 Purport)

3. For Krsna conscious purposes, cosmotheism is a far better word than "cosmology"—which, according to one philosophical dictionary I have, is "often used to refer to that branch of science, specifi-

cally a section of astronomy, which attempts to hypothesize about the origin, structure, characteristics, and development of the physical universe on the basis of observation and scientific methodology."

4 Gaudiya Cosmotheism is organized in outline form in five divisions. The first four divisions explain images.

5. Our first object of study is a computer scan of a rare (no exaggeration) oil painting. It depicts both the spiritual and material world as per the Gaudiya Vaisnava tradition. Why is the painting rare? As far as I know, it is found only in one book published several years ago in 500 copies. And sold in the Vrndavana area of U.P. [Uttar Pradesh]!

6. The book is written by a retired professor, a former head of a north Indian college department of Sanskrit. By no means can this veteran educator be dismissed as a run-of-the-mill, dry academic. Besides being blessed with a natural aptitude for gastric learning, this person was born a family steeped in Krsna-bhakti. The teachings of Sri Caitanya Mahaprabhu and the six gosvamis had always been of great interest; the ex-professor spent a lifetime studying them.

7. As you can from looking at the reproduction, this is not a poster produced for mass circulation, to be sold from stalls in front of temples to the throngs of pilgrims. Nor is it an imitation of a BBT original painting. The point I am making has nothing to do with comparative styles of art, or the question which type of art—Iskconian or Indian—is most authentic. All I want to say is that in this painting we have a sastra-based depiction of the Gaudiya Vaisnava conception of the universe that was designed and executed by learned, intelligent followers of the tradition.

8- So far, none with whom I have worked on this project has seen these paintings and drawings before. It appears these images bring something unique to the table of a topic of discussion that is one of the most difficult in our movement.

9. I've gone through this material with care. Both these images combine artwork with sastraic quotations or sastraic-based labels.

10. My stand as the writer of the outline that presents the book's cosmotheistic imagery and data is to make a lawyerly defense of the ex-professor's point of view. That does not mean that I personally accept without reservation every iota of metaphysical data the professor presents.

11. Truth be told, having studied the material with care, my conclusion is about the same as that a Godbrother said to me about Sada-puta Prabhu's first book **Vedic cosmography and astronomy**— "he gave it his best shot." In other words, while the ex-professor may not be correct in every detail, I do believe this person's work is honest. The pictorial material the ex-professor presents is not his imagination, invented out of whole cloth. After a lifetime of study the ex-professor has passed on that which, among tight circles of Gaudiya scholar-devotees in Vrndavana today, is understood to be the esoteric form of the cosmos taught by Srimad-bhagavatam and allied works like Brhad-bhagavatamṛta. I have to admit that some of what I read of this brings questions up in my mind. I do wonder what Srila Prabhupada would say about some of the conclusions the ex-professor's draws. Yet at the same time there's nothing in those conclusions I would categorically reject as being "absolutely without any foundation." Of the questions raised, most are about conclusions the ex-professor arrives at about the spiritual world—which is not the main focus of this research into Gaudiya cosmotheism. While investigating those questions, I found quotations in the BBT Veda base that seem to defend the ex-professor's positions. For example, a point the professor makes is that while the madhurya-rasa is prominent in the 3 dhama of Kṛṣṇa līlā—Goloka, Mathura and Dvārakā—in Mathura the parental relation with Kṛṣṇa particularly stands out. In Dvārakā friendship (sakhya) is of special prominence. I've never read that stated as such in Srila Prabhupada's books. Yet I do know from Srila Prabhupada's books that, as he writes in Caitanya-caritamṛta Madhya 13.24:

The lord enjoys himself in two ways, known as svakiya and parakiya. The Lord's conjugal love in the svakiya-rasa relates to the regulative principles observed in Dvārakā. There the lord has many married queens, but in Vrndavana the conjugal love of the lord is not with his married wives but with his girl

friends, the gopis. Conjugal love with the gopis is called parakiya-rasa. Lord Jagannatha leaves the secluded place where he enjoys the company of the supreme goddess of fortune in svakiya-rasa, and he goes to Vrndavana where he enjoys the parakiya-rasa. Bhaktisiddhanta Sarasvati Thakura therefore reminds us that the lord's pleasure in parakiya-rasa is superior to his pleasure in svakiya-rasa.

Certainly no devotee would argue against the position that spontaneous *madhurya-rasa* is more prominent in Goloka than Mathura and Dvārakā—though Mathura and Dvārakā are certainly places of Kṛṣṇa's conjugal pastimes. Considering this, I began to contemplate what the ramifications are that Mathura is where Kṛṣṇa was born to Vasudeva and Devakī. I found in *Caitanya-caritamṛta Antya* 13.37 a warning from Lord Caitanya to Jagadananda Pandita. The Lord told the pandit that when he does pilgrimage there, Jagadananda should not associate closely with the residents of Mathura. In the purport Srila Prabhupada writes that this warning was due to the Mathura-vasis being devotees of Kṛṣṇa in parental affection, whereas Jagadananda was on a different platform of devotional service. (Srila Prabhupada includes the residents of Vrndavana in this parental mood too, but the verse itself only mentions Mathura). In this warning from Mahāprabhu I found a strong argument for concluding, like the ex-professor, that vatsalya-rasa has special prominence in Mathura. Then I remembered Uddhava, a very important resident of Dvārakā. Prabhupada describes Uddhava as a "very loving friend" of Kṛṣṇa. He is so dear that the lord sent him to Vrndavana to console the gopis. These facts gave me cause to consider Dvārakā as a special place of sakhya-rasa. I found a statement made by maharaja Yudhisthira in *Srimad-Bhagavatam* 1.14.34. It is about Kṛṣṇa's enjoying Dvārakā purī because there he is surrounded by friends. Srila Prabhupada's purport describes Dvārakā as a place where pious men are assembled in whose company Lord Kṛṣṇa takes pleasure.

12. The ex-professor lives in Bari kunj, Sri Vrndavana. A few years ago, this devotee-scholar prepared a limited English edition of just 500 of a highly erudite book that from the standpoint of Jīva Goswami's Sat-sandarbhā soundly defeats ten major Indian philosoph-

ical systems including those of the four Vaisnava sampradayas. The painting represented here is from this book. Other than this book I have hardly found any Gaudiya Vaisnava books that make an attempt at rendering the Bhagavata view of the universe understandable—ISKCON publications excepted, of course.

13. When I was asked to get involved in this project, it was stressed to me that the design of the universe in the temple is intended for Bengali pilgrims, not for western scientists. Therefore I came to this conclusion—why try to re-invent the wheel? Why not refer to a traditional Gaudiya rendition of the universe as the source material for a basic model that the ISKCON designers can adapt as needed? Anything we might find doubtful in the source material, we are free to leave out or change so that our model better fits the siddhanta as we know it from Srila Prabhupada.

14. From what study I have done so far in this area, I believe that there are challenges that are inherent to the "Vedic view of the universe" that our kali-yuga brains are never going to surmount. If we think we must put together the definitive, perfectly sastric and yet perfectly logical "cosmology" that will prove itself to be completely free from even the slightest hint of contradiction, we are going to fall victims of "analysis paralysis" and achieve nothing practical. To explain why such an effort is not only impossible, it is courting the estate of materialism and godlessness, I would have to write a separate philosophical paper. I hope to do so in the months that come. In this introduction all I will do is offer one example of the sort of problem we are up against. What follows is a translation done by the team of BBT devotees who, after Srila Prabhupada's departure from this world, finished cantos 10-12 of the Bhagavatam. I quote from their work notes the commentary of Srila Visvanatha Cakravarti Thakura to *Srimad-Bhagavatam* 10. 89.52. This is a verse about Krsna and Arjuna coming through the outer shell of the material universe and entering the causal waters where they had darsana of Maha-Visnu.

"Water" means the water of the Causal Ocean, which was heaving and in which the waves were decoration. "A wonderful residence" Means the city of Mahakala (supreme time), accord-

ing to Sri Svami Carana, which is also understood from the Mrtyun-jaya tantra as follows:

"Above this universe in the celestial realm is the great abode of Lord Brahma. Higher above this in the celestial realm is the abode of the expansions of lord Visnu, and above this is where the Rudra expansions of Lord Siva dwell. Above this is the abode of Maha-Visnu, above which is the supreme residence of Maha-devi. Above her abode lies time, who strikes fear in all. Beyond it is the Causal Ocean of always-fresh spiritual nectar, along whose shore Lord Mahakala appears as the supreme regulator of all beings. "

In this context, Brahma's abode is Satyaloka, the abode of the Visnus is the Vaikuntha of the sons of Vikuntha, the abode of the forms of Rudra is the Rudraloka located within the covering shell of false ego, the abode of Maha-visnu is the Mahavisnu-loka located within the covering shell of the mahat-tattva, the abode of Maha-devi is the Mahadevi-loka located within the covering shell of (unmanifest) prakrti. The ocean of the nectar of Brahman is the Causal Ocean, and Mahakala is the Lord of Mahavaikuntha, which is located in the spiritual sky. Phalguna saw his (Maha-vaikunthanatha's) abode of Mahakala-pura within the water of the Causal Ocean, which refers to both the previous (mention of the Causal Ocean) and the later (mention of Maha-vaikuntha, of which this is a replica of Vaikunthaloka within the Causal Ocean). Dyumat-tamam means "the greatest of all things effulgent. "

This quotation was not used in the BBT edition of the purport to this verse of the *Srimad-bhagavatam*. The quotations are the words of a great acarya, but his description—for example, that Mahadevi loka is above Maha-visnuloka—is not easy to mesh seamlessly with the general description we get from other bona fide sources about the same outer region of the universe and the Causal Ocean. Believe me, this is only one example of apparently contradictory descriptions cropping up in different scriptural sources about the Vedic universe. I will offer other examples in the final division of this outline.

15. Regarding the outline that you will soon begin to read, please keep in mind that any underlined Indian-language texts come from the ex-professor's own work. If it is underlined, it's what the ex-professor says, not me. All underlined transliterations into roman letters are translated into English.

16. In a few cases some lines of original script of the illustration were too small and unclear to precisely transliterate. Fortunately our team was able to decipher enough from these lines to render acceptable though general translations. In any event, these cases involve no crucial philosophical issues.

17.1 close these paragraphs of introduction by advising the reader that while this outline begins as an examination of a Vrndavan ex-professor's conception of Gaudiya-vaisnava cosmotheism, by the end of this outline the fruit of our own research into other sources—like *Srimad-bhagavatam* and *Narada-pancaratra*. We will present some of this work to you.

GAUDIYA COSMOTHEISM

Outline Division I

I) This section of the outline concerns the image reproduced in this document in small size for your easy reference.



A] What are you seeing in this image?

- 1] Center—the large red-orange lotus mandala that fills the greater portion of the painting.
 - a] Look first to the globe at the top in which the Divine Couple are pictured, then proceed step-by-step down the "pyramid" of levels indicated in white Bengali script. You see, from top going down,
 - i] Goloka Vrndavana (depicted as Radha-Madhava's globe-world of conjugal bliss located in the center of a transcendental lotus of thousands of petals.

A] In *Sri Brahma-samhita* 5.3 Purport and 5.4 Purport, Srila Bhaktisiddhanta Sarasvati Thakur writes of a hexagonal *mantra* that is intrinsic to the central whorl of the central whorl of lotus where Sri Sri Radha-Madhava and Their most confidential associates have Their *lila*. The next two paragraphs are portions of those purports. They suggest to me that on six sides around the Divine Couple the six words of the *mantra* that begins with *klim-bija* ought to be displayed, one word per side.

"The transcendental Gokula is shaped like the lotus. The eternal world is like a hexagonal figure; in that the entities Sri Radha-Krsna, appearing in the form of a mantra consisting of eighteen transcendental letters, are centered. The propagating manifestations emanating from the cit potency are present there with the said entities as the center. Sri Radha-Krsna is the primary cause or the seed Himself. *Gopala-tapani* says, "*Omkara*" signifies the All-Powerful Gopala and His potency; and "*klim*" is the same as omkara. Hence kama-bija or the primary cause of all-love, is connotative of the entities Sri Radha-Krsna." (5.4 Purport)

"This sloka conveys a twofold meaning. One meaning is that in the pastime attended with, worship through the mantra consisting of eighteen transcendental letters, transcendental words contained in the

said mantra being differently placed make a manifestation of only one Lila of Sri Krsna. As for example *Klim krsnaya govindaya gopijana-vallabhaya svaha*—this is a hexagonal mantra consisting of six transcendental words, viz., (1) *krsnaya*, (2) *govindaya*, (3) *gopijana*, (4) *vallabhaya*, (5) *sva*, (6) *ha*. These six transcendental words, when placed juxtapositionally, indicate the mantra." (5.3 Purport)

- B] From Teachings of Lord Caitanya Chapter 7: "The spiritual world of the Vaikuntha planets and Krsnaloka, the supreme planet, is situated in His energy of thinking. Although there is no creation in the spiritual world, which is eternal, it is still to be understood that the Vaikuntha planets depend on the thinking energy of the Supreme Lord. This thinking energy is described in *Brahma-samhita* (5.2), where it is said that the supreme abode, known as Goloka, is manifested like a lotus flower with hundreds of petals. "
- C] Re *Brahma-samhita* 5.5, which describes a mysterious 4-fold region that surrounds Goloka Vrndavana, Srila Bhaktisiddhanta Sarasvati Thakura writes:
- D] In a later section of this outline, a *lotus-mandala* that is the *yogapitha* (the eternal locus standi of the Panca-tattva and Their intimate associates like Rupa and Raghunatha Gosvamis—this *yogapitha* which is cultivated like the rarest, most precious flower in the garden of the hearts of pure devotees via offenseless chanting—will be shown and explained. This *mandala* may be referred to by the Vedic planetarium designers if they plan to include a representation of Svetadvipa with its Navadvipa-Wa in Goloka. There is an equivalent *lotus-mandala* for the locus standi of the important denizens of Vraja-lila.

- ii] Mathura
iii] Dvaraka

- A] The above three dhamas are labeled madhurya (intimate),
- B] One should know that the intimacies of transcendental emotion shared between the Lord and His devotees of these three *dhamas* are not identical. But that gradation is tangential to this presentation. For more info see *Caitanya-caritamrta Madhya* 19.193, for example. The idea of the painting is to illustrate the general supremacy of these 3 dhamas over those below because as *Caitanya-caritamrta Madhya* 21.91 and 92 state, Krsna lives in these *dhamas* eternally. They are places full of internal potencies since He is their sole proprietor.

iv] Ayodhya

v] Vaikuntha

vi] Sada-Siva loka

- A] The above three dhamas are labeled aisvarya, indicative of opulence, power and independence.
- B] Here too, among these 3 *dhamas*, there is a gradation of *aisvarya* from Ayodhya down to Sivaloka.

vii] Siddha loka (lower limit of *santid*).

viii] Karana-samudra (causal ocean)

Note: regarding Siddha-loka (vii)—in *Srimad-Bhagavatam* 3.24.20 Purport Srila Prabhupada describes a Siddha-loka within the material universe that is below Brahma's planet. However in *Caitanya-caritamrta Adi* 5.39 plus the purport, a *different* Siddha-loka is described. *This* Siddha-loka, His Divine Grace asserts, is beyond "the entire material atmosphere." He explains that the transcendental Siddha-loka is located in the Brahman effulgence. Mayavadi philosophers, yogis, and asuras personally killed by the Lord enter this Siddha-loka "merge with the body of the Lord," in Prabhupada's words. In Chapter 3 of the *Goloka-mahatmya* portion of *Brhad-Bhagavatamrta* by Srila Sanatana

Gosvami, Gopa Kumara, after passing beyond the final layer of the universe (ruled by Mohini-Murti), entered an effulgence transcendental domain. In that divine brilliance he saw the Lord presiding with not the slightest connection to matter; in text 41 Gopa Kumara notes the presence of *maha-siddhas* amidst the spiritual rays streaming from this brilliantly pure form of the Lord. Sometimes Gopa Kumara found himself having *darsana* of the Lord, and sometimes like those *siddhas* he started to merge into Him. In text 47 he began to think of passing out of this realm due to fear of losing his identity forever by merging permanently. Soon afterward Gopa Kumara met Lord Siva (that narration begins with text 49). Thus the differentiation between from Siddha-loka and Siva-loka shown here conforms with Sanatana Gosvami's description.

- b] At each of these transcendental stations a particular rasa is prominent.
- i] Goloka—madhurya (conjugal)
 - ii] (I'll not keep repeating the stations' names)—vatsalya (parental)
 - iii] sakhya (friendly)
 - iv] dasya (servitorship—in a special category, as we shall see later.)
 - v] dasya (servitorship)
 - vi] dasya/santa (mix of servitorship and neutrality)
 - vii] lowest limit of santa.(neutrality)
 - viii] brahmananda-svarupa (being merged into the ocean of impersonal Brahman).
- c] One may raise a question at this point from *Sri Brahma-samhita* 5.43. This *sruti-sastra*, spoken by *adi-kavi* Brahma, who taught the bona fide Vedic knowledge to the multitude of sages descended from himself, declares *goloka-namni nija-dhamni tale ca tasya/devi-mahesa-hari-dhamasu tesu tesu*. The lists shown previously

in this outline, in sections a] and b], mention Goloka-dhama, Hari-dhama (Vaikuntha), and Mahesa-dhama (Siva-loka). But on the basis of *Brahma-samhita* one may object, "You omitted Devi-dhama from those lists." Srila Prabhupada personally explained these lines from the *Brahma-samhita* verse during a *Bhagavatam* class he gave in Hawaii on 19 January 1974:

"So material nature is also Devi, devi-dhama. And mahesa-dhama. Above this, there is mahesa-dhama, the region of Lord Siva. Devi-mahesa-hari-dhamasu. Then the Vaikunthas. And the topmost is Krsna-dhama."

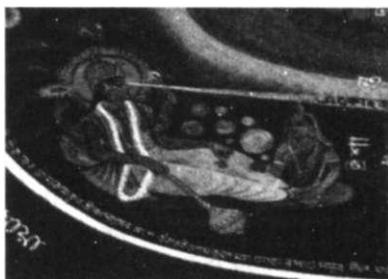
Even more plainly, in *Caitanya-caritdmrta Madhya* 23.116 Purport, His Divine Grace writes:

"The planets up to Brahmaloaka are part of the material world (Devi-dhama). Because the material world is under the control of Devi, Durga, it is called Devidhama. Above Devi-dhama is a place where Lord Siva and his wife Uma reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Sivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuntha-lokas. Goloka Vrndavana is situated above all the Vaikuntha-lokas. Goloka Vrndavana is the kingdom of Srimati Radharani and the parents of Krsna."

- 2] In this image one sees around the lotus mandala is a glowing golden effulgence, which looks ever so much like an effulgent "plate" or "mandala" upon which the Goloka lotus rests. Inscribed along the upper edge of this shining golden mandala are these Bengali words: Tahara angera suddha kirana mandala upanisad kahe jare brahma sunirmala. They mean, "The Upanisads describe Brahman as pure and as the effulgence coming from Krsna's body."
- B] A white ring encircles all described above in the image. I will term this "the greater circle" for ease of understanding. In addition, within this greater circle one sees two separate 4-armed forms of the Lord. Each *Catur-bhuja* lies upon His own Ananta-sesa snake-bed beyond the golden glow of Brah-

man that surrounds the lotus mandala. Between that greater circle and the inner golden edge of Brahman, brahmandas (egg-like globes of different universes) are visible.

- 1] On inside of the lower left quarter of the greater circle next to the larger of the two Visnu-tattva forms, is a hard-to-read inscription that translates as saying that this *Catur-bhuja* form is the direct expansion of Sri Krsna's elder brother, Balarama, who is the Supersoul of the universe.



- a] From the above information I conclude the Visnu-tattva form depicted here is Mula-Sankarsana. My reasoning follows this quotation from *Caitanya-caritamrta* Adi 5.10 Purport:

"According to expert opinion, Balarama, as the chief of the original quadruple forms, is also the original Sankarsana. Balarama, the first expansion of Krsna, expands Himself in five forms: (1) Maha-Sankarsana, (2) Karanabhisayi, (3) Garbhodakasayi, (4) Ksirodakasayi, and (5) Sesa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarama assists Lord Krsna in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Sesa is responsible for personal service to the Lord. Sesa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. "

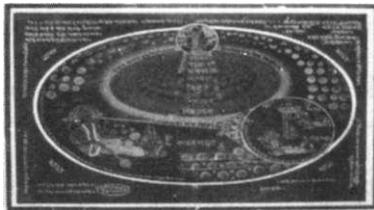
- b] In a *Caitanya-caritamrta* class given on 17 November 1966. Srila Prabhupada said as follows about Balarama as the original Sankarsana.

Prabhupada: "Kriya-sakti-pradhana sankarsana balarama, prakrtaprakrta-srsti karena nirmana. So out of three transcendental propensities of the Supreme Lord, iccha-sakti, jnana-sakti and kriya-sakti, the kriya-sakti, that is represented by, or the controller of the kriya-sakti is, Sankarsana, Balarama. And with that otency, kriya-sakti potency, the creation, both material creation and spiritual creation are effected. Ahankarera adhishthata krsnera icchaya, goloka, vaikuntha srje cic-chakti-dvaraya. Cic-chakti-dvaraya. The spiritual potency is manifested in the spiritual world Goloka Vrndavana and spiritual planets. Yadyapi asrjya nitya cic- chakti-vilasa, tathapi sankarsana-icchaya tahara prakasa. Actually, there is no creation in the spiritual world. The creation means it begins at a certain time and ends at a certain time, but in the spiritual world there is no such beginning. But because we find the creation of this material world by the kriya- sakti potency of Lord, therefore it is understood that the spiritual world is also manifested by the same potency with the help of His spiritual energy."

- c] I hope I am not complicating an already difficult subject. The above statement equates the transcendental *kriya-sakti* that ever-expands the eternal Kingdom of God, with *kala*, the time factor that creates, maintains and destroys the material creation. Therefore the hard-to-read label inside the white ring next to the Balarama expansion mentions the name "Mahakala." In his commentary to *Srlmad-Bhāgavatam* 10.89.52, Srila Visvanatha Thakura states Mahakala is superior to Mahavisnu Indeed Mahavisnu is Mahakala's immediate expansion. It was actually Mahakala, not Maha-Visnu, who was visited by Sri Krsna and Arjuna when they came searching for the unhappy *brahmano's* lost sons. Krsna and Arjuna had *daršana* of this incomparably opulent form of the Supreme Person lying upon Ananta-sesa within a palace so glori-

ous it was difficult look upon. Actually, Mahakala's palace is the splendor of Vaikuntha-d/jama reflected within the waters of the Karana Ocean upon which Mahakala is situated. Additionally, *Narada Pancaratra* 13.28 identifies Maha-Visnu with Mahakala.

- d]. Regarding the hard-to-read message on the inside of the greater circle that describes this direct expansion of Balarama, it also addresses Him as the Supersoul of the universe. Note that in many *Bhagavatam* verses, Samkarsana or Ananta (they are not different) are similarly glorified. For example see *Srimad-Bhagavatam* 6.16.46.
- 2] In the painting, Balarama/Mahasankarsana/Mahakala/Mahavisnu is shown lying at ease just on the inside of the left circle, lower left. He is glancing over at a second, smaller circle. The smaller circle is a bisected view of one *brahmanda* or universe. Within that universal shell, Sri Visnu lies upon Ananta-sesa. Brahmaji is seated upon the divine lotus grown from the Lord's navel. Along the length of the ray of Mahasankarsana's glance, it is written in Bengali script: Ekan han Bahu Syama "He is one, but He expands!"



- 3] As His glance connects the Brahmanda, the elemental energies of the universe are listed in Bengali:
- a] prakriti
 b] mahattatva
 c] ahankara

- d] vyom-ether
 e] marut-air
 f]. teja-fire,
 g] apa-water
 h] ksiti-earth
 i] A comment on the immediately previous section of the outline, 3] though h], taken from *Srimad-Bhagavatam* 3.6.25,26:

"The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as *maya* or illusion, and through her agency only is the entire material manifestation made possible. The Supreme Living Being in His feature as the transcendental *purusa* incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear."

- 4] The indication of 3] is that these 8 elements form the layers of the universe. This list of 8 agrees exactly with that given by Srila Sanatana Gosvami in *Sri Brhad-Bhagavatamrta Goloka-Mahatmya* 3.23-31. The *Govinda-Bhasya* commentary of Srila Baladeva Vidyabhusana for *Vedanta-sutra* 4, Pada 2, Adhikarana 7, sutra 16, confirms there are 8 elemental coverings of the *brahmanda*,
- 5] In Division II of this outline, the layers will be examined with more careful exactitude. For now, I shall cite *Srimad-Bhagavatam* 6.16.37 Purport in which Srila Prabhupada explains the layers thus. Here he mentions only 7 layers, but in *Caitanya-caritamrta Adi* 5.22 Purport, Prabhupada says there are 8, commenting only that they evolve from finer to gross.

"This verse describes the coverings of the universe (*saptabhir dasa-gunottarair anda-kosah*). The first covering is earth, the second is water, the third is fire, the fourth is air,

the fifth is sky, the sixth is the total material energy, and the seventh is the false ego. Beginning with the covering of earth, each covering is ten times greater than the previous one. Thus we can only imagine how great each universe is and there are many millions of universes."

- 6] *Srimad-Bhagavatam* 3.5.33 indicates the layers develop, one after another, as the Lord continues to keep His glance upon the *brahmanda*:

"Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced."

- 7] The form of the Lord within the *brahmanda* receiving the glance of Mahakala is an expansion of Maha-Visnu, the second Purusa-avatara who is also known as Garbhodakasayi Visnu or Hiranyagarbha. He lies upon Anantadeva in the Garbha Samudra. From His navel lotus appear the fourteen planetary systems as listed in Caitanya-caritamrta Adi 5.98 Purport:

"The fourteen worlds are enumerated in *Srimad-Bhagavatam*, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhu, (2) Bhuvah, (3) Svah, (4) Mahah, (5) Jana, (6) Tapah and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talatala, (6) Mahatala and (7) Sutala. The lower planets, as a whole, are called Patala. Among the upper planetary systems, Bhu, Bhuvah and Svah constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka."

Brahma lives for 100 years. But one year on Brahma-loka is a far greater span of time than our own Earthly year of a mere 365 days. Each day of a year of Brahma lasts 4,300,000,000 solar years. Brahma's single day is called a kalpa or Mahayuga. The nights of Brahma are equally as long. A life of Brahma—which is nearly equivalent to the duration of the universe—is known as a Maha-kalpa. 'Brahma lives one hundred of such "years" and then dies.

These "hundred years" by earth calculations total to 311 trillion and 40 billion earth years.' (Bhagavad-gita 8.17 Purport)

For reasons soon explained, the form of the Lord (Garbhodakasayi Visnu) from whom Brahmaji appeared is known as Narayana. Concerning how this form of the Lord is to be portrayed, Srila Prabhupada gave instructions in a letter dated July 1971:

*"All the planets within the stem, that is to be understood. But they are seedling planets and are coming out of the stem, all below the lotus flower, just as seedling universes come out from the body of Maha Visnu; You don't have to paint the subtle bodies. They are entering—that you have to show. Gross and subtle, everything is entering; (In picture no. 4, *Srimad Bhagavatam*. 1/1/1, it is all right but Brahma's features in the darkness must be distinct.)"*

In his purport to *Srimad-Bhagavatam* 2.6.9, His Divine Grace describes the partial devastation of the universe that takes place at the end of every Mahayuga, or *kalpa*. The greater portion of the universe is recreated each new morning of Brahma's day.

"Avyakta [the state of material dissolution—the Bhagavata explanation of "the void" (see *Srimad-Bhagavatam* 12.4. 20-21)—when perceptions of sound, feeling, form, taste and smell are not possible] mentioned here in this verse, means the night of Brahma, when partial annihilation takes place and the living entities of that particular *brahmanda*, up to the planets of Brahmaloaka, along with the big oceans, etc., all repose in the belly of the *virat-purusa*. At the end of a Brahma's night, the creation again takes place, and the living entities, reserved within the belly of the Lord, are let loose to play their respective parts as if being awakened from a deep slumber. Since the living entities are never destroyed, the annihilation of the material world does not annihilate the existence of the living entities, but until liberation is attained one has to accept one material body after another, again and again. The human

life is meant for making a solution to this repeated change of bodies and thereby attaining a place in the spiritual sky where everything is eternal, blissful and full of knowledge. In other words, the subtle forms of the living entities take place in the heart of the Supreme Being, and such forms take tangible shape at the time of creation."

I mentioned that "greater portion" of the universe is destroyed during Brahma's night. Proof: *Sri Isopanisad 14 Purport*—

"Those living beings who reside in the sun and on the moon, as well as those in the Martyaloka system-which includes this earth and many planets below it-are all merged into the waters of devastation during the night of Brahma. During this time no living beings or species remain manifest, although spiritually they continue to exist. This unmanifested stage is called *avyakta*."

8] "Wealth is worshiped and is referred to as Mother Laksmi, or the goddess of fortune. It is her position to serve Lord Narayana, the source of all the naras, or living beings. The naras are also meant to serve Narayana under the guidance of the goddess of fortune. The living being cannot enjoy the goddess of fortune without serving Narayana, and therefore whoever desires to enjoy her wrongly will be punished by the laws of nature." (*Elevation to Krsna consciousness*, Chapter Two)

C] Along the top of the painting (above the border) in red Bengali letters (which unfortunately are not nicely reproduced in the scan) are these words: Isvara parama krsna (srimad bhagavata sri sri caitanya caritamrta siddhanta). Amsara aprakrita prakrita brahmamda samstithi evam vividha pumr savatara; This means, "Krsna is the Supreme Person Above everything (according to conclusions of Srimad-Bhagavatam and Caitanya-caritamrta). He is above all transcendental and material creations, the universe and its situations and also the various *purusavatara*s."

D] Below the bottom of the painting (underneath the border) in blue Devanagari letters are these words: Ananta vaikuib

tha ar ananta avatara ananta brahmamda iha savar adhar saccidananda tanu Brajendranandan, which mean, "The Supreme Lord, Who is *saccidananda-vigraha*, from Whom all the Vaikunthas, Avatars and universes emanate and Who maintains all this.. is the beloved son of Nanda Maharaj."

E] Within the border of the painting, in white Bengali script situated in the top left area just outside the white ring, are these words: Cit o Jada Jagater sanstithi—"The Lord of both creations, transcendental and material, is Krishna!" Here the Devanagari sentence mentioned in D) is rendered in Bengali: Ananta vaikuntha ar ananta avatara ananta brahmamda iha savar abhar saccidananda tanu Brajendranandan: "The Supreme Lord, Who is *saccidananda-vigraha*, from Whom all the Vaikunthas, Avatars and universes emanate and Who maintains all this.." is the beloved son of Nanda Maharaj." (Or in other words, the identical message in red above the painting is repeated here, within the picture, once more in Bengali.)

1] A hint to why this phrase is repeated thrice is that it echoes a verse recorded in Srila Rupa Gosvami's *Padyavali*: Raghupati Upadhyaya recited—

"Those who are afraid of material existence worship Vedic literature. Some worship smrti, the corollaries to Vedic literature, and others worship the Mahabharata. As far as I am concerned, I worship Maharaja Nanda, the father of Krsna, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing." (Caitanya-caritamrta Madhya 19.96)

2] In other words, worshipers of the Vedas and so on desire heaven, liberation, Vaikuntha, and other achievements for personal satisfaction but a pure devotee desires the association of those like Nanda Maharaja who love Nanda Kumara, a small boy of unmatched beauty who is the source of all that the Vedic scholars, elevationists and liberationists seek. This illustrates *Vedanta-sutra* 3.4.1: *purusarthah atah sabdatiti badarayanah*—"Sage Badarayana Vyasadeva, the author of these *sutras*, declares

the one goal of human life to be the Supreme Personality of Godhead, the origin of all *arthas* [desirable goals promised by the different Vedic *margas*.]"

- F] In the top middle above the white ring is this, from Brahma Samhita 5.1:

Isvara parama Krishna
saccidananda vigraha
anadiradi Govinda
sarva karana karanam

- 1] It is curious that references this verse, Brahma Samhita 5.1, are thrice made in the *aprakṛta* portion of the pictograph. A reason may be given in a chain of texts from *Laghubhagavatamṛta* by Srila Rupa Gosvami, found in Chapter One, *Svayam-rupa-vilasa-svamsavesa-prakasa-laksana-bhagavat-tattva-nirupana*, the Svayam-rupa, Vilasa, Svamsa, and Avesa Forms of the Lord."

- 2] The translation of these verses are:

"12. The svayam-rupa is said to be the original form, not manifested from any other.

13. It is described in *Brahma-samhita* (5.1) "Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." 14. The *svayam-rupa* is not different from His original form. In the *tad-ekatma-rupa* the Lord's form and other features are different from His original form. The *tadekatma-rupa* forms are divided into two types: 1. *vilasa-rupa* and 2. *svamsa-rupa*. 15-16. When the Lord displays numerous forms with different features by His inconceivable potency; such forms are called *vilasa-vigrahas*. In this way from Lord Govinda is manifest Lord Narayana, the master of the spiritual sky, and from Lord Narayana is manifest Lord Vasudeva. 17 These forms manifest other forms that have lesser power, and are called *svamsa-rupas*. The forms headed by Lord Sankarsana and the forms headed by Lord Matsya, each manifest in His own abode, are examples of these forms. 18-9. Exalted individual souls

(*jivas*) into whom Lord Janardana enters with a portion of His knowledge-potency and other potencies, are called *avesas*. Sesa, Narada, and the four Kumaras are examples of them in Vaikuntha. They were seen by Akrura, as described in the Tenth Canto. 20. *Prakasa-rupas* are the same form manifest in many places. 21-2. If numerous forms, all equal in their features, are displayed simultaneously, such forms are called *prakasa-vigrahas* of the Lord. Lord Kṛṣṇa did this in the many places of Dvaraka. This will be proved when *Srimad-Bhagavatam* 10.69.2 is quoted here. 23. Sometimes, without abandoning His Kṛṣṇa-form, Lord Kṛṣṇa manifests a four-arm form. This is a *prakasa-rupa* of His two-arm form. 24. The many forms of the Supreme Lord each have their own abode in the spiritual sky, beyond the touch of matter. This is confirmed in the *Uttarakhanda* of the *Padma Purana*, and in many other Vedic literatures also.

- G) On the top right above the greater circle:

Sri Sri Radha Kunda haite
prakasita jagata vyapaka Hari

"From Sri Sri Radha Kunda Lord Hari expands and pervades all the universes."

The truth of G) is revealed in *Vraja-riti-cintamani* by Srila Visvanatha Thakura, Chapter 3:

'Verse 46, 54-57: All the groves, paths, and various places around Radha-kunda are filled with the nectar of Lord Govinda's pastimes. All these places are elaborately described in Srila Kṛṣṇadasa Kaviraja Gosvami's book *Sri Govinda-lilamṛta*.

'54... Nearby were Lalita-kunda and other charming lakes where the Lord enjoyed pastimes.

'55 There the gopis drank the nectar of the divine couple's playful conversation and saw the divine couple maddened by Their mutual touch. The gopis came from all directions (*viccheda-ga*) to see the divine couple, and therefore this place became known as *vicchedata-tirtha*.

'56 There Laksmi-devi performed severe austerities to become a gopi. Although she remained Laksmi and did not attain her goal, she nevertheless had the opportunity to speak with her beloved Krsna.

'57 There Lord Krsna manifested the milk ocean, expanded Himself as Ananta Sesa, transformed Himself into Ksirodakasayi Visnu and then sat down on the body of Ananta. Sri Radha then became the beautiful Laksmi-devi, who with humbly bowed head began to massage Lord Visnu's lotus feet. This sight greatly delighted Radha's onlooking gopi-friends.'

H) Other Bengali statements around the greater circle:

- 1) Aja Bhala Adhikari (Isvaryamsa): "He creates the laws of material nature, endowed with opulence."

Note: all opulences of this world are governed by the laws of the Lord. The person who knows this best is the pure devotee. Srila Bhaktivinoda Thakura prays,

"All my possessions—body, brothers, friends, and followers, wife, sons, personal belongings, house and home—all of those I give to You. For I have become Your servant. Now I dwell in Your house. You are the Lord of my house, and I am Your most obedient servant. Your happiness is my only endeavor now. Whatever piety or sins were done by me, by mind or deed, are no longer mine. For I am redeemed." (Saranagati: Atma-nivedana 4.4-6)

- 2) Madhura Murati lila katha (Madhuryamsa)

"His pastimes are sweet and He is the embodiment of sweetness."

- 3) Madhuryanubhave priti sancara

"In Madhuryabhava (conjugal attraction between the Lord and His most intimate devotees) there are many different waves of affection."

Note: Srila Rupa Gosvami writes,

ayam avilolatayadya sanatana kalitadbhuta-rasa-bhadram nivasatu nityam ihamrta nindati vindam madhurima-saratn.

"O Sanatana (Krsna)! Your lotus feet surpass even the nectar of the gods. Finding in this lotus flower of Your feet the essence of sweetness, which is endowed with truly wonderful mellows, I pray that today the bee of my mind may eternally reside there." (Krsna Deva Bhavantam Vande from Stava-Mala).

GAUDIYA COSMOTHEISM Outline Division II

1. You've just begun reading the first of 9 introductory paragraphs to Division II of the outline on Gaudiya cosmotheism. Division II adds more details—some quite complex—about the transcendental and mundane worlds presented in division I.

2. After you finish the 9th paragraph of this introduction you'll scroll down to a black & white image. What is immediately obvious to the eye is that this image is not as easy to decipher as the color painting shown earlier. This b&w image is a combination of often cryptic language (Bengali and Hindi) and symbolic drawings. For example, you'll see flower-bearing creepers in different spiritual and material realms. They represent the possibilities of where one's bhakti-lata, or creeper of devotion, may end up). I term this image a "pictograph"—kindly note dictionary meanings 2 and 3:

2. A record in hieroglyphic symbols. 3. A pictorial representation of numerical data or relationships, especially a graph...

3. This image is not intended to be "artistic", as was the previous color painting that we studied in division I of the outline. Think of this image as a chalkboard sketch (dictionary definition of sketch: a hasty or undetailed drawing or painting often made as a preliminary study.) The ex-professor crammed this sketch with a lot of explanatory notes.

4. These remarks about the sketchiness of this image are most applicable to the upper half of the pictograph. This half presents the aprakṛta ("not material" or supramundane") spiritual realm of Kṛṣṇa consciousness, beyond the layers of the material universe.

5. Because of the two parts of the pictograph, Division II of the outline is cut into parts 1 and 2. Part 1 deals with the upper half which shows the aprakṛta realm. Because of what I just stated in the previous paragraph, as source material for a design of a Vedic model of the universe, part 1 of the pictograph is less useful than part 2.

6. Still, I put a lot of work into part 1 of the outline. This part therefore turns out to be quite lengthy. Why? Some of the cryptic statements the author put into the pictograph appear at first reading to be simplistic—or even philosophically questionable. I ended up doing a lot of detective work tracking down the scriptural source material many of these cryptic remarks are based on. In part 1 I show the reader that most of the author's remarks are supported by quotations in Srīla Prabhupada's books. Some points may remain open to argument. But in my opinion, these arguments that could be raised are not central to why we are studying this material in the first place—to come up with a Gaudiya-Vaiṣṇava model of the universe. Since part 1 of the outline concerns the spiritual world, it is not as important as part 2, which is a description of the material universe.

7. I apologize to the reader for turning part 1 of division II of the outline into the complex read that it is. However I do think I brought out some important points about the region of Goloka that need to be considered by the devotees who design the exhibition. For example I put into part 1 of the outline many quotations from *Brahma-saṁhita*, *Srīmad-bhagavatam* and *Caitanya-caritāmṛta* about the expansions of Vasudeva, Sankarsana, Pradyumna and Aniruddha that rule the 4-fold region of Svetadwīpa that surrounds inner Gokula.

8. Part 2 of the outline, which is about the material universe, is pretty much the lower half of the pictograph speaking for itself. I think it is important that the designers of the Vedic planetarium see the traditional Gaudiya Vaiṣṇava way of depicting the cosmos.

9 All the remarks made by the author (the retired professor) in the pictograph have been transliterated into roman letters from the original Bengali or *devanagari* script. These lines of text are always underlined. They are immediately followed by an English translation. This is important for you to keep in mind. Underlined quotations from Tndic languages originate with the author of the pictograph (and the book the pictograph comes from). Any English text and scriptural quotations that are not underlined were entered into the outline by me. My purpose in doing so was to help the reader understand what the pictograph presents in terms of the books of Srīla Prabhupada.

Division II of the outline

II] *Spiritual/aprakṛta* and *material!prakṛta* realms—in the lower half of the image, the ring of circles that represents the coverings of the material universe make clear that the *aprakṛta* realm is presented in the top half, the *prakṛta* realm in the bottom half.

Part One: The Aprakṛta Realm

«*vn n»* mm rq* *i* i w t * n " « »t <* mm <tan, <rim m«



This Upper Half of the Pictograph Represents Some Important Features of the Spiritual Realm

Summary from Srila Prabhupada

Caitanya-caritamṛta Madhya 19.154:

"Goloka Vrndavana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the covering of the material universe, one must penetrate Brahmaloḳa, the spiritual effulgence. Then one can come to the Goloka Vrndavana planet. There are also other planets in the spiritual world, called Vaikuntha planets, and on these planets Lord Nardyaṇa is worshiped with awe and veneration. On these planets sḁnta-rasa is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in dasya-rasa, the mellow of servitorship. As far as the mellow of fraternity is concerned, in Vaikuntha this rasa is represented by gaurava-sakhya, friendship in awe and veneration. The other fraternity rasa, exhibited as visrambha (friendship in equality), is found in the Goloka Vrndavana planet. Above that is service to the Lord in vḁtsalya-rasa (parental love), and above all is the relationship with the Lord in the madhurya-rasa (conjugal love). These five rasas are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the bhakti creeper finds its resting place at the lotus feet of Kṛsṇa."

mtm * << * * J * **•••*•* <<r * mm <tm, ^ _ ^

A] The devanagari headline at the very top of the pictograph (outside the border) states aprakṛita rajyame bhagavata un-
mukhai. jiva ki upasana ke taratamva bheda. se bhagavata
prapti ka kramotkarsetal—"In the transcendental kingdom of God the living entities approach him directly and experience different kinds of happiness according to their respective worship, realization and knowledge of the Lord's opulence."



- B] Three Bengali sentences in small type run just under the whole length of the upper border beneath a). Each serves as a subheading for divisions of information beneath. The three subheadings state: bhagavat sadharana svarup aisvarya madhurva tattva visesa—"General description of the levels of realizing God: svrup. aisvarya. madhurya." Then sadhana bhede siddhi bedha—"Different perfections are attained according to different aspects of devotion." Finally, krishner swabhavika Una s/iafcft—"Kṛsṇa's nature consists of three saktis. Swarupa sakti. jiva sakti. and maya sakti."
- C] We will begin with middle subheading (sadhana bhede siddhi bedha) "different perfections are attained according to different aspects of devotion.").
- D] A vertical list of Bengali words in large typeface appears in the upper middle of the pictograph, underneath the second Bengali sentence running in small type directly under the border. (This middle sentence, once more, reads sadhana bhede siddhi bedha—"Different perfections are attained according to different aspects of devotion.") Just beneath these words, the names of the siddhis (goals; destinations; perfectional states) of different grades of devotees and liberationists are "stacked" in large-face script.



E] The list is almost the same as that shown in the first color painting we discussed in division i), where the globe of Goloka is shown atop a "pyramidal" stack of 7 named divya-dhamas. The pictograph under present discussion depicts the same list with a few changes.

1] Why a few changes? This is important to understand: because what is listed here is a gradation of perfectional states

experienced by the living entities—which is not quite the same thing as the gradation of *dhamas* ruled by *adi-purusa* Sri Krsna and His expansions.

- 2] But how can that be, you ask? Well, note that in this list, Mathura and Dvaraka are brought together because the devotional mood of the devotees in both cities ruled by Sri Krsna in his kingly pastimes is the same.
- 3] Similarly the mood of Siddha-loka and Sada-siva loka is the same. Thus here Siva-dhama goes unmentioned. The perfectional states are presented here as six, not eight:
 - a] Vrndavana: *prema rasa nistha*—"The residents are fixed in the mood of pure love."
 - b] Mathura. Dvaraka: *suhrida rasa nistha*—"They are fixed in the mood of well-wisher (*suhrt*)."

Note: That the *suhrt* mood of devotion (friendship as between equals; or the friendship of a well-wisher who acts as the "benefactor" of another—Srla Prabhupada translates *suhrt* that way in *Srimad-Bhagavatam* 1, 2,17) is prominent in Mathura, Dvaraka is confirmed in *Srimad-Bhagavatam* 1.13.11, and in chapter 41 of *Nectar of devotion* where it said:

'Devotees sometimes pray, "Let us offer our respectful obeisances unto the *vayasyas* of Krsna, who are firmly convinced of Krsna's friendship and protection and whose devotion to Krsna is ever fixed. They are fearless, and on a level equal with Krsna they discharge their transcendental loving devotional service." Such eternal *vayasyas* are also found beyond the jurisdiction of Vrndavana, in places such as Dvaraka and Hastinapura. Except for Vrndavana, all the places of Krsna's pastimes are called *puras* (towns). Mathura and Hastinapura, the capital of the Kurus, are both *puras*. Personalities like Arjuna, Bhima, Draupadi and Sridhama brahmana are counted among Krsna's fraternal devotees in the *puras*.'

- c] Ayodhya: *seva rasa vises nistha*—"They are fixed in special service."

- i] The word *visesa* means "special" or "particular," and *nistha* is often translated by Srila Prabhupada as "attached." Lord Rama is surrounded by devotees who render him very unique services, and they are very attached to doing so.
- ii] Jiva Gosvami cites a Bhagavatam verse (11.29.4) and offers an explanation in *Bhakti-sandarbha Anuccheda* 327.2, 3 that sheds light on the special Ayodhya mood of devotion, and lord Rama's special reciprocation with it.

'2. "My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Ramacandra, even while great demigods like Brahma were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanuman because they had taken exclusive shelter of You."

'3 Here the words "*asesa-bandho dasesv ananya-saranesu*" mean "O friend who are unlimitedly kind to everyone, even the demons, and who give them various gifts, beginning with liberation." The verse continues "what is surprising about that (*tavaitat kim citram*)? You give Yourself (*atma-satvam*) to Your pure devotees (*dasesu*) who are averse to *jnana*, *yoga*, and *karma* (*ananya-saranesu*). This means that You become subordinate to them, submissive to them." That is the meaning here.'

- d] Vaikuntha: *seva rasa nistha*—"They are fixed in service."
- e] Siddhaloka (brahmajyoti): *sri krishna haste nihata daitya o inana margi-gana*: "Where the perfected souls go—self-realized *jnanis*, mystic *yogis* and demons killed by Krsna."
- i] Why is Sada-siva loka not separately mentioned in this list, and what service does Siva offer the Supreme

Lord in the spiritual world? After all, in Brhad-bhagavatamrta, Goloka-mahatmya section, text 52, Sri Gopa Kumara says of Lord Siva—whom he meets just after seeing Siddha-loka—that he is muktupadopari, "In a position above impersonal liberation." But in the same chapter one thing of great significance is pointed out to Gopa Kumara:

- A] In verse 63 Nandi, Siva's bull carrier, tells Gopa Kumara - that Siva is *abhinna* (non-different) from the Supreme Personality of Godhead.
- B] In this verse Nandi directly means Siva that is not different from Gopa Kumara's *istha-devata* (personal worshipable deity) Madana Gopala.
- C] But repeatedly we find in Srila Prabhupada's books that lord Sadasiva is the same personality as lord Sankarsana; or that Siva is a great devotee always enrapt in meditation upon Sankarsana, by whom he is empowered. From His Divine Grace's translation to *Srimad-Bhagavatam* 5.25.3, for example: "This Rudra, who is known as Sankarsana, is the embodiment of the eleven Rudras, or incarnations of Lord Siva. He appears in order to devastate the entire creation."
- D] "Sankarsana is also worshiped through lord Siva; the snakes which cover the body of Lord Siva are representations of Sankarsana." (*Srimad-Bhagavatam* 3.26.21 Purport)
- E] From a conversation between Srila Prabhupada and HH B.R. Sridhara Swami in Navadvipa, 27 June, 1973:
- Sridhara Swami: This side [in the material world], Siva is a yogi. He's searching after. And then, there, he's going to meet Narayana, to face (indistinct).
- Prabhupada: Both sides, he's a devotee.
- Sridhara Maharaja: This side, he's not such a devotee. But that is pure devotee on the other side, Vaikuntha.
- Prabhupada: Ah. Sadasiva.
- Sridhara Maharaja: Sadasiva, Maha Visnu. On the other side, he's a devotee. Vaisnavanam yatha sambhuh.

Prabhupada: Maha Visnu and Sadasiva, the same.

Sridhara Maharaja: Same.

- F] *Suddha-sattva* is Sankarsana's energy; it makes him "one" with all *jivas*—Caitanya-caritamrta *Adi* 5.41 Purport: "In the spiritual sky there is a spiritual creative energy technically called *suddha-sattva*, which is a pure spiritual energy that sustains all the Vaikuntha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of *suddha-sattva* display the potencies of Maha Sankarsana, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Maha Sankarsana. Sankarsana is therefore sometimes called the 'total *jiva*'."
- G] The *suddha-sattva* potency appears as the spiritual effulgence of impersonal liberation, as explained by Srila Prabhupada in *Srimad-Bhagavatam* 10.12.33p regarding Krsna's killing of the demon Aghasura: "The effulgence came out from the python's body and became purified, attaining spiritual *suddha-sattva*, freedom from material contamination, because Krsna had stayed within the serpent's body, even after the serpent's death. One may doubt that such a demon, full of mischievous activities, could attain the liberation of *sarupya* or *sayujya*, and one may be astonished about this. But Krsna is so kind that in order to drive away such doubts, He had the effulgence, the individual life of the python, wait for some time in its individuality, in the presence of all the demigods."
- H] In *Srimad-Bhagavatam* 4.3.23 (an oft-quoted verse) lord Siva declares himself always situated in *suddha-sattva*. About this state Srila Prabhupada observes in *Srimad-Bhagavatam* 8.5.29 Purport: "... the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the *Vasudeva* platform. It is on this platform of *Vasudeva* that Vasudeva, or Krsna, can appear. Thus Krsna appeared on this planet as the son of Vasudeva. Because the Lord is situated beyond the three modes of

material nature, He is unseen by those who are dominated by these three modes. One must therefore become *dhira*, or undisturbed by the modes of material nature. The process of *yoga* may be practiced by one who is free from the agitation of these modes. Therefore *yoga* is defined in this way: *yoga indriya-samyamah*. As previously explained, we are disturbed by the indriyas, or senses. Moreover, we are agitated by the three modes of material nature, which are imposed upon us by the external energy. In conditional life, the living entity moves turbulently in the whirlpool of birth and death, but when one is situated on the transcendental platform of *visuddha-sattva*, pure goodness, he can see the Supreme Personality of Godhead, who sits on the back of Garuda. Lord Brahma offers his respectful obeisances unto that Supreme Lord. "

I] It is clear from the previous paragraph that *suddha-sattva* is the transcendental position achieved by accomplished *yogis*. On the *suddha-sattva* platform, Prabhupada states above, one "can" see the supreme personality of godhead. Or, as we find in *Srimad-Bhagavatam* 2.4.13 Purport, one may choose to remain an impersonalist: "Since the Lord is very kind to everyone, the impersonalists, who accept *bhakti* as the means of merging in the existence of the Lord in his impersonal *brahmajyoti*, are also awarded their desired destination. He has assured everyone in the *Bhagavad-gita* (4.11): *ye yatha mamprapadyante*. According to Srila Visvanatha Cakravarti, there are two classes of *paramahamsas*, namely the *brahmanandis* (impersonalists) and the *premanandis* (devotees), and both are awarded their desired destinations, although the *premanandis* are more fortunate than the *brahmanandis*. But both the *brahmanandis* and the *premanandis* are transcendentalists, and they have nothing to do with the inferior, material nature full of the existential miseries of life."

ii] The *santa-bhaktas* in Siddha-loka (see also Division I of this outline, A].1].a].vii] are absorbed in the *suddha-sattva* potency of Lord Sankarsana. He is that Lord whom Gopa Kumara calls Paramesvaram in *Bṛhad-Bhagavatamṛta*, *Goloka Mahatmya* 3.33, the form of

the Supreme Lord he first encounters after passing through the darkness of the last layer of the universe, the Lord who is *surya-koti-pratikasam*, "splendid as millions of suns."

iii] Lords Sankarsana and Sada-Siva are not different. The bliss experienced by those who achieve Siddha-loka or Sada-siva loka is the same. But Lord Sada-Siva has a special service to perform, referred to in *Brahma-samhita* 5.5 (*sulair dasabhir anaddhamJurdhvadhō dig-vi-diksv api/asabhir nidhibhir justam/ astabhih siddhibhis tatha/manu-rupais ca dasabhir/dik-palaih parito vrtam*).

He protects the divine lotus of Sri-Sri Radha-Krsna's abode on all sides with *trisulas*, or tridents formed of Brahman-energy, that point outward from the region of Svetadvipa. Srila Bhaktisiddhanta Sarasvati Thakura explains:

"There are ten tridents in ten directions to prevent and disappoint those who are aspirants for having an entrance into Goloka through meditations without the grace of Krsna. Self-conceived people who try to reach this region through the paths of yoga (meditation) and jnana (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents. Self-annihilation has its excellence in Brahma-dhama which represents the outside covering of Goloka in the shape of tridents. Sula means a trident: the mundane threefold attributes and the threefold divisions of time represent the trident. Astanga-yogis i.e. ascetics who practice the eightfold yoga, are the nondifferentiative liberationists who, trying to approach in the direction of Goloka, fall headlong into the pits of disappointment by being pierced and cut asunder by these tridents placed in ten directions. Those who proceed towards the direction of Goloka through the channel of devotion alloyed with majestic ideas, are fascinated with the charms of Vaikuntha which is the outer covering plane of Sri Goloka, at the sight of the eight perfections, viz., amina, etc., and majesties like

mahapadma, etc. Those who are less forward in their intelligence relapse to the sevenfold world falling under the control of the ten protectors (of the ten directions) in the guise of mantras. In this wise, Goloka has become unknowable and inaccessible."

- 6] Karana samudra (viraja) Vaikunther gada khai—"Placed between the two realms [material and spiritual], this is where the Brahman effulgence transforms into the liquid ingredient of material creation, that causal water pervaded by the Lord's mystic *siddhis* (*anima, laghima, etc.*)."
- i] This is the lowest stage in the list of Sadhana Bhede Siddhi Bedha—"Different perfections are attained according to different aspects of devotion." The happiness of *yogis* submerged in the mystic nectar of Karana samudra is not exactly the same as that of the *santa-bhaktas* in Siddha-loka.
- ii] In Division I] of the outline, A]. 1]. b]. viii], the bliss of those souls submerged in the Karana samudra (the place of Sankarsana/Maha-Visnu) is termed *brahmananda-svarupa*, impersonal realization of the self. This stage of spiritual happiness is lower than *santa-rasa*. Based on what we read in H] above (from *Srimad-Bhagavatam* 2.4.13 Purport) such *brahmanandis* accept *bhakti* as a means of merging with the Lord. As indicated above in hi] it is Lord Sada-siva's service to prevent "those who are less forward in their intelligence" from entering Goloka and the "charms of Vaikuntha"—the latter of which Siddha-loka (the lowest realm of *santa-rasa*) is surely an initial example.
- E] The upper or *aprakṛta* half of the pictograph accomplishes several purposes. They are expressed by the headline at the very top, already introduced in section II]—A] of this outline. The translation of the headline, once more, is:
- "In the transcendental kingdom of God the living entities approach Him directly and experience different kinds of happiness according to their respective worship, realization and knowledge of the Lord's opulence."

- 1] Regarding the phrase "the living entities approach Him directly," this is explained by a quotation by Srila Bhaktisiddhanta Sarasvati Thakura from his commentary to *Sri Brahma-samhita*—

It is only the divine selves of Godhead, the propounders of the divine dispensations for the different ages, who are always forward there to favor the approaching devotees who seek entry into the realm of Goloka through the channel of pure devotional love. These divine forms of Godhead are surrounded there with attendants of their respective natures. Svetadvipa in Goloka is their place of abode.

- a] This is an excerpt from Srila Bhaktisiddhanta's commentary on *Brahma-samhita* 5.5. He declares that the outskirts of the transcendental Gokula (i.e. Goloka Vrndavana in the spiritual world) is surrounded by a mysterious quadrangular place named Svetadvipa. That eternally displayed within Svetadvipa are the pastimes of Navadvip has been noted before; but this verse gives many other details.
- b] One important detail is that Svetadvipa consists of four regions located on the four sides of Gokula. Each region is presided over by one of the *Caturvyuha*, that is, the 4-fold expansion of Sri Kṛṣṇa as Vasudeva, Sankarsana, Pradyumna and Aniruddha.
- c] Each of these expansions separately and transcendental-ly embodies one of the original Sri Kṛṣṇa's four aspects of heroic personality. These are described in *Nectar of Devotion* Chapter 23 with the terms *dhirodatta*, *dhiralalita*, *dhira-prasanta* and *dhiroddhata*.
- i] Adi-Purusa Sri Kṛṣṇa's *dhirodatta* feature is the nature of Vasudeva. A *dhirodatta* person is described by Srila Prabhupada as one who is "who is naturally very grave, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous and physically attractive." Srila Prabhupada explains here that Lord Ramacandra is accepted by scholars as *dhirodatta*. In several places in his books His Divine Grace confirms that Lord Rama-

candra is Vasudeva—for example, see *Srimad-Bhagavatam* 5.19.6. and the purport: "Lord Ramacandra Himself is Vasudeva, the Supreme Personality of Godhead." The form of Lord Krsna who went to Mathura, killed Kamsa, and then ruled that city from the throne, is *Adi-Vasudeva*. Thus from *Krsna*, Chapter 45:

"Expert devotees, however, have decided that Krsna was neither a cheater nor a breaker of promises. Krsna, in His original identity, returned with Nanda Maharaja and stayed with the gopis and mother Yasoda in His bhava expansion. Krsna and Balarama remained in Mathura, not in Their original forms but in Their expansions as Vasudeva and Sankarsana. The real Krsna and Balarama were in Vrndavana in Their bhava manifestation, whereas in Mathura They appeared in the prabhava and vaibhava expansions. This is the expert opinion of advanced devotees of Krsna."

- A] The Vasudeva state of existence is known as *turiya* ("the fourth") in Sanskrit. *Turiya* (*vasudeva* or *visuddha sattva*) is the state of pure goodness in which not even the seeds of passion and ignorance are implanted. In material goodness (ordinary *sattva-guna*) the seeds of the lower modes are embedded and, in due course of time, grow to fruition. The Vasudeva form of Godhead, unlike His 3 successive expansions, does not relate in any way with the material potency. But *jivas* that have the good fortune of Lord Vasudeva's association may, so to say, become bored with a timeless existence of constant *suddha-sattva* goodness, totally absent of the "cheap thrills" offered by the lower modes. When a *jiva*, originally in Vasudeva goodness—and by the way, it is considered that every fallen *jiva* had its start there—contemplates *rajasic* and *tamasic* association, even if just in the mind, the danger of falling into *apakrsta-cetana* (degraded consciousness—see *Srimad-Bhagavatam* 4.27.3) increases.

- B] Once the living entity willfully gives up the shelter of Vasudeva-safrva, he comes under the influence of false ego (primordial ignorance), controlled by Sankarsana—see *Srimad-Bhagavatam* 5.25.1. Maha-Visnu is an expansion of Sankarsana. At this stage the living entity's consciousness is subject to the covering of deep sleep, or coma.
- C] Under the influence of Pradyumna, material intelligence overtakes a living entity. Garbhodakasayi Visnu is Pradyumna's expansion. The living entity begins making plans for material enjoyment. He is also subject to the dream state (*svapna*). Pradyumna's influence is passionate. By the potency of Aniruddha (the Supersoul in the heart), the *jivatma* takes on a material mind as it receives a gross body from Brahma. The mind is *sattvik* but its subtle portals to the mundane world, the senses, are passionate. (*Srimad-Bhagavatam* 4.24.35, 36) This material wakeful state is classed as the material mode of goodness.
- ii] The *dhira-lalita* person is "is naturally very funny, always in full youthfulness, expert in joking and free from all anxieties. Such a dhira-lalita personality is generally found to be domesticated and very submissive to his lover." Srila Prabhupada points out that Cupid (Kamadeva) is often called the ideal *dhira-lalita*. One finds in Prabhupada's books repeated linkages of Kamadeva to Pradyumna, for example in the beginning of *Krsna* Chapter 54, where it is stated, "Kama, or the Cupid demigod, who later took his birth from the womb of Rukmini, was also named Pradyumna, but he cannot be the Pradyumna of the Visnu category. He belongs to the category of *jiva-tattva*, but for special power in the category of demigods he was a part and parcel of the super prowess of Pradyumna. That is the verdict of the Gosvamis." Hence it is actually the Visnu-tarva Pradyumna who is *dhira-lalita*.

- hi) Kṛṣṇa's Aniruddha expansion is *dhira-prasanta*, described in Nectar of Devotion, Chapter 23 as "very peaceful, forbearing, considerate and obliging." Śrīla Prabhupada states more than once in his books that to achieve a pacified mind, one should worship Aniruddha. For example, in *Srimad-Bhḡavatam* 3.26.28 Purport His Divine Grace declares, "The system of *yoga* entails controlling the mind, and the Lord of the mind is Aniruddha. ...By meditating on Aniruddha one can become free from the agitation of acceptance and rejection."
- iv) Lord Sankarsana is *dhiroddhata*, a trait defined in Nectar of Devotion, Chapter 23 as very envious, proud, easily angered, restless and complacent...Kṛṣṇa's *dhiroddhata* qualities have been accepted as great because Kṛṣṇa uses them only to protect His devotees. Numerous citations can be given from Prabhupada's books that demonstrate Lord Balarama/Sankarsana personifies the *dhiroddhata* quality. For example in *Srimad-Bhḡavatam* 5.25.6 He is portrayed as both angry with and yet attentive to the welfare of the living entities under His care:

"Lord Sankarsana is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance."

- d] From *Srimad-Bhḡavatam*. 5.12.11 Purport:

"Sad-aisvaryaih purno ya iha bhagavan sa svayam ay am. What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vasudeva, and Śrī Caitanya Mahāprabhu is nondifferent from Him."

In understanding the following explanation of the rest of the *aprakṛta* portion of the pictograph, this quotation is important to keep in mind.

- e] Śrīla Rupa Gosvami, in the *Some Names of the Lord* chapter of *Laghu-Bhagavatamṛta*, gives this nice summary of the *Catur-vyuha* expansions of Śrī Kṛṣṇa.

166 *The catur-vyuha expansions (Vasudeva, Sankarsana, Pradyumna and Aniruddha) are collectively known by the name "maha-avastha" (the most important form of the Lord). The first of Them (Lord Vasudeva) is supremely worshipable. He is said to be the controlling Deity of consciousness and the origin of pure goodness.*

167 *Sri Sankarsana is considered His amsa-avatara. Sankarsana is the second member of the catur-vyuha. He is known by the name "jiva" because He is the birthplace of all the jivas (living entities).*

168 *His bodily lustre is sweeter than many billions of full autumn moons. He is the worshipable Deity of false-ego. Ananta Sesa is His amsa-avatara. As the Supersoul in the hearts of Lord Siva, impiety, snakes, death, and the community of demons, He is the cause of the universe's dissolution.*

169 *Lord Pradyumna is the third member of the catur-vyuha. He is a vilasa-avatara of Lord Sankarsana. He is the Deity of intelligence, and He is worshipped by the intelligent. He is served by goddess Lakṣmi, who recites prayers in Ilavṛta-varsa. He is said sometimes to be the colour of pure gold and sometimes He is splendid as a dark cloud. He is the cause of the universe's creation. Kamadeva is His amsa-avatara. As the Supersoul of Brahma, the prajāpatis, Kamadeva, and those attached to sense-gratification, He creates everything.*

170 *Lord Aniruddha is the fourth member of the catur-vyuha. He is said to be an amsa-avatara of Lord Pradyumna. Lord Aniruddha is the Deity of the mind, and He is worshipped by the philosophers. He is the colour of a dark cloud. He carefully protects the universe. As the Supersoul of piety, the Manus, demigods, and the earthly kings, He maintains the universe.*

- 2] The *sad-aisvarya* or six opulences of Bhagavan were just mentioned. The headline to the *aprakṛta* portion of the pictograph stated that the devotees "experience different kinds of happiness according to their respective worship realization and knowledge of the Lord's opulence."
- F] Now a pause to briefly review what we've covered so far in Division II], Part 1, of the outline.
- 1] We considered the meaning of the Devanagari title to the pictograph: Aprakṛita Rajyame Bhagavata unmukhai. Tiva ki upasana ke taratamya bheda. Se bhagavata prapti ka kramotkarsetal—"In the transcendental kingdom of God the living entities approach Him directly and experience different kinds of happiness according to their respective worship, realization and knowledge of the Lord's opulence."
- 2] Our study focused on the middle (from top on downward middle, not left to right middle) of the upper *aprakṛta* portion of the pictograph. Or, in other words, we've been looking at the vertical list beneath the middle Bengali subtitle written immediately under the upper horizontal side of the frame that encloses the whole pictograph. This subtitle reads Sadhana Bhede Siddhi Bedha—"Different perfections are attained according to different aspects of devotion."
- 3] So, just below Sadhana Bhede Siddhi Bedha we found 6 levels of perfection listed in this central region. From these we learn:
- a] Pure love (*prema-siddhi*) is achieved in Goloka.
- b] *Suhrt-siddhi*, which may mean perfection as a well-wishing benefactor of Kṛṣṇa (as in *vatsalya-rasa*) or the perfection of being an equal to Him in friendship (as in *sakhya-rasa*) is achieved in Mathura and Dvaraka.
- c] *Seva rasa visesa nistha siddhi*—the perfection of being fixed in special service to the Lord—is achieved in Ayodhya.

- d] *Seva-siddhi*—a position of service to the Lord in the mood of *dasya-rati*—is achieved in Vaikuntha.
- e] *Santa-svarupa siddhi*—the perfection of self-realization in awe and reverence of the Lord—is achieved in Siddha-loka.
- f] *Brahmananda-siddhi*—the perfection of the joy of release from the *aham-mameti* ("I and mine") material identification, plus a theoretical acceptance of *aham brahmasmi* ("I am Brahman")—is achieved in the Kāraṇa Samudra. This is not counted among the five main *rasas* with Kṛṣṇa. It is an insecure position. See *Srimad-Bhāgavatam* 10.2.32:
- "Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the *brahmajyoti*, but because of their impure consciousness and for want of shelter in the Vaikunthalokas, such so-called liberated persons again fall down into material existence."
- i] Regarding e] and f] above, we may consider this verse (*Caitanya-caritamṛta Madhya* 24.29):
- jivan-mukta' aneka, sei dui bheda jani
bhaktye jivan-mukta', jnane jivan-mukta' mani*
- There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.*
- ii] And this (*Caitanya-caritamṛta Madhya* 24.30):
- 'bhaktye jivan-mukta' gunakṛsta hana kṛṣṇa bhaje
suska-jnane jivan-mukta aparadhe adho maje*
- Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

- 4] The 2 verses just quoted pertain to *jivan-muktas*. These are *sadhakas* who have attained spiritual perfection even before departing the physical body. Srila Rupa Gosvami's definition of a *jivan-mukta* is well-known:

*iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate*

"A person acting in Krsna consciousness (or, in other words, in the service of Krsna) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." (*Bhakti-rasdmrta-sindhu* 1.2.187)

Therefore the heading Sadhana Bhede Siddhi Bedha applies to *jivan-muktas* as well as *videha-muktas*. The latter have departed this world and entered the transcendental realms of perfection in their spiritual *svarupas*. The *jivan-mukta* also experiences the realm of perfection that is appropriate to him, but by means of his present purified, though embodied, consciousness. Direct perception of Krsna by the *jiva* has nothing to do with whether the *jiva* has a physical body or not. For as Srila Bhaktivinoda Thakura has written in *Sri Tattva-sutra* 4, 5a *sac-cid-anando jnanagamyo bhakti-vinayatvat*—"He is eternal and full of knowledge and bliss. He cannot be known by ordinary knowledge, for He is known only by devotional service." As per the iron in fire example, even the physical body of a devotee can be "Krsnized" by total absorption in devotional service and thus take on the quality of fire, i.e. be blessed by the presence of Sri Krsna's appearance flooding its senses and mind. (Some devotees, like Arjuna and even the hunter who hit Sri Krsna's foot with an arrow, were admitted into the perfection regions in their self-same bodies!)

- a] The Thakura explains more in *Sri Tattva-sutra* 32. *Tasyah svarupam phalamupayasceti*—"Since the living entities

are either liberated or conditioned, *bhakti* is described as being *phala* (the goal) or *upaya* (the means)." Similarly, because there are two kinds of liberated souls (*jivan-mukta* and *videha-mukta*), the *phala* or goal that liberated souls attain is also of two kinds. *Jivan-muktas* engage in *bhava-bhakti* (devotional service in the deep ecstasy of pure devotional meditation), while *videha-muktas* directly exchange *rasa* with the Lord via the non-material senses of their eternal spiritual forms. According to *Srimad-Bhagavatam* 4.23.18 *Purport*, the latter state is termed *svaurupopalabbhi*.

- b] Whether the liberated devotee is a *jivan-mukta* or a *svarupopalabdhi*, he associates with Krsna via *amala-krsna-bhajana* (pure devotional service). By such service he achieves *phala-bhakti* (direct loving contact with the Lord). Those conditioned souls who take *upaya-bhakti* (devotional service in practice, under the guidance of a pure Vaisnava) with utmost seriousness graduate in time by the mercy of the Lord and His devotees to *amala-krsna-bhajana*. They come to the level of *jivan-mukta* and taste the presence of the Lord via transcendental association with His name, form and qualities through devotional service rendered in pure consciousness. This nullifies material existence. When their destined time for leaving the body is upon them, they ascend to a *svarupopalabdhi* position "according to their respective worship, realization and knowledge of the Lord's opulence." Hence—

*taiche bhakti-phale krsne prema upalaya
preme krsnasvada haile bhava nasa paya*

"As a result of *bhakti*, one's dormant love for Krsna awakens. When one is so situated that he can taste the association of Lord Krsna, material existence, the repetition of birth and death, comes to an end." (*Madhya* 29.141)

- c] Srila Bhaktivinoda Thakura makes clear in *Sri Tattva-sutra* that whether it is called *upaya* or *phala*, *bhava* or

prema, *bhakti* is always one. But *bhakti* is explained differently in the scriptures according to the condition of the performer. This is for the sake of the souls still caught in illusion, who otherwise could not understand what *bhakti* is nor how to attain it.

- 5] We should apply more thought to the statements of *Sri Brahma-samhita* about the region of Svetadvipa that surrounds on four sides the inner whorl of the lotus of the Divine Couple's most intimate pastimes, described by Srila Bhaktisiddhanta Sarasvati Thakura as "unknowable and inaccessible."
- a] Svetadvipa is depicted as a mysterious four-fold region where the needs of civilized Vedic society are provided by the Lord in His *Catur-vyuha* forms beginning with Lord Vasudeva. The four *asramas* are mentioned, as are the *catur-varga* (*dharma*, *artha*, *kama* and *moksa*). The residents who live in the four regions follow the four Vedas. Srila Bhaktisiddhanta Sarasvati Thakura states in his purport to *Brahma-samhita* 5.5. that in this region so close to the super transcendental abode of Krsna's most intimate pastimes, "These four divided abodes [of Svetadvipa] are enveloped by the fourfold human requirements such as piety [*dharma*], wealth [*artha*], passion [*kama*] and liberation [*moksa*], as also by the four Vedas, viz. Rg, Sama, Yajur and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements."
- b] Svetadvipa is also the site of Lord Gauranga's Navadvipa *lila*, the only way that "the unknowable and inaccessible" may be known and accessed. Recall again that "What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vasudeva, and Sri Caitanya Mahaprabhu is nondifferent from Him."
- G] MOVING ON: We now turn to the left column of the *aprakṛta* portion of the pictograph, headlined by the Bengali text Bhagavat Sadharana Svarup Aisvarya Madhurya Tattva visesa—"General description of the levels of realizing God: svarupa. aisvarya. madhurya."



- 1] Three words are outstanding in the above title: *svarupa*, *aisvarya* and *madhurya*. They are among the main subjects of this verse (*Caitanya-caritdmṛta Madhya* 24.42):

aisvarya-madhurya-karunye svarupa-purnata

bhakta-vatsalya, atma-paryanta vadanyata

- "Krsna's transcendental qualities such as opulence, sweetness and mercy are perfect and full. As far as Krsna's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees."
- 2] The above was spoken by Sri Caitanya Mahaprabhu to Sri Sanatana Gosvami as part of the Lord's lengthy reply to the Gosvami's request that He kindly explain the Atmarama verse of *Srimad-Bhagavatam* (*Srimad-Bhagavatam* 1.7.10). There is a definite relationship between Mahaprabhu's elaboration of that verse and the points made in the left column of the pictograph.
- a] In the *Caitanya-caritdmṛta* text, Lord Caitanya is cited as saying He grants perfections (*svarupa-purnata*) to His devotees.
- b] One of these perfections is *madhurya*, the sweetness of complete intimacy.
- c] Another is *aisvarya*, transcendental opulence.
- d] A third is His mercy (*karuna*). Sri Prahlada Maharaja, in *Srimad-Bhagavatam* 8.23.7, says that great devotees like Brahma are granted mercy according to the perfec-

tions they have attained. Or, as in Prahlada's case, they are granted mercy without any cause at all. He considers himself a recipient of causeless mercy since he comes from "all rogues and debauchees, born from an envious family of demons."

3. The upper third part of the left column is subheaded Antah Purya Madhurya. "the Inner Sanctuary of Madhurya." This is the most intimate and confidential realm of Sri Krsna's pastimes, where He gives Himself to Sri Radha and Her *sakhis* and *manjaris* in amorous love.
 - a] The Bengali script within this portion of the pictograph continues: Asamordhva sarvba manohar swabhavika rupa guna lilar sausthavasta—"Incomparable, all-attractive beautiful natural forms, full of qualities and pastimes." In a lecture of 14 August 1966, Srila Prabhupada explained the word *asamordhva* in a way to remind us that Sri Krsna is the origin of Vasudeva, Sankarsana, Pradyumna and Aniruddha: "...everyone is a controller. But nobody is the supreme controller. Similarly, if you go on, make your progress, then you come to the Brahma. Brahma is the controller of this whole universe. And there are many, innumerable universes and innumerable Brahmas also. And their controller is the Garbhodakasayi Visnu. And the Garbhodakasayi Visnu is controlled by Maha-Visnu, and Maha-Visnu is controlled by Sankarsana, and Sankarsana is controlled by Narayana. And Narayana is controlled by Vasudeva. And Vasudeva is controlled by Baladeva. And Baladeva is controlled by Krsna. Therefore you'll find in the *Bhagavad-gita* that Krsna says, *mattah parataram nanyat asti kincid dhananjaya*: "My dear Arjuna, there is no, nobody greater than Me." And Arjuna also accepted that "You are *asamordhva*—"Nobody is equal to You, and nobody is greater than You." The word *svabhavika* means "natural" or "spontaneous."
 - b] The Bengali wording continues in the upper left third part of the pictograph: Shudha priti maya jnan dwara Madhuryanubhava—"Made of pure love, accompa-

nied with knowledge, which forms sweet *anubhava*." (The professor gives source credit to Sri Madbhagbata 10/12/11 Laghutosani Tika). Note: Srila Prabhupada describes *anubhava* thus in NOD 44: "When the gopis meet Krsna, the display of their exchanging glances as well as their joking and laughing behavior is called *anubhava*, or subecstasy in conjugal love."

- c] Madhurvanubhave sudha pritira sancar. "The mood of pure love is the mood of sweetness." (Source credit: La; ghutoshani o Priti sandarbha)
- d] Madhur murati lila katha: "The sweetest pastimes and stories." (Source credit: Premabhakti chandrika) [Note: Here we are reminded of a line about the female associates of the Divine Couple from *Vrndavana Ramya St-hana* by Narottama Das Thakur,

"o-rupa-lavanya rasi amiya podiche khasi, hasya-paribhava-sambhasana—"The waves of their beauty and sweetness are emanating showers of nectar in the form of their talks, which are filled with a flood of laughing and joking as they address one another."
- e] Mora putra Mora sakha Mora pranapati! "He is my son! He is my friend! He is my Life!" Note: a similar sentiment is expressed by Srila Bhaktivinoda Thakura in *Saranagati—Atmanivedana 3.7: janaki, janani, doy-ita, tanoy, prabhu, guru, pad—tuhun hamara parana*: "Father, mother, lover, son, Lord, preceptor, and husband—You are everything to me."
- f] Madhuryanta parama ishvariya prakasha cha prakashe. Nara lila nati kramaha. Yatha - putana pranaha stritve. Stanachuyana rupa balaka chesta tvama yatha chati. Kothara shakatot patashe pyati komalam vridala iti. Sidha tvami paramaisvarye satya-pitasya prakashenan. Dadhi payah stera vrajastri jana loluparadi.

"In both types of *lila* He displays in Vraja—*madhurya* (the intimate exchange of love) or *paramesvaram* (dis-

playing His power as the Supreme Lord of all), the true nature of His super-human activities sometimes may or may not manifest. As in the story of Putana, where Krishna as a child sucked out her life force and killed her, His being the Supreme Lord, though clearly demonstrated, was still a subject of debate among the Vrajavasis. When He steals yogurt from the gopis He exhibits the qualities of *satya-pita* (true father), overlapping Madhurya." (Credited to Siddhanta Ratna 2nd pada/ Madhurva Bhagata sar)

- i] This latter statement seems enigmatic, but Srila Prabhupada spoke exactly on this point in Stockholm, Sweden on 10 September 1973. The point is that the ultimate source of Krsna's attractiveness is that He is God, the father of everyone. "Overlapping mellows" means that the immediate impetus of the *gopis'* expression of love for Krsna was that he behaved like a naughty child...but the ultimate ground in which all kinds of *Krsna-bhakti* is rooted is that He is the supreme *pita* or father of everyone.
- ii] In Srila Prabhupada's own words:
 "God must be all-attractive. It is not that God is attractive for one person, not for the other. No. God is attractive for all living entities. Therefore you see the picture of Krsna, He is loving the calves and cows, He is loving the trees, He is loving the gopis, He is loving the cowherds boy. For Him, for God, everyone is lovable object because everyone is son of God. That is stated in this *Bhagavad-gita. Sarva-yonisu kaunteya sambhavanti murtayo yah*. There are different species of life and different forms of life. Sarva-yonisu. "As many forms are there," Krsna says... *Tasam mahad-yonir brahma aham bija-pradah pita*: "Their mother is this material nature, and I am the seed-giving father." So God is attractive for everyone and God is equal to everyone. There is no distinction for God that "Here

is an animal, here is a man, here is a tree." No. Every living entity is part and parcel of God. That is our understanding of God consciousness, or Krsna consciousness."

- g] T,oka vatu lila haiva lyama—"He performs his Pastimes as a human." (Credited to Vedanta darsanan)
- i.] In *Govinda-bhasya*, the Vedanta commentary of Srila Baladeva Vidyabhusana (*Pada 3, Adhikarana 4*, introduction to *sutra 10*), our foremost Gaudiya Vedantist cites these passages from the *Upanisads*—
- ii] *krsnaya devaki-nandanaya om tat sat. Bhur bhuvah svas tasmad vai namo namah*, from *Gopal Tapani Upanisad*: "Om tat sat, Bhur bhuvah svah. Obeisances to Krsna, the son of Devaki,"
- iii] *krsna-sabdah tu tamala-nila-tvisi yasoda-stanandhaye radhih*: "The word Krsna means Yasoda's infant son, who is dark like a *tamala* tree, (*Nama-kaumadi*)
- iv] *om cin-mayi smin maha-visnu/jate dasarathe haran/ragho kule khilam rati/rajate yo maha-sthitah*: : Om. Born as Dasaratha's son in King Raghu's dynasty, the spiritual Supreme Personality of Godhead, who is known as Maha-Visnu and Hari, was splendidly manifested on this earth. He delighted everyone." (*Ramatapani Upanisad*).
- v] From the natural commentary on *Vedamta-sutra* (Srila Vyasadeva's *Bhagavata-Purana*, we have this well-known verse (*Srimad-Bhagavatam 20.33.37*)—

anugrahaya bhaktanam

manusam deham asritah

bhajate tadsih krida

yah srutva tat-paro bhavet

"Krsna manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

h] Swabhavikanhi dvibuja tarn eva: "His 2-handed form is His original nature."—Credited to Caitanya-candramrtq 1.78)

H] Items G] through h] above clearly were about that most confidential realm Srila Bhaktisiddhanta Sarasvati Thakura in *Brahma-sarhhtd* 5.5p concludes as being "unknowable and inaccessible."

- 1] Goloka, the divine Gokula far beyond the opulence of Vainkuntha, is unknowable and inaccessible not only because it is so carefully protected by Lord Siva's tridents.
 - 2] We have seen in the upper center of the pictograph the grades of perfection achieved according to a particular *sadhaka's* aim. I shall not attempt to flatly argue that it is impossible for a liberated devotee who has achieved *svarupopalabधि* in Mathura, Dvaraka, Ayodhya and so on to later be transferred to Goloka Vrndavana. But it is a fact that Srila Prabhupada taught us that when one attains a *svarupa*, it is the fulfillment of his deepest aspirations in love of God; such a fortunate soul is fully satisfied and will not accept a so-called "higher *rasa*." The proof is Murari Gupta in Lord Caitanya's pastimes, whose heart could not let go of the lotus feet of Lord Ramacandra for those of Sri Krsna's even though Mahaprabhu personally demanded it of him. In the end Mahaprabhu was most satisfied with Murari Gupta's devotion to Lord Rama. He wrote "Ramadasa" upon Murari's forehead.
 - 3] The *sadhana* that a soul must perfect to be admitted into Goloka is rarely achieved by their own endeavor, even if the *sadhakas* are among the most advanced class of transcendentalists. *Iha golokam iti yam vidantas te santah ksitivirala-carah katipaye*—"That realm is known as Goloka only to a very few self-realized souls in this world," so ends verse 56 of *Sri Brahma-samhita*.
 - 4] Yet a region is show in the pictograph where the *sadhana* that wins one entrance in the "unknowable and inaccessible" Goloka is indeed practiced.
- a] What is that *sadhana*! Who practices it?

i] In his purport to Text 5 of *Sri Brahma-samhita*, Siddhanta Sarasvati writes:

"It is only the divine selves of Godhead, the propounded of the divine dispensations for the different ages, who are al ways forward there to favor the approaching devotees who seek entry into the realm of Goloka through the channel of pure devotional love. These divine forms of Godhead are surrounded there with attendants of their respective natures. Svetadvipa in Goloka is their place of abode. Hence Srila Thakura Vrndavana the manifest Vyasa of caitanya-lila, has described the vilage of Navadvipa as bearing the name of Svetadvipa."

ii] Later in the same purport he adds:

"In Navadvipa, the identical realm of Goloka, on the bank of the Ganges, Gauracandra who is Govinda, the entity of pure cognition, who has two hands, who is the soul of all souls, who has the supreme great personality as the great meditative sannyasin and who is beyond the threefold mundane attributes, makes the process of pure unalloyed devotion manifest in this mundane world. He is sole Godhead. He is the source of all forms, the Supreme Soul and is Godhead manifesting Himself in yellow, red, blue and white colors. He is the direct entity of pure cognition full of the spiritual (cit) potency. He is the figure of the devotee. He is the bestower of devotion and cognizable by devotion alone. The self same Gauracandra, who is no other than Krsna Himself, in order to taste the rasa of the pastimes of Radha-Krsna in Goloka, is manifest in the eternal realm of Navadvipa identical with Goloka.' This is also clear from the Vedic declarations, viz., asan varnas trayah, krsnavarnam tvisakrsnam, yatha pasyah pasyati rukma-varnam, mahana prabhur vai and various other statements of the theistic scriptures. Just as Sri Krsna had His birth in the mundane Gokula through the agency of Yoga Maya who is the primal energy of the Supreme Lord, so with her help He manifests the lila of His birth in the womb of Saci-devi in Navadvipa on this mundane

plane. These are the absolute truths of spiritual science and not the outcome of imaginary speculation under the thrall of the deluding energy of Godhead."

- hi] In summary, the purpose of Lord Caitanya's appearance, and the reason for His presence in Svetadvipa "in the figure of a devotee" is expressed thus in *Caitanya-caritamrta* *Adi-lila* 4.15-16:

prema-rasa-niryasa karite asvadana
raga-marga bhakti loka karite pracarana
rasika-sekhara krsna parama-karuna
ei dui hetu haite icchara udgama

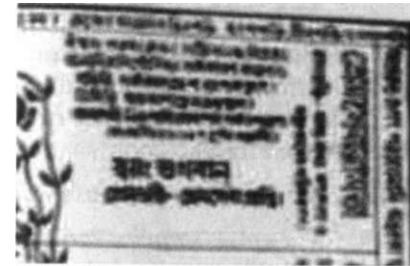
"The Lord's desire to appear was born from two reasons:

He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all."

- iv] Goloka Vrndavana is "unknown and inaccessible." Yet the very Lord of Goloka in His golden form as Sri Caitanya Mahaprabhu mercifully desires that He and His associates engage in a most confidential *sadhana* throughout Svetadvipa/ Navadvipa—*sadhana* of relishing and distributing the mellows of love of God in a place identical with Goloka, yet at the same time, by the grace of the Lord, manifest (as He Himself is) on the mundane plane. By this *sadhana* many fallen souls in *Ka\i-yuga* can at least begin to experience what is "unknown and inaccessible." This *sadhana*, unique to Caitanya Mahaprabhu and His followers, is *raganuga- bhakti-sadhana*. Often Srila Prabhupada identifies it as the Bhagavat-marga, distinct from the Pancaratra-marga. The Bhagavat-marga is focuses on hearing and chanting the Lord's name, fame, etc. In *Bhakti-sandarbha* 270, Srila Jiva Gosvami calls the chanting of Krsna's name the greatest *sadhana* of all

and the fulfillment of all sacrifices, penances and austerities, By chanting one receives ecstatic love of God and complete perfection of life,

- I] The "place" where *raganuga-bhakti* is promulgated is indicated in the upper third section to the right of the list of *siddha-goals*—*prema-siddhi* (Goloka), *suhrt-siddhi* (Mathura and Dvaraka, etc.). The *raganuga* region is directly beneath the Bengali subheading that reads Krishner swabhavika tina shakti—"Krsna's nature consists of three saktis. swarupa sakti, jiva sakti, and maya sakti."



- 1] The Lord's *Svarupa-sakti* is succinctly explained by Srila Prabhupada in Chapter 10 of *Teachings of Lord Caitanya*: Krsna is the Absolute Truth, the Supreme Personality of Godhead, and He is situated in His internal potency, which is known as svarupa-sakti or atma-sakti, as described in Bhagavad-gita. He expands Himself in various multiple forms, and some of these are known as His personal forms and some as His separated forms. Thus He enjoys Himself in all the spiritual planets, as well as in the material universes. The expansions of His separated forms are called living entities, and these living entities are classified according to the energies of the Lord. They are divided into two classes—eternally liberated and eternally conditioned. Eternally liberated living entities never come into contact with material nature, and therefore they do not have any experience of material life. They are eternally engaged in Krsna consciousness, or devotional service to the Lord, and they are counted among the associates of Krsna. Their

pleasure, the only enjoyment of their life, is derived from rendering transcendental loving service to Krsna. On the other hand, those who are eternally conditioned are always divorced from the transcendental loving service of Krsna and are thus subjected to the threefold miseries of material existence.

- 2] Both the *jiva-sakti* and *maya-sakti* are originally features of Krsna's transcendental *svarupa-sakti*. This is clearly shown by *Caitanya-caritamrta Madhya-lila* 6.158,159:

*sac-cid-ananda-maya haya isvara-svarupa
tina amse cic-chakti haya tina rupa*

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [*sat*, *cit* and *ananda*] assumes three different forms."

*anandamse hladini,' sad-amse sandhini'
cid-amse ^samvit;, yare jnana kari mani*

"The three portions of the spiritual potency are called *hladini* [the bliss portion], *sandhini* [the eternity portion] and *samvit* [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

- 3] *Madhya* 2.101 explains that the *svarupa-sakti*, known also by the names *cic-sakti* and *antaranga* (internal) potency, is always the Lord's own energy by which He expands in different ways: *cic-chakti*, *svarupa-sakti*, *antaranga nama*.
- 4] *Adi-lila A.61* Purport explains the minute consciousness of the *jivatma* to be an expansion of the *samvit* aspect of Krsna's *svarupa-sakti*:

"The activities of the *samvit-sakti* produce the effect of cognition. Both the Lord and the living entities are cognizant. Sri Krsna, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas in-

numerable impediments block the cognition of ordinary living beings."

- 5] The *jiva* attempts to assert his so-called lordship over the *hladini-sakti*, quite apart from the from the supervision of Krsna's all-knowing and all-powerful *svarupa-sakti*. The result is that the *jiva's* feeble powers of cognition are overwhelmed by self-defeating arrogance because he is vainly trying to become God. In this connection, *Srimad-Bhagavatam* 6.9.25 is a very important verse, because as Srila Prabhupada comments in the purport, "Here is an explanation of why the conditioned soul cannot see the Supreme Personality of Godhead face to face."

*ya eka iso nija-mayaya nah
sasarja yenanusrjama visvam
vayam na yasyapi purah samihatah
pasya-ma lingam prthag isa-maninah*

"The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods. "

The *hladini-sakti* instantly switches from Her transcendental roles as the most merciful shelter and facilitator of a tiny soul's sincere devotion to the a role of a conjuror, a sorceress. Suddenly she is the *maya-sakti*~the Lord's potency of illusion. This state of affairs is clearly outlined in *Visnu-Purana* 1.12.69: *hlada-tapakari misra tvayi no gunavarjite*. When the *jiva* experiences *hlada-tapakari misra* (a mixture of happiness and distress) from its interaction with the *hladini* potency, then in fact that *jiva* is no longer protected by the *svarupa-sakti* of the Lord. Such a lost soul is "set free" from Krsna's law of love only to be seized in the overpowering grip of material nature and her three modes. An endless chain of troubles begins to follow the *jiva* life after life. His suffering actually has nothing to do

with the *hladini* potency at all—except that since She is the Lord's own potency of bliss, always transcendently joyful, the *jiva* presumes that, as a tiny part of the Whole, he can exercise the privileges of the Whole and enjoy the Lord's potency as he likes. All he really does is misuse his meager free will. In turn, Mayadevi robs him of his sense of identity as a spirit soul and forces upon him the conviction that he is a product of matter.

- 6] This is a diseased state of consciousness, described by Srila Bhaktivinoda Thakura—*while vikṛta-bhave dandya jatha paradhin* ("You remain transformed in a spiritually diseased condition, punishable just like a disobedient servant," [Gītavali—Ar Keno Maya-Jale.]. In his psychic sickness the *jiva* is attracted to enjoy the perverted reflection of the *hladini-sakti* in the form of *guna-prakṛti*, or the gross material energy. Her forms are shaped by time, subject to creation, existence, and at last destruction..
- 7] The Supreme Lord, master of all these potencies, rectifies the misfortune of the *jiva* by expanding His personal *Kṛṣṇa-sakti* through the world by empowering His devotees to join with Him in spreading the *sankīrtana* movement from the mysterious realm of Svetadvipa/Navadvīpa throughout the world.

kali-kalera dharma—kṛṣṇa-nama-sankīrtana
kṛṣṇa-sakti vīna nahe tara pravartana

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the *sankīrtana* movement." (Caitanya-caritāmṛta Antya 7.11)

- 8] Thus *sankīrtana*, in essence, is the Lord's cure of the *jiva-sakti's* long-standing addiction to selfish, temporary happiness and distress symptomatic of his association with *guna-prakṛti*. *Guna-prakṛti* is the microcosmic/macrocsmic shadow that plunges the cognition (*sandini-sakti*) of the *jiva* into darkness. The Lord sweeps up the *jiva* in the powerfully transcendental association and activities of His *svarupa-sakti* displayed in five ways that are seen only in

Svetadvīpa/Navadvīpa—1) His own personal appearance as the *bhakta-rūpa*, the foremost Kṛṣṇa-devotee in the Age of Kali, Sri Caitanya Mahāprabhu, 2) His *bhakta-svarūpa* (the expansion of a devotee in the form of Lord Nityānanda), 3) the *bhakta-avatara*, Sri Advaita as the incarnation of a devotee, 4) the *bhakta-sakti*, Sri Gadadhara Prabhu as the devotional energy, and 5) the *bhaktakhyām*, Srīvaśa Thākura as the pure devotee. This is the Panca-tattva Svarūpa (see *Caitanya-caritāmṛta* Adī 7.6p—"All these *bhakta* subjects taken together constitute Sri Caitanya Mahāprabhu, who is Kṛṣṇa Himself.") The *jiva's* association with these five forms of *svarūpa-sakti*, and with *gaura-bhaktavṛnda*, the countless devotees who assist Them in the *sankīrtana* mission, are reinstated in a healthy relationship with the *hladini-sakti* or the potency of pure spiritual happiness which attained by simply chanting the Hare Kṛṣṇa Maha-mantra. As Srila Prabhupada explained in a lecture given in Sri Vrndavana Dhama on 9 January 1975,

"*Golokera prema dhana hari nama sankīrtana rati na jan-milo kene tay. So don't think that this hari-nama sankīrtana is ordinary vibration of this material world. Never think so. You should immediately see that the sankīrtan, Hare Kṛṣṇa, is Kṛṣṇa and Rādhā. Hara [the Lord's divine pleasure potency, hladini] and Kṛṣṇa.*"

- 9] Panca-tattva-svarūpa makes the unknown known and the inaccessible accessible.
- i) This is confirmed in *Sri Caitanya-candramṛtam* 88 by Srila Prabhodhananda Sarasvatī.

yatha yatha gaur padaravinde
vindeta bhaktim kṛta-punya-rasih
tatha tathotsarpati hrday akasmad
radha-padambhoja-sudhambu-rasih

"As one develops devotion to the lotus feet of Sri Caitanya Mahāprabhu due to heaps of auspicious activities, then according to the degree of that attachment,

his heart becomes suddenly inundated with the nectar emanating from the lotus feet of Srimati Radharani."

- ii] Srila Narottama dasa Thakura's song, *Gaurangera Dyuti Pada* instructs us similarly:

*gauranga-gunete jhure nitya-lila tare sphure
se jana bhakati-adhikara
gaurangera sangi-gane nitya-siddha kori' mane
se jaya brajendra suta-pas
gaura-prema-rasarnave se tarange jeba dube
se radha-madhava-antaranga*

"That person who feelingly appreciates the movement of Lord Gauranga gets the *adhikara* (privilege) to enter Radha-Krsna *nitya-lila*. By accepting Lord Gauranga's associates as *nitya-siddha* devotees, one can be immediately promoted to the transcendental abode of Lord Krsna. One who dives deep into the ocean of Lord Gauranga's movement becomes a confidential devotee of Sri-Sri Radha-Madhava."

- J] What is *Raganuga-sadhana*? A definition of *raganuga-bhakti* from Srila Rupa Gosvami is explained by Srila Prabhupada in *Nectar of Devotion* Chapter Fifteen:

'Sri Rupa Gosvami has defined *raganuga-bhakti* as spontaneous attraction for something while completely absorbed in thoughts in it, with an intense desire of love. Devotional service executed with such feelings of spontaneous love is called *raganuga-bhakti*. Devotional service under the heading of *raganuga* can be further divided into two categories: one category is called "sensual attraction," and the other is called "relationship."

- 1] The required elements for *raganuga-bhakti*:
- Spontaneous attraction to Krsna.
 - Complete absorption of thoughts in Him.
 - An intense desire for the cultivation of a loving relationship,

- The above 3 may be provoked in the mind by the arousal of the spiritual senses through some contact, however brief or removed, with Sri Krsna.
 - Or they agitate the heart because of the devotee's deliberate meditation upon having a deep relationship with Krsna; i.e. to become known by the Lord as a friend, lover, etc,
- 2] Lord Caitanya's *sankirtana* movement distributes the cure for the diseased consciousness of the *jivas* of this Age of Kali; diseases make the attainment of Vaikuntha *dhamas* via ordinary (*vaidhi*) *sadhana* a practical impossibility. (In this next verse, by Srila Prabhodananda Sarasvati, the power of *sankirtana* as the perfection of *sambandha-jnana* is fully evident)

*kali-kukkura-mudgara-bhava-dharam
harinama-mahousadha-dana-param
patitarta-dayardra-su-murti-dharam
bhaja godruma-kanana-kunja-vidhum*

Lord Caitanya Mahaprabhu is like a powerful hammer that smashes the sin and oppression of the mad dog of Kali-yuga, and He is absorbed in distributing the holy name of Krsna, which is the great medicine for release from material existence. His transcendental form is beautiful, and His heart full of compassion for the suffering, fallen souls of this world. Just worship Lord Caitanya, the moon of the forest groves of Godruma. (*Sri Caitanya-candramrtam* 88 by Srila Prabodhananda Sarasvati.)

- In this verse we see evidences of items 1].a], and possibly i].
- 2] Whatever is to be attained in *vaidhi-sadhana* is amply available by the simple process of chanting the holy names as Lord Caitanya has taught. (The next verse cited is *sankirtana* as the perfection of *abidheya-bhakti*, the 9-fold process of actively serving Krsna).

*sankirtana haite papa-samsara-nasana
citta-suddhi, sarva-bhakti-sadhana-udgama*

"By performing congregational chanting of the Hare Krsna *mantra*, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service." (Caitanya-caritamrta *Madhya* 20.13)

Here we see evidence at some possible level of degree for all the symptoms of *raganuga-bhakti*: attraction to Krsna's name and form; thinking about Him; wanting more of a relationship with Him; enjoying His presence through the senses, and wishing one could be related to him.

- 3] The same chanting of Krsna's names awakens love of Godhead, taste for further hearing and chanting, and at last the direct association of Krsna. (Hence we see *sankirtana* as the perfection of *praojana*, the need of the *jiva* to be immersed in pure love of Godhead.)

krsna-premodgama, premamrta-asvadana

krsna-prapti, sevamrta-samudre majjana

"The result of chanting is that one awakens his love for Krsna and tastes transcendental bliss. Ultimately, one attains the association of Krsna and engages in His devotional service, as if immersing himself in a great ocean of love." (Caitanya-caritamrta *Madhya* 20.14)

Certainly here all characteristics listed by Rupa Gosvami for *raganuga-bhakti* are in full swing.

- 4] And if Lord Gaura has not appeared? Some transcendental reflections by Sri Vasudeva Ghosa.

yadi gaura na hoito tabe ki hoito

kemone dharitam de

radhar mahima prema rasa sima

jagate janato ke

If Lord Gaura had not appeared as the *yuga-avatara*, in this age of Kali, then what would have become of us? How could we have tolerated living. Who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of Sri Radha?

madhura vrnda vipina-madhuri

pravesa caturi sar

baraja-yuvati bhaver bhakati

sakati hoito kar

Who would have had the power to render ecstatic devotional love that follows in the footsteps of the damsels of Vraja? Indeed, the clever expertise of the Vraja-go/n's is a prerequisite for entering the supremely sweet forest of Vrnda-devi.

gao gao punah gauranger guna

sarala koriya mana

e bhava sagare emona doyal

na dekhiye eka-jana

Oh, please sing again and again of the glorious qualities of Lord Gauranga. Just try to keep your heart simple. Not even one person within this ocean of nescience has ever seen such a magnanimous personality as He.

(ami) gauranga boliya na genu galiya

kemone dhorinu de

vasus hiya pasana diya

kemone gadiyache

Even though I chant the holy name of Lord Gauranga, somehow I still have not melted in ecstasy..how then have I maintained the burden of this body? How has the creator fashioned this body with a stone in place of Vasu Gosh's heart? (*Vadi Gaura Na Hoito*—"If Lord Gaura had not Incarnated" by Vasu Ghosh)

- K] The factor of *transcendental bewilderment* is implicit in the subtitle Krishner swabhavika tina shakti—"Krsna's nature consists of three saktis. swarupa sakti. jiva sakti. and maya sakti", which is the philosophical principle at work behind the Lord's plan to spread *sankirtana-dharma* to every town and village of every land of every continent of every planet of every universe of gross, subtle and spiritual existence.

- 1] The grand design of Lord Caitanya's *sankirtana* movement is centered at "mysterious quadrangular place" (*catur-asram tat-paritah/svetadvipakhyam adbhutam/oatur-asram*) Svetadvipa/Navadvipa on the outskirts of Goloka Vrndavana. This mysterious place is at once 1) the transcendently majestic Vaikuntha *dhama*; 2) the place of pastimes of the *Catur-vyuha* of Vasudeva, Sankarsana, Pradyumna and Aniruddha; 3) a place flooded by the *paramvyoma* (spiritual sky or Brahman effulgence that emanates from each one of these four expansions; 4) a place of salvation in Vaikuntha—meaning the 4 liberations accepted by Vaisnavas, to wit (a) *salokya-to* live on the same planet as the Lord, (b) *sarupya*—to obtain the same bodily features as the Lord, (c) *sarsti--to* have the same opulences as the Lord, and (d) *samipya*—to have constant association with the Lord; 5) a place where the four needs of worldly are in ample supply: (a) *dharma*, (b) *artha*, (c) *kama*, and (d) *moksa*; 6) it is a place where the hymns of the four *Vedas* are forever glorifying the Lord.
- 2] All the above points are readily evident in Srila Bhaktisiddhanta Sarasvati Thakura's purport of *Brahma-samhita* 5.5:
- Again, all the majesties of Vaikuntha are manifested there extending in all directions. The pastimes of the four propagating manifestations are all there in their proper places. The paravyoma Vaikuntha has got its extension from the display of the four propagating manifestations. Salvation as of Vaikuntha, and piety wealth and passion pertaining to worldly people, are in the proper places in Gokula as their original seed, i.e., primary cause. The Vedas also are engaged in singing the song of the Lord of Gokula.*
- 3] At this point, some may argue: "If the *Catur-vyuha* dwell in this mysterious Svetadvipa on the outskirts of Goloka, then we should conclude that this Svetadvipa is simply a euphemism for Mathura *dhama* and Dvaraka *dhama*. This is proven by *Sri Caitanya-caritamrta Madhya* 20.190, which states with finality:

krsnera ei cari prabhava-vilasa

dvaraka-mathura-pure nitya inhara vasa

"These four prabhava pastime forms of Lord Krsna reside eternally in Dvaraka and Mathura."

- 4] My reply is that this is not incorrect. But it is deficient in appreciation of the wondrous and unlimited expansion of the Lord's 3 *saktis*—to repeat, 1) His personal *svarupa-sakti*, 2) His *maya* (*yogamaya* and its shadow *mahamaya*) *sakti* along with the minute, innumerable *jiva-sakti* spirit souls—which radiate in all directions and dimensions beyond Mathura and Dvaraka to. ..*EVERYWHERE* conceivable and inconceivable to the human brain. This unfathomable all-pervading expansion of *svarupa*, *maya* and *jiva-saktis* is the fully extended field of the Panca-tattva's *sankirtana* mission.
- 5] Certainly the *divya-dhamas* of Dvaraka and Mathura are the fixed residences of the *Adi-Caturvyuha*. However if you wish to argue that the *Caturvyuha* expand no further than the city limits of Dvaraka, you are not only exposing your ignorance of *sastra*, you're also raising a question about Srila Bhaktisiddhanta Sarasvati's mention of "piety, wealth and passion pertaining to worldly people" (*dharma, artha, kama*). Since Mathura and Dvaraka are without a doubt situated in uppermost Vaikuntha, what need is there of supplying residents with such worldly needs? Never mind. The *svarupa-sakti* of the Lord in the forms of the *Caturvyuha* does expand beyond Mathura and Dvaraka. But where to? Do you know?
- i] *Srimad-Bhagavatam* 5.17.14 Purport: "In the *Padma Purana* it is said that in the spiritual world the Lord personally expands in all directions and is worshiped as Vasudeva, Sankarsana, Pradyumna and Aniruddha. The same God is represented by the Deity in this material world, which is only one quarter of His creation. Vasudeva, Sankarsana, Pradyumna and Aniruddha are also present in the four directions of this material world. There is a Vaikunthaloka covered with water in

this material world, and on that planet is a place called Vedavati, where Vasudeva is located. Another planet known as Visnuloka is situated above Satyaloka, and there Sankarsana is present. Similarly, in Dvaraka-puri, Pradyumna is the predominator. On the island known as Svetadvipa, there is an ocean of milk, and in the midst of that ocean is a place called Airavati-pura, where Aniruddha lies on Ananta.

- ii] Was that perhaps a one-of-a-kind purport that could be dismissed as an aberration, a bizarre editing oversight? Then kindly read this—*Sri Caitanya-caritamrta Adi 5.40 Purport*:

"The Padma Purana, as quoted by Srila Rupa Gosvami in his Laghu-bhagavatamrta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vasudeva, Sankarsana, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purana also describes a place in the spiritual sky known as Vedavati-pura where Vasudeva resides. In the Visnuloka, which is above Satyaloka, Sankarsana resides. Maha-Sankarsana is another name of Sankarsana. Pradyumna lives in Dvaraka-pura, and Aniruddha lies on the eternal bed of Sesa, generally known as anantasyaya, in the island called Svetadvipa in the ocean of milk."

- iii] *Srimad-Bhagavatam 5.17.14 Purport*: 'In some of the *satvata-tantras*, there is a description of the nine varsas and the predominating Deity worshiped in each: (1) Vasudeva, (2) Sankarsana, (3) Pradyumna, (4) Aniruddha, (5) Narayana, (6) Nrsimha, (7) Hayagriva, (8) Mahavaraha, and (9) Brahma. "The Lord Brahma mentioned in this connection is the Supreme Personality of Godhead. When there is no fit human being to empower as Lord Brahma, the Lord Himself takes the position of Lord Brahma. *Tatra brahma tu vijneyah purvokta-vidhaya harih*. That Brahma mentioned here is Hari Himself."

- iv] But wait, someone may object—can all these manifestations on different Vaikuntha planets and different universes still be within Svetadvipa, the quadrangular area around inner Goloka? *Caitanya-caritamrta Madya 21.29*:

sola-krosa vrndavana,--sastrera prakase tara eka-dese vaikunthajanda-gana bhase—"According to the revelations of revealed scripture, Vrndavana extends only sixteen krosas [thirty-two miles]. Nonetheless, all the Vaikuntha planets and innumerable universes are located in one corner of this tract."

- L] The Lord's display of His energies is by its very nature bewildering to the tiny living entity. The question that remains is whether the living entity shall be bewildered by the transcendental or material aspect of the *maya-sakti*. This point is glossed to unarguable crystal clarity by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada in his purport to *Srimad-Bhagavatam 1.9.18*:

Krsna is the first Narayana. In the spiritual world (Vaikuntha) there are unlimited numbers of Narayanas, who are all the same Personality of Godhead and are considered to be the plenary expansions of the original Personality of Godhead, Sri Krsna. The first form of the Lord Sri Krsna first expands Himself as the form of Baladeva, and Baladeva expands in so many other forms, such as Sankarsana, Pradyumna, Aniruddha, Vasudeva, Narayana, Purusa, Rama and Nrsimha. All these expansions are one and the same visnu-tattva, and Sri Krsna is the original source of all the plenary expansions. He is therefore the direct Personality of Godhead. He is the creator of the material world, and He is the predominating Deity known as Narayana in all the Vaikuntha planets. Therefore, His movements amongst human beings is another sort of bewilderment. The Lord therefore says in the *Bhagavad-gita* that foolish persons consider Him to be one of the human beings without knowing the intricacies of His movements. The bewilderment regarding Sri Krsna is due to the action of His twofold internal and external energies upon the third one, called marginal energy. The living entities are

expansions of His marginal energy, and thus they are sometimes bewildered by the internal energy and sometimes by the external energy. By internal energetic bewilderment, Sri Krsna expands Himself into unlimited numbers of Narayanas and exchanges or accepts transcendental loving service from the living entities in the transcendental world. And by His external energetic expansions, He incarnates Himself in the material world amongst the men, animals or demigods to reestablish His forgotten relation with the living entities in different species of life. Great authorities like Bhisma, however, escape His bewilderment by the mercy of the Lord.

- 1] To employ a *laukika* (commonplace) expression that I pray will help bring into focus the grand design at the heart of Krsna's bewildering, all-pervading display of His divine *tri-sakti*, "there is a method to the madness." The method is expressed thus by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada:

"In this connection, we must accept the verdict of Sri-mad-Bhagavatam, which says: The absolute Personality of Godhead, who is known as Vasudeva and who is very much affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The Pauskara-samhita states: The scriptures that recommend that brahmanas worship the quadruple forms of the Supreme Personality of Godhead are called agamas [authorized Vedic literatures]. ' In all Vaisnava literature it is said that worshipping these quadruple forms is as good as worshipping the Supreme Personality of Godhead Vasudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshipping the expansions for pastimes, such as Nrsimha, Rama, Sesa and Kurma, promotes one to the worship of the Sankarsana quadruple. From that position one is raised to the platform of worshipping Vasudeva, the Supreme Brahman. In the Pauskara-samhita it is said- If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Va-

sudeva. It is to be accepted that Sankarsana, Pradyumna and Aniruddha are as good as Lord Vasudeva, for They all have inconceivable power and can accept transcendental forms like Vasudeva. Sankarsana, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the Pancaratra. Since Sankarsana, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind, and the total ego, the descriptions of Sankarsana, pradyumna and Aniruddha as jiva, mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms 'sky' and 'light' sometimes identify the Absolute Brahman. (Sri Caitanya-caritamrta Adi-lila 5.41 Purport).

- 2] Unlimited forms of the Lord, along with His immeasurably powerful *antaranga* and *bahiranga-sakti* (i.e. *yoga* and *mahamaya*), together with countless spark-like eternal individual servants simultaneously expand from Krsna, and at the same time are ever sustained within His original personal form (*svarupa*).

*eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tarn aham bhajami*

"I worship the primeval Lord, Govinda, who is the original Personality of Godhead. By His partial plenary expansion [Maha-Visnu], He enters into material nature, and then into each and every universe [as Garbhodakasayi Visnu], and then [as Ksirodakasayi Visnu] into all the elements, including every atom of matter. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms."

- a] This is Srila Prabhupada's own translation of this verse, found in the purport of *Srimad-Bhagavatam* 3.6.2. In it an undeniable reference is made to the *Caturvyuha*: Maha-Visnu expands from Sankarsana, Garbhodakasayi Visnu expands from Pradyumna, Ksirodakasayi Visnu expands from Aniruddha, and Vasudeva, of course, expands from the original Govinda.
- b] The full transcendental, trans-universal, trans-dimensional purport of this verse is inseparable from the correct comprehension of the mysterious quadrangular place known as Svetadvipa. What follows are clues ("food for thought") provided by Srila Prabhupada Himself.

The Lord in the Temple

- i] *Srimad-Bhagavatam* 5.5.26 Purport: "According to the Vedic statement: *isavasyam idam sarvam*. The Supreme Lord is situated everywhere, and wherever He is situated is His temple. We even offer respects to a temple from a distant place, and all living entities should similarly be offered respect. This is different from the theory of pantheism, which holds that everything is God. Everything has a relationship with God because God is situated everywhere." [Editorial note: *the correct term for the Lord's all-pervasiveness is cosmotheism, not pantheism..*]

The Lord in the Sun

- ii] *Srimad-Bhagavatam* 5.7.14 Purport: "As stated in *Brahma-samhita* (5.35), *andantara-stha-paramanu-cayan-tara-stham*: "He enters the universe and the atom as well." In the *Rg Veda*, the predominating Deity of the sun is worshiped by, this *mantra*: *dhyeyah sada savitri-mandala-madhya-varti narayanah sarasijasana-sannivistah*. Narayana sits on His lotus flower within the sun. By reciting this *mantra*, every living entity should take shelter of Narayana just as the sun rises. According to modern scientists, the material world rests on the sun's effulgence. Due to the sunshine, all planets are rotating and vegetables are growing. We also have

information that the moonshine helps vegetables and herbs grow. Actually Narayana within the sun is maintaining the entire universe; therefore Narayana should be worshiped by the *Gayatri mantra* or the *Rg mantra*."

He Maintains the Universe for the sake of His Devotees, but remains Separate from It

- iii] *Srimad-Bhagavatam* 7.9.30 Purport:

"To create this cosmic manifestation, Govinda, the Supreme Personality of Godhead, expands His external energy and thus enters everything in the universe, including the atomic particles. In this way He exists in the entire cosmic manifestation. Therefore the activities of the Supreme Personality of Godhead in maintaining His devotees are transcendental, not material. He exists in everything as the cause and effect, yet He is separate, existing beyond this cosmic manifestation."

Even within the Atom, Krsna is Present with all His Energies, Associates and Servants

- iv] *Srimad-Bhagavatam* 7.12.15 Purport:

"We should understand that whenever the Supreme Personality of Godhead is present, He is present with all His paraphernalia, including His name, form, associates and servants. The living entity is part and parcel of the Supreme Personality of Godhead, and thus one should understand that since the Supreme Lord has entered the atom, the living entities are also there. One must accept the inconceivable quality of the Supreme Personality of Godhead, for no one can understand from the material point of view how the Lord is all-pervasive and yet is situated in His own abode, Goloka Vrndavana."

**Because He is Everywhere,
Anyone Anywhere can please Him by
Chanting His Holy Name**

v] *Srimad-Bhagavatam* 8.17.24 Purport:

"The Supreme Personality of Godhead exists everywhere (andantara-stha-paramanu-cayantara-stham). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such sankirtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name."

**Lord Kṛṣṇa resides in Mathura, Vaikuntha,
and in the Core of the Heart**

vi] *Srimad-Bhagavatam* 1.3.7-8 Purport:

"The Brahma-saṁhita (5.35) confirms that the Lord is situated even within the atom (andantara-stha-paramanu-cayantara-stham). He is situated in Mathura, in Vaikuntha and in the core of the heart."

The All-Pervading Lord is Controlled by His Devotees

vii] *Srimad-Bhagavatam* 10.9.19 Purport:

"By His one plenary portion as Paramatma, the Lord controls innumerable universes, with all their demigods; yet He agrees to be controlled by a devotee."

**Kṛṣṇa is Immediately Containable Anywhere, but Still
His Devotees are Anxious to Reside in the Holy
Places of His Pastimes**

viii] *Teaching of Lord Kapila*, Chapter 15:

"The madhyama-adhikari also has a special taste for chanting the Hare Kṛṣṇa mantra. He is also very anx-

ious to live in places like Vrndavana, Dvaraka and Mathura, places where Kṛṣṇa lived. Of course it is a fact that Kṛṣṇa, being God, has His residence everywhere. He even resides within every atom. Andantara-stha-paramanu-cayantara-stham. Nonetheless, He has special places of residence like Vrndavana, Dvaraka and Mathura; therefore a devotee is anxious to live in those places."

**The Process for Achieving Him Comes
from One Source Only**

ix] *Teachings of Queen Kunti*, Chapter 5:

"Andantara-stha-paramanu-cayantara-stham govindam adi-purusam tarn aham bhajami (Brahma-saṁhita 5.35). Kṛṣṇa is present within the universe, within our hearts, and even within the atom. So it is not difficult to find Him, but one must know the process by which to do so. This process is very simple, and by the order of Sri Caitanya Mahāprabhu we are distributing this process to everyone, without charge. The process is to chant Hare Kṛṣṇa. As soon as one chants Hare Kṛṣṇa, one will immediately understand Kṛṣṇa."

**Cosmotheism: the Universe is a Deity, yet though the
Lord is Immanent Throughout Creation, He is also
Transcendental to It**

x] *Teaching of Queen Kunti*, Chapter 15:

"(andantara-stha-paramanu-cayantara-stham). Kṛṣṇa is within and He is also without. Thus Kṛṣṇa showed Arjuna His external feature as the visva-rupa, the gigantic cosmic manifestation. This external body of Kṛṣṇa is described in the Srimad-Bhagavatam. There the hills and mountains are described as the bones of the Lord. Similarly, the great oceans have been described as different holes in the Lord's universal body, and the planet known as Brahmāloka has been described as the upper portion of His skull. Those who cannot see God have thus been advised to see Him in many ways in terms of the material cosmic manifestation, according to the

instructions given in the Vedic literature.

"There are those who can simply think of God as being great but do not know how great He is. When they think of greatness, they think of very high mountains, the sky, and other planets. Therefore the Lord has been described in terms of such material manifestations so that while thinking of these different manifestations one can think of the Lord. That is also Krsna consciousness. If one thinks, "This mountain is the bone of Krsna," or if one thinks of the vast Pacific Ocean as Krsna's navel, one is in Krsna consciousness. Similarly, one may think of the trees and plants as the hairs on Krsna's body, one may think of Brahmaloaka as the top of Krsna's skull, and one may think of the Patalaloka planetary system as the soles of Krsna's feet. Thus one may think of Krsna as greater than the greatest (mahato mahiyan).

"Similarly, one may think of Krsna as smaller than the smallest. That is also a kind of greatness. Krsna can manufacture this gigantic cosmic manifestation, and He can also manufacture a small insect. In a book one may sometimes find a small running insect smaller than a period. This is Krsna's craftsmanship. Anor aniyā mahato mahiyan (Katha Up. 1.2.20): He can create something greater than the greatest and smaller than the smallest. ...

"We should always remember that if we can keep ourselves always in company with Krsna, we shall attain all perfection. And especially in this age, Krsna has incarnated as the holy name (kali-kale nama-rupe krsna-avatara, Caitanya-caritamṛta. Adi. 17.22). Therefore Caitanya Mahāprabhu says:

namnam akari bahudha nija-sarva-saktis

tatrapita niyamitah smarane na kalah

"My dear Lord, You are so kind that You are giving me Your association in the form of Your holy name, and this holy name can be chanted in any situation.

There are no hard and fast rules for chanting Hare Krsna. One can chant Hare Krsna anywhere."

The Lord's All-Pervasiveness is the Logic of Deity Worship

xi] Lecture, Bombay 14 January 1975:

'He is always in Vrndavana, but at the same time, He is everywhere. Goloka eva nivasaty akhilatma-bhūtaḥ: "Although He is always in His abode, Goloka-vrnda-vana, still, He is present everywhere." How He is present? Andantara-stham paramanu-cayantara-stham govindam adi-purusam tarn aham bhajami. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: "He is situated in everyone's heart." He is situated in each and every universe. The universe is created by His breathing. Yasyaika-nisvasita-kalam athavalambya jivanti lomabilaja jagad-anda-natah, visnur mahan sa iha yasya kala-visesah. So the eternal form is Krsna, but Visnu, Maha-visnu, who is the origin of material creation, kala-visesa, He is the expansion of the plenary expansion of Krsna. Vasudeva, Sankarsana, Aniruddha, Pradyumna. In this way He is present everywhere. Anor aniyā mahato mahiyan. He is bigger than the biggest and the smaller than the smallest. Relativity. Now here we are small stature. So Krsna is present in a stature so that we can touch Him, we can dress Him, we can decorate Him.'

Krsna is Everywhere, but to see Him in the Heart is First-Class Krsna Consciousness

xii] Lecture, Bombay, 15 January 1975:

'Krsna, God, is present everywhere. Andantara-stham paramanu-cayantara-stham. Krsna is present here. Krsna is within your heart. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. But when you learn the art to see Him within your heart, that is called mystic yoga. Dhyānavasthita-tad-gatena manasa pasyanti yam yoginah. The yogic process is to see Krsna within the heart. That is real yoga. That is real yoga system. Try to see

Krsna within the heart. Then you first-class yogi. That is the perfection of topmost yogic process. Yoginam api sarvesam mad-gatenantaratmana, sraddhavan bhajite yo mam sa me yuktatamo matah. If you can learn how to see Krsna within the heart always, twenty-four hours, then your life is successful. That is perfection of life. That is Krsna consciousness movement, how you can learn to see Krsna within your heart, within other's heart, and everywhere. Sthavara-jangama dekhe na dekhe tara murti. This is wanted.'

The Subtlest Particle of All

xiii] Lecture, Bombay 28 January 1975:

'So the paramanuvada... I forget the rsi's name who propounded the philosophy of paramanuvada, that the material creation is combination of these atomic particles, paramanuvada. But now the scientists they are studying the paramanu, atom, also. They are finding still subtle elements. They say, "proton and electron," like that, still finer. In this way you cannot go ultimately to the finest material being. And even if you go, still, there is no solution. You will find something else within it working. So that something else, ultimately if we can realize, that is Krsna. Andantara- stham paramanu-cayantara-stham.'

The Universe is like a Gigantic Egg

xiv] Lecture, Los Angeles, 8 June 1976:

'The Lord, in order to maintain this material world, how He has expanded, it is described in the sastra. Eko 'py asau racayitum jagad-anda-koti. Jagad-anda means this universe. Anda: it is egglike. Anda means egglike, jagat-anda, the universe. So that universe is not one. We are seeing only one universe with our, these naked eyes, but when we see through the eyes of sastra, authority... Sastra-caksusat. This is Vedic knowledge that "Don't be simply after your, these defective eyes." What is the value of these eyes? There are so many things. Just like this morning we were discussing. You take photograph from the sea. What you will see? But there are many

millions of fishes within the sea. What you will take, photograph? They say that "We have taken photograph on the moon planet. There is no life." What is the value of this photograph? Can you take photograph in the water, how many fishes are there? So what is the value of your photograph? This is the difficulty, that these rascals, they do not accept that they are defective.'

The Universe is Somewhere within the Belly of Child Krsna

*names te 'stu damne sphurad-dipti-dhamne
tvadiyodarayatha visvasya dhamne*

xv] 'O Lord Damodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe.' (Sri Damodarastaka, found in the *Padma Purana* of Krsna Dvaipayana Vyasa, spoken by Satyavrata Muni in a conversation with Narada Muni and Saunaka Rsi.)

Five Verses that tell Through Child Krsna, Markandeya Rsi passed From One Universe into Another and back Again

(According to *Laghu-Bhagavatarmta* by Rupa Gosvami, in the "Some Names of the Lord" Chapter, verses 159-162, the blue baby seen by Markandeya is Lord Aniruddha)

Srimad-Bhdgavatam 12.9.27:

*tavac chisor vai svasitena bhargavah
so 'ntah sariram masako yathavisat
tatrapy ado nyastam acasta krtsnaso
yatha puramuhvad ativa vismitah*

xvi] 'Just then the child inhaled, drawing Markandeya within His body like mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Markandeya was most astonished and perplexed.'

Srimad-Bhgdavatam 12.9.28-29:

*kham rodasi bha-ganan adri-sagaran
dvipan sa-varsan kakubhah surasuran
vanani desan saritah purakaran
khetan vrajan asrama-varna-vrttayah
mahanti bhutany atha bhautikany asau
kalam ca nana-yuga-kalpa-kalpanam
yat kincid anyad vyavahara-karanam
dadarsa visvam sad ivavabhasitam*

xvii] 'The sage saw the entire universe: the sky, heavens and arth, the stars, mountains, oceans, great islands and continents, the expanses in every direction, the saintly and demoniac living beings, the forests, countries, rivers, cities and mines, the agricultural villages and cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw all the basic elements of creation along with their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahma. In addition, he saw everything else created for use in material life. All this he saw manifested before him as if it were real.'

Srimad-Bhgdavatam 12.9.33

*tavat sa bhagavan saksad
yogadhisu guha-sayah
antardadha rseh sadyo
yathehanisa-nirmita*

xviii] 'At that moment the Supreme Personality of Godhead, who is the original master of all mysticism and who is hidden within everyone's heart, became invisible to the sage, just as the achievements of an incompetent person can suddenly vanish.'

Srimad-Bhgdavatam 12.9.34

*tarn anv atha vato brahman
salilam loka-samplavah*

*tirodhayi ksanad asya
svasrame purva-vat sthitah*

xix] 'After the Lord disappeared, O brahmana, the banyan tree, the great water and the dissolution of the universe all vanished as well, and in an instant Markandeya found himself back in his own hermitage, just as before.'

9] The inescapable, though inconceivable, conclusion of all this is that we are within the Lord and He is within us.

M] Many ways of worshiping Krsna have been mentioned—chanting the Lord's holy name, worshiping His Deity form, living in the company of His devotees within *bhauma-dhamas* like Vrndavana and Mayapura that are beloved by Him, and seeing His transcendental form within one's own heart, or even seeing the sun in the sky.

- 1] However, as long as the *samvit-sakti* of the *jiva*—his minute power of cognition—remains obstructed by the perverted reflection of the *hladinin-sakti* in the form of the three modes of material nature, the living entity will face obstacles in his perceiving the Lord everywhere at all times. Even if he tries to take up the methods of devotional service alluded to above under rules and regulations (*vaidhi-bhakti*), without the blessing of the internal potency (*hladini-sakti*) his endeavors will not be free of troubles, for he does not see the Lord everywhere.
- 2] If he does not have the grace of the devotional potency—the third energy of the Lord, His *hladini-sakti-obstacles* will continue to block the way of the *jiva's* spiritual progress, Yet it is not by Her will that the poor *jiva* continues to struggle. The internal potency is Herself an ocean of divine loving mercy expanded (like the marginal *jiva-sakti*) from the Lord's transcendental, personal *svarupa-sakti*.
- 3] The question is whether the *jiva* perceives the Lord's pleasure potency as transcendental or material. This, in turn, depends on whether the *jiva* is intelligent enough to wor-

ship the appearances of the Lord in the material world for the blessings of extraordinary mercy—especially by the association of advanced Vaisnavas—instead of the mundane *catur-varga* (*dharma, artha, kama* and *moksa*). As long as the *jiva* desires to be the Lord rather than serve Him, he remains fallen even if he goes through the motions of ritualistic service to the *arca-vigraha*. He will continue to be deluded by the shadow-feature of the pleasure potency, the *tri-guna prakrti*. Even if he is a *brahmana* by birth, he is in danger of remaining what Srila Bhaktivinoda Thakura terms a *bahirmukha-jana*, or worldly-minded sophisticate. He perceives the universe around him as the domain of his own sense satisfaction, instead of the spiritual realm that is simultaneously 1) within the personal spiritual energy that constitutes Lord Krsna's own transcendental identity, and 2) is pervaded by Him everywhere at the same time. As long as the *jiva's* cognition seeks its own pleasure separate from the Lord's service—which is a continual struggle in the *vaidhi-bhakti* method—Sri-Sri-Sri Radha-Krsna will remain ever "unknown and inaccessible" to him. All he will perceive is dead matter. The Deity will be nothing more than a stone to him. His only pleasure will be the enjoyment of *jada-rasa* (dead material things, beginning with his own physical body).

- 4] In this outline, we have already met this explanation by Srila Prabhupada:

"In the *Padma Purana* it is said that in the spiritual world the Lord personally expands in all directions and is worshiped as Vasudeva, Sankarsana, Pradyumna and Aniruddha. The same God is represented by the Deity in this material world, which is only one quarter of His creation. Vasudeva, Sankarsana, Pradyumna and Aniruddha are also present in the four directions of this material world."

It is obvious that He expands in all these ways to accept the worship of His eternal servants, whether in the spiritual or material world. From Lord Vasudeva, one of the principle expansions of Godhead, of whom Srila Prabhupada notes is "very much affectionate toward His surrendered

devotees," the quadruple forms of Vasudeva, Sankarsana, Pradyumna and Aniruddha manifest. With Their appearances the separated *jivas* of *cetana*, polluted consciousness, stream out like beams of the sin to be immediately darkened by the covering of *ahamkara* (false ego). Following that they take on *tamasi-buddhi*, intelligence polluted by materialistic intentions. False ego and mundane intelligence are the coverings of *tama-* and *rajo-guna*. By the grace of Lord Aniruddha they are blessed with a touch of goodness in the form of the *manas* (mind). Again from passion comes the senses and from ignorance the sense objects. In this way, from the expansion of the *Catur-vyuha*, the elements of creation that make up the countless universes, and the unlimited *jivas* that populate these universes, appear.

- 5] Yet by the grace of the Lord, into this creation appear countless *avataras* (incarnations or expansions of Godhead). As Srila Prabhupada explained it on 2 January 1975 in Bombay,

"You have reference, Ananta. There are so many different types of incarnation. Manvavatara, Manu avatara, there are five lakhs, 400,000, four hundred. Five laks and four hundred Manu avatara. So in the Bhagavatam it is stated that the avataras are constantly coming just like the waves of the ocean or waves of the river. You cannot count them. Only the most important avataras are counted, and we offer our prayers. Just like Matsya avatara, Kurma avatara, Varaha avatara, Nrsingha avatara, Vamana avatara, then Parasurama avatara, Lord Ramacandra avatara, Balarama avatara, Buddha avatara. Buddha is also one of the incarnation. Kesavadhrtta-buddha-sarira jaya jagadisa hare. Srila Jayadeva Gosvami has offered his prayer to the ten avatara, principle avatara. Kesavadhrtta-mina-sarira jaya jagadisa hare. Pralaya-payodhi-jale dhrtavan asi vedam, vihita-vahitra-caritramakhedam, kesava-dhrtta mina- sarira jaya jagadisa hare. Similarly, tortoise avatara, Kurma avatara, Varaha avatara. Nrsinghadeva: tava kara-kamalavare nakham adbhuta-srngam, dalita-hiranyakasipu-tanubhrngam, kesavadhrtta-narahari-rupa, jaya jagadisa hare.

Similarly, Vamana avatara. So origin of all these avatara is the Sankarsana, this Sankarsana."

- 6] This can now be connected to later part of the quotation already given in L]. 7] above, which cited *Caitanya-caritdmrta* Adi 5.41 Purport. His Divine Grace writes,

"Worshiping the expansions for pastimes, such as Nrsimha, Rama, Sesa and Kurma, promotes one to the worship of the Sankarsana quadruple. From that position one is raised to the platform of worshiping Vasudeva, the Supreme Brahman. In the Pauskara-samhita it is said: Tj one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vasudeva. It is to be accepted that Sankarsana, Pradyumna and Aniruddha are as good as Lord Vasudeva, for They all have inconceivable power and can accept transcendental forms like Vasudeva."

- N] Earlier in this Division II of the outline, *Srimad-Bhagavatam* 5.12.11p was cited:

"Sad-aisvaryaih purno ya iha bhagavan sasvayam ayam. What is described as the Supreme Personality of Godhead, complete with all six opulences, is Vasudeva, and Sri Caitanya Mahaprabhu is nondifferent from Him." In Los Angeles (25 June 1975) Srila Prabhupada noted in a lecture,

"Caitanya Mahaprabhu has descended to distribute Krsna, that is His mercy. So by the mercy of Caitanya Mahaprabhu so many people are becoming vasudeva-parayanah [exclusive devotees of the Supreme Lord]. But otherwise it is not possible."

- 1] Countless universes stream from the pores of the gigantic Maha-Visnu, countless *avataras* enter these universes to raise fallen souls, even if it is to an *upadharma* like *ahimsa* or some dim recognition that here, one among our species is extraordinarily powerful...as we read in *Srimad-Bhagavatam* 6.9.26-27:

"By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental

bodies as Vamanadeva, the incarnation of strength among the demigods; Parasurama, the incarnation among saints; Nrsimhadeva and Varaha, incarnations among animals; and Matsya and Kurma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Krsna and Lord Rama. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities."

- 2] Sri Krsna's plan for expanding unlimitedly is so that the *jiva-sakti* (living entities) may be elevated to the worship of Vasudeva. It is the inconceivable mercy of the Lord that in the darkest of the four *yugas* the self-same Vasudeva, indeed the *avatara-avatari* (source of all incarnations) and *saba-avatara- sara-siromani* (essence and crown jewel of all incarnations) appears as Sri Caitanya Mahaprabhu. He appears in the mysterious region of Svetadvipa/Navadvipa, from where He has access through His own expansions to every universe and every atom of the entire manifestation of His potency. He appears to spread the *nama-avatara* (His own Self in the form of the Hare Krsna Maha-mantra.) He appears to re-establish the proper blissful relationship between His two potencies, *hladini* and *jiva*, by revealing Himself to all sentient beings as the Lord of both in the syllables of the Holy Name.

pita'-varna dhari' tabe kaila pravartana

prema-bhakti dila loke lana bhakta-gana

"Accompanied by His personal devotees, Lord Krsna, assuming a golden color, introduces the hari-nama-sankirtana, the chanting of the Hare Krsna mantra, in the age of Kali. By this process, He delivers love for Krsna to the general populace. (Caitanya-caritdmrta Madhya 20.340)

is a visa sakha karV eka eka mandala

maha-maha-sakha cha-ila brahmada sakala

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe. (*Caitanya-caritdmrta Adi 9.18*)

Sri Caitanya Mahaprabhu delivers *prema-bhakti* through the branches of the tree of His divine associates who know the great secret—*maya-sakti* really means the *hladini-sakti*, Srimati Radharani, the Divine Feminine Person of unlimited and unparalleled ecstatic love for Krsna. In the Age of Kali only Caitanya Mahaprabhu and His associates who form the branches of His cosmic tree can utterly uproot the long-standing illusion of souls conditioned to relate to the Lord's energy as their own to control and enjoy. Only the Lord and His associates can deliver to them the real nectar of love of Krsna—who is everywhere!

- 3] Perhaps in the section of the outline concerned with Mahaprabhu's expansion of Hari Nama throughout the universe I was too detailed. But I thought it good impress upon the reader the VERY LITERAL connection of His all-pervasive Caturvyuha expansions (and Their further expansions) and Mahaprabhu's program for spreading Krsna consciousness everywhere. It is right there in the books. It is NOT hatched by my imagination. The awkward words of my outline only faintly scratch the surface of this amazing field of trans-universal, transdimensional investigation!

Tamala Krsna: ...in the Vaikunthas, surrounding Narayana is Vasudeva, Sankarsana, Pradyumna and Aniruddha?

Prabhupada: Yes.

Tamala Krsna: So five are present. Panca-tattva. (Vrnda-van, 19.5.1975)

- 4] Finally—the most amazing feature of this plan is that even if one is a Godless atheist, he may be delivered by the grace of Sri Caitanya Mahaprabhu: *dina-hina yata chilo, hari-name uddharil, tara saksi jagai-madhai*—"The holy name delivered all those souls who were lowly and wretched. The two sinners Jagai and Madhai are evidence of this." (Narottama dasa Thakura, *Ista-deve Vijnapti, Prarthana*).

- 5] It is clear that Lord Caitanya Mahaprabhu is offering the greatest gift—but how shall we receive it from Him so as not to spoil it by our fumbling ignorance and offenses?
- a] The heading of the upper right third area of the *Aprakrta* half of the pictograph is titled Krishner swabhavika tina shakti—"Krsna's nature consists of three saktis. swarupa sakti, jiva sakti, and maya sakti."
- b] How may we be able to enter Lord Caitanya's path of *raga-marga*? The section of the pictogram that is intended to inform us about His grand plan offers a number of very useful guidelines.
- i] Prema sevara-mata—"Taking pleasure in service."
- A] "All the great stalwart personalities in the universe, including Lord Brahma and Lord Siva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is *anyabhilasita-sunya*; in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favorable to the devotees—indeed, not only the devotees, but also the devotees of the devotees. Srila Narottama dasa Thakura says, *chadiya vaisnava-seva nistara payeche keba*: without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mahaprabhu identified Himself as *gopi-bhartur pada-kamalayor dasa-dasanudasah* [*Caitanya-caritdmrta Madhya 13.80*]. Thus he instructed us to become not directly servants of Krsna but servants of the servant of Krsna. Devotees like Brahma, Narada, Vyasadeva and Sukadeva Gosvami are directly servants of Krsna, and one who becomes a servant of Narada, Vyasadeva and Sukadeva, like the six Gosvamis, is still more devoted. Srila Visvanatha

Cakravarti Thakura therefore says, *yasya prasadat bhagavat prasado yasyaprasadana*: "if one very sincerely serves the spiritual master, Krsna certainly becomes favorable to such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly."

- B] Lord Caitanya's own prayer (*Caitanya-caritamṛta, Antya 20.37*):

*prema-dhana vina vyartha daridra jivana
dasa' kari' vetana more deha prema-dhana*

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

- ii] Raga bhakti- dasya. sakhya. vatsalya. madhur bhaver parikar gana: "Raga-bhakti is the way to develop all five different mellows..."

- A] *Nectar of Instruction*, Text 8:

"Caitanya-caritamṛta advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture. In this way a neophyte can gradually develop attachment for Krsna's name, fame, form, qualities and so forth. When one has developed such attachment, he can spontaneously serve the lotus feet of Krsna even without following the regulative principles. This stage is called raga-bhakti, or devotional service in spontaneous love. At that stage the devotee can follow in the footsteps of one of the eternal associates of Krsna in Vrndavana. This is called raganuga-bhakti. Raganuga-bhakti, or spontaneous devotional service, can be executed in the santa-rasa when one aspires to be like Krsna's cows or the stick or flute in the hand of Krsna, or the flowers around Krsna's neck. In the dasya-rasa one follows in the footsteps

of servants like Citraka, Patraka or Raktaka. In the friendly sakhya-rasa one can become a friend like Baladeva, Sridama or Sudama. In the vatsalya-rasa, characterized by parental affection, one can become like Nanda Maharaja and Yasoda, and in the madhurya-rasa, characterized by conjugal love, one can become like Srimati Radharani or Her lady friends such as Lalita and Her serving maids (manjaris) like Rupa and Rati. This is the essence of all instruction in the matter of devotional service."

- B] Sri Caitanya Mahaprabhu's personal instructions on the practice of *raghanuga-sadhana*:

bahya, antara,~ihara dui ta'sadhana

^bahye' sadhaka-dehe kare sravana-kirtana

'mane' nija-siddha-deha kariya bhavana

ratri-dine kare vraje krsnera sevana

"There are two processes by which one may execute this *raganuga bhakti*—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the sastric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Krsna in Vrndavana in his particular way. He serves Krsna twenty-four hours, all day and night. (*Caitanya-caritamṛta Madhya-lila 4.24.156-157*)

- iii] In the right upper third of the *aprakṛta* portion of the pictograph, *Sri Brahma-samhita* 5.1 is quoted. We should understand that the Lord's three *saktis*, by which He expands His all-pervading *sankirtana* movement for the deliverance of all fallen souls', are summarized in that verse by the words *sac-cid-ananda*. The pictograph adds 3 *sutra-like* aphorisms about each of them. This is the verse—

Isvarah paramah Krishnah saccidananda vigraha
anadir adi govindah sarva karana karanam. (B-s 5.1)

Below are the short comments on each *sakti*. I have added a few observations.

- A] Saditi sarva kala desha vyapaka tvat: "Sad - He is all-pervading, in all time and places." The nature of the individual *jiva* is also accounted for by the *sat* quality of Sri Krsna.. One *jiva* alone is hardly all-pervading, but the countless *jivas* that stream as rays of conscious effulgence from the Lord's transcendental body pervade everywhere. Every *jiva* is *sat*—eternal. In a lecture given on 2 January 1973, Srila Prabhupada said, "So Brahman realization means partial understanding of the *sat* portion of *sac cid ananda*."
- B] Chiditi svaprakashatvena jada tvat: "Cit - He is beyond this material world by His self effulgence." From the same lecture referred to above, Srila Prabhupada said, "Paramatma realization means realization of Para, of the *cit* potency." Paramatma is *para*, transcendental to the material world; therefore His *cit-sakti* or potency of knowledge is unlimited (*maha-maya* is the limiting potency; she cannot cover His knowledge). The word *svayamprakasa* (self-effulgent) is very significant, because it indicates the great chain of Visnu-tattva expansions of the Lord, of which Paramatma is the last. Srila Prabhupada, Bombay, 1 April, 1971:

"So Krsna, from Krsna, the next expansion is Baladeva, *svayam-prakasa*. And from Baladeva, there is *catur-vyuha*: Sankarsana, Aniruddha, Pradyumna. So again there is, from Sankarsana, there is Narayana. From Narayana, there is another expansion, the same: Sankarsana, Pradyumna, Aniruddha. And from that Sankarsana, there is Purusavatara, Maha-Visnu. From Maha-Visnu, there is Garbhodakasayi Visnu. From Garbhodakasayi Visnu, there is Ksirodakasayi Visnu. The Ksirodakasayi Visnu is situated in everyone's heart."

- C] Anandeti nirupadhi prema-pada sarbban satvat—
"Ananda means He is always tasting the highest bliss through all of his expansions. *Bhakti-rasamrta-sindhu* 1.2.187." *Bhakti-rasamrta-sindhu* 2.1.187 is the famous *iha yasya harer dasye* verse about *jivan-mukta* souls; i.e. embodied devotees on the *bhava-bhakti* stage of devotional service who taste the spiritual perfection of devotion in liberation even while apparently living in the material world. In a Bombay lecture of 2 January 1973, Srila Prabhupada said this about the *ananda* potency:

"But ananda realization means to become associated with Krsna. That is ananda, varieties, rasa lila. Krsna is playing with the cowherds boys, Krsna is dancing with the gopis. Krsna is enjoying the association of His mother, His father, His friend."

- iv] Srila Prabhupada summarizes:

"God is blissful, all-good, *sac-cid-ananda-vigraha*. *Isvarah paramah krsnah sac-cid-ananda-vigraha*. His form... He has got form. He is not formless. But His form is different. That form is *sat, cit, ananda*. *Sat* means eternal, and *cit* means full of knowledge, and *ananda* means full of bliss. So we are part and parcel of God. Krsna says, *mamaivamsa jiva bhutah*: "All these living entities, they are My part and parcel. So if Krsna is *sat, cit, ananda*, then we are also *sat, cit, ananda*, because we are part. Just like gold and a gold, small particle. That is also gold. You cannot say it is something else, no. So part or whole, it may be. That is difference. Part is never equal to the whole. But quality is the same. Therefore we, being part and parcel of Krsna, the Supreme Lord, we are trying to utilize our original constitutional position. This is going on. But we are doing that without Krsna at the present moment. Therefore it is not successful. Part must remain with the whole." (Detroit University, 3 August, 1975)

v] Conclusion of the "raga-marga" portion of the pictograph— Svayam Bhagavan Prema-bhakti - pre.ma seva prapti: "Prema-bhakti - serving with pure love is the process."

O] The *Aisvarya* and *Svarupa* levels of God realization; and the *Yogamaya-sakti* and *Jiva-sakti* (at the *atmarama* level) aspects of Kṛṣṇa's *Svarupa-sakti*.



1] The image above is of that portion of the *aprakṛta* (transcendental) region of the pictograph that has not yet been examined in the outline—that is, if the middle is discounted. The middle shows part of the 6 regions of perfection,

i] In fact the middle is a good referential starting point. From there, look to the upper left quarter. That is the region of the *Aisvarya* level of *Kṛṣṇa-bhakti*. The descriptions therein pertain to the *divya-dhamas* of Mathura, Dvaraka and Vaikuntha. Below this is the area of *svarupa* realization in Kṛṣṇa consciousness, which earlier in this outline was referred to as *svarupopalabdhī*.

ii] The upper right quarter describes the glories of *Yogamaya*. She is the internal potency that engages pure devotees in their eternal relationships with Kṛṣṇa. The lower right quarter briefly describes the *jiva* in its *atmarama* state as summarized by Caitanya Mahāprabhu—in *santa-rasa*, in *jnana-sayuja-mukti*, and in *yoga-isvara-sayuja-mukti*.

2] If you remember, the two on the left are the second and third divisions of the subheading Bhagavat Sadharana Svarup Aisvarya Madhurya Tattva visesa—"General description of the levels of realizing God: svarupa. aisvarYib

madhurva" *Madhurya* has been extensively explained in this outline. The method of attaining *Madhurya* realization, *raga-bhakti*, was extensively discussed as part of the first of three subjects under the sub-heading Krishner swabhavika tina shakti—"Kṛṣṇa's nature consists of three saktis. swarupa sakti. jiva sakti. and may a sakti." *Madhurya* realization, and the means to it that is made available by the Lord's *svarupa-sakti*, being closely related, were dealt with first.

3] Now, returning to the left column of 3 parts, *madhurya*, *aisvarya*, and *svarupa*, this approach seems in accordance with Lord Caitanya's explanation of the *atmarama* verse to Sri Sanātana Gosvāmī. In part G]. 1] of this outline a verse was quoted to substantiate that (*aisvarya-madhurya-karunye svarupa-purnata...*) Here is another verse from the same discussion between Mahāprabhu and Sanātana that speaks of His 1) all-pervasiveness by which He expands the entire creation; 2) His six opulences, by which He maintains Vaikuntha; and 3) His conjugal potency, by which He maintains Goloka.

*vibhu-rupe vyape, saktye dharana-posana
madhurya-saktye goloka, aisvarye paravyoma*

"Through His all-pervasive feature, the Supreme Personality of Godhead expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vrndavana. Through His six opulences, He maintains many Vaikuntha planets."(Caitanya-caritamṛta Madhya 24.22)

4] Now, at this time, the Lord's *aisvarya* potency, by which Mathura, Dvaraka and the other opulent realms of the spiritual world are manifest, will be examined. I am mainly quoting the pictograph and its texts, but in a few instances I've added comments of my own.

i] Concerning *aisvarya*, *Caitanya-caritdmṛta Madhya* 19.193-193 states:

punah krsna-rati haya duita prakara

aisvarya-jnana-misra, kevala-bheda ara

Attachment for Krsna is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

gokule kevala' rati-aisvarya-jnana-hina

puri-dvaye, vaikunthadye-aisvarya-pravina

Pure attachment without reverence is found in Goloka Vrndavana. Attachment in which awe and reverence are prominent is found in the two cities Mathura and Dvaraka and in Vaikuntha.

ii] The right middle area of the *aprakṛta* portion of the pictograph is labeled Madhyavasas Aishwarya : "mood of awe and reverence." These items of information are included—

iii] Asamordhva ananta svabhavika prabhuta.

Gaurava misra priti maya jnan dvara aishvaryanubhava

"Nothing is equal or greater than Him.

In this mood devotion is mixed with respect and knowledge."

iv] Aishvaryanubhave samvrama gaurava misra pritiṅ udaya.

Ajabhaya ajnyakari purnaishvarya prabhū inana adhika nḥay dasye.

Tatraishvaryanam naralilamana peksha paramaishvaravirbhavaha.

Yatha - pitarou pratyaishvaryan pradarshya.

Ata dvan darsitan rupan praga janma smaranaya me.

Nanvathamadbhavan jnanan martiva tit lijena jayate

Yathachariunan prati pashyame y ogam aishvaranan.

Aitaccika Bhagatas caturbhūia vaditam.

"From the mood of aishvarya devotion is tempered by

respect. In the servant, the knowledge of the Supreme Lord as the proprietor of all opulence is prominent. After one studies the human-like pastimes of Krishna, the aishvarya mood rises automatically. As one should respect one's parents, one sees the Lord should be respected. In this mood the four-armed form of the Lord is worshiped. Pasyame yogam aishvaryam - Bhagavad-gita 9.5"

4] That completes the *aishvarya* portion of the pictograph. Below it is a section in which the *svarupa* (*svarupa-stha* or *svarupopalabdhi*) stage of realization is described.

i] Vyapakatva lakshmana dharmā visishtam paramananda,

"The devotee thinks, 'He is all-pervasive, and He gives happiness to all.'"

ii] Nirvīsesa jnana dvāra svarupanubhava.

"The mood of admiring the greatness of the Lord comes from Brahman realization."

A] This might appear to some readers to be a statement tainted by Mayavadi philosophy. But I understand it this way. In *Caitanya-caritamṛta Madhya* 25.51 states, *mayavadi' nirvīsesa-brahme hetu' kaya*—"the Mayavadi philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation." According to this chapter of *Caitanya-caritamṛta*, this is the position of the Mayavadis as Srila Vyasadeva rendered it in *Vedānta-sūtra*.

B] In *Srimad-Bhḡgavatam* 3.6.4 Purport Srila Prabhupada writes,

"The *virat-rupa* or *visva-rupa*, the gigantic universal form of the Lord, which is very much appreciated by the impersonalist, is not an eternal form of the Lord. It is manifested by the supreme will of the Lord after the ingredients of material creation. Krsna exhibited this *virat* or *visva-rupa* to Arjuna just to convince the impersonalists that He is the original Personality

of Godhead. Krsna exhibited the *virat-rupa*; it is not that Krsna was exhibited by the *virat-rupa*."

If a *nirvisesavadi* actually accepts this lesson of the Lord's exhibition of the *visvarupa* (which, as we see, was Sri Krsna's intention for displaying it), then in his admiration for the universal form he advances in real Brahman realization, knowing the actual cause of the *visvarupa* to be Krsna. The next point, iii, seems to confirm this standpoint.

- iii] Svarupanubhave tatva jnana udava maya-moha-nasha Jagat vyapaka hari kevala svarupa jnana hava shanta rase.

"Lord Hari, who destroys the influence of Maya, pervades all the universes and establishes *svarupa-jnana* and *santa-rasa*. The *svarupa* mood gives the understanding of different Tattvas."

- A] The word *svarupa* in this sense is explained by Sri Caitanya Mahaprabhu personally:

*santa-rase—svarupa-buddhye krsnaika-nisthata
samo man-nisthata buddheh iti sri mukha gata*

"When one is fully attached to Krsna's lotus feet, one attains the samata stage. The word samata is derived from the word sama; therefore santa-rasa, the position of neutrality, means being fully attached to the lotus feet of Krsna. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization—*svarupa-buddhya*." (Caitanya-caritamrta Madhya 19.211).

See also *Caitanya-caritamrta Madhya* 19.219. There the term *kevala-svarupa-jnana* is used, which means "to know one's constitutional position."

- B] The following quotation is also helpful:

"In this verse the word svarupa-sthah is also very significant. The real identity of the individual soul lies

in understanding or attaining the knowledge that he is eternally a servant of Krsna. This understanding is called svarupopalabdhi. By culturing devotional service, the devotee gradually comes to understand his actual relationship with the Supreme personality of Godhead. This understanding of one's pure spiritual position is called svarupopalabdhi, and when one attains that stage he can understand how he is related with the Supreme personality of Godhead as a servant or friend or as a parent or conjugal lover. This stage of understanding is called svarupa-sthah. (Sri-mad-Bhagavatam 4.23.18 Purport)

- iv] Shanter swabhava Krishne mamata gandha hina.

"Santa rasa is devoid of understanding that 'Krishna is mine.'"

- v] Parabrahma paramatma jnana pravina.

It contains the knowledge of Brahman and Paramatma.

Note: 13 levels of *santa-rasa* are listed in *Caitanya-caritamrta Madhya* 24.314 Purport: "The thirteen varieties mentioned are (1) *sadhaka*, the neophyte performer; (2) *brahmamaya*, one absorbed in the thought of impersonal Brahman; (3) *prapta-brahma-laya*, one who has actually attained Brahman perfection; (4) *muksu*, the desirer of liberation; (5) *jivan-mukta*, one who is liberated in this life; (6) *prapta-svarupa*, one who has attained one's original constitutional position; (7) *nirgrantha-muni*, a completely liberated saint; (8) *sagarbha-yogaruruksu*, a *yogi* meditating upon the four-handed Visnu form or desiring *yogic* perfection; (9) *nigarbha-yogaruruksu*, one who has attained perfection in impersonal meditation; (10) *sagarbha-yogarudha*, already elevated to the yoga perfection platform; (11) *nigarbha-yogarudha*, similarly impersonal *yogi*; (12) *sagarbha-prapta-siddhi*, one who has already attained the perfectional stage; (13) *nigarbha-prapta-siddhi*, one who has attained perfection by impersonal

meditation."

- vi] Nasti yatra sukhan dukkhan na dveso ca matsaraha.
Sama sarbbaisu bhuteshu sa shantah prathita rasa.

"On this stage there is no happiness or distress, hatred or attachment. Persons on this level of *santi-rasa-bhakti* are equal to everyone." (*Bhakti-rasamrta-sindhu* 3.1.47)

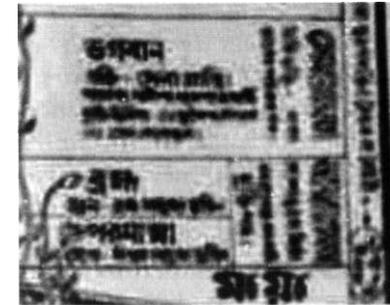
NOTE: The verse referred to here, from *Bhakti-Rasamrta-Sindhu*, is *daivat sad bhaktasangena kirtanady anusarinam prayah prasanna-manasam bhoga moksadi raginam*. The next verse is *kesancid hrđi bhavendoh pratibimba udancati tad bhakta-hrn-nabha sthasya tat-samsarga-prabhvavatah*. In *Nectar of Devotion* Srila Prabhupada summarizes the meanings of these verses thus:

"Sometimes it is found that a person actually attached to material enjoyment or salvation has the good fortune to associate with pure devotees while they are engaged in chanting the holy name of the Lord. By the good grace of the Lord one may also cooperate and join in the chanting. At that time, simply by the association of such pure devotees, the moonlike rays from their hearts reflect on him, and by the influence of the pure devotees he may show some likeness of attachment caused by inquisitiveness, but this is very flickering."

Frankly, I am not sure what the professor's intention was by including this *Bhakti-rasamrta-sindhu* reference. I am somehow reminded of this statement by Srila Prabhupada from a lecture given in Bombay, January 5, 1975. Lord Aniruddha is represented by the moon. It would seem that by associating with pure devotees engaged in *kirtana*, the benefit of *yogic* mind control would be quickly achieved. The verses quoted from *Bhakti-rasamrta-sindhu* refer to the rising of the moon of *bhava* in the hearts of impersonalists who associate with devotees. Anyway, just a thought. This is the quotation:

They also meditate on the Supreme Lord. And the feature of the Supreme Lord on which the yogis meditate by concentrating their mind is called Aniruddha. Sankarsana, Aniruddhah..., Vasudeva, Sankarsana, Aniruddha, Pradyumna. So this is described. Aniruddha is the Deity of the mind, and mind is the central sense of all senses. Indriyani parany ahuh indriyebhyah parah manah. In the material conception of life the senses are very prominent. So long we are under the bodily concept of life, our objective is to satisfy the senses. But the master of the senses is the mind. And the controlling Deity of the mind is Aniruddha. Therefore God's another name is Hrsikesa. And bhakti means to serve Hrsikesa because He is the proprietor of the senses. Here it is said, yad hy aniruddhakhyam hrsikanam adhisvaram. Hrsika. Hrsika means senses. And another name of God or Krsna or Aniruddha is Hrsikesa. Senayor ubhayor madhye... The Hrsikesa name is there in the Bhagavad-gita.

- P] The transcendental *Yogamaya-sakti* and *Jiva-sakti* (at the *atmarama* level) aspects of Krsna's *Svarupa-sakti*. These do not contain much information.



- 1] This is the portion of the pictograph to the right of the six levels of perfection. Down the right edge, from top to bottom, is a text that states: Aprakrita jagat paravyomadi antaranga swarupa saktira vaibhava va vaicitri. "The spiritual realm consists of His internal potency, which is inconceiv-

able." There is a small circle drawn between the spiritual and material realm. Inside it reads Tatastha sakti jivatma which indicates the position of the *jiva*.

- 2] The upper half describes the arrangements that Yogamaya makes for the devotees so that they can serve Kṛṣṇa. All that is underlined here (which comes from the pictograph about Yogamaya) is by Her grace.
- i] Seva ramata—"Deriving pleasure from devotional service."
- ii] Vidhi bhakti - dasya bhaver parikar gana: "Vidhi bhakti is based on *dasya-rasa*, worshipping."
- iii] Bhagavan bhakti seva prapti--"The Supreme Lord, Who receives the devotional offerings".
- iv] Salokya. samipyā. sarupya o sarsti—"These are the four forms of liberation."
- v] Mukti dvi vidha - (1)sukhaisvaryottra (2)prema sevottra

"There are two qualitatively different types of liberation - (1)happiness in opulence (2)happiness in pure devotional service." [Note: in *Jaiva-Dharma* part 7, Srila Bhaktivinoda Thakura writes,

"Endeavour for the attainment of these four types of mukti is sometimes dominated by a mood of seeking one's own satisfaction, plus desire for sukhaisvairya, opulent worship in awe and reverence of the Lord. However, at other times the endeavour may be infused with prema-sevd, a loving devotional mood. The sukhaisvarya mood, what to speak of mukti, is vehemently rejected by the devotees of Sri Kṛṣṇa. Single-mindedly attracted to Sri Kṛṣṇa, the devotees are not at all interested in receiving the prasadam of Sri Narayana. Why so? Although in principle Sri Narayana and Sri Kṛṣṇa are on an equal platform, yet Sri Kṛṣṇa is the embodiment of the higher spiritual bhava and rasa."

[Note: concerning Yogamaya, Srila Prabhupada, writing in his purport to *Srimad-Bhḡgavatam* 10.1.69, explains:

"... the entire creation has two divisions—transcendental, or spiritual, and material. Yogamaya manages the spiritual world, and by her partial expansion as mahamaya she manages the material world. As stated in the Narada-pancaratra, mahamaya is a partial expansion of yogamaya. The Narada-pancaratra clearly states that the Supreme Personality has one potency, which is sometimes described as Durga. The Brahma-samhita says, chayeva yasya bhuvanani bibharti durga. Durga is not different from yogamaya. When one understands Durga properly, he is immediately liberated, for Durga is originally the spiritual potency, hladini-sakti, by whose mercy one can understand the Supreme Personality of Godhead very easily. Radha kṛṣṇa-pranaya-vikṛtir hladini-saktir asmā. The mahamaya-sakti, however, is a covering of yogamaya, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (yaya sammohitam jagat). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to yogamaya."

- 3] The bottom right-hand third of the pictograph concerns the *jiva-atmas* in the *atmarama* position. The point that is being made by this section is expressed very simply and succinctly by Srila Prabhupada thus: "No one can contemplate or think of the activities of the spiritual kingdom without being situated in his pure, spiritual identity (*sid-dha*)." (Teachings of Lord Caitanay, Chapter 31)

The ex-prof gives 4 categories, which can be compared against the 13 given in *Caitanya-caritamṛta* at point II].0].4].v] of the outline above. The last 2 of the 4 categories (persons liberated by *jnana* and *yoga*) are not outside of Maya's reach. They are actually *vimukta-manina* as per *Srimad-Bhḡgavatam* 10.2.32.

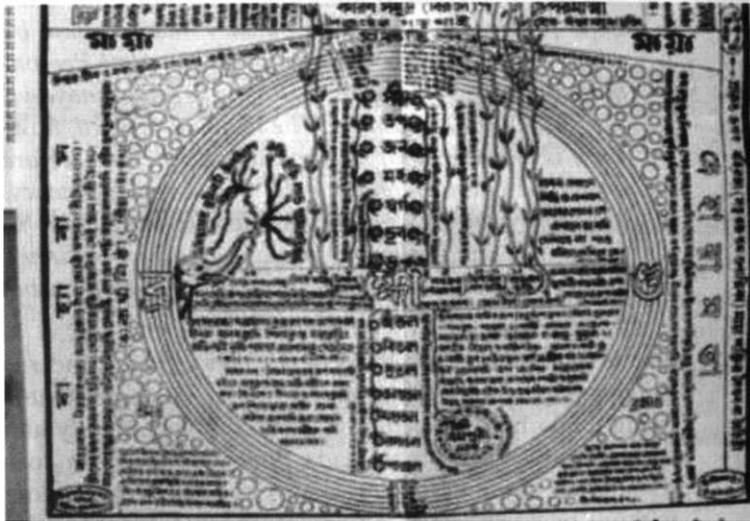
i] Atmaramata - "enjoying within himself."

"] Shanta rasa nista nava yogendra sanakadi Mukti pada - "Fixed in santa-rasa are the Nava-yogendras and the Kumaras."

- iii] Brahma Jnana-brahma sayujya mukti—"By *jnana-yoga* merge into *brahma*."
- iv] Paramatma Yoga-isvarya sayujya mukti—"By mystic-yoga merged into Brahman"

OUTLINE DIVISION II

Part Two - The Prakrita (Material) Realm



Q] The title under the bottom border reads, Prakrita jagat me brahmmanda rupi karagara ke tritapanala purna caturdasa bhuvanan me anadi Bhagavat bhahirmukhakata dosa ke karan kal karma svabhava sutra se vadhwa jiva ki varanyaia gat gati pradarsana: "In the material world, made of fourteen planetary systems, burned by three types of fire, which is like a egg-shaped jail, the living entities travel again and again... bound by the time and the reactions of their activities, be-

cause they turned away their face from Krishna." [Note: *tritapanala*—"burned by three kinds of fire—refers to the *tapa-traya*, "three kinds of miseries,"]



- 1] All underlined transliterations with their translations come from this right-hand frame of the lower half of the pictograph, shown immediately above.
 - a] Bahvavas [Note: the word *bahyava* is seen in Caitanya-caritamrta *Madhya* 21.52. It refers to the material side of the *viraja* river or Causal Ocean.]
 -] Bahvavas - virjarpar ananta brahmmanda yaha kothari apara:
"Beyond the Viraj there are endless universes" (Sri Caitanya-caritamrta 2.11)

[Note: the *Caitanya-caritdmrta* reference in the pictograph does not mention *Adi*, *Madhya* or *Antya*. But *Madhya* 15.172 states, *eka udumbara vrkse lage kotiphale koti ye brahmada bhase virajara jale*, "Just as there are millions of fruits on the udumbara tree, millions of universes float on the waters of the River Viraja."]

ii] Jiver svarupa Krishna dasa abhiman. Dehe atmavn-dhi acchaddita sei: "The *svarup* of the living entities is to be servant of Krishna. But this knowledge is covered by selfishness." (Sri *Caitanya-caritdmrta*) [Note: the *Caitanya-caritdmrta* reference is once more imprecise. But obviously *Caitanya-caritamrta*. *Madhya* 20.108 is the source of the *jivera svarupa krsna dasa* part of the phrase. The rest must be taken from *Caitanya-caritdmrta Madhya* 24.201.]

iii] Maya mohaccanna jnan dwara - anitye nityavudhi

Bheda dristi raga dvesa spardhwa asua

Matsaradi jadeo sukha dukha anubhava.

"Thus his intelligence is covered by illusion. Therefore by nature he is attached and becomes more miserable and materialistic, sometimes happy, sometimes sad..." Karma nistha (Gita 2.42-43)

iv] Ananta Suryer kirane maiche megha upajaya. Kiranete stita haima kiranete lava. "As the sunlight is covered by the clouds, in the same way the soul is covered and loses its shine while staying in material realm." (Sri Krishna Chaitanya Sastra-mandir-prakasita) [Note: no idea where the ex-prof's original wording comes from. But *Caitanya-caritdmrta Madhya* 18,114 states:

hladinya samvid-aslistah

sac-cid-ananda isvarah

svavidya-samvrto jivah

sanklesa-nika rakarah

"The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as *hladini* and *samvit*. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations."



2] Right frame of lower half of pictograph:

i] prakrita jagat bahirangada (sattva raja tama gunatmika
_____maya saktir vaibhava ba vaicitri:
"The material universes are made of *sattva*, *rajas* and *tamas*. The opulence of these energies is amazing..."

[Note: a *Bhagavatam* verse (2.6.31) conveys a very similar teaching:

narayane bhagavati

tad iclam visvam ahitam

grhita-mayoru-gu nah
sargadav agunah svatah

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

ii] Deha Ramata: "Enjoying the senses." [Reminiscent of *Bhagavad-gita* 5.22: *na tesu ramate budha*, the conclusion being that these living entities who've entered the material universes have lost their intelligence to sense gratification. The next part, iii], gives confirmation in detail.]

iii] Mriyū. ksudha. pipasa. shoka. mohe tarangayita.

Dehe atmavudhi nibandanasvao svarupa vismriti.

Hetu anadi Bhagavat vaimukhya dose brahmmandā.

cara trita panale purna caturdasa bhuvane.

Kala svabhava-karm sutre vadhva jiver varanvara gata
gatL

Abrahmma bhuvanalloka punar avartino'rjuna. (Gita
8.16)

"The living entity forgot his original position due to death, hunger, thirst, grief, and illusion. Because he turned away from Krishna, he suffers the threefold miseries in the fourteen worlds. He is loitering in the universes bound by the reactions of his own deeds and the time factor."

[Note: The ex-prof seems to be referring to the *sad-guna* or six whips that torment the living entity in material existence, though he mentions only five. The full list is given in *Srimad-Bhagavatam* 5.1.35—hunger, thirst, lamentation, illusion, old age and death.]

iv] Brahmānda; Svajne manoratha sama yaha dekhi suni.

Tomachara ae sakala sunyavipani. Tomar satyata hetu satya haya jnan. Purusera nakh roma keshher saman.

Nakh rom naice samajanmasthiti laya. Temati kradhvathe visva bhedabheda haya.

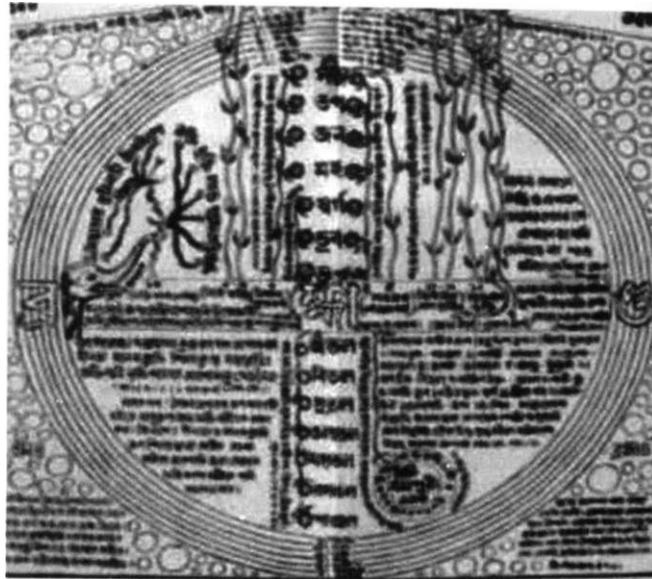
(Sri Gaura Abdha G.A.-473)

"The many things we see in our thought and in these eyes that are actually Yours, my Lord, are empty dreams. You are the real cause! You are the true knowledge! As individuals have their ears and nails, birth and existence—similarly the Supreme Lord is the possessor of these in their totality! Thus I understand the oneness and difference displayed within the Lord's Virat-rupa form."

[Note: Akrura prayed (*Srimad-Bhàgavatam* 10.40.13-14) -

agnir mukham te 'vanir anghrir iksanam
suryo nabho nabhir atho disah srutih
dyauh kam surendras tava bahavo 'rnavaḥ
kuksir marut prana-balam prakalpitam
romani vrksausadhayah siroruha
meghah parasyasthi-nakhani te 'drayah
nimesanam ratry-ahani prajapatir
medhras tu vrstis tava viryam isyate

Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.]



3] The circle of the cosmos

i] Central vertical trunk—14 planetary systems.

a] 7 Higher planetary systems, counting down from the top:

- Satya
- Tapa
- Jana
- Maha
- Svarga
- Bhuva
- Bhu

b] 7 Lower planetary systems, counting downward

- Atala
- Vitala

- Sutala
- Talatala
- Mahatala
- Rasatala
- Patala
- c] 7 layers of universal coverings (drawn to proper scale, of course, as we counted outward, each layer would be 10 times thicker than the last).
- Kshiti (earth)
- Jala (water)
- Teja (fire)
- Vayu (air)
- Akash (ether)
- Ahankara (false ego)
- Mahattatva

[Note: In Division I of the outline, B]. 3]. a]-h] this list of universal shells was given:

- a] prakriti
- b] mahattatva
- c] ahankara
- d] vyom-ether
- e] marut-air
- f]. teja-fire,
- g] apa-water
- h] ksiti-earth

The two lists mirror one another, since in the first i.e. c] the order begins with the innermost covering and proceeds outwards, whereas in the second (inserted from the earlier Division I of the outline) the counting starts from the outermost covering. However, the list c] has only 7 coverings. This is because the layer

called *prakrti* is Mulaprakrti and is actually the causal ocean that covers all universes. In *Srimad-Bhagavatam* 2.2.28 Purport Srila Prabhupada, citing Jiva Gosvami, declares the final covering of the Causal Ocean to be "differently situated" that the second or *apa* watery covering. Srila Prabhupada says the Causal Ocean is spiritual. That appears to be the reason why often in Srila Prabhupada's books only 7 coverings are counted. There are 8 but only 7 are really material coverings. *Bṛhad-Bhagavatamṛta, Sri Goloka Mahatmya* 3.29 the 8th covering is termed *visnu-sakti*. She is personified as Mulaprakrti, and she worships Mohini Murti.

In the same book each covering is described as being ruled by a deity. Ksiti is ruled by Bhumi-devi (*Bṛhad-Bhagavatamṛta, Sri Goloka Mahatmya* 3.15-16) who worships Varahadeva. In verse 20-21, it is described that the deities of water, fire, air, ether, false ego, and mahat-tattva worship Matsya, Surya, Pradyumna, Aniruddha, Sankarsana and Vasudeva.]



- 4] Lower left quarter of the inner circle of the universe,
tatsan rakshya sata magah kunjarat sat prasadja dinata
man bdattvadi
silakupta maha britih bhakti valli nribhi playa sravanadv-
ambu sechanaih
 (Srimad-Bhagavatam 7.1. Sarartha Darsini).
Sadhaka gana! Vaisnava aparadha rupa matta hasti. Haite
sadhu kripajata bhakti vallike raksha kara. Ki rupe? Di-
nata o manadattvadi rupa sila dwara pracira

Racaharakaria sravanadi jada sechane bhakti kalpa vallike
paripadana kara.

Shama dama titikshadi gunarahitaa karmi gana bilo bhau-
ma swarga.

Nrh.Bhah.2.7.83-85.

"O, devotees! Protect your *bhakti-lata*, nourished by the blessings of the devotees, from Vaisnava-aparadha, which is like mad elephant! Watering by hearing, humility and respecting others, protect your creeper of devotion! Those *karmis*, who are devoid of controlling the senses and tolerance will rotate constantly in *bila*, *bhauma* and *swarga-loka*."



- 5] Upper right quarter of the inner circle of the universe.
- i] Nisidhwa chara kutinati jiva hansa bhukti mukti labha puja pratisthadi Vaisnava aparadha (Bhakti sadhane vimna (Vidhi bhakti) (Niskam punya karma) Dhanan dehi rupan dehi yasho dehi dwiyo jahi-sakam dehi sambhaygamarogyan dehi devi paransukhan punya kam.
 Niskamsudharma achristha grihastha naistika, Brahmacharya, vanaprasta o sanyasi ganer prapya-sthana. (Srimad-Bhagavatam 11.24.143 Bṛhad-bhagavatamṛta 2.1.10)
- ii] The prohibited activities are as follows - torturing others, sense gratification, endeavor for liberation, profit, adoration, false prestige...Vaisnava-aparadha. "O, devi, please give me wealth, give me beauty, give me fame! Destroy my enemies and give me good fortune! O, devi, give me the highest joy!" But those who carefully ful-

fill their duties as grihastha, brahmachari, vanaprastha or sanyasi, without desire for material gain will achieve perfection!

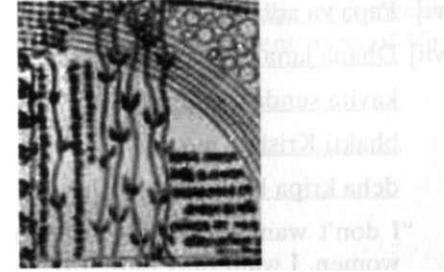
[Note: *Caitanya-caritāmṛta Madhya* 12.135p lists 6 kinds of contaminants that should be carefully cleansed from the heart of a devotee to prevent the growth of offenses: *kuti-nati* (faultfinding) and *pratiṣṭhasa* (the desire for name and fame and for high position), *jīva-himsa* (envy of other living entities), *niśiddhacāra* (accepting things forbidden in the sastra), *kāma* (desire for material gain) and *pūja* (hankering for popularity).]

- iii] Vaisnava aparādha-(coming out of the trunk of the "mad elephant").



- iv] The list below is of processes by which the *bhakti-lata* lotus grow and bloom in realms other than Goloka Vrindavana:

- A] bhakti-sadhane-vimra - "leads to sinful activities"
 B] vidhi-bhakti - "leads to Ayodhya and Vaikuntha"
 C] niskāmya-punya-karmanā - "leading up to Siddhaloka"
 D] sakāma-bhakti - "leading up to Swarga-loka"
 E] Dhanan dehi rupan dehi yosho dehi dvisojahi-sakama, dehi saubhagya marogyan dehi devi paran sukhan-punya kama.-example of *sakāma bhakti*~"O, devi, please give me wealth, give me beauty, give me fame! Destroy my enemies and bring me good fortune! O, devi, give me the highest joy!"
 F] [Note: Commenting on the Govardhana *līla*, Jiva Gosvami writes Kṛṣṇa can sometimes forgive such things as the worship of demigods, but Balarama cannot, because He is such a great devotee of Kṛṣṇa and does not appreciate the worship of anyone other than Kṛṣṇa.]



6. Upper right quarter of the inner circle of the universe.

- i] Sadhana ekhae sidhwi o ekane. bhaver gocar se. Ekhane yadi dekhite na pau. Marila dekhibe ke?

"Practice is here! Perfection is here! For one who is traveling in this world. But if he does not see it, how he would see when he dies?" (Manah Siksa)

- ii] Vedavihita shama damatitikardigunayukta karmi gana dibya swargya.

"Those who perform activities according to the Vedas, with sense control and tolerance, will attain Divya-svarga."

- iii] Shata janma varnashrama dharma palane sristi karta Brahmmar pada prapti.

"If someone performs properly varnasrama-dharma he can attain the position of Brahma." (Srimad-Bhagavatam 4.24.293) (Brhad-bhagavatamṛta 1.2.49)

- 7] Mixed results, or pure:



- i] Shata janma varnashrama dharma - leading up to Satyaloka
 ii] Vidhi misra bhakti - leading up to Mathura and Dvaraka
 iii] Suddha-bhakti - leading up to Vrindavana
 vi] Yoga-marga - "leading up to Paramatma"
 v] Jnana marga - "leading up to Brahman"

vi] Papa va adharma - "leading down to Naraka-loka"

vii] Dhana jana nahi mage

kavita sundari sudhya

bhakti Krishna more

deha kripa kari.

"I don't want wealth, followers or vast knowledge, nor women. I want only pure love for Krishna Please, bless me with devotional service" [Note: credit isn't given, but this is a rendition of *Caitanya-caritamrta Antya 20.30.*]



sow

8] Bottom right quarter: Cosmotheistic Meditation upon the universe as the Deity.

i] Bhagavaner mayika rupafcaturdasa bhuvana) virat puruser

1) padamula-Patala

2) parsni-Rasatala

3) gulfa-Mahatala

4) jangha-Talatala

5) Janu-Sutala

6) Varna uru-Vitala

7) Dakshina uru-Atala

8) Kati-Bhu

9) Nabhi-Bhuva

10) Urasthala-Swarga

11) Griva-Maha

12) Vadana-Jana

13) Lalata-Tapa

14) Sira-Sidha loka

ii] Krishna's material energy in the shape of fourteen planetary systems that form the different parts of Virat-purusa, namely:

(1) soles - Patala

(2) heels - Rasatala

(3) ankles - Mahatala

(4) shanks -Talatala

(5) knees - Sutala

(6) left thigh - Vitala

(7) right thigh - Atala

(8) back - Bhur

(9) navel - Bhuvar

(10) stomach - Swarga

(11) neck-Maha

(12) mouth - Jana

(13) forehead -Tapa

(14) head - Satya

iii] Ityadi dharana dwara raga-dwes spardha asuyadi dos vidurita haiya citta sudhwa haile saccidananda vighraha dharanar yogyata o labha maya. (Bha 2.1)

Thus meditating on this form, one may become free from attachment and hatred. After purifying his heart in this way he is eligible to meditate on the transcendental form of Krishna.

9] aneka-citta-vibhranta

moha-iala-samavrtah

prasaktah kama-bhogesu

patanti narake 'sucrau

"Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and all down into hell." [Credit isn't given, but this is Bhagavad-gita 16.16]



Yamapuri Naraka - tapta vaitarani nadi. Yamapur.

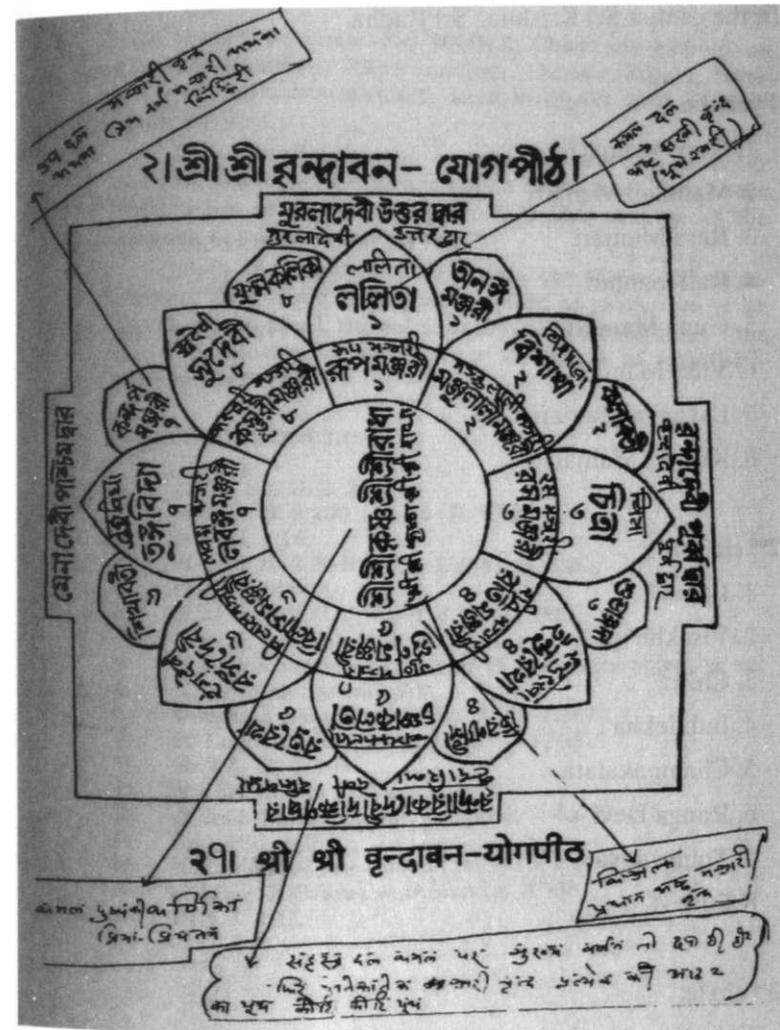
"In the kingdom of Yama there is a river, which is burning."

[Note: There is a river in Narakaloka (hell), but who says it's burning? Srila Prabhupada writes in *Srimad-Bhagavatam* 5.26.22:

"A person who is born into a responsible family—such as a ksatriya, a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitarani. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitarani, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat."]

Division III of the Outline

P] The image that follows is a "yogapith" or lotus mandala that shows how the Divine Couple and Their sakhis and manjaris are positioned in relation to one another in Vrindavana pastimes. This may or may not be of any practical use to the designers of the Vedic Planetarium. The names of the varish-ta (most exalted)-2ndcircle gopis and vara (exalted)-3rdcircle gopis are taken from Srila Rupa Goswami's "Sri Sri Radha-Krishna-ganoddesha-dipika" -part one/Brihad.



Sri Sri Vrindavana - Yogapith

In the center: Sri Krishna, Sri Radha

1st circle:

1. Rupa manjari
2. Manjilali Manjari
3. Rasa Manjari
4. Rati manjari
5. Guna Manjari
6. Vilas Manjari
7. Lavanga Manjari
8. Kasturi Manjari

2nd circle:

1. Lalita
2. Visakha
3. Chitra
4. Indulekha
5. Champakalata
6. Ranga Devi
7. Tungavidya
8. Sudevi

3rd circle:

1. Ananga Manjari
2. Kalavati
3. Subhanga
4. Hironyangi
5. Ratnalekha

6. Shikhavati
7. Kandarpa Manjari
8. Phullakalika

Door keepers

Eastern: Vrinda Devi

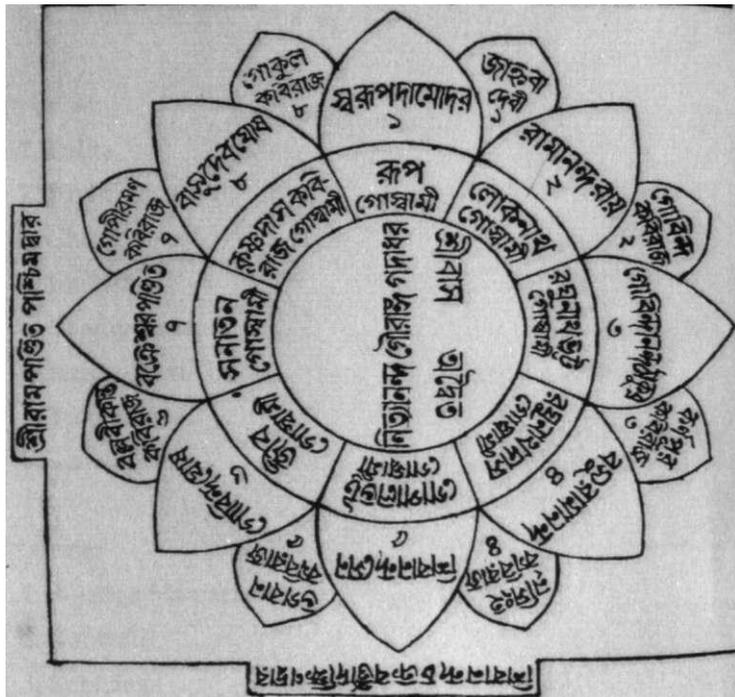
Southern: Vrindarika Devi

Western: Mena Devi

Northern: Murala Devi

Division IV of the Outline

Q] What follows is a similar "yogapitha" or lotus mandala that is intended for Sri-Sri Gaura-Nitai's pastimes in Navadvipa. Most of Them appear in Srila Kavi-karnapura's Sri Gauraganodesha-dipika. Thus many of the personalities shown here are the identical to the Radha-Krsna Yogapitha, but here they are in their Navadvipa forms. Example: Rupa Manjari in Vraja-lila is Rupa Gosvami in Navadvipa lila.



&\ Sit «T ^^q-^rrcft e

Sri Sri Navadvip -Yogapith

In the center: Nityananda, Gauranga, Gadadhar, Srivas, Adwaita.

1st circle:

- 1.Rupa Goswami
- 2.Lokanath Goswami
- 3.Raghunath Bhatta Goswami
- 4.Raghunath Das Goswami
- 5.Gopal Bhatta Goswami
- 6.Jiva Goswami
- 7.Sanatan Goswami
- 8.Krishna Das Kaviraj Goswami

2nd circle:

1. Swarupa Damodar
2. Ramananda Roy
3. Govindananda Thakur
4. Vasu Ramananda
5. Shivananda Sen
6. Govinda Gosh
7. Vakreshvara Pandita
8. Vasudeva Ghosh

3rd circle:

- 1- Jahnava Devi
- 2.Govinda Kaviraj
- 3-Karnapur Kaviraj
- 4-Nrisinha Kaviraj
- 5.Bhagavan Kaviraj

6. Vallavi Kanta Kaviraj

7. Gopiramana Kaviraj

8. Gokula Kaviraj

Door keepers

Eastern: Mukunda Das

Southern: Shivananda Chakravarti

Western: Sri Rama Pandita

Northern: Kashishvar Pandita

Outline of Division V

Introduction

1. This is the final division of the outline. It is really an appendix of sorts, a place where material that we couldn't put to use earlier collects, because it's interesting and to some degree, I hope, useful.

2. One thing that will happen here is questions will be raised—raised, and in some cases, maybe the majority of cases, not answered. There's a point in this. Personally, I think the term "Vedic cosmology" is a misnomer. The word "cosmology" refers to the attempt to figure out the universe by logical and empirical methods. One might try to do cosmology according to modern science. But one might also try to do cosmology by using the *Srimad-Bhagavatam* and other scriptures as a road map. A road map is a symbolic representation of different traffic routes along the surface of the Earth as we know it.

3. The Vedic universe or Visvarupa is a form of the Lord. It's not considered a transcendental form of the Lord, but that does not give us the right to assume it is a form of measurable length, breadth, height and weight as we know of forms on planet Earth.

4. In ancient times there was a means of *yoga* by which the cosmic form of the Lord was meditated upon. *Yogis* elevated themselves

to liberation and God realization by that meditation. One finds references to this in *Srimad-Bhagavatam*. To actually see the universe .. it really is, is ultimately to see Krsna. In a letter of 7.11.72 Srila Prabhupada wrote,

"We take it for granted that everything is being manipulated by a person in each and every affair of the cosmology. The modern scientists however could not make any progress in the understanding of the Supreme Personality of Godhead, therefore we do not accept modern science as very perfect. We take Krishna's version:

*gam avisya ca bhutani
dharayamy aham ojasa
pusnami causadhah sarvah
somo bhutvah rasatmakah
(Bhagavad-gita, 15.13)*

"I become the moon," and "*yac chandramasi yac cagnau*" (ibid, 12) "I am the splendor of the moon," and "*jyotisam api taj jyotis,*" (Bhagavad-gita, 13.18) "I am the source of light in all luminous objects," so no one is able to give us the correct information than Krishna, that you should know.

2. Srila Prabhupada warned that even though one may approach the scriptures for knowledge of Krsna, one can still make the mistake of studying the *sastra* empirically, as if it were a book of material knowledge. This will just bring one to a dead end. For example, in Chapter 20 of *Teachings of Lord Caitanya* Srila Prabhupada warned that,

One should not foolishly interpret an Upanisadic description and say that because the Supreme Personality of Godhead 'cannot' appear Himself in this material world in His own form, He sends His sound representation (omkara) instead. Due to such a false interpretation, omkara comes to be considered something material, and consequently omkara is misunderstood and praised as being simply an exhibition or symbol of the Lord."

³ This warning of Prabhupada's to the Mayavadi's that they should not take *omkara* to be a symbol of the Lord can also be applied to

the empirical approach to the study of Krsna's universal form in the *sastra*. What assumptions are at work behind someone's conviction that the Vedic universe can be figured out by an empirico-logical study of, for example, the Fifth Canto of *Srimad-Bhagavatam*? Has the Fifth Canto become for this person just a "symbol in sound" that he thinks can be deconstructed by mental speculation that relies upon assumptions born of sense perception just because he is so attached to physical sense objects as being "real"?

4. In his *Govinda-bhasya* commentary on the final section of *Vedanta-sutra*—which presents an ancient Vedic method of God realization by elevation of the soul through the universe by means of mystic voga—Sri Baladeva Vidyabhusana makes no reference to any empirical data. He does discuss different standpoints on the correct path of *yoga* to be taken. But he does not entertain arguments about the factual length of a *yojana*—whether it is eight miles or five miles long. Or whether the earth is flat or round, or somehow simultaneously both flat and round. The issues he takes up are of a completely different nature. One of them is whether enlightened *yogis* always begin their ascension by following the path of *arcis*, "the light", or if it is all right that they start their journey from *dhumna*, "the smoke." We can be sure of one thing—that discussions such as these pertain to an ancient science that is lost to us today. As Sri Prabhupada explains in his purport to *Bhagavad-gita* 8.24, the term "light" in this discussion ought not to be understood as the light we perceive with our eyes.

"When fire, light, day and the fortnight of the moon are mentioned, it is to be understood that over all of them there are various presiding deities who make arrangements for the passage of the soul."

5. In this final part of the outline, one thing we wish to do is to take a look at a few of the perplexities that are sure to bedevil someone who tries to "investigate" the scriptural account of the universe as they cling to assumptions generated by the functions of our senses and minds, and to theories about reality that have become prominent in our modern civilization.

This is the end of the introduction; now the outline begins (this 5th division of the outline is much less formal than the earlier ones).

A. The Path to Satyaloka as per *Vedanta-sutra*

We've seen earlier that from Bhu-loka (Earth) the way to Satyaloka, the world of Brahma, passes through Bhuva, Svarga, Maha, Jana, Tapa and then reaches Satyaloka. Sri Baladeva Vidyabhusana describes a rather different sequence: 1) Archis, 2) Suklaksam (bright fortnight), 3) Uttaranam (the northern progress of the sun), 4) Samvatsaram (the year), 5) Devalokam (the world of the demigods), 6) Vayuloka (the world of the demigod Vayu), 7) Adityam (the world of the sun), 8) Candram, (the world of the Moon), 9) Vidyut (the world of lightning), 10) Varunam (the water world), 11) Indram (Indra's world), 12) Prajapati, the world of 4-faced Brahma.

B. Bhu Mandala According to *Srimad-Bhagavatam* and *Narada-Pancaratra*

In his purport to *Srimad-Bhagavatam* 4.2.28, Sri Prabhupada writes:

Sometimes it is necessary to preach a philosophical doctrine which is against the Vedic conclusion. In the Siva Purana it is stated that Lord Siva said to Parvati that in the Kali-yuga, in the body of a brahmana, he would preach the Mayavada philosophy. Thus it is generally found that the worshipers of Lord Siva are Mayavadi followers. Lord Siva himself says, mayavadam asac-chastram. Asat-sastra, as explained here, means the doctrine of Mayavada impersonalism, or becoming one with the Supreme. Bhrgu Muni cursed that persons who worshiped Lord Siva would become followers of this Mayavada asat-sastra, which attempts to establish that the Supreme Personality of Godhead is impersonal. Besides that, among the worshipers of Lord Siva there is a section who live a devilish life. *Srimad-Bhagavatam* and *Narada-pancaratra* are authorized scriptures that are considered sat-sastra, or scriptures which lead one to the path of God realization. Asat-sastras are just the opposite.

About *Narada-pancaratra* and *Srimad-Bhagavatam*, Srila Bhakti-siddhanta Sarasvati Thakura stated as follows in *Srimad-Bhagavata-Tatparya* 4:

In ancient times, there was only one community of men, known as hamsa. The best among these were known as paramahamsas, or travelers on the path of spiritual life. Previously, Vaishnavas were referred to as paramahamsa. When we study the ancient history of the bhagavata-sampradaya, we come to know about these mahamsa and paramahamsas. They followed a process that was known as ekayana. Because Srimad-Bhagavatam was the subject matter for discussion of paramahamsas, it is also known as paramahamsa-samhita.

Samhita refers to a compiled literature. The accumulation of knowledge from the five different sources found among the followers of ekayana is called pancaratra. Puskara, Hayasirsa, and Narada-pancaratra are in this category. A worshiper of the Supreme Lord is known as Bhagavata. I am speaking about the time previous to when Srila Vyasadeva had spoken Srimad-Bhagavatam to Sri Sukadeva at Samyaprasa. Srimad-Bhagavatam was first spoken by Sri Narayana to the great sage, Narada. [This took place at the village of Kalapagrama in the Himalayas, as recounted by Srila Sukadeva in Chapter 87 of Canto 10, texts 4-48—editorial note.] Narada then related it to Vyasadeva, who spoke it to Sukadeva. From that time onwards, it has been known as Srimad-Bhagavatam. Before that, it was known as Paramahamsa-satvata-samhita..

From the writings of Srila Vyasadeva, we hear of literature like Paramahamsa-samhita and Satvata-samhita. Vedavyasa composed the Puranas to make the understanding of the Vedas easy. The Puranas are full of ancient histories. Srimad-Bhagavatam, composed by Srila Vyasadeva, is also one of the Puranas but it is the only literature that supports the ekayana system and so it is also known as a Pancaratra.

From these words it is difficult not to conclude that *Srimad-Bhagavatam* and *Narada-Pancaratra* are on the same level of importance

to Ekayanas, or Vaisnavas (who worship one Lord, Bhagavan Sri Krsna as the Absolute Truth, rather than worshiping many demigods like the Bahuvyanas). Sri Siddhanta Sarasvati even counts the *Bhagavatam* as a Pancaratric literature.

Yet when we compare the description given in these great scriptures of the Bhu Mandala...

The list of the 7 islands of Bhumandala, according to Srimad Bhagavatam and Narada Pancaratram

Srīmad-bhāgavatam Canto 5 Chapter 20.1-29, Narada Pancaratram 11.50-92

Order The name of the island (surrounding ocean)	Order The name of the island (surrounding ocean)
1. Jambu-dvipa (salt water)	1. Jambu-dvipa (salt water)
2. Plaksa-dvipa (sugarcane juice)	2. Plaksa-Dvipa (sugarcane juice)
3. Salmali-dvipa (wine)	3. Saka-dvipa (wine)
4. Kusa-dvipa (ghee)	4. Kusa-dvipa (ghee)
5. Kraunca-dvipa (milk)	5. Vaka-dvipa (yogurt)
6. Saka-dvipa (yogurt)	6. Salmali-dvipa (milk)
7. Puskara-dvipa (sweet water)	7. Kraunca-dvipa (sweet water)

Beyond Puskar-dvipa, which is the abode of Lord Brahma, there are two islands - one is always lit by the sunshine and the other always dark. Between them is a mountain called Lokaloka, situated one billion miles from the edge of the universe. This moun-

tain is described in *Srimad-Bhâgavatam* 5.20.36-41 as the abode of the Supreme Lord. "Lord Narayana, expanding His opulence, resides upon this mountain." (Srila Prabhupada) In his *Govinda-Bhasya* (4.3.1) Srila Baladeva Vidyabhusana writes that while the knowledge described in the *sastra* is one, "the scriptural texts seem to give different explanations." From a commentary on *Visnu-Purana* comes this oft-quoted statement: *Kvacit kvacit puranesu virodho yadi laksyate kalpa-bheda adibhistanna vyavastha sabdhir ucyate*—"Whenever any contradictions in different Puranas are observed, they are ascribed by the pious to differences of *kalpas* and the like."

A *kalpa*, it has already been noted, is a day of Brahma (4,300,000,000 solar years). According to a statement Srila Prabhupada made on 3 July 1976 to the Bhaktivedanta Institute scientists, there are 14 *manvantara* devastations during one day of Brahma. An example of this was the flooding of the universe after the period of Cak-susa Manvantara, when Lord Matsya appeared. That was during Brahma's day; Prabhupada said that when Brahma goes to sleep at the end of his day there is another kind of devastation. Such partial devastations must be rectified by partial recreations. In *Srimad-Bhagavatam* 2.10.47 Purport, Srila Prabhupada clearly states that with every new *kalpa* or day of Brahma there is a new creation. In some places it is said that devastations do not necessarily follow the change of every Manu.

In any case, two Vedic scriptures may appear to contradict one another because of transmitting descriptions of the universe that come from different *manvantara* periods, or different *kalpas*. If that isn't enough, we find a verse like this (*Srimad-Bhagavatam* 7.15.69):

*aham purabhavam kascid
gandharva upabarhanah
namnatite maha-kalpe
gandharvanam susammatah*

Long, long ago, in another *maha-kalpa* [millennium of Brahma], I existed as the Gandharva known as Upabarhana. I was very re-

spected by the other Gandharvas.

If there is any doubt as to what is meant by the word *maha-kalpa*, read the purport:

"Srila Narada Muni is giving a practical example from his past life. Formerly, during the previous lifetime of Lord Brahma, Narada Muni was one of the denizens of Gandharvaloka...."

Thus in the *Srimad-Bhagavatam* we have at least one confirmed instance of a narrative that comes from an earlier cosmic manifestation—from a time prior to Lord Maha-Visnu's breathing out the present universe. This fact raises the interesting question whether the Fifth Canto description of the universe applies at all to the present cosmic manifestation. To some, my suggesting this may be "going over the line," but HH Danavira Maharaja, well-known in ISKCON for his "literal take" of the 5th Canto, quotes Srila Prabhupada saying that Sukadeva Gosvami's account of the universe did not come from the Gosvami's own direct perception or conception. "Not even Sukadeva Gosvami," Prabhupada is cited on page 232 of *Vedic Cosmology*. "He says *susruma*." Tamal Krsna: "I heard." If in the 7th Canto of *Bhagavatam* we hear about Narada's life as a Gandharva in a former universe, we may be hearing from Sukadeva in the 5th Canto the description of a former universe. It is certain that Sukadeva does not claim to be informing us of anything he has seen himself.

Of course, I am only raising a question. Please do not conclude that I am arguing that the 5th Canto describes a universe that was annihilated by the inhalation of Maha-Visnu. But now that we're on the point, let us take a look at how other *Puranas* describe the universe, and see if an answer can be found within these "cosmologies."

C. Bhu-mandala in Other Puranas

In most of the Puranas that include in the corpus of their texts a description of some sort or other of the cosmos, the main features of Bhu Mandala—the seven islands, the seven seas, the divisions of Jambu-dvipa, the situation and extent of Meru, and the sub-divisions of Bharata-varsa—are the same. The *Visnu*, *Brahma* and

Agni Puranas are practically word for word the same.

Brahmanda, Vayu, Kurma, Linga, Matsya, and Markandeya Puranas correspond well with those already listed. Only *Srimad Bhagavatam*, followed by *Padma Purana*, differ. How do they differ?

In fact the difference is not obvious at first glance. The names of the islands, their respective size and location—all the *Puranas* are "on the same page" with regard to these. But look closer and one difference becomes apparent—all the *Puranas* says that the ocean that surrounds the 5th island is made of yogurt. The next ocean ring is made of milk. In *Srimad Bhagavatam* the order of these two oceans are reversed.

Most *Puranas* give a detailed description of the main mountains and the holy rivers of Bhu-mandala. From the 2nd island to the 6th—Plaksa to Saka-dvipa—these geographical features add up to a standard total of 70 names. (Some *Puranas* don't list all 70, but the names they do provide are drawn from a standard total of 70 which are found in *Brahmanda, Vayu, Visnu, etc.*) *Srimad Bhagavatam* has its own list too. But not even one of the names of mountains and rivers in *Bhagavata Purana* appears in other *Puranas*! It works the other way too—none of the names other *Puranas* list are ever mentioned in *Srimad Bhagavatam*.

The *Puranas* relate who the rulers of these great tracts of land were. In the 2nd Canto of *Visnu Purana*, Chapter 1 verses 5-12, we read:

"Parasara said: Priyavrata married Kamya, the daughter of the Patriarch Kardama and had by her two daughters, Samrat and Kukshi and ten sons - the wise, modest and dutiful Agnidhra, Agnibahu, Vapushmat, Dyutimat, Medha, Medhatiti, Havya, Savana, Putra, and Jyotishmat. These were the sons of Priyavrata, famous for strength and prowess. Of these, three-Medha, Putra and Agnibahu, adopted a religious life...Priyavrata having divided the earth into seven continents, gave them to his other seven sons."

Srimad-Bhagavatam 5.1.24-26:

Sukadeva Gosvami said: "Thereafter, Maharaja Priyavrata married Barhismati, the daughter of the prajapati named Visvakarma.

In her he begot ten sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Urjasvati. The ten sons of Maharaja Pryavrata were named Agnidhra, lidhmajihva, Yaj nabahu, Mahavira, Hiranyareta, Ghritapristha, Savana, Medhatiti, Vitihotra and Kavi. These are also names of Agni, the fire-god. Three among these ten - namely Kavi, Mahavira and Savana lived in complete celibacy."

So, of the two accounts of the rulers of Bhu-Mandala, only the names Agnidhra, Medhatiti and Savana from *Visnu-Purana* are evident in *Srimad Bhagavatam*. Both *Puranas* agree that Agnidhra ruled Jambu-dvipa. But Medhatiti, who according to *Visnu-Purana* was the Lord of Plaksa-dvipa, is portrayed as a father of seven sons who divides Saka-dvipa into seven parts, giving each son a part to rule, then retiring to achieve spiritual perfection. The third personality in common between *Visnu-Purana* and *Srimad Bhagavatam*, Savala, is in the first *Purana* the King of Puskara-dvipa but in the *Bhagavatam* was completely celibate and renounced.

Srimad Bhagavatam clearly states that on Puskara-dvipa Lord Brahma is worshiped as *Karma-mayam* (obtainable by the Vedic ritualistic system), and he is also called *Brahma-linga* (meaning that his form consists of Vedic knowledge). *Visnu Purana* tells a different story—that Brahma is worshiped by the inhabitants of Kusa-dvipa as another form of Janardana...and says nothing about Brahma on Puskara-dvipa!

An answer is offered in *Brahmanda Purana*, "as Lord Brahma narrated this ancient treatise dealing with the events of the Adi-Kalpa." *Brahmanda Purana* declares its main object is to explain the real state of affairs or the true situation of the Loka-Tattva, this universe.

This *Purana* instructs us that, "The Svayambhuva creation is of an age long past. It may be understood by looking back from the perspective of the current creation, which is the Vaivasvata *manvantara*. The subjects, deities, sages and Pitris are not the same now as then. Understand that those persons famous as the seven sages—Bhrighu, Angiras, Marici, Pulastya, Pulaha, Kratu and Atri, these seven were the *sapta-rsis* of the Svayambhuva Manvantara...Ag-

nidhra, Agnibahu, Medha, Medhatiti, Vasu, Jyotisman, Dyutiman, Havya, Savana and Sattrra were the ten grandsons of Svayambhuva Manu. They were extremely powerful and moved with the velocity of the wind. The first Manvantara was a time of kings of great influence, it was a time of great magnificence...Those personalities of the period of Svayambhuva Manvantara have long passed away due to great flow of time in the order of *ayanas*, years and yugas!..." (*Brahmanda Purana* 1.2.13.101-108)

Other Puranas list the *saptarsis* at the time of Svayambhuva Manu as Marici, Angira, Atri, Pulaha, Kratu, Pulastya, and Vasistha. In the present Vaivasvata *manvantara* the seven sages are Vasistha, Kasyapa, Atri, Jamadagni, Gautama, Visvamrta, and Bharadvaja. *Srimad-Bhagavatam* Canto 5 Chapter 23 verse 5, which is about the constellation Sisumara where the seven sages dwell along with other demigods and sages, mentions 2 of the *saptarsis* by name: Vasistha and Angira. Both were *saptarsis* during Svayambhu's reign as Manu, but of the two sages only Vasistha holds the post of a *saptarsi* in the Vaivasvata Manu. From this it would appear that Sukadeva Gosvami's description of the universe is from the period of Svayambhuva Manu.

In the *Brahmanda Purana*, the speaker gives more regard and detail for the period of the first Manu—Svayambhuva—and he holds the present Manu—Vaivasvata—to be more important than the Manu who came after Svayambhuva. Thus the Puranic account of universal history is for the most part a comparison between these two *manvantaras*. Moreover he speaks about the reality of the present period as being qualitatively different, as if it is another type of creation, fundamentally distinct from the previous (Svayambhuva) one. He describes the present creation in a separate chapter...

D. The present creation is called the Marica creation.

"During the Seventh Manvantara of Vaivasvata Manu, the Devas and the Great sages were born of Kasyapa, the son of Marici... And the Vasus, the birds, the cows, the Nagas, the Daityas and the Danavas, the Gandarvas and the Apsaras, as well as other species were born of Vaivasvata Manu! It was only after that, that the subjects were born

of sexual copulation. The former creation was done through will, sight, and touch..." (Brahmanda Purana 1.2.37.47-48)

The conclusion is that what we are met with in the Puranas are mainly two "states of reality" that came to be within the same *kalpa* (day) of Brahma but still are separated by a vast period of time. This purport is pertinent:

"The Manus who are prominent within this universe are as follows: Yajna as Svayambhuva Manu, Vibhu as Svarocisa Manu, Satyasena as Uttama Manu, Hari as Tamasa Manu, Vaikuntha as Raivata Manu, Ajita as Caksusa Manu, Vamana as Vaivasvata Manu (the present age is under the Vaivasvata Manu), Sarvabhauma as Savarni Manu, Rsabha as Daksasavarni Manu, Visvaksena as Brahma-savarni Manu, Dharmasetu as Dharma-savarni Manu, Sudhama as Rudra-savarni Manu, Yogesvara as Deva-savarni Manu, and Brhadbhanu as Indra-savarni Manu. These are the names of one set of fourteen Manus covering 4,300,000,000 solar years as described above." (*Srimad-Bhagavatam* 1.3.5 Purport)

Also:

*"vaivasvata'-noma ei sap tama man van tara
sataisa catur-yuga tahara antara*

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvan]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.
(*Caitanya-caritamrta, Adi-lila* 3.9)

One age of Manu lasts 309,600,000 years. On top of the number of years shown in the previous verse, 6 times 309,600,000 is the time since the start of Svayambhuva Manu's age. During that time there was at least one great devastation, explained by Srila Prabhupada in his purport to *Srimad-Bhagavatam* 8.24.38.

"Therefore Srila Visvanatha Cakravarti Thakura comments that although it was daytime for Lord Brahma, Brahma felt

sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahma's night. This has been elaborately discussed by Srila Rupa Gosvami in his *Laghu-Bhagavatamrita*. The following is a summary of his analysis. Because Agastya Muni cursed Svayambhuva Manu, during the time of Svayambhuva Manu, a devastation took place. This devastation is mentioned in the *Matsya Purana*. During the time of Caksusa Manu, by the Supreme will of the Lord, there was suddenly another *pralaya*, or devastation. This is mentioned by Markandeya Risi in the *Visnu-dharmottara*. At the end of Manu's time there is not necessarily devastation, but at the end Caksusa *Manvantara*, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation."

The conclusion is that the universe then (during Svayambhuva Manu's time) and now may be different. In *Laghu Bhagavatamrta*, Chapter 3, *Lilavatara-nirupana*, Srila Rupa Gosvami writes:

20. A cosmic devastation occurs at the end of each Manu's reign. This is described by Markandeya Muni in the following verses of Visnu-dharmottara Purana:
21. "When Manu's reign is ended the faultless demigods that controlled the world during the manvantara travel to the planet Maharloka and remain there.
22. "O Yadava, at that time Manu, Indra, and the demigods take shelter of Brahmaloka, which is very difficult to attain.
23. "O Vraja, then the Supreme Lord becomes a powerful, wave-garlanded ocean and completely covers the Bhutala and Satala planets.
24. "O Yadava, then everything in Bhurloka is destroyed. O king of kings, only the famous great mountains are not destroyed.
25. "O best of the Yadu dynasty, then the earth-goddess becomes a boat and protects all seeds without discrimination.
- 26-7. "O tiger among kings, the future Manu and future seven sages famous in the world will take shelter in a boat. Lord Visnu,

the master of the universe, will assume the form of a horned fish and will playfully pull that boat from place to place.

28. "After tying the boat to the peaks of the Himalayas, that fish, the Lord of the universes, will become invisible. Then Manu and the sages will stay where they are.
29. "O king, then the time will become like Satya-yuga. The waters will recede to their normal level, and Manu and the sages will recreate everything.

More from Srila Rupa Gosvami in *Laghu-Bhagavatamrta* about the Lord's Devastation and Recreation of the Universes

327. In Kurma Purana: "When contradictions are found in the Vedic scripture, it is not that one statement is wrong. Rather, both statements should be seen in such a way that there is no contradiction."
328. At a certain time Lord Hari destroys all the material universes in a single moment.
329. In Visnu-dharma Purana, Uttara-khanda: "As I have already explained to you, Lord Hari destroys all the numberless material universes at the same time, and then the universes remain in their unmanifest state within the material energy, prakrti. This is known as the Lord's night."
330. After destroying them, the Lord creates the universes again. Sometimes He makes them all different, and sometimes He makes them all the same.

This is Rupa Gosvami writing. Although some authorities say there is not necessarily a partial devastation of the universe with each change of Manu, Srila Rupa seems to defend this view. That would mean since the time of Svayambhuva Manu—apparently the era of the 5th Canto description of the universe—there have been 7 devastations and recreations. One wonders if that is the reason why, in *Laghu-Bhagavatamrta*, Sri Rupa describes the universe as he does:

- 11 • Lord Vaikuntha, who appeared in the reign of Raivata, the fifth Manu, is described in Srimad-bhagavatam (8.5.4-5):

"From the combination of Subhra and his wife, Vikuntha, there appeared the Supreme Personality of Godhead, Vaikuntha, along with demigods who were His personal plenary expansions."

12. "Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuntha, at her request, created another Vaikuntha planet, which is worshipped by everyone."
13. It is said He created the eternal, all-pervading Maha-Vaikuntha world above Satyaloka.
52. With the eye of the scriptures it is written that some of these avatars have abodes within the material universe. The words of Visnu-dharmottara Purana are evidence for this.
53. In Visnu-dharmottara Purana: "Above that is the fifth place, a red world named Mahatala. In that place is a great lake 100,000 yojanas (800,000 miles) in breadth. There Lord Hari, in the form of Kurma, personally resides.
54. "Above that place is another of the same size, where there is a lake 300,000 yojanas (2,400,000 miles) in breadth. In that lake Lord Hari in His form of Matsya resides.
- 55-7. "Nara's friend Narayana Rsi resides at Badarikasrama. Nr-Varaha is said to reside on Maharloka, where His abode is 3,000,000 yojanas (24,000,000 miles) in breadth. Ananta Sesa's beautiful abode is 500,000 yojanas (4,000,000 miles) in breadth.
58. "The beautiful and self-effulgent realm Varahaloka touches the material universe as it stands beneath everything. There in the form of Svetavaraha, the Supreme Lord resides.
59. "Above that is another realm of the same size. This fourth realm, its ground coloured yellow, is named Gabhasthitala. There the Supreme Lord Visnu, splendid as hundreds of moons and decorated with golden ornaments, appears in a form with a horse's head.
- 60-2. "Above Brahmaloaka is the home of Prsnigarbha. Where Krsna stays there Balarama, whose amsa-avatara resides in

Patalaloka, who always carries a palm-tree flag, who is eloquent, who is decorated with a forest garland, who carries a plough, club, and sword, who is decorated with blue garments, and who always wears on His head a jewel-picture of Ananta Sesa, stays also.

- 63-4. "Above Brahmaloaka is the realm of Lord Hari. In Svarloka is the home of Lord Visnu, who is the son of Vikuntha-devi. The Lord is also personally manifested in Vaikunthaloka.
- 65-7. Lord Ajita's residence is considered to be on Dhruvaloka, and Lord Vamana's residence is considered to be on Bhuvraloka. Lord Trivikrama's residence is said to be on Tapoloka, and Lord Narayana's spiritual asrama is on Brahmaloaka. He has also created a residence above Brahmaloaka. This was explained in Hari-vamsa (127.37), where Maharaja Indra said to Narada Muni:
68. "O sage, above all the worlds Lord Visnu made His own abode, which eclipses even my realm."

E. Miscellaneous points of Interest

In Narada-Pancaratra Lord Siva describes the beautiful Svetadvipa, the place where the daughter of the ocean, Lakshmi eternally serves the lotus feet of Her husband Lord Visnu as an upa-dvipa of the 6th of the islands, Salmali:

Sveta-dvipas ca ksirode copa-dvipo manoharah tatraiva bhagavan visnuh sevita sindhu-kanyayah (Narada Pancaratram 2.2.84)

"O, Narada! On the eight summits of the Mount Sumeru, very beautiful and variegated, live the eight Lokapalas" says Siva to Narada. Savarni describes Meru as having eight sides (i.e. it resembles a fantastic architectural wonder more than it does a natural mountain). The shape of Meru according to Visnu Purana is that of an inverted cone, The Padma Purana compares it to the bell-shaped flower, The Vayu presents it as having four sides of different colors: white on the east, yellow on the south, black on the west, and red on the north. And amazingly Garga Muni calls Meru twisted, like a braided hair...

Nrisimha Purana describes 21 types of heavens, which are connected by 10 routes leading upward from one to another.

The order of the lower planetary systems varies in the different Puranas, but the description of their rulers and the color of their grounds (soils) is the same. From the first, Atala dawn to the lowest, Patala they are respectively - black, pale white, red, yellow, gravel-covered, rocky, and golden. And again the description in *Srimad Bhagavatam* is so much different. Siva in *Narada Pancaratra* doesn't spend much time with the lower planets, giving only a list.

The description of the universe in the *Narada Pancaratram* is unique and differs very much from most of the Puranas. The way the universe was created and its purpose is also spoken of in that *Pancaratra* like in no other scripture. In the Second Night of the *Pancaratra*, Chapter 2.95-100, Lord Siva declares,

Sodasamso bhagavata parasya prakriteh pare brahmadi-stambha-paryantam sarvam mithyaiva narada bhaja satyam param-brahma Radhe-sham trigunat paratnl

" O Narada! All this world from Brahma, down to a blade of grass, is false! Therefore worship That True One, The Highest Brahman, Who is beyond the three gunas...The Lord of Radhika!"

And the *Bhagavatam* reminds us:

"...dhamna svena sada nirastha kuhakam satyam param dhimahi"

THE ABOVE TWO QUOTATIONS SHOULD NEVER BE FORGOTTEN, ESPECIALLY BY THE COSMOLOGICAL BEAN COUNTERS AND YO J ANA-MEASURERS!

Srila Bhaktvinoda writes, *kiser samsar ei chayabaji prity ihaty mamata kori brtha kina jay*—"What kind of world is this? It seems to be just like a magic lantern show, wherein so many shadows and optical illusions dance magically before my eyes. I feel great attachment and identification with such a world, and thus day after day passes without any purpose whatsoever." (*Durlabha Manava Janma* from *Kalyana Kalpataru*)

Who is putting on this magic lantern show?

Punchi-bhuta-jagallaja Vaidagdhi-digdha-vigraha

She is the embodiment of the supreme intelligence,
The cleverness which embarrasses the whole world!

Srila Raghunata Dasa Gosvami

The following is from *Narada Purana* - conversations between Sanatkumara and Narada, Vasu and Mohini...

"Once while Krishna was staying near Her, Narayana Himself was born of Krishna's left side. Mahalakshmi was born of the left side of Radha. Then Krishna handed Mahalakshmi to Narayana and established Him in Vaikuntha..."

"He who is Krishna, the Lord of Radha is glorified as the Lord of Laksmi. He alone assumes the form of Brahma. He is Dharma and Narayana as well."

"She, who is Radha is Laksmi, Savitri, Sarasvati and Ganga..."

"Thus Radha turned itself into five forms as the cause of creation..."

"Goddess Radha is the maker of the universe, She is interested in the protection of the universe, She causes dissolution of the world, She is the Goddess of all!..."

"Once upon a time when Radha and Krishna danced in *rasa-lila* the seven oceans were born out of Her. Remaining in this world they cried out of impending separation of their Mother, their Goddess..."

"Then, o blessed one, Krishna split Himself into two. The left half was Mahadeva and the right was the Lord of the cowherd. The five-faced, three-eyed, the one born from the left half who was eminent among amongst the sages, eulogized Krishna. On being commanded he sat on the front of Hari. Krishna said: O, lord of the universe, take Durga with you. As long as the creation goes on, perform penance in Siva-loka. At the end of it, annihilate the entire worlds..."

"Goddess Radha, worshiped by the excellent Devas, out of curiosity assumed the form of Siva Herself, o fair-faced lady. On seeing this sudden surprising feature, Krishna, the Lord of the yogis, assumed the form of the primordial Prakriti as befitting that occasion..."

"In fact Krishna and Radha, who assumed the form of Krishna, were engaged in deluding and fascinating Siva. Since Maya in the form of the Mother of the universe is the Lord Himself..."

"That is why, o daughter of Brahma, Skanda is Ganapati, Krishna Himself was Ganapati, and Skanda himself became Siva..." "Some say that Siva is one and he resorted to the form of Radha..."

End

Chapter 8 Virodha Mardana

By Yajñesvara

Prostrations to Śn Ganesa.

*Natvd Visvesvararh devarh Vastav&rthaprasiddhaye |
Virodhamardanarh Grantham vyacakse svakrtarh muda*

I bow down to Lord Visvesvara and shall now happily comment upon the work *Virodhamardana*, composed by myself, so that its true meaning is made to known to all.

Commentary: A certain Astrologer (Daivajna) Yajñesvara Sarma by name, desires to compose the work *Virodhamardana* by name, with a view to refute the apparent contradictions that exist between Puranas and works on Astronomy like the Surya Siddhanta regarding matters like the size of the Earth. At the outset he performs the invocation of the chosen deity in an Anustubh verse so that the work undertaken may be successfully completed.

*Isvararh kevalam naumi vicitra-aneka-saktikam
Jagat-sarjana-sarhsthana-tirobhavadikdranam || 7 ||*

(I bow down to Isvara the Pure One who is the repository of many amazing powers and Who is the primordial source of creation, sustenance, dissolution etc., of the universe.)

Commentary: The word *kevala* means *advitiya* or second to none, because Isvara is the counter-correlative of the four kinds of non-existence. Because He is eternal, He is of the form of Existence. As such He is present in every object. As far as the material world is concerned, its manifestation can be accounted for even otherwise.