

***OUTLINE STUDY GUIDE***  
***of***  
***SRILA PRABHUPADA'S***  
***TEACHINGS OF LORD CHAITANYA***

**by Suhotra Swami**

**INTRODUCTION**

Teachings of Lord Chaitanya, the Golden Avatara was written in the late 1960's by His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada, Founder-acharya of ISKCON, as a summary study of five important philosophical sections of the Sri Chaitanya-charitamrta by Srila Krishnadasa Kaviraja Goswami. These five sections are: the teachings of Lord Chaitanya to Rupa Goswami, to Sanatana Goswami, to Prakashananda Saraswati, to Sarvabhauma Bhattacharya and to Ramananda Raya.

The TLC is thirty-two chapters long. This course meets for 24 one-hour sessions, two of which are test periods. Any one of the chapters of TLC could easily be the subject matter of an entire class, and some of them warrant several classes for complete examination and discussion. Although the subject matter is unlimited, our opportunity to study it is not.

Therefore this outline study guide of the TLC is submitted to the students enrolled in the course to help them get a grasp of the structure of the work, chapter by chapter. While the reader may find the study guide itself to be rather lengthy, it offers a comprehensive breakdown of the detailed information Srila Prabhupada has imparted in the text.

The TLC is a formidable work, each page being densely packed with often difficult philosophical concepts of transcendence. Furthermore, to gather the maximum benefit from it, the TLC should be studied side-by-side with Srila Prabhupada's Sri Chaitanya-charitamrta. This study guide facilitates such a complete study program by cross-referencing between the two books to bring out a clearer understanding of the subject matter. Information drawn from the C.c. that appears within this guide is enclosed in brackets [like these].

The student is advised to perform his reading assignments with reference to this study guide, and to take careful note of how the information is structured, i.e. how it fits together in a cogent, coherent pattern. Losing the thread of ideas while reading TLC is a common experience among many devotees; keeping track with the help of this guide should prevent that and

permit a better absorption of detail.

In this course, we shall attempt to increase our appreciation of the Teachings of Lord Chaitanya in three ways: 1) by comprehending the structure, 2) by learning about the historical and philosophical background of the various subjects, and 3) by seeing the conclusion and its relevance to our devotional lives.

The Outline Study Guide is meant to accomplish the first, thus freeing our limited class time for pursuance of the other two goals of the course. The student will, therefore, be responsible to absorb this study guide during his homework period. The student should assume that he may be tested on the information found within this guide, even if it is not discussed thoroughly in class.

## **CHAPTER ONE**

### **"Teachings to Rupa Goswami" C.c. M. 19.37-236**

#### **I. Introduction:**

- A. Sri Rupa Goswami went to Prayag with his younger brother Sri Vallabha [Anupama Mallika].
- B. They saw Lord Chaitanya from a distance at the Bindumadhava temple, where He was performing sankirtana before throngs of thousands.
- C. The two brothers came to visit the Lord while He was taking His meal at the house of a Deccan brahmana.
- D. The Lord accepted them as His devotees, embraced them, and placed His lotus feet upon their heads.
- E. The Lord went to the other side of the Ganges at the invitation of Vallabha Bhattacharya. Rupa Goswami remained with the Lord at this time. At the Dashashvamedha-ghat, Lord Chaitanya instructed Rupa Goswami about:
  1. the truth of Krishna;
  2. the principles of devotional service;
  3. the transcendental relationships with Krishna.

#### **II. The position of the conditioned living entity (jiva):**

- A. He is eternal, 1/10,000th part of a tip of hair in size, and is transmigrating through different species due to his karma.
- B. Classifications of conditioned living entities:
  1. Non-moving -
    - a. they remain in one place:
    - b. example - trees.

2. Moving -

- a. those that fly in the sky;
- b. those that swim in the water;
- c. those that walk on land:
  - i. there are many millions of entities that move on the land.
  - ii. Out of these, very few belong to the human species.
    - A) Most of these are totally ignorant of spiritual life.
    - B) The arya, or humans who believe in spiritual advancement, are very few.
      - 1) Of these, there are the unrighteous
      - 2) and the righteous.
        - a) Generally, these are engaged in karma-yoga.
        - b) Out of many fruitive workers, only a few come to know about the Absolute Truth, and they are called jnanis.

3. Further elaboration of the classifications of souls on the path of elevation:

- a. Those attached to Vedic rituals and righteous activity in order to enjoy material prosperity.
- b. Those who try to enjoy the spiritual world by becoming one with God.
- c. Those who desire mystic powers.

4. One must be peaceful in order to make real progress in spiritual life -

- a. One whose mind is agitated by such desires (bhukti, mukti, siddhi) cannot be peaceful. [C.c. M. 19.149]
- b. One who seeks any material perfection must be agitated and restless.

III. Receiving the favor of Vishnu and the Vaishnavas:

A. By the mercy of the pure devotee, one gets Krishna, and by the mercy of Krishna, one gets the association of a pure devotee. [C.c. M. 19.151: brahmanda bhramite kona...]

- 1. Vaishnavas are always travelling from door to door to give people the seed of devotional service.
- 2. The causeless mercy of Krishna is first experienced by one who meets a bonafide spiritual master.

B. Chanting the name of Krishna:

- 1. That seed of devotional service received from the pure devotee is the Lord's Holy Name.

2. When watered by continual chanting, the seed of devotion fructifies and grows, piercing through the universal covering and entering the spiritual sky, where it continues to grow until it reaches the lotus feet of the Lord, where it blooms in full flower of love of Godhead.

IV. Offenses to the Holy Name of the Lord:

- A. The "mad elephant offense", or vaishnava aparadha -
  1. when growing any plant, there is a danger that an animal may come and destroy or eat it.
  2. An offense to a pure devotee of the Lord can similarly wreak havoc with the devotional creeper.
- B. The 10 offenses against the Holy Name:
  1. Blasphemy of great devotees.
  2. Denial of Lord Vishnu as Absolute Truth.
  3. Considering the spiritual master to be an ordinary man.
  4. Blasphemy of Vedic literature and authorized scriptures like the Puranas.
  5. Considering the glories of the Holy Name to be exaggeration.
  6. Concocting perverted theories about the Holy Name.
  7. Committing sinful activities on the strength of chanting.
  8. Considering religious rituals to be equal to the chanting of Hare Krishna.
  9. Preaching the glories of the Holy Name to the faithless.
  10. To maintain material attachments while chanting the Holy Name.
- C. Attraction to too many followers.
- D. Desiring liberation.
- E. Neglecting the 4 regulative principles.

V. Some further considerations of devotional service:

- A. No desire should be had by the devotee, except for the desire to advance in Krishna consciousness.
  1. He should not worship any demigod, or any other form of the Supreme Personality of Godhead.
  2. Should not speculate.
  3. Should not engage in fruitive work.
- B. The devotee should minimize bodily demands, enough to simply keep body and soul together.
- C. He should engage the senses in Krishna's service.
- D. He should reject all kinds of liberation for his personal sense gratification:
  1. Oneness with Lord.
  2. Living on the same planet as the Lord.
  3. Having the same form as the Lord.

- 4. Having the same opulences as the Lord.
- 5. Living side by side with the Lord.
- E. The devotee should be totally absorbed in pure devotional service. If he is haunted by the two witches (material benefit and liberation), he cannot experience the transcendental bliss of devotional service.

VI. Three stages of devotional service:

- A. Beginning of cultivation (9 processes of bhakti-yoga).
- B. Realization of service.
- C. Attainment of love of Godhead (in different stages, like stages of sugar): [First 3 stages from C.c. M. 19.178: sneha - melting of heart; mana - hiding of love by crooked means (distain); pranaya - love that avoids honor;]
  - a. raga - transcendental affection [attachment];
  - b. anuraga - emotion [further attachment];
  - c. bhava - ecstasy;
  - d. mahabhava - extreme and intense attachment [great ecstasy].

VII. The elements of Krishna-bhakti-rasa:

- A. sthaya-bhava (the context of steadiness itself, where there is no fear of falling down); this mixes with
- B. vibhava [special ecstasy];
- C. anubhava [subecstasy];
- D. sattvika [natural ecstasy];
- E. vyabhichari [transitory ecstasy]. The total ecstasy of love (i.e. VII.A-E) has two component parts:
  - 1. the context
    - a. the subject (the exchange of devotional service),
    - b. the object (Krishna);
  - 2. the cause of excitement (transcendental qualities).
- F. Thirteen transcendental activities in Krishna-bhakti-rasa:

- 1. dancing;
- 2. rolling on the floor;
- 3. singing;
- 4. clapping;
- 5. bristling of the hairs on the body;
- 6. thundering;
- 7. yawning;
- 8. breathing heavily;
- 9. forgetting social conventions;
- 10. salivating;
- 11. laughing;
- 12. aching;
- 13. coughing.

VIII. Five Transcendental rasas (primary):

- A. santa - appreciation.
- B. dasya - awe and veneration (servitude).
- C. sakhya - love and respect (friendship).
- D. vatsalya - parenthood.
- E. madhurya - Overwhelming love.

IX. Seven secondary rasas:

- A. Laughing.
- B. Having wonderful visions.
- C. Chivalry.
- D. Pity.
- E. Anger.
- F. Ghastliness.
- G. Devastation.

X. Two kinds of attachment to Krishna:

- A. Awe and veneration (exhibited in Mathura and the Vaikunthalokas) -
  - 1. There is a lack of freedom of expression of love;
  - 2. Awe and veneration tend to obscure the Lord's actual greatness;
  - 3. One's service to the Lord may be impeded.
- B. Familiar love of Krishna as friend, son, lover.

XI. Basic components of the steadfast position in Krishna consciousness:

- A. sama - control of the mind; such stability of mind can be attained by one who has concluded that the Supreme Personality of Godhead is the original source of everything.
- B. titiksha - toleration of suffering (for controlling the senses).
- C. dhritih - control of tongue and genitals.
- D. dhirah - pacification.

XII. Qualities of the 5 Rasas:

- A. shanta - unflinching faith and cessation of all desires that are not connected with Krishna.
  - 1. No active interest in Krishna.
  - 2. One may worship Brahman, Paramatma or Bhagavan on this stage.
- B. dasya - great awe and reverence.
- C. visrambha - confidential attachment.
- D. vatsalya - thinking the Lord is dependent upon the mercy of the devotee.
- E. madhurya - all of the above qualities exist simultaneously.

## CHAPTER TWO

### "Sanatana Goswami" C.c. M. 19.3-35; 20.3-97

- I. Lord Chaitanya meets the brothers Rupa and Sanatana Goswami:
  - A. This meeting occurred after Sri Caitanya Mahaprabhu took sannyasa.
    1. The place of the meeting was Ramakeli, district Maldah.
    2. Sanatana was known as Dabir Khas and Rupa as Sakara Mallik.
    3. They were ministers to Nawab Hussein Shah.
  - B. They were inspired to join the Lord's sankirtan movement.
    1. They engaged brahmanas to perform purashcarya, a Vedic religious rite that would enable them to get free of their material duties.
      - a. This ritual was performed thrice daily.
      - b. The ritual consisted of five components: time, worship, offering of respect to forefathers, offering of oblations into the fire and offering of food to a brahmana.
    2. This and other rituals are mentioned in Hari Bhakti Vilas.
- II. Rupa Goswami's exemplary distribution of wealth:
  - A. After performing the ritual, Sakara Mallik (Rupa Goswami), the younger of the two, returned home with an immense amount of money in gold and silver, enough to fill a large boat.
    1. He gave 50% to the brahmanas and Vaishnavas.
    2. He gave 25% to relatives and dependent family members.
    3. He kept 25% for personal emergencies (deposited with a reputable businessman).
  - B. Rupa Goswami had gotten permission from the Nawab to leave government service, but Sanatana Goswami had not.
    1. Rupa Goswami made plans to meet the Lord in Vrindavana.
    2. Sanatana Goswami entrusted his responsibilities to his assistants and engaged 10 or 20 learned brahmanas as his tutors in an extensive study of Srimad Bhagavatam. He notified the Nawab he was sick.
- III. Sanatana Goswami's escape from Nawab Hussein Shah:
  - A. The Nawab anxiously came to visit Sanatana Goswami and saw for himself the real situation.
    1. The Nawab declared himself completely dependent upon Sanatana's government work.
    2. He desired to conquer and hunt, and required Sanatana for administration.
  - B. Sanatana Goswami declared himself ready to face punishment for

neglecting his service, but he would not resume his duties to the Nawab.

- C. The Nawab had Sanatana Goswami placed under arrest, and left to make war with Orissa.
- D. Rupa Goswami informed his brother that he'd deposited 10 thousand coins with a grocer, and this money was at Sanatana's disposal.
- E. Sanatana Goswami offered 5 thousand coins to his jailer. The jailer hesitated, and Sanatana raised the offer to 10 thousand.
  - 1. Sanatana gave the jailer a plausible story to tell the Nawab. The jailer agreed, and Sanatana Goswami made good his escape together with his servant Ishana.
  - 2. Rupa Goswami and his younger brother Sri Vallabha had already departed.
- F. The hotelkeeper's plot:
  - 1. Sanatana Goswami travelled through the jungles toward Vrindavana until he came to a place called Patada (Bihar). There he rested in a hotel, but was suspicious of the hotelkeeper's deference to him.
  - 2. Sanatana learned that Ishana had gold coins with him. The hotelkeeper had discovered this secret with the help of an astrologer. He was planning to kill Sanatana for the money.
  - 3. Sanatana brought 7 coins to the hotelkeeper. The hotelkeeper assisted him that very night in crossing the hills. Then Sanatana requested Ishana to return with the one gold coin he had kept.
  - 4. Along his way, Sanatana Goswami received a fancy blanket from a rich brother-in-law.
  - 5. By this time Lord Chaitanya was in Benares. Sanatana Goswami learned He was staying at the house of Chandrashekhara Acarya. Sanatana went there and sat at the door.

#### IV. Sanatana Goswami meets the Lord in Varanasi.

- A. Lord Chaitanya told Chandrashekhara to call in the "great devotee" seated outside his door, but Chandrashekhara returned to say he'd seen no devotee but only a mendicant (dervish). The Lord asked to see the mendicant, and embraced Sanatana Goswami in the courtyard. Sanatana was very ashamed, and both began to cry in ecstasy.
  - 1. The Lord told Sanatana not to be ashamed, as he was a pure devotee, even better than a brahmana. "I am touching you for My own purification."
  - 2. "Krishna has saved you from Maharaurava," the Lord told him.
- B. The Lord requested Chandrashekhara to take Sanatana to a barber. Sanatana would not accept new garments, and declared he'd live by



begging. All this was pleasing to the Lord, but Sanatana Goswami could understand the Lord didn't approve of his fancy blanket.

1. Sanatana Goswami went to the Ganges and exchanged the blanket for an old quilt worn by a mendicant.
2. The Lord took note of Sanatana Goswami's full renunciation, and blessed him.
3. Sanatana Goswami put important questions before the Lord, and He answered them completely.

## **CHAPTER THREE**

### **"Teachings to Sanatana Goswami" C.c. M. 20.97-116**

- I. Lord Chaitanya's instructions to Sanatana Goswami cover the topics of:
  - A. God's transcendental form [and His conjugal love];
  - B. God's opulences;
  - C. Devotional service to the Lord.
  
- II. Sanatana Goswami's self-surrender to Lord Chaitanya [C.c. M. 20.98-103]:
  - A. Sanatana fell at the Lord's lotus feet, declaring himself
    1. lowborn;
    2. coming from bad association;
    3. the most wretched of mankind;
    4. suffering in the dark well of material enjoyment;
    5. not knowing the goal of life -
      - a. what is beneficial,
      - b. or what is detrimental;
    6. so foolish that he thinks he's learned.
  - B. Sanatana Goswami prayed:
    1. "You have saved me from material existence."
    2. "Now what is my duty?"
    3. "Who am I?"
    4. "Why do I suffer from the threefold miseries?"
    5. "How can I be relieved from this material entanglement?"
  
- III. Seeing Sanatana's suitability (i.e. his humility), the Lord agreed to instruct him.
  - A. Definition of threefold miseries:
    1. adhyatmika-klesha: miseries from our own bodies and minds.
    2. adhibhautika-klesha: miseries inflicted by other living entities.
    3. adhidaivika-klesha: miseries originating with the demigods (controllers of natural phenomena).

- B. If one does not know why he is suffering from these three causes, he is to be considered ignorant, despite prestigious labels. His duty is to approach a spiritual master, just as Arjuna approached Krishna.
- C. In Bhagavad-gita, Lord Krishna taught that the living entity is spirit soul, not matter.
1. As spirit soul, he is part and parcel of the Supreme Soul.
  2. It is the duty of the soul to surrender, for only then can he be happy.
  3. The living entity should therefore surrender completely to Krishna.
- D. Lord Chaitanya began His instruction on the soul where Lord Krishna left off.
1. "You are pure living soul."
    - a. You are not the body;
    - b. nor the mind;
    - c. nor the intelligence;
    - d. nor the false ego.
  2. "You are an eternal servant of Lord Krishna." [C.c. M. 20.108]
    - a. The soul is transcendental, but is tiny, therefore marginal.
    - b. The soul is simultaneously one and different from Krishna.
      1. Because it is spirit, the soul is one with Krishna.
      2. Because it is only a minute particle of Krishna, it is different from Him (and thus can fall down into the grip of the material energy).
    - c. The Lord is like the sun, the living entities like the tiny particles of sunshine (photons).
    - d. Vishnu Purana 1.22.52 is cited; living entities like sparks emanating from a fire.
    - e. Vishnu Purana 1.3.2: all inconceivable energies reside in the Supreme Personality of Godhead, and the cosmic manifestation acts due to the Lord's energy.
      - i. The material energy is covered by the cloud of ignorance.
      - ii. It is divided into three modes (goodness, passion and ignorance).
  3. The living entities are ksetrajna ("knowers of the field of activities" - Bhagavad-gita, 13th Chapter).
    - a. Though the living entity has the potency to understand the spiritual energy, he identifies with

the body due to false ego.

- i. He suffers repeated birth and death in various species.
- ii. According to the species he's in at the present time, he may have some knowledge of his true position to a certain extent.
  - A) The human being has the ability to get free of matter and utilize the spiritual energy.
  - B) But the more one is influenced by passion and ignorance, the more one will suffer due to ignorance.
- b. Seventh chapter of Bhagavad-gita states that 8 elements form the inferior (material) energy.
  - i. Earth.
  - ii. Water.
  - iii. Fire.
  - iv. Air.
  - v. Ether.
  - vi. Mind.
  - vii. Intelligence.
  - viii. False Ego.
- c. But the material energy has no power to act on its own; it must be moved by the superior (spiritual) energy.
- d. The conditioning of the living entity is due to forgetfulness of his relationship with the Supreme Lord in the superior energy.
- e. Only when his original identity is revived does man become liberated.

## **CHAPTER FOUR**

### **"The Wise Man"**

#### **C.c. M. 20.117-135**

- I. The conditioned life of the spirit soul:
  - A. Cannot be traced historically, so it is beginningless.
    1. The conditioning extends back in time prior to the creation.
    2. The reactions to our activities follow us life after life.
  - B. Can be compared to punishment by the dunking stool:
    1. When the prisoner is held beneath the water, that's compared to hellish life.
    2. And when he is raised for a breath of air, that's compared to heavenly life.

- C. Arises from false identification with the body,
  - 1. which in turn arises from forgetfulness of his relationship with God (i.e. Godlessness):
    - a. thinking there is no God, or
    - b. thinking he has no relationship with God.
  - 2. This is maya, illusion.
  - 3. This illusion is the cause of all fears and anxieties (cited: SB. 11.2.37).
- E. Ends when he performs his duty and surrenders to the Supreme Lord with
  - 1. intelligence,
  - 2. devotion,
  - 3. and sincere Krishna consciousness.

## II. The way to freedom from material entanglement:

- A. Begins when the conditioned soul is favored by the instructions of a pure devotee.
  - 1. Thus he gives up his desire for material enjoyment,
  - 2. and becomes enlightened in Krishna consciousness.
- B. Is illuminated by Krishna consciousness, which dispels the darkness of material sense enjoyment.
- C. Is the way of service to the Supreme Lord.
  - 1. Cited: Bhagavad-gita 7.14.
  - 2. A devotee knows he can never be happy working only for himself. Therefore he never falsely thinks he's one with God.
- D. Is shown in the Vedic literatures (Vedas, Puranas, Vedanta-sutra, etc.).
  - 1. The conditioned soul forgets his real identity every time he engages in fruitive activity.
    - a. Sometimes he grows weary, desires liberation and thinks of becoming one with God.
    - b. Other times he thinks by working hard to gratify his sense he'll become happy.
    - c. In either case, he is covered by maya.
  - 2. The Supreme Lord has presented the Vedic literatures to guide the human being back to Godhead, because He is always merciful upon His devotees.
    - a. This mercy is available through the spiritual master and is confirmed from within the heart by the Supersoul.
    - b. [C.c. M. 20.124] Through the Vedic scriptures one can understand
      - i. his relationship to Krishna [sambandha],
      - ii. how to act within that relationship (devotional service) [abhidheya],
      - iii. the ultimate goal of life (love of God) [prayojana].
    - c. The living entity is not intended to achieve success in
      - i. religious rituals,

- ii. economic development,
  - iii. sense enjoyment,
  - iv. or even liberation.
- (these four not the real purpose of Vedas)
- d. Every living entity is destined to reach the Supreme Lord.

### III. The story of Sarvajna the astrologer.

- A. This story comes from the commentary of Madhvacharya on Srimad Bhagavatam (Madhva Bhasya 5.5.10-13).
- B. Sarvajna told a poor man who came to him for advice that his father had hidden a treasure near his house.
1. "Don't dig on the south side - you'll be attacked by a wasp." (This represents ritualism, or karma-kanda: one is again stung by the pangs of birth, death, disease and old age).
  2. "Don't dig on the north side - you'll be swallowed by a giant serpent." (This represents impersonal yoga, by which one merges into the existence of the Lord).
  3. "Don't dig on the west side - you'll be attacked by a ghost." (This represents jnana-yoga, which releases the ghost of mental speculation).
  4. "Dig on the east side only - there you'll find the treasure." (This represents the bhakti process).

## CHAPTER FIVE

### "How to Approach God"

#### C.c. M. 20.136-164

- I. The real purpose of the Vedas:
- A. Directs the human being to the perfect stage of devotion.
  - B. Fruitive activities, speculative knowledge and meditation do not lead one to this stage.
  - C. SB. 11.14.20 cited.
  - D. Krishna is dear only to devotees.
  - E. If a lowly born person is a devotee, he is freed from all contamination.
    1. But the disappearance of poverty and liberation are not the end results of love of Krishna.
    2. The end is to relish reciprocation of loving service. ["Krishna, Krishna's service and love of Krishna are the three great riches of life." C.c. M. 20.143]
- II. Krishna is the only object of worship.
- A. Though there are different scriptures pointing to different demigods,

such instructions only bewilder people. (Padma Purana)

B. Careful study of the scriptures reveals that Krishna is the only object of worship.

1. In Markandeya Purana, Devi worship is mentioned.
2. But it is also mentioned there that such demigods as Durga or Kali are but energies of the Supreme Vishnu.
3. Bhagavad-gita explains that worship of demigods is worship of Krishna because the demigods are parts of Krishna's body. But such worship is irregular (B.g. 7.20-23, 9.23).
4. Srimad Bhagavatam [11.21.42-43] states that all the various paths shown in the Vedas are indirect ways of worshipping the Supreme Lord Vishnu.

C. Demigod worship is meant for neophytes in lower modes of nature. E.g. persons attached to flesh eating may offer flesh to the goddess Kali. But gradually such neophytes may rise to the transcendental plane and serve Vishnu.

III. Philosophical speculation is ultimately aimed at Krishna.

- A. The philosophical sections of the Vedas are intended to enable one to distinguish Krishna from maya.
- B. After one understands what is maya, he can approach the Supreme Lord in pure devotional service.
- C. This is confirmed in B.g. 7.19.

IV. Krishna has unlimited multiforms and unlimited opulences.

- A. He possesses the internal, external and marginal potencies.
- B. Therefore He is the source of the material world as well as the spiritual world (Vaikuntha).
  1. Krishna is ashraya-tattva (the shelter of everything).
  2. And everything else is ashrita-tattva (subordinate corollaries and reactions).
  3. Everything is sheltered directly or indirectly by Krishna.
- C. Krishna, the son of Nanda Maharaja, is the Absolute Truth Whose form is eternal, full of knowledge and full of bliss.
  1. SB. 1.3.28: Krishna is the source of all other forms of Godhead.
  2. SB. 1.2.11: He has three features - Brahman, Paramatma and Bhagavan.
    - a. Therefore philosophical speculation, meditation and devotional service are all aimed at Krishna (in one of His three features).
    - b. Impersonal Brahman is the effulgence of Krishna's transcendental body (Bs. 5.40).
    - c. Paramatma is His all-pervading feature in everyone's heart.
    - d. S.B. 10.14.55: Krishna is the soul of all souls - the soul of the individual jivas and also the soul of the Paramatma. Paramatma is but a fragment of Krishna's potency [B.g. 10.42].

- e. The transcendental form of the Lord can only be understood through the process of devotional service in full Krishna consciousness.

## **CHAPTERS SIX, SEVEN & EIGHT**

### **"His Forms are One and the Same"**

### **"Unlimited Forms of Godhead"**

### **"The Avatars"**

**C.c. M. 20.164-406**

- I. Three forms of Godhead known through devotional service:
- A. svayam-rupa, the Lord's personal form. ["Krishna's original form as a cowherd boy in Vrindavana is called svayam-rupa."]
1. The Lord displays His original form in two ways:  
svayam-rupa (He always remains in Vrindavana) and  
svayam-prakash ["the personal manifestation"].
  2. There are two prakash features of the original form:
    - a. prabhava-prakash (identical yet independently functioning manifestations; e.g. the rasa-lila expansions and the Dwaraka expansions).
    - b. vaibhava-prakash (manifestations of different emotional moods). The bodily features are somewhat different.
      - i. E.g. Lord Balaram, Who "is as good as Krishna Himself, the only difference being that the bodily hue of Krishna is dark and that of Balaram is fair."
      - ii. E.g. the son of Devaki (4-armed Vasudeva), a prabhava-prakash manifestation of Krishna in His princely mood. Upon the request of Devaki, Vasudeva took the mood of baby Krishna with two hands. That form is vaibhava-prakash.
  3. In all incarnations of Godhead, there are two divisions based on age: balya [childhood] and pauganda [boyhood]. These divisions are originally visible in the svayam-rupa (Krishna, the son of Nanda Maharaj).
    - a. His natural position [dharmi] is that of a 16-year-old boy [kishora-shekara, "paragon of youth"]. ["Lord Krishna exhibits His pastimes of childhood, boyhood and pre-youth (kishora). When He reaches pre-youth, He continues to exist

eternally to perform His rasa dance and other pastimes." C.c. M. 20.384].

- b. Before Krishna Himself descends to exhibit these pastimes in the material world, He sends His mother and father, who are His devotees. He the advents Himself as an incarnation or He comes personally.
  - c. All His pastimes are being displayed one after another throughout innumerable universes. As there is no limit of waves in the Ganges, there is no cessation of Krishna's pastimes in different universes. His pastimes move through the universes in a day of Brahma like the sun moves through astrological positions in the sky in the course of one solar day.
  - d. The abode of the svayam-rupa is Goloka Vrindavana. By His will, this same Goloka and His own activities are manifested in this universe and innumerable others. Thus He never leaves Goloka, yet appears here to display His six opulences.
4. Krishna, the Supreme Original Personality of Godhead, resides in Vrindavana as the son of Nanda Maharaja. He is known as Svayam Bhagavan, and when He desires to display the Purushottama (Vasudeva) pastimes of Mathura and Dvaraka, He is known as lila-purushottama [ref. C.c. M. 20.240-241].
5. Krishna assumes different forms according to different "energy levels." These energetic states can be understood in three divisions: thinking [iccha-shakti], feeling [jnana-shakti] and acting [kriya-shakti].
- a. Krishna Himself exhibits the thinking energy.
  - b. Vasudeva exhibits the feeling energy.
  - c. Balaram exhibits the acting energy.
  - d. This information is revealed in the Satvata-tantra (Pancharatriki literature). It provides a helpful clue as to how the expansion of the Lord's svayam-rupa into the subsequent forms described below takes place, and how the Lord, while exhibiting many forms, remains one. "The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the vaidurya gem can manifest itself in various colors, such as blue and yellow." [Narada-pancharatra, ref. C.C. Adi. 5.41, purport.]
- B. Tadekatma-rupa ["the same form, nondifferent from svayam-rupa" ... "the bodily features and specific activities appear to be different"]. Tadekatma-rupa is divided into



1. vilasa [pastime forms]; and
2. svamsha [personal expansions, which are less important and exhibit less potency]. These two divisions further subdivide into prabhava and vaibhava forms (see I.A.2.a-b above for definitions of these).
  - a. Tadekatma-rupa begins with the original chatur-vyuha (Vasudeva, Sankarshana, Pradyumna and Aniruddha) in Dvaraka and Mathura. This chatur-vyuha is Prabhava-vilasa (identical to Krishna, but appearing differently due to different pastimes). [C.c. M. 20.184-186.]
    - i. In Goloka, Krishna (svayam-rupa) exists eternally with Lord Balaram, Who is His vaibhava-prakash expansion.
    - ii. Mathura and Dvaraka are subdivisions of Goloka. Krishna resides there in His prabhava-vilasa forms.
    - iii. Just as Balaram expands from Krishna as vaibhava-prakash in Goloka, so the original prabhava-vilasa chatur-vyuha expands into 24 principle vaibhava-vilasa forms. [C.c. M. 20.192, purport]
    - iv. These 24 forms are grouped in fours facing four directions around Narayana (Krishna in Vaikuntha-dham).
  - b. The pattern of expansion is as follows:
    - i. The original chatur-vyuha expands into another (the first 4 of 24; they are also known as Vasudeva, Sankarshana, Pradyumna, and Aniruddha).
    - ii. These quadruple forms expand three times more, manifesting the 12 predominating Deities of the Vaishnava calendar (Keshava, Narayana, and so on).
    - iii. The first 4 also expand into 8 vilasa-murtis, i.e. Vasudeva expands into Adhokshaja and Purushottama, Sankarshana into Upendra and Achyuta, and so on. (4+12+8=24)
    - iv. In the Hayashirsha-pancharatra, 16 forms are said to expand from the chatur-vyuha. Like the 24 forms, each form is distinguishable from the other by the situations of conch, lotus, disc and mace in the four hands. Krishna also expands into 9 forms that protect Mathura Puri and Dvaraka Puri.
    - v. The archa-murtis are also tadekatma-rupa expansions. There are archa-vigraha on all seven continents of the earth, and indeed they are distributed all over the universe.

- c. Svamsha forms have their own special divisions.
  - i. The Sankarshana division (purusha-avatars):
    - A) Karanodakashayi Vishnu (Maha Vishnu);
    - B) Garbhodakashayi Vishnu;
    - C) Kshirodakashayi Vishnu.
  - ii. The lila-avatars (those Who are vaibhava tadekatma-rupa, e.g. Matsya, Kurma and so on). The 14 manvantara-avatars, each of Whom appears in the universe during one manvantara (or one-14th part of a day of Brahma), are also known as vaibhava-avatars.
- C. The avेशa-rupa is a suitable living entity whom Krishna empowers [with knowledge, devotion, creative ability, personal service, rulership over the material world, power to support planets or power for killing rogues and miscreants] to represent Him.
  - 1. There is no limit to the avेशa-rupas, and they cannot be counted.
  - 2. There are two kinds:
    - a. Direct (shakshat) are primary manifestations of the Lord Himself as avेशa-rupa. Examples are Lord Shesha [in the spiritual world] and Lord Ananta [in the material world]. Shesha is invested with the power of service, and Ananta with the power to sustain innumerable planets.
    - b. Indirect (vibhuti) are secondary manifestations of the Lord's specific powers in a jiva. Knowledge is invested in the 4 Kumaras, devotion in Narada, and the power of creation in Brahma.

II. Six classifications of avatars (within which may appear the svayam-rupa, tadekatma-rupa or avेशa-rupa):

- A. The purusha-avatars as described above, I.B.2.c.i.A)-C).
- B. The lila-avatars (pastime avatars); 25 are listed, e.g. the 4 Kumaras, Narada, Varaha, Nrsingha, Krishna.
- C. The guna-avatars (qualitative incarnations):
  - 1. Brahma (an empowered jiva, but sometimes directly manifested from Garbhodakashayi Vishnu);
  - 2. Shiva (more or less Krishna Himself, but there is connection with material nature. Therefore Shiva cannot act as Krishna, nor can we derive from him the spiritual restoration we can derive from Krishna).
  - 3. Vishnu [Who is a svamsha form of Krishna. Brahma and Shiva are called bhakta-avatars, but Vishnu is the Lord Himself].
- D. The manvantara-avatars, 14 of whom appear during one day of Brahma in each universe; 504,000 manifest during the lifetime of each Brahma.

- E. The yuga-avatars, who appear during the 4 yugas to establish the yuga-dharma. In Satya-yuga the avatara is white, in Treta He is red, in Dvapara He is black and in Kali He is yellow.
- F. The shaktyavesha-avatars are unlimited and ultimately include all living entities who appear to be especially powerful or beautiful; they are understood to have attained the special favor (vibhuti) of the Lord. See above, I.C.

## **CHAPTER NINE**

### **"The Opulences of Krishna" C.c. M. 21.1-106**

- I. There are countless Vaikuntha planets in the spiritual sky.
  - A. In each one, there is a predominating Deity, and each Vaikuntha planet is unlimitedly expanded.
    - 1. Krishna Himself predominates in His original, eternal abode called Goloka Vrindavana.
    - 2. All the Vaikuntha planets are like petals of a lotus, and Goloka is like the center of that lotus.
    - 3. In each Vaikuntha planet there are residents who are full of the six opulences: wealth, strength, knowledge, beauty, fame and renunciation.
    - 4. Each of these spiritual planets lies in one corner of the spiritual sky (brahmajyoti).
  - B. Prayers of Brahma from 10th Canto of Srimad-Bhagavatam (brahma-vimohana-lila):
    - 1. SB. 10.14.21.
    - 2. SB. 10.14.7.
    - 3. SB. 10.87.41.
  - C. Bhauma (earthly) Vrindavana is measured as 32 square miles in area, yet all the innumerable Vaikuntha planets exist in one corner of that tract of land.
- II. Lord Krishna's opulences are unfathomable.
  - A. In describing the opulences of the Lord, Sri Chaitanya Mahaprabhu was in deep ecstasy.
    - 1. Brahma, Shiva and even the purusha-avatars, as great as they may be, are simply servants of Lord Krishna.
    - 2. The spiritual world, which lies beyond the Viraja river, comprises 3/4 of the total energies of the Supreme Lord. In the Lord's supreme planet, Goloka, all the opulences of the other spiritual planets are displayed.
    - 3. Compared to the splendor of the spiritual world, the material existence is insignificant, yet even that cannot be understood by

the tiny jiva soul (story of Brahma's visit to Dvaraka).

4. The Lord is called Tryadhishvara, the master of Goloka, Mathura and Dvaraka, which are full of opulence.

B. The most important opulence:

1. Sri Chaitanya sang a song that stated, "All the pastimes of Krishna are exactly like the activities of human beings. Therefore it is to be understood that His form is like that of a human being. Indeed, a human being is but an imitation of His form. Krishna's dress is just like that of a cowherd boy's. He has a flute in His hand, and He seems to be just like a newly grown youth. He is always playful, and He plays just like an ordinary boy."
2. One who understands this opulence enjoys an ocean of nectar. The Lord's beautiful pastimes as Madana-mohana are not even revealed in Vaikuntha, though by His grace they are revealed in the material world. Though the Lord exhibits unlimited wonderful pastimes in Vaikuntha as Vasudeva and Sankarshana, and in the material world in so many incarnations, His most important activities are His pastimes in human form, which include
  - a. Vrindavana-lila;
  - b. His lila with the Pandavas on the battlefield of Kurukshetra; and
  - c. His pastimes in Mathura and Dvaraka.
  - d. But the most important is the Vrindavana-lila.
    - i. Krishna is so beautiful even He Himself becomes attracted.
    - ii. He beautifies His ornaments, not that they beautify Him.
    - iii. When He stands in a three-curved way, He attracts all living entities, including the demigods and even Lord Narayana Himself.

## CHAPTER TEN

### "The Beauty of Krishna" C.c. M. 21.107-149, 22.1-18

I. Lord Krishna is known as Madana-mohana because:

- A. He conquers the mind of Cupid;
- B. He accepts the devotional service of the gopis and renders favors to them (like dancing rasa-lila with them). Thus He becomes the new Cupid;
- C. He conquers the minds of women with His five arrows called form, taste, smell, sound and touch.

## II. Features of Lord Krishna's beauty:

### A. His personal beauty -

1. His bodily luster is the center of all beauty (cited SB. 10.44.14);
2. He is all beauty, all strength, and all fame (ibid.);
3. He is like newly arrived rainclouds that nourish the hearts of the gopis with His pastime rain of mercy.
4. His body is the ocean of eternal beauty of youth, and it moves in waves of beauty;
5. No one possesses beauty equal to or greater than Krishna, not even Lord Narayana.
  - a. In Narayana the beauties of mercy, fame etc. are established.
  - b. But Krishna's gentleness and magnanimity do not exist in Narayana.
  - c. Krishna's conjugal beauty is eternally existent in Krishna alone.
6. His beauty is the everlasting mine of all beauty. The beauty in all beautiful things emanates from Krishna.
7. Krishna's beauty is the essence of all opulences, and it can only be appreciated in Goloka.
8. The face of Krishna is the king of all moons.
  - a. There are many different moons, but they are all one in Krishna. There is the moon of His mouth;
  - b. the moon of His cheeks;
  - c. the moonspots of sandalwood on His body;
  - d. the moons of the fingertips of His hands;
  - e. the moons of the tips of His toes.
  - f. Altogether there are 24 and a half moons, and Krishna's face is the central figure of all of them. [The kama-gayatri contains 24 and a half syllables. Krishna's beauty is invoked by this gayatri. Thus its syllables are compared to moons arising within Krishna.]
9. His face, smile and bodily luster are said in Krishna-karnamrita to be sweet, sweeter and sweetest.

### B. The beauty of Lord Krishna's ornaments -

1. The pearl necklace that hangs about His neck are as white as ducks;
2. The peacock feather that decorates His head is colored like a rainbow;
3. His yellow garment is like lightening in the sky.

### C. The attractive power of the flute -

1. When Krishna plays His flute, all living creatures, mobile and immobile, become overwhelmed with ecstasy.
2. The sound of the flute creates a whirlwind, and that wind makes the hearts of the gopis flutter like dry leaves, which

fall to the Lord's feet and never rise again.

3. When the devotee hears the transcendental sound of the flute, his anxiety to continue to hear that sound enables him to penetrate the covering of the material world and enter the spiritual sky. This sound is always heard by the gopis. When it is heard, no other sound can enter their ears.
- D. The absorption of the gopis in Krishna's beauty -
  1. The gopis are like footbells on Krishna's feet;
  2. Their attitude is like a mirror upon which the beauty of Krishna develops at every moment. There is always transcendental competition between them.
  3. "The gopis relish the beauty of Krishna as a ceremony of perpetual enjoyment. They enjoy the beautiful face of Krishna, His beautiful ears with earrings, His broad forehead and His smile, and when enjoying this sight of Krishna's beauty, they criticize the creator Brahma for causing their vision of Krishna to be momentarily impeded by the blinking of their eyelids." (SB. 9.24.45)
  4. The dancing movement of Krishna's earrings, eyes and eyebrows is very attractive to the damsels of Vraja. Their minds are always engaged in relishing the sweetness of Krishna's body.
    - a. A perfect devotee is overwhelmed by seeing the beauty of Krishna's bodily luster, His face and smile. Thus he bathes in the ocean of transcendental convulsions.
    - b. In the presence of Krishna's beauty, these convulsions often continue without treatment and without relief.

### III. Introduction to the process of devotional service:

- A. Krishna can be approached only by the process of devotional service. Indeed, it is the conclusion of all scriptures that Krishna is the only object of worship.
- B. Krishna is situated in His internal potency (svarupa-shakti or atma-shakti). From this position He expands Himself into multiple forms, of which some are known as:
  1. His own personal forms; and
  2. His separated forms [vibhinamsha-jiva], in two categories -
    - a. eternally liberated souls (associates of Krishna) who have no experience of material life. Their pleasure is pleasing Krishna; and
    - b. eternally conditioned souls, who are divorced from Krishna and are thus subjected to the threefold miseries of material existence. Under the spell of material existence, they are covered by
      - i. the gross body of 5 elements; and
      - ii. the subtle body of mind, intelligence and false ego.

C. The spiritual master

1. is compared to an expert physician, who can cure the conditioned soul of the disease of material life.
  - a. The disease is symptomized by the soul's transmigrations throughout the universe, in different species and in different planets.
  - b. The conditioned soul should pray for release from the bad masters of lust and anger.
2. Though fruitive activities, mystic yoga, and the speculative search for knowledge are sometimes praised in the Vedic literatures, the path of devotional service is the foremost.
  - a. Karma, jnana, and yoga are indirect methods that cannot lead to the highest perfection of self-realization.
  - b. All paths to self realization ultimately depend on devotional service.

## CHAPTER ELEVEN

### "Service to the Lord"

#### C.c. M. 22.19-76

- I. Any process short of devotional service is insufficient to free the conditioned soul from matter.
  - A. Narada explains to Vyasa [SB. 1.5.12] that even knowledge without any material tinge [jnanaṁ alam niraṅ-janaṁ] is not satisfactory, what to speak of fruitive activity, if there is no touch of devotional service to Krishna.
  - B. SB. 2.4.17 states that all types of auspicious processes ordained in the Vedic system of life will be fruitless without devotional service.
  - C. SB. 10.14.4 states that other processes simply give trouble, as beating empty husks can render no grain, just useless work.
  - D. B.g. 7.14 explains why other systems will not work:
    1. Material nature is too strong to be surmounted by an ordinary conditioned soul.
    2. Only those who surrender to the lotus feet of Krishna can cross the ocean of material existence.
- II. Varnashrama-dharma and Krishna consciousness:
  - A. Even if one executes his duties according to varnashrama principles, he will go to hell if he lacks Krishna consciousness.
  - B. [From SB. 11.5.2-3:] The varnashrama system is born from the gigantic form of the Lord (virata-puruṣa). Simple maintenance of an official position within the varnas and ashramas will not save one from falling down into hell.

III. Mayavadis are not liberated: SB. 10.2.32 (aruhya krcchrena param padam tatah...)

IV. Surrender to Krishna makes the difference between bondage and liberation.

A. [Krishna surya sama... - C.c. M. 20.31:] Krishna is like the sun, maya like darkness. One who is illuminated by Krishna consciousness cannot be in maya.

B. Though maya presents many forms of word jugglery as apparent liberation, one need only to surrender to Krishna to get free of her clutches. This is the promise of the Lord Himself (Ramayana L.k. 18.33 is cited).

C. Even if one has interests for material enjoyment or liberation, he should engage in devotional service.

1. These desires are actually poisonous, but by devotional service he'll gradually understand that these things are to be rejected (example - Dhruva Maharaja).

2. The real goal of devotional service is love of Godhead. Krishna will ensure that goal is realized by the aspiring devotee.

3. Confirmation: SB. 5.19.27.

V. The way to deliverance.

A. SB. 10.38.5 states that one should not become depressed, because there is ample opportunity to be rescued from the cycle of birth and death.

1. Good fortune begins when one gets association with pure devotees.

a. Amongst various rituals and religious activities, some of them develop into material enjoyment or material liberation.

b. One should take to ritualistic activities that engage one in pure devotional service in the association of pure devotees. Thus his attraction to devotional service will increase.

2. Krishna helps the fortunate soul from within as chaitya-guru and from without as the instructor (shiksha) guru [C.c. M. 22.47].

3. It is neither possible to get liberated nor develop love of Godhead without the favor of a pure devotee.

B. Krishna's direct order for attaining Him is found in B.g 18.65: manmana bhava mad-bhakto... This verse is more important than any Vedic instruction or duty.

1. Firm conviction in the Lord's order is faith which is favorable to the discharge of devotional service. Such faith is demonstrated in the conviction that by only serving Krishna, all other duties are fulfilled [C.c. M. 22.62].

2. By watering the root of a tree, all branches are nourished [SB. 4.31.14].



VI. Three classes of devotees according to the degree of faith:

A. The first class devotee

1. has the firm faith mentioned above (V.B.1.);
2. is conversant with all kinds of Vedic literatures;
3. can deliver all others from the pangs of material miseries.
  - a. He always sees Krishna as the soul of all living entities (SB. 11.2.45-470)
  - b. Thus he sees Krishna and nothing but Krishna within everything.

B. The second class devotee

1. is firmly convinced and has strong faith,
2. but has no power to cite evidence from revealed scriptures.
  - a. He has full faith in the Supreme.
  - b. He makes friends with the pure devotees.
  - c. He favors innocent persons.
  - d. he avoids atheists and opponents of devotional service.
  - e. A devotee who shows these four symptoms (a.-e. above) may be considered a pure devotee.

C. The third class devotee

1. does not have strong faith;
2. but will eventually rise to the second or first class position by gradual cultivation of devotional service.
  - a. He engages in devotional service under the directions of the spiritual master, or under family tradition.
  - b. He worships the Deity.
  - c. He is not cultivated in knowledge of devotional service.
  - d. He cannot tell a devotee from a nondevotee.
    - i. He cannot be considered a pure devotee.
    - ii. His position is not secure.

## CHAPTERS TWELVE & THIRTEEN

### "The Devotee"

### "Devotional Service in Attachment"

C.c. M. 22.77-169, 23.1-44

I. Twenty-six qualities of the devotee of Lord Krishna [C.c. M. 22.78-80]:

- A. He is always kind to everyone [kripalu - merciful].
- B. He does not pick quarrels [akrita droha - not defiant].
- C. His interest is in the essence of life [satya-sara - thoroughly true].
- D. He is equal to everyone [sama].

- E. No one can find fault in him [nirdosha].
- F. His mind is magnanimous [vadanya]
- G. He is fresh [mridu - mild].
- H. He is clean [suchi].
- I. He is devoid of material obsessions [akinchana].
- J. He is a benefactor to all living entities [sarva-upakara].
- K. He is peaceful [shanta].
- L. He is always surrendered to Krishna [Krishna-eka-sharana].
- M. He has no material desires [akama].
- N. He is very humble [aniha - indifferent to material acquisitions].
- O. He is fixed in his purpose [sthira].
- P. He is victorious over the six material qualities like lust and anger [vijita-sat-guna].
- Q. He does not eat more than required [mita-bhuk].
- R. He is always sane [apramatta].
- S. He is respectful to others [mana-da].
- T. He does not require respect for himself [amani].
- U. He is grave [gambhira].
- V. He is merciful [karuna].
- W. He is friendly [maitra].
- X. He is poetic [kavi].
- Y. He is expert [daksha].
- Z. He is silent [mauni].

II. Six qualities of a sadhu (SB. 3.25.21):

- A. Tolerant [titikshava];
- B. Merciful [karunika];
- C. A friend to all living entities [suhrida-sarva-dehinam];
- D. No enemies [ajata-shatrava];
- E. Peaceful [shanta];
- F. Possesses all good qualities [follow the scriptural injunctions - sadhava].

III. The value of association with devotees:

- A. Service to a great soul opens the path to liberation, whereas service to materialistic people opens the path to darkness [SB. 5.5.2].
- B. Through association, one becomes a devotee. Indeed, development of love of Krishna likewise depends upon association with devotees [C.c. M. 22.83].
- C. Association with devotees opens the path of Krishna consciousness for anyone, and by following the path of the devotee, one is sure to become Krishna conscious.
- D. A moment's association with pure devotees opens the path of advancement in spiritual life (SB. 11.2.28).
- E. One should only discuss transcendental subjects among devotees.

Very soon such discussions become nectarean. By applying such spiritual messages in one's own life, firm faith [shraddha], attachment [rati] and devotion [bhakti] naturally develop (SB. 3.25.25).

IV. The behavior of a devotee:

- A. One should always stay aloof from unholy association, meaning those who are attached to women and who are not devotees of the Lord ["Asat-sanga tyagi - ei vaishnava achar...", C.c. M. 22.87].
- B. If one associates with a person who is a playmate for women, he becomes bereft of all good qualities, which are automatically attained by the devotee. These qualities are (from SB. 3.31.35):
  - 1. Truthfulness;
  - 2. Cleanliness;
  - 3. Mercy;
  - 4. Gravity;
  - 5. Intelligence;
  - 6. Shyness;
  - 7. Beauty;
  - 8. Fame;
  - 9. Forgiveness;
  - 10. Control of the mind;
  - 11. Control of the senses;
  - 12. All opulences.
- C. One should better enter a fiery cage than live with nondevotees (Katyayana-samhita).
- D. One should not even see the faces of irreligious nondevotees.
- E. One should simply renounce all material contacts and take complete shelter of Krishna (Bg. 18.66). Krishna, being bhakta-vatsala, gladly gives all protection.

V. The six symptoms of surrender to Krishna:

- A. One should accept everything favorable for Krishna consciousness [anukulyasya sankalpa];
- B. One should renounce everything unfavorable for Krishna consciousness [pratikulyasya varjanam];
- C. One should have full faith that Krishna will give him protection [rakshishyatiti vishvasho];
- D. One should always accept Krishna as his maintainer [goptritve varanam];
- E. One should have no independent desires [akama-nikshepa];
- F. One should think himself most fallen [karpanya].

VI. The surrendered soul takes shelter of a holy place.

VII. Types and symptoms of devotional service:

A. Devotional service performed with our present senses is called practical devotional service [sadhana-bhakti].

1. One who engages in practical devotional service is returning to his original and normal liberated position.
2. Practical devotional service is engaged in under the direction of a bona fide spiritual master.

a. The most important method is hearing favorably about Krishna.

b. Love of God is evoked by this method [nitya-siddha krishna-prema sadhya kabhu naya...", C.c. M. 22.107].

3. As long as one is unable to render practical devotional service [sadhana] in transcendental affection [raganuga-bhakti], he should conduct his devotional life according to the rules and regulations of the scriptures, under the order of the spiritual master. [This is called vaidhi-bhakti].

a. The basic scriptural rule is that one should always remember Krishna and never forget Him (SB. 2.1.5.), [Padma Purana, smartavyah satatam vishnur...]. This rule applies to all devotees, including those rendering affectionate devotional service, because remembrance of Krishna is the essence of everything.

b. Remembering Krishna manifests within regulated devotional service in ten primary ways:

- i. Taking shelter of a bona fide spiritual master;
- ii. Receiving initiation from the spiritual master;
- iii. Serving the spiritual master;
- iv. Inquiring and learning love from the spiritual master;
- v. Following in the footsteps of holy persons devoted to the transcendental loving service of the Lord;
- vi. Prepare to give up all kinds of enjoyment and miseries for the satisfaction of Krishna;
- vii. Live in a place where Krishna had His pastimes;
- viii. Be satisfied with whatever is sent by Krishna for the maintenance of the body and hanker for no more;
- ix. Observe fasting on Ekadashi day;
- x. Show respect to devotees, cows and sacred trees like the banyan tree.

c. Not forgetting Krishna manifests in the avoidance of ten kinds of offenses to the holy name (note - this is a slightly different list from the ten offenses given in Chapter One):

- i. Blaspheming a devotee of the Lord;
- ii. Considering the Lord and the demigods to be on the

- same level;
  - iii. neglecting the order of the spiritual master;
  - iv. Minimizing the authority of the Vedas;
  - v. Interpreting the holy names of God;
  - vi. Committing sins on the strength of chanting;
  - vii. Instructing the glories of the holy name to the faithless;
  - viii. Comparing the holy name to material piety;
  - ix. Being inattentive while chanting the holy name;
  - x. Remaining attached to material things in spite of chanting the holy names.
- d. There are ten offenses to devotional service that one must also avoid in order to not forget Krishna:
- i. Offending either the holy name (as described above), or the process of devotional service (as described below);
  - ii. Associating with nondevotees;
  - iii. Accepting too many disciples;
  - iv. Reading many books and discussing different doctrines;
  - v. Being disturbed by either loss or gain;
  - vi. Becoming overwhelmed by lamentation;
  - vii. Disrespecting the demigods or other scriptures;
  - viii. Tolerating blasphemy of Lord Vishnu or His devotees;
  - ix. Indulging in mundane topics (fiction, love stories, etc.)
  - x. One should not give trouble to any living creature, not even an insect.
- e. The rules and regulations listed above (under VII.A.3.) are to get one fixed in Krishna consciousness (sambandha). The following regulations apply to the activities of devotional service (abhidheya) [ref. C.c. M. 22.121]:
- i. Hearing;
  - ii. Chanting;
  - iii. Remembering;
  - iv. Worshipping;
  - v. Praying;
  - vi. Serving;
  - vii. Engaging as a servitor;
  - viii. Being friendly;
  - ix. Surrendering everything (i-ix = 9 fundamental processes);
  - x. Dancing before the Deity;
  - xi. Singing;
  - xii. Informing [revealing one's mind to the Deity];

- xiii. Offering obeisances;
  - xiv. Standing up to show respect to the devotees;
  - xv. Following a devotee when he gets up to go to the door;
  - xvi. Entering the temple of the Lord;
  - xvii. Circumambulating the temple of the Lord;
  - xviii. Reading prayers;
  - xix. Vibrating hymns;
  - xx. Performing sankirtana;
  - xxi. Smelling the incense and flowers offered to the Deity;
  - xxii. Accepting prasada;
  - xxiii. Attending the aratika ceremony;
  - xxiv. Seeing the Deity;
  - xxv. Offering palatable foodstuffs to the Lord;
  - xxvi. Meditating;
  - xxvii. Offering water to the Tulasi tree;
  - xxviii. Offering respect to the Vaishnavas or advanced devotees;
  - xxix. Living in Mathura or Vrindavana;
  - xxx. Understanding Srimad-Bhagavatam;
  - xxxi. Trying one's utmost to attain Krishna;
  - xxxii. Expecting the mercy of Krishna;
  - xxxiii. Performing ceremonial functions with the devotees of Krishna;
  - xxxiv. Surrendering in all respects;
  - xxxv. Observing ceremonial functions [e.g. Kartika-vrata].
  - f. Four additional items (added by Srila Prabhupada from Nectar of Devotion):
    - i. Marking one's body to show one is a Vaishnava;
    - ii. Painting one's body with the holy names of the Lord;
    - iii. Covering one's body with the remnants of the Deity covers;
    - iv. Accepting charanamrita.
  - g. Five most important principles of devotional practice:
    - i. To associate with devotees;
    - ii. To chant the holy name of the Lord;
    - iii. To hear Srimad-Bhagavatam;
    - iv. To live in a holy place like Mathura and Vrindavana;
    - v. To serve the Deity with great devotion.
  - h. Sixty-four items in all (VII.A.3.b.i-x, d.i-x, e.i-xxxv, f.i-iv, g.i-v; compare with N.O.D. Part 1, Ch. 6).
4. Examples of perfect devotees, and how they attained

perfection:

- a. Maharaja Ambarisha - he executed all the nine processes perfectly;
  - b. Maharaja Parikshit executed the hearing process perfectly;
  - c. Shukadeva Goswami - chanting;
  - d. Prahlada Maharaja - remembering;
  - e. Lakshmi - serving the lotus feet;
  - f. King Prithu - worshipping;
  - g. Akrura - praying;
  - h. Hanuman - serving;
  - i. Arjuna - friendship;
  - j. Bali - surrendering.
5. What Maharaja Ambarish did to achieve perfection:
- a. He fixed his mind upon the lotus feet of Krishna.
  - b. He engaged his speech in describing the Lord.
  - c. His hands were engaged in washing the temple;
  - d. His ears in hearing the words of Krishna;
  - e. His eyes in beholding the Deity.
  - f. His sense of touch was used in rendering service to the devotees;
  - g. His sense of smell was used in relishing the scent of flowers offered to Krishna;
  - h. His tongue tasted the tulasi leaves offered to Krishna;
  - i. His legs were used in going to the temple of the Lord;
  - j. His head was used in offering obeisances to the Deity.
6. (SB. 11.5.41) Whoever engages in devotional service in full Krishna consciousness becomes relieved of indebtedness to:
- a. Demigods;
  - b. Sages;
  - c. Other living entities;
  - d. His relatives;
  - e. Forefathers;
  - f. Any human being.
7. A devotee is fully protected from sin.
- a. He is not subject to nor likely to commit sinful activities if he is fully surrendered to Krishna;
  - b. But if by accident he unintentionally commits some sinful activity, or is obliged to act sinfully under certain circumstances, Krishna gives him all protection from within his heart.
8. Devotional service is complete in itself.
- a. Speculative knowledge and dry renunciation are not

required in devotional service.

- b. One does not have to separately endeavor for following the principles of nonviolence and self control.
- c. All good qualities develop simply by discharging devotional service to Krishna.

B. Devotional service in attachment (raga-marga bhakti).

1. There are two types of devotional service in attachment:

- a. Ragatmika (exhibited by the residents of Vrajabhumi).
- b. [Raganuga] (exhibited by one who has become attracted to Krishna through hearing, and who tries to follow in the footsteps of the residents of Vrajabhumi) [ref. C.c. M. 22.149].
  - i. One who has attained raga-bhakti does not care for the restrictions and regulations of the revealed scriptures.
    - A) The natural inclination to devotional service is also based on scriptural injunction.
    - B) One who is on the path of raga-bhakti does not care to argue with others about the scriptural validity of the path, though they may put forward opposing arguments based on seemingly contradictory scriptural injunctions.
  - ii. "Not caring for restrictions and regulations" does not mean that raga-bhakti has anything to do with the prakrita sahajiya mentality, which is simply concoction.

2. Raga-bhakti may be executed in two ways:

- a. Externally -
  - i. the devotee strictly follows the regulative principles beginning with hearing and chanting;
  - ii. he never violates the principles of devotional service.
- b. Internally the devotee thinks of his special relationship with Krishna.
  - i. He remembers the activities of a particular inhabitant of Vrajabhumi.
  - ii. The mood may be servitorship, friendship, parenthood or conjugal love.

3. The seed of love of Godhead develops via two impulses, which can bring the Supreme Lord under control:



- a. rati, or attachment;
- b. bhava, the condition immediately preceding love of God.
  - i. Bhava is the permanent characteristic of the living entity [svarupa-lakshana; it is revealed when the soul is purified of material contamination].
  - ii. When one progresses in Krishna consciousness, one reaches the marginal state of love of Godhead [tatastha-lakshana].
  - iii. When this state becomes deeper and deeper, it is called prema (love of God.)

#### VII. Love of Godhead:

- A. is compared to the shining of the sun - it makes the devotee's heart more and more lovely;
- B. is attained when one is firmly convinced that the Lord is the only object of love and worship. Such a devotee feels an intimacy in his relationship with Krishna and with no one else, not even a demigod;
- C. is developed in the following stages [B.r.s. 1.4.15-16]
  - 1. Faith [sraddha];
  - 2. Association with devotees [sadhu-sanga];
  - 3. Development of service [bhajana-kriya];
  - 4. Diminishment of misgivings [anartha-nivritti];
  - 5. Firm conviction [nishtha];
  - 6. Taste for devotional service [ruchi];
  - 7. Attachment to devotional service, whereby the regulative principles are followed [asakti];
  - 8. Permanent [bhava];
  - 9. The highest stage of love [prema], which is love of God without any expectation of exchange or return.
- D. Symptoms of bhava:
  - 1. Freedom from agitation [ksantih - forgiveness];
  - 2. Doesn't waste time [avyartha-kalatvam];
  - 3. Detachment from things not connected with Krishna [viraktih];
  - 4. Absence of false prestige [mana-shunyata];
  - 5. Confidence [or hope - asha-bandha];
  - 6. Eagerness [samutkantha];
  - 7. A taste for chanting the holy names [nama-gane sada ruchi];
  - 8. Attachment to descriptions of the transcendental qualities of the Lord [asaktis tad-gunakhyane];
  - 9. Preference for holy places [pritis tad-vasati-sthale].
- E. Examples of devotees who attained bhava:
  - 1. Maharaja Parikshit, known for his eagerness to hear.
  - 2. Maharaja Bharata, known for his detachment.
- F. Symptoms of mahabhava (the highest development of bhava, or

Krishna-prema):

1. When chanting the holy name of his dearest Lord, the devotee becomes mad.
2. He sometimes laughs, cries and dances, never caring for outsiders. This stage of bhava is the sweetest.

## **CHAPTER FOURTEEN**

### **"The Ecstasy of the Lord and His Devotees"**

**C.c. M. 22.45-127**

I. Five categories of permanent devotional service [sthayi-bhava]:

- A. Peacefulness [shanta];
- B. Service to Krishna [dasya];
- C. Friendship with Krishna [sakhya];
- D. Parental affection toward Krishna [vatsalya];
- E. Conjugal love for Krishna [madhurya].

II. The main tastes in sthayi-bhava:

- A. vibhava;
- B. anubhava;
- C. [sattvika];
- D. vyabhichari.

For further definitions of these four, see the outline of Chapter One, VII.B-E.

III. Further divisions of ecstatic tastes:

A. vibhava increases into

1. alambana (when Krishna Himself is the objective); or
2. uddipana, which is induced by
  - a. Krishna's qualities;
  - b. His activities;
  - c. His beautiful smiling face;
  - d. the aroma of His body;
  - e. the sound of His flute;
  - f. the sound of His conchshell;
  - g. the marks on the bottoms of His feet;
  - h. His dwelling place;
  - i. His paraphernalia (tulasi, devotees, ceremonial performances and Ekadasi).

B. Anubhava occurs when feelings and emotions manifest themselves in the person of the devotee. Symptoms are:

1. Dancing;
2. Falling on the ground;

3. Loud singing;
  4. Convulsions;
  5. Yawning;
  6. Deep breathing;
  7. Disregard for others;
  8. [Frothing of saliva, mad laughter, spitting, hiccups.]
- C. External ecstatic symptoms are called ubhasvara. Thirty-three such symptoms occur in vyabhicari ecstasy. They mainly involve use of words and different bodily features. They are called sanchari because they set into motion the progress of the permanent sentiments (i.e. the five relationships of sthayi-bhava).
- D. When bhava, anubhava and vyabhichari symptoms combine, the permanent rasas manifest themselves. The five rasas have subdivisions also:
1. yoga (meeting);
  2. viyoga (separation).
- E. The conjugal rasa exhibits the following divisions:
1. rudha - conjugal love of the queens in Dwaraka;
  2. adhirudha - conjugal love of the gopis in Vrindavana.
    - a. Meeting (madana, which involves kissing and many other symptoms) and
    - b. Separation (mohana) are the highest perfections.
      - i. Udghurna (imitative madness);
      - ii. chitra-jalpa [varieties of mad emotional talks] are the symptoms of mohana.
  3. Two kinds of dresses in conjugal love:
    - a. sambhoga [displayed during meeting] -
      - i. sankshipta [before meeting];
      - ii. sankirna [meeting in anger];
      - iii. sampanna [meeting after moderate separation];
      - iv. samriddhana [meeting after great separation].
    - b. Vipralambha [separation] -
      - i. Ecstasy before meeting (purva-raga);
      - ii. Obstacles to meeting (mana or anger);
      - iii. Mental state experienced by not meeting (pravasa);
      - iv. Fear of separation (prema-vaichittya).

IV. Krishna has 64 transcendental qualities (listed in TLC and in NOD).

V. Srimati Radharani has 25 transcendental qualities by which She controls Lord Krishna:

- A. She is sweetness personified;
- B. She is a fresh young girl;
- C. Her eyes are always moving;
- D. She is always brightly smiling;

- E. She possesses all auspicious marks on Her body;
- F. She can agitate Krishna by the flavor of Her person;
- G. She is expert in the art of singing;
- H. She can speak very nicely and sweetly;
- I. She is expert in presenting feminine attractions;
- J. She is modest and gentle;
- K. She is always very merciful;
- L. She is transcendently cunning;
- M. She knows how to dress nicely;
- N. She is always shy;
- O. She is always respectful;
- P. She is always patient;
- Q. She is very grave;
- R. She is enjoyed by Krishna;
- S. She is always situated on the highest devotional platform;
- T. She is the abode of love of the residents of Gokula;
- U. She can give shelter to all kinds of devotees;
- V. She is always affectionate to superiors and inferiors;
- W. She is always obliged by the dealings of Her associates;
- X. She is the greatest among Krishna's girl friends;
- Y. She can always keep Krishna under Her control, because Her attractiveness is even greater than Krishna's.

VI. Qualifications of the devotee who is situated in pure ecstasy of attachment to Krishna [rati]:

- A. They have been thoroughly cleansed by devotional service;
- B. They are always joyful and illumined;
- C. They are very attached to the study of Srimad-Bhagavatam;
- D. They are always cheerful in association of devotees;
- E. They have accepted the lotus feet of Krishna as the ultimate shelter of their lives;
- F. They are pleased to perform all details of devotional service.

VII. Krishna-prema-dhana [C.c. M. 23.101] is the fifth and highest stage of life [panchama-purusha-artha]. Below it lie the perfections of (in ascending order):

- A. being religious [dharma];
- B. becoming wealthy [artha];
- C. completely enjoying the senses [kama];
- D. attaining knowledge of liberation [moksha].

VIII. Lord Chaitanya's orders to Sanatana Goswami:

- A. Write books broadcasting the statements of the revealed scriptures on devotional service;
- B. Excavate places of pilgrimage in Mathura-Vrindavana;
- C. Establish places of worship of Radha-Krishna in Vrindavana;

D. Write books establishing the proper principles of Vaishnava behavior [vaishnava-achara], compiled from the smriti-shastras.

IX. Lord Chaitanya rejected dry renunciation.

A. There are many persons in this age who accept sannyasa but are not spiritually advanced.

B. Unless one has perfect knowledge of Krishna consciousness, one should not accept sannyasa.

C. The real qualifications of saintliness are found in Bhagavad-gita 12.13-20, and the real symptoms of renunciation are found in Srimad-Bhagavatam 2.2.5. One who simply approves of such transcendental life becomes very dear to Krishna.

X. Confirmation of the supreme position of Goloka in the Harivamsa [as also stated in Brahma-samhita and Rig-Veda 1.21.154.6].

XI. Lord Chaitanya dispels the mysteries of:

A. Lord Krishna's disappearance (maushala-lila);

B. The stories of the incarnations of Lord Vishnu's hairs;

C. [Mahishi-harana, the kidnapping of Krishna's queens].

XII. Lord Chaitanya blesses Sanatana Goswami that all His instructions may become manifest in Sanatana's person.

## CHAPTER FIFTEEN

### "Explanation of the Atmarama Verse in Srimad Bhagavatam"

C.c. M. 24.1-137

I. The atmarama verse is found in Srimad-Bhagavatam 1.7.10.

II. The word atma has seven meanings:

A. the Supreme Absolute Truth;

B. the body;

C. the mind;

D. endeavor;

E. conviction;

F. intelligence;

G. nature.

III. The word arama means enjoyer. One who enjoys the cultivation of knowledge of seven kinds of atma is an atmarama.

IV. The word munayah, or muni, applies to:

- A. a great thinker [manana-shila];
- B. a grave or silent person [mauni];
- C. a great sage [tapasvi - an ascetic];
- D. an austere person [vrati - keeper of vows];
- E. a great mystic [yati - renunciate];
- D. a learned scholar [rishi].

V. The word nirgrantha

- A. Has two parts -
  - 1. nir, or "no connection", "constructing", or "prohibiting", and
  - 2. grantha, or "the revealed scriptures", [or "riches", or "composition"];
- B. Means -
  - 1. a liberated person,
  - 2. one who has no connection with revealed scriptures,
  - 3. those who are foolish, lowborn, misbehaved, unregulated and devoid of respect for Vedic literatures,
  - 4. those who are poor and searching for riches.

VI. The word urukrama means "one whose step is very great."

- A. Krama means "step" [and also "power", "trembling", "a systematic method", "argument", and "a forcible attack by stepping forward."].
- B. Taken together, urukrama means the Supreme Personality of Godhead, Lord Vamanadeva (Vishnu).

VII. The word kurvanti ("working for others") can only indicate the rendering of transcendental service to the Lord.

VIII. Hetu means cause. Depending upon the motivation, hetu may indicate any number of meanings. There are three basic motivations:

- A. Material enjoyment [bhukti] - unlimited varieties.
- B. Mystic power [siddhi] - 18 varieties.
- C. Liberation [mukti] - 5 varieties.

IX. Ahaituki means that the above three motivations and their resultant varieties of enjoyment are conspicuous by their absence. By ahaituki service, one gets the favor of Krishna.

X. Bhakti has ten meanings:

- A. Execution of devotional service according to the regulative principles (sadhana-bhakti); and
- B. prema-bhakti [with nine divisions of meaning: rati - attraction, prema - love, sneha - affection, mana - adverse feelings, pranaya - intimacy, raga - attachment, anuraga - subattachment, bhava - ecstatic love, mahabhava - sublime ecstatic love].

1. Neutrality extends to the perfection of prema.
2. Servitorship extends to raga.
3. Friendship extends to anuraga.
4. Parenthood also extends to anuraga.
5. Conjugal love extends to mahabhava.

XI. Ittham-bhuta means "full of transcendental bliss" (before which the happiness of Brahman realization is insignificant).

XII. Guna means "quality"; Krishna has unlimited transcendental qualities which make Him all-attractive to transcendentalists.

XIII. Two meanings of "hari" are foremost:

- A. "He who takes away the four kinds of material miseries from His devotees." The four sufferings are:
  1. pataka - preliminary sin;
  2. urupataka - very great sin;
  3. mahapataka - greater sin;
  4. atipataka - topmost sin.
- B. "He who attracts the body, mind and senses of His devotees" by awarding love of Godhead. Thus the devotee gives up the four principles of material success:
  1. dharma;
  2. artha;
  3. kama;
  4. moksha.

XIV. Ca [and] and api [although] can each impart seven different meanings to the whole text.

XV. Some basic understandings derived from the complete text:

- A. Since atma is synonymous with Brahman, and since Brahman indicates the Supreme Personality of Godhead, atma must indicate Krishna, the highest truth. Krishna is realized in three phases by three kinds of transcendentalists:
  1. Impersonal Brahman is realized by the jnanis;
  2. Localized Paramatma is realized by the yogis;
  3. the Supreme Person, Krishna, is realized by the devotees.
    - a. There are two divisions of devotees: those in vidhi-bhakti who attain Vaikuntha, and
    - b. those in raga-bhakti who attain Goloka.
- B. There is another categorization of transcendentalists:
  1. Those who are akama, without material desires.
  2. Those who are moksha-kama, who want liberation.
  3. Those who are sarva-kama, who want material enjoyment.
    - a. To reach their goal, each class must have a tinge of

bhakti.

b. For example, 4 kinds of neophytes are described in B.g. 7.16.

- i. Of these four, the distressed and the seeker of money are sarva-kamis.
- ii. The inquisitive and the seeker of knowledge are moksha- kamis.
- iii. But all are fortunate, because all have taken shelter of Krishna.
  - A) They can make progress if they associate with pure devotees.
  - B) Even the desire for liberation is a kind of cheating (kaitava = cheating, projjhita = desire for liberation; ref. SB. 1.1.2).
  - C) The method of devotional service, the service itself, the association of pure devotees and the causeless mercy of the Lord will purify this cheating desire.

C. There are two kinds of jivan-muktas (transcendentalists liberated even in this life):

1. Those liberated by devotional service -
  - a. They become more and more elevated,
  - b. e.g. Bilvamangala Thakur, who wrote "I was situated as a monist in order to become one with the Supreme, but somehow or other I contacted a naughty boy and became His eternal servitor."
2. Those who engage in nondevotional cultivation of knowledge. They eventually fall down (SB. 10.2.32).

## CHAPTER SIXTEEN

### "Conclusion of Teachings to Sanatana Goswami" C.c. M. 24.125, 137, 139-355

I. More considerations of the atmarama verse (continued from last chapter):

A. Kinds of atmaramas:

1. The neophyte [sadhaka];
2. The neophyte absorbed in Brahman meditation [brahma-maya];
3. One who has attained the Brahman position [prapta-brahma-laya];
4. One who is desiring liberation [mumukshu];
5. One who is liberated even in this life [jivan-mukta];
6. One who is self-realized [prapta-svarupa].
  - a. Though there are six kinds, the sense of atmarama as one who is inclined to worship Krishna [nirgrantha-muni] fits all.



- b. Apart from the brahmanandis, there are yogis who worship the Supersoul in their hearts. They are also atmaramas. There are two kinds:
  - i. sagarbha-yogis - [they worship Supersoul with form;] and
  - ii. nirgarbha-yogis - [they worship Supersoul without form.] Each of these two can be further divided into three categories.
    - A) Beginners [arukshus];
    - B) Ascendent yogis [arudhas];
    - C) Perfected yogis [siddhas].
  - iii. If these yogis come in contact with a devotee, they too become devotees of the Lord.
- 7. All the above kinds of atmaramas (six kinds of brahmanandis, six kinds of yogis and the nirgrantha-muni) are called shanta-bhaktas by Lord Chaitanya.
- B. The word atma means "to endeavor." Thus one should endeavor to serve Krishna.
- C. Muni also means "bird" and "large black bee", and nirgrantha also means "a foolish person." Thus even birds, bees and fools can serve Krishna when they are favored by a pure devotee (ref. SB. 10.21.14, 10.15.7, 10.35.11: the birds of Vrindavana are devoted to Krishna; SB. 10.15.16: devotee bees; SB. 2.4.18: devotees from the uncivilized classes).
- D. Atma also means dhriti, "to realize oneself as elevated." Pure devotees experience the highest happiness.
- E. Atma also means "intelligence." There are those who are very intelligent, and those who are very unintelligent. Both can get the mercy of the pure devotee and become devotees themselves.
  - 1. Krishna gives intelligence to His devotee (Bg. 10.10).
  - 2. Five ways to increase one's intelligence:
    - a. Associate with devotees;
    - b. Serve Krishna;
    - c. Read Srimad-Bhagavatam;
    - d. Chant the holy names of Krishna;
    - e. Live in a holy place.
- F. Atma also means "nature." A pure devotee enjoys the spiritual nature.
- G. Even if one takes the meaning "the body" for atma, the mercy of pure devotees will elevate him, e.g. yogis who do bodily exercises, and karmis engaged in sense gratification are candidates for a devotees' mercy.
- H. Nirgrantha as "foolish hunter" is illustrated by the story of Mrigrari and Narada Muni.
- I. Atma refers to all forms of the Supreme Lord.
  - 1. Atmarama therefore means one who always serves the Supreme Lord.
  - 2. Such atmaramas are of two kinds:

- a. vidhi-bhaktas, and
- b. raga-bhaktas. Each of these two kinds has three subdivisions:
  - i. Eternal associates [parishadas] of the following four kinds-
    - A) servants [dasa],
    - B) friends [sakha],
    - C) superiors [guru],
    - D) beloved damsels [kantha-gana].
  - ii. Perfect devotees [sadhana-siddhas] of four kinds as above;
  - iii. Neophytes [sadhakas] of four kinds as above. The eight kinds of sadhakas (4 vidhi-marga sadhana-bhaktas and 4 raga-marga sadhana bhaktas) are of two types:
    - A) those who have attachment;
    - B) those with no attachment.
- 3. Thus altogether there are 32 kinds of atmarama devotees. By applying the words ca and api, 58 types of devotees are indicated.
- 4. By applying the words nirgrantha and muni, another meaning appears. By taking all the words together, yet another meaning appears, for a total of 60.
- J. Atma means the living entity, from Brahma to the ant. Any one of them may become nirgrantha (liberated) by the grace of a pure devotee. This is the 61st meaning.

## II. The glories of the Srimad-Bhagavatam:

- A. Srimad-Bhagavatam is non-different from Lord Krishna.
- B. It has unlimited meanings that are understandable only through the process of devotional service.

## III. Lord Chaitanya's synopsis of Hari-bhakti-vilasa:

- A. Sanatana's book should begin by directing everyone to take shelter of a bonafide spiritual master.
  - 1. The characteristics of a bonafide guru and disciple should be described.
  - 2. That way, before initiation, the disciple can be assured of the spiritual master's position, and likewise the spiritual master can be assured of the position of the disciple.
- B. The Supreme Lord should be described as the worshippingable object.
- C. Direction should be given for mantras and for who is eligible to receive them, realization of the mantra [mantra-siddhi] and purification of the mantra [shodana].
- D. Instructions for initiation should be given.
- E. Morning duties, cleanliness, washing the mouth, etc., should be stipulated.

- F. One should regularly offer prayers to the Lord [sandhyadi-vandana] and service to the spiritual master [guru-seva].
- G. One should mark the body with gopi-chandana.
- H. Deity worship:
1. Collect tulasi leaves.
  2. Wash the room and temple of the Lord.
  3. One should worship the Lord with five, sixteen or fifty ingredients [pancha shodasha panchashat upachare].
  4. One should offer arati five times a day.
  5. One should offer food to Krishna according to scriptural directions.
  6. One should offer the Lord a bed for His rest.
  7. One should visit temples and holy places and have darshan of the murti.
  8. One should glorify the holy name and avoid offenses.
  9. One should utilize conchshell, water, fragrant flowers, and offer certain prayers and hymns, and circumambulate, and offer obeisances, while worshipping the Deity.
  10. One should perform purashcharana-vidhi.
  11. One should accept only the Deity's prasada and reject other foodstuff.
- I. One should not defame a Vaishnava.
- J. One should know the symptoms of a holy man.
- K. One should reject undesirable association.
- L. One should hear Srimad-Bhagavatam constantly.
- M. Daily, fortnightly (especially Ekadashi) and monthly duties should be observed.
- N. One should fast on
1. Janmashtami;
  2. Rama-navami;
  3. Nrisimhachaturdashi; and
  4. Vamanadvadashi.
- O. One should not fast on viddha-ekadashi (mixed Ekadashi, when the 11th lunar day begins after the start of the solar day). One should then fast on Dvadashi. One should observe the shuddha-ekadashi (pure Ekadashi, when the lunar day begins before sunrise) very carefully.
- P. Devotional service (i.e. Vaishnava behavior, the establishment of temples and Deities) should be supported by purana-vachana (evidence from the Puranas).

## CHAPTER SEVENTEEN

### "Lord Chaitanya, the Original Personality of Godhead"

#### C.c. Adi. 7.1-52

- I. The one Supreme Absolute Truth Sri Krishna manifests Himself in five features as Sri Pancha-tattva.
  - A. Lord Chaitanya is Krishna Himself [isha-tattva].
  - B. Sri Nityananda is His direct expansion [prakasha-tattva].
  - C. Sri Advaita is His incarnation [isha-avatara-tattva].
  - D. Sri Gadadhar is His devotional energy [shakti-tattva].
  - E. Srivasa Thakur is His pure devotee [isha-bhakta-tattva].
    1. The first three are in the category of vishnu-tattva.
    2. Gadadhara Pandita is an incarnation of the internal potency [shakti-avatara], and Srivasa is a pure jiva-tattva devotee of the Lord.
    3. All varieties of love of Krishna are engendered by the Pancha-tattva:
      - a. Confidential devotees of Sri Chaitanya Mahaprabhu are attracted by conjugal love.
      - b. Pure devotees of Nityananda and Advaita are attracted by parental, friendly or serving moods of love.
      - c. But any devotee who becomes attracted by Lord Chaitanya's activities at once becomes a confidential devotee in conjugal love.
- II. Why the Sri Pancha-tattva descends:
  - A. In Bhagavad-gita, Lord Krishna instructed everyone to surrender to Him.
    1. After Krishna's ascent from this world, His message was misunderstood by less intelligent people.
    2. Mayavadi philosophy caused people to forget the relationship between the Lord and the living entity.
  - B. Lord Krishna therefore came again as a devotee to reiterate Krishna's message, with emphasis on the following points:
    1. One should not falsely pose oneself as the Supreme Lord to misguide people.
    2. Nor should people be so foolish as to accept anyone and everyone as God. One should test by
      - a. scriptural consultation, and
      - b. observation of the person in question.
- III. The sankirtana movement as a flood of love of Godhead:
  - A. The living entity is just like a seed sown in earth.
    1. The earth represents the material nature; thus the living entity

- is condemned to develop material desires due to his association with matter.
2. But if the land is flooded, the seeds cannot grow - thus the flood of sankirtana checks the flourishing of sinful activities in Kali-yuga.
- B. Prabhodananda Saraswati writes that by the sankirtana movement of Lord Chaitanya, the living entities lose the taste for karma and jnana.
- IV. Lord Chaitanya took sannyasa to drown the agnostics, atheists, skeptics and faithless persons in His sankirtana movement.
- A. He accepted sannyasa from Keshava Bharati, who belonged to the Mayavadi school.
  - B. Elements of Mayavada:
    1. Two varieties of Mayavada -
      - a. "Saranatha Mayavada" (Buddhism, or shunyavada) and
      - b. "Varanasi Mayavada" (advaita-vedanta).
    2. The Advaitists believe:
      - a. There is material contamination in the form of the Lord.
      - b. Impersonal Brahman is the only reality.
      - c. All personality and activity, including that of the Supreme Lord, arise from maya only.
      - d. Thus the Lord, His abode, His devotional service and the emotional devotees are all in maya.
- V. When Lord Chaitanya visited Varanasi on the way to Vrindavana, the Mayavadi sannyasis there criticized Him as being an unauthorized sannyasi.

## **CHAPTER EIGHTEEN**

### **"The Conversations with Prakashananda" C.c. Adi. 7.40-83**

- I. The Mayavadis of Varanasi criticized Lord Chaitanya for dancing, singing, and always chanting the Hare Krishna maha-mantra.
- II. Lord Chaitanya ignored them and went to Vrindavana. When the Lord returned from Vrindavana, He stayed at the house of Chandrashekhara.
  - A. The Lord took His food at the house of Tapana Mishra.
  - B. Chandrashekhara and Tapana Mishra were mortified by the Mayavadis' continual criticisms.
  - C. When a brahmana invited the Lord to his house where he was entertaining the Mayavadi sannyasis also, the Lord took the opportunity and agreed.

### III. Lord Chaitanya meets the Mayavadi sannyasis.

A. He sat at the entrance of the house (where the feet are washed), but was so transcendently attractive that Prakashananda personally invited Him to sit amongst the other sannyasis.

B. Prakashananda inquired:

1. Why the Lord did not associate with the Mayavadi sannyasis, although He was initiated into the Shankara sampradaya and was staying in Varanasi.
2. Why, though the duty of a Mayavadi sannyasi is to study Vedanta, Lord Chaitanya "chanted and danced with fanatics."
3. Why, though the Lord was spiritually effulgent, His activities appeared unspiritual to the Mayavadis.

C. Lord Chaitanya's answers:

1. "My spiritual master considered Me a fool, and forbade Me to study Vedanta."
2. "He gave Me the chanting of Hare Krishna, and told Me it would make Me all-perfect."
  - a. In other words, one cannot understand Vedanta by prideful nondevotional mental speculation. But a humble devotee who is transcendently situated in Krishna's service as ordered by the bonafide spiritual master is the perfect knower of Vedanta.
  - b. The opposite extreme of deviation is seen in the prakrita-sahajiyas, who are ignorant. They don't know that Vedanta is the only platform of pure devotees.
3. Lord Chaitanya quoted Brhan-naradiya Purana -  
Hare Nama Harer Nama Harer Namaiva Kevalam  
Kalau Nasty Eva Nasty Eva Nasty Eva Gatir Anyatha
4. The Lord, upon taking up the chanting as ordered by His spiritual master, experienced overwhelming ecstatic symptoms. He inquired from His spiritual master as to the reason for this.
5. His spiritual master, being very pleased, informed Him that it is the nature of the holy names Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare that anyone who chants them becomes mad with love for Krishna.

## CHAPTER NINETEEN

### "Further Conversations with Prakashananda"

#### C.c. Adi. 7.84-115

- I. Chanting Hare Krishna engenders bhava, with resultant symptoms of transcendental ecstasy.
  - A. Bhava comes when one perfectly understands that Krishna's person and name are identical.
  - B. Other attainments made available via the Vedic process (i.e. dharma, artha, kama and moksha) cannot be compared to this.
  - C. Since people are less intelligent in the Kali age, Lord Chaitanya considered Vedanta study to be a waste of time.
  
- II. An introduction to Vedanta philosophy:
  - A. Mayavadis equate Vedanta with Shankaracharya's commentary. Sadananda Yogi has advised that the Vedanta and the Upanishads should be understood only through Shankara's philosophy.
  - B. There are many commentaries by Vaishnava acharyas in the four sampradayas, but Mayavadis don't care for them. The four sampradayas, their founder acharyas, and philosophies are:
    1. Laxmi sampradaya, founded by Sri Ramanuja (1017-1137 A.D.); vishishtadvaita - specific monism.
    2. Brahma sampradaya, founded by Sri Madhva (1199-1278 A.D.); shuddha-dvaita - purified dualism. Madhavendra Puri and his disciple Ishvara Puri were part of this disciplic succession, and Lord Chaitanya, pleased with their high standard of loving devotion to Radha and Krishna, accepted the Brahma sampradaya by taking Ishvara Puri as His spiritual master. Lord Chaitanya's Vedantic viewpoint is called achintya-bhedabheda tattva.
    3. Rudra sampradaya, founded by Sri Vishnuswami (ca. 300 B.C.); shuddha-advaita - purified monism. Vallabhacharya, Lord Chaitanya's contemporary, is the most famous acharya in this sampradaya.
    4. Kumara sampradaya, founded by Sri Nimbarka (ca. 3000 B.C.); dvaitadvaita (monism and dualism).
  - C. Basic tenets of Vaishnava Vedantism:
    1. Vedanta-sutra is spoken by the Supreme Lord Himself.
    2. It was compiled by Srila Vyasadeva, the incarnation of Godhead.
    3. Vyasadeva cannot be compared to an ordinary conditioned living being, who exhibits the four defects of material consciousness -
      - a. he must commit mistakes;
      - b. he must be illusioned;
      - c. he must have the tendency to cheat;
      - d. he must have imperfect senses.

4. Vedanta means "the end of Vedic knowledge"; sutra means "a condensed work which carries meaning and import of immeasurable strength."
  - a. Any book that deals with conclusive Vedic knowledge is called Vedanta.
  - b. Krishna is the ultimate goal of Vedic knowledge.
  - c. Thus Bhagavad-gita and Srimad-Bhagavatam must also be classified as Vedanta.
5. Three divisions of Vedic revelation (prasthanatraya):
  - a. shruti-prasthanatraya ("that which is heard"): Four Vedas, Vedic samhitas, Brahmanas, Aranyakas and Upanishads.
  - b. smriti-prasthanatraya ("that which is remembered"): Bhagavad-gita and Mahabharata, Puranas, Srimad-Bhagavatam.
  - c. Nyaya-prasthanatraya ("that which is logically understood"): Vedanta-sutra.
6. What Vedanta-sutra teaches:
  - a. The relationship between the living entities and the Supreme Lord (sambandha), in the first two chapters;
  - b. Devotional service (abhidheya), in the third chapter;
  - c. The relationship that develops out of devotional service (prayojana), in the fourth chapter.
7. Positive and negative descriptions of God in the Vedic texts:
  - a. Positive -
    - i. The Supreme Lord is the origin of everything and has multiple potencies;
    - ii. He is the origin of all religion, the supreme deliverer and the possessor of all opulences;
    - iii. He is like the sun, distributing His energies while situated beyond the cloud of this material cosmic manifestation.
    - iv. He is the master of masters and Supreme of supremes.
    - v. He is known as the greatest Lord [mahaprabhu] and the Personality of Godhead [purushottama].
    - vi. His energies and potencies are multiple and variously distributed. (i-vi from the Shvetashvatara Upanishad.)
    - vii. Vishnu is Supreme and saintly persons desire to see His lotus feet (Rig Veda 1.22.20).
    - viii. The cosmic manifestation arose when the Lord glanced over material nature (Aitareya and Prashna Upanishads).
    - ix. [Katha Upanishad: "He is the supreme eternally conscious person who maintains all other living beings."]
  - b. Negative -
 

Shvetashvatara Upanishad says that the Absolute Truth has no hands or legs. This is denial of material form, but in the positive descriptions, spiritual form and qualities are



confirmed.

8. Why impersonalism?
  - a. Shankaracharya is an incarnation of Lord Shiva.
  - b. He taught Mayavada to bewilder a certain type of atheist in the mode of ignorance. But it is so dangerous that if a person in the mode of goodness hears it, he'll fall down. Whoever hears it is doomed.
  - c. Mayavada is veiled Buddhism (pracchannam bauddham).
9. Basic tenets of Mayavada:
  - a. Brahman is eternity, knowledge and bliss.
  - b. Ignorance and all its products are non-Brahman, e.g. the three modes of nature and their creations.
  - c. This ignorance is manifested in a collective and individual sense.
  - d. When collective ignorance is manifest within the material existence, it is called the Lord. From the Lord, further creation unfolds.
  - e. In other words, for Mayavadis, Vishnu is a product of material nature, and is thus on the same level as the demigods.

## **CHAPTER TWENTY**

### **"The Goal of Vedanta Study" C.c. Adi. 7.115-132**

- I. Lord Vishnu is the Supreme Transcendent Person. Individual souls emanate from Him like sparks from a great fire. To consider Him to be an ordinary soul, or to consider ordinary souls to be equal to Him, is the greatest blasphemy.
  - A. The spiritual world exists because of His infinite desire.
  - B. The material world exists due to the infinitesimal desires of the living entities.
    1. The infinitesimal souls are expansions of the Lord's energy (jiva-shakti), whereas He is the energetic.
    2. The infinitesimal souls are the complementary side of the infinite Supreme Soul. Between them, there is reciprocation of feeling (mutual attraction).
    3. When the energy of the Lord is not properly manifested, or when it is covered by shadow, it is called maya-shakti. The material world arises from the maya-shakti.
  - C. The living entities originally have a pure spiritual existence, pure identity and pure mental activities beyond the covering of matter.
    1. They fall into maya due to their desire to dominate matter.

2. When they are liberated from maya, they lose their false identities but recover their true identities. It is not that identity is lost.

## II. Fallacies of Mayavadi doctrine:

- A. Because Mayavadis say the Lord and the living entity are one in all respects, they cannot explain how the living entity fell into illusion. If they are infinite, how could they become limited by matter?
  1. Vaishnavas say the living entities are qualitatively one with Vishnu.
  2. However, there is a quantitative difference (drop of sea water - whole ocean).
  3. The creative functions of the living entities are eternal. They are not lost with the dissolution of the material identity at liberation.
  4. The Lord is the reservoir of all creative functions. The living entity returns to the Lord and engages his creative abilities in the Lord's service (like a green bird entering a green tree).
- B. Vyasadeva's doctrine of transformation [parinamavada] as opposed to Shankara's doctrine of impersonal pantheism.
  1. In the Vedas, the Supreme Brahman is established as immutable. By-products (jiva-shakti and maya-shakti) emanate from Him, but He remains unchanged.
  2. Shankara has twisted the doctrine of transformation into a doctrine of illusion (vivartavada), by which he argues the Supreme Brahman has become the cosmic manifestation due to maya, as a rope "becomes" a snake due to faulty perception.
    - a. But this is cheating, for Shankara has taken the rope-snake example out of context.
    - b. Mistaking a rope for a snake or an oyster shell for gold is analogous to the living entity's mistaking the body for the self. Self and body both exist simultaneously, not that one has become the other by some mysterious illusion.
    - c. It is the tiny jiva who makes this mistake, not the Supreme Lord.
- C. The mahavakya is A.U.M. This fact is hidden by Mayavada.
  1. Shankara has attempted to substitute "tat tvam asi" for pranava omkara as the supreme vibration of the Vedas.
  2. Om is Krishna, as He Himself has declared in the Bhagavad-gita.
    - a. A indicates Krishna;
    - b. U indicates Srimati Radharani;
    - c. M indicates the living entities.

## CHAPTER TWENTY-ONE

### **"The Mayavadi Philosophers are Converted"** **C.c. Adi. 7.133-146, M. 25.23-56**

- I. Lord Chaitanya condemned indirect interpretation of the Vedanta-sutra. The Mayavadi sannyasis desired to hear His direct explanation.
- A. Lord Chaitanya defined Brahman as being full of six opulences. He is the reservoir of ultimate truth and absolute knowledge.
1. An intelligent person at once replaces the word Brahman with the name Krishna.
  2. The impersonal conception of Brahman denies His spiritual potencies.
- B. The Supreme Lord can only be approached [sambandha] through the hearing process.
1. The relationship is developed through abhidheya, "the practice of devotional service within conditional life."
  2. This leads to love of Godhead, the fifth dimensional perfection of human life [prayojana].
  3. One who really knows the purpose of Vedanta-sutra will have the Lord as his personal associate.
- II. The Mayavadis honor Sri Chaitanya Mahaprabhu and take the holy name.
- A. The chief disciple of Prakashananda Saraswati praised Lord Chaitanya as Narayana Himself.
1. "He explains Vedanta very nicely."
  2. "We forget our adherence to Mayavadi ideas when we hear Him."
  3. "One cannot become free of material entanglements simply by renouncing everything."
  4. "His explanation of the 'harer nama' verse is very pleasing, and is factual."
  5. "In this age, one cannot attain liberation without devotional service. If one chants Hare Krishna, liberation is very easily attained."
  6. "Shankaracharya has hidden the true meaning of the Vedanta-sutra. Sri Chaitanya's explanations are true and perfect."
- B. By deriding the spiritual variegatedness and the transcendental pastimes of the Lord, the Mayavadis place themselves in a most dangerous position (B.g. 9.11).
- C. Other atheistic philosophers [described by Prakashananda himself]:
1. Jaimini [Mimamsaka] said man deserves all desirable results by his good karma. God is not required in this scheme, but if there is a God, He is beholden by the good works of men to reward them.
  2. Kapila [Sankhya] said a combination of material elements gave rise to the material world.

3. Gautama and Kanada [Nyaya-Vaisheshika] said the atom is the original cause of everything.
  4. Ashtavakra [Nirvishesha-Brahma-mimamsa] has said the impersonal Brahmajyoti is the original cause of everything.
  5. Patanjali [Yoga] has conceived an imaginary form of God.
  6. The Vedas point to the Supreme Personality of Godhead as the original cause.
- D. Prakashananda Saraswati advises us to follow the Mahajanas:
1. Brahma;
  2. Lord Shiva;
  3. Narada;
  4. Vaivasvata Manu;
  5. Kapila (Devahuti-putra);
  6. Kumaras;
  7. Prahlada;
  8. Bhisma;
  9. Janaka;
  10. Bali;
  11. Shukadeva Goswami;
  12. Yamaraj.

## **CHAPTER TWENTY-TWO**

### **"The Srimad-Bhagavatam" C.c. Adi. 7.154-157, M. 25.62-122**

- I. After the conversion of the Mayavadis, thousands came to see Him.
  - A. Crowds gathered at His residence, and people stood in line to see Him when He visited the Bindu Madhava and Vishvanatha temples.
  - B. Together with His associates, the Lord would chant the holy names in great ecstasy. The multitudes were struck with wonder.
  - C. Prakashananda Saraswati appeared with his disciples and fell at the lotus feet of the Lord, begging for forgiveness of his offenses.
- II. The Lord glorifies the Srimad Bhagavatam.
  - A. Prakashananda requested Lord Chaitanya to speak more on the Vedanta-sutra, as the Mayavadis found the Lord's direct explanations to be wonderful.
  - B. Lord Chaitanya answered that since Bhagavan Vyasadeva, the compiler of the Vedanta-sutra, wrote his own natural commentary on Vedanta-sutra in the form of the Srimad-Bhagavatam, one need only look there for the complete understanding of Vedanta.
    1. Pranava omkara is the divine substance of the Vedas. Its meaning is explained in the Gayatri mantra. This explanation is the

- subject matter of the chatuh-shloki of Srimad-Bhagavatam [SB. 2.9.33-36], which Lord Krishna personally spoke to Brahma.
2. Brahma explained the chatuh-shloki to Narada, and Narada in turn gave the meaning to Vyasadeva.
  3. Vyasadeva had gathered the conclusions of the four Vedas and 108 Upanishads and enunciated them in Vedanta-sutra.
  4. On the order of Narada Muni, he wrote Srimad-Bhagavatam as a commentary on the Vedanta.
- C. The meaning of the chatuh-shloki:
1. (Srla Prabhupada's nice summary from TLC:) "I am the supreme center for the relationships of all living entities, and My knowledge is the supreme knowledge. That process by which I can be attained by the living entity is called abhidheya. By it, one can attain the highest perfection of life, love of Godhead. When one attains love of Godhead, his life becomes perfect."
  2. In SB. 2.9.33, the first of the four chatuh-shloki, the word aham is used thrice, stressing the Personality of Godhead.
    - a. This verse is expressing the sambandha principle.
    - b. One can only really understand that the material existence is an illusory reflection if he can see the Supreme Lord, Who is the real form of existence (sun-moon analogy). SB. 2.9.34 completes the sambandha principle by stating that without Krishna consciousness there can be no factual knowledge of anything.
  3. To acquire this knowledge, one must approach a bona fide spiritual master, regardless of caste, creed, color, country and so on, and submit inquiries and hear the answers attentively.
    - a. This is the abhidheya principle.
    - b. It is expressed by SB. 2.9.36, the fourth of the chatuh-shloki.

## **CHAPTER TWENTY-THREE**

### **"Why Study Vedanta-Sutra?"**

#### **C.c. M. 25.123-163**

- I. Knowledge is information gathered from the scriptures through the bona fide spiritual master.
  - A. If that knowledge is interpreted by speculation, it becomes concoction.
  - B. Through a scientific understanding of the scriptures with the help of the spiritual master, one comes to know about the transcendental form of the Personality of Godhead.
    1. Unless one comes to this point of knowledge, he must be an impersonalist.

- a. Unless one realizes the spiritual form of the Lord, there is no question of love of God.
- b. Without love of God, there is no perfection in human life.
- 2. By pure knowledge through pure devotion, one can know that the form of the Lord is both inside and outside this existence.
  - a. A devotee knows:
    - i. he is meant to serve the Supreme Person;
    - ii. all things that exist can be used in the Lord's service.
  - b. A devotee sees Krishna everywhere; he sees nothing else except Krishna.
  - c. This truth is revealed by SB. 2.9.35, the third of the chatuh-shloki verses. This is the prayojana principle.

II. [C.c. M. 25.131: "Sambandha, abhidheya and prayojana are the subject matters of Srimad-Bhagavatam"; this is the summarization of the Lord's explanation to Prakashananda.]

III. The transcendental symptoms of love of Godhead:

- 1. appear within the person of the devotee, even if he is of low birth, when he renders service to the Lord from the platform of unflinching faith;
- 2. are described in Srimad-Bhagavatam (crying, laughing, dancing, singing, etc.)

IV. Srimad-Bhagavatam gives the actual meaning of the Vedanta-sutra.

- 1. This is confirmed in the Garuda Purana.
  - a. Here it is also said that Srimad-Bhagavatam explains Mahabharata.
  - b. It is the expansion of the Gayatri mantra.
  - c. It is the essence of all Vedic knowledge.
- 2. That Srimad Bhagavatam is the natural commentary on Vedanta is confirmed in numerous places in the Bhagavatam itself:
  - a. Suta Goswami presented Bhagavatam as the essence of all the Vedas, histories and other Vedic literatures to the sages of Naimisharanya.
  - b. SB. 12.13.15 states, sarva-vedanta-saram hi srimad bhagavatam ishyate.
  - c. SB. 1.1.1. states that Srimad Bhagavatam gives the meaning and purpose of the Gayatri mantra.
    - i. [C.c. M. 25.147:] satyam param (from SB. 1.1.1) indicates sambandha.
    - ii. Dhimahi indicates abhidheya and prayojana.
- 3. Srimad Bhagavatam specifically identifies Lord Vasudeva (Krishna) as the Supreme Absolute Truth right from the very beginning.
- 4. Lord Chaitanya said, sri-bhagavata tate veda-shastra haite parama

mahattva, the Srimad-Bhagavatam is above all other Vedic literatures [C.c. M. 25.150].

V. Srila Prabhupada's purports from SB. 1.1.1 and 1.1.2.

VI. Lord Chaitanya explains the Atmarama Shloka in 61 ways for the Mayavadi sannyasis.

## **CHAPTERS TWENTY-FOUR, TWENTY-FIVE & TWENTY SIX**

### **"Talks with Sarvabhauma Bhattacharya", "Personal and Impersonal Realization", & "Bhattacharya is Converted" C.c. M. 6.118-286**

I. Sarvabhauma Bhattacharya offered to instruct Lord Chaitanya the meaning of Vedanta, and the Lord agreed.

1. Sarvabhauma spoke for seven days, and the Lord made no comment or inquiry.
2. On the eighth day, Sarvabhauma inquired why the Lord was silent. Lord Chaitanya answered:
  - a. "I am a fool. I have no capacity to study Vedanta. The meaning of the sutras is self-evident, but I cannot follow your interpretation of them. You are obscuring their real import."
  - b. The Lord continued:
    - i. Vedanta-sutra is the summary of 108 Upanishads;
    - ii. The revelations of the Upanishads and Vedanta should be understood through abhidha-vritti (direct evidence);
    - iii. The indirect method (lakshana-vritti) is useless;
    - iv. Out of four kinds of evidence (pratyaksha - sense perception, anumana - hypothesis, aitihya - historical observation, and shabdha - spiritual sound), shabdha is the best (direct method);
      - A) Seemingly contradictory instructions within the Vedas cannot be adjusted by speculation. They must be accepted as they are.
      - B) The indirect method challenges the authority of the Vedic statements.
      - C) Speculators cover the sunlike statements of the Vedas with a cloud.
    - v. Brahman means the Supreme Person, full with six opulences;
    - vi. The Supreme Person (bhagavan) contains the impersonal brahmajyoti and localized Paramatma features;
    - vii. Some sages have described Him impersonally from the

material point of view to establish His spiritual personality;

- viii. But Taittiriya Upanishad describes the Supreme as the performer (which necessitates personality) in three cases, i.e.
    - A) ablative (all thinking, feeling, willing comes from Him);
    - B) causative (He is the original designer of the cosmos);
    - C) locative (everything is resting in His energy).
  - ix. The Chandogya Upanishad (5.2.3.) and Aitareya Upanishad (1.1) declare that the Lord desired to create and thus glanced over the material energy to begin creation. Before creation there were no mundane minds or eyes - therefore His spiritual mind and eyes are confirmed;
  - x. The Puranas are required for proper understanding of the Vedas - they clearly point to Krishna as the Absolute Truth;
  - xi. The apani-pado mantra of Shvetashvatara Upanishad confirms that although the Lord has no material hands and legs, He walks and accepts offerings;
  - xii. The Lord's potency is called the chit-shakti which contains eternity, knowledge and bliss:
    - A) These portions of the Lord's cit-shakti are known as samvit (eternity), sandhini (knowledge) and hladini (bliss).
    - B) The chit-shakti also manifests as the Vishnu shakti (the Lord's own personal energy), the ksetra-jna shakti (jiva-shakti, tatastha-shakti) and the maya shakti.
  - xiii. The Lord and the living entity cannot possibly be the same, because the living entity can fall under the control of the maya-shakti, whereas the Lord is the origin and controller of maya;
  - xiv. The living entity depends upon the Lord for his deliverance from maya (ref. Mundaka Upanishad);
  - xv. The Mayavadis are more dangerous than the Buddhists;
  - xvi. Mayavadis spoil Vedanta-sutra scholarship with their speculative assertions;
  - xvii. The Mayavadi vivartavada is a wrong explanation of Vyasadeva's parinamavada;
  - xviii. The chief sound representation of the Lord in the Vedic texts is omkara.
3. Sarvabhauma tried to refute the Lord's arguments through logic and word jugglery, but his attacks were also refuted.
- a. The Lord cited Padma Purana to show that Shankaracharya (Lord Shiva) was deputed by Lord Krishna to bewilder the people of



- Kali-yuga and induce them into increasing unwanted progeny.
- b. The Bhattacharya was stunned. Then he asked the Lord to explain the atmarama-shloka.
    - i. The Lord requested Sarvabhauma to first explain it, which he did in nine different ways, using all his scholarly powers.
    - ii. After praising Sarvabhauma's learning, the Lord gave sixty meanings to the verse from the viewpoint of pure devotion.

II. Sarvabhauma's change of heart:

- A. The Bhattacharya greatly appreciated the Lord's explanations. He concluded Chaitanya Mahaprabhu to be Krishna Himself.
- B. He then considered himself a great offender, and fell at the Lord's lotus feet. [The Lord revealed His Vishnu form to the Bhattacharya, and then His Own form as Sri Krishna.]
- C. Sarvabhauma composed 100 shlokas in praise of Sri Chaitanya Mahaprabhu. When the Lord embraced him, he was overwhelmed with ecstasy.

III. Early next morning, the Lord brought Sarvabhauma prasada of Lord Jagannatha, which he took without ceremony, even before bathing. Quoting Padma Purana, Bhattacharya explained that prasadam should be taken immediately when it is presented or acquired, even if

- A. it is dry,
- B. or old,
- C. or brought from a distant place,
- D. or if the recipient has not completed his daily duties.

IV. Sarvabhauma offered full respect to his brother-in-law, Gopinatha Acharya, who'd told the Bhattacharya that when he received the favor of Krishna, he would also become a Vaishnava. Lord Chaitanya was very pleased to see that Sarvabhauma considered Gopinatha the agency of Krishna's mercy.

V. With Jagannatha prasada, Sarvabhauma sent two verses written on palm leaves to Lord Chaitanya. Lord Chaitanya threw the leaves away, but Mukunda Datta had copied them.

- A. These verses are considered the most important jewels to the followers of Sri Chaitanya.
- B. They show Sarvabhauma Bhattacharya to be the highest of devotees.

VI. Sarvabhauma had so much changed that he even substituted the word bhakti for mukti when reciting SB. 10.14.8 for the Lord's pleasure.

- A. Lord Chaitanya told him he need not change the verse because mukti-pade is a name of the Personality of Godhead.
- B. But Sarvabhauma said the word mukti nonetheless had an equivocal ring in his ear, reminding him of impersonal mukti. He preferred bhakti, because there is no chance for misunderstanding.

## CHAPTERS TWENTY-SEVEN, TWENTY-EIGHT, & TWENTY-NINE

### "Lord Chaitanya and Ramananda Raya", "Relationship with the Supreme", & "Pure Love for Krishna" C.c. M. 8.1-93

- I. The Lord travelled to South India and met Ramananda Raya.
  - A. He visited Jiyada-Nrisingha-ksetra in Simhachalam.
  - B. Going further south, the Lord came to the Godavari river. Here he first met Sri Ramananda Raya, whom Sarvabhauma Bhattacharya had advised Him to see.
  - C. That evening Ramananda returned for further discussions. The Lord asked him to give evidence from shastra as to the ultimate goal of life.
  - D. Ramananda Raya's pronouncements:
    1. Quoting Vishnu Purana 3.8.9., he declared the performance of one's duty within the varnashrama scheme to be the highest goal. Lord Chaitanya was not satisfied, and asked him to speak on something higher.
      - a. Srila Prabhupada's explanation of the qualities of the four varnas: One whose aim is to understand the Supreme Lord and devote himself to the learning of the Vedas and similar literatures is a brahmana;
      - b. He who has taken to displaying force and entering government administration is called a ksatriya;
      - c. He who is engaged in agriculture, herding cows and carrying out a trade or business is called a vaishya;
      - d. He who has no special knowledge but is satisfied by serving the other three classes is called shudra.
    2. Quoting B.g. 9.27, Ramananda Raya declared that the highest goal is to offer all the fruits of one's activities to Krishna. Lord Chaitanya asked him to go beyond this also.
    3. Citing SB. 11.11.32 and B.g. 18.66, he then recommended renunciation of varnashrama for taking complete shelter of Krishna. But the Lord was still not satisfied, and asked him to speak further.
    4. Then Ramananda Raya quoted B.g. 18.54, advising that the goal is to rise above the material platform altogether and become situated in spiritual consciousness. From this platform one should render service to the Lord. But Lord Chaitanya responded as before, asking him to go beyond this.
    5. Then Ramananda Raya recommended pure devotional service without

any touch of salvationism or speculation. He cited SB. 10.14.3.  
The Lord was satisfied, but asked him to elaborate on this theme.

II. Pure devotional service:

- A. Ramananda then referred to two kinds of pure devotional service:
  - 1. Formal service [nanopachara-kṛta-pūjanam], i.e. sadhana-bhakti, and
  - 2. intense greed [laulyam] for Krishna, i.e. prema-bhakti.
- B. Pure love of Krishna manifests first in the service rasa;
- C. Then friendship;
- D. Then parenthood;
- E. Then intimate love.
  - 1. Ramananda Raya said that each devotee will find his own rasa with Krishna to be the best.
  - 2. Still, an careful study reveals there are higher and lower mellows of love of Godhead.
  - 3. Each higher rasa incorporates the mellows of the rasas below it. The conjugal rasa contains all qualities of all rasas.
  - 4. Lord Krishna declares Himself unable to repay the gopis for their love (SB. 10.32.22).

## **CHAPTERS THIRTY, THIRTY-ONE, & THIRTY-TWO**

### **"The Transcendental Pastimes of Radha and Krishna", "The Supreme Perfection", & "Conclusion" C.c. M. 8.94-313**

I. Mundane religion is simply a perverted reflection of transcendental devotional service:

- A. Mundane religiosity (dharma) leads only to artha, kama and moksha.
  - a. Mundane dharma falls under the jurisdiction of jadadhishthatri (mahamaya).
  - b. The entire material existence, with its demigod department heads and various forms and features of matter, is but a perverted reflection of the opulence of the Supreme Lord.
- B. The spiritual world is the realm of yogamaya, the internal potency.
  - a. One who desires to become a devotee of Krishna places himself under the care of yogamaya, just as the gopis worshipped Goddess Katyayani to get Krishna as their husband.
  - b. Worshipping the internal and external potencies should not be intermingled (i.e., one should not consider the holy name of Lord Vishnu to be the same as the names of demigods).

II. Among unlimited varieties of transcendental names and forms, the name and form of Sri Krishna is the highest.

A. There is no difference between the Lord's name and form; His various names indicate various functions.

1. As Shrishtikarta, He is the creator. But some names for the creator are conceived by materialistic men. In any case, the form of the Lord as creator is not complete, because this function is only in connection with the external energy.
2. In the name Brahman, there is no material connection, but there is also no understanding of His six opulences.
3. Narayana and Rukminiramana, while conveying the Lord's six opulences, lack the intensified attractiveness exhibited by Krishna in Goloka.

B. If one indiscriminately mixes the holy names of the Lord as if to equate Shrishtikarta with Narayana, and Narayana with Krishna, he commits the fault of rasabhasa.

1. Even Krishna Himself exhibits increasing perfection according to the mood of love. As Devakiputra He is already the last word in superexcellence and beauty,
2. yet as Gopijanaballabha He is even more sublime.

III. Lord Chaitanya requested Ramananda Raya to proceed further.

A. Remarking that this was the first time he'd been asked to go further than the gopis in an attempt to understand Krishna, Ramananda began to speak about Radha-Krishna.

1. Unless one follows in the footsteps of the of the gopis, nobody can understand the loving affairs of Sri Sri Radha-Krishna [C.c. M. 8.230].
2. Krishna is so pleased with the service of Radharani and the gopis that He does not wish to leave Her company.
  - a. The path of loving affairs between Radha and Krishna is just like a snake [kutila - crooked].
  - b. Thus anger arises between them, sometimes with cause, sometimes without.
    - i. In the rasa dance, Krishna expanded Himself beside each and every gopi. Still, Radharani became angry because She was not shown special attention. So She disappeared.
    - ii. Krishna, desiring to favor Her, suddenly noticed She had gone. After searching and failing to find Her, He entered the bushes of Vrindavana and began to lament.

B. The Lord declared Himself satisfied, but desired to hear about the transcendental features of the Divine Couple, Their loving reciprocation, and Their loving feelings.

1. Ramananda Raya told the Lord that what he was speaking was all

His doing; he was just the instrument.

- a. The Lord replied that he was a Mayavadi sannyasi Who was desiring of learning about transcendental mellows from Ramananda Raya.
  - b. He told Ramananda not to worry that he was a shudra giving shiksha to a sannyasi: kiba vipra kiba nyasi... [C.c. M. 8.128].
2. Just as everything in Krishna-loka is transcendental, so also are the loving affairs between Lord Krishna and the gopis.
- a. They appear like the lusty affairs of young boys and girls, but this lust is transcendental, i.e. always increasing.
  - b. The lust in Krishna-loka arises from the soul. It is therefore eternal.
  - c. Krishna is called aprakrita navina madana - the evergreen Cupid.
3. Krishna is worshipped by the kama-gayatri.
- a. The kama-gayatri is given to the disciple when the spiritual master sees he has advanced in chanting Hare Krishna.
  - b. Brahma was initiated into the gayatri mantra when he heard Krishna's flute as the sound om (AUM, which contains the seed of all spiritual knowledge, including that of love of Godhead).
  - c. The syllable klim, added to the gayatri, is the seed of transcendental love of Godhead, or the seed of the kama-gayatri.
  - d. When one is free of mundane sex urges, he may utter the kama-gayatri.
    - i. In the svarupa-gata stage, one understands the truth of Krishna consciousness but may not be completely cleansed of contamination. He should perform his spiritual duties, including chanting the kama-gayatri.
    - ii. The vastu-gata stage is attained when one fully realizes the purport of the klim gayatri mantra. Then one always resides in Goloka, no matter the material location of the body. [i-ii from C.c. M. 8.139,p.]
    - iii. In any case, the chanting of Hare Krishna is sufficient to elevate one to the highest spiritual platform.
4. Lord Krishna is all-attractive:
- a. He attracts men and women, movable and immovable - all living entities.
  - b. He even attracts Himself:
    - i. Lord Narayana and Goddess Laxmi desire to see Krishna (ref. Gita-govinda 1.11).
    - ii. Maha-Vishnu was so attracted He caused the death of some sons of a brahmana just so that Krishna and Arjuna would visit Him.

- iii. Lord Krishna is even attracted to His own reflection.
- 5. Lord Krishna enjoys His own pleasure potency (hladini-shakti).
  - a. The essence of hladini-shakti is prema, and the essence of prema is mahabhava [C.c. M. 8.159-160].
  - b. The ecstasy of mahabhava is personified by Srimati Radharani.
    - i. There are two competitors in love for Krishna - Radharani and Chandravali.
    - ii. Radharani is superior, because She is mahabhava-svarupa.
  - c. Radharani's transcendental qualifications:
    - i. Krishna is the highest emblem of spiritual perfection, and Radharani is the highest emblem of spiritual potency by which Krishna is satisfied.
    - ii. As Krishna is unlimited, so Radharani is also unlimited.
    - iii. Krishna is satisfied just by seeing Her, but She expands herself in such a way that He desires to enjoy Her more.
      - A) She expands Herself in different forms, like Lalita, Vishakha, and other confidential associates.
      - B) Her spiritual body is an evolution of transcendental pleasure; decorated with flowers and fragrant aromas, Her body is complete with transcendental love for Krishna. [Lord Krishna's affection for Her is like a perfumed massage.] Her divine form takes bath thrice:
        - 1) In the nectar of mercy;
        - 2) In the nectar of youthful beauty;
        - 3) In the nectar of youthful luster.
      - C) Her body is decorated with the ornaments of spiritual ecstasy:
        - 1) trembling;
        - 2) tears;
        - 3) petrification;
        - 4) perspiration;
        - 5) choking;
        - 6) cessation of all bodily functions;
        - 7) stumbling;
        - 8) high blood pressure;
        - 9) madness.
      - D) Descriptions of Her beauty:
        - 1) Her patient calmness is like a covering of cloths cleansed by camphor;
        - 2) Her confidential agony for Krishna is the

- knot in Her hair;
- 3) The mark of tilaka on Her forehead is Her fortune;
  - 4) Her sense of hearing is eternally fixed on Krishna's name and fame;
  - 5) Her attachment for Krishna is the reddish color of betel on Her brilliant lips;
  - 6) Her double-dealings in loving affairs are like the black ointment around Her eyes;
  - 7) Her smile is like the taste of camphor;
  - 8) The garland of separation moves on Her body when She lies down on the bed of pride within the room of aroma;
  - 9) Her breasts are covered with a garment of affection and anger towards Krishna;
  - 10) She is the best of Krishna's girl friends, and She plays a stringent instrument.
- E) Her suddipta-sattvika emotions:
- 1) are manifest symptoms of love in Her body that She cannot check.
  - 2) They sometimes include tribulation and sometimes pacification [i.e. they are manifest in either mood].
    - a) There are 20 symptoms of ecstasy headed by kilakinchita.
    - b) They appear in Her body as posture and movement, in Her mind as beauty, luster, complexion, flavor, talking, magnanimity and patience, and in Her habits as pastimes, enjoyment, preparation and forgetfulness.
- F) Srimati Radharani is the paragon of all good feminine qualities.
- 1) Satyabhama desires to come to Her standard of perfection.
  - 2) All the damsels of Vraja come to Her to learn arts.
  - 3) The goddess of fortune and Parvati (wife of Lord Shiva) desire elevation to Her standard of beauty.
  - 4) Arundhati desires to learn the standard of chastity of Srimati Radharani.
6. Lord Krishna enjoys Srimati Radharani in the mood of dhira-lalita. In this mood, Krishna is:
- a. very cunning;
  - b. always youthful;

- c. expert in joking;
  - d. without anxiety;
  - e. is subjugated by His girlfriends [and is able to subjugate His girl friends].
7. Prema-vilasa-vivarta:
- a. Radha and Krishna are mixed by mutual attraction. The cause and extent of that attraction is understood neither by Krishna nor Radharani.
  - b. This exchange of feelings is beyond mental and intellectual speculation. One must have transcended all material designations and developed spiritual senses in order to enter into the mysteries of prema-vilasa-vivarta.
8. Lord Chaitanya inquired, "How can I come to this platform?"
- a. The confidential pastimes of Radha and Krishna arise from the feelings and emotions of the damsels of Vraja [C.c. M. 202-203].
  - b. They cannot be understood without following in the footsteps of these gopis.
  - c. Among the gopis, Srimati Radharani has sakhis (personal associates) and manjaris (near associates).
    - i. Radharani is like a creeper embracing the tree of Krishna, and the gopis are like the twigs, leaves and flowers of that creeper.
    - ii. The gopis have no desire to directly enjoy Krishna; their happiness is seeing Radha and Krishna together. [Below are 16 activities of the gopis as listed in C.c. M. 8.204-205, purport:]
      - A) The gopis chant the glories of Radha and Krishna; and
      - B) create a situation of attraction between the two;
      - C) induce Radha and Krishna to approach one another;
      - D) surrender to Krishna;
      - E) create a jovial atmosphere;
      - F) give assurances that Radha and Krishna may enjoy Their pastimes;
      - G) dress and decorate both Radha and Krishna;
      - H) show expertise in expressing Their desires;
      - I) conceal Radha's faults;
      - J) cheat their husbands and relatives;
      - K) educate;
      - L) enable both hero and heroine to meet at the proper time;
      - M) fan Radha and Krishna;
      - N) sometimes reproach Radha and Krishna;
      - O) set conversations into motion;
      - P) protect Radharani by various means.



- iii. The gopis thus enjoy more transcendental pleasure than Srimati Radharani Herself by assisting Her in Her loving affairs with the Lord.
- iv. Radharani makes arrangements for Her associates to meet Krishna alone, and she enjoys these meetings more than Her own meetings with Him.
- d. The gopis are the topmost transcendentalists.
  - i. Great sages mentioned in the Upanishads follow in the footsteps of the gopis in order to attain the highest goal of life.
  - ii. The sages of Dandakaranya forest likewise follow in the gopis' footsteps.
  - iii. The gopis are bitten by the snake of Krishna with transcendental love.
    - A) Thus they are far better than the mystics who aspire to merge into the Supreme Brahman.
    - B) One should not artificially attempt to raise oneself to the level of love of God by imitating the gopis, as is done by the sahajiyas.
  - iv. Without attaining siddha-deha, one can neither become an associate of the gopis nor render direct service to Krishna.

IV. Questions and answers between Lord Chaitanya and Ramananda Raya on the following evening.

- A. What is the highest standard of education [vidya]? Knowledge of the science of Krishna.
- B. What is the greatest reputation [kirti] one can have? To be a devotee of Krishna.
- C. What is the greatest value [sampatti] of life? Love for Radha-Krishna.
- D. Of all distress [duhkha], what is the most painful? Separation from the devotees of Krishna.
- E. Of liberated souls [jiva mukta], who is the greatest? He who has love for Krishna.
- F. Among songs [gana], which is the best? That song describing the loving affairs of Radha and Krishna is the best.
- G. What is the most auspicious activity [shreya]? To associate with devotees.
- H. What is the best remembrance [smarana]? One should always remember the pastimes of Sri Sri Radha Krishna.
- I. What is the best meditation [dhyeya]? The lotus feet of Sri Sri Radha-Krishna constitute the best object of meditation.
- J. Where should the living entity live [vasa], giving up [sarva-tyaji] all other places? He should live in the holy land of Vrindavana.
- K. What is the best thing to hear [shravana]? The pastimes of

Radha-Krishna.

L. Who is the most worshipable Deity [upasya]? Radha and Krishna are.

M. Where do the seekers of bhukti and mukti go? Those who wish to merge into the Brahman become trees, and those desiring sense gratification go to the heavenly planets.

1. Those who seek knowledge of things other than the pastimes of Radha and Krishna are like crows who eat bitter nimba fruit.
2. Devotees are like cuckoos who eat the relishable mangos of love of Godhead.

V. The Lord reveals His form as Radha-Krishna to Sri Ramananda Raya.

## EXAMINATIONS ON TLC CHAPTERS 1 - 16

This examination on the first 16 chapters of TLC has 10 sections. In each section, you are expected to answer a certain number of the questions as indicated. The point value of each question is shown. There is a total point value of 308 for all the questions on this test. To receive a perfect score, you must get at least 250 points. Therefore, the most intelligent way to pass this test is to answer as many questions as you can that have large point value. But there is one catch: you only get point credit if you answer the question perfectly. For instance, if a question asks you to name 5 different holy names of Krsna, you must give 5 correct holy names for 5 points. If you give only 4, you get 0 points. So if you pick a large point-value question, you'd better know the correct answer. You may answer more questions in a section than is required, to build up your points. The grading will be calculated as follows: 225-250 is a "1"; 200-224 is a "2"; 175-199 is a "3"; 150-174 is a "4"; and below 150 is a "5" (failure). You have one hour to complete this examination.

**Questions from Ch. 1:** (Answer any 5 of the following 8 questions)

1. What are the three subjects of this chapter (as listed by Srila Prabhupada in the 4th paragraph and mentioned in the outline in section I)? [3 points]
2. What are the human beings who believe in spiritual advancement called (Sanskrit name)? What classes do these fall into? [4 points]
3. How does Krishna consciousness begin in the living entity? [2 points]
4. What is the seed of devotional service (bhakti-lata bija)? [1 point]
5. Besides the ten offenses to chanting, can you name other offenses to the holy name that impede the development of the seed of bhakti? [4 points]

6. What is sthaya-bhava? [1 point]
7. What are the 4 components of the steadfast position in KC? [4 points]
8. What are the qualities of the 5 rasas? [7 points]

**Questions from Chps. 2-3:** (Answer all of the following 8 questions)

1. What is purashcharya (simple definition)? [1 point]
2. What are the subjects of Ch. 3? [4 points]
3. Sanatana Goswami asked Lord Chaitanya 4 questions. What were these? [4 points]
4. What are the threefold miseries? [3 points]
5. What is the position of a person who doesn't know he's suffering from the threefold miseries? [1 point]
6. How is the soul one with Krsna? [1 point]
7. How is it different? [1 point]
8. What is the only real way to become liberated from matter? [1 point]

**Questions from Chps.4&5:** (Answer any 5 of the following 8 questions)

1. Give the main points of Ch. 4, "The Wise Man." [3 points]
2. What are main points of Ch. 5? [4 points]
3. Explain the example of the dunking stool. [3 points]
4. What are the three great treasures of life? And how would you explain them in philosophical terms? [6 points]
5. How can we understand that worship of the demigods is also worship of Krsna? Then how is such worship also irregular? [3 points]
6. What are the philosophical sections of the Vedas meant for? [2 points]

7. What does ashraya tattva mean? [1 point]

8. What does ashrita-tattva mean? [1 point]

**Questions from Chps. 6-8:** (Answer any 7 of the following 10 questions)

1. What is Krishna's dharmi? [2 points]

2. What are the other divisions of His age? [2 points]

3. In 25 words explain how God can be known as a baby, boy and youth and yet also be eternal? [10 points]

4. What are the purusha-avatars? [3 points]

5. What are the lila-avatars? How many are listed? Give 3 examples. [5 points]

6. What are guna-avatars? [3 points]

7. What are Manvantara avatars? [1 points]

8. What are Yuga-avatars? What are Their colors in each yuga? [5 points]

9. What are saktayvesa avatars? What are the two kinds? Give 2 examples of the first, and 2 examples of the second. [7 points]

10. When some people hear that Lord Caitanya denied He was the Yuga-avatara or the Supreme Lord, they think, "Yes, take Him at His word - He's not the supreme." Then how do we know He is supreme? [3 points]

**Questions from Chapters 9-10:** (Answer 5 of the following 8 questions)

1. What is the physical measurement of Bhauma Vrndavana? Nonetheless, what exists in one corner of this tract of land? [2 points]

2. Tell the story of Lord Brahma's visit to Lord Krsna in Dwaraka. [10 points]

3. What does the name Tryadhishvara mean? [3 points]

4. What are the three most important pastimes of Krishna? Which is the most important of these? [4 points]

5. What are the three parts of the full meaning of Madana Mohana? [3 points]

6. What is the meaning of the statement, "Krishna is the king of all moons"? [3 points]
7. Why do the gopis criticize Lord Brahma? [1 point]
8. To what is the spiritual master compared? [1 point]

**Questions on Ch. 11:** (Answer all of the following 7 questions)

1. Other Vedic processes for obtaining auspiciousness are compared to what if there's no devotional service? [1 point]
2. How does this apply to Varnasrama? [2 points]
3. How does this apply to the impersonal path? [1 point]
4. Why is a devotee optimistic? From where does his good fortune arise? How is Krishna helping him? [4 points]
5. What conviction demonstrates firm faith? [1 point]
6. What instruction is more important than any Vedic instruction? [1 point]
7. Name the 3 classes of devotees and give 2 symptoms for each. [9 points]

**Questions from Chps. 12-13:** (Answer 10 of the following 15 questions)

1. Name 10 of the 26 qualities of the devotee? [10 points]
2. What are the 6 qualities of a sadhu? [6 points]
3. What is the recommended activity to perform in association with devotees? [1 point]
4. Name 6 of the 12 good qualities that are lost by unholy association. [6 points]
5. What are the six symptoms of surrender? [6 points]
6. Why is it ultimately useless (as well as offensive) to find fault with a devotee who is properly engaged in sadhana bhakti? [2 points]
7. If we are not on the raga platform, how should we execute our sadhana?

What is the basic rule of sadhana, which also applies to the raganuga-bhaktas? [3 points]

8. What are the first five items of devotional service listed as sambandha? [5 points]

9. What are the first 9 process listed as abhideya? [9 points]

10. What are the five most important items of all? [5 points]

11. Give 5 examples of perfect devotees, and how they attained perfection. [10 points]

12. What is ragatmika-bhakti, as compared with raganuga- bhakti? [2 points]

13. What are the two ways of executing raga-bhakti? [2 points]

14. Name the nine stages to prema. [9 points]

15. Name 5 symptoms of bhava. [5 points]

**Questions from Ch. 14:** (Answer any 3 of the following 5 questions)

1. Please explain how vibhava, anubhava, and vyabhacari combine. What do they manifest? [5 points]

2. What are rudha and adhirudha? [2 points]

3. What are sambhoga and vipralambha? [2 points]

4. Name 10 of Srimati Radharani's 26 qualities. [10 points]

5. Name 3 symptoms of rati. [3 points]

**Questions from Ch. 15:** (Answer 4 of the following 6 questions)

1. Give 7 meanings for the word atma. (7 points)

2. What does hetu mean, and what motivations does it indicate in Lord Caitanya's explanation? (4 points)

3. What does ahaituki indicate? (1 point)

4. What does Hari mean? [2 points for simple answer, 8 for complete answer]

5. In terms of Bhagavad-gita 7.16, who are the sarva-kamis? Who are the moksha-kamis? [4 points]

6. What are the two kinds of jivan-muktas? [2 points]

**Questions from Ch. 16:** (Answer all of the following 5 questions)

1. How many kinds of shanta-bhaktas does Lord Caitanya describe? What are their three categories? [4 points]

2. Name 5 ways to increase the intelligence. [5 points]

3. Briefly relate the story of Narada and Mrgrari. [10 points]

4. In Deity worship, how many items may be offered to the Deity (3 answers). [3 points]

5. What are the 4 full fast days? [4 points]

## **TLC FINAL MID-TERM EXAMINATION**

**Questions from Chps. 17-18:** (Answer all of the following 8 questions)

1. Name the tattvas of the Pancha Tattva. (5 pts.)

2. Why did Sri Pancha-tattva descend? (2 pts.)

3. What is Lord Krishna's message as delivered by the Pancha-tattva? (3 pts.)

4. What does Prabhodananda Saraswati say about the sankirtana movement? (2 pts.)

5. Why did Lord Chaitanya take sannyasa? (5 pts.)

6. What are the two types of Mayavada? (2 pts.)

7. Give a brief statement of the Mayavadi viewpoint. (4 pts.)

8. What do you think was the significance of Lord Chaitanya's sitting in a lowly place and showing His spiritual effulgence? (2 pts.)

**Questions from Chps. 19-20:** (Answer any 5 of the following 8 questions)

1. Who is the Mayavadi commentator who advised that the Vedanta and the Upanisads should only be understood through Sankaracharya? (1 pt.)
2. What are the 4 Vaishnava sampradayas? Who are the founder-acharyas? Name the philosophies of these sampradayas (Sanskrit with English translation). (12 pts.)
3. What does Vedanta Sutra teach in its 4 chapters? (6 pts.)
4. Why is the Supreme Lord sometimes described in a formless or senseless way in the Upanishads? (1 pt.)
5. According to the Mayavadi philosophy, when collective ignorance first manifests in the material world, what is it called? (1 pt.)
6. Why does the spiritual world exist? (1 pt.)
7. Why does the material world exist? (1 pt.)
8. Give three fallacies of Mayavadi doctrine. (3 pts.)

**Questions from Chps. 21-22:** (Answer any 3 of the following 5 questions)

1. What kind of interpretation of Vedanta did Lord Chaitanya explain, as opposed to that of the Mayavadis? (2 pts.)
2. How does an intelligent person understand the word Brahman? (1 pt.)
3. Name the 6 systems of philosophy (Sanskrit names) and their founders. (12 pts.)
4. Name the 12 mahajanas. (12 pts.)
5. What principle does the first two of the four chatuh-shloki verses of Srimad Bhagavatam express? The fourth? (2 pts.)

**Questions from Ch. 23:** (Answer any 5 of the following 8 questions)

1. What is knowledge? (2 pts.)
2. What is concoction? (2 pts.)



3. What are the two things a devotee knows? (2 pts.)
4. What principle is revealed in the third chatur-shloki verse? (1 pt.)
5. What are the subject matters of Srimad Bhagavatam in philosophical summary? (3 pts.)
6. What are the four points made in the Garuda Purana about the Srimad Bhagavatam? (4 pts.)
7. What do the words satyam param in SB. 1.1.1 indicate? (1 pt.)
8. What does the word dhimahi in the same verse indicate? (2 pts.)

**Questions from Chps. 24-26:** (Answer any 7 of the following 10 questions)

1. What comment did Lord Chaitanya make on Sarvabhauma Bhattacharya's explanations of Vedanta-sutra? (3 pts.)
2. What are the Sanskrit terms for direct and indirect evidence? (2 pts.)
3. What are the four kinds of evidence accepted in Vedantic discussions? Of these, which has the most weight? (5 pts.)
4. When we say "bhagavan", what else is included? (2 pts.)
5. How does the Taittiriya Upanishad describe the Supreme? What do these cases refer to? (8 pts.)
6. How can we be sure that the Lord's mind and eyes must be spiritual? (2 pts.)
7. What are the constituents of the chit-shakti? Give two answers in three parts each. (6 pts.)
8. The Padma Purana says prasadam should be taken immediately, even if it is what? (4 pts.)
9. What are the two gem-like verses written by Sarvabhauma Bhattacharya? Give the translations for 4 pts.; the Sanskrit for 8 points.
10. Why did Sarvabhauma substitute bhakti for mukti in SB. 10.14.8? What did Lord Chaitanya say about this? (2 pts.)

**Questions from Chps. 27-29:** (Answer all of the following 3 questions)

1. Explain how the discussion between Ramananda Raya and Lord Chaitanya began. What suggestions of Ramananda Raya as to the supreme goal of life were not satisfying to the Lord? Which suggestion did the Lord agree with? (5 pts.)
2. What are the two kinds of pure devotional service? (2 pts.)
3. How does prema-bhakti first manifest? How does it develop? (4 pts.)

**Questions from Chps. 30-32:** (Answer 10 of the following 15 questions)

1. Explain what mundane religion is. (1 pt.)
2. Explain the relationship of Krishna to Shrishtikarta, Brahman, Narayana, and Rukminiramana. If these features of the Lord are confused with one another, what is that called? (5 pts.)
3. What is the relationship of Devakiputra and Gopijanaballabha? (2 pts.)
4. What is the only way one can understand the loving pastimes of Radha and Krishna? (1 pt.)
5. Give three reasons why the loving affairs of Krishna and the gopis are never to be confused with mundane lusty affairs between ordinary boys and girls. (3 pts.)
6. When is the kama-gayatri given to the disciple? What is the only thing required to elevate the disciple to the highest spiritual platform? (2 pts.)
7. What is mahabhava-svarupa? Explain how mahabhava-svarupa is the most refined of spiritual pleasures enjoyed by Lord Krishna. (3 pts.)
8. Who are Lalita, Vishakha, and other confidential associates of Radharani? (1 pt.)
9. Give 5 of the 10 descriptions of Srimati Radharani's beauty.
10. Give 5 examples of how Her qualities are sought after by other women. (5 pts.)
11. What is dhira lalita, and what are the symptoms? (6 pts.)
12. Explain the happiness of the gopis. Give 10 of the 16 activities of the gopis listed in the Chaitanya-charitamrta. (11 pts.)

13. What does Radharani enjoy even more than enjoying Krishna? (1 pt.)
14. What is the spiritual position of the gopis? (3 pts.)
15. Answer these questions asked by Lord Chaitanya to Ramananda Raya: (7 pts.)
- What is the greatest reputation one can have?
  - Of all distresses, what is the most painful?
  - What is the most auspicious activity?
  - Where should the living entity live, giving up all other residences?
  - Where do the seekers of bhukti and mukti go?

### **EXTRA POINT SECTION:**

- The six philosophical systems became antagonistic towards each other because of (check one)
  - the preaching of Lord Buddha.
  - the rise of Advaita Vedanta philosophy.
  - the influence of Kali Yuga.
  - the Battle of Kuruksetra.
- The doctrines of a "conventional truth" which is ultimately illusory and an inexplicable absolute truth are held in common by (check one)
  - the six philosophical systems.
  - Mayavadis and Buddhists.
  - the four Vaishnava sampradayas.
  - Christians and Durga worshippers. (The following 6 questions concern the founders of the 4 Vaishnava Sampradayas.)
- Who taught complete opposition to Mayavada and transcendental service to the murti of Lord Krishna?
- Who taught surrender to the lotus feet of Radha and Krishna and the love of the gopis as the highest goal of life?
- Who taught devotional service free of the tinge of karma and jnana and service to the Vaishnavas?
- Who taught exclusive dependence upon Krishna and raga-bhakti?
- True or False: in the Sri Sampradaya, Radha and Krishna are understood as the ultimate forms of the absolute truth.
- T or F: in the Kumara Sampradaya, Radha-Krishna are worshipped in

svakiya-bhava. (The next question deals with the various philosophies we have discussed; it is worth 16 points.)

9. Below on the left is a column of names of great teachers and doctrines. On the right is a column of brief descriptions that fit the teachers or doctrines listed in the left column. But in the right column the proper order has been jumbled. Please draw lines between the two columns connecting the names with the appropriate descriptions. NOTE: Look these columns over carefully before matching them. In some cases, more than one description might be fitting for a certain name. But after a careful examination it becomes clear that only one description can fit each name after they're all properly matched up.

Vallabhacarya	is atomic theory.
Jaimini	is the incarnation of Shiva.
Nyaya	means "to count."
Buddhism	indirectly taught adherence to Vedic direction.
Nirvishesha	
Sankhya	means "doctrine of illusion."
Keshava Kashmiri	means "logic".
Brahma Mimamsa	is the incarnation of Vishnuswami.
Vaisesika	indirectly taught aloofness to material miseries.
Vivartavada	
Gautama and Kanada	indirectly taught the power of purified consciousness.
Karma Mimamsa	
Patanjali	means "without particularities."
Astavakra	is a Godless doctrine of action and reaction.
Kapila of Ajmeer	
Shankaracharya	is a doctrine of "ahimsa" and "shunya".
	is the incarnation of Nimbarka.
	includes worship of the self, imaginary forms of God and the Universal Form.
	established Sayujya Mukti as the goal.
	indirectly established the atman.

10. True or False: Mimamsa means "frog in the well."

---

---

## **RUPA AND SANATANA GOSWAMIS**

Jiva Goswami, in Laghutoshani, gives information about Rupa and Sanatana Goswamis.

Jagadguru Sarvajna was born in the Baradvaja Gotra of the Brahmana caste in Karnataka. He was an aristocratic brahmana (associated with royalty), and was a master of the three Vedas. His son was Aniruddha, whose two sons were Rupeshwara and Harihara. Rupeshwara left for the east, in the kingdom where a friend named Sikhateshvara stayed. Rupeshwara's son Padmanabha settled at Navahatta in Burdwan. There he raised a family, and one son of his had five sons. One of these five, Mukundadeva, moved to Fateyabad (Jessore). He had several sons, of them Sanatana, Rupa and Anupama became exclusive devotees of Sri Chaitanya Mahaprabhu. So Rupa and Sanatana were the great-great grandsons of Rupeshwara, a Karnatik brahmana who came to Bengal.

They lived at Ramakeli, where they served as ministers of Nawab Hussain Shah. Sanatana was the prime minister, and Rupa had another ministerial position. They received the titles Sakara Mallik and Dhabir Khas (which indicate their positions). Anupama or Sri Ballabha, who was the father of Jiva Goswami, was also in government. They were very wealthy. They brought brahmanas from their gotra in Karnataka to Bengal, where they settled at Bhatta Vati on the Ganges. Rupa and Sanatana were also famous nyayis (logicians). Twenty or thirty pandits were always on hand in the court of their home. They were the acme of aristocratic, cultured society.

But they also had contacts with the Vaishnavas of Navadvipa. From them they learned about Sri Chaitanya Mahaprabhu, and were eager to see him when he came to Ramakeli, as described in TLC. That was in November or December of 1514. At this time, Rupa and Sanatana were between 40 and 45 years old. Anupama and Jiva also saw Lord Caitanya there. Anupama died two years later on his way to Puri from Vrndavana.

Concerning the early Vaishnavism of Rupa and Sanatana, it is interesting to note that Sanatana Goswami established a Madana Mohana temple at Ramakeli. Lord Chaitanya, on the pretext of going to Vrndavana, came to Ramakeli just to deliver Rupa, Sanatana and Jiva Goswamis and engage them in His mission.

Nawab Hussain Shah sent the two of them in disguise to spy on Lord Chaitanya's activities. And that's how they were covert.

After that they renounced their personal wealth, as described in TLC, though Santana had to stay on in his post. When they heard Lord Chaitanya was planning to go to Vrndavana from Puri, Rupa and Anupama made preparations to go, leaving Sanatana with money for emergency. Later Rupa wrote to Sanatana

suggesting that he uses that money to get himself free of imprisonment.

The reason for Sanatana's imprisonment was that Nawab Hussain Shah was planning to attack Orissa. When he came to Sanatana (as described in TLC), he asked him to accompany him to Orissa, but Sanatana refused, saying he wanted nothing to do with an attack on the country of Lord Jagannatha. So the Shah suspected he might run away and join the other side.

Rupa and Anupama met Lord Chaitanya at Allahabad in February of 1515. Here too he met Vallabha Bhatta (Vallabhacharya). Lord Chaitanya sent Rupa and Anupama to Vrndavana, and He travelled to Varanasi, down the Ganges. There he met Sanatana.

After receiving Lord Chaitanya's instructions, Sanatana went to Vrndavana; at the same time, Rupa and Anupama started for Puri to attend Rathayatra. Their plan was to join the Vaishnavas from Bengal, but Anupama died on the way and this diverted Rupa. He arrived in Puri alone in June of 1516, just before the start of Rathayatra. Lord Caitanya arranged his stay with Haridasa Thakur. Every day Lord Caitanya would visit them. Lord Caitanya also requested Svarupa Damodara to instruct Rupa on the science of Rasa. At this time Rupa wrote two dramas - Lalita Madhava and Vidagdha Madhava, which he composed in his mind on his way to Puri.

The verse that expressed the secret of Lord Chaitanya's mood was also written at this time. Rupa Goswami wrote this after seeing Mahaprabhu's ecstasy in Rathayatra; besides him, only Svarupa Damodara knew this secret. This poem expresses Radharani's yearning to be with Krishna at the place of Their first meeting, where They fell in love.

Lord Chaitanya was so pleased with Rupa Goswami's writings that he brought Ramananda Raya, Svarupa Damodara, Sarvabhauma Bhattacharya and others to hear his two plays. Ramananda Raya blessed Rupa's work as being most excellent; Ramananda himself was an expert in drama.

After nearly a year of training, Rupa Goswami was sent to Vrndavana from Puri in March-April of 1517.

Meanwhile, Sanatana Goswami had been performing great austerities on Vrndavana parikrama. He'd obtained a copy of the Mathura Mahatmya (there are several of these in Narada, Skanda, Varaha Puranas). With this he rediscovered many lost holy places, as Lord Chaitanya had ordered. Then he went to Puri, returning just ten days after Rupa had left for Vrndavana. On this trip he got the weeping sores that later made him want to give up his body as being too vile for Lord Chaitanya to touch. He was most humble. Lord Caitanya told him that Krishna was not attainable merely by death, but by bhakti.

Sanatana stayed at Puri for one year before returning to Vrndavana.

(Note: Sanatana took diksha from Madhusudana Vacaspati, and Rupa took from Sanatana)

In Vrndavana the two brothers lived and practiced austerities together. As we know, they slept not more than 96 minutes a night, sometimes less. The rest of the time was spent in devotional activities. Their main mission was writing and restoration. They slept under trees, or in caves. They begged door to door for their food. Their waterpot was a coconut shell. They dressed in the babaji clothing of cast-off cloth.

Lokanatha and Bhugarbha Goswamis were already there when they arrived in Vrndavana. Raghunatha Bhatta Goswami came next, sent by Lord Chaitanya. Then Gopala Bhatta Goswami came from the south; Lord Chaitanya instructed Rupa and Sanatana to take him in as their third brother. Nityananda sent Jiva Goswami from Bengal. Then Krishnadasa Kaviraja came. Lord Chaitanya sent Jagadananda (incident with red cloth) to serve Sanatana.

Rupa and Sanatana Goswamis founded a society called the Vishva Vaishnava Raja Sabha, the Royal Council of Vaishnavas. This is mentioned by Srila Jiva Goswami in the Sat-Sandarbhās. This society was revived by Srila Bhaktivinoda Thakura.

Regarding their work in Vrndavana, when they were at last together, the first thing they did was arrange for the building of Vrndadevi, which was at Seva Kunja. Then, near Brahma-kunda, the Govindaji temple was established, the Deity having been discovered in Nandagram. This temple was built up later on by a disciple of Raghunatha Bhatta Goswami. Then the Madana-Mohana temple, near Kaliadaha Ghat. This was built by Sanatana Goswami's disciple Ramadasa. And, of course, they wrote many volumes of Krishna conscious literature, of which Hari Bhakti Vilasa (by Sanatana) and Nectar of Devotion (by Rupa) are very important.

## **RAMANANDA RAYA**

Ramananda Raya was the son of Bhavananda Raya. He had four brothers: Gopinath, Kalanidhi, Sudhanidhi and Vaninatha. They were all great devotees of Lord Caitanya. Lord Caitanya accepted Bhavananda Raya as Pandu, his wife as Kunti, and his sons as the five Pandavas. Ramananda was the oldest son.

Ramananda is said to have been, next to Lord Chaitanya Himself, the foremost authority on the science of Rasa Tattva. He was the viceroy of the southern Orissan empire, and had to defend that quarter against attacks from the Muslims of Hyderabad as well as the kings of Vijayanagara. Historians note that when he left to join Lord Chaitanya, within one year the southern

provinces of Orissa were overrun by Krishnadeva Raya, another Vaishnava king, (Tenali Rama was his minister), from Vijayanagara.

He was a great authority on drama, poetry, music, and dance, and used these media to invoke the sentiments of madhurya-rasa. He was a perfect gentleman in every way, said to have embodied all that was excellent in the Orissan culture. It is said that the culture of Gaudiya Vaishnavism is a blend of the best of Orissan Vaishnava culture given by Ramananda Raya and Bengali Vaishnava culture given by Rupa and Sanatana Goswamis. Of course, this is a rather mundane formulation, as Ramananda, Rupa and Sanatana had nothing to do with mundane designations. But they extracted the best from the cultures they appeared in and used them in the service of Lord Chaitanya.

### **(VASUDEVA) SARVABHAUMA BHATTACHARYA**

He was the eldest son of Maheshwara Visharada of Vidyanagara, a village near Navadvipa. His father was a fellow student of Nilambara Chakravarti, father of Srimati Sachidevi. His younger brother was Madhusudana Vachaspati. His brother-in-law was Gopinatha Acharya, a great devotee who introduced him to Lord Chaitanya.

Sarvabhauma was the greatest Vedantist in Eastern India. He introduced the atheistic philosophical system called Navanyaya to Bengal. He learned it from Pakshadhara Mishra at Mithila. He memorized his master's writings, which could not be removed from Mithila. His disciple in pre-Vaishnava days was Raghunatha Shiromani, who became the greatest exponent of the Navanyaya system. He wrote four famous works on nyaya and a commentary on a famous Mayavadi work called Advaita Makaranda. He met Sri Caitanya Mahaprabhu in March-April of the year 1510. After his conversion he composed the Chaitanya-shata-shloka. He is credited for having made Maharaja Prataparudra into a pure devotee of Sri Chaitanya Mahaprabhu. He also requested Lord Chaitanya to meet Sri Ramananda Raya in the southern Orissan provinces.

### **FURTHER INFORMATION ON THE 4 VAISHNAVA SAMPRADAYAS**

Vishnuswami: only the Tattva Pradipa is extant; his Vedanta commentary, called Sarvajnasukta, is lost in time.

He was a devotee of Lord Nrsinghadeva, and he is mentioned by a scientist named Sayana Madhava as having taught that Lord Nrsinghadeva's body is sac-cid-ananda. This was around 1300 A.D.

Bhaktisiddhanata Sarasvati Thakura, according to Sambidananda dasa, his initiated disciple, in a dissertation, gives the information that there were three Vishnuswamis. There was the Adi Vishnuswami, born about 300 B.C. in South India, in the territory of the Pandya kings. He was called Devatanu,



son of Devesvara, the prime minister. Devesvara was a Vaishnava and taught his son to oppose Buddhism and other non-Vaishnava cults. King Pandovijaya went with Devesvara to Puri to capture the Jagannatha temple from the Buddhists, who had changed the worship of Jagannatha, Baladeva and Subhadra into the Buddhist deities Dharma, Buddha and Samgha. He is said to have revived the Rathayatra festival, which had been stopped for a long time due to Buddhist influence. Even now the Ratha ceremony is called Pahandi or Panduvijaya, and the priests are called Panda.

Adi Vishnusvami was a tridandi sannyasi and had 700 sannyasi disciples. He introduced 108 names of sannyasa, from which Shankara took ten. Then, about 1200 years later (A.D. 800-900), the Shuddhadvaita doctrine was revived by Raja Gopala, the second Vishnuswami. He converted many Mayavadis into Vaishnavas, and likewise was a great devotee of Lord Nrsinghadeva. The Shaivaites sect of Shivaswami was a splinter group from this period of the Rudra Sampradaya. The Vaishnavas held that Rudra is guru and the devotee of Lord Nrsingha. The Shaivaites held that Rudra is God. The Shaiva philosophy is similar to Suddhadvaita, but they put up Shiva as the supreme Godhead.

Then, in the 1300's, Andhra Vishnuswami revived Vaishnava Suddhadvaita again. Vallabhacharya comes in his disciplic succession.

---

## NOTES FOR TLC CLASS

1. SMRTI AND PANCARATRA: The smriti-sastras are also known as dharma-sastras. They are "applied sruti"; sruti is the Vedic knowledge which is heard only; smrti is written down and meant to be remembered as rules. Nowadays even the 4 Vedas are smrti, because they are written.

In the smrti-shastras are two parts: brahmanas (rules for city life; "brahmanas" refers to civilized city people, or brahmins) and aranyakas (aranya means forest), which are rules for forest life. Brahmana and aranyaka rules are in many cases quite opposite, because city and forest life are so different. For instance, in the forest one should not disturb nature, e.g. cut trees or uproot plants, except in very strictly controlled circumstances, i.e. building an asrama. In the city (which includes farm villages) such things are engaged in every day. The city belongs to the king, the forest belongs to God. The forest is the learning place and the renouncing place. In the forest live vanaprasthas and sannyasis, and their brahmacari assistants. In the city are grhasthas, also some brahmacaris.

The tantras are similar to the Vedic smrti-sastras insofar as mantra, yantra and tantra are concerned (mantra = the sounds used in executing the duties; yantra = the paraphernalia needed for the duties; tantra = the method of executing the duties.) These comprise the essence of duties, so in this the

vaidika and tantrika systems are the same. The main difference between vaidika and tantrika shastras is in structure; vaidika sastras deal with gotra (family) whereas the tantrika sastras are open for one initiated into them by a guru. The Pancaratra are tantras in the mode of goodness, or the mode of transcendental goodness. Therefore, because Pancaratra is in the mode of goodness, there is scope for "creating" brahmins, though at the same time it must be said that wherever Veda specifically stipulates that such and such thing is for vaidika brahmins only, that thing won't be given in Pancharatra. Pancaratra is especially applicable in the Kali-yuga.

Pancaratra is as good as Veda, because it was spoken by the Lord Himself to Brahma when Brahma inquired how the Lord should be worshipped. It is said Lord Visnu spoke these instructions through five nights (panca ratri) of Brahma; that's where the name comes from. Alternatively, it is said that the Pancaratra makes the five processes dark: these five processes referred to are differently listed in different Pancaratrini scriptures, but they are things like karma, jnana, astanga-yoga, sankhya, and so on.

2. HARI VAMSA is a part of Mahabharata. It is itihasa, which means an expansion of some portion of purana (history). Another itihasa scripture besides Mahabharata is the Ramayana.

3. THE STORY OF THE BLACK AND WHITE HAIR OF VISNU is not found in any sattvik literature like Bhagavata-purana, Visnu Purana or Mahabharata. The Sri Vaisnavas and Madhvas don't accept this story.

4. THE FOUR KINDS OF SIN MENTIONED IN C.C. M.L. 24.60 are classifications defined in Amarakosa and Manusamhita. Mahapataka includes killing brahmanas, drinking, stealing brahmana's gold, adultery with the guru's wife, associating with such criminals. Upapataka is stealing grain, base metals, cows; sex with low women; killing women; atheism.

5. SADANANDA YOGI LIVED MUCH LATER THAN SANKARA. He is the big Mayavadi commentator for Eastern India (Bengal, Assam); in South it was Apeyadiksita and in West Jnaneswara.

6. OM IS THE IMPERSONAL SOUND REPRESENTATION OF KRISHNA. Hari Nama is the personal sound representation. Om establishes the Lord's absoluteness, in that it is all-inclusive. Krishna says in Gita, "I am OM", but He also says that one must chant OM thinking of Him in order to attain Him personally. Because Om is identified with the Supreme Brahman, Sankaracarya had to undermine it by separating the qualities ascribed to Om, the Mahavakya. Otherwise the logical conclusion that Om and its qualities are ultimately

personal would be too obvious. So he proposed other vakyas to be on the same footing as Om. These other vakyas actually stipulate subordinate qualities of Om (tattvamasi, satyam jnanam anantam brahma).

7. THE SIX SYSTEMS OF PHILOSOPHY: There are different lists of the six philosophies, but a standard list (of five besides Vaisnava-vedanta) is found in C.c. spoken by Prakasananda Sarasvati. This is -

1. Nyaya-Vaisesika of Gautama and Kanada
2. Sankhya of the Ajmeeri Kapila
3. Yoga of Patanjali
4. Karma Mimamsa of Jaimini
5. Brahma Mimamsa or Nirvisesa-brahmavadi (sometimes it is termed uttara-mimamsa as opposed to Jaimini's karma-mimamsa or purva-mimamsa.)

Nyayis don't accept anything beyond logic.

Vaisesikas accept other things, but there are no Godly things.

Sankhyites count those things, but don't find God. Ajmeeri Kapila not the first of this line.

Yogis accept cit sakti beyond matter. They raise their consciousness to connect with it, and then control matter. Patanjali is not the first yogi.

Karma-kandis say God is irrelevant; karma is the basis of everything; they don't accept a spiritual nature. Jaimini is original of this line.

"Mimamsa krta munmamatha muni": "That which is employed by the munis is Mimamsa" (Jaimini Rsi); mana (mind, or argument), san (width). Brahma Mimamsa means inquiring beyond (matter). In this there are 3 divisions of understanding: ahamgrahopasana (supremacy of self), which attracts nyayis, sankhyites and yogis); pantheism (sarvam khalv idam brahma), which is atheistic theism, because everywhere means nowhere (like stairs belong to everybody, so nobody cleans them - similarly, when God is everywhere, He'll not be worshipped); and universal form (my face is also there). Buddhism and Jainism are splinters of Brahma Mimamsa.

Vyasadeva's own point of view is Vedanta, which is different from Brahma Mimamsa. Brahma Mimamsa is very ancient; was preached by Astavakra Muni, Dattatreya and the 4 Kumaras (among many other rishis and sages). But in recent times Sankaracharya and his followers appropriated Vyasadeva's Vedanta-sutra and twisted the meaning of it to support this (BM) doctrine. Thus they created a new doctrine, Mayavada, because in order to support their conclusions from Vyasa's statements, they had to substitute their Vivartavada for the Parinamavada (this can be shown from Nakamura's book).

The Vedic Brahma-mimamsakas were establishing sayujya-mukti. One need not be a Mayavadi to do this; one just wants to merge in the impersonal brahmajyoti, and will even worship the Lord for this purpose, with the aim of merging into His existence. But the Mayavadi is attempting to explain the origin of the material existence from the impersonal state, taking Vyasa's "janmadyasya yatah" as meaning the brahmajyoti is the source of all things. But since nothing comes from nothing, they must explain emanation as illusion. An Indian scholar of Hinduism has written in this connection: "How the finite world arises from the infinite is a mystery, for which Sankaracharya employs the word Maya... There is the physical world with its manifest distinctions but it must rest on something else; that something is called the absolute Brahman. The relation between the two is inexplicable and therefore it is spoken of as Maya. In that way Sankaracarya is agnostic." (Pandurang Vaman Kane, History of Dharmasastra, V, part 2, p. 1510).

And Professor S.N. Das Gupta, in "History of Indian Philosophy", writes "...Badaraayana's philosophy was some kind of bhedabheda-vada or a there of transcendence and immanence of God - even in the light of Sankara's own commentary... If... transformation is only from a relative point of view (vyavaharika), then there must be at least one sutra where the absolute (paramarthika) point of view is given; but no such sutra has been discovered even by Sankara himself. If... there is a real transformation (parinama) of the maya stuff, whereas Brahman remains always unchanged, and if maya is regarded as the power (sakti) of Brahman, how then can the sakti of Brahman as well as its transformation be regarded as unreal and false, while the possessor of sakti (or the saktimat, Brahman) is regarded as real and absolute?"

Like the story of the man eating rice in the hotel: the owners who demand payment for the smell of the pakoras are like the Mayavadis who say this material existence comes from the jyoti (which is just like the smell of pakoras). When asked, "How do I pay up?" (i.e. how do we practically settle this supposed connection between your brahmajyoti and my material enjoyment), they say, "Pay in smell" (i.e. their argumentation and their process of realization becomes quite illusory, because the connection they've established is quite tenuous.)

The inexplicability of Sankara's maya he calls "anirvicaniya." I've heard philosophically-minded devotees in our movement compare "acintya" with "anirvicaniya", as if to say that ultimately, both the Vaisnavas and the Mayavadis have to fall back on the "unexplainable." But Vaisnava philosophy is superior because the capitulation to the unexplainable happens at a later stage of philosophical development, whereas with the Mayavadis it's right off the bat. Of course, in our philosophy we do accept

a limitation on the jivas power to understand Krsna; even Brahma admitted he knew nothing about the Lord after the Lord removed His yogamaya and let Brahma see His unlimited opulence. But still, this comparison of anirvicaniya and acintya is not well taken, for the reasons listed below:

A) Acintya has a definite application. We take the word as it is used in Mahabharata: acintya khalu ye bhava na tams tarkena yojayet, which means that there is a realm of knowledge about which it is useless to argue (Srla Prabhupada explains the raga-bhakta's being "above the rules and regulations" in the same way in TLC). So, Krishna consciousness cannot be arrived through logical argument. No one, by speculative discussions, could uncover that the Absolute Truth is a blue cowherd boy Whose form is sac-cid-ananda. Krishna is accepted on the authority of guru, sastra and sadhu. But the anirvicaniya concept is never acceptable, because it cannot be explained or comprehended in any way. Therefore the Mayavadis say "unintelligibility is an ornament of maya, not an objection to it."

B) Acintya Bheda-abheda tattva is a philosophical standpoint. The adjective acintya is used to distinguish it from an earlier bheda-abheda proposed by the Vedantist Bhaskara. His "one and different" is expressible as "first one, then different." But acintya bheda-abheda tattva is expressible as "simultaneously one and different." Because it is simultaneous, it is inconceivable to the human mind (vase-two faces). How is this reconciled? Through the acceptance of Krishna (ref. Prema-vivarta by Jagadananda Pandit). And Krishna is (again) beyond argument, thus acintya. But once He is accepted, simultaneous oneness and difference can be understood to the limit of human ability.

Sankara's anirvicaniya is inherited from Buddhism's avyakrta vastuni, or "inexpressible issues" concerning the eternality or non-eternality of the material world, the limitations or nonlimitations of the material world, the soul's identity or non-identity with the body, and the existence or non-existence, or both, or neither, of the liberated being after death. The Buddhists also had their "conventional truth" (samvrtti-satya) corresponding to Sankara's vyavaharika, and their "absolute truth" (paramartha-satya), corresponding to Sankara's paramarthika.

These sages are empowered by Krishna to teach these philosophies, which are eternal, as the Vedas are eternal. The positive points of them is that they teach that God is not to be found in the realm of material consciousness. Also: in Nyaya-Vaisesika, atman is established. In Karma, Vedic direction for atman is established. In Samkhya, aloofness to miseries is established. In Yoga, powers of consciousness are established. In Mimamsa, getting the atman free of matter is established. But all are established in an atheistic way, so these are actually hurdles to be crossed over before one can come to Krsna consciousness.

One analyzes these philosophies by looking at from where they say everything is coming, and what they say the supreme destination is.

[Further details, if anyone is interested:]

THE VAISESIKA SYSTEM lists 7 padarthas as containing everything that exists, and non-existence also. A padartha is defined as a knowable, validly cognizable, namable or denotable thing.

The 7 padarthas are:

1. dravya - substance (earth, water, fire, ether, time, space, soul and mind).
2. guna - quality (color, taste, smell, touch, number, size, separateness, conjunction, disjunction, remoteness, proximity, weight, fluidity, viscosity, sound, cognition, pleasure, pain, desire, dislike, volition, merit, demerit and tendency).
3. karma - motion (upward, downward, contraction, expansion, and motion between any two or more points).
4. samanya - generality (more comprehensive, less comprehensive).
5. visesa - particularities (they abide on eternal substances and are innumerable).
6. samanvaya - inherence (is only one).
7. abhava - nonexistence (antecedent, annihilative, absolute, mutual).

4 kinds of atoms: physical, astral, mental and aerial. These atoms are indivisible but contain qualities of color, touch, taste and smell. At the time of creation the atoms come in contact with souls which set the atoms in motion, causing them to combine first in binary compounds and then more and more complex compounds until the cosmic manifestation is completely assembled. At the time of dissolution the "soul-force" (adrasta) is withdrawn, and thus the compounds disintegrate.

THE NYAYA SYSTEM accepts perception, inference, analogy and credible testimony. Before measuring a thing, the measure must be established. Measure means proof, proof means right knowledge acquired through senses and soul, and that knowledge is divided into the four categories. Liberation is freedom from pain, birth and activity.

THE SANKHYA SYSTEM was started by Kapila of Ajmeer, the teacher of Asuri,

who is the teacher of Panchasikha.

This atheistic Kapila taught that the root of matter is prakriti, and prakriti is the equilibrium state of the 3 modes. Otherwise, it is called pradhana (when the modes are not in equilibrium).

The attribute of goodness is joy, of rajas is pain, of tamas is inertia.

Prakriti is eternal. No inquiry as to the cause of prakriti is entertained in this system. Prakriti is the producer of everything except the soul, which is also eternal. Without contact of matter, the soul has no attributes and is inert. Similarly, matter is lifeless, but when in contact with the soul, appears to be alive (it is set into motion).

Liberation means to discriminate between matter and spirit.

8. PURASCARYA VIDDI is preparation for initiation. There are vaidika p.v.'s and pancaratiki p.v.'s. They involve five activities, mentioned in C.c.

9. PRASTHAN-TRAYA: Vedic knowledge is to be accepted through hearing (sruti); it should be understood, though it is complicated (nyaya); and it should be remembered in all circumstances (smriti).

Veda = principles, or values; and law books. Law books are the dharma-sastras, vedangas; and Upanisads contain the principles and values (the "whys" behind the laws). Principle means "we must eat." Value means "we must eat this particular kind of food" (for health, strength, taste, and civilized considerations).

Puranas = law journals. Here the principles, values and laws are illustrated in story form. For second-class intelligent people.

Veda is instruction booklet how to maintain the world, but purpose is to quit the world, and that's given in the Upanisads (example: fire extinguisher is maintained by periodic checking, by keeping in a prominent place, by making sure that the instructions on the bottle are clearly legible to everyone. For this you have an appointed person - building custodian or fire inspector). One who does not really know the purpose of the fire extinguisher may think it is an object d'art. He has not seen what it is really for. That is esoteric. Like that, we may think the material world is for enjoyment, but it is a funny place to try and enjoy, like a fire extinguisher is a funny piece of decoration. It is actually for saving your life.

Maintaining: dharma-sastras or smriti sastras and vedangas. Emergency use: Upanisads. Just like Veda has pravrtti and nivrtti, so also Upanisads have a double function: short range and long range. Just like again, fire

extinguisher: that is a preliminary thing if whole building is burning. Then it has the use of clearing an exit through the flames. It alone will not save you. Similarly jnana-vairagya cultivated by impersonalism in Upanisads is only preliminary: it can at best help clear a way to bhakti (bahunam janmanam ante...). So real purpose is to get out entirely to factual safety.

So for real purpose, Vyasadeva wrote Vedanta-sutra. He put in all Nyaya, Sankhya, moral principles, austerity which are attractive from other sections of Vedas, advising "get out of here and don't return." Still, since in this compilation, impersonal understanding is still possible, he wrote Bhagavatam to clear away any remaining confusion as to the ultimate purpose of the Vedas.

10. HISTORICAL ERA OF LORD CAITANYA: Shahs had conquered all north on behalf

of Moghul. In south there were scattered remnants of earlier Muslim invasions. But the Moghul Muslims never crossed the Krishna river. Krishna Deva Raya was king of Vijayanagar, with three capitals: Hampi, Madurai and Vidyanagara. Vidyanagara has same today. Ramananda Raya was governor of Vijayanagara, which extended up to Behampur in Orissa. Ramananda Raya co-operated with Prataparudra of Orissa. So in Hindu India, there were these two centers of power: Orissa and Vijayanagar, plus a smaller kingdom in the deep south. The Muzzies had the north.

11. SRIMATI RADHARANI is mentioned in Naradiya Purana, Brahma-vaivarta Purana, Brahmanda Purana, Garuda Purana, Varaha Purana, Narada Pancharatra, and Bhavisya Purana.

12. SAKHIS AND MANJARIS: Manjaris are 11 and 12 year old girls who are assistants to the older Sakhis.

13. RUPA AND SANATANA; MEANING OF RUPANUGA: We get Acara and Upacara from both; but in ISKCON at least, we get Sanatana Goswami's instructions on these things in H.B.V. from the N.O.D. Also, Rupa gives "seed of love of God" (bhakti-lata bija).

#### **SOME FURTHER NOTES OF USE (MISCELLANEOUS):**

Sthayi-bhava: "root emotion"; anubhava: "appropriate excitant"; vyabhicari-bhava: "auxiliary to the root emotion".

Jiva Goswami, commenting on Rupa Goswami's account of the loving sports between Radha and Krsna in the Ujjvala Nilamani, writes: anukulyad iti kamamayah sambhoga vyavrttah: "sexual pleasure is excluded."

=====