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THE MAHĀ-VIDYĀ

Summary of previous verses

After hearing instructions from their momentarily revived child, Citraketu and his wife could understand that all relationships in this material world are causes of misery. The queens who had administered poison to the son of Kṛtadyuti felt repentant for their heinous actions and thus they atoned for the sinful act of killing a child and gave up all aspiration to have sons. Thereafter, Narada Muni chanted prayers to Narayana, who exists as *catur-vyūha*, and instructed Citraketu in the truth about the Supreme Lord, who creates, maintains and annihilates everything in the universe and how He is the master of the material nature. After instructing King Citraketu in this way, he returned to Brahmaloaka. These instructions about the Absolute Truth are called the *mahā-vidyā*. After being initiated by Narada Muni, King Citraketu chanted the *mahā-vidyā mantras*, and one week later he attained the presence of Lord Sankarsana, who was surrounded by the four Kumaras. The Lord was pleasingly dressed in bluish garments, with a helmet and ornaments of gold. His face appeared very happy. In the presence of Lord Sankarsana, Citraketu offered his obeisance and began to offer prayers.

Through his prayers, Citraketu said that millions of universes rest in the skin pores of Sankarsana, who is limitless, having no beginning and end. The Lord is well known to the devotees for His eternity. The difference between worshipping the Lord and worshipping the demigods is that the worshiper of the Lord also becomes eternal, whereas whatever benedictions one gets from the demigods are impermanent. Unless one becomes His devotee, one cannot understand the Supreme Personality of Godhead.

When Citraketu finished his prayers, the unlimited Supreme Lord explained to him further knowledge of Himself.

— Śrīmad-Bhāgavatam » Canto 6: Prescribed Duties for Mankind » Chapter 16: King Chitraketu Meets the Supreme Lord » Summary of the previous few verses..



nityaṁ bhāgavata-sevayā

ATTAINING PERFECTION IN LIFE

Srila Sukdeva Goswami

The Supreme Personality of Godhead, Anantadēva, replied as follows: O King, as a result of your having accepted the instructions about Me spoken by the great sages Narada and Angira, you have become enlightened in transcendental knowledge. Because you are now completely educated in the spiritual science, you have seen Me face to face. Therefore you have attained complete perfection.

All living entities, moving and non-moving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like *omkāra* and Hare Krishna Hare Rama, and I am the Supreme Absolute Truth. These two forms of Mine - namely, the transcendental sound of My name and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material. Due to his thinking that the material world is full of enjoyable objects and he is its enjoyer the conditioned soul expands in this world of matter. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are still both permeated by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.

When a person is in deep sleep, he dreams and sometimes sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. When one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, such as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

Know Me to be the Supreme Brahman, the all-pervading Supersoul through whom the sleeping living entity can understand his dreaming condition and



his happiness beyond the activities of the material senses. That is to say, I am the cause of the activities of the sleeping living being. If one's dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower remains unchanged, but is qualitatively one with the Supreme Brahman.

When a living entity, thinking himself different from Me, forgetting his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems. Remembering the great trouble found in the field of activities performed for fruitive results, and remembering how one receives the reverse of the results one desires whether from material actions or from the fruitive activities recommended in the Vedic literatures an intelligent man should cease from the desire for fruitive actions, for by such endeavors one cannot achieve the ultimate goal of life. On the other hand, if one acts without desires for fruitive results, or in other words, if one engages in devotional activities he can achieve the highest goal of life with freedom from miserable conditions. Considering this, one should cease from harbouring material desires.

As husband and wife, a man and woman, plan together to attain happiness and decrease unhappiness, working jointly in many ways, but because their activities are full of desires, they are never a source of happiness, and they never diminish distress. On the contrary, they are a cause of great unhappiness.

One should understand that the activities of persons who are proud of their material experience bring about results contradictory to those such persons conceive while awake, sleeping and deeply sleeping. One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination, one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee. Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great



faith and thus becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me.

Sri Sukadeva Goswami continued: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Personality of Godhead, who is the supreme spiritual master, the supreme soul, Lord Sankarsana, disappeared from that place as Citraketu looked on with awe.

— *Śrīmad-Bhāgavatam* » Canto 6: Prescribed Duties for Mankind » Chapter 16: King Chitraketu Meets the Supreme Lord » Verses 50-65.

TWO KINDS OF DREAMS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

None of the three conditions of the living entities—namely, deep sleep, dreaming and wakefulness—is substantial. They are simply displays of various phases of conditional life. There may be many mountains, rivers, trees, bees, tigers and snakes that are situated far away, but in a dream one may imagine them to be nearby. Similarly, as one has subtle dreams at night, when the living entity is awake he lives in gross dreams of nation, community, society, possessions, skyscrapers, bank balance, position and honour. Under the circumstances,

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one should know that his supposedly prestigious position is simply due to his interactions with the material world. One is situated in different positions in various forms of life that are all but creations of the illusory energy, which works under the direction of the Supreme Personality of Godhead. Therefore the Supreme Lord is the ultimate actor, and the conditioned living entity should simply remember this original actor, Sri Krishna.

As living entities, we are being carried away by the waves of *prakṛti*, or nature, which works under the Lord's direction (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* [Bg. 9.10]). Bhaktivinoda Thakura sings, (*miche*) *māyāra vaṣe, yāccha bhese', khāccha hābuḍubu, bhāi*: "Why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of maya." Our only duty is to remember the supreme director of this illusory energy- Krishna. For us to do this, the *śāstra* advises us, *harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]: one should constantly chant the holy name of the Lord-*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*.

The Supreme Lord is realized in three different phases, as Brahman, Paramatma and Bhagavān, but Bhagavān is the

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ultimate realization. One who realizes *Bhagavān* -the Supreme Personality of Godhead, Krishna -is the most perfect *mahātmā* (*vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhaḥ*). In the human form of life, one should understand the Supreme Personality of Godhead, for then one will understand everything else. *Yasmin vijñāte sarvaṁ evaṁ vijñātām bhavati* (*Muṇḍaka Upaniṣad* 1.3). According to this Vedic injunction, simply by understanding Krishna one understands Brahman, Paramatma, *prakṛti*, the illusory energy, the spiritual energy and everything else. Everything will be revealed. *Prakṛti*, the material nature, is working under the direction of the Supreme Lord, and we living entities are being carried away by various phases of *prakṛti*. For self-realization, one should always remember Krishna. As stated in *Padma Purāna*, *smartavyaḥ satatām viṣṇuḥ*: we should always remember Lord Viṣṇu. *Vismartavyo na jātucit*: we should never forget the Lord. This is the perfection of life.

— *Śrīmad-Bhāgavatam* » Canto 6: Prescribed Duties for Mankind » Chapter 16: King Chitraketu Meets the Supreme Lord » Verses 54, Purport.

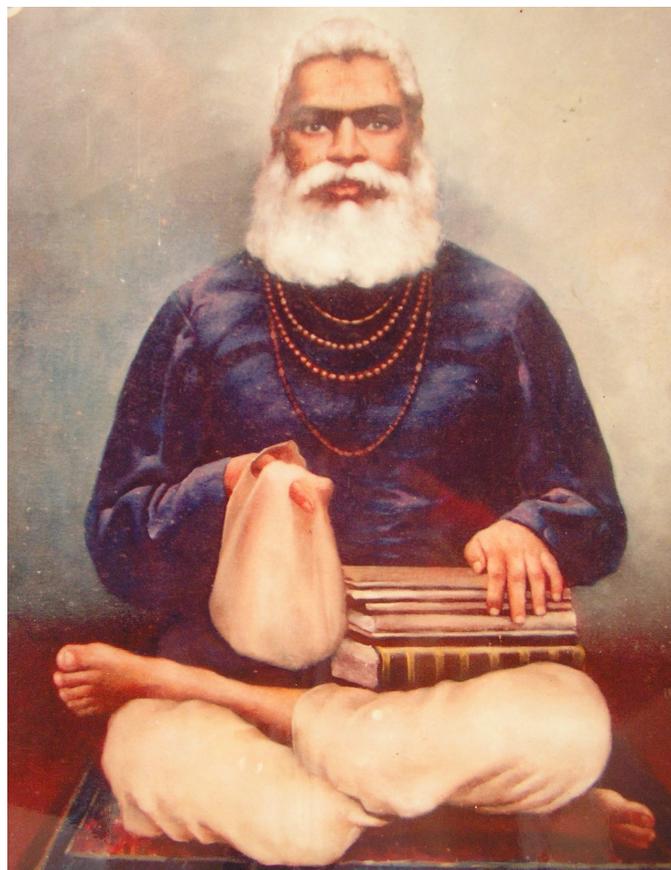
TWO VARIETIES OF VISIONARY DREAMING

Srila Bhaktivinoda Thakura

Vijaya, "This point is a little confusing. In a dream there is practically no actual reality, therefore how can the spiritual fullment experienced in this secondary state be almost equivalent to the principal *mukhya-samṛddhimān-sambhoga*?"

Goswami, "On the spiritual plane, the vision during *svapna*, the sleeping state, and the meeting during *jāgrata*, the awakened state, are virtually identical in nature. An appropriate example is the case of Usa and Aniruddha. Usa was in her quarters inside Banasura's palace in Sonitapura, dreaming of enjoying the embrace of Aniruddha, who was at the same time far away in Dvaraka, himself also dreaming of enjoying with Usa. The exact same thing occurs to Krishna and His beloved gopis. This is, of course, not possible for conditioned souls to experience. The direct and tangible proof of this is that when transcendental, liberated devotees receive ornaments and such in their wondrous dreams, they still possess them upon awakening.

"Thus, the *svapna*, visionary dreaming,



of transcendence is of two varieties: *jāgarāyamāna-svapna*, the meeting through vision while one is dreaming whilst asleep; and *svapnāyamāna-jāgara*, the meeting through vision while one is daydreaming whilst awake. The fourth stage in yogic perfection is *samādhi*, total absorption; however, the gopis have superseded even this state of consciousness by attaining the fifth level known as *prema*. Their dreams have nothing in common with ordinary dreams that are mundane by nature and fictitious being conducted by the three modes of material nature. The dreams of the gopis, belonging to the realm of absolute reality, are supramundane and transcendental. Thus, Krishnas dalliances are so wonderful and unique that even through a kaleidoscope of dreams, which may even be punctuated with *mahā-bhāva*, He gives actual pleasure to His beloved gopi lovers."

— *Jaiva-dharma*, Translated by Bhaktivedanta Book Trust, Int. & Sarvabhāvana dāsa.

THE MERCY OF THE LORD IN DREAMS

Srila Krishnadas Kaviraja Goswami

When Pundarika Vidyanidhi arrived at Nilacala, Mahaprabhu cried with love and Gadadhara



took *mantra* initiation again from Vidyanidhi. During the *Oḍana-ṣaṣṭhī* festival the servants of Lord Jagannātha would dress Lord Jagannātha and Balarāma with starched cloth. When Pundarika criticized this behavior of Jagannāthas servants, Svarupa Damodara explained that the characteristics of the Supreme Lord are beyond the jurisdiction of worldly etiquette. But since this did not satisfy Vidyanidhi, Jagannātha and Balarāma enacted the pastime of slapping Vidyanidhi on his cheeks in a dream in order to destroy the *karma jaḍa-smārtas* sinful mentality of criticizing the behavior of the Supreme Lords servants. The Lord distributes mercy in dreams only to His select and dear associates. When Vidyanidhi told his old friend Svarupa Damodara about the dream, they both happily joked with each other.

The very night after the critical comments were made by Pundarika Vidyanidhi Lord Jagannātha, appeared before him in a dream. Vidyanidhi *Mahāśaya* saw Lord Jagannātha and Balarāma appear before him in his dream. He watched as Lord Jagannātha caught hold of him and slapped his face in an angry mood. The two brothers, Jagannātha and Balarāma, slapped him on his cheeks so hard that his swollen face bore impressions of Their angers. Feeling distress, Vidyanidhi fell at Their feet and prayed, "Kṛṣṇa save me! Please forgive my offenses!"

As a result of Vidyanidhis finding fault with the behavior of Jagannāthas servants, Sri Jagannātha and Sri Balarāma appeared in a dream before him and profusely slapped his face. Vidyanidhi then asked Kanai and Balai why They were unnecessarily punishing him. He asked Them what

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his offense was. When his offensive comments were disclosed, he begged pardon from Them.

"O Lord, for what offense are You beating me?" The Lord replied, "There is no end to your offenses." "I do not belong to any caste, and My servants also do not belong to any caste. You should have learned this while staying here.

"Why then are you staying in a place where you will lose your caste? If you want to protect your caste, you better go home.

"I have inaugurated the traditional observance of this festival. How then can you think that there is any improper behavior in it?"

"You accept Me as the Supreme Brahman, but you offend My servants by finding fault in their dressing Me with starched cloth." Vidyanidhi felt great fear. He therefore placed his head at the lotus feet of the Lord and cried. "Please forgive the offenses of this most sinful person! I am defeated! I apologize! "O Lord, with this mouth I have laughed at Your servants, so You have now properly punished that mouth.

"This is the auspicious beginning of a new day, for my face and forehead were touched by Your lotus hand."

Sri Pundarika Vidyanidhi thought about his bodily pains and understood that the touch of the Lords lotus hands had awakened his good fortune. He was extremely happy because the Lord had personally punished him. This is the real mercy of the Lord on his servant.

The Lord replied, "I have punished you to bestow mercy on you, for I consider you My servant."

In this way the two brothers, Jagannātha and Balarāma, mercifully glanced on *Premānidhi* in his dream and then returned to Their temple. After seeing this dream, Pundarika Vidyanidhi woke up. Then he saw the slap marks on his cheeks and began to laugh. His cheeks were swollen from the slapping of the lotus hands of the Supreme Lord. Seeing this, *Premānidhi* said, "This is very good!"

"I have received punishment for my offense, yet the Lord has mercifully awarded me only a token punishment."

Just see the glories of Pundarika Vidyanidhi! This is the limit of the Lords mercy on His devotees.

— *Śrī Caitanya-bhāgavata, Antya-khaṇḍa 10.14, Śrīla Vṛndāvana dāsa Ṭhākura, With English Translation of the Gauḍīya-bhāṣya Commentary and Chapter Summaries of His Divine Grace Om Viṣṇupāda Paramahansa Parivrajakācārya. Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. Translated by Bhumiṇpati Dāsa.*



WHO ARE THE REAL VRAJAVASIS ?

Srila Bhaktisiddhanta Saraswati Thakura

The eighth instruction of Srila Rupa Prabhu is the essence of all instructions. It is as follows:

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhanvraje tad-anurāgi janānugāmī
kālainnayed akhilam ity upadeśa-sāram*

The essence of all advice is that one should utilize all of one's time, in carefully chanting and remembering the Lords' divine name, transcendental form, qualities, and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way, one should reside in Vraja [*Goloka Vṛndāvana dhāma*] and serve Krishna under the guidance of His pure devotees. One should follow in the footsteps of the Lords' beloved servants, who are deeply attached to His devotional service.

We have to always remain subordinate to all the inhabitants of Vrindavan, the *Vrajavāsīs*. The banks of Yamuna, the playground for Krishnas' amorous pastimes, the waters of the Yamuna, the cows,

sticks, horns, and Dutes are all *Vrajavāsīs*. They are *Vrajavāsīs* on the platform of *śānta-rasa* (neutrality). Raktaka, Citraka, Patraka, and others are *Vrajavāsīs* on the platform of *dāsyā-rasa* (servitorship). Externally making a show of residing in Vraja while thinking internally about material enjoyment unrelated to Kṛṣṇa cannot be called *vrajavāsa*, truly living in Vraja, Vṛndāvana. *Vrajavāsīs* are those who cannot engage in anything other than Kṛṣṇas' service even in their dreams or while unconscious. They have natural attachment for Krishna. If one is unable to physically live in Vraja, he should live there mentally. This means that he must always keep his mind absorbed in thoughts of Vraja.

One also has to give up both material enjoyment and dry renunciation. According to *Srīmad-Bhāgavatam*, both an attached householder and a staunch, dry renunciant cannot worship Hari.

We have to follow the gradual path, starting with hearing the Krishnas' holy names and *kṛṣṇa-kathā*. Krishnas' holy name reveals Himself as the Lord's forms, qualities, pastimes, and associates. After hearing, we have to act accordingly. We have a need to constantly chant that



which we have heard. Then the state of remembrance will come.

There are five kinds of remembrance. The final stage of remembrance is called *samādhi*, uninterrupted remembrance. After the stage of remembrance one attains the stage of self-realization, after which one attains the ultimate goal of life and goes back to Godhead.

One must properly glorify the Lords name, form, and characteristics. One will not yield any result if one simply makes a pretence of glorifying the Lord. *Śrīmad-Bhāgavatam* (2.8.4) states:

*śṛṅvataḥ śraddhayā nityam,
gṛnataś ca sva-ceṣṭitam
kālenan āti dīrghena,
bhagavān viśate hṛdi*

Persons who hear *Śrīmad-Bhāgavatam* regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

Trying to artificially remember the Lord without chanting is not real remembrance. The pretension of remembrance without chanting will cause one to simply meditate on sense objects. The *śāstras* have described two paths, the path of *śreyas* and the path of *preyas*. That which we like is the path of *preyas*, and that which we don't like is the path of *śreyas*. When

śreyas and *preyas* merge, our hearts will rush toward Sri Radha-Krishnas service. In that stage *śreyas* appears as *preyas* and *preyas* as *śreyas*. This is the experience of exalted devotees.

(The above is an excerpt from the lecture given by Śrīla Bhaktisiddhanta Sarasvatī Gosvāmī Prabhupāda on the bank of Śrī Rādhā Kunda during his Vraja-maṇḍala Parikrama on Sunday afternoon, October 16, 1932).

—Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda
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!! Sri Sri Nitai Gaurchandra Jayati !!

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