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THE MANUS, ADMINISTRATORS OF THE UNIVERSE
 Conversation between Srila Sukadeva Goswami and
 Maharaja Pariksit

King Pariksit said: O my lord, my spiritual master, now I have fully heard from Your Grace about the dynasty of Svayambhuva Manu. But there are also other Manus, and I wish to hear about their dynasties. Kindly describe them to us. O learned *brāhmaṇa* Sukadeva Goswami, greatly learned persons who are complete in their intelligence describe the activities and appearance of the Supreme Personality of Godhead during the various *manvantara* time periods. We are very eager to hear these narrations. Kindly describe them. O learned *brāhmaṇa*, kindly describe to us whatever activities the Supreme Personality of Godhead, who created this cosmic manifestation, has performed in the past *manvantaras*, is performing at present, and will perform in the future *manvantaras*.

Sukadeva Goswami said: In the present millennium (*kalpa*) there have already been six Manus. I have described to you Svayambhuva Manu and the appearance of many demigods. In this *kalpa* of Brahma, Svayambhuva is the first Manu. Svayambhuva Manu had two daughters, named Akuti and Devahuti. From their wombs, the Su-

preme Personality of Godhead appeared as two sons named Yajnamurti and Kapila respectively. These sons were entrusted with disseminating religion and analytical knowledge. O best of the Kurus, I have previously described the activities of Kapila, the son of Devahuti. Now I shall describe the activities of Yajnapati, the son of Akuti.

Svayambhuva Manu, the husband of Satarupa, was by nature not attached to enjoyment of the senses. Thus he gave up his kingdom of sense enjoyment and entered the forest with his wife to practice austerities. O scion of Bharata, after Svayambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the river Sunanda, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he glorified the Supreme Lord as follows.

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything. Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present as a witness everywhere, wherever there are animate or in-

imate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others. Although the Supreme Personality of Godhead constantly observes the activities of this world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone should worship the Supersoul, who always stays with the individual soul as his friend. The Supreme Personality of Godhead has no beginning, no end and no interim. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs etcetera, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness. The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. He has created this cosmic manifestation by His external energy, and because of that the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive here, fully situated in His spiritual energy and is thus untouched by the activities of the material energy. Therefore, to enable people to reach the stage of unattached action, great saints first engage people in attached work, for unless one begins by performing activities as recommended in the *śāstras*, one cannot reach the stage of liberated work, where all actions yield no reaction. The Supreme Personality of Godhead is full in opulence in His own right, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled by binding *karma*. Similarly, those devoted to Him, who follow in His footsteps, are also never entangled. The Supreme Personality of Godhead, Krishna, works just like an ordinary human being, yet He does not desire to enjoy the fruit of work. He is full in knowledge, free from material desires and diversions, and completely independent. As the supreme teacher of human society, He teaches His own way of activities, and

thus He inaugurates the real path of religion. I request everyone to follow Him.

Svayambhuva Manu was thus in a trance, chanting the *mantras* of Vedic instruction known as the *Upaniṣad*. Upon seeing him, the *Rākṣasas* and *asuras*, due to great hunger, wanted to devour him. Therefore they menacingly approached him at once. The Supreme Lord Visnu, who sits in everyone's heart, observed that the *Rākṣasas* and demons were going to devour Svayambhuva Manu. Thus the Lord, appearing as Yajnapati, and accompanied by His sons named the *Yāmas* and by all the other demigods, dispatched the demons and *Rākṣasas*. The Lord then took the post of Indra and began to rule the heavenly kingdom.

The son of Agni named Svarocisa became the second Manu. He had several sons headed by Dyumat, Susena and Rocismat. During the reign of Svarocisa, the post of Indra was assumed by Rocana, the son of Yajna. Tusita and others became the principal demigods, and Urja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord. Vedashira was a very celebrated *ṛṣi* (sage). From the womb of his wife, whose name was Tusita, came the *avatāra* named Vibhu. Vibhu maintained celibacy and for his whole life never married. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior.

O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Sṁjaya and Yajsahotra. During the reign of the third Manu, Pramada and other sons of Vasistha became the seven sages. The Satyas, Vedashrutas and Bhadras became demigods, and Satyajit was selected to be Indra, the King of heaven. In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sunrta, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas. Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved *Yakṣas*, *Rākṣasas* and ghostly living entities, who troubled other living beings.

The brother of the third Manu, Uttama, was celebrated by the name Tamasa, and he became the fourth Manu. Tamasa had ten sons, headed by Prthu, Khyati, Nara and Ketu. During the reign

of Tamasa Manu, among the demigods were the Satyakas, Haris and Viras. The heavenly King, Indra, was Trishikha. The persons presiding in the abode of the seven sages (saptarsi-dhama) were headed by Jyotirdhama. O King, in the Tamasa manvantara the sons of Vidhrti, who were known as the Vaidhrtis, also became demigods. In course of time the *Vedic* authority was lost, hence these demigods, by their personal prowess, protected the *Vedic* authority. Also in this manvantara, the Supreme Lord, Visnu, took birth from the womb of Harini, the wife of Harimedha, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the jaws of a crocodile.

King Pariksit said: My lord, Badarayani, we wish to hear from you in detail how the King of the elephants, when attacked by a crocodile, was delivered by Hari. Any literature or narration in which the Supreme Personality of Godhead, *Ut-tamaśloka*, is described and glorified is certainly great, pure, glorious, auspicious and beneficial to all.

Srila Suta Goswami said: O *brāhmaṇas*, when Pariksit Maharaja, who was awaiting impending death, thus requested him to speak, Sukadeva Goswami, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages, who also desired to hear from him.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāna)* » Canto 8: Withdrawal of the Cosmic Creations » Chapter One» Verses: 1-33.

SPIRITUAL COMMUNISM

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Having described the Supreme Personality of Godhead as always transcendently situated, Svayambhuva Manu, for the instruction of the sons and grandsons in his dynasty, is now describing that all the property of the universe as belongs to the Supreme Personality of Godhead. Manu's instructions are not only for his own sons and grandsons, but for all of human society. The word "man"—or, in Sanskrit, *manuṣya*—has been derived from the name Manu, for all the members of human society are descendants of the original Manu. Manu is also mentioned in *Bhagavad-gītā* (4.1), where the Lord says:

Bhāgavata Mahāvīdyālaya

*imam vivasvate yogaṁ
proktavān aham avyayam
Vivasvan manave prāha
manur ikṣvākave 'bravīt*

"I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvaku." Svayambhuva Manu and Vaivasvata Manu have similar duties. Vaivasvata Manu was born of the sun-god, Vivasvan, and his son was Ikṣvaku, the King of the earth. Since Manu is understood to be the original father of humanity, human society should follow his instructions.

Svayambhuva Manu instructs that whatever exists, not only in the spiritual world but even within this material world, is the property of the Supreme Personality of Godhead, who is present everywhere as Omni-consciousness. As confirmed in *Bhagavad-gītā* (13.3), *kṣetra-jñam cāpi māṁ viddhi sarva-kṣetreṣu bhārata*: in every field—in other words, in every body—the Supreme Lord is present as the Supersoul. The individual soul is given a body in which to live and act according to the instructions of the Supreme Person, and therefore the Supreme Person is also present in everyone's body as a witness.

We should not think that we are independent; rather, we should understand that we are allotted a certain portion of the total property of the Supreme Personality of Godhead. This understanding will lead to perfect communism. Communists think in terms of their own nations, but the spiritual communism instructed here is not only nationwide but universal. Nothing belongs to any nation or any individual person; everything belongs to the Supreme Personality of Godhead. That is the meaning of this verse. *Ātmāvāsyam idaṁ viśvam*: whatever exists within this universe is the property of the Supreme Personality of Godhead. The modern theory of communism, and also the idea of the United Nations, can be reformed—indeed, rectified—by the understanding that everything belongs to the Supreme Personality of Godhead. The Lord is not a creation of our intelligence; rather, He has created us. *Ātmāvāsyam idaṁ viśvam. Īśāvāsyam idaṁ sarvam* [*Īśo mantra* 1]. This concept of uni-

versal communism can solve all the problems of the world.

One should learn from the *Vedic* literature that one's body is also not the property of the individual soul, but is given to him according to his *karma*. *Karmanā daiva-netreṇa jantur dehopapattaye* [SB 3.31.1]. The 8,400,000 different bodily forms are machines given to the individual soul. This is confirmed in *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānām
hr̥d-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūdhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The Lord, as the Supersoul, sits in everyone's heart and observes the various desires of the individual soul. The Lord is so merciful that He gives the living entity the opportunity to enjoy varieties of pleasures in suitable bodies, which are nothing but machines (*yantrārūdhāni māyayā*). These machines are manufactured by the material ingredients of the external energy, and thus the living entity enjoys or suffers according to his desires. This opportunity is given to him by the Supersoul.

Everything belongs to the Supreme, and therefore one should not usurp another's property. We have a tendency to manufacture many things. Especially nowadays, we are building skyscrapers and developing other material facilities. We should know, however, that the ingredients of the skyscrapers and machines cannot be manufactured by anyone but the Supreme Personality of Godhead. The whole world is nothing but a combination of the five material elements (*tejo-vāri-mṛdām yathā viniMayaḥ*). A skyscraper is a transformation of earth, water and fire. Earth and water are combined and burnt into bricks by fire, and a skyscraper is essentially a tall construction of bricks. Although the bricks may be manufactured by man, the ingredients of the bricks are not. Of course, man, as a manufacturer, may accept a salary from the Supreme Personality of Godhead. That is stated here: *tena tyaktena bhujñithāḥ* [*Īśo mantra* 1]. One may construct a tall skyscraper, but neither the constructor, the merchant nor the worker can

claim proprietorship. Proprietorship belongs to the person who has spent for the building. The Supreme Personality of Godhead has manufactured water, earth, air, fire and the sky, and one can use these and take a salary (*tena tyaktena bhujñithāḥ*). However, one cannot claim personal proprietorship. This is perfect communism.

Our tendency to construct great buildings would be better used for constructing large and valuable temples in which to install the Deity of the Supreme Personality of Godhead. Then our desire for construction will be fulfilled in connection with God.

Since all property belongs to the Supreme Personality of Godhead, everything should be offered to the Lord, and we should take only that which He leaves for us (*tena tyaktena bhujñithāḥ*). We should not fight among ourselves to take more than we need. As Narada said to Maharaja Yudhisthira:

*yāvad bhriyeta jatharam
tāvat svatvaṁ hi dehinām
adhikam yo 'bhimanyeta
sa steno daṇḍam arhati*

"One may claim proprietorship to as much wealth as required to keep body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature." (SB 7.14.8) Of course, we need to be maintained in eating, sleeping, mating and defending, but since the Supreme Lord, the Personality of Godhead, has provided these necessities of life for the birds and beasts, why not for mankind? There is no need for economic development; everything is provided.

Therefore one should understand that everything belongs to Krishna, and with this idea, one may take his allocation as the mercy of the Lord. However, if one interferes with the allotments of others, he is a thief. We should not accept more than what we actually need. Therefore, if by chance we get an abundance of money, we should always consider that it belongs to the Supreme Personality of Godhead. In Krishna consciousness we are getting sufficient money, but we should never think that the money belongs to us; it belongs to the Supreme Personality of Godhead and should be equally distributed to the workers, the devotees. No devotee should claim that any money or property belongs

to him. If one thinks that any portion of property of this huge universe belongs to anyone, he is to be considered a thief and is punishable by the laws of nature. *Daivī hy eṣā guṇa-mayī mama Maya duratyayā*: [Bg. 7.14] no one can surpass the vigilance of material nature or hide his intentions from her. If human society unlawfully claims that the property of the universe, either partially or wholly, belongs to mankind, all of human society will be cursed as a society of thieves and will be punished by the laws of nature.

— Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 8: Withdrawal of the Cosmic Creations » Chapter One Verse: 10, Purport.

THE SCIENCE OF THE LIVING ENTITIES Sṛīla Bhaktisiddhanta Saraswati Thakura

The word *jīva* means “living entity” or “one who has life.” The Supreme Lord has three principal energies, the internal energy, the external energy, and the marginal energy. The *jīvas* belong to the Lord’s marginal energy. The *jīvas* are factual, not false like castles in the air. The *jīvas* are unborn. They are not created, but rather are eternally present. Even though the living entities are conscious, they have only a minute amount of consciousness. The Supreme Lord is omni-conscious. Therefore there is a gulf of difference between the *jīvas* and the Supreme Lord. Sri Mahāprabhu explains that the Lord and the *jīvas* are different in that the Lord controls the material energy called *Maya* while the *jīvas* are controlled by her.

The Lord is the Supreme Personality of Godhead, the Absolute Truth, whereas the *jīvas* are insignificant parts of the Him. The Lord controls *Maya* whereas the *jīvas* live under her control. The living entities are by nature Krishna’s eternal servants, and Krishna is their eternal master, controller, protector, and object of service.

It is the eternal function of the *jīvas* to serve Krishna. *Caitanya-caritāmṛta* states:

*jīvera ’svarūpa’ haya—kṛṣṇera ’nitya-dāsa’
kṛṣṇera ’tatasthā-sakti’ ’bheda-bheda-prakāśa’*

It is the living entity’s constitutional position to be an eternal servant of Krishna, because he is the marginal energy of Krishna, and His manifestation, simultaneously one with and different from the Lord. (*Madhya* 20.108)

Bhāgavata Mahāvīdyālaya

*kṛṣṇa bhuli’ sei jīvaanādi-bahirmukha
ataeva Maya tāre deya saṁsāra-duḥkha*

Due to his neglecting Krishna, the living entity has been attracted by the external feature from time immemorial. Therefore, the illusory energy [*Maya*] gives him all kinds of miseries in his material existence. (*Madhya* 20.117)

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chādaya*

If the conditioned soul becomes conscious of Krishna by the mercy of saintly persons, who voluntarily preach scriptural injunctions, the conditioned soul is liberated from the clutches of the illusory energy *Maya*, who lets him go. (*Madhya* 20.120)

*tāte kṛṣṇa bhaje, kare gurura sevana
Maya-jāla chuṭe, pāya kṛṣṇera caraṇa*

In the Krishna conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of *Maya* and takes shelter at the lotus feet of Lord Krishna. (*Madhya* 22.25).

We are spirit souls, not these bodies and minds. The spirit soul is the body’s proprietor. When an embodied soul gives up his body at death, the body remains behind. The *jīva* however, is fully spiritual. The mind is the reflection of spirit, and the body a product of dead matter. The mind is part of the subtle body; it is the reflection of tendency toward meddling with the world. The mind is thus not synonymous with the spirit soul. The mind always wanders in the external world and can both accept or reject the gross objects in here as well as provide information about the Absolute Truth. It can inform us that we are spirit, and that we are neither body or mind. We are separate from the body, just as a house and its proprietor are two separate items. The *jīva* is the proprietor of his or her gross and subtle body. It is only out of ignorance that the *jīvas* consider their body to be the self. In *Caitanya-caritāmṛta* Sri Mahāprabhu states:

*jīvera svabhāva— kṛṣṇa-’dāsa’ abhimāna
dehe ātma-jñāne ācchādita sei ’jñāna’*

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The original nature of every living entity is to consider himself the eternal servant of Krishna. But under the influence of Maya he thinks himself to be the body, and thus his original consciousness is covered.

(Madhya 24.201)

*vastuta parināma-vāda sei se pramāna
dehe ātma-buddhi ei vivartera sthāna*

Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. (Ādi 7.123)

The living entity is eternal, not temporary like the gross and subtle bodies. The jivas' miserable condition is due to their forgetfulness of Krishna. Being conscious of Krishna is the healthy and natural condition for jivas. To consider themselves Krishna's eternal servants is their constitutional position. Considering themselves enjoyers, the jivas are 'diseased'. Turning toward Krishna is the only effective medicine. To help the godless living entities turn toward Krishna is real compassion and is the highest type of welfare work. Krishna's living entities are suffering because they have forgotten Him. If the *sādhus* can influence them to dovetail all their activities with Krishna's service, they will become eternally happy.

— AmṛtaVānī: Nectar of Instructions of Immortality; His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada; Compiled by Sripada Bhakti Mayukha Bhagavat Mahārāja; Adapted and Published by Isvaradasa; Translated from Bengali by Bhūmipatidasa.

Jiva: The Eternal Servitor Sri la Bhaktivinoda Thakura

Vrajanatha, "What is the difference between *Īśvara* and the jiva?"

Raghunatha dāsa Babaji, "First, I shall enumerate the eternal similarities between *Īśvara* and the jiva and later their eternal distinctions. The Supreme Lord is the embodiment of knowledge; the symbol of omniscience; the greatest counsellor; the Self-manifest highest divinity; the illuminator of others; the *kṣetrajña*, the knower of the fields of action; the Self-determined; the enjoyer. These same qualities are also present in the jiva, but to a minor degree. The Lord, by nature, epitomises these characteristics because He is the possessor

of all potency. In contrast the jiva, because of his diminutive size and infinitesimal potency possesses these same characteristics only to a minimal degree. Thus, although there exists a disparity in magnitude and capacity of the Lord and the jiva, in respect to the qualities that both possess there is a close affinity.

The omniscient Supreme Lord is the controller and master of the internal, marginal, and external energies (*svarūpa*, *jīva*, and *Māyā-śaktis*). These varieties of His *śakti* are His maidservants, ready to execute His bidding alone without individual prerogatives. The qualities of the Lord are certainly present within the jiva in miniscule amounts, nevertheless the jiva is still subject and subordinate to the dictates of the Lord's other *śaktis*.

In the 5th teachings of the *Daśa-mūla*, the word Maya does not exclusively indicate the material energy (*jaḍa-māyā*). The word Maya also very definitely indicates the internal energy (*svarūpa-śakti*) of the Lord, which is also known as *Yoga Maya*. According to etymology ... *mīyate anayā iti Maya*... 'That which attaches something is Maya.' The *śakti* of the Lord that connects Sri Krishna to the spiritual world, to the jiva, and to the material nature is also known as Maya. Sri Krishna is the Lord of Maya and the jiva is Her captive slave. The *Svetāśvatara Upaniṣad*, 4.9-10, comments:

*yasmān māyī sṛjate viśvam etat
tasmimś cānyo māyayā sannirūḍhah
Mayam tu prakṛtiṁ vidyān
māyinarāṁ tu maheśvaram
tasyāvayava-bhūtais tu
vyāptam sarvam idaṁ jagat*

The ingredients with which the Supreme Godhead, the Lord of Maya, creates this universe and into which the captive of Maya, the jiva, enters is known as *prakṛti*, or Maya. The Supreme Lord, controller of Maya, pervades the entire creation in His Universal Form.

According to this quotation from the Vedas the word *māyī* refers to the Lord of Maya, Sri Krishna. The word *prakṛti* means the *sampūrṇa-śakti*, the complete, absolute energy. This pre-eminent superiority and absolute nature is the divine prerogative of the Supreme Lord. The jiva neither possess these traits in the present conditioned

state, nor even when he is liberated. The eternal distinction between the jiva and *Bhagavān* is stated in *Brahma-sūtra*, 4.417:

jagad-vyāpāra varjjaṁ prakaraṇād asamihitavāt

“The work of creation, maintenance, and governance of the entire material and spiritual worlds can be enacted by the Supreme Brahman alone and no other individual can perform these activities. The liberated jivas are able to perform other feats, but not this.’

The comment of the *Taittirīya Upaniṣad* on this topic is:

yato va imāni bhūtāni jāyante

‘The Supreme Brahman is the one who is the primal source of all the living entities, the one who sustains everything, and at the same time the destination into whom everything ultimately enters.’

Even if one stretches the meanings of the words, the jiva—liberated or otherwise—is not indicated anywhere in this verse as the executor of creation, maintenance, and destruction. In the entirety of *Vedic* scriptures (*śruti and smṛti*), *Bhagavān* alone has been accredited with controlling the universal affairs, never the jiva. Hypothetically, if the individual jivas were to be entrusted with such immense powers of creation, maintenance, and destruction, then humanity would be faced with the unwelcome philosophical predicament known as *bahv-īśvara-doṣa*, the faulty concept of many individual *īśvaras*, controllers. Hence, one should clearly understand that even liberated souls are inadequate in the matter of creation, maintenance, and annihilation of the cosmic manifestation. This eternal distinction between the jiva and the Supreme Lord is always applicable and inescapable. Therefore, one should realize that the statement, ‘The jiva is the eternal servitor of Sri Krishna,’ is an actual *mahā-vākya*, an important dictum.”

—Jaiva-dharma, of Bhaktivinod Thakura, Chapter 15 Translated by Bhaktivedanta Book Trust, Int. & Sarvabhavana dasa

THE STORE HOUSE OF DEVOTIONAL SERVICE
Sriḷa Bhaktisiddhanata Saraswati Thakura

One day, under the order of Sri Advaita Acarya, all the devotees began to glorify the names, qualities, Bhāgavata Mahāvidyālaya

and pastimes of the incarnation of Lord Caitanya. Hearing this, the Acarya began to dance and roar loudly. He danced with the devotees while chanting a song He personally composed about Lord Caitanya. When Mahaprabhu heard the sound of *kīrtana* and came there, the devotees, under the leadership of Advaita Acarya, began to glorify Lord Caitanya’s names, forms, qualities, and pastimes with even more enthusiasm. Mahaprabhu is the teacher of all living entities and thus personally took up the mood of being a devotee of Sri Krishna. To protect His mission of being “the covered incarnation”, upon hearing His glorification, Mahaprabhu, left that place and returned to His residence exhibiting a sulky mood. The devotees headed by Srivasa Pandita then went to the Lord’s residence, where Mahaprabhu indicated to them that in His covered incarnation, His identity was to remain concealed. In response, Srivasa made a gesture of trying to conceal the sun with his hands to show that by any attempt to cover a self-manifested object could never be successful. In fact, even if it were possible to cover the sun with one’s hands, it was not possible for Lord Caitanya to remain hidden, for His glories were spread throughout the entire world. At that time, innumerable devotees from various provinces suddenly arrived there glorifying the names, forms, qualities, and pastimes of the incarnation of Sri Caitanya and thereby substantiated the words of Srivasa. As a result, Mahaprabhu enhanced the glories of His devotee by accepting defeat.

The fully verified truth of Sri Krishna Caitanya’s position as the origin of all incarnations is accepted by the entire disciplic succession. When He is accepted by personalities like Sri Advaita and Sri Nityananda as the source of all incarnations; and when He exhibits the unique characteristics found only in Lord Krishna, then to not accept Him as the Supreme Personality of Godhead and to consider Him as something else is nothing but staunch atheism.

When Sri Rupa and Sanatana came before Mahaprabhu and expressed their humility, Mahaprabhu glorified their renunciation and instructed them to take shelter of the lotus feet of Sri Advaita Acarya to obtain loving devotional service. When Mahaprabhu said that Advaita Acarya was the storekeeper of devotional service, the Acarya replied that Mahaprabhu was actually the proprietor



of that storehouse, and the storekeeper is allowed to distribute goods only under the order of the proprietor. In other words, He revealed His subordination to Mahāprabhu.

Following this, Mahāprabhu ordered Sri Rupa and Sanātana to go to Mathura-maṇḍala and deliver all people from the clutches of sinful activities and improper behaviour by preaching pure devotional service. Then Mahāprabhu awarded Sakara Mallika the spiritual name Sanātana.

When Mahāprabhu inquired from Srivasa about the Vaiṣṇava status of Advaita, Srivasa said that Sri Advaita Acārya was a Vaiṣṇava in the category of Sukadeva and Prahlaḍa. This caused Mahāprabhu to manifest His pastime of anger. In that angry mood the Lord picked up a fishing pole and was about to beat Srivasa. However, the Lord's anger quickly transformed into compassion and He then revealed that Sri Advaita was the primeval Lord, the source of all universal elements, the Supersoul of everyone, and the incarnation of Mahāviṣṇu. Therefore, compared to Him, personalities like Sukadeva and Prahlaḍa were nothing but children. The exalted author then proves the inconceivable and unique behaviour of the perfected Vaiṣṇavas by relating the incident of Bhṛṅgu described in the Tenth Canto of *Śrīmad Bhāgavatam*. He concludes

this chapter by saying that only by taking shelter of Krishna and attaining His mercy can one realize the transcendental characteristics of the Vaiṣṇavas, which are so difficult to comprehend.

— Chapter Summary to *Śrī Caitanya Bhāgavata, Antya Khaṇḍa, Chapter 9*, written by Sri Śrīmad Bhaktisiddhanta Sarasvatī Gosvāmī. Published by Vrajaraṅga Press. Translated by Bhūmipatī Das

!! Sri Sri Nitai Gaurchandra Jayati !!

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