



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 227

Śrī Mohinī Ekādaśī

24 May 2010

Circulation 3,212

Highlights

- **PREFACE TO SRI VEDANTA-SUTRA, PART III**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **ADVERTISING THE FAULTS OF VAISHNAVAS**
Prapannāmṛta 65.50
- **THE GLORIES OF SRILA RAY RAMANANDA, PART I**



PREFACE TO SRI VEDANTA-SUTRA PART III *His Divine Grace A. C. Bhaktivedanta Swami Prabhupada*

In approximately 1968, while staying in Montreal, Srila Prabhupada wrote a preface to a planned commentary on Vedānta-sūtra. After writing the preface, Srila Prabhupada started some other translating work and nothing more was done. To our knowledge it has never been printed.

The greatest opposition to the Shankar philosophy was offered by Sri Ramanujacharya. Ramanuja's philosophy is known as *viśiṣṭādvaitavāda*. This doctrine of *viśiṣṭādvaitavāda* was not newly presented by Sri Ramanujacharya, as before him Nathamuni and Yamunacharya also expounded this philosophy.

The basic principle of the *viśiṣṭādvaitavāda* doctrine is that in God's creation there is the division of sentient and non-sentient, just as in studying our own self we find that our body is material, or non-sentient, and our mind, intelligence and false ego are the path between my self and my body. My self is sentient. Similarly, the Supreme Lord is sentient, and this material cosmic manifestation is his body. Combined together, the Absolute Truth forms a combination of sentient and non-sentient features. This is called *viśiṣṭādvaitavāda*.

According to Sri Ramanujacharya, there are three truths: the sentient, the non-sentient, and the Supreme Lord. They are generally called *tattva-traya*. The innumerable living entities as a group are called the sentient



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

energy of the Supreme Lord, whereas the cosmic manifestation is called the material energy of the Lord. The Lord himself is above both of them. He has all-auspicious transcendental qualities. He is omniscient and omnipotent. He is self-effulgent. He is the Lord of the creation.

He is known as the Supreme Personality of Godhead, Vāsudev. The material world and the living entities are the sentient and insentient bodily parts of the Lord.

Sri Ramanujacharya has elaborately delineated his philosophy in twelve divisions as follows:

1. The Supreme Absolute Truth is one, in the combination of gross, subtle, sentient, and insentient groups.
2. He has protested against the doctrine of dualism as well as the doctrine of monism.
3. He has accepted that the Absolute Truth, Brahman, has transcendental qualities and transcendental potencies, and therefore he is not impersonal.
4. He has vehemently protested the doctrine of an impersonal, non-qualitative Absolute Truth.
5. He has deliberately established the doctrine of the living entities being infinitesimal and the Supreme Lord being infinite. Therefore the infinitesimal living entities are constitutionally meant for serving the infinite Supreme Personality of Godhead.
6. He has established that the living entities, who are infinitesimal, are subject to fall victim to ignorance, but when they are out of that position of ignorance they again become liberated.
7. He has proved that only transcendental loving service to the Supreme Lord is the means of liberation from material entanglement.
8. According to his opinion, devotional service is the super-most process for self-realization.
9. He has stated strongly that even in the state of liberation one cannot be equal with the Supreme Lord.
10. He has put strong arguments against the impersonal doctrine of monism.
11. He has proved that this material world is abominable, and the spiritual world is the place of real life for eternal bliss.
12. He has established that the living entities and the cosmic manifestation are different bodily parts of the Supreme Lord.

Also, Ramanujacharya has explained that the Supreme Personality of Godhead descends in five different features, namely *arcā*, the deity in the temple; the incarnations, such as the fish-incarnation, tortoise-incarnation, boar-incarnation, and Nṛsiṃha-incarnation, which are called *vaibhava*; then he has expansions called *vyūha*, such as the expansions of Vāsudev, Sankarshan, Pradyumna, and Aniruddha; his impersonal expansion is the

effulgence of his body; he is also present in everyone's heart as *antaryāmī*, the Supersoul. All these different plenary portions of the Supreme Lord are beyond material contamination, are eternal, are without any lamentation, are always superior to the living entities, and are full of six opulences.

According to Ramanujacharya, there are five aspects of worship described in the *pañcarātrika* literatures, which are called *abhigamana*, *upādāna*, *ijyā*, *svādhyāya*, and *yoga*. When devotees go to the temple, clean the temple or the path to the temple, and decorate the temple in various ways, such activities are called *abhigamana*. The collection of ingredients such as flowers and other paraphernalia for worship is called *upādāna*. Worship of the Lord in the temple is called *ijyā*. Chanting different mantras and offering different kinds of prayers is called *svādhyāya*. Meditation, or remembering the activities of the Lord in full absorption, is called *yoga*. By practicing all these different kinds of worship one can attain the planets in the spiritual world known as Vaikunthaloka. According to Sri Ramanujacharya, attainment of Vaikuntha is the highest perfectional stage.

The greatness of Ramanujacharya is that he himself, and later on his disciplic succession, ever-increasingly protested the impersonalism of Shankaracharya. To this day in southern India, these two parties come in conflict, and generally the party belonging to the *rāmānujācārya-sampradāya* is victorious.

Pañcarātra regulative principals were current before the advent of Shankaracharya, but on account of the influence of Buddha's philosophy, such *pañcarātra* regulative principals were stopped. Shankaracharya, instead of directly re-establishing the *pañcarātra* method, took shelter of *māyāvāda* philosophy to defeat Buddha's philosophy. Sri Ramanujacharya re-established the system of *pañcarātra* worship. ❀ To be concluded in the next issue.

ADVERTISING THE FAULTS OF VAISHNAVAS *Prapannāmṛta* 65.50

Prapannāmṛta is a Śrī Vaiṣṇava book describing the teachings of Ramanujacharya. This verse was quoted by Srila Bhaktisiddhanta Saraswati Thakur in "The Life and Teachings of the Four Ācāryas",

a series of articles that appeared in the "Gaudiya Magazine" from 1927 to 1938.

*vaiṣṇavānāṅca janmāni nidrālasyaṅi yāni ca
drṣṭvā tāny aprakāśyaṅi janebhyo na vadet kvacit*

Taking birth in a low family, oversleeping, laziness, and other faults, if present in a *vaiṣṇava*, should never be advertised. One should never disclose such things publicly. ❀

— Re-done translation by Bhakta Harshad Marathe from *The Life and Teachings of the Four Acaryas* by Bhaktisiddhanta Saraswati Thakur. Jai Nitai Press. 2007.

THE GLORIES OF SRILA RAY RAMANANDA, PART I

Traditionally, Gauḍīya poets often weave their name into the last verse of their compositions as a kind of signature. However, it is also not uncommon for Gauḍīya poets to write anonymously, signing off their songs with a general appellation such as kṛṣṇa-dāsa, "servant of Krishna". The author of this song identifies himself as dīna-dvija, meaning "fallen brahmin". But we don't find any historical mention of a poet named Dina Dwija. So the authorship of this song is uncertain.

*jaya-re jaya-re jaya pīṛī ratanālāra
rāma rāya rasera sāgara
āpani caitanya yāhe mano sādhe ava gāhe
rasonmāḍī nāgarī nāgara*

All glories! All glories! All glories to Sri Rama Ray, the ocean of transcendental mellows and the abode of *rasa*. By his own will, Sri Chaitanya Mahaprabhu, mad for *rasa*, happily took bath in that ocean.

*gaura prema rasa ghana bhavānanda mandana
jaya jaya rāmānanda rāya
ālāla-nātha sannidhāne venkaṭapura nāma grāme
kṛpā kari ha-ilā udaya*

All glories! All glories to Ramananda Ray. He is the condensed form of *gaura-prema-rasa* and the son of Bhavananda Ray. Out of his mercy he appeared in the village of Venkatapur (Bentapur), near to Alarnath.

*śrī kṛṣṇa caitanya nāma śrī rādhā-ramaṇa rāma
tāhāre ānanda vitārite
śrī viśākhā sundarī rāmānanda nāma dhari
udaya ha-ilā avanīte*

He whose name is Sri Krishna Chaitanya is none other than Sri Radha-ramana. To bring pleasure to him, the beautiful Vishakha appeared in this world as Ramananda Ray.



Ramananda Ray speaks to Sri Chaitanya Mahaprabhu

śaiśabe saṅgī sane rādḥā kṛṣṇa guṇa gāne
du nayane premadhārā vāya
rādḥā kṛṣṇa prema līlā bime anya nāhi khelā
nīti nava nikuñja racaya

In his childhood, Ramananda Ray would constantly shed tears from his eyes while singing Radha and Krishna's glories. He would do nothing but act out the loving affairs of the divine couple, regularly making new groves for their pastimes.

kaiśorete alpa-dīne sarva śāstra adhyayame
su paṇḍita pradhāna ha-ilā
bhakati siddhānta khani rasika mukuta maṇi
nīja guṇe jagat jinilā

During his teenage years, in just a few days he studied all the scriptures and became the chief of great scholars. He was the reservoir of *bhakti-siddhānta*, the conclusive truth of devotion. The crown jewel of the *rasikas*, he won over the universe with his wonderful qualities.

pratāpa rudra mahārāja jānilena jagamājha
rāmānanda apūrva ratana
karibāre rāja kāja yogya nāhi sabhā mājha
rājya bhāra karilā arpana

Recognizing Ramananda as an invaluable asset, Maharaja Prataparudra gave him the charge of a kingdom.



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.

eka-dina śubha-kṣane godāvārī nadī snāne
āilena dolāra chaḍiyā
saṅge pātra mitragāṇa cale vandī vādaka-gaṇa
pāṭhaka purohita agre la-iyā

One day at an auspicious moment, riding on a palanquin and surrounded by ministers, musicians and priests, Ramananda Ray came to the Godavari river to take bath.

kari nitya kṛtya snāna āṅkhi mudi kare dhyāna
nīja iṣṭa śyāma nava ghana
śyāma-rūpa heri bāre yateka yatana kare
tata here gaura varaṇa

After taking his bath and performing his daily activities, with closed eyes Ramananda was meditating on his worshipable deity, *nava ghana śyāma* — beautiful blackish Krishna. But every time he tried to think of Shyama, Krishna, instead he saw someone with a beautiful golden form.

ājānu lambita bhujā eka nava nyāsī-rāja
rasa-bhūpa mānasa mohana
gaura rūpe ālo kari hṛdi siṅhāsano pari
vasi kare sarvasva haraṇa

That person who kept coming to his mind looked like a youthful king of *sannyāsīs*. He had long arms, he was full of *rasa*, and his beauty enchanted the mind. Sitting in Ray's heart, that *sannyāsī* was stealing everything and spreading a golden effulgence.

vyākula ha-iyā rāya nayana meliyā cāya
dekhe ghāta chāḍi kata dūre
basi jala sannidhāne kare nāma saṅkīrtane
cita corā sei nyāsī vare

Ramananda became agitated and opened his eyes. He then saw before him, sitting on the bank of the river, a *sannyāsī* who was chanting Krishna's names and stealing everyone's hearts.

sūrya-śata sama jyoti ujjvala kanaka kānti
paridhāne aruna vasana
subalita dīrgha kāya pulaka kadamba tāya
ṭalaṭala kamala nayana

His body was as effulgent as hundreds of suns, and his complexion was the color of molten gold. Dressed in saffron cloth, with soft lotus like eyes, and kadamba flower-like eruptions of ecstasy on his body, his blissful form was all attractive. ❀

— Translated by Mani Gopal Das from *Śrī Gaurāṅga Pāṣada Vargera Sūcaka Kīrtana*. Compiled by Kishori Das Babaji. Published by the Vaishnava Research Institute, Halisahar, West Bengal, 2005. Bengali.