



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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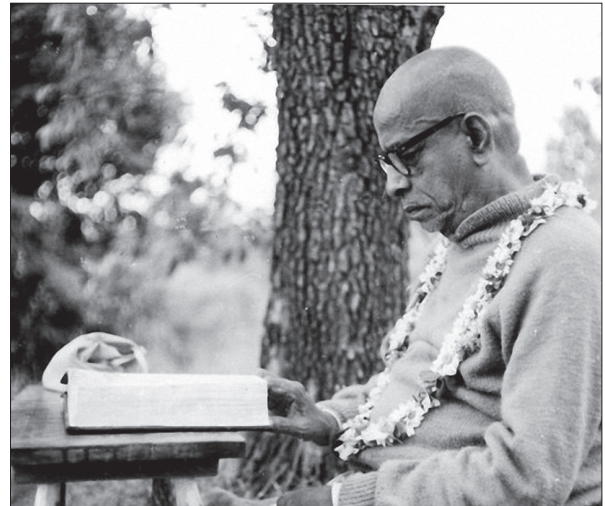


UNION AND SEPARATION

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

There are two kinds of transcendental feelings for those engaged in the worship of the Lord. One is called *sambhoga* and the other is called *viraha*. According to authorities in the disciplic line, *viraha* worship is more palatable than *sambhoga* worship. *Sambhoga* takes place in direct touch, whereas *viraha* takes place without such direct contact. Lord Chaitanya Mahaprabhu taught us to accept *viraha* worship. In the present state of affairs we cannot make any direct touch with the Personality of Godhead. But if we practice the *viraha* mode of worship we can transcendently realize the presence of the Lord more lovingly than in his presence.

Without love of Godhead there is no meaning even to direct contact. During the presence of the Lord there were thousands and thousands of men, but because they were not in love of Godhead they could hardly realize the Personality of Godhead, Sri Krishna. Therefore we must first activate our dormant love of Godhead by following the prescribed rules and by following in the footsteps of the authorities who are actually fixed in love of Godhead. The *gopīs* provide the highest example of such unalloyed love of Godhead, and Lord Chaitanya at the ultimate stage



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

of realization displayed the *viraha* worship in the mood of the *gopīs*.

In the mundane world there is also some shadow of such *viraha*. A loving wife, husband, or friend may for some time be maddened by the absence of the beloved. Such a state of mind, however, is not permanent. The loving husband or wife takes to another and forgets everything of the past. This is so because there is no reality to such relationships in the material world.

The spiritual situation, however, is completely different. A bona fide lover of God can never

forget him, even in exchange for everything else. The devotee of the Lord cannot be happy in any circumstance without the Lord. In the absence of the Lord the devotee associates with him by remembering him in separation, and because the Lord is absolute, the devotee's feeling of separation is transcendently more relishable than direct contact. This is possible only when we develop genuine love for him. In that state the devotee is always with the Lord by feelings of separation, which become more acute and intolerable in suitable circumstances. The mild wind reminded the *gopīs* of the association of the Lord, and they felt separation from him acutely. ❧

— *Light of the Bhāgavata*, verse 42. Bhaktivedanta Book Trust.

EXAMINATIONS

A Letter to the GBC

Dear Prabhus,

Please accept my most humble obeisances. Srila Prabhupada has requested me to write you in regard to some examinations which he wishes to institute. Here in India, many persons often criticize our *sannyāsīs* and *brāhmaṇas* as being unqualified due to insufficient knowledge of the scriptures. Factually, there are numerous instances when our *sannyāsīs* and *brāhmaṇas* have fallen down often due to insufficient understanding of the philosophy. This should not be a point of criticism or a reason for fall down, since Srila Prabhupada has mercifully made the most essential scriptures available to us in his books. The problem is that not all the devotees are carefully studying the books, and the result is fall downs or at least unsteadiness.

His Divine Grace therefore wishes to institute examinations to be given to all prospective candidates for *sannyāsa* and *brāhmaṇa* initiation. In addition, he wishes that all present *sannyāsīs* and *brāhmaṇas* also pass the examination. Awarding of these titles will be based upon the following books:

Bhakti-śāstrī: Bhagavad-gītā, Nectar of Devotion, Nectar of Instruction, Śrī Īsopaniṣad, Easy Journey to Other Planets and all other small paperbacks, as well as *Arcanā-paddhati*, a book on deity worship to be compiled by Nitai Prabhu, based on *Hari-bhakti-vilāsa*.

Bhakti-vaibhava: All of the above plus the first six cantos of *Śrīmad Bhāgavatam*.

Bhakti-vedānta: All of the above plus cantos seven through twelve of *Śrīmad Bhāgavatam*.

Bhakti-sarvabhauma: All the above plus the entire *Caitanya-caritāmṛta*.

Anyone wishing to be initiated as a *brāhmaṇa* will have to pass the *Bhakti-śāstrī* exam, and anyone wishing to take *sannyāsa* will have to pass the *Bhakti-vaibhava* examination as well. This will prevent our society from degrading to the level of so many other institutions, where in order to maintain the temple they accept all third-class men as *brāhmaṇas*. Any *sannyāsīs* or *brāhmaṇas* already initiated who fail to pass the exams will be considered low class or less qualified. Anyone wishing to be second initiated will sit for the examination once a year at Mayapur. Answers will be in essay form and authoritative quotations will be given a bigger score. During the exams, books may not be consulted.

Srila Prabhupada wishes to begin this program at this year's Mayapur meeting. He requests that you all send your opinions and comments here immediately so that everything may be prepared in time.

Hoping this meets you in the best of health and Krishna consciousness.

Your servant, Tamala Kṛṣṇa Goswami

Personal Secretary

Approved: A. C. Bhaktivedanta Swami ❧

— Letter to all Governing Body Commissioners, Nellore, Andhra Pradesh, 6 January 1976.

SADHU NINDA

Srila Jagadananda Pandit's Prema-vivarta 19.55-68

*ekānta nāmete āśraya āche yānra
sādhu pada vācya teṅha tārena saṁsāra*

Sadhus have said that those who take one-pointed shelter of the holy name can break the shackles of material existence. (Text 55)

*jaḍa karma jñāna ceṣṭā chāḍi sei jana
śuddha bhakti bhāve nāma karena uccāraṇa*

By such giving up of all endeavours for fruitive activity and empiric knowledge, one engages in the pure chanting of the holy name. (56)

*nāmera pracāra ekā tānhā haite haya
tānra nindā kṛṣṇa nāma kabhu nā sahaya*

Krishna's holy name does not tolerate any offense committed against one who dedicatedly propagates the holy name. (57)

*se sādhuṛa nindā tāṅte laḡhu buddhi yāra
baḡa aparādha nāme niścaya tāhāra*

And anyone who minimises the gravity of such an offense is as seriously implicated as the offender himself. (58)

*yatne ei aparādha kariyā varjana
sei sādhu saṅga bale karaha bhajana*

Therefore, scrupulously refrain from committing this offense and instead worship the Lord in their association. (59)

*maṅgala svarūpa viṣṇu para tattva hari
aprākṛta svarūpete śrī-vraja-vihārī*

Sri Krishna, the giver of pleasure to Vraja, whose form is transcendental, is the same all-auspicious Lord Vishnu, the supreme absolute truth Hari. (60)

*tāṅra nāma rūpa guṇa līlā aprākṛta
tāṅhāra svarūpa haite bhinna nahe tattva*

Krishna's name, form, qualities and pastimes are all transcendental and are in truth non-different from him. (61)

*nāma nāmī eka tattva aprākṛta dharma
e jaḡa jagate tāra nāhi āche marma*

The Lord's name and the Lord himself are one truth, the same transcendental, spiritual substance. There is no equivalent substance found in material nature. (62)

*ei śuddha jñāna lābha bhakti bale haya
tarke bahu dūra ihā jāniha niścaya*

This spiritual knowledge can be attained only through the process of devotional service, bhakti. It cannot be known through mental speculation or argumentation. (63)

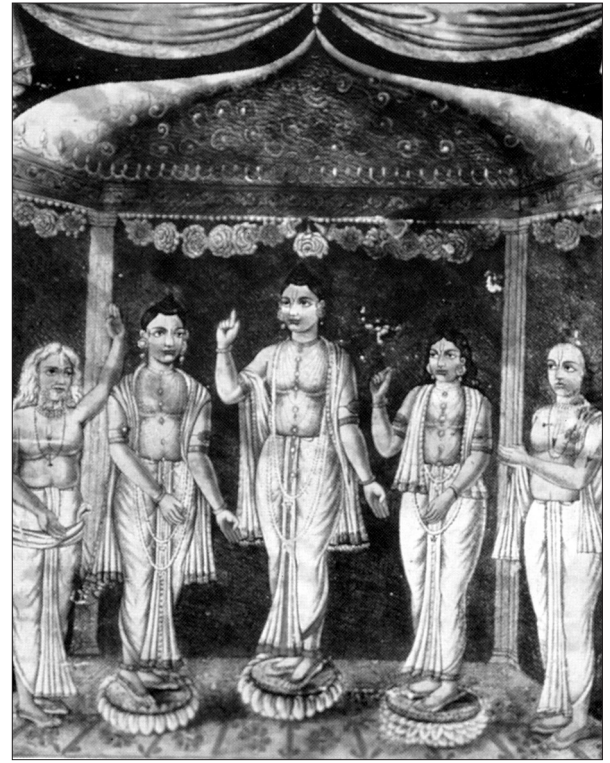
*nija śuddha sādhana āra sādhu guru bala
duiyera saṅyoge labhi e tattva maṅgala*

The two greatest aids for the living entity to attain this platform of auspiciousness are pure *sādhana* and the mercy of *sādhu-guru*. (64) ❀

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— Jagadananda Pandit. *Śrī Śrī Prema-vivarta*. English translation by Sarvabhavana Das. Harmonist Publications. Bombay. 1991.



Sri Pancha Tattva

BEGGING PERMISSION FROM THE VAISHNAVAS

Tīlak Ramdas' Śrī Abhirāma Lilāmṛta 2.1-11

*jaya jaya śrī caitanya jaya abhirāma
jaya jaya nityānanda guṇa-maṅi nāma*

All glories, all glories to Sri Chaitanya! All glories to Abhiram! All glories, all glories to Nityananda of jewel-like qualities! (Text 1)

*jaya jaya gaura-bhakta kari nivedana
abhirāma pade mora karāha vandana*

All glories, all glories to the devotees of Sri Gaura! My humble prayer to you is that you grant me shelter at the feet of Abhirama. (2)

*kātara ha-iyā bali kara paritrāṇa
māyā jāle paḡi mui ha-inu ajñāna*

I cry out to you, save me! I've become unconscious in the net of *māyā*. (3)

*dvādaśa vatsara mora ha-ila janama
vṛthā ha-ila ibe yata mora pariśrama*

Twelve years of my life have passed in fruitless endeavor. (4)

*dekhite śumite dina jāya ta' bahiyā
mana kabhu nahe sthira garte paḡe giyā*

Witnessing the days I have spent in external affairs, my mind is restless, falling in a pit. (5)

*paḍiyā viṣṭāra kūpe ḍāki bāre bāre
patita baliyā ghrṇā nā kariha more*

From this stool pit of material life, I call out again and again: “Don’t be averse to me for my fallen position!” (6)

*śire dhari vandi āmi sabāra caraṇa
kuṭināṭi pāne yena nāhi jāya mana*

Taking everyone’s feet on my head, I pray that faultfinding will not become my destination. (7)

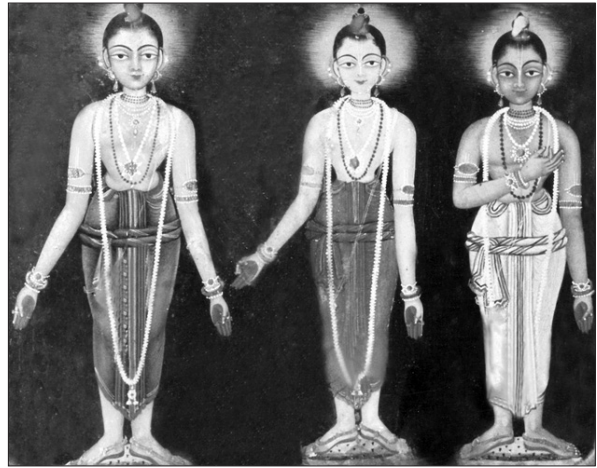
*bhaviṣyad vaiṣṇava-pada kariye smarāṇa
sabe mili śuddha kara mora duṣṭa mana*

Remembering the feet of the *vaiṣṇavas*, I pray that you all please purify my wicked mind. (8)

*bobā haye āchi āmi kahāo kathana
yā balāo bali āmi kari nivedana*

I am dumb, but my desire is that I be allowed to speak according to your instruction. (9)

*giri laṅghivāre yena cāhe paṅgujana
andhake dile caḅṣu dekhe tārāgaṇa
sei-mata sabe mili karaha āśvāsa
abhīrāma līlā kichu kari ye prakāśa*



Mahaprabhu, Nityananda and Adwaita Acharya

A lame man may want to cross a mountain. A blind man who is given eyes can see the stars. O merciful *vaiṣṇavas*, in the same way, allow me to manifest something of the pastimes of Abhiram Thakur. (10-11) ❀

— Translated from the version published by the Vaishnava Research Institute, Halisahar, West Bengal, 1399 Bengabda.

FAULTS IN THE RESIDENTS OF VRINDAVAN?

***Srila Prabodhananda Saraswati Thakur’s
Śrī Vṛndāvana-mahimāmṛta 1.13***

*śrī-vṛndāvana-vāsini śhira-care doṣān mama śrāvayed
yoṣṇu kiṁ śataadhā chinatti nahi māṣṣastrair athāstraiḥ śitaiḥ
sarvādhiṣṭur eva jīvana-vane dveṣan ca mātraṁ cared
ekasyāpi tṛṇasya ghora-narakāt taṁ kaḥ kadā voddharet*

If someone relates to me the faults of one of the moving or non-moving residents of Vrindavan, then how is his action different from cutting me with hundreds of sharpened swords, arrows and other weapons? The residents of Vrindavan are all as dear to the Personality of Godhead as his own life. If one is a little bit inimical to even a blade of grass in Vrindavan, then who will be able to rescue him from the horrible hell that awaits him? When will that rescue occur? ❀

— Translation by Kusakratha Das



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