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PREFACE TO SRI VEDANTA-SUTRA PART IV – CONCLUSION

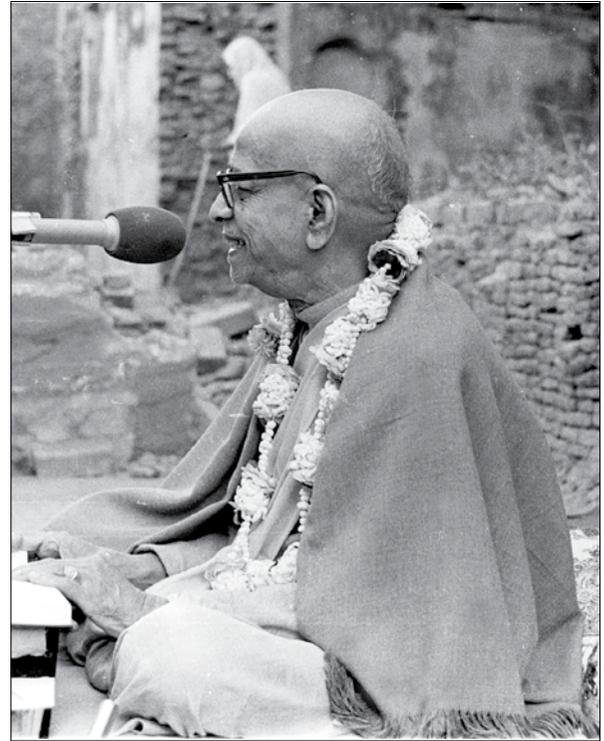
*His Divine Grace A. C. Bhaktivedanta
Swami Prabhupada*

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.

After Sri Ramanujacharya is the appearance of Madhvacharya, whose doctrine is *śuddha-dvaitavāda*. On the evidence of *Vedānta-sūtra*, as well as *Bhagavad-gītā*, the *purāṇas*, and the *Nārada-pañcarātra*, he very strongly established the doctrine of duality — that God (the Absolute Truth) and the living entities are completely different.

He proved that the Supreme Lord and the living entity are two different entities in every stage. Similarly, he proved that the cosmic manifestation and the Supreme Lord are also two different entities. One living entity is different from another living entity. Each and every living entity is individual. There is a difference between sentient and non-sentient entities, and there is also a difference between one kind of insentient matter and another kind of insentient matter. Madhvacharya established that two is not one, but two.

One truth is completely independent and the other truth is dependent. Lord Vishnu is the supreme independent



Unknown photographer. Vrindavan. Oct. 1972

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

Personality of Godhead, qualified with transcendental qualities without any material contamination. Therefore he is fully independent. Everything other than Lord Vishnu, including the cosmic manifestation and the living entities, are not independent, but are all dependent on the Supreme Lord.

The living entities are qualitative representations of the Supreme Lord. The doctrine that man is made after God is accepted by Madhvacharya. The features of man are an exact reflection of the features of the Supreme Lord.

He also accepts that the Supreme Lord expands in multi-plenary portions as well as separated portions called *jīva-tattva*. All the *jīva-tattvas*, the living entities, are eternally associates of the Supreme Lord meant to render transcendental loving service to him. The living entities' knowledge is always inferior or incomplete.

The Supreme Lord and the living entities are always in the position of supreme and subordinate. The living entities are always subordinate. They have no independent power. As is confirmed in *Bhagavad-gītā*, 5th chapter, 15th Verse, the Lord says that knowledge and remembrance are always given by the Supreme Lord, as *antaryāmī*, Supersoul, to the living entities. Otherwise the living entities have no independent power to think or act.

In contrast to the living entity, the Supreme Personality of Godhead, Vishnu, is complete in knowledge and complete in bliss. He is always worshipable by the living entities and he is the original supreme dominator, whereas the living entities are the original predominated. He is the original creator of the cosmic manifestation, which is also eternal, although temporarily manifested. Therefore, both the living entities and the cosmic manifestation are under the subordination of the Supreme Lord.

The Supreme Lord is always differently situated — as is also confirmed in the *Bhagavad-gītā* where it is said that everything is resting on the Supreme Lord — but still he is always different from everything. According to Madhvacharya, even at the time of cosmic dissolution the living entities and the material energy remain separate from the Supreme Lord. They are never mixed up as is advocated by the impersonalists.

Madhvacharya raised great opposition to the doctrine of Shankaracharya. Practically the *madhvācārya-sampradāya* followers are simply fighting against the doctrine of *māyāvāda* philosophy propounded by Shankaracharya. He defeated the doctrine of Shankaracharya and established the doctrine of duality.

Apart from the above-mentioned two doctrines of *viśiṣṭādvaitavāda* and *śuddha-dvaitavāda*, there are other doctrines advocated by the *viṣṇusvāmī-sampradāya* and *nimbārka-sampradāya*. The *viṣṇusvāmī-sampradāya* later on developed into the *baladeva-sampradāya*. Their doctrine is called *śuddhādvaitavāda*, and the doctrine of *nimbārka-sampradāya* is called *dvaitādvaitavāda*.

An adjustment of all four doctrines: *viśiṣṭādvaitavāda*, *śuddha-dvaitavāda*, *śuddhādvaitavāda*, and *dvaitādvaitavāda* was made by Lord Chaitanya Mahaprabhu in his doctrine *acintya-bhedābheda-tattva*. In this doctrine, Lord Chaitanya has discussed very elaborately all kinds of old and new doctrines in the matter of understanding transcendental subject matter, and in order to reconcile the different views of different philosophers, he has added a very nice conception, represented by the term “*acintya*”, inconceivable.

The word *acintya* is very applicable to the philosophical doctrines of the conditioned soul. A conditioned soul cannot ascertain the nature of the Absolute Truth simply by speculation. He can only understand through the authority of Vedic knowledge. The word *acintya* applies in all the doctrines.

Sri Chaitanya Mahaprabhu was not very concerned about these doctrines to understand the Absolute Truth. His main business was to distribute to the general mass of people the principles of *Śrīmad-Bhāgavatam*, which is the natural commentary on *Vedānta-sūtra*.

According to *Śrīmad-Bhāgavatam*, all philosophical speculation and religious principles culminate in the understanding of love of Godhead. Man cannot be satisfied simply by religious sentiments or philosophical speculation. But, according to *Śrīmad-Bhāgavatam*, when one is elevated to the platform of rendering loving service to the Supreme Personality of Godhead



Nāma-tattva

BEST OF NAMES
Prabhāsa Purāṇa

*nāmnānī mukhyatarānī nāma kṛṣṇākhyānī me parantaṭpa
prāyaścittam aṣeṣānām pāpānām mocakanī param*

O vanquisher of the enemies, among all my holy names, the name Krishna is the foremost. This holy name is the best means of atonement for even unlimited sinful activities, and it is the supreme giver of liberation. ❀

— Quoted in *Hari-bhakti-vilāsa* 11.498. English translation by Bhumipati Das. Rasbiharilal & Sons. Vrindavan. 2005.



without any motive and without being hampered by any material condition, that stage of transcendental realization is the highest principle of spiritual understanding. Only in that stage can one be fully satisfied.

Chaitanya Mahaprabhu was more concerned to deliver the people to this status of life without much bothering about philosophical speculations. Lord Sri Chaitanya Mahaprabhu never labored very much to present a thesis of this doctrine in a separate book. Later on it was done in his disciplic succession, especially among the Six Goswamis. Srila Jīva Goswami has presented six theses, which combinedly are called *Ṣaṭ-sandarbha*. Of the six *sandarbhas*, the *Tattva-sandarbha* is a practical presentation of this doctrine and explains *Vedānta-sūtra* according to the principles of *acintya-bhedābheda-tattva*. Later on, Sri Baladev Vidyabhushan took this doctrine and also explained *Vedānta-sūtra* according to that principle of *acintya-bhedābheda-tattva*. ❀

THE GLORIES OF SRILA RAY RAMANANDA, PART II

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.

*heriyā se nyāsī vare dhairaja dharite pāre
mana prāṇa haila ucāṭana
prāṇa-paṇe prāṇa tāne āsi paḍe śrī caraṇe
karilena ātma samarpaṇa*

Seeing that *sannyāsī*, Ramananda was unable to keep his patience. His mind and life airs became agitated. Dragged by his heart, he immediately submitted himself at the divine feet of that *sannyāsī*.

*‘kṛṣṇa kṛṣṇa’ kaha bali āliṅgite kutūhalī
nyāsī puḥe ‘tumi rāmānanda?’
teṅha kahe ‘sei hao caraṇe śaraṇa cāo
tava dāsādharma sūdra manda’*

The *sannyāsī* was uttering “Krishna! Krishna!” He embraced Ramananda with great pleasure and asked, “Are you Ramananda Ray?” Ramananda replied, “Yes, I am your fallen servant, a *sūdra*, I beg shelter at your lotus feet.”

*nyāsī maṇi tā śuniyā du bāhu pasāriyā
rāmānande hṛdaye dharilā
sahaja prema uddiṇaṇe prabhu bhṛtya dui jane
acetana bhūmite paḍilā*

Hearing this, the jewel of the *sannyāsīs* reached out his arms and embraced Ramananda to his heart. Due to their natural love, the eternal Lord and his servant both fell on the ground unconscious.



Ramananda Ray speaks to Sri Chaitanya Mahaprabhu

*kampa aśru pulaka gāya donḥe bhūme gaḍi yāya
vismaya māne saba jane
rasa prema sindhu jane rāya taraṅgini mile
kallola bhāsila tri-bhūvane*

Trembling, crying, and singing, with their hairs standing on end in ecstasy, both of them rolled on the ground. Seeing this, everyone was stunned. Chaitanya Mahaprabhu, who is the ocean of *prema-rasa*, met the wave known as Ramananda, thus inundating the three worlds.

*godāvari nadī tīre sei rātre vipra ghare
nirajane milana donḥāra
iṣṭa goṣṭhi kṛṣṇa kathā rāya vaktā prabhu śrotā
vaye yāya premera pāṭhara*

That night they met in a brahmin's house near the bank of the Godavari and became absorbed in topics of Krishna. Sri Chaitanya Mahaprabhu listened while Ramananda spoke on the topic of love of God.

*prema sindhu gorā rāya rāya megha variṣaya
sindhu tāhe ratna ālaya ha-ila
pahilehi pada śuni āveṣete nyāśimaṇi
rāma-rāyera mukha ācchādila*

When the cloud of Ramananda Ray poured rain on the Gaura ocean, that ocean became a reservoir of precious gems. Hearing the verse [beginning with the word] '*pahilehi*' [Cc. *madhya* 8. 194], Sri Chaitanya, the best of the *sannyāsīs*, covered Rama Ray's mouth with his hand.



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*iṣṭha goṣṭhi samāpana kare joḍe nivedana
kare rāya gaurāṅga carane
ye tattva sphurāle more brahmādira o agocare
āmi kabhu nā jāni svapane*

After their talks, Ray, with folded hands, submitted to the lotus feet of Gaurāṅga, “You have revealed such wonderful truths to me that are unknown even to Lord Brahma! I could never imagine them even in a dream!

*kalite sannyāsī veṣe more dekhā dile ese
ebe heri śyāma-gopa-rūpa
svarṇa pañcālikā dhākā muralī vadana bānkā
eki tava līlā aparūpa*

“Although in *Kali-yuga* you have taken the dress of a *sannyāsī*, now I see you with *śyāma-gopa-rūpa* — the form of Syamasundar, a blackish cowherd boy. You are bent in three places and are holding a flute to your lips, but this is covered by a golden form. How wonderful are your pastimes!”

*prabhu kahe tāhā śuni ‘tumi bhakta cūḍāmaṇi
sarva-bhūte kṛṣṇa daraśana’
rāya kahe ‘gaura-hari chāḍa tumi bhāribhuri
nija-rūpa nā kara gopana’*

Hearing this, Mahaprabhu said, “As a most exalted devotee, you see Krishna everywhere.” Ray replied, “O Gaurahari, please give up your pretense. Don't cheat me and hide your true identity.”

*ebe prabhu mṛdu hāsi gūḍha-rūpa parakāśi
priya rāmānande dekhāilā
rasarāja mahā-bhāva dui tanu abhinava
svarūpa rahasya prakāśilā*

Then Mahaprabhu smiled and revealed to his beloved Ramananda his form as *rasarāja-mahā-bhāva* — the combined form of Krishna, the king of *rasa*, and Radha, the embodiment of the greatest love, *mahā-bhāva*. Ray saw these two ever-fresh youths manifested before him in a confidential form.

*vivarte vivarta raṅga tāhāte vilāsa raṅga
heri rāya mūrachita bhela
paraṣe caitanya diyā rāmarāye uṭṭhāiyā
mahānanda sindhu uthalīla*

Beholding this bewildering pastime of *vilāsa-vivarta*, Radha and Krishna combining as one, Ray fainted. Then the Lord gently touched him and Ramananda regained external consciousness. Thus the ocean of ecstasy overflowed. ❀ (to be continued)

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