

Part 1

“Introduction – Definitions – Siksa and Diksa – Gaudiya parampara”

Bhajan Sri Guru-parampara by Srila Bhaktisiddhanta Saraswati and translation – 20 min

Introduction

Aims of the seminar – 5 min (25)

(a) To equip students with basic knowledge of the history of Sri Brahma-Madhva-Gaudiya vaisnava sampradaya (Gaudiya sampradaya), its basic tenets and their developments throughout the history.

(b) To develop students’ vaisnava values and preaching skills as members and representatives of Gaudiya sampradaya in general and ISKCON in particular.

(c) To enhance students’ understanding and appreciation of the authenticity and unique position of ISKCON and Srila Prabhupada within Gaudiya sampradaya.

(d) To deepen their fidelity and commitment to the teachings of Gaudiya sampradaya as given by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

(e) Self-estimation by 10 points scale

Set rules: - 5 min (30)

(f) Be on time – end on time

(g) Break in the middle

(h) Mutual respect and vaisnava behavior

(i) Question period – ten minutes after each session

(j) Short presentations by students before the class

(k) Test after the course

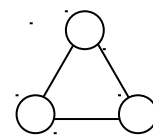
2. Outline of the course – 10 min (40)

- Part 1 “Introduction – Definitions – Siksa and Diksa – Gaudiya parampara”

- Part 2 “Madhva – Lord Caitanya”
 - Part 3 “Goswamis – Visvanath & Baladeva”
 - Part 4 “Bhaktivinoda Thakur”
 - Part 5 “Bhaktisiddhanta – Gaudiya Math”
 - Part 6 “Srila Prabhupada – ISKCON today and tomorrow”
 - Part 7 “Heresies in ISKCON”
 - Part 8 “Conclusion. Test”
3. Source materials – 5 min (45)
- (a) Srila Prabhupada’s books
 - (b) Suhotra Maharaja’s seminar on apasampradaya
 - (c) Sivarama Swami “The Siksa Guru”
 - (d) O.B.L. Kapoor’s book “The Philosophy and Religion of Sri Caitanya”
 - (e) B.G. Narasingha Maharaja “The Authorized Gaudiya Saraswata Sampradaya”
 - (f) B.R. Sridhar Maharaja “Sri Guru and His Grace”
4. Questions – 10 min (55)
5. Break – 5 min (60)
6. Outline of the session:
- General principles
 - Transcendental knowledge and its descend
 - Sampradaya as a means of handing down the knowledge

Sampradaya

(a) Why discussing?



Śrīla Baladeva Vidyābhūṣaṇa, Prameya-ratnāvalī.4:

*bhavati vicintya viduṣā niravakāra guru-paramaparā nityam
ekāntitvaṁ sidhyati yayod ayati yena hari-toṣam*

A discriminating person pleases Lord Hari by remembering the faultless disciplic succession of bona-fide spiritual masters, who enable one to attain the perfection of unalloyed devotional service.

6.2. Transcendental knowledge

(a) Nitya-baddhas – eternally conditioned BG 3.27

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha*

“By forgetting Kṛṣṇa, the living entity has become materialistic since time immemorial. Therefore the illusory energy of Kṛṣṇa is giving him different types of miseries in material existence.”

Madhya 20.117

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

“Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.

Madhya 22.107

(b) Maya – two functions: liberating and conditioning (+ material):

- Conditioning – avaranatmika and praksepātṁika
- Liberating – example of Vidura (SB 3.1.16 purp.:
“Māyā, the supreme energy of the Lord, acted here both internally and externally.”

The Brahma-saṁhitā says, *chāyeva yasya bhuvanāni bibharti durgā. Durgā is not different from yogamāyā. When one understands Durgā properly, he is immediately liberated, for Durgā is originally the spiritual potency, hlādinī-śakti, by whose mercy one can understand the Supreme Personality of Godhead very easily. Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād. The mahāmāyā-śakti, however, is a covering of yogamāyā, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (yayā sammohitam jagat). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to yogamāyā*

SB 10.1.69 add.notes.

SB 4.16.2 purp:

There are two kinds of māyā—yogamāyā and mahāmāyā. Mahāmāyā is an expansion of yogamāyā, and both these māyās are different expressions of the Lord’s internal potencies.

SB 9.24.58

*yan māyā-ceṣṭitaṁ puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahas tan-nivṛtter
ātma-lābhāya ceṣyate*

The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity’s birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

SB 12.11.20 purp:

The pure spiritual status of the goddess of fortune is described in the Skanda Purāṇa:

*aparaṁ tv akṣaraṁ yā sā prakṛtir jaḍa-rūpikā
śrīḥ parā prakṛtiḥ proktā cetanā viṣṇu-saṁśrayā
taṁ akṣaraṁ paraṁ prāhuḥ parataḥ param akṣaram
harir evākhila-guṇo ’py akṣara-trayam īritam*

“The inferior infallible entity is that nature who manifests as the material world. The goddess of fortune, on the other hand, is known as the superior nature. She is pure consciousness and is under the direct shelter of Lord Viṣṇu. While she is said to be the superior infallible entity, that infallible entity who is greater than the greatest is Lord Hari Himself, the original possessor of all transcendental qualities. In this way, three distinct infallible entities are described.”

Thus, although the inferior energy of the Lord is infallible in her function, her power to manifest temporary illusory opulences exists by the grace of the internal energy, the goddess of fortune, who is the personal consort of the Supreme Lord.

IMPORTANT: See Bhaktivinoda Thakura’s commentary of Brahma Samhita 5.41, 44 regarding the role of Māyādevi as the organizing medium between the Lord and the World, who spreads the Vedic knowledge in this world which puts in order all spheres of life and is

connected to the three modes of nature (traigunya visaya veda)[5.41]
Also, Durga's 10 hands symbolize 10 samskaras, and her 20 weapons represent different Vedic religious rituals. She gives liberation when one becomes a devotee of Krsna and turns back to Him.[5.44]

(c) Krsna as deliverer. Delivering in two ways:

- personal appearance - yada yada hi dharmasya BG 4.7-8

(Conversation between Lord Caitanya and Haridasa Thakura)

Antya 3.75

jagat nistārite ei tomāra avatāra
bhakta-bhāva āge tāte kailā aṅgikāra

“My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

Antya 3.77-81

prabhu kahe,——“saba jīva mukti yabe pābe
ei ta' brahmāṇḍa tabe jīva-śūnya habe!”

Śrī Caitanya Mahāprabhu replied, “If all living entities were liberated, the entire universe would be devoid of living beings.”

haridāsa bale,——“tomāra yāvat martye sthiti
tāvat sthāvara-jaṅgama, sarva jīva-jāti
saba mukta kari' tumi vaikuṅṭhe pāṭhāibā
sūkṣma-jīve punaḥ karme udbuddha karibā

Haridāsa said, “My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

sei jīva habe ihāṅ sthāvara-jaṅgama
tāhāte bharibe brahmāṇḍa yena pūrva-sama

“In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

*pūrve yena raghunātha saba āyodhyā lañā
vaikuṅṭhake gelā, anya-jīve āyodhyā bharāñā*

“Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

Antya 3.83-86

*pūrve yena vraje kṛṣṇa kari’ avatāra
sakala brahmāṅḍa-jīvera khaṅḍāilā saṁsāra*

“Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

*na caivaṁ vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate*

“Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.’ [ŚB 10.29.16].

*“ayaṁ hi bhagavān dṛṣṭaḥ kīrtitaḥ saṁsmṛtaś ca
dveṣānubandhenāpy akhila-surāsura-di-durlabhaṁ
phalaṁ prayacchati, kim uta samyag bhaktimatām” iti*

“Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?’ [Viṣṇu Purāṇa 4.15.17].

*taiche tumi navadvīpe kari’ avatāra
sakala-brahmāṅḍa-jīvera karilā nistāra*

“By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

SB 11.1.6-7

*sva-mūrtyā loka-lāvaṇya- nirmuktyā locanaṁ nṛṇām
gīrbhis tāḥ smarataṁ cittam padais tān ikṣatām kriyāḥ*

*ācchidya kīrtiṁ su-ślokāṁ vitatya hy añjasā nu kau
tamo 'nayā tariṣyantīty agāt svam padam īśvaraḥ*

TRANSLATION: The Supreme Personality of Godhead, Kṛṣṇa, is the reservoir of all beauty. All beautiful things emanate from Him, and His personal form is so attractive that it steals the eyes away from all other objects, which then seem devoid of beauty in comparison to Him. When Lord Kṛṣṇa was on the earth, He attracted the eyes of all people. When Kṛṣṇa spoke, His words attracted the minds of all who remembered them. By seeing the footsteps of Lord Kṛṣṇa, people became attracted to Him, and thus they wanted to offer their bodily activities to the Lord as His followers. In this way Kṛṣṇa very easily spread His glories, which are sung throughout the world by the most sublime and essential Vedic verses. Lord Kṛṣṇa considered that simply by hearing and chanting those glories, conditioned souls born in the future would cross beyond the darkness of ignorance. Being satisfied with this arrangement, He left for His desired destination.

**(d) transcendental knowledge – janma karma ca me divyam
BG 4.9**

Madhya 20.122

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

“The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

Madhya 20.123

*‘śāstra-guru-ātma’-rūpe āpanāre jānāna
‘kṛṣṇa mora prabhu, trātā’ — —jīvera haya jñāna*

“The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

See purport to SB 11.1.6-7:

Foolish people cannot understand this substantial benefit offered by the Lord, but Lord Kṛṣṇa acts for the benefit of such foolish people by saving them from their absorption in the temporary world of false enjoyment. The Lord does this by personally displaying His own superlative transcendental beauty, transcendental words and transcendental activities. Śrīla Jīva Gosvāmī has pointed out that the words tamo 'nayā tariṣyanti indicate that although Lord Kṛṣṇa appeared five thousand years ago, one who hears and chants about the activities, form and words of the Lord will get exactly the same benefit as those who personally experienced these things as contemporaries of Lord Kṛṣṇa. In other words, he will also cross over the darkness of material existence and achieve the Lord's abode. Thus Śrīla Jīva Gosvāmī concludes that if such an exalted destination is available to all living beings, it must certainly have been awarded to the Yādavas, who were personal associates of the Lord.

(e) Kṛṣṇa manifesting in 6 features

Ādi 1.32

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

(f) QUESTION: Is there any difference between Lord's direct appearance and His descend of the transcendental knowledge? Why?

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knowledge itself ceases, just as fire ceases when the stock of fuel has been consumed.

7. Sampradaya as the means to hand down the transcendental knowledge

Sastras on sampradaya

SB 8.3.15

namo namas te 'khila-kāraṇāya
niṣkāraṇāyādbhuta-kāraṇāya
sarvāgamāmnāya-mahārṇavāya
namo 'pavargāya parāyaṇāya

āgama-āmnāya—unto the source of the paramparā system of all Vedic knowledge; mahā-arṇavāya—the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge

My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are **the source of the paramparā system**. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

Definition of sampradaya

Samprada – giving, liberal;

Sampradāna – the act of giving or handing over completely, presenting, bestowing (also in marriage) – vidyavadhu jivanam (marry to either sastra or woman)

Sampradāya means the authorized process by which transcendental knowledge is manifest or introduced into this world.

Amarkosh dictionary:

sampradāya - guru parampara dhatuh sah upadeshaya

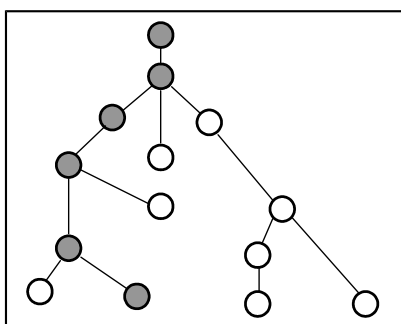
“true knowledge that has been received through guru parampara. That is the definition of sampradaya.”

Mahājana-kārikā (from Gaudita-kanthahāra, 1.62):

āmnāyah srutayah sākṣād brahma-vidyeti visrutah
guru-paramparā-ṣrāptāḥ visva-kartur hi brahmanah

Transcendental knowledge which is received through the system of paramparā, beginning with Brahmā the creator, and which is embodied in the sruti is known as āmnāyah, or the authorized sacred tradition.

Sampradaya and parampara



Parampara means param param - “one after another” Parampara is a lineage within sampradaya, a broader cultural tradition.

8. Krsna initiates sampradayas Himself

(a) SB 2.7.40-41 – unknowable

even for Anantadeva, but by His mercy He could be known

(b) SB 1.1.1-3 – “The highest truth is reality distinguished from illusion for the welfare of all.”

(c) SB 2.9.33-36 (list sambandha, abhidheya and prayojana and list the verses against them), Brahma-samhita (inintiation of Brahma by Sarasvati and Krsna)

bhagavān—‘sambandha’, bhakti—‘abhidheya’ haya
premā—‘prayojana’, vede tina-vastu kaya

Śrī Caitanya Mahāprabhu continued, “The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one’s real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

Madhya 6.178

(d) In bhakti abidheya and prayojana are the same

gāyatrīra arthe ei grantha-ārambhana

“satyaṁ param” — sambandha, “dhīmahī” — sādhanā-prayojana

“In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. ‘The Absolute Truth [satyaṁ param]’ indicates

the relationship, and ‘we meditate [dhīmahi] on Him’ indicates the execution of devotional service and the ultimate goal of life.

Madhya 25.147

9. Authoritative sampradayas:

Brainstorm – what are the symptoms of a bona fide sampradaya?

Take the suggestions, list them and then tick them off one by one as you explain the 3 following criteria.

Not all the disciplic successions are bona-fide:

SB 11.14.8 (Lord Kṛṣṇa to Uddhava):

*evam prakṛti-vaicitryād
bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit
pāṣaṇḍa-matayo 'pare*

Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.

Bona fide sampradayas should be:

- (a) Represent Kṛṣṇa or Viṣṇu
- (b) Predicted in the sastras
- (c) Aimed at pure devotional service
- (d) Based on authoritative sastras

Should represent Kṛṣṇa or Viṣṇu

SB 7.6.27 (by Prahlada Maharaja to his friends):

*jñānam tad etad amalam duravāṅgam āha
nārāyaṇo nara-sakhaḥ kila nārādāya
ekāntinām bhagavatas tad akiñcanānām
pādāravinda-rajasaṅpluta-dehinām syāt*

Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada's disciplic succession can understand this confidential knowledge.

SB 10.90.47

tīrthaṁ cakre nṛponaṁ yad ajani yaduṣu svaḥ-sarit pāda-śaucam
 vidviṭ-snigdhaḥ svarūpaṁ yayur ajita-para śrīr yad-arthe 'nya-yatnaḥ
 yan-nāmāṅgala-ghnaṁ śrutam atha gaditaṁ yat-kṛto gotra-dharmaḥ
 kṛṣṇasyaitan na citraṁ kṣiti-bhara-haraṇaṁ kāla-cakrāyudhasya
 yat—by whom; kṛtaḥ—created; gotra—among the lines of descent (of
 various sages); dharmāḥ—the religious principles

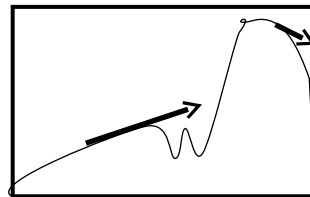
The heavenly Ganges is a holy place of pilgrimage because her waters wash Lord Kṛṣṇa's feet. But when the Lord descended among the Yadus, His glories eclipsed the Ganges as a holy place. Both those who hated Kṛṣṇa and those who loved Him attained eternal forms like His in the spiritual world. The unattainable and supremely self-satisfied goddess of fortune, for the sake of whose favor everyone else struggles, belongs to Him alone. His name destroys all inauspiciousness when heard or chanted. **He alone has set forth the principles of the various disciplic successions of sages.** What wonder is it that He, whose personal weapon is the wheel of time, relieved the burden of the earth?

Should be predicted in the sastra

samprādya-vihīnā ye mantrās te niṣphalā matāḥ
 atah kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
 śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
 catvāras te kalau bhāvyā hy utkale puruṣottamāt
 rāmānujaṁ śrī svīcakre madhvācāryaṁ caturmukhaḥ
 śrī viṣṇusvāmīnaṁ rudro nimbādityaṁ catuḥsanāḥ

Unless one is initiated by a bona-fide spiritual master in the disciplic succession, the mantra he might have received is without any effect. For this reason four Vaiṣṇava disciplic successions, inaugurated by Lakṣmī-devī, Lord Brahmā, Lord Siva, and the four Kumāras, will appear [in the

holy place of Jagannātha Purī or for the sake of distributing the culture of Lord Purusottama], and purify the entire earth during the age of Kali. Lakṣmī-devī chose Rāmānujācārya to represent her disciplic succession. In the same way Lord Brahmā chose Madhvācārya, Lord Śiva chose Viṣṇu Svāmī, and the four Kumāras chose Nimbārka. (quoted in Prameya-ratnavali by Baladeva Vidyabhusana, 1.5-6)



should be aimed at pure devotional service

Bhakti-rasāmṛta-sindhu (1.1.11):

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

Should be based on authoritative sastras

BRS 1.2.101 (from Brahma-yāmala):

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

“Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.”

SB 11.20.9 purp. (from smṛti-sastra:

As stated by the Lord Himself:

śruti-smṛtī mamaivājñe
yas te ullaṅghya vartate
ājñā-cchedī mama dveṣī
mad-bhakto 'pi na vaiṣṇavaḥ

“The śruti and smṛti literatures are to be understood as My injunctions, and one who violates such codes is to be understood as violating My will and thus opposing Me. Although such a person may claim to be My devotee, he is not actually a Vaiṣṇava.”

(e) **Brainstorm** – how devotional service not based on the authoritative scriptures creates disturbance?

Purity of sampradaya

(f) **Sampradaya should maintain the proper balance between bheda and abheda (imminent and transcendental feature of the Lord)**

Proper balance of bheda/abheda creates favorable conditions for cultivating bhakti

$$F = \gamma \frac{m_1 m_2}{r^2}$$

Acaryas, according to desa-kala-patra, ward off deviations by expertly manipulating the bheda-abheda features of the Lord.

Students to give examples of different causes

- **4 causes (SB 6.9.42 – prayers of the demigods)**
 nimitta-karana – immanent or direct cause,
 upādāna-karana —material cause,
 sva-rūpeṇa-pradhāna-rūpeṇa— by Your form as the
 external ingredients (formal cause)
 artha-viśeṣaḥ—special necessity.
- **Example of a spider and its web**

SB 11.9.21 (*Avanti brahmana*)

*yathorṇanābhir hṛdayād
 ūrṇām santatya vaktrataḥ
 tayā viḥṛtya bhūyas tām
 grasaty evaṁ maheśvaraḥ*

Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus, the Lord displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

(g) **Requirements to retain the purity**

- Humility and service

BG 4.34 – tad viddhi pranipatena,

BG 13.8-12 – amanitvam - humility means that one should not be anxious to have the satisfaction of being honored by others for being a religious person; adambhitvam)

- Preserved by WHAT? – guru, sastra, sadhu

(h) Otherwise – independence giving rise to namāradhas and enjoyment of three kinds:

- Senses and sense objects – karma (bhukti)

- Intelligence – jñāna (mukti)

- Mind and prana – yoga (siddhi)

Madhya 19.149 (Lord Caitanya's instructions to Srila Rupa Goswami):

*kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī—sakali 'aśānta'*

“Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

BG 9.15

*jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena pṛthaktvena
bahudhā viśvato-mukham*

Others, who engage in sacrifice by the cultivation of knowledge, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form.

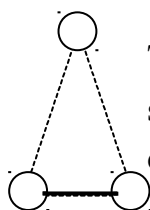
(i) These are closely related to 3 acikitsya or incorrigible namāparadhas Jiva Goswami considers the cause of deviations (ref. Apasampradaya-svarupa)

- Sadhu-ninda

- Sruti-smṛti-ninda

• Guror-avajna

Three kinds of deviations (tattva-vyavadhana)



The essence of all deviations is to somehow or other substantiate philosophically our attachment to matter by doing away with the concept of God in some or other way.

(j) Karma (only sadhus)

- Desire to enjoy the temporary (anitya-vaibhava)
- Guror-avajna + sastra-ninda – only sadhus
rejection of the direct guidance by the spiritual master or relegating him to a mere priest (rtvik) for the sake of undisturbed fruitive activities (like rtviks – there is always a material drive for their turning rtviks, like a big temple or a position of a spiritual leader)

SB 10.24.11 (Nanda Maharaja to Kṛṣṇa)

*ya enam viṣṛjed dharmam
param̐aryāgataṁ naraḥ
kāmad dveṣād bhayāl lobhāt
sa vai nāpnoti śobhanam*

This religious principle is based on sound tradition. Anyone who rejects it out of lust, enmity, fear or greed will certainly fail to achieve good fortune.

- Overstressing the transcendental feature of the Lord which leads to ritualization and commercialization in one's dealing with the Lord
- Ati-bhakti corire laksana
- Contaminated by karma, people stress the pleasure of the Lord, but downplay the importance of serving His tadiyahs, like devotees, tulasi etc. They overstress His transcendental aspect and therefore fail to understand how Divinity is manifest in day-to-day objects.
- “If one is at all divine in this world, one should be related to the Lord in a most intimate way, namely through family relations, by being His direct

descendant” – that’s why LC never had children. See SB 11.1.4-8 purp.

- Examples – jati-gosai, smarta-brhmanas, ROC, Judaism
- Refutation by the sastras (ask the students):

SB 1.2.8-10

*dharmah svanuṣṭhitaḥ pumsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

*dharmasya hy āpavargyasya
nārtho ’rthāyopakalṣate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
kāmasya nendriya-ṣṛitir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ*

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

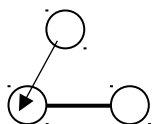
Life’s desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one’s works.

SB 3.23.56 (Devahuti to Kardama Muni)

*neha yat karma dharmāya
na virāgāya kalṣate
na tīrtha-ṣada-sevāyai
jīvann aṣi mṛto hi saḥ*

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

(k) Jnana (only sastra)



- Identifying the Lord with Oneself (mayavada)
- Accepting only sastra and one's interpretation of it
- Leading to:
rejecting the sadhus – sadhu-ninda -(Sankara:
Vyasadeva is wrong)
and one's guru –guror-avajna (I am guru, Srila
Prabhupada imitating mayavadis by pushing a disciple
away, Kirtanananda Swami and SP)

9.1.k..1 Contamination by power. Desire to lord it over the universe (jnana) and pride. False ego inflated to the size of the universe. "Controller of prakrti" – vimukta manina. Romen Rollan and the Eifel tower. RSD 'I am vey happy with the way you are worshipping me here'.

- Examples: mayavadis (om namo narayanaya), Antuan de Sent Exuperi – king of a planet, stranger in a plane (I have stopped the rain).
- Refutation (ask the students):

SB 1.17.23 (Pariksit Maharaja to Dharma):

*athavā deva-māyāyā nūnaṁ gatir agocarā
cetaso vacasaś cāpi bhūtānām iti niścayaḥ*

Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

SB 3.7.9 (Maitreya Muni to Vidura)

*maitreya uvāca
seyaṁ bhagavato māyā yan nayena virudhyate
īśvarasya vimuktasya kārpaṇyam uta bandhanam*

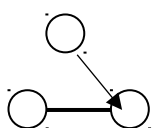
Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by

illusion, or *māyā*, and at the same time they maintain that He is unconditioned. This is against all logic.

SB 10.14.4 (Lord Brahma to Lord Kṛṣṇa):

śreyah-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.



(l) Yoga (only guru)

- Sacralization of the material nature, material desires, and sense objects.
- kamanera-kama - desire for subtle or gross sex
- sastra-ninda and sadhu-ninda (guru is all in all, he is absolute no matter what he does, even if he contradicts guru-parampara or the sastras)
- Contamination by siddhis – mental exercises
- prakṛta-sahajīya – getting God by trick or by a move of magic wand, to see Him, although he is drasta, not drsta

SB 8.3.14 (Gajendra's prayers)

sarvendriya-guna-drastre sarva-pratyaya-hetave
asata cchayayoktaya sad-abhasaya te namah

sarva-indriya-guna-drastre-unto the seer of all objectives pursued by the senses;

My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The

material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.

- spiritual laziness.
- giving much spiritual importance to dreams, feelings, revelations.
- Example: babajis from Radhakunda, ati-vadis (Bisikisen), New Age groups, mysticism, St.Petersburg group, Jayatirtha das), sufism, some protestants.
- Refutation (ask the students):

SB 1.11.37 (Suta Gosvami to the sages):

*tam ayam manyate loko hy asaṅgam api saṅginam
ātmaupamyena manujam vyāpṛṇvānam yato 'budhaḥ*

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

SB 1.6.35 (Narada to Vyasadeva):

*yamādibhir yoga-ṣathaiḥ kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat tathātmāddhā na śāmyati*

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

(m) Temptations of Christ

- Similar to kanaka (karma) kamini (yoga) pratistha (jnana) bhagini by BSST

Methods of prevention:

Vows of the Orthodox Christian monks: unpossessiveness (нестяжательство), discipline (послушание), celibacy (целомудрие)

SB 10.9.21

*nāyam sukḥāṣo bhagavān dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām yathā bhaktimatām iha*

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

Also see SB 6.16.41-42

Four main Vaisnava sampradayas and a brief synopsis of their respective teachings.

Sampradayas teach the same thing – we are servants of the Lord – with subtle variances.

- (1) *The Supreme Lord is one without a second. He possesses all transcendental potencies and controls all laws.*
- (2) *The Supreme Lord has an exquisitely beautiful, all-auspicious spiritual form. That form is transcendental to all laws of the material world. In Him all contradictions are wonderfully reconciled. Though He has a form, He is all-pervading. Though He is beautiful, mundane senses cannot perceive Him. Though situated in one place, He is simultaneously fully present everywhere.*
- (3) *Both the animate and inanimate are born from His energies. He is the creator, maintainer, and destroyer of time, place, and law.*
- (4) *The living entity's constitution is spiritual, but by the Lord's desire he is conditioned by material nature and thus enjoys or suffers under those laws. By the process of devotional service, however, he is freed from material bondage.*
- (5) *The paths of jñāna and karma are full of hardship. When jñāna and karma serve the purpose of bhakti, there is no fault. But, unlike karma and jñāna, bhakti is fully independent.*
- (6) *The living entity's duty is to associate with sadhus and discuss devotional service.*

Prema-pradīpa by Bhaktivinode Thakur

Sri Vaisnavism

Alvaras

SB 11.5.38-40

My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Praticī Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.

- Initiated by Sri Laxmiji (Tirumangai Alvar)
- Founder: Ramanuja acarya (1017-1137) Inspired by the songs of Alvars
- Philosophy: Visistādvaita (qualified monism). Non-dual Absolute, God or the Supreme Soul, qualified by jiva and prakṛti as its body and modes or attributes.
- Purpose: Attainment of Narayana
- Means – bhakti, study of sastras, upasana
- 9 works – Vedārtha-sangraha, Vedanta-sara, Vedanta-dipa and Sri-bhasya, Gita-bhasya, Nitya-grantha (manual for worship)
- Ramanuja – enthusiastic to establish standards (Jagannath Puri)
- 150-200 years after his departure – a split between Vadkalais (study sanskrit sastras, position of Laxmi=Narayana, prapatti as own efforts, monkey, markata-nyaya, U-tilaks) and Tenkalais (surrender, Laxmi as jiva, Tamil Prabandha, prapatti as kitten, marjara-nyaya, Y-tilaks)

Brahma sampradaya

Need for a new darsana:

1. Ramanuja has not finished the work – not sufficient comments on Upanisads to dethrone mayavada

2. Visistadvaita played in the hands of monism to some extent
3. Almost impersonal views – Deity tied with acit and cit – incomplete without them. Jiva and jada are not the same attributes as satyam, jnanam, anantam and ananda of Brahman
4. Visistadvaita – weakness to press theism into a monistic mould
5. Has not gained firm textual grounding for Narayana as the SPG throughout the Vedas and Upanisadas, or in Sri-bhasya. “Mayavadi: “His Narayana is just another name for Brahman”
6. No purport to SB – mayavadis took it as a sign of his admission of monistic spirit of SB. Punyaranya and Citsukha commented on SB, Vaisnavas almost lost it.
7. Uprise of Saivism theology – remained unabated
8. Need for a radical change - Madhva

Vasudeva (1238-1317), both of Narayana Bhatta and Vedavati near Udipi. (wonders of his childhood).

Predicted in Vayu Purana:

“Previously there have been twenty-eight Vyasas, but when the twenty-eighth appears, Lord Visnu, the most glorious, great father of the three worlds, becomes Dvaipayana Vyasa. Then Lord Sri Krsna, the best amongst the Yadus will be born of Vasudeva and will be known as Vasudeva. Then in due course I (Vayu) will come in the form of an ascetic and assuming the body of a religious student, will surprise the world by means of the Lord’s yoga maya.” (Vayu Purana 23.206-208)

At 8 years – meeting with Acyutapreksha Tirtha (story of his predecessors)

Acyutapreksha got prophecy that a great Brahman-released acarya would become his disciple. Discussing Istasiddhi – 32 mistakes in the 1st sloka

12 years old – sannyasa (Anandatirtha), acarya of the Math

tour around South India to defeat mayavadis. Wrote Gita Bhasya

Met with Vyasadeva and showed Him the Gita-bhasya. took initiation from Vyasadev (Gaura gannodesa dipika) and 8 salagramas. also Śrī Gauḍa-pūrṇānanda

On the way back to South India dictated Brahmkasutra bhasya to Satyatirtha. Converted Acyutapreksha.

Philosophy – Dvaita (duality). Madhva Dvaita school does not agree that matter is connected to God as body is to soul, because God is transcendental to matter. The world of matter is full of misery, but since Vedanta defines God as anandamaya, how can nonblissful matter be said to be His body? The truth according to the Dvaita school is that matter is ever separate from God but yet is eternally dependent upon God; by God's will, says the Dvaita school, matter becomes the material cause of the world. **Like shadow and body (bimba-pratibimba vada)**

Madhvācārya taught that

1) **viṣṇuṁ paratamam** – Lord Viṣṇu is the Absolute Truth, than whom nothing is higher.

2) **akḥilāmnāya-vedyaṁ** – He is known by study of the Vedas.

3) **viśvaṁ satyaṁ** – the material world is real,

4) **bhedāṁ ca jīvāṁ** – the jīvas (living entities) are different from Lord Viṣṇu

5) **jīvāṁ hari-carāṇa-juṣas** – the Jīvas are by nature servants of Lord Viṣṇu's lotus feet,

6) **tāratamyāṁ ca teṣāṁ** – in both the conditioned and liberated condition, the jīvas are situated in higher and lower statuses,

7) **mokṣaṁ viṣṇu-aṅghri-lābhaṁ** – liberation does not mean an impersonal merging, but the attainment of Lord Viṣṇu's lotus feet,

8) **tad-amala-bhajānaṁ tasya hetuṁ** – pure devotional service grants liberation,

9) **pramāṇaṁ pratyākṣādi-trayaṁ** – direct perception, logic, and Vedic authority are the three sources of actual knowledge. These same truths

are also taught by the Supreme Personality of Godhead Himself in His appearance as Śrī Caitanya Mahāprabhu.

(Prameya-ratnavali 1.8 by Baladeva Vidyabhusana)

**God is efficient but not material cause – Dualism.
Unlike Sankara – irreducible but one is dependent
(paratantra) on another (svatantra).**

5-fold eternal differences

Secured Gopal and established strict worship in Udupi.

Purpose: liberation in Vaikunthas, sayujya (not aikyam).

Works: Gita-bhasya, Sutra-bhasya, 10 Upanisads bhasya, Bhagavata-tatparya, Mahabharata-tatparya-nirnaya, poems – 320.000 slokas

Pancaratrika vidhi (together with Ramanuja)

Rudra

Initiated by Siva (in Navadvipa)

No works of Visnuswami survived (around 3rd century BC), only Sarvajna-sukta on Vedanta, mentioned by Sridhara Swami in his purports on Visnu Purana and SB. the earliest sampradaya

3 Visnuswamis – Adi

Born Devatanu. Followed Brhadaranyaka Upanisad's method of worship but did not have the vision of the Lord. Fasted for 6 days and had his darsan on the 7th. Received murti from Himand knowledge of Sri krsna Purusottama. first to accept tridanda, 700 sannyasis. Father – minister Devesvara in Padya country. The Pandyam king Pandya Vijaya re-discovered Jagannath in Puri and established Ratha-yatra, that time in Buddhists' hands.

Introduced 108 names of Sannyasis (astottara-satanami)

Raja Gopala 9th revived and preached enthusiastically

after the demise of Sankara. Installed temples. Praguru of Bilvamangala.

and Andhra 14th (Bhaktisiddhanta Saraswati)

Bilvamangala Thakur (Kṛṣṇa-karnamṛta) 700 years in Vrndavana

Sridhara Svami (14th)

Bhavartha-dipika – purp. on SB, Subodhini on BG and Atma-prakasa on Visnu-purana.

Accepted by LC. JG: “the defender of bhakti” in Krama-sandarbha. Greatly influenced the Gaudiya-vaisnava thought.

Antya 7.133

*śrīdhara-svāmī-prasāde ‘bhāgavata’ jāni
jagad-guru śrīdhara-svāmī ‘guru’ kari’ māni*

“Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

Apparent mayavada – to trick the mayavadis.

Vraja-viraha – poem about Kṛṣṇa and gopis, included in Padyavali.

Introduced worship of Narasimhadeva

In commentary for Śrīmad-Bhāgavatam (1.1.1), Śrīdhara Svāmī describes Lord Nṛsimhadeva in this way:

*prahlāda-hṛdayāhlādam bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande pārīndra-vadanam harim*

“Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.”

Before beginning his commentary on SB 10.87.1, Śrīla Śrīdhara Svāmī prays:

*vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit taṁ nṛṣimham ahaṁ bhaje*

“I worship Lord Nṛsimha, within whose mouth reside the great masters of eloquence, upon whose chest resides the goddess of fortune, and within whose heart resides the divine potency of consciousness.”

*sampradāya-viśuddhy-arthaṁ svīya-nirbandha-yantritaḥ
śruti-stuti-mita-vyākhyāṁ kariṣyāmi yathā-mati*

“Desiring to purify my sampradāya and being bound by duty, I will briefly comment on the prayers of the personified Vedas, to the best of my realization.”

*śrīmad-bhāgavatam pūrvaiḥ sārataḥ sannīṣevitam
mayā tu tad-upasṛṣṭam ucchiṣṭam upacīyate*

“In as much as Śrīmad-Bhāgavatam has already been perfectly honored by my predecessors’ explanations, I can only gather together the remnants of what they have honored.”

Prema – the goal

Vallabha (1481-1533) – the successor,

Born to Laxmana Bhatta and Srimati Yallamaguru. Father turned sannyasi but on the order of his guru resumed household. Born on the way from Benares to Andhra in a forest. Bala Saraswati (5 yrs.) Initiated by his father at 8. Defeated mayavadi Vidyatirtha and the royal court and deserved Kanakabhoseka by Kṛṣṇadevaraya. Had vision of Bilvamangala telling him to join Rudrasampradaya. Met Lord Caitanya. Disappeared in the Ganges.

The Suddhadvaita school cannot agree with the Dvaita school that matter is the material cause because matter has no independent origin apart from God. Matter is actually not different from God in the same way an effect is not different from its cause, although there is an appearance of difference.

Philosophy

Brahman: Lord Sri Kṛṣṇa (sat-cit-ananda, Parabrahman). By Maya He manifests as many. Source of Aksara Brahman (sat, cit and limited ananda), dhama of Parabrahman, which manifests as Antaryami and Avataras, Prakṛti and purusa for

the sake of lilas. “There is only one substance or Vastu – God” – pure monism, unlike Sankara (Maya outside of Brahman)

Jagat: Real and non-different from Brahman, only sat (latent cit and ananda) Manifest out of the Lord for the sake of lila and diversity. Sarvatma-bhava (all in one, unlike mayavadis – one-in-all). Just like waves on the surface ocean, still in depth. Maya is like actor, not different from God (vastunah saktirmaya).

Introduced saktis, unlike Ramanuja and Madhvacarya

Madhya 18.114

hlādinīyā samvid-āśliṣṭa sac-cid-ānanda īśvaraḥ
svāvidyā-samvṛto jīvaḥ saṅkleśa-nikarākaḥ

“The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.’ (This quotation of Viṣṇusvāmī is cited in Śrīdhara Svāmī’s Bhāvārtha-dīpikā commentary on Śrīmad-Bhāgavatam 1.7.6).

Jiva part of Vastu, liable to be overpowered by Maya (vastuno ‘mso), like sparks and fire:

Madhya 6.162

‘māyādhīśa’ ‘māyā-vaśa’ — — īśvare-jīve bheda
hena-jīve īśvara-saha kaha ta’ abheda

“The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

Moksa: brahmananda, svarupananda

Madhya 24.112

“muktā api līlayā vighrahaṁ kṛtvā bhagavantaṁ bhajante”

“*Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.*”

Pramanas: Vedas-BG-Vedantasutra-SB.

Practice: maryada-marga (Vedic path – Bhakti attained through karma, jnana and upasana, when sins are destroyed). Only for males of 3 upper classes.

Pusti (special grace of the Lord, following the gopis).

Pusti of 4 kinds: (1) Pravāh-pusti-bhakti – initial devotion, retaining the feeling of I and mine. Performing deeds pleasing to the Lord, (2) maryada-pusti-bhakti – intermediary acc. to scriptural code, all desires and attachments disappear and he develops a desire to listen to scriptures. (3) pusti-pusti-bhakti – higher devotion, receives the special grace and knowledge of the Lord, his servitors, lila and phenomenal world, and (4) suddha-pusti-bhakti – pure devotion, replete with love, extremely rare.

Initiation: brahma-sambandha - sarana-mantra “sri krsna saranam mama” worship of the Lord with body, wealth and mind (the highest)

Works: Anu-bhasya on Vedanta, Subodhini on SB

Worship: Gopi-jana-vallabha, Sri Nathji (embodiment of 12 cantos of SB, Purna purusottama) – exemplary worship, Radharani absent or given less importance in teachings.

Prevalent in Gujarat, Saurashtra, Rajasthan. No ascetism (sannyasa prohibited). Hereditary guru system (descendants of 7 sons of Vithalanatha Goswami - Maharajas)

Kumara (Hamsa) sampradaya

No biodata. Parents – Telugu brahmana family, or Aruna and Jayanti at Nimbagrama (Govardhan) or jagannatha and Saraswati

Nimbaditya or Niyamananda or Haripriyacarya, Nimbarka, 5 years old – defeated a Jain pandit and

stopped the sun at neem tree. (after Ramanuja and before Madhvacarya)

Naisthika brahmacari. Austerity - lived on Neem fruit juice. Travelled widely and stayed at Naimisaranya. Tridandi sannyasi.

Through Kumaras by Hamsavatara. Refcers to Narada as his guru.

Vedanta-parijata-saurabha. Dasa-sloki, Gitabhasya poems. His disciple Srinivasa – comm. on Vedanta-parijata-saurabhi as Vedanta-kaustubha.

Philosophy:

Bhoktri (Jiva), bhojya (Matter) and niyantri (Lord)

The Dvaitadvaita (svabhaviki bhedabheda) school agrees that God is both the cause and effect, but is dissatisfied with the Suddhadvaita school's proposition that the difference between God and the world is only illusory. The Dvaitadvaita school says that God is neither one with nor different from the world—He is both. A snake, the Dvaitadvaita school argues, can neither be said to have a coiled form or a straight form. It has both forms. Similarly, God's 'coiled form' is His transcendental non-material aspect, and His 'straight form' is His mundane aspect. But this explanation is not without its problems. If God's personal nature is eternity, knowledge and bliss, how can the material world, which is temporary, full of ignorance and miserable, be said to be just another form of God?

Worship – Radha-Krsna

Means: prapatti, love, 6-fold saranagati and 9-fold bhakti

Sampradaya (preacers):

Cc Adi 16.25 purp.:

The Bhakti-ratnākara mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5)

Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (12) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhūri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopīnātha, (27) Keśava, (28) Gokula and (29) **Keśava Kāśmīrī**. It is stated in the Bhakti-ratnākara that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning.

- Mainly in Bengal and N.India – Radhe Kṛṣṇa mantra

10. Sri Caitanya as the source and essence of all four sampradayas:

Acintyabhedābheda compared to 4 darsanas:

(a) Acintya-sakti of Kṛṣṇa

- Kṛṣṇa and queens
- Cintamani stone – if it can remain unchanged while changing things, why not God?
- Jiva Goswami – acintya is the sakti to reconcile the impossible
- Paramatma – immanent, Bhagavan – transcendental
- JG: Fire and its power to burn – both are inconceivable without the other
- Such relations between all parts of material and transcendental world.

(b) To visistadvaita of Ramanuja

- Aprthak-siddhi – internal unity as a complex, no identity between visesanas and the predominant visesya. There are internal distinctions (svagata-bheda) and not external (sajatiya and vijatiya bheda)
- Sat-karya-vada (God does not change but visesanas change)
- Concrete universal monism
- Difficulties:
(1) visesanas cannot be identical with the subject and

different from it;

(2) How God can remain changeless? Prakrti and Jiva inherent in God who is therefore responsible for them.

(3) How can antaryami remain unaffected by the sorrows?

- He accepts both identity and difference but cannot describe it

(c) To svabhaviki-bhedabheda of Nimbarka

- The Lord's dhama is made of acit-aprakrta, but LC taught it was aprakrta-cit

- Gives equal importance to bheda and abheda, considers Jivas and the universe as products of sakti

- He tries to explain their relation from the point of cause and effect, BUT:

(1) effect does not manifest as cause when it is effect, not vice versa.

(2) cause is identical with each effect individually, but not with all effects collectively

(3)

- Svabhaviki means natural, which is not the case – otherwise Brahman is imperfect, being svabhaviki identical with the jivas, or jivas must be omniscient and all-pervasive. So it is acintya.

- Nimbarka recognized acintya bhedabheda only between Brahman and Jivas and Matter, but LC applied it to everything.

- LC introduced the concept of three saktis – antaranga, bahiranga and tatastha.

(d) To dvaita of Madhva

- Concept of visesa (particularity) to explain apparent bheda when there is no.

- Visesa – prelude of acintya bhedabheda, but applied only to minor details, parts and a whole, to make up for the loopholes of dvaita. It is not so acintya, since it

reconciles only the appearance of difference with identity, not the real difference and thereal identity.

- Inevitable identity in his difference
- Acintya-sakti of God makes all eternally distinct subjects dependent and subordinate to Him
- Pratibimbamsa – in transcendental world. Analogy of acintya or aprthak-siddhi

(e) To suddhādvaita of Vallabha:

- Identifying Brahman with the world and Jiva he makes him imperfect and deprives the jivas of their independence
- How can jiva be a part of Brahman and subordinate to avidya?
- Brahman is bhokta – the enjoyer – of jiva’s actions – no sin, no sastras!
- Gold and jewelry – gold does change forms. Does Brahman too?
- Vallabha admits difference in Brahman, for the sake of sport
- He says Brahman has inconceivable powers to hold all contradictions together, but does not apply this principle systematically.

instructing them all (by BVT’s Navadvipa Mahatmya):

Rāmānuja – through Jagannath, preach dasya-rasa, appeared as Sri Ananta near the house of Vallabha Bhatta, the father of Laxmipriya

Madhva – in Navadvip, “I’ll accept your sampradaya”, uproot mayavadis and reveal the glories of arcana

Viṣṇusvāmī – through Nila-lohita, appeared as Vallabha-bhatta.

Nimbāditya – referred by Siva to 4 Kumaras, please with Hare Krsna, They taught Radha-Krsna mantra, Sanat-kumara

samhita. United form – gauranga. Preach Krsna-bhakti.
Took birth as Kesava Kasmiri.

accepting the essence of each of them:

Lord Caitanya is addressing Nimbarka after instructing him how to preach. "Later, when I begin the sankirtan movement, I Myself will preach, using the essence of the philosophies of the four of you. From Madhva I will receive two items: his complete defeat of the mayavada philosophy and his service to the murti of Krsna, accepting it as an eternal spiritual being. From Ramanuja I will accept two teachings: the concept of bhakti unpolluted by karma and jnana, and service to the devotees. From Visnu Swami's teachings I will accept two elements: the sentiment of exclusive dependence on Krsna and the path of raga bhakti. And from you I will receive two great principles: the necessity of taking shelter of Radha and the high esteem for the goṇi's love from Krsna."

Navadvīpa Mahatmya by Bhaktivinode Thakura, chapter 16

(f) from Rāmānuja

- **ananya-bhakti** – devotional service free from karma and jnana
- **bhakta-jana-seva** – service to the devotees

(g) from Madhva

- **kevala-advaita-nirasana** – complete defeat of mayavada
- **krsna-murti-sevana** – worship of the Deity of Krsna and understanding it to be eternal

(h) from Viṣṇusvāmī

- **tadiya-sarvasva-bhāva** – the sentiments of total dependence on Kṛṣṇa
- **raga-marga** – the path of spontaneous devotional service

(i) from Nimbārka

- **ekanta-rādhikāśraya** – the need of taking exclusive shelter of Radhika

- **gopī-bhāva** – the exalted mood of the gopis' love for Kṛṣṇa

(j) **additional** – **parakiya rasa**

11. Three kinds of Vedic literature:

(a) Vedic literature

- **Apauruseya** – the only real pramana

SB 11.20.4 (*Uddhava to Lord Kṛṣṇa*)

*pitṛ-deva-manuṣyānām vedaś cakṣus taveśvara
śreyas tv anuṣalabdhe 'rthe sādhyā-sāadhanayor aṇi*

My dear Lord, in order to understand those things beyond direct experience—such as spiritual liberation or attainment of heaven and other material enjoyments beyond our present capacity—and in general to understand the means and end of all things, the forefathers, demigods and human beings must consult the Vedic literatures, which are Your own laws, for these constitute the highest evidence and revelation.

- **Vedas are self-luminous (sva-pramanya) and need not any proof for them**
- **Difficulties in studying the Vedas**

(1) The complete Veda is unavailable now.

Story of Gautama's austerities to please Brahma and curse which made it necessary for Vyasadeva to appear in Dvapara-yuga (Varaha-purana 171)

Kurma Purana: Vedas are divided first into 4 parts by Srila Vyasadeva, and then further into 1130 branches (Rg – 21, Yajur – 100, Sama – 1000, Atharva – 9)

Each has 4 further divisions – 1130 of Samhitas, Brahmanas, Aranyakas and Upanisadas.

Nowadays – 11 Samhitas, 18 Brahmanas, 7 Aranyakas and 220 Upanisadas available (less than 6%).

(2) Language. Two varieties of Sanskrit – *vaidika* (Vedic) and *laukika* (worldly or ordinary). Cryptic nature of the Vedic language. Three accents – udatta (high), svarita (intermediate) and anudatta (low). The meaning is change if the accent is changed.

(3) Imperative study of 6 Vedic corollaries, or *vedangas*: *sikṣā* (pronunciation), *kalpa* (process of performing sacrifice), *vyākaraṇa* (the rules of grammar), *nirukta* (the meaning of difficult words used in the Vedas, and their derivatives), *jyotiṣa* (astronomy and astrology) and *chandas* (Vedic meters)

(4) Loss of memory in Kali-yuga

(5) Vedānta-sūtra is intact – but cryptic.

- **Conclusion – study the Puranas and Itihasas (Like The Criminal Code and The Man and Law TV show)**

(1) Easy *laukika* language

(2) More accessible meaning – for everybody. No bar.

(3) Not sensitive for changing a word or two.

(b) **Paurāṇika (general, descriptive)**

- Puranas “old” and “complete” – have the same nature as the Vedas as it is improper to finish a gold bracelet with lead (Tattva-sandarbhā 12.2)

SB 1.4.20:

*ṛg-yajur-sāmātharvākhya vedāś catvāra uddhṛtāḥ
itihāsa-purāṇaṁ ca pañcamo veda ucyate*

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Purāṇas are called the fifth Veda.

- Originally – one Purana of 400,000 verses (10⁹ verse for the demigods), later divided into 18 parts + Mahabharata

- Three divisions of Puranas (Padma Purana):
Sattvika (Viṣṇu, Nārāyaṇa, Padma, Bhagavata, Varaha, Garuda),
Rajasika (Brahma, Brahmanda, Brahma-vaivarta, Vamana, bhaviṣya, Markandeya)

Tamasika (Siva, Agni, Skanda, Linga, Kurma and Matsya)

SB 1.3.41:

sarva-vedetihāsānām sāraṁ sāraṁ samuddhṛtam

Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe

- 18 major and 18 minor Puranas
- Mahapuranas like Bhagavatam – 10 topics:

1. *sargaḥ*— the creation of this universe, [1,2,3]
2. *visargaḥ* – the subsequent creation of worlds and beings, [1,2,3,4]
3. *sthānam* or *vṛtti* – the maintenance of all living beings, [2,7,11]
4. *poṣaṇam* or *rakṣā* – their sustenance, [all]
5. *ūtayaḥ* or *hetuḥ* – motivation, [3,11]
6. *manvantara* [8] or *antarāṇi* - the rule of various Manus, as well as *vaṁśaḥ*[4,9]– the dynasties of great kings,
7. *īśa-anukathāḥ* and *vaṁśa-anucaritam* [4, 9]– narrations of the Lord's [and His devotees'] pastimes,
8. *nirodhaḥ* or *saṁsthā* – annihilation, [11,12]
9. *muktiḥ* or *saṁsthā* – liberation,
10. *āśrayaḥ* or *apāśrayaḥ* – the supreme shelter. [10]

Other scholars state that the great Puranas deal with these ten topics, while lesser Puranas may deal with five. (SB 2.10.1, 12.7.9-10)

Secondary Puranas – 5 subjects: *sargaś* – creation [*sarga*, *visarga*, *asraya*], *pratisargaś* – secondary creation [*nirodha*, *mukti*], *vaṁśaḥ* – genealogy of demigods and rsis [*isanukatha*], *manvantarā* – manu epochs [*manvantara*, *sthanam*], *vaṁśānucaritam* – history of dynasties from sun and moon [*isanukatha*, *pošana*, *uti*, *asraya*].

Srila Jiva Gosvami in Tattva-sandarbha (Anuccheda 55-60) explains that asraya is the main subject (svarupa-laksana), other nine (tatastha-laksana) leading to it. (See SB 2.10.2), so we do not consider the Lord's activities material.

Bg 9.11

*avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram*

*Fools deride Me when I descend in the human form. They do not know
My transcendental nature as the Supreme Lord of all that be.*

Bg 4.9

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

*One who knows the transcendental nature of My appearance and
activities does not, upon leaving the body, take his birth again in this
material world, but attains My eternal abode, O Arjuna.*

Therefore it is important to keep the order given by Srila
Sukadeva Goswami in reading SB.

Pancaratrika (technical), Vaisnava tantra
panca – “five”, ratra – “nights” (history of Brahma) or
knowledge (Narada Pancaratra)
dealing with 4 subjects:

- jnana of Brahman, jiva and jagat,
- yoga as means for liberation,
- kriya as building of Vaisnava temples, installation of Deities,
- carya as the formal worship of the Lord, celebration of the festivals etc.

or otherwise, 5 kinds of knowledge:

Nārada Pancarātra 1.2.44

*ratran ca jnānavacanam jnānam pancavidham smrtam
tenedam pancarātram ca pravadantimanisinaḥ*

- Vedic
- Yogic
- Knowledge that is a product of the world of birth and death, or experiential knowledge
- Knowledge by which liberation is attained

- Knowledge by which one attains to the loving service of Sri Krsna

(Narada Pancaratra, 1.2.44, from GK p.33-34)

Narada Pancaratra 1.2.56

*drstva sarvam samalokya jnanam samprapya sankarat
jnanamrtam pancaratram cakara narado munih*

Srila Narada Muni, after studying all the sastras, heard this unparallel transcendental knowledge from the lotus mouth of Lord Siva who heard it from Kṛṣṇa. At that time he compiled the Pancaratra, which is the essence of nectar.

SB 1.3.8

*tr̥tīyam ṛṣi-sargaṁ vai devaṛṣitvam upetya saḥ
tantram s̥atvatam ācaṣṭa naiṣkarmyaṁ karmaṇāṁ yataḥ*

In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

SB 5.19.10 (Sukadeva Goswami to Pariksit Maharaja)

*taṁ bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir
bhagavat-proktābhyāṁ s̥āṅkhya-yogābhyāṁ bhagavad-
anubhāvopavarṇanaṁ s̥avarṇer upadekṣyamāṇaḥ parama-bhakti-
bhāvenopasarati idaṁ cābhigr̥ṇāti.*

In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life—devotion—through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarṇi Manu in order to teach those inhabitants of Bhārata-varṣa who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.

SB 12.11.20

*anapāyini bhagavatī śrīḥ sākṣād ātmano hareḥ
viṣvakṣenas tantra-mūrtir viditaḥ pārṣadādhipaḥ
 nandādayo 'ṣtau dvāḥ-sthās ca te 'ṇimādyā harer guṇāḥ*

The goddess of fortune, Śrī, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viṣvakṣena, the chief among His personal associates, is known to be the personification of the Pañcarātra and other tantras. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with aṇimā.

(c) **Mentioning the expansions of the Lord:**

- (1) para
- (2) vibhava
- (3) vyuha

SB 12.11.21

*vāsudevaḥ saṅkarṣaṇaḥ pradyumnaḥ puruṣaḥ svayam
 aniruddha iti brahman mūrti-vyūho 'bhidhīyate*

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brāhmaṇa Śaunaka.

- (4) antaryami
- (5) arca

12. Different processes for different ages

Madhya 20.346 (from Visnu, Padma and Brhad-naradiya puranas)

*dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rcayan
 yad āpnoti tad āpnoti kalau saṅkīrtya keśavam*

'Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the Age of Kali simply by chanting and glorifying Lord Keśava

SB 12.3.52:

*kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ
 dvāpare paricaryāyām kalau tad dhari-kīrtanāt*

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

Principles of three paths

- (a) Vedic
- (b) Pancaratrik
- (c) Bhagavata

Difference between vedic, pancaratrik and bhagavat marg

			Bhagavata-marg
Category			Abhidheya, prayojana
Scriptures	aranyakas and upanisadas)	Pancaratra)	Puranas (Srimad Bhagavatam)
Qualification	Svabhava (birth, samskaras, varna) Only brahmanas are admitted to studying Vedas	Mode of goodness (attained by bhagavata-marg, panca-samskaras) Madhya 24.331	Sincerity, association with pure devotees SB 2.4.18
Aim	Moksa (dharma, artha, kama)	Liberation for prema	Prema
Method	Yajna, execution of one's duties in varnasrama Brahma-gayatri	Arcana (pada-sevana, vandana, dasya, sakhya, atma-nivedana) Pancaratrik mantras	Sravanam, kirtanam, smaranam GK p.185 (Krama sandarbha) Hare Krsna mahamantra
Nature	Mainly material, transcendental on	Transcendental	Transcendental

	the level of Upanisads ¹ BG 2.45	Madhya 19.169-70	Madhya 19.169-70
Parampara	Caste dynasties, specialization, Manu-samhita: saukra, savitra and yajna-diksa	Diksa-parampara (necessary physical presence) BG 4.34	Siksa-parampara (based on instructions) BG 4.3
Efficiency	Depending on varna and asrama, if performed properly, aim attained for a few lifetimes	If performed properly, high chances for one lifetime	If performed properly, high chances for one lifetime
Ages	Treta, Dvapara (less Satya) ²	Mainly Kali ³	Mainly Kali

13. Vaidik

Interdependence in varnasrama dharma – collective spiritual progress

SB 7.11.13 (Narada to Yudhisthira):

¹ CC Madhya 19.17 purp: As confirmed in the Muṇḍaka Upaniṣad (1.1.4,5), there are two kinds of educational systems: dve vidye veditavya iti, ha sma yad brahma-vido vadanti—parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣam iti. atha parā yayā tad-akṣaram adhigamyate.

“There are two kinds of educational systems. One deals with transcendental knowledge [parā vidyā] and the other with material knowledge [aparā vidyā]. All the Vedas—Rg Veda, Yajur Veda, Sāma Veda, Atharva Veda and their corollaries known as śikṣā, kalpa, vyākaraṇa, nirukta, chanda and jyotiṣa—belong to the inferior system of material knowledge [aparā vidyā]. By parā vidyā, one can understand the akṣara, Brahman or the Absolute Truth.” As far as Vedic literature is concerned, Vedānta-sūtra is accepted as the parā vidyā.

² ādau kṛta-yuge varṇo nṛṇām haṁsa iti smṛtaḥ
kṛta-kṛtyāḥ prajā jātyā tasmāt kṛta-yugam viduḥ

“In the beginning, in Satya-yuga, there is only one social class, called haṁsa, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kṛta-yuga, or the age in which all religious duties are perfectly fulfilled.” (SB 11.17.10)

³ Śrī Madhvācārya has brought our attention to this quotation from the Nārāyaṇa-saṁhitā:

dvāpariyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

“in the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pañcarātrikī system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name.”

*saṁskārā yatṛāvicchinnaḥ sa dvijo 'jo jagāda yam
ijyādhyayana-dānāni vihitāni dvijanmanām
janma-karmāvadātānām kriyāś cāśrama-coditāḥ*

Those who have been reformed by the garbhādhāna ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are dvijas, or twice-born. Such brāhmaṇas, kṣatriyas and vaiśyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four āśramas [brahmacarya, gṛhastha, vānaprastha and sannyāsa].

(a) Samskaras (like technological process):

1. garbhādhāna – impregnation
2. puṁsavana – causing the birth of a male child
3. sīmantonnayana – parting of the hair
4. jāta-karma – the duties after the birth of a child
5. nāma-karaṇa – naming ceremony
6. niṣkramaṇa – taking the child out of the room for the first time
7. anna-prāśāna – eating grains
8. karṇa-vedha – piercing ears
9. cauda-karma – shaving the head
10. upanayana – the sacred thread

SB 11.17.22 (Sri Kṛṣṇa to Uddhava)

*dvitīyaṁ prāpyānupūrvyāj janmopanayanam dvijaḥ
vasan guru-kule dānto brahmādhīyita cāhūtaḥ*

The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gāyatrī initiation. Being summoned by the spiritual master, he should reside within the guru's āśrama and with a self-controlled mind carefully study the Vedic literature.

the rest – for everybody:

11. samāvartana – completing education

12. vivāha – marriage
13. anyeṣṭi – funeral
and other 35 saṁskāras

Story of Kasyapa Muni, Hiranyakasipu and Prahlad

(b) Gayatri-mantra

- Gaya trayate
- Manifestation from OM
- Sambandha, abhidheya, prayojana in Gayatri
- Veda-mata
- SB as a commentary on Gayatri mantra

SB 11.17.11 (Sri Kṛṣṇa to Uddhava)

*vedaḥ praṇava evāgre dharmo 'ham vṛṣa-rūpa-dhṛk
upāsate tapo-niṣṭhā haṁsaṁ mām mukta-kilbiṣāḥ*

In Satya-yuga the undivided Veda is expressed by the syllable om, and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship Me as Lord Haṁsa.

(c) Who is the vaidik meant for?

SB 11.20.9

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate*

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ one has to act according to the regulative principles of the Vedic injunctions.

(d) BG 12.10

In Kali-yuga- does not work:

(e) Processes are not working:

*ataḥ kalau tapo-yoga-vidyā-yajñādikāḥ kriyāḥ
sāṅgā bhavanti na kṛtāḥ kuśalair api dehibhiḥ*

“Thus in the age of Kali the practices of austerity, yoga meditation, Deity worship, sacrifice and so on, along with their various subsidiary functions, are not properly carried out, even by the most expert embodied souls.

Brahma-vaivarta Purāṇa

tathā caivottamaṁ loke tapaḥ śrī-hari-kīrtanam
kalau yuge viśeṣeṇa viṣṇu-prītyai samācaret

“In this way the most perfect penance to be executed in this world is the chanting of the name of Lord Śrī Hari. Especially in the age of Kali, one can satisfy the Supreme Lord Viṣṇu by performing saṅkīrtana.”

Cāturmāsya-māhātmya of the Skanda Purāṇa

(f) Brahmanas are not qualified:

aśuddhāḥ śūdra-kalpā hi brāhmaṇāḥ kali-sambhavāḥ

“The brāhmaṇās born in Kali-yuga are impure and no better than śūdras.” (Viṣṇu-yāmala) In Kali-yuga seminal lines are not pure, so such brāhmaṇāscannot be purified by Vedic rituals, but rather by following Tantra (Pañcarātra).⁴

(g) The only process working in Kali-yuga is HK:

In the present age of Kali it is not possible to find expert mantra chanters; therefore all the sacrifices recommended in the Vedas are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa mantra because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert brāhmaṇas who can chant the mantras perfectly.

SB 4.4.32 purport

14. Pañcarātric:

(a) Definition:

HBV 2.9, Bhakti-sandarbha 283

divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā deśikais tattva-kovidaiḥ

⁴ Brahmana and Vaisnava, p.28

“Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dīkṣā.”

(b) Lord Varaha as diksa personified – raising the consciousness:

dīkṣānujanmopasadaḥ śirodharam tvam prāyaṇīyodayanīya-damṣtraḥ jihvā pravargyas tava śirṣakam kratoḥ satyāvasathyam citayo 'savo hi te dīkṣā—initiation; anujanma—spiritual birth, or repeated incarnations; upasadaḥ—three kinds of desires (relationship, activities and ultimate goal); śiraḥ-dharam—the neck; tvam—You; prāyaṇīya—after the result of initiation; udayanīya—the last rites of desires; damṣtraḥ—the tusks; jihvā—the tongue; pravargyaḥ—prior activities; tava—Your; śirṣakam—head; kratoḥ—of the sacrifice; satya—fire without sacrifice; āvasathyam—fire of worship; citayaḥ—aggregate of all desires; asavaḥ—life breath; hi—certainly; te—Your.

Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.

SB 3.13.37

The need for diksa

(c) Jiva Goswami, Krama-sandarbha

By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the arcana-vidhi. One should therefore regularly take advantage of both the bhāgavata process and pāñcarātrikī process.

SB 7.5.23-24 purport by Srila Prabhupada

Althoight the bhagavata Vaisnavas do not actually need pancaratrika-mantra-diksa, pancaratrika sages like Sri narada have in someplaces

given some importance to arcana in order to help regulate the loose character and restless mind of the people

Jiva Goswami, Krama-sandarbha 7.5.23

(d) Giving qualification for approaching the Lord

Jiva Goswami, Tattva-sandarbha 22.8:

nādevo devam arcayet

“One who is not godly cannot properly worship God.”

SB 12.11.17

*maṇḍalaṁ deva-yajanaṁ dikṣā saṁskāra ātmanaḥ
paricaryā bhagavata ātmano durita-kṣayaḥ*

The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one’s sinful reactions.

(e) The means to get rid of false ego

SB 11.3.47

*ya asu hṛdaya-granthim nirjihirsuh paratmanah
vidhinopacared devam tantroktena ca kesavam*

SYNONYMS

One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the tantras.

PURPORT: The Vedas are referred to by the term nigama. And the elaborate explanation of these nigamas is called agama, or tantra.

SB 11.11.37:

*yatra bali-vidhanam ca
sarva-varsika-parvasu
vaidiki tantriki diksa
madiya-vrata-dharanam*

One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also

observe religious vows such as Ekadasi and take initiation by the procedures mentioned in the Vedas, Pancaratra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kṛṣṇa conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes.

(f) **The only way to keep the Lord within one's heart:**

SB 10.2.18

tato jagan-maṅgalam acyutāṁśam
 samāhitam śūra-sutena devī
 dadhāra sarvātmakam ātma-bhūtam
 kāṣṭhā yathānanda-karam manastah

Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

PURPORT: As indicated here by the word manastah, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devakī. We should note carefully that the Lord was transferred to Devakī not by the ordinary way for a human being, but by dikṣā, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.

(g) **Pancaratrika (vaidhi) as the way to bhagavata (raga):**

Generally the worship of the Lord begins with the worship of Nārāyaṇa, or Viṣṇu, whereas the worship of Lord Kṛṣṇa and Rādhā is most confidential. Lord Nārāyaṇa is worshipable by the pāñcarātri-ka-vidhi, or regulative principles, whereas Lord Kṛṣṇa is worshipable by the bhāgavata-vidhi. No one can worship the Lord in the bhāgavata-vidhi

without going through the regulations of the *pāñcarātrika-vidhi*. Actually, neophyte devotees worship the Lord according to the *pāñcarātrika-vidhi*, or the regulative principles enjoined in the *Nārada-pāñcarātra*. *Rādhā-Kṛṣṇa* cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to *Lakṣmī-Nārāyaṇa*. Although there may be a *Rādhā-Kṛṣṇa* *vigraha*, or form, the worship of the neophyte devotees is acceptable as *Lakṣmī-Nārāyaṇa* worship. Worship according to the *pāñcarātrika-vidhi* is called *vidhi-mārga*, and worship according to the *bhāgavata-vidhi* principles is called *rāga-mārga*. The principles of *rāga-mārga* are especially meant for devotees who are elevated to the *Vṛndāvana* platform.

The inhabitants of *Vṛndāvana*—the *gopīs*, mother *Yaśodā*, *Nanda Mahārāja*, the cowherd boys, the cows and everyone else—are actually on the *rāga-mārga* or *bhāgavata-mārga* platform. They participate in five basic *rasas*—*dāsya*, *sakhya*, *vātsalya*, *mādhurya* and *sānta*

Without serving *Kṛṣṇa* according to the *vidhi-mārga* regulative principles of the *pāñcarātrika-vidhi*, unscrupulous persons want to jump immediately to the *rāga-mārga* principles. Such persons are called *sahajiyā*. There are also demons who enjoy depicting *Kṛṣṇa* and His pastimes with the *gopīs*, taking advantage of *Kṛṣṇa* by their licentious character. These demons who print books and write lyrics on the *rāga-mārga* principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in *Kṛṣṇa* consciousness should be very careful to avoid such demons. One should strictly follow the *vidhi-mārga* regulative principles in the worship of *Lakṣmī-Nārāyaṇa*, although the Lord is present in the temple as *Rādhā-Kṛṣṇa*. *Rādhā-Kṛṣṇa* includes *Lakṣmī-Nārāyaṇa*; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of *Lakṣmī-Nārāyaṇa*.

SB 4.24.45-46.

(h) **Ultimate aim of pancaratrika vidhi – to remember Visnu:**

Madhya 22.113, from *Padma-purana*:

*smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ*

Qualification:

(i) Chanting Hare Krishna – Madhya 24.331

Chanting HK naturally leads one to take shelter of a spiritual master and get initiated by him. Diksa is a natural fruit of chanting HK and an essential stage of its progressive development.

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a śūdra, vaiśya, or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa mantra or dikṣā-mantra, he is qualified to be initiated according to the pāñcarātriḱa process. According to Vedic principles, only a brāhmaṇa who is fully engaged in his occupational duties can be initiated. Śūdras and women are not admitted to a vaidika initiation.

CC Madhya 24.331 purp.

(j) Mode of goodness, otherwise:

Madhya 19.159

*'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa*

“Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

Madhya 19.160

*seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-śākhā bāḍite nā pāya*

“If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-latā creeper is curtailed.

PURPORT: *If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit.*

(k) Sincerity and piety:

Hari-bhakti-vilasa 1.194

*tāntrikeṣu ca manreṣu dīkṣāyām yoṣitām api
sādhvīnām adhikāro 'sti śūdrādīnām ca sad-dhiyām*

Chaste and saintly women, and saintly-hearted śūdras are qualified to be initiated in the chanting of mantras from the Tantras.

(l) Panca-samskaras (BVT)

Prameya-ratnavali 8.5

*avāpta-pañca-saṁskāro labdha-dvividha-bhaktikaḥ
sākṣāt-kṛtya hariṁ tasya dhāmi nityam pramodate*

One who has passed through the five purificatory rituals, and thus been initiated into the vaidhī and rāga stages of devotional service, may directly perceive Lord Hari, and attain the eternal bliss of serving Him in the spiritual abode. He can practice two-fold bhakti. (BVT)

Prameya-ratnavali 8.6(a)

*tapah puṇḍram tathā nāma mantrō yāgaś ca pañcamaḥ
amī hi pañca saṁskārāḥ paramaikānti-hetavaḥ*

These five purificatory procedures are described in the Padma Purāṇa, Uttara Khaṇḍa: "1. Austerity, 2. wearing tilaka markings, 3. Accepting a new name at the time of initiation, 4. chanting various mantras glorifying the Lord, and 5. engaging in the performance of sacrifice, are the five purificatory procedures which grant the Lord's unalloyed devotional service."

Without pancasamskara one cannot attain prema, bhajana will not be spontaneous, but rather difficult. It begins at sadhu-sanga and is needed to reform the distorted nature of the conditioned soul.

- **Tapa** – marking the body externally with the name of the Lord and internal humility.

Also purascarya ("In the morning, afternoon and evening, one should worship the Deity, chant the Hare Kṛṣṇa mantra, offer oblations, perform a fire sacrifice,

and feed the brāhmaṇas. These five activities constitute puṛāścaryā. To attain full success when taking initiation from the spiritual master, one should first perform these puṛāścaryā processes.”) The word puṛaḥ means “before” and caryā means “activities.” (CC Madhya 15.108, from HBV 17.11-12) Chanting HK as the real force of puṛascarya.

Prameya-ratnavali 8.6(b)

taṇo 'tra tāpta-cakrādi-mudrā-dhāraṇam ucyate
tenaiva hari-nāmādi-mudrā cāpy upalakṣyate

In this verse the word austerity means to accept the branded marks of Lord Viṣṇu (the cakra, lotus, conch and mace) and also the marks of His holy names.

Note: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that this difficult austerity is not actually needed. The previous great devotees have set the example of marking the body with the Lord's holy names and symbols drawn in sandalwood paste. This is quite sufficient.

Prameya-ratnavali 8.6 (c)

hari-nāmākṣarair gātram aṅkayec candanādinā
sa loka-ṇavano bhūtvā tasya lokam avāṇnuyāt

The Smṛti-śāstra explains: “One who marks his body with the letters of Lord Hari's holy names drawn in sandalwood paste or other similar substances, purifies the entire world and becomes eligible to enter the Lord's spiritual abode.”

Also one has to wait and be tested by a prospective spiritual master as well as test him:

HBV 1st Vilasa

Text.73

tayoḥ parikṣā cānyonyam ekābdam saha-vāsataḥ
vyavahāra-svabhāvānu-bhāvenaivābhijāyate

tayoḥ—of the two; parikṣā—examination; ca—and; anyonyam—mutual; ekābdam—for one year; saha-vāsataḥ—living together; vyavahāra—actions; svabhāva—character; anubhāvena—by seeing; eva—indeed; abhijāyate—is born.

The prospective spiritual master and disciple should live together for one year and, carefully examining each other's activities and character, test each other to see if they are qualified.

Text 75

nāsamvatsara-vāsine deyāt

The Śruti-śāstra explains : "The spiritual master should not give initiation without first living for a year with his disciple."

Text 76

sad-guruḥ svāśritaṁ śiṣyaṁ varṣam ekaṁ parikṣayet

In the Sāra-saṅgraha it is said: "For one year the spiritual master should examine his prospective disciple."

otherwise: Text 77

*rājñi cāmātyajā doṣāḥ patnī-pāpaṁ sva-bhartari
tathā śiṣyārjitaṁ pāpaṁ guruḥ prāpnoti niścitam*

"The faults of a counselor fall on his king, and a the sins of a wife fall on her husband. In the same way a spiritual master attains the sins of his disciple. That is certain."

- **Urdhva-pundra** – tilaks, as well as neck beads, dhoti, sari, japa-mala, sikha
("Put on this form and it will tell you what to do")

Prameya-ratnavali 8.6 (d)

*puṇḍraṁ syād ūrdhva-puṇḍraṁ tac chāstre bahu-vidhaṁ smṛtam
hari-mandiraṁ tat-pāda-kṛty-ādyāti-śubhāvaham*

The word puṇḍram in the previous quote from the Padma Purāṇa (6a) means tilaka markings, many varieties of which have been described in the scriptures. By marking the body with tilaka, or with the forms of the Lord's lotus feet, or other auspicious marks, the body is sanctified and designated as temple of Lord Hari.

- **Nama** – HK and spiritual name
- **Mantra** – gayatri pancaratrica, to help worship the holy name (like Deity form in sound, or envelop)

Prameya-ratnavali 8.6 (e)

*nāmātra gaditaṁ sadbhir hari-bhṛtyatva-bodhakam
mantra 'ṣṭadasa-varṇādih sveṣṭa-deva-vapur mataḥ*

The word nāma means name. This means that when one is initiated by a spiritual master, one should accept a new name indicating that he is a servant of Lord Hari. The mantra referred to is the eighteen syllable Gopāla mantra, which is considered non-different from the spiritual form of the Lord.

HBV 1.157

*yasya yasya ca mantrasya yo yo devas tathā punaḥ
abhedāt tan-manūnām ca devatā saiva bhāṣyate*

"Whatever the mantra and whoever the Deity, the mantra and its Deity are said to be non-different.

Mantra is made of:

- (1) bija
- (2) namatmaka – like murti of the holy name in sound.
- (3) pranama – svaha or namah
- (4) dhyana – meditation

Like envelop to deliver our worship to the object.

(1-3 for kanisthas, 4-5 for madhyamas)

- **Yaga** – Deity, engagement of all senses in Kṛṣṇa's service.

Prameya-ratnavali 8 6 (f)

*śālagrāmādi-pūjā tu yāga-śabdena kaṭhyate
pramāṇāny eṣu dṛśyāni purāṇādiṣu sādhubhiḥ*

By the word yāga, the worship of śālagrāma-silā and other deity forms of the Lord is described. In this way, the saintly devotees find many references in the Purāṇas and other Vedic literatures to describe the five purificatory processes.

Prameya-ratnavali 8.7

*navadhā bhakti-vidhi-ruci-pūrvā dvedhā bhaved yayā kṛṣṇaḥ
bhūtvā svayaṁ prasanno dadāti tat tad īpsitaṁ dhāma*

The nine-fold process of devotional service described in Text 2a may be considered in two stages. The first stage is called *vidhi-bhakti*, or following the rules and regulations of *bhakti*. The second stage is called *ruci*, and it is attained when there is spontaneous attraction to Kṛṣṇa and His service. Lord Kṛṣṇa becomes personally very satisfied by this loving service, He fulfills all the desires of His servitor and brings him back to the spiritual realm.

Prameya-ratnavali 8.8

*vidhinābhyarcyate devas catur-bāhv-adi-rūpa-dhṛk
rucyātmakena tenāsau nṛ-lingaḥ pariṇījyate*

By the process of *vidhi-bhakti*, the Supreme Personality of Godhead is worshipped in His Nārāyaṇa feature, manifesting four, or sometimes eight or ten arms. By the process of *ruci-bhakti*, the Lord is worshipped in His original human-like form as the son of Yaśodā.

Dasamula by Srila Bhaktivinoda Thakura

The significance of this verse may be put forward in brief, thus - Whenever there is a little awakening of reverence in the heart of a disciple, he approaches a genuine spiritual master. Before coming to the lotus feet of his spiritual master, the disciple must have undergone a lot of suffering and repentance. 'I have been suffering greatly as fallen in the dreadful ocean of material existence. Oh protector of the fallen souls! Please accept me mercifully at your lotus feet considering me as a dust particle, because there is none to protect me' lamenting thus the disciple falls prostrate at the feet of his spiritual master.

[Note: regarding the importance of repentance for further success in the spiritual life, refer to SB 3.31.13: *āTAPYAmāna-hṛdaye 'vasitaṁ namāṁ* "He is unlimited, but He is perceived in the repentant (*atapyā*) heart." SB 1.19.1 "by the grace of the Lord all sins unwillingly committed by a devotee are burnt in the fire of repentance." SB 5.8.30 "Although Bharata Mahārāja received the body of a deer, by constant repentance he became completely detached from all material things."

SB 11.20.27-28

*jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ
tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan*

TRANSLATION

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.]

No one unless aggrieved like this is eligible to get initiated, and the spiritual master makes an assessment of the prospective disciple by way of putting him through a spell of feverish activities.

Sri Caitanyadev, the most merciful, saviour in the age of struggle and turmoil, and embodiment of universal spiritual master, ordered that his disciple's body to be decorated with sandal paste and other things. First of all, the prospective repentant devotee should put on symbolic tilak signs of Hari temples and other auspicious items.

At the time of repentance, these ten maxims should very well be used as a means to perpetuate such repentance in a prospective devotee, he should be advised to practice wearing twelve tilaka signs. This is the occasion when a disciple is said to be newly born. Hence, he should very well be given a devotional and spiritual name. It is essential to have a clear understanding of the self entity and the constitutional form of the self at this stage. Along with it, he should also be given the mahamantra in the name of Hare Kṛṣṇa and His relationship with the living entity. Upon acquainting the disciple with the substance of the mahamantra, the spiritual master will then fully pronounce his disciple with the true significance of relationships with the Supreme Personality of Godhead.

The five forms of sacramental purification (samskara) will be the rituals through the process of offering service to the black goode (salagram) as the symbol of Viṣṇu and to the deities so that a living entity, now

involved in material relationship, may very well be rendered steadfast in developing true relationship with the Supreme Personality of Godhead, Lord Sri Krsna.

The process of five sacramental purification (pancam samskara) is classified into two categories: elementary and final.

For a person who is already in the state of a loving relationship with the Godhead, the process of offering service mentally may be considered tantamount to the act of worshipping.

Srīmanmahāprabhu delivered His conclusive advice to Sri Raghunath Dasa Goswami saying thus:

*'gramya katha na sunive gramya varta na kahive
bhalo na khaive ar bhalo na parive
amani manada hanya krsna-nama sada lave
vraje Radha-Krsna seva manase karive.'*

'One should never listen to any vulgarity, nor converse in a vulgar dialect. One should not take any delicious foodstuff, nor use any luxurious clothings. Being respectful even to an unrespectable person, one should practice chanting the holy name of Sri Krsna all the time, and practice offering service to Radha and Krsna in Vrajadham, mentally even.'

In the first three lines of the verse stated above, a clear instruction is give to a devotee, impregnated with devotional ecstasy, on the physical aspect of purification.

In the concluding two lines of the said verse, there is the instruction as to the process of worshipping and offering service to the Godhead. The manifestation of worshipping is enough in accepting the holy name of the Supreme Personality of Godhead Sri Krsna for regular chanting with an attitude of respect to the unrespectable even.

The process of mental worshiping service to Radha and Krsna in Vrajadham is the most confidential aspect in this respect. This service is prescribed for all the eight periods of an entire day including night, viz., day-break, early morning, forenoon, afternoon, twilight, evening and night. The spiritual master will advise the disciple in this matter in accordance with relevant scriptures. Because, unhappy occurrences can

not be prevented unless the process of worshipping is practiced properly, after acquiring the essence of Ten Maxims.

(m) 3 (4) asramas and 1 varna (brahmanas)

Effect – body becomes transformed

(n) One becomes a brahmana CC Madhya 24.331:

On the whole, when a person is initiated according to the pāñcarātrika-vidhi, he has already attained the position of a brāhmaṇa. This is enjoined in the Hari-bhakti-vilāsa (2.12):

yathā kāñcanatām yāti kāmsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām

“As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide guru immediately attains the position of a brāhmaṇa.”

(o) Body becomes transformed:

dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama

At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāñra caraṇa bhajaya

“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

Antya 4.192-3

(p) Removes even the seed of desire

yad u ha vāva vibudharṣabha savitar adas tapaty anusavanam ahar
ahar āmnāya-vidhinoṣatiṣṭhamānānām akhila-durita-vṛjina-
bijāvabharjana bhagavataḥ samabhidhīmahi tapana maṇḍalam.

yat—*which*; u ha vāva—*indeed*; vibudha-ṛṣabha—*○ chief of the demigods*; savitaḥ—*○ lord of the sun*; adaḥ—*that*; tapati—*is glowing*; anusavanam—*at each of the junctures of the day (sunrise, noon and*

sunset); *ahaḥ ahaḥ*—each day; *āmnāya-vidhinā*—by the Vedic path, as passed down through disciplic succession; *upatiṣṭhamānānām*—of those who are engaged in offering prayer; *akhila-durita*—all sinful activities; *vṛjina*—the consequent suffering; *bīja*—and the original seed of such; *avabharjana*—O you who burn; *bhagavataḥ*—of the mighty controller; *samabhidhīmaḥi*—I meditate with full attention; *tapana*—O glowing one; *maṇḍalam*—upon the sphere.

O glowing one, O powerful lord of the sun, you are the chief of all the demigods. I meditate with careful attention on your fiery globe, because for those who offer prayers to you three times daily according to the Vedic method passed down through authorized disciplic succession, you burn away all sinful activities, all consequent suffering and even the original seed of desire.

SB 12.6.68

Unity with bhagavat – both are pure devotional service:

*ei 'śuddha-bhakti' — ihā haite 'premā' haya
pañcarātre, bhāgavate ei lakṣaṇa kaya*

“These activities are called *śuddha-bhakti*, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the *Pañcarātras* and *Śrīmad-Bhāgavatam*, these symptoms are described.

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the *Pañcarātra* and *Bhāgavatam* systems. The *Pañcarātra* system includes methods of temple worship, and the *Bhāgavatam* system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of *Śrīmad-Bhāgavatam* and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the *Pañcarātra* and *Bhāgavatam* systems.

Madhya 19.169

15. Bhagavata (sikṣa) sampradaya

Definition (ask the definition of pancaratrika or dikṣa)

SB 6.16.40

*jitam ajita tadā bhavatā yadāha bhāgavataṁ dharmam anavadyam
niṣkiñcanā ye munaya ātmārāmā yam upāsate 'ṣavargāya*

O unconquerable one, when You spoke about bhāgavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhāgavata-dharma to achieve shelter at Your lotus feet.

11.2.34:

*ye vai bhagavatā proktā upāyā hy ātma-labdhaye
añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān*

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhāgavata-dharma, or devotional service to the Supreme Personality of Godhead.

PURPORT: According to Śrīla Bhaktisiddhānta Sarasvatī, the living entities, in the course of their wanderings throughout the cycle of birth and death, lose all trace of the Personality of Godhead. But when they hear the eternally auspicious topics spoken by the Supreme Lord for their benefit and understand their eternal identities as spirit souls, the realized experience of being an eternal servant of Kṛṣṇa becomes the basis of bhāgavata-dharma.

Madhya 13.80 (Lord Caitanya to Lord Jagannatha at the Ratha-yatra festival)

*nāhaṁ vipro na ca nara-ṣatir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gṛha-ṣatir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

“ I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.’ ”

11.2.35:

yān āsthāya naro rājan na pramādyeta karhicit
dhāvan nimīlya vā netre na skhalen na pated iha

O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

PURPORT: In this connection, Śrīdhara Svāmī states, *nimīlya netre dhāvann api iha eṣu bhāgavata-dharmeṣu na skhalet. nimīlanam nāmājñānam, yathāhuḥ—‘śruti-smṛti ubhe netre viprāṇām parikīrtite/ ekena vikalaḥ kāṇo dvābhyām andhaḥ prakīrtitaḥ’* iti. “Even if running with both eyes closed, a devotee on this path of bhāgavata-dharma will not stumble. ‘Closing one’s eyes’ refers to being in ignorance [of standard Vedic literatures]. As it is said, ‘The śruti and smṛti scriptures are the two eyes of the brāhmaṇas. Lacking one of them, a brāhmaṇa is half blind, and deprived of both he is considered completely blind.’ ”...

Yet this facility given by the Lord cannot justify unauthorized concoctions put forward about the process of devotional service in the name of spontaneous devotion. In this connection Śrīla Viśvanātha Cakravartī Ṭhākura has stated, *bhagavat-prāpty-arthaṁ pṛthān-mārga-karaṇam tv ati-dūṣaṇāvaham eva:* “If one manufactures his own process of devotional service for the sake of attaining the Supreme Lord, such a concoction will cause total ruination.” Śrīla Viśvanātha Cakravartī Ṭhākura goes on to quote:

śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate

“If one’s so-called unalloyed devotion to Lord Hari does not take into account the regulations of the śruti, smṛti, Purāṇas and Pañcarātra, it is nothing more than a disturbance to society.” In other words, even if one is not learned in the Vedic literatures, if he is engaged in the loving service of the Lord he is to be accepted as a pure devotee; nonetheless, such loving devotion cannot in any way contradict the injunctions of revealed scriptures...

In other words, the revealed scriptures describe the eternal process of service to the Lord. Since the Lord is eternal and the living entity is eternal, the process of their loving relationship is also eternal. The Lord never changes His essential nature, nor does the living entity. Therefore there is no need to change the essential process of loving service to the

Lord. Special revelation by the Lord is meant to give scriptural knowledge by another means, and not to contradict scriptural knowledge.

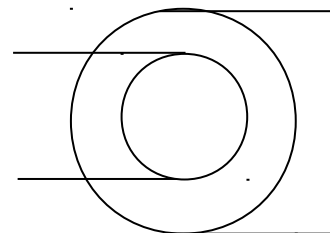
Madhya 19.96 (Padyavali 126)

śrutim अपरे स्मृतं इतरे
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande
yasyālinde param brahma

Raghupati Upādhyāya recited: “Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing.”

Discuss with the group the meaning of “running blindly”, if we really need to study the sastras then, and why?

The main way in Kali-yuga, all other – in the strength of it



SB 11.5.32

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ

kṛṣṇa-varṇam—repeating the syllables kṛṣ-ṇa; tviṣā—with a luster; akṛṣṇam—not black (golden); sa-aṅga—along with associates; upa-aṅga—servitors; astra—weapons; pārṣadam—confidential companions; yajñaiḥ—by sacrifice; **saṅkīrtana-prāyair**—**consisting chiefly of congregational chanting**; yajanti—they worship; hi—certainly; su-medhasaḥ—intelligent persons.

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.

(a) All-powerful:

SB 2.4.18

*kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave
namaḥ*

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

(b) Extends beyond liberation:

Ādi 7.73

*kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

kṛṣṇa-mantra—the chanting of the Hare Kṛṣṇa mahā-mantra; haite—from; habe—it will be; saṁsāra—material existence; mocana—deliverance; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; haite—from; pābe—one will get; kṛṣṇera—of Lord Kṛṣṇa; caraṇa—lotus feet.

“Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

Ādi 7.74

*nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma*

nāma—the holy name; vinu—without; kali-kāle—in this Age of Kali; nāhi—there is none; āra—or any alternative; dharma—religious principle; sarva—all; mantra—hymns; sāra—essence; nāma—the holy name; ei—this is; śāstra—revealed scriptures; marma—purport.

“ ‘In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.’

Ādi 7.77

*ei ājñā pāñā nāma la-i anukṣaṇa
nāma laite laite mora bhrānta haila mana*

“Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered.

Ādi 7.83

*kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva*

It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

Exemplified by Lord Caitanya Himself:

Madhya 17.48-49

*keha yadi tāñra mukhe śune kṛṣṇa-nāma
tāñra mukhe āna śune tāñra mukhe āna*

*sabe 'kṛṣṇa' 'hari' bali' nāce, kānde, hāse
paramparāya 'vaiṣṇava' ha-ila sarva deśe*

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

Comprises the essence of existence even in the stage of perfection:

Madhya 22.83

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teñho punaḥ mukhya aṅga*

“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.

(c) Pancaratrika subservient to bhagavata:

“Once in India at a pandal program the microphone kept slipping off the broken stand and disturbing Srila Prabhupada’s Bhagavatam lecture. Seeing this, Prabhupada told a disciple to remove his brahmana thread and use it to tie the microphone securely to the stand” (Transcendental Diary by Hari-śauri prabhu)

Why in Gurvastakam the order is reverse – madhurya līla-guna-rupa-namnam?

The need to study all the lilas of the Lord:

Refer to SB 2.4.10, 2.6.46, and 2.7.53:

SB 10.90.49

*ittham parasya nija-vartma-rirakṣayāta-līlā-tanoḥ tad-anurūpa-
viḍambanāni
karmāṇi karma-kaṣaṇāni yadu-uttamasya śrūyād amuṣya paḍayor
anuvṛttim icchan*

ittham—(described) in this manner; parasya—of the Supreme; nija—His own; vartma—path (of devotional service); rirakṣayā—with the desire of protecting; āta—who has assumed; līlā—for pastimes; tanoḥ—various personal forms; tat—to each of these; anurūpa—suitable; viḍambanāni—imitating; karmāṇi—activities; karma—the reactions of material work; kaṣaṇāni—which destroy; yadu-uttamasya—of the best of the Yadus; śrūyāt—one should hear; amuṣya—His; paḍayor—of the feet; anuvṛttim—the privilege of following; icchan—desiring.

To protect the principles of devotional service to Himself, Lord Kṛṣṇa, the best of the Yadus, accepts the pastime forms that have been glorified here in the Śrīmad-Bhāgavatam. One who desires to faithfully serve His lotus feet should hear of the activities He performs in each of these incarnations—activities that suitably imitate those of the forms He assumes. Hearing narrations of these pastimes destroys the reactions to fruitive work.

SB of the importance and self-sufficiency of the bhagavata-marga [bhagavat-marg in SB.doc](#)

Examples of difference and interdependence between pancaratrika and bhagavata vidhi

- (h) Amnesia – medication (pancaratrika) and narrations about the previous history of the person (bhagavata)
- (i) Pushing the car (pancaratrika) while trying to switch it on from inside (bhagavata)

(j) Like a bullet pushed by gases and stabilised by edges within the gun.

(k) Practical – mangala-arati and chanting or preaching

16. Structure of sampradaya

Types of gurus and their functions

(a) Adi-guru

*sadhu sampradaye acarya sakala siksa guru pratistha,
adyacarya yini guru siromani puji'tanra yathocita:*

"Within the community of saintly persons, all are teachers and established as siksa gurus or instructing gurus (sakala guru pratistha). He who is the original guru (adi-acarya) of the sampradaya is the crest jewel amongst all gurus (guru siromani). Thus it is proper to give him worship."

Harinama-Cintamani by Srila Bhaktivinode Thakura 6 .22:

(b) Founder-acarya (samsthapaka-acarya)

nānā-śāstra-vicāraṇaika-niṣṭhau sad-dharma-samsthāpakau.

- The *founder acarya* is he who establishes or renovates one of the four *sampradayas* Like Madhavacarya etc.
- The *founder acarya* is the *siksa guru* for all members of his *sampradaya* for all times.
- He has taken responsibility to guide and deliver all those who follow him.
- His followers should understand his teachings and be faithful to them.
- Followers of the *Adi guru* should not revert to the teachings of any other teacher or Vaisnava who are not strict followers of the *founder acarya*.
- Both *siksa gurus* or *diksa gurus* derive their authority from the *founder acarya* through allegiance to his teachings. It is their duty to represent the teachings of the *Adi guru*.

- All devotees should understand and follow the teachings of the acaryas through following the instructions of the founder acarya.

(c) **Diksa –guru**

Ādi 1.45:

*guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

SB 11.17.27:

*ācāryaṁ mām vijānīyān nāvamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ*

“One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

- The spiritual master is one who knows the science of Krishna
- One may have only one initiating guru.
- The initiator is generally the one who constantly instructs the disciple giving him specific instruction regarding his relationship with the Lord.
- He is the manifestation of the Supreme Lord.

*guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

Ādi 1.45

- The *diksa guru* takes charge of the disciple, instructs him in the rites of devotional life and initiates him by bestowing the sacred thread.

- Initiation mean to deliver the maha mantra to the disciple. When the disciple becomes purified by chanting the holy name, he is initiated with the *gayatri* mantra.
- Thereafter the disciple becomes qualified to worship the deity.
- After initiation the guru the begins to instruct the disciple in the meaning of the Vedas.
- The diksa guru is fully committed to seeing his disciple go back to Godhead.
- The *diksa guru* trains a devotee to become a qualified brahmana.
- The *diksa guru* is a manifestation of Madan Mohan and the ideal *diksa guru* is *Sanatana Gosvami*.

(d) Siksa-guru:

Ādi 1.47:

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,——ei dui rūpa*

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

- A devotee contacts a *guru* by the arrangement of the Lord.
- One who knows the science of Krishna is a guru.
- The *siksa guru* who first gives information about spiritual life is known as the *vartma-pradarsaka-guru*.
- There is no limit to the number of instructing spiritual masters a devotee may have.
- The *siksa guru* gives instructions for elevation in devotional service. He enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service known as *abhidheya*, or actions one is dutybound to perform.

- The instructor engages the devotee in service according to the disciples nature.
- Siksa gurus may be of varying commitment in their direction. One is the guru fully dedicated to guiding the disciple until they terminate their term of material existence. Those of lesser commitment are sadhus who give guidance and instruction as appropriate.
- Sri Govindaji acts exactly like the *siksa-guru* by teaching Arjuna the Bhagavad-gita. He is the original preceptor, for He gives instructions and an opportunity to serve Him. Thus the instructing spiritual master is a personal representative of Srila Govindadeva *vigraha*.
- As the one who teaches how to approach Krishna the *siksa guru* is the functioning form of the Personality of Godhead.
- Generally the *siksa guru* who constantly instructs the disciple later becomes the *diksa guru*.

(e) List 9 stages of devotion (sraddha, sadhu-sanga, anartha-nivritti etc) and show places of different gurus on the diagram

Unity/difference between *siksa* and *diksa* gurus at a glance

(f) Table from The Siksa Guru by HH Sivarama Swami

	Siksa Guru	Diksa Guru
a.	No limit to their numbers	May only be one
b.	Teaches abhidheya jnana	Teaches sambandha jnana
c.	Of varying commitment	Usually committed to liberating sisya
d.	Representative of Govindaji	Representative of Madan Mohan
e.	Appears at any time	Generally the first siksa guru to give regular siksa
f.	Does not give mantra (except sannyasa or upanayanam)	Initiates with nama, mantra and thread
g.		Is the medium for rituals and offerings*

(g) **Narottama dasa Thakura on the unity of siksa and diksa**

Divya jnana [hrde prakasita] has two meanings:

(a) *the knowledge through which one can learn how to worship Kṛṣṇa, revealed in one's heart by the mercy of sri guru;*

(b) *transcendental knowledge in the form of initiation into the teachings of Sri Kṛṣṇa, according to HBV 2.9 (divya jnanam yato dadyat kuryat papasya sanksayam). When one is initiated into the knowledge of Sri Kṛṣṇa and his relationship with krsna is revealed, he is understood to be educated in transcendental knowledge.*

*Prema-bhakti-candrika by narottama dasa Thakura,
Sri-guru mahima 3, purp. by Visvanatha Cakravarti*

Protocol with different gurus

(h) **Founder-acarya (adi-guru)**

In the Nectar of Devotion Chapter 6 Srila Prabhupada translates the fourth principle of devotional service as “following in the footsteps of great acaryas (teachers) under the direction of the spiritual master.” This indicates that the same principle enunciated in the above quote. A Vaisnava should follow the teachings of the predecessor acaryas through the teachings of the founder-acarya

(i) **His instructions are principal SB 11.9.31:**

SB 11.9.31:

*na hy ekasmād guror jñānaṁ
su-sthiraṁ syāt su-ṣṭhalam
brahmaitad advitīyaṁ vai
gīyate bahudharṣibhiḥ*

Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master.

PURPORT: *Śrīla Śrīdhara Svāmī comments on this verse as follows.*

“The statement that one requires many spiritual masters certainly needs explanation, since practically all great saintly persons of the past did not take shelter of many spiritual masters, but rather accepted one. The words gīyate bahudharṣibhiḥ, ‘the Absolute Truth is glorified in many ways by the sages,’ indicate the personal and impersonal understandings

of the Absolute Truth. In other words, some sages describe only the Lord's impersonal effulgence, which is without spiritual variety, whereas others describe the Lord's manifest form as the Personality of Godhead. Thus, merely by hearing from many different authorities, one cannot actually learn the highest perfection of life. The proliferation of differing spiritual authorities is useful only to counteract the living entities' tendency to be grossly materialistic. Different spiritual philosophers create faith in the existence of the soul and may be accepted at that level. But as will be clarified in later verses, the spiritual master who ultimately gives perfect knowledge is one."

Śrīla Jīva Gosvāmī comments as follows on this verse. "Since it is commonly understood that one is to accept a single spiritual master, why is it recommended that one learn from many so-called spiritual masters appearing in the forms of ordinary material objects? The explanation is that one's worshipable spiritual master will instruct one in many departments of knowledge by giving lessons gleaned from ordinary objects. As recommended by the brāhmaṇa avadhūta, one can strengthen the teachings received from one's ācārya and avoid transgressing his orders by observing ordinary things in nature. One should not mechanically receive the teachings of one's guru. The disciple should be thoughtful and with his own intelligence realize in practice what he has heard from his spiritual master by observing the world around him. In this sense one may accept many gurus, though not those who preach against the knowledge received from the bona fide spiritual master. In other words, one should not hear from persons like the atheist Kapila."

Śrīla Viśvanātha Cakravartī Ṭhākura also comments on this verse, as follows. "It is stated in Śrīmad-Bhāgavatam, *tasmād gurum praṇadyeta jijñāsuḥ śreya uttamam*: 'Therefore one should approach a bona fide spiritual master if one actually desires to achieve the highest perfection in life.' Similarly, in Chapter Ten, verse 5 of this canto, the Personality of Godhead Himself states, *mad-abhijñam gurum śāntam upāsita mad-ātmakam*: 'One must serve a bona fide spiritual master who is in full knowledge of My personality and who is not different from Me.' There are many similar verses in Vedic literature indicating that one must take shelter of a single bona fide spiritual master. We also have the examples of innumerable great saintly persons who did not accept more than one spiritual master. Thus, it is a fact that we should accept one bona fide spiritual master and receive from him the particular mantra that one is

to chant. I myself certainly follow this principle and worship my bona fide spiritual master. However, in worshipping one's ācārya, one may take help from good and bad examples. By observing examples of good behavior one will be strengthened in devotional service, and in seeing negative examples one will be forewarned and avoid danger. In this way, one may accept many ordinary material objects as one's spiritual masters, considering them as śikṣā-gurus, or gurus who give important lessons for spiritual advancement."

Thus in the Lord's own words, *mad-abhijñam gurum śāntam upāsita mad-ātmakam*: one should approach a single bona fide spiritual master who is in full knowledge of the Lord's personality and sincerely worship him, considering him to be *mad-ātmakam*, or nondifferent from the Lord Himself. This statement does not contradict what the Lord has presented in the teachings of the *avadhūta brāhmaṇa*. If one receives the teachings of one's ācārya but keeps them locked up in his brain as theoretical dogma, one will make little advancement. To develop steady, complete knowledge one must see the teachings of one's ācārya everywhere; thus a Vaiṣṇava offers all respects to anyone or anything that gives him further enlightenment in the path of worshipping his bona fide ācārya, who is nondifferent from Lord Kṛṣṇa.

Among the many gurus mentioned by the *brāhmaṇa*, some give positive instructions and others give negative instructions. Piṅgalā the prostitute and the young girl who took off her bracelets provide examples of proper conduct, whereas the hapless pigeons and the foolish honeybee provide examples of behavior to be avoided. In both cases one's spiritual knowledge is enriched. Thus, one should not misunderstand the meaning of this verse in a way contradictory to the Lord's statement *mad-abhijñam gurum śāntam upāsita mad-ātmakam* (Bhāg. 11.10.5).

Deliverance by guru

(j) In Srimad Bhagavatam:

*satām prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ
kathāḥ*

taj-joṣaṅād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one

gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin

SB 3.25.25

*.yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ*

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.

SB 3.7.19

(k) Madhva and Ramanuja sampradayas on different gurus

- **Two types of gurus: 1. Mūla-guru or original (Madhva) or uddhāraka or deliverer (Sri) and 2. Upakāraka, or instrument-gurus**
- **Deliverer-gurus act through instrument-gurus, regardless of their spiritual strength**
- **He maintains the disciple even if the In-guru falls down**
- **In-guru is needed for guidance, and should still worship him**
- **D-guru arranges for other gurus in the next lives**
- **D-guru is worshiped by obeying the instruction of one's In-guru**

(l) In ISKCON (also SB 3.33.10, 4.20.13)

At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This

Kṛṣṇa consciousness movement directly receives instructions from the Supreme personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: “By My order you may become a spiritual master.” One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

SB 4.18.5 purp.

(m) Kṛṣṇa-bhajanamṛta

All Vaisnavas are considered as guru or spiritual master. Amongst all of the Vaisnavas the initiating guru (diksa-guru) and instructing guru (siksa-guru) are special. It is proper to offer these two special respect. Amongst all of the other spiritual masters these two (diksa-guru and siksa-guru) spiritual masters' orders are to be followed. If one's initiating spiritual master and instructing spiritual master are of small spiritual potency, or in other words, if they do not possess a special power to give spiritual instruction on worship for devotional service, then one may listen from the mouth of other great advanced Vaisnavas and understand the special instructions. However, thereafter, the disciple must go to his spiritual master for his confirmation or instructions. (Verses 42-46)

(n) Story about Syamananda and Hrdaya Caitanya from Shyamananda Prakasa

(o) Srila Prabhupada on the etiquette

Letter to Sri Galim, 20 November 1971

To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one

father. But every Vaisnava should be treated as *ṛabhu*, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru. It is not that I disobey my real Spiritual Master and call someone else as Spiritual Master. That is wrong. It is only that I can call Spiritual Master someone who is teaching me purely what my initiating Spiritual Master has taught.

(p) **Etiquette from HBV**

HBV 1.89

guror agre *ṛ*thak-pūjām advaitam ca parityajet
dīkṣām vyākhyām *ṛ*bhutvaṁ ca guror agre vivarjayet

"One should not allow oneself to be worshiped in the presence of his spiritual master, nor should one claim that one is as good as his spiritual master. In the presence of one's spiritual master one should not give initiation, give explanations, or assume the role of a master or a powerful person."

(q) **Consequences of violation of the protocol**

• **Caitanya Mahaprabhu:**

In the final chapter of the Sri Caitanya Bhagavata, Antya 10.22-28, Sri Gadadhara approaches Lord Caitanya and the following conversation ensues:

22. One day, with Lord Caitanya, Gadadhara discussed his previous mantra-initiation (from Pundarika Vidyanidhi).
23. Gadadhara said: "The ista-mantra I say does not stay very well in my mind. 24. "Please tell me that mantra again. Then my heart will be happy." 25. Lord Caitanya said, "Anyone who gives you that mantra again will become an offender.
26. "The person who gave you that mantra is the very life of both you and Me. It is not right for Me to tell you that mantra again."
27. Then Gadadhara said, "Then you cannot act on my guru's behalf."
28. Lord Caitanya said, "Your guru is Pundarika Vidyanidhi. By the Supreme Lord's arrangement, you will meet him again and he will give you the mantra again."

• **Jaya Gopal**

Jayagopala was a kayastha from the village Kandra in Bengal. Having transgressed the mercy of his spiritual master, he was ostracized by Sri Virabhadra Gosvami from the Vaisnava society.

In Radhadesa, there is a village named Kandra. Sri Mangala and Jnana dasa lived there. Jayagopala was born in a family of Kayasthas in that village. Out of false ego due to having obtained a high education, he became proud and evil-minded. His spiritual master was a pure devotee of the Lord but because he was illiterate, Jaya Gopala was ashamed of him. If someone inquired as to who his guru was, Jaya Gopala would say that his grand-spiritual master (parama-guru) was his guru. Srila Virabhadra Prabhu brought this up and ostracized him for having transgressed the mercy given to him.

(Bhakti Ratnakara 14.180-183)

• **Hari-bhakti-vilasa:**

HBV 4.363, quoted from Brahmavaivarta-purana

upadestaram amnayagam parihaaranti ye
tan mrtan api kravyadah krtagnan nopabhuṣjate

'Even the vultures will not eat the corpses of those ungrateful persons who abandon the guru coming in disciplic succession as is ordained by scripture.'

HBV 1.36 (quoted from SB 10.87.33)

vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ
ya iha yatanti yantum ati-lolam upāya-khidāḥ
vyasana-śatānvitāḥ samavahāya guroś caraṇaṁ
vaṇija ivāja santy akṛta-karṇa-dharā jaladhau

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

• **Jiva Goswami**

"Lord Hari rejects anyone who rejects his spiritual master. A person who rejects his spiritual master becomes wicked. His knowledge becomes covered with dirt."

*bodhaḥ kaluṣitas tena
daurātmyaṁ prakāṣī-kṛtam
gurur yena parityaktas
tena tyaktaḥ purā hariḥ*

“One pollutes his own intelligence and exhibits severe weakness of character when he rejects his own spiritual master. Indeed, such a person has already rejected the Supreme Lord, Hari.”

*Bhakti-sandarbha, Anuccheda 207,
quoted from Brahmavaivarta Purana in SB 11.3.48 purp.*

When guru should be rejected (see GK pp. 13-14):

(r) Mahabharata, Udyoga-parva 179.25

(s) HBV

(t) Bhakti-sandarbha

Part 2

“Madhva – Lord Caitanya”

1. Divisions of Gauḍīya sampradaya (from VADA on GS)

- Puranic Kṛṣṇa-Brahmā-Nārada-Mādhvā
- Mādhvā-Lakṣmipati
- Caitanya-Baktivinoda Ṭhakura
- Bhaktisiddhānta- Śrīla Prabhupāda

2. Madhvācārya

Blessings by Vyasa for his Bhaashya on the Bhagavad Gita, when the latter made the correction "vaksyāmi lesatah" ("I state infinitesimally"), in place of "vaksyāmi saktitah" ("I state as best as I can").

Disciplic succession:

(a) CC Madhya 9.245 – listing Madhva Sampradaya

(b) Predicted in Rig-veda

yasya triiNyuditAni veda-vachane rUpANi divyAnyalam.h | |
 baT.htad.hdarshatamitthamevanihitaM devasya bhargo mahat.h |
 vAyo rAmavachonayaM prathamakaM pR^iksho dvitiiyaM vapuH |
 madhvo yattu tR^itiiyametadamunA granthaH kR^itaH keshave | |

Whose three divine forms have been described by Vedic statements; whose nature is that of great wisdom and ability, is the support of the activity of the worlds, is very worshipful (of Vishnu), and who incarnates with his full potency (with no diminution); that Vaayu, in his first avataara, carried the message of Raama, destroyed a fearsome army in his second, and in the third, as Madhva, composed this work (the Vishnu-tattva-vinirNaya) as a service to Keshava".(Balittha Sukta of the Rg Veda)

(c) Traditional succession of Acaryas

(d) Lord Caitanya accepted Madhva sampradaya for two reasons:

- His ferocious opposition to mayavada

- Madhva emphasized dvaita more than other *sampradayas*, and the difference between jiva and God gives more aptitude for service (Harmonist)

Succession (to protect from becoming an organized religion):

(e) 8 maths – seated 8 of his disciples in 4 pairs around pippal. Gave them different mantras, pujas and rituals:

(f) Worship Kṛṣṇa in turns of two years (paryayas)

Deity worship in Udupi

(g) Ananteswara – Visnu (Parasurama) wanting to thank Siva, took form of a Siva-linga. Parents of Madhva worshiped Him for 12 years to get the son.

(h) Madhva used to sit on the Vedanta-pith. “Do not put any stone on me”

(i) Worship of Ramacandra (as Hanuman), Kṛṣṇa (as Bhimasena) and Narayana (as Madhvacarya)

(j) Kṛṣṇa with churning rod and yogurt – worshiped 14 times a day (14 worlds are worshipping Him) (4am-11pm) [udupi worship.htm](http://www.udupi.org/worship.htm)

1. nirmaalya visarjana puujaa
2. ushaHkaala puujaa
3. akshayapaatra-gopuujaa
4. panchaamrtaabhishekha puujaa
5. udvartana puujaa
6. kalasha puujaa
7. tiirtha puujaa
8. alankaara puujaa
9. avasara sanakaadi puujaa
10. mahaa puujaa
11. chaamara sevaa puujaa
12. raatri puujaa
13. maNTapa puujaa
14. shayanotsava puuja

- Madhva Sarovara – Ganges came to give water to young. Every twelve years gets filled up. Ratha-shaped firewood for the next *paryaya* – Vadiraja Tirtha established the tradition.

Acaryas

(k) Visnu Tirtha

- Brother of Madhvacarya who he waited from 8 to 11 to take sannyasa
- Yogi and renunciate, lived in a cave the size of his body.
- Compiled a book on duties of sannyasis, roles of grhastha, cleanliness, bathin, tilak, japa, worshipping the Deity, offering food, fasting and Caturmasya
- Will re-appear to preach Madhva philosophy in Kali-yuga
- Bhu-Varaha and Hayagriva (Deity of knowledge with jnana-mudra, book, japa-mala and conchshell)

(l) Padmanabha Tirtha

- Formerly a great Advaita pandita Sobhana Bhatta proficient in 14 branches of knowledge and silenced by Madhva in 14 seconds.
- Foremost disciple, first to write commentaries on Madhva's works
- First acarya in the Madhva Math, for 7 years.

(m) Narahari Tirtha

- Mula Ramacandra – worshiped by Brahma, Iksvaku dynasty (Sungod), Laksman gave to the brahmana who had fasted for one month. Hanuman in a box on the Gandhamadana mountain, who gave Him to Bhimasena, Pariksit, Janamejaya, Puri (Gajapati Maharajas).
- Elected a King in Puri by the royal elephant. Was a royal minister Syama Sastri, defeated by Madhva. 12 years later gave the kingdom over to the grown up son of the King and took Mula Ramacandra as a gift.
- Installed by Madhvacarya in Udipi 3 months before his departure.
- Mula-Ramacandra is now in Mantralaya, installed by Raghavendra Tirtha
- Next pontiff in after Padmanabha Tirtha for 9 years.

- Preached among the influential people.

(n) Madhava Tirtha

- Previously Visnu Sastri
- Lived as ascetic, gave blessing to a shepherd Bukka to become a king, Boca Rao.
- 17 years in office

(o) Aksobhya Tirtha

- Govinda Sastri
- Refuted “tat tvam asi” and defeated Vidyananya, mayavadi guru and incarnation of Sankara, so badly, that it became a turning point of Dvaita.
- Raised Jayatirtha as his favorite disciple.

(p) Jayatirtha – second Madhva, partial manifestation of Anantasesa.

- Tikacarya, revealed hidden truths in Madhva’s works
- Exposed inconsistencies in Mayavada philosophy itself among its teachers.
- Sannyasa in 20 – genius.
- Previously – Dhondo Pantraya Raghunatha, had two wives.
- Toured India several times

(q) Jnanasindhu

(r) Dayanidhi Tirtha

(s) Vidyanidhi Tirtha

- Two splits, because of sickness
- Raghavendra Tirtha – incarnation of Prahlada Maharaja, 700 salagrama silas on him in samadhi for 600 years. Incarnation of Prahlada Maharaja.
- Rayuvarya – met with LC. CC Madhya 9.245 – LC came and danced in ecstasy. “What is the goal of life.” Varnasrama as the means, 5-fold mukti is goal. – “No, sravana and kirtana” , pancama-purusartha.

BG 18.66. Narayana parah sarve. – Rayuvarya ashamed.
“You have both karrma and jnana impurities. The only good thing in your sampradaya is that you accept the form of Krsnsa as truth.” Since then – kirtana.

(t) Rajendra Tirtha

- Foremost disciple of Vidyanidhi Tirtha

(u) Vijayadhvaja Tirtha

- Commentary on SB – as a boy, fasted for a few days and cooked some spinach. As an atonement, (some say under Rajendra Tirtha), he wrote SB commentary “Bhakti-ratnavali” based on Sridhara Swami’s. Trend towards raganuga bhakti started to show. Needed because of the struggle, but not with mayavadis, but with pride of position and caste.

SB 4.29.1b

*bhaktiḥ kṛṣṇe dayā jīveṣu
akuṅṭha-jñānam ātmani
yadi syād ātmano bhūyād
apavargas tu saṁsṛteḥ*

If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

At the end of this commentary, Vijayadwaja Tirtha prayed earnestly to Lord Sri Krsna,

*vyakhya bhagavtasya krsna racita
twat preeti kamatmana
pretaschet pradadasi tat pratinidhim
tat treen varisye varan
prag niskincanatham tava pratibhavam padaravindatmana
samsaktim sukhatirtha sastra vijarajarasya param taya*

"Dear Lord Sri Krsna, I have written this commentary of Srimad Bhagavatam just to please You. If You are pleased, as an acknowledgement of the same, please grant me three boons - that I should always remain a poor man in this and any future lives, that I may always have the opportunity to study Bhagavatpadacarya Madhva's

devotional works on Kṛṣṇa consciousness, and lastly by doing so, I may always rest in You and that I may attain You and always remain with You as Your foot servant.”

- Visnu Puri – Bhakti-ratnavali, influenced Laxmipati Tirtha and Madhavendra Puri. Met LC in Kasi (Benares) and was enchanted by Him. Later in Puri LC to a disciple of Visnu Puri: “Bring Me a garland of jewels”. Lord Jagannath appeared to him and asked him to write and send prayers to Him in the form of LC (1533). Some verses appear in Rupa Goswami’s “Padyavali”

(v) Purusottama Tirtha

(w) Brahmanya

- Preached in Bengal

(x) Vyasatirtha (with Madhva and Jayatirtha – “Munitraya”)

- Born by the blessings of his guru, parents – disciples of Brahmanya Tirtha. Born Yatiraja (promised to Brahmanya Tirtha, “mendicant”).
- 11 years – left gurukula and stayed at home, studying poetry, grammar and drama for 5 years.
- Given to Brahmanya Tirtha but then slipped away to go home. Lord Visnu appeared in a dream in the forest and told him what to do. Returned to the *asrama* and was initiated – Vyasatirtha.
- Became the next acarya at 18-20, after Brahmanya Tirtha left. New little of Vedanta. Quickly studied and became a pandita.
- Challenged by panditas from all over India – in 30 days defeated them all. King Kṛṣṇadevaraya awarded him green flag with camel and drum on the back (sign of respect). Became his disciple (the most spiritually enlightened in Vijayanagar dynasty). Later – Ratnabhiseka.
- Established 732 temples of Hanuman.

- Once, composing “Kṛṣṇa Ni Begane Baro” (later – Bharata Natyam), Kṛṣṇa appeared in a dream and said: “You are a sannyasi, no children and wife – I am very much married, large family – why just Kṛṣṇa?” Sri Kṛṣṇa.
- Once poor farmer begged initiation. Disciples – mostly brahmanas – “he is unqualified”. Gave him mantra “Mahisa” (Yamaraja’s bull). Appeared – “Move the boulder in the river”.
- He started looking after gosala – festival of Udupi Kṛṣṇa, pancagavya abhiseka – the Deity disappeared. “Because we allowed the low-born to look after the cows used for abhiseka”. Gopala holding a bucket of water for the farmer. Vyasatirtha: “Gopala found another pure devotee after Madhva”.
- Composed songs and poems based on SB, Ramayana and Mahabharata – contemporary of LC.
- Purandara dasa – fabulously rich diamond merchant Srinivas Nayak, who gave all his wealth away to receive a diksa as a Hari dasa. Was of brahmana origin. Composed many thousands (475.000???) of devotional songs in simple language, criticizing mayavadis and glorifying the Lord and His service. (Wife – sarcastic songs about Vaisnavas). Excellent in raga, beat, composition. Vyasatirtha wrote a song in glorification of Purandara (he is a real Vaisnava)
- Kanaka das – formerly a shepherd. Belonged to Ramanuja sampradaya (in songs – obeisances to Ramanuja and then to Tatacarya or Tirulmalai). “Free-thinker” Dissents with other disciples of Vyasatirtha. Sang for Kṛṣṇa outside the Udupi Math, ate kichri from a coconut shell, offering to Kṛṣṇa. He was not allowed entrance – the wall cracked, and the Deity moved to see His devotee. Since then – Deity of Kanaka, offered kichri in a silver bowl.
The movement became very popular

- Disc. of Vyasatirtha Vadiraja Tirtha, sannyas at 8 years, disc. of Vagisa Tirtha – kirtan, purity (after LC’s visit), everything in poetry - thoughts, debates, poems. Mystic powers, theory of dreams. Re-organized the Math system.

(y) Laxmipati Tirtha

- Prayed to Balarama all night long. Balarama appeared in a dream – breaking ground in Madhva sampradaya (like when Kṛṣṇa appeared).
- “An avadhuta brahmana will come to you. Initiate him into Vaisnava mantra. This is the mantra.
- Soon he came – beautiful as the Lord Himself (Nityananda). Gave him diksa. Could not forget. Lord Balarama appeared in a dream as Nityananda. Soon left the world.

LT is absent from the official Madhva’s list of sampradaya.
 Explanations: Could be not an acarya (only acaryas were listed)

(z) Madhavendra Puri

- Took diksa from Laxmipati Tirtha
-

Similarities with the philosophy of Sri Madhva

(Śrīla Baladeva Vidyābhūṣana underlined the following nine similarities between Mādhva and Lord Caitanya and commented on them extensively in his Prameya-ratnavali in nine chapters).

Madhvācārya taught that

- 1) **viṣṇuṁ paratamam** – Lord Viṣṇu is the Absolute Truth, than whom nothing is higher.
- 2) **akhilāmnāya-vedyaṁ** – He is known by study of the Vedas.
- 3) **viśvaṁ satyaṁ** – the material world is real,
- 4) **bhedaṁ ca jīvām** – the jīvas (living entities) are different from Lord Viṣṇu
- 5) **jīvām hari-caraṇa-juṣas** – the Jīvas are by nature servants of Lord Viṣṇu's lotus feet,

- 6) **tāratamyam ca teṣām** – in both the conditioned and liberated condition, the jīvas are situated in higher and lower statuses,
- 7) **mokṣam viṣṇv-aṅghri-lābham** – liberation does not mean an impersonal merging, but the attainment of Lord Viṣṇu's lotus feet,
- 8) **tad-amala-bhajanam tasya hetum** – pure devotional service grants liberation,
- 9) **pramāṇam pratyākṣādi-trayam** – direct perception, logic, and Vedic authority are the three sources of actual knowledge. These same truths are also taught by the Supreme Personality of Godhead Himself in His appearance as Śrī Caitanya Mahāprabhu.

(Prameya-ratnavali 1.8 by Baladeva Vidyabhusana)

Source of knowledge about the sampradaya of Sri Caitanya

(aa) Kavi Karnapura (GGD)

(bb) Baladeva Vidyabhusana (Prameya Ratnavali, Suksmatika)

(cc) Narahari Cakravarti (Bhakti-ratnakara)

(dd) Visvanatha Cakravarti (Sri gauraganasvarupa-tattvacandrika)

(ee) Gopal Guru (Padya)

Arguments against Sri Caitanya's sampradaya

(ff) Slokas in GGD, PR and ST are interpolations, because:

- Sarvabhauma inquired about LC's **mahavakya** implying He was (seen) a mayavadi sannyasi, LC criticized tattvavadis

4 mahavakya (correspondence with the Maths is not correct):

Jyotir-matha (Badarikasrama) “Sarva khalv idam brahma” (Chandogya Up.3.14.1)

Govardhana-matha (Puri) “prajnanam brahma” (Aitareya up. 3.1.3)

Sarada-matha (Dvaraka) “tat tvam asi” (Chandogya Up. 6. 8.7)

Sringeri-matha (South India) (Sarasvati, Bharati, Puri) (Caitanya-assistant) “aham brahmasmi” (Brhad-aranyaka Up. 1.4.10)

- There is no mention of the Padma-purana sloka in modern editions
- Madhavendra Puri could not be Laxmipati's disciple because of "Puri" title and his worship of Rādhā-Kṛṣṇa, not Laxmi-Narayana

(gg) Baladeva wrote Prameya-ratnavali when he was a Madhva follower himself, reference to LC parampara is an interpolation

(hh) No mention of LC's affiliation with Madhva sampradaya in the works of the 6 Goswamis, nor they pay any homage to him.

(ii) The difference in prayojana of LC (vraja-prema) and Madhva (liberation in Vaikuntha). Therefore, how is it possible to attain such aim being initiated into another doctrine and practice? It is emphasized one should seek out the guru acc. to his own aspiration in DS (*svajatiya*)

...and their refutaion:

(jj) there are not because:

- LC's initiation into Madhva sampradaya does not necessitate his philosophy to be the same. Great acaryas like Him are exceptions, like Madhvacarya himself. There is no preclusion from belonging to the same sampradaya while following a diferent philosophy.
- The sloka was referred to by the previous acaryas.

(kk) Puri

- might have been given by Laxmipati Tirtha (10 names: Tirtha, Asrama, Saraswati, Aranya, Puri, Bharati, Vana, Sagara, Parvata, Giri)
- M.Puri might have been a mayavadi sannyasi himeself before initiation into Madhva (like Prakasananda Saraswati)
- He was not a Mahanta – he is not mentioned anywhere

(ll) Puri – unusual for Madhva line. Puri and Tirtha – both titles from Sankarite sampradaya. Could be:

- Accepted sannyasa from Advaita sampradaya (like Sri Caitanya and Madhva himself)
- Was a mayavadi sannyasi before meeting with Laxmipati Tirtha
- Accepted sannyasa in Madhva sampradaya outside of the formal maṭha structure (Madhya 4.197 purp.). Viṣṇu Puri, mentioned by Kavi Karṇapūra in GGD – a disciple of Jayadharmā, wrote Bhakti-ratnā-vali, much to the pleasure of LC in Puri (Rupa Gosvami glorified him). He might have taken the name in his honor.

(mm) Circular reasoning: it is written before BV's initiation into Gaudiya because it shows Madhva's affiliation, and it should be interpolated because it was written when he was a Madhvite. The work is an analysis of Madhva and LC's similarities

(nn) 6 Goswamis do not mention Madhva's affiliation, never even in mangalacarana, but:

Rather, they scrutinize his doctrine as opposite to LC's

- They scrutinize his doctrine as opposite to LC's, not just different, on some fundamental points – no wonder they do not refer to it's being the source. (Ex – Vallabhacarya)
- Not considered needed at that time (until BV, to avoid being called apa)
- They do mention the absolute need to take diksa, so LC took it somewhere. There is no mention of Him taking it anywhere else.

(oo) This holds true only if LC's affiliation with madhva is not a mere formality. But this holds true for any sampradaya because in tn neither of the four of them devotional service is described like He did and exemplified.

This proves the unique position of Sri Caitanya Mahāprabhu.

(pp) Additionally, His taking sannyas from Kesava Bharati (Sandipani Muni and Akrura):

- KB recognized LC to be God (CB 28.127-129)

- LC asked for such a diksa which would make Him a servant of Kṛṣṇa (ibid, 130) – not mukti, but vaisnava diksa
- He gave tat-tvam asi to KB (you are His), on the advise of Murari Gupta
- KB experienced prema (CB, CMang)
- Then KB gave sannyasa diksa
- And himself experienced bliss

The night of His sannyasa initiation, Lord Caitanya remained in Katwa. Immediately after the completion of the sannyasa ceremonies, the Lord instructed Mukunda to sing. He stood up and began to dance vigorously. The devotees encircled Him and joined in the chorus. The Lord was immediately overcome with ecstasy. As He danced the Lord experienced heavy breathing, laughter, perspiration, shivering, horripilation and roaring. Then with a voice like thunder or the roaring of a thousand lions He crashed to the ground. The impact of His fall sent shock waves amongst the spectators. The kamandalu flew out of His hand to one side and the sannyasa staff went in another direction. The Lord became enraptured and maddened with love for Himself. Dancing and swirling, He went to His guru and embraced Him with glowing pleasure.

In the Lord's merciful embrace Kesava Bharati was enlightened with love of God. He began to dance singing and pirouetting ecstaticly. His kamandalu and danda flew from his grip. He became oblivious to the external world and intoxicated with divine love he rolled on the ground, unaware that his clothes no longer covered his body. The Lord was pleased to see Kesava Bharati in such ecstasy. They danced together, putting the devotees into fits of ecstasy. The devotees appreciated this rare sight with vociferous chanting of the holy name.

I offer my obeisances at the feet of Kesava Bharati, the most stalwart sannyasi, for he danced with the Supreme Lord who is difficult to meet even for the personified Vedas. He is the guru of the Lord of the entire endless creation. The night flitted by as the guru and his disciple danced together. At dawn the Lord begged leave of His guru saying "I will enter the forest, and there I will find the Lord of My heart Krishna candra. His guru replied, "I will accompany You and relish with You the ecstasy of sankirtan."(CB Antya 1)

- LC’s sannyasa – to attract mayavadis (Prakasananda, Sarvabhauma) and to get people in general to respect Him.

(qq) Some people say that LC’s taking diksa would have undermined His position as the Supreme Lord therefore He did not. But He accepted Jagannatha Misra and Saci Mata. He takes pride in depending on His devotees and taking their dust on His head.

Conclusions:

(rr) LC as incarnation of Kṛṣṇa, the Guru for all the four Adi-gurus, who derive power from Him

(ss) He is both the object (visaya) and the subject (asraya) of bhakti

(tt) LC is Avatari – includes all avataras. Similarly, all sampradayas are included in His, it is not a branch of any.

(uu) Relations with madhva – bhedabheda (identity in guru-parampara and difference in doctrine)

3. Madhavendra Puri

References about Madhavendra Puri

(a) Vṛndāvan dāsa Ṭhākura in Caitanya-bhāgavata: “MP is the prime architect of the devotionalism in Bengal”

(b) Kavi-karṇapūra in “Śrī Gaura-gaṇoddeśa-dīpikā”, text 22:

“Laxmipati was like a great reservoir of the nectar of devotional service. His disciple was Mādhavendra Purī, a great preacher of devotional service (yad-dharmo ‘yaṁ pravartitaḥ). Mādhavendra Purī was the incarnation of a kalpa-vṛkṣa tree in the abode of Vraja (kalpa-vṛkṣasyāvātāro vraja-dhāmani tiṣṭhitaḥ). This tree bears as its fruits the mellows of servitude to Lord Kṛṣṇa, friendship with Lord Kṛṣṇa, parental love for Lord Kṛṣṇa, and conjugal love for Lord Kṛṣṇa.”

(c) Kavi-karṇapūra in “Śrī Gaura-gaṇoddeśa-dīpikā”, text 23-24:

“Mādhavendra Purī’s disciple was Śrīmān Īśvara Purī Svāmī. Īśvara Purī carefully understood the mellows of conjugal love for Lord Kṛṣṇa, and was able to distribute this fruit to others. Śrī Advaita Ācārya

displayed the sentiments of servitorship and friendship for the Lord, and Śrīmān Raṅga Purī manifested the sentiment of parental love for Lord Kṛṣṇa.”

LC met with Ranga Puri (CC Madhya 9), sanodiya brahmana (CC Madhya 17) and Iswara Puri (CB)

Also – Ramacandra Puri (santa because of the offence)

Travelled alone, because of want of association.

Contribution:

(d) Taught pure devotion to Kṛṣṇa superceding any other obligations (SB 2.4.3-4):

*sandhyā-vandana bhadrām astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pītaras ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamasya kaṁsa-dviṣaḥ
smāraṁ smāraṁ aghaṁ harāmi tad alaṁ manye kim anyena me*

“O my prayers three times a day, all glory to you. O bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Kṛṣṇa], the enemy of Kaṁsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me.”

*mugdhaṁ mām nigadantu nīti-nipuṇā bhrāntaṁ muhur vaidikāḥ
mandaṁ bāndhava-sañcayā jaḍa-dhiyaṁ muktādarāḥ sodarāḥ
unmattaṁ dhanino viveka-caturāḥ kāmam mahā-dāmbhikam
moktuṁ na kṣāmate manāg api mano govinda-pāda-sṛhām*

“Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it.”

(e) Introduced *mādhurya* in place of Madhvacarya’s *aisvarya* (moving from *vaidhī* to *rāgānugā bhakti*)

Ādi 9.10

*jaya śrī mādHAVapurī kṛṣṇa-ṅprema-ṅpūra
bhakti-kalṅpatarura teṅho prathama aṅnkura*

“All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.”

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvācārya and was a greatly celebrated sannyāsī. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The process of worship in the disciplic succession of Madhvācārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words *ayi dīna-dayārdra nātha*, “O supremely merciful Personality of Godhead.” In that poem is the seed of Caitanya Mahāprabhu’s cultivation of love of Godhead.

(f) **Attracted by his love, Kṛṣṇa was coming to him (Gopal, Ksiracora Gopinatha).**

(g) **Seed of prema-bhakti**

Madhya 4.197ṅpurṅp.

*ayi dīna-dayārdra nātha he mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram dayita bhrāmyati kim karomy aham*

ayi—O My Lord; dīna—on the poor; dayā-ārdra—compassionate; nātha—O master; he—O; mathurā-nātha—the master of Mathurā; kadā—when; avalokyase—I shall see You; hṛdayam—My heart; tvat—of You; aloka—without seeing; kātaram—very much aggrieved; dayita—O most beloved; bhrāmyati—becomes overwhelmed; kim—what; karomi—shall do; aham—I.

“O my Lord! O most merciful Master of Mathura! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now? (Padyavali, CC Antya 8.34)

Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the ācārya named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī

introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya. **EXAMPLE OF A DIGNITARY UNVEILING A MONUMENT.** [Here Srila Prabhupada makes the point that this is actually Lord Caitanya and the Gaudiya sampradaya that is the real successor of the Madhva's line, not the tattvavadis. Lord Caitanya brought out the potential, which was latent until Madhavendra Puri – Mmd]

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Madhva-sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as *dīna-dayārdra nātha*, as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: “My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You.” Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Madhva-sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the Gauḍīya-Madhva-sampradāya accept these principles of devotional service.

Sri Caitanya Mahaprabhu's reaction:

Madhya 4.192-203

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance. As the Kaustubha-maṇi is considered the most precious of

valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service. Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī. Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it. Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself. When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda quickly took Him on His lap. Crying, Caitanya Mahāprabhu then got up again. Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang. Caitanya Mahāprabhu could not recite the whole verse. He simply said, “Ayi dīna, ayi dīna,” repeatedly. Thus He could not speak, and profuse tears were in His eyes. Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu’s body.

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Goṣṇātha saw Caitanya Mahāprabhu dance in ecstasy.

4. Isvara Puri – Lord Caitanya started experiencing ecstasy only after meeting him.

Ādi 7.72

mūrkha tumi, tomāra nāhika vedāntādhikāra
'kṛṣṇa-mantra' japa sadā,——ei mantra-sāra

“ ‘You are a fool,’ he said. ‘You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns.

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, “One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master.” This acceptance of the words of the spiritual master

is called śrauta-vākya, which indicates that the disciple must carry out the spiritual master's instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa mahā-mantra according to this direction ('kṛṣṇa-mantra' japa sadā,—ei mantra-sāra)... Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. ... A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names.

5. Sri Caitanya Mahaprabhu

Difference of philosophy with Madhvā:

		Mādhvācārya	Śrī Caitanya
Kapoor, Philosophy and Religion of Śrī Caitanya	1. Philosophy	Śuddhadvaita (pure dualism)	Acintya Bhedābheda (inconceivable simultaneous oneness and difference)
	2. Ultimate object of worship	Nārāyaṇa	Śrī Kṛṣṇa, of Whom Nārāyaṇa is just a partial manifestation
	3. Devotion	Dedication to Him of actions performed in accordance with varṇāśrama-dharma	Renunciation of varṇāśrama-dharma for the sake of śuddha-bhakti
	4. Prayojana	Attainment of 5 kinds of mukti in Vaikunṭha	Loving service to the Lord (kṛṣṇa-prema)
	5. Highest devotee	Lord Brahmā (did not comment on Brahmā-vimohana-līlā)	Vraja-gopī, whose dust of yhe lotus feet is desired even by Lord Brahmā

	6. Position of gopīs	They are maidens of Svarga (apsaraḥ strī) who worship Kṛṣṇa to satisfy their lust	Not the ordinary jīvas, but the manifestations of the svarūpa-śakti of Kṛṣṇa, eternally engaged in His selfless and lustless service
Baladeva Vidyābhūṣana, comm. on Tattva-sandarbha	7. Eligibility for liberation	Only brāhmaṇa devotees	Everybody who engages in pure devotional service of hearing and chanting (Antya 4.66-68 ⁵ , SB 7.9.10 ⁶)
	8. Foremost devotees	Demigods ⁷	Vraja-gopīs
	9. Destiny of Brahma	Sāyujya-mukti	Svarūpa in Goloka (as Haridās Ṭhakura)
	10. Position of Lakṣmīdevī	A special jīva	Svarūpa-śakti of the Lord (see SB 6.9.13 and purport below)
	11. Mantras	Meditation, Narayana-mantras	Gopal-mantra and Kama-gayatri

⁵ *nica-jāti nahe kṛṣṇa-bhajane ayogyā sat-kula-vipra nahe bhajanera yogya* “A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas. *yei bhaje sei bada, abhakta—hīna, chāra kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra* “Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.

dinere adhika dayā kare bhagavān kulina, paṇḍita, dhanīra bada abhimāna “The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions. (Antya 4.66-68)

⁶ *viprād dviṣaḍ-guṇa-yutād aravinda-nābha-pādāravinda-vimukhāt śvapacaṁ variṣṭham manye tad-arpita-mano-vacane hitārtha-prāṇam punāti sa kulam na tu bhūrīmānaḥ*

“One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.’

⁷ SB 11.2.47 purp: Śrīla Madhvācārya states, *tad-bhaktānām upekṣakāḥ kuryur viṣṇāv api dvesam*. Those who neglect or show indifference to the devotees of the Lord are to be considered offenders at the lotus feet of Viṣṇu. Similarly, those who disrespect the demigods will become bereft of devotional service and be forced to rotate again and again within saṁsāra, the cycle of birth and death. Pūjyā devās tataḥ sadā: the demigods are always to be offered respect, since they are devotees of the Supreme Personality of Godhead. If someone is envious of the demigods, he is to be considered envious of the Supreme Personality of Godhead. Similarly, one who offers sincere respect to the demigods is considered to be respecting the will of the Supreme Lord.

SB 6.19.13

guṇa-vyaktir iyaṁ devī vyañjako guṇa-bhug bhavān
 tvaṁ hi sarva-śarīry ātmā śrīḥ śarīrendriyāśayāḥ
 nāma-rūpe bhagavatī pratyayas tvam apāśrayaḥ

“Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.”

Madhvācārya, the ācārya of the Tattvavādīs, has described this verse in the following way: “Viṣṇu is described as yajña personified, and mother Lakṣmī is described as spiritual activities and the original form of worship. In fact, they represent spiritual activities and the Supersoul of all yajña. Lord Viṣṇu is the Supersoul even of Lakṣmīdevī, but no one can be the Supersoul of Lord Viṣṇu, for Lord Viṣṇu Himself is the spiritual Supersoul of everyone.”

According to Madhvācārya, there are two tattvas, or factors. One is independent, and the other is dependent. The first tattva is the Supreme Lord, Viṣṇu, and the second is the jīva-tattva. Lakṣmīdevī, being dependent on Lord Viṣṇu, is sometimes counted among the jīvas. The Gauḍīya Vaiṣṇavas, however, describe Lakṣmīdevī in accordance with the following two verses from the Prameya-ratnāvalī of Baladeva Vidyābhūṣaṇa. The first verse is a quotation from the Viṣṇu Purāṇa.

nityaiva sā jagan-mātā
 viṣṇoḥ śrīr anapāyinī
 yathā sarva-gato viṣṇus
 tathaveyaṁ dvijottama
 viṣṇoḥ syuḥ śaktayas tisras
 tāsu yā kīrtitā parā
 saiva śrīs tad-abhinneti
 prāha śiṣyān prabhur mahān

“O best of the brāhmaṇas, Lakṣmījī is the constant companion of the Supreme Personality of Godhead, Viṣṇu, and therefore she is called anapāyinī. She is the mother of all creation. As Lord Viṣṇu is all-pervading, His spiritual potency, mother Lakṣmī, is also all-pervading.”

Lord Viṣṇu has three principal potencies—internal, external and marginal. Śrī Caitanya Mahāprabhu has accepted parā-śakti, the spiritual energy of the Lord, as being identical with the Lord. Thus she is also included in the independent viṣṇu-tattva.”

In the Kānti-mālā commentary on the Prameya-ratnāvalī there is this statement: [...]“Although some authoritative Vaiṣṇava disciplic successions count the goddess of fortune among the ever-liberated living entities (jīvas) in Vaikuṅṭha, Śrī Caitanya Mahāprabhu, in accordance with the statement in the Viṣṇu Purāṇa, has described Lakṣmī as being identical with the viṣṇu-tattva. The correct conclusion is that the descriptions of Lakṣmī as being different from Viṣṇu are stated when an eternally liberated living entity is imbued with the quality of Lakṣmī; they do not pertain to mother Lakṣmī, the eternal consort of Lord Viṣṇu.”

Predictions about the advent of Lord Caitanya:

(a) Quotes from Gaudiya Kanthahara pp.67-69

(b) Srimad Bhagavatam

SB 11.5.34

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa’s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara. (Three incarnations – Gaurāṅga, Kṛṣṇa and Rāmacandra as satbhujā).

(c) Nāradiya Purāṇa (5.47)

aham eva kalau vipra nityam pracchanna-vigrahah
bhagavad-bhakta-rupena lokan raksami sarvada

The Lord said: ‘Concealing My real identity, O vipra [Markandeya Rsi], I appear in Kali-yuga in the garb of a devotee and always protect My devotees.

If one does not accept Him as God:

Ādi 8.9

*kṛṣṇa nāhi māne, tāte daitya kari’ māni
caitanya nā mānile taiche daitya tāre jāni*

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

Ādi 8.12

*hena kṛpāmaya caitanya nā bhaje yei jana
sarvottama ha-ileo tāre asure gaṇana*

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

Lord Caitanya as a tree of the seed as well as the gardener:

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

Antya 8.36

Purpose of coming:

(d) Three unfulfilled desires of Kṛṣṇa:

- Lord Visnu – desire to fight
- Lord Nrsimhadeva – desire to be a child of His devotee (My father is a column). Since the next avatara on He was accepting father and mother.
- Lord Rama – 4 mothers and one father, but He still had a desire for intimate friendship (*visrambha-sakhya* rather than *sambhrama-sakhya*, like touching one’s body with one’s own leg – no offence) and conjugal relations in

separation (*parakiya-rasa* rather than *eka-patni-dhara* and forced separation)

- Lord Kṛṣṇa – experienced fighting, *visrambha sakhya*, *parakiya*, but three unfulfilled desires:

Ādi 1.6

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

Desiring to understand the glory of Rādhārāṇī's love (śrī-rādhāyāḥ praṇaya-mahimā), the wonderful qualities in Him that She alone relishes through Her love (svādyo yenādbhuta-madhurimā), and the happiness She feels when She realizes the sweetness of His love (saukhyam), the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and

Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

CC Adi 4 summary

• **External reasons (for people in general)**

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

CC Adi 4 summary

Lord Caitanya’s reasons for appearance

(e) His own (for His own pleasure)

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

prema-rasa—of the mellow of love of God; niryāsa—the essence; karite—to do; āsvādana—tasting; rāga-mārga—the path of spontaneous attraction; bhakti—devotional service; loke—in the world; karite—to do; pracāraṇa—propagation; rasika-śekhara—the supremely jubilant; kṛṣṇa—Lord Kṛṣṇa; parama-karuṇa—the most merciful; ei—these; dui—two; hetu—reasons; haite—from; icchāra—of desire; udgama—the birth.

The Lord’s desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

Ādi 4.15-16

(f) Desire of His devotees

Antya 3.223-226

*jagat-nistāra lāgi' karena cintana
avaiṣṇava-jagat kemane ha-ibe mocana?*

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. “The entire world is full of nondevotees,” He thought. “How will they be delivered?”

PURPORT Śrīla Advaita Ācārya sets the standard for ācāryas in the Vaiṣṇava sampradāya. An ācārya must always be eager to deliver the fallen souls. A person who establishes a temple or maṭha to take advantage of people’s sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a gosvāmī or ācārya. One who knows the conclusion of the śāstras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an ācārya. The role of an ācārya is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an ācārya or gosvāmī. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one’s living.

*kṛṣṇe avatārite advaita pratijñā karilā
jala-tulasī diyā pūjā karite lāgilā*

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and tulasī leaves to worship the Lord.

*haridāsa kare goṅphāya nāma-saṅkīrtana
kṛṣṇa avatīrṇa ha-ibena,——ei tāṅra mana*

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa’s descent.

*dui-janera bhaktye caitanya kailā avatāra
nāma-ṭrema ṭracāri' kailā jagat uddhāra*

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

Difference with other avatars

(g) Other avatars can only give vaidhi bhakti:

*santv avatārā bahavaḥpañkaja-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyañ ko vā latāsv api prema-do bhavati*

“ ‘There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?’

(Ādi 3.27, from *Laghu-bhagavatamṛta*, Purva-khanda 5.37)

(h) They appear in the body of **svayam-bhagavan**

*nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvatāra, yata āche āra
sabe āsi’ kṛṣṇa-aṅge haya avatīrṇa
aiche avatare kṛṣṇa bhagavān pūrṇa*

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras, the manv-antara incarnations and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

Ādi 4.11-12

(i) ...and spread yuga-dharma, kill demons while He enjoys

(j) Lord Caitanya is the same:

Ādi 4.36-37

*ei vāñchā yaiche kṛṣṇa-prākāṭya-kāraṇa/ asura-saṁhāra— —ānuṣaṅga
prajojana //
ei mata caitanya-kṛṣṇa pūrṇa bhagavān/ yuga-dharma-pravartana nahe
tāñra kāma //*

Just as these desires are the fundamental reason for Kṛṣṇa’s appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

Ādi 4.38

*kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana*

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

(k) Conclusion – Maha-Visnu, Narasimha, Narayana preached? Our movement is the service to Mahavisnu, vadhi-marg?

Caitanya Bhagavata, 1.2 (?)

caitanya -narayana

Discussion in groups

(l) NO! He gave prema to everybody through the chanting of the yuga dharma

Sri Caitanya is *paripūrṇa-avatāra*

*yadi nigadita-mīnādy-amśavad gauracandro
na tad api sa hi kaścic chakti-līlā-vikāśaḥ
atula-sakala-śakty-āścarya-līlā-prakāśair
anadhigata-mahattvaḥ pūrṇa evāvatīrṇaḥ*

If someone says that Lord Caitanya is an *amśa-avatāra* like Lord Matsya, or if not that, then a *līlā-avatāra* or a *śaktyāveśa-avatāra*, then he does not understand the actual glory of Lord Caitanya, the original Personality of Godhead, who is full of all perfect and incomparable potencies and wonderful pastimes. (Caitanya-candramṛta 141)

He can be addressed by any name:

Ādi 2.112-115

*avatārīra dehe saba avatārera sthiti
keho kona-mate kahe, yemana yāra mati*

All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT: It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In *Śrī Caitanya-bhāgavata* (Madhya 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu." Here the Lord refers to His form as *Kṣīrodakaśāyī Viṣṇu*.

*kṛṣṇake kahaye keha— —nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana*

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

*keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra*

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT: The *Laghu-bhāgavatāmṛta* (5.383) states:

*ata evā purāṇādau kecin nara-sakhātmatām
mahendrānujatām kecit kecit kṣīrābdhi-śāyitām
sahasra-śīrṣatām kecit kecid vaikuṅṭha-nāthatām
brūyuh kṛṣṇasya munayas tat-tad-vṛtty-anugāminah*

“According to the intimate relationships between Śrī Kṛṣṇa (the primeval Lord) and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga, and sometimes the Lord of Vaikuṅṭha.”

*keho kahe, para-vyome nārāyaṇa hari
sakala sambhave kṛṣṇe, yāte avatārī*

Some call Him Hari, or the Nārāyaṇa of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

He preached Himself (audarya-rasa) (also Adi 3.40):

Adi 3.19

*yuga-dharma pravartaimu nama-sankirtana
cari bhava-bhakti diya nacamu bhuvana*

“I shall personally inaugurate the religion of the age-nama-sankirtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

Ādi 3.20

*āpani karimu bhakta-bhāva aṅgikāre
āpani ācari’ bhakti śikhāimu sabāre*

“I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

Ādi 3.77-78

*saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya
saṅkīrtana-yajñe tāñre bhaje, sei dhanya
sei ta’ sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra*

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed. Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord’s holy name is the most sublime.

Madhya 25.264

*jīva nistārite prabhu bhramilā deśe-deśe
āpane āsvādi’ bhakti karilā prakāśe*

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

Madhya 25.266

*śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre*

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa.

Madhya 25.267

*bhakta lāgi’ vistārilā āpane vadane
kāhāñ bhakta-mukhe kahāi śunilā āpane*

Śrī Caitanya Mahāprabhu broadcast the purpose of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

PURPORT: “Śrī Caitanya Mahāprabhu, as an ideal teacher, or ācārya, explained Śrīmad-Bhāgavatam very elaborately Himself. He sometimes

also empowered His devotees to speak while He listened. This is the way an ācārya should train His disciples. Not only should he describe the bhāgavata cult personally, but he should also train his disciples to speak on this sublime subject.”

And He gave prema which He tasted, to all indiscriminately (audarya-rasa):

Ādi 4.40

sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-ṭrema-mālā gāñthi' parāila saṁsāre

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and ṭrema with which He garlanded the entire material world.

Ādi 4.41

ei-mata bhakta-bhāva kari' aṅgikāra
āṭpani ācari' bhakti karila ṭpracāra

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

Ādi 7.18-19

yāñ-sabā lañā ṭprabhura nitya vihāra
yāñ-sabā lañā ṭprabhura kīrtana-ṭpracāra
yāñ-sabā lañā karena ṭprema āsvādana
yāñ-sabā lañā dāna kare ṭprema-dhana

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the sañkīrtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

Ādi 7.20-21

sei ṭpañca-tattva mili' ṭṭrthivī āsiyā
ṭpūrva-ṭprema-bhāñḍārera mudrā ughāḍiyā
ṭpañce mili' luṭṭe ṭprema, kare āsvādana
yata yata ṭpiye, ṭṭṛṣṇā bāḍhe anukṣaṇa

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

Ādi 7.22

ṇunaḥ ṇunaḥ piyāiyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

Ādi 7.23

pātrāpātra-vicāra nāhi, nāhi sthānāsthāna
yei yāñhā pāya, tāñhā kare prema-dāna

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

Ādi 7.24

luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe
āścarya bhāṇḍāra, prema śata-guṇa bāḍe

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

Ādi 7.25

uchalila prema-vanyā caudike veḍāya
strī, vṛddha, bālaka, yuvā, sabāre ḍubāya

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

Ādi 7.26

*saj-jana, durjana, paṅgu, jaḍa, andha-gaṇa
prema-vanyāya ḍubāila jagatera jana*

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

Ādi 7.27

*jagat ḍubila, jīvera haila bīja nāśa
tāhā dekhi' pāñca janera parama ullāsa*

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

Ādi 7.28

*yata yata prema-vṛṣṭi kare pañca-jane
tata tata bāḍhe jala, vyāpe tri-bhuvane*

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

Ādi 7.29-30

*māyāvādī, karma-niṣṭha kutārkika-gaṇa
nindaka, pāṣaṇḍī yata paḍuyā adhama
sei saba mahādakṣa dhāñā palāila
sei vanyā tā-sabāre chuñite nārila*

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

Madhya 19.54

*yo 'jñāna-mattam bhuvanam dayātur
ullāghayann apy akarot pramattam
sva-prema-sampat-sudhayādbhuteham
śrī-kṛṣṇa-caitanyam amum prapadye*

“We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were

maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful.”

Madhya 23.1

cirād adattaṁ nija-guṭṭa-vittaṁ
svaprema-nāmāmṛtam atyudāraḥ
āpāmaraṁ yo vitatāra gaurah
kṛṣṇo janebhyas tam ahaṁ prapadye

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

Antya 7.140

jagatera ‘hita’ ha-uka—ei prabhura mana
daṇḍa kari’ kare tāra hṛdaya śodhana

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

Antya 3.226:

dui-janera bhaktye caitanya kailā avatāra
nāma-ṭrema pracāri’ kailā jagat uddhāra

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

He also caused others to spread Kṛṣṇa-prema:

(m) In South India

Madhya 7.98-111

sei loka prema-matta hañā bale ‘hari’ ‘kṛṣṇa’
prabhura ṭpāche saṅge yāya darśana-satṛṣṇa

Whoever heard Lord Caitanya Mahāprabhu chant “Hari, Hari,” also chanted the holy name of Lord Hari and Kṛṣṇa. In this way they all followed the Lord, very eager to see Him.

*kata-kṣaṇe rahi’ prabhu tāre āliṅgiyā
vidāya karila tāre śakti sañcāriyā*

After some time the Lord would embrace these people and bid them to return home, having investing them with spiritual potency.

PURPORT: In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this bhakti-śakti. Thus the Lord’s followers were able to preach Kṛṣṇa consciousness by divine grace.

*sei-jana nija-grāme kariyā gamana
‘kṛṣṇa’ bali’ hāse, kānde, nāce anukṣaṇa*

Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

*yāre dekhe, tāre kahe,——kaha kṛṣṇa-nāma
ei-mata ‘vaiṣṇava’ kaila saba nija-grāma*

These empowered people used to request everyone and anyone—whomever they saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT: In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the mahā-mantra. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

*grāmāntara haite dekhite āila yata jana
tāñra darśana-kṛpāya haya tāñra sama*

Simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance.

*sei yāi' grāmera loka vaiṣṇava karaya
anya-grāmī āsi' tāñre dekhi' vaiṣṇava haya*

When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they also were converted.

*sei yāi' āra grāme kare upadeśa
ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa*

In this way, as those men went from one village to another, all the people of South India became devotees.

*ei-mata pathe yāite śata śata jana
'vaiṣṇava' karena tāñre kari' āliṅgana*

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

*yei grāme rahi' bhikṣā karena yāñra ghare
sei grāmera yata loka āise dekhibāre*

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

*prabhura kṛpāya haya mahābhāgavata
sei saba ācārya hañā tārila jagat*

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

*ei-mata kailā yāvat gelā setubandhe
sarva-deśa 'vaiṣṇava' haila prabhura sambandhe*

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

*navadvīpe yei śakti nā kailā prakāśe
se śakti prakāśi' nistārila dakṣiṇa-deśe*

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvīpa, but He did manifest them in South India and liberated all the people there.

PURPORT: *At that time there were many smārtas (nondevotee followers of Vedic rituals) at the holy place of Navadvīpa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the smṛti-śāstra are called smārtas. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvīpa all the learned scholars are followers of the smṛti-śāstra, and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvīpa was by His grace manifest in South India. Thus everyone there became a Vaiṣṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.*

*prabhuke ye bhaje, tāre tāñra kṛpā haya
sei se e-saba līlā satya kari' laya*

Lord Śrī Caitanya Mahāprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

*alaukika-līlāya yāra nā haya viśvāsa
iha-loka, para-loka tāra haya nāśa*

If one does not believe in the uncommon, transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

(n) and in Puri

Antya 2.3-6

*sarva-loka uddhārite gaura-avatāra
nistārera hetu tāra trividha prakāra*

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from

Brahmaloka down to Pātālaloka. He caused their deliverance in three ways.

*sākṣāt-darśana, āra yogya-bhakta-jīve
'āveśa' karaye kāhāṅ, kāhāṅ 'āvirbhāve'*

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

*'sākṣāt-darśane' prāya saba nistārilā
nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-ṅṛsimhānanda āge kailā 'āvirbhāva'
'loka nistāriba',——ei īśvara-svabhāva*

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmācārī and by appearing before Nṛsimhānanda Brahmācārī. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

PURPORT: *The Lord always manifested His āvirbhāva appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when kīrtana was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)*

Antya 2.13-15

*tā-sabā tārīte prabhu sei saba deśe
yogya-bhakta jīva-dehe karena 'āveśe'*

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

*sei jīve nija-bhakti karena prakāśe
tāhāra darśane 'vaiṣṇava' haya sarva-deśe*

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT: *As stated in Caitanya-caritāmṛta (Antya 7.11): kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana kṛṣṇa-śakti vinā nahe tāra*

pravartana Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa mahā-mantra throughout the world. Persons who do so are empowered. Therefore they are sometimes called āveśa-avatāras or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

*ei-mata āveśe tārila tribhuvana
gauḍe yaiche āveśa, kari dig daraśana*

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

But maybe this is a contradiction?

Adi 4.16

*rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

There is not, and karunatva is the primary goal, by sharing His prema Kṛṣṇa is enjoying it Himself:

Ādi 4.200-201

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

Spreading the holy name is the service to Mahāprabhu, raganuga-bhakti:

Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. (Adi 4.41)

If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then

one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay. (Madhya 7.148)

This is the only way to get Radha-Kṛṣṇa prema

*yatha yatha gaura-padaravinde vindeta bhaktim krta punya-rasih
tatha tathot-sarpati hradya-kasmad radha-padamboja-sudhambu rasih*

"One who is extremely fortunate may get the mercy of Chaitanya Mahaprabhu. As much as one can devote his full attention to the lotus feet of Lord Chaitanya, to that extent he will be able to taste the nectarine service of the lotus feet of Srimati Radharani in Vrindavana. The more one engages in the service of Sri Caitanya, the more one finds oneself in Vrindavana, tasting the nectar of the service of Sri Radha" (Chaitanya Candramrta 88)

Even if we have no association with sadhus (Caitanya Candramrta 84):

Lord Caitanya introduced chanting of the holy name

Mahamantra:

Caitanya-Bhagavata (Madhya 23.76-77):

75. The Lord personally taught them, "Please happily hear from Me the mahā-mantra of Lord Kṛṣṇa's names. It is:

76. "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare"

77. The Lord said, "Regularly chant jaṇa of this mahā-mantra.

78. In this way you will attain all perfections. Chant at any time and in any circumstance. There are no other rules for chanting.

79. Gather together, five or ten, in your own homes, clap hands and sing kīrtana of these holy names.

80. "You may also sing these words: haraye namaḥ kṛṣṇa yādavāya
namaḥ goṇāla govinda rāma śrī-madhusūdana

81. Gathering at home with parents, wife, and children, please sing kīrtana in this way."

counting:

*badhnan p̄rema-bhara-p̄rakamp̄ita-karo granth̄in kaṭī-dorakaiḥ
saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnām japan*

(Caitanya-candrāmṛta 16)

*hare kṛṣṇety ucchaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ*

(Prathama-Caitanyāṣṭaka 5)

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In this age of Kali Yuga, if one gives up the maha-mantra made of 16 words & 32 syllables and chants a self-concocted prayer or mantra which may be even made up of the great names of the Lord, then he considered a transgressor of the instructions of the sastra & guru. (Ananta Samhita)

SEE ALSO SACISUTASTAKAM, SARVABHAUMA
SATAKAM, CAITANYA CANDRAMRTAM RE.
CHANTING HARE KRSNA BY LORD CAITANYA

Part 3

“Goswamis – Visvanath & Baladeva”

6. Vrndavan

6.1. Opulent and glorious during Kṛṣṇa’s time

(a) 100 years after – turned into forest with wild animals

(b) Restored by Vajranabha, son of Aniruddha and Rocana (great-grandson of Kṛṣṇa – SB 1.15.39, the king of Mathura), took Uttara with him:

- Installed 8 deities of Kṛṣṇa: 4 devas – Bala (Mahavan), Hari (Govardhan), Govinda (Vrndavan) and Kesava (Mathura), 2 Nathas – Sri and Gopi and 2 Gopals – Madana and Saksi.
- 4 Iswaras: Gopeswara (Vrndavana), Cakalesvara (Govardhan), Kameswara (Kamyavan), Bhuteswara (Mathura)
- 4 Devi: Yoga-maya (Vrndavana, Govindaji), Pataleswari (Mathura), Vrindadevi (Kamyavan), Manasidevi (Govardhan).
- Discovered the holy places

6.2. Buddhists came soon afterwards

6.3. Ruination by Muslims

(a) 1017 – Mahmud Gazanavi

- 17 invasions
- 100 camels to take our robbed statues, jewelry
- Demolished Kesavji temple in Mathura – so beautiful that Mahmud said it would take him 200 years and 100 mln. Golden coins to build such a temple.

(b) 1488-1517 Sikandar Lodi

- all the temples of Mathura demolished
- murtis given to butchers to weight meat
- Hindus – compelled to grow beards

(c) Deterioration

- Only animals and tribes lived there
- Murtis hidden in ponds, bushes and wells
- Muslim to go hunting

7. Lokanath Goswami (Lila or Manjulali Manjari)

7.1. Contemporary of LC

- (a) Studied together under Advaita Acarya at the age of 14
- (b) After LC's 1st marriage travelled together in Bangladesh
- (c) Great attachment to LC

7.2. LC commanded him to go reestablish Vrindavan

- (a) Could not bear the order
- (b) Give up ista for the sake of ista's pleasure
- (c) Bhugarbha (Prema or Nandimukhi manjari) went with him – one soul in two bodies

7.3. Re-establishment of Vraja

- (a) Prayed to Vrindadevi while roaming the jungles
- (b) Confirmed with the scriptures
- (c) Could not bear separation from LC
 - Went to seek him as *sannyasi* on South India in 1511-12
 - Missed him in Vrindavan in 1515 by a few days
 - LC appeared in dream as *sannyasi* and commanded not to go anywhere
- (d) Radhavinod came on His own at Kisorikund near Umraya (where Srimati Radharani was enthroned as the Queen of Vraja)
 - Radhavinod was at the bottom of Kisorikunda.
 - With an old tribal hunter "Who this could be but Me? I want to eat."
 - Cooked sak for Radhavinod, would hide Him in hollows of trees while staying outside under rains. Radhavinod was growing chobby.

- Helped searching the places.
- Cooked for Himself, while Lokanath was meditating on Radhavinod.

- (e) Discovered 333 places and forests
- (f) Rupa and Sanatana took over his task
- (g) Vow not to accept any disciples – Narottam
- (h) No mention in CC, no books
- (i) On request of Jiva Goswami sent his only disciple, Narottam, to preach in Bengal, although old and helpless. “Our last meeting.”

8. Sanatana Goswami (Rati or Lavanga Manjari + Sanatana Kumara)

8.1. Meeting with LC

- (a) 1514 – on the way to Vrndavan
- thousands gathered
 - Whenever LC touched his feet – holes
- (b) LC changed for Gauda and stayed dancing and singing at Ramakeli
- (c) Everybody wondered
- (d) Just to meet to brothers – like Lord Visnu to see Dhruva
SB 4.9.1 (madhor vanaṁ bhṛtya-didṛkṣayā gataḥ)

8.2. Sanatana and Rupa

- (a) Of an aristocratic birth from Karnataka
- (b) Father – Kumaradev (5 sons and 1 daughter)
- (c) Amara (Sanatana) and Santosa (Rupa)
- (d) How became ministers?
- Hussein Shah – mason Piru to construct mandira
 - “Pirusa Mandira” incomplete
 - Hinga to go to Moragram. Why?
 - Sanatana guessed – became PM

- (e) Sakara Mallika – “second king”, Dabir Khasa – “personal secretary”
- (f) Dressed in Muslim – Vrndavan in Ramakeli
- (g) Hussein attacked Orissa, Letters to LC
- (h) Initiation at Ramakeli – Rupa and Sanatana (My eternal servants)

Madhya 1.211 (Lord Caitanya to Rupa and Sanatana):

*para-vyasaninī nārī vyagrāpi gṛha-karmasu
tad evāsvādayaty antar nṇava-saṅga-rasāyanam*

“If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.’

- (i) Escaped from prison and came to Varanasi (Kasi).

8.3. 2 month spent with LC (Dec-Jan 1516, LC on the way from Vrndavan).

‘ke āmi’, ‘kene āmāya jāre tāpa-traya’ ihā nāhi jāni— — ‘kemanē hita haya’

“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? (Madhya 20.102)

8.4. Teachings of LC (Madhya 20)

- (a) Three energies of the Lord
- (b) Sadhus, Vedas and Supersoul as the means
- (c) Karma-kanda (south, wasps and drones), jnana-kanda (west, ghost), yoga (north, black snake) and bhakti (east, treasure).
- (d) Kṛṣṇa the ultimate goal of Vedas, not devatas
- (e) Different ways to understand Him –jnana matram param brahma
- (f) Forms of the Lord
- (g) 6 types of incarnations

Madhya 20.354

avatāra nāhi kahe— — ‘āmi avatāra
muni saba jāni’ kare lakṣaṇa-vicāra

“An actual incarnation of God never says, ‘I am God,’ or ‘I am an incarnation of God.’ The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avatāras in the śāstras.

Madhya 20.364-6

sanātana kahe, — — “yāte īśvara-lakṣaṇa
pīta-varṇa, kārya — — prema-dāna-saṅkīrtana
kali-kāle sei ‘kṛṣṇāvatāra’ niścaya
sudṛḍha kariyā kaha, yāuka saṁśaya”

Sanātana Gosvāmī, “The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord. The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away.”

Śrī Caitanya Mahāprabhu replied, “O Sanātana, you must give up your intelligent tricks. Just try to understand the meaning of the śaktyāveśa-avatāra.

8.5. Kṛṣṇa’s opulence and devotional service (Madhya 21,22)

8.6. 4 instructions

- (a) To rediscover of the holy places of Vraja
- (b) To reestablish the doctrine of unalloyed devotion (suddha-bhakti)
- (c) To install Kṛṣṇa-vigrahas
- (d) To prepare code books of Vaisnava conduct

8.7. Meeting in Puri in 1517

- (a) LC and Jagadananda

8.8. Discovering Madana-mohana (Damodara Chaube, son Sadana)

- (a) Installation of temple with Rama dasa

(b) “Marriage” to two Radhas sent by Purusottama Jana, son of Maharaja Prataparudra

8.9. Lilas with Jagadananda – Mukunda Saraswati

8.10. LC entrusted Sanatana with writing books

(a) He defeated His own adversaries, but did not write books

(b) Religion based on bhava-bhakti would not last long

Antya 4.78

*tomāra śarīra—mora pradhāna ‘sādhana
' e śarīre sādhimu āmi bahu prayojana*

“Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

The passing away – in transe.

Sanatana’s works

(c) Haribhaktivilasa, comments Digdarsani (with Gopal Bhatta)

(Pastimes of Hari-bhakti, DS)

(students to list vilasas against the 5 subjects of pacaratra literature)

The subject matter of the Hari-bhakti-vilāsa, by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a vaiṣṇava-smṛti. This vaiṣṇava-smṛti-grantha was finished in twenty chapters, known as vilāsas.

In the first vilāsa there is a description of how a relationship is established between the spiritual master and the disciple, and mantras are explained.

HBV 1.5 1. Taking shelter of a bona-fide spiritual master, 2. the qualities of a bona-fide spiritual master, 3. the qualities of a bona-fide disciple, 4. tests presented to the spiritual master and disciple, 5. the qualities of the Supreme Personality of Godhead. 6. the mantras glorifying the Supreme Personality of Godhead. 7. the qualities of a person eligible to chant these mantras, 8. the rites of purification, beginning with Siddhi, 9. the purification of mantras,

In the second vilāsa, the process of initiation is described.

HBV 1.6 10. initiation, 11. rising every day at brahma-muhūrta, 12. cleanliness,

In the third vilāsa, the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the mantras given by the initiating spiritual master.

HBV 1.7 13. remembering Lord Kṛṣṇa and performing other devotional activities early in the morning, 14. awakening the Deity with music and other devotional activities, 15. wearing garlands worn by the Deity and accepting other remnants from the Deity, 16. maṅgala-ārati, 17. the proper way to pass urine and stool, 18. cleaning the body. 19. rinsing the mouth, 20. cleaning the teeth, 21. bathing, 22. performing tantrika-sandhyā (chanting the Gāyatrī mantra),

In the fourth vilāsa are descriptions of saṁskāra, the reformatory method; tilaka, the application of twelve tilakas on twelve places of the body; mudrā, marks on the body; mālā, chanting with beads; and guru-pūjā, worship of the spiritual master.

HBV 1.8-9 23. cleaning the temple of the Lord, 24. offering gifts to Tulasī, 25. cleaning one's house, 26. bathing with warm water, 27. garments, 28. sitting place, 29. tilaka, 30. goṇī-candana, 31. the cakramudrā and other mudrās, 32. garlands, 33. performing sandhyā at home, 34. worshiping the spiritual master, 35. the glories of the spiritual master, 36. worshiping Lord Kṛṣṇa, 37. the glories of Lord Kṛṣṇa,

In the fifth vilāsa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the śālagrāma-śilā representation of Lord Viṣṇu.

HBV 1.10-12 38. worshiping when one enters the door of the house, 39. sitting down to worship the Lord, 40. arghya and other offerings, 41. removing obstacles, 42. bowing down before the spiritual master and other superiors, 43. bhūta-śuddhi, 44. purifying the life-breath, 45. the nyāsas, 46. the five kinds of mudrās, 47. meditating on Lord Kṛṣṇa, 48. worshiping Lord Kṛṣṇa in one's heart, 49. the Deity of the Lord, 50. the Śālagrāma stone, 51. the cakra stones manifested at Dvārakā,

In the sixth vilāsa, the required practices for inviting the transcendental form of the Lord and bathing Him are given.

HBV 1.13-14 52. cleaning the Deity, 53. worshiping the Lord's abode, 54.

worship of the Deity, 55. inviting the Lord to appear, 56. the mudrās for that purpose, 57. offering the Deity a throne and other gifts, 58. bathing the Deity, 51. conchshells, bells, and musical instruments at the time of bathing the Deity, 52. chanting a thousand names of the Lord, 53.

reciting the Purāṇas, 54. offering garments, 55. offering a sacred thread, 56. offering ornaments, 57. offering scents, 58. offering tulasī-candana,

In the seventh vilāsa, one is instructed on how to collect flowers used for the worship of Lord Viṣṇu.

HBV 1.15 (Seventh Vilāsa) 59. offering flowers, 60. offering leaves, 61. Tulasī, 62. worshiping the limbs of the Lord's transcendental form, 63. worshiping the guards protecting the Lord's abode,

In the eighth vilāsa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses.

HBV 1.16-18 64. offering incense, 65. offering a lamp, 66. offering food, 67. offering drink, 68. offering homa, 69. offering the Lord's remnants to the devotees, 70. rinsing the mouth, 71. making the mouth fragrant, 72. again offering celestial fragrances 73. offering regal gifts, 74. singing and other things, 75. offering mahā-nīrājana, 76. sounding a conchshell and other musical instruments, 77. offering śaṅkha-nīrājana, 78. offering prayers, 79. bowing down, 80. circumambulating, 81. offering one's work and other things to the Lord, 82. chanting japa, 83. offering prayers, 84. begging forgiveness for offenses, 85. various offenses, 86. wearing garlands offered to the Lord,

In the ninth vilāsa, there are descriptions about collecting tulasī leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food.

HBV 1.19 87. conchshell water, 88. water that has washed the Lord's feet, 89. worship of Tulasī, 90. the ground where Tulasī grows, 91. the āmalakī tree, 92. times when bathing is forbidden, 93. proper ways to earn one's livelihood, 94. midday duties, 95. the vaiśvadevas, 96. śrāddha, 97. what should not be offered, 98. the offense of eating without having first worshiped the Lord, 99. the sin of eating food not first offered to the Lord 100. eating food offered to the Lord,

In the tenth vilāsa there are descriptions of the devotees of the Lord (Vaiṣṇavas, or saintly persons).

HBV 1.20-22 101. the devotees of the Lord, 102. associating with the devotees of the Lord, 103. avoiding the association of non-devotees, 104. the result of associating with non-devotees, 105. the inauspicious result obtained by mocking or offending the devotees of the Lord, 106. giving respect to the devotees, 107. the Vaiṣṇava scriptures, 108. Śrīmad-Bhāgavatam, 109. narrations of the Lord's pastimes, 110. the religion of devotional service to the Lord,

In the eleventh vilāsa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process.

HBV 1.23-25 111. evening duties, 112. renunciation of materialism, 113. worship at three times of the day, 114. duties at night, 115. the final result obtained by worship, 116. seeing the Deity of the Lord, 117. giving gifts to the Lord, 118. various kinds of worship, 119. fulfilling needs, 120. sleep, 121. the wonderful glory of worshiping the Lord, 122. the wonderful glory of the Lord's holy name, 123. offenses to the holy name, 124. devotional service, 125. devotional love, 126. activities beginning with surrendering to the Lord,

In the twelfth vilāsa, Ekādaśī is described.

HBV 1.25 127. duties in relation to the pakṣas, 128. ekādaśī, 129. eight mahā-dvādaśīs,

In the thirteenth vilāsa, fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony.

In the fourteenth vilāsa, different duties for different months are outlined.

In the fifteenth vilāsa, there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayā-daśamī.

The sixteenth vilāsa discusses duties to be observed in the month of Kārttika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity room or above the temple. There are also

descriptions of the Govardhana-pūjā and Ratha-yātrā.

HBV 1.26 130. *duties in the twelve months beginning with Mārgaśīrṣa*

The seventeenth vilāsa discusses preparations for Deity worship, mahā-mantra chanting and the process of japa.

HBV 1.26 131. *puraścaraṇa, 132. characteristics of the siddha-mantra,*

In the eighteenth vilāsa the different forms of Śrī Viṣṇu are described.

HBV 1.27 133. *manifestation of the Deity of the Lord*

The nineteenth vilāsa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation.

HBV 1.27 134. *installing the Deity of the Lord*

The twentieth vilāsa discusses the construction of temples, referring to those constructed by the great devotees.

HBV 1.27 135. *the temple of Lord Kṛṣṇa, 136. repairing old temples, 137. the marriage of Śrī Tulasī, and 138. the activities of the pure devotees.*

(d) **Brhad Vaisnava Tosani – comments on 10th Canto, to clarify Sridhara Swami's**

(e) **Lilastava – lost**

(f) **Brhad-bhagavatamṛta**

- **Narada looking for the best devotee – brahman, prince, Indra, Brahma, Siva, Prahlada, hanumana, Pandavas, Yadavas, Uddhava, gopi, Srimati Radharani.**
- **Gopakumara (Sanatana) and Jayanta (LC) – 10-syllable gopal mantra and kirtan – through lokas to Madana Gopal.**
- **Conclusions: the essence of the Lord's highest form is madhurya, and His love for His devotees and dependence on them is absolute.**
- **Narayana – could not embrace him. Mahalaxmi gestured him to be taken out for lunch.**
- **Rama – could not embrace Him, kiss etc. He also wanted but could not**
- **Dvaraka – could not offer obeisances. Uddhava forced to. Kṛṣṇa took flute, and GK stunned. Narada sent him to Vraja and told to engage in kirtana and smarana. –**

kunja in Vrndavan. Searched for Him. Kṛṣṇa became unconscious.

- Kirtana is superior to smarana

9. Rupa Goswami

Madhya 19.121

*priya-svarūpe dayita-svarūpe
prema-svarūpe saha-jābhirūpe
nijānurūpe prabhur eka-rūpe
tatāna rūpe svavilāsa-rūpe*

“Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.”

Bhakti-ratnakara – washerman “Who the hell is there. Not even jackals and owls go round? Wife “dog, thief, slave of the King”

Meeting with Mahāprabhu at Prayag

(a) Went through Jarikhanda with Anupama to Vrndavan Met at Prayag

(b) **namo mahā-vadānyāya**

(c) **Teaching of LC to Rupa at Dasasvamedha ghata for 10 days:**

Madhya 19.115

*kṛṣṇatattva-bhaktitattva-rasatattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta*

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. [Sambandha, abhidheya, prayojana - Mmd].

Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

Madhya 19.117

śrī-rūpa-hṛdaye prabhu śakti sañcārīlā
sarva-tattva-nirūpaṇe 'pravīṇa' karilā

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

- Bhakti-lata watered by sravana and kirtana (Madhya 19.152)
- Offences to Vaisnavas – mad elephant
- Unwanted creepers – upasakha gana
- Sugar cane juice to candy
- Definition of pure devotional service anyabhilasita sunyam
- Supported by Bhagavata and Pancaratra
- Two witches – bhukti and mutki
- Stages of prema – sneha, mana, pranaya, raga, anuraga, bhava and mahabhava
- 5+7 rasas

(d) LC sent Rupa to Vrndavana

(e) Stayed there for one month and went to Puri, missing Sanatana on the way

- Anupama died
- Stayed with Haridas
- Compiled Lalita and Vidagdha Madhava (on the request of Satyabhama wrote separate, about Vraja and Dvaraka lila), under the guidance of Svarupa and Ramananda

(f) Understanding the mind of LC at Ratha-yatra:

Madhya 1.58

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate

“That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.”

Madhya 1.76

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāham sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-ṣaṅcama-juṣe
mano me kālindī-pulina-vipināya sprhayati

[This is a verse spoken by Śrīmatī Rādhārāṇī.] “My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.”

(g) Therefore “sri caitanya mano bhītam”

Went back to Vraja after 10 months, fully equipped to write
on rasa-tattva:

Antya 1.218-9:

vraje yāi rasa-śāstra kariha nirūpaṇa
lūpta-tīrtha saba tāhāṅ kariha pracāraṇa

“When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

kṛṣṇa-sevā, rasa-bhakti kariha pracāra
āmiha dekhite tāhāṅ yāimu ekabāra”

“Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa’s devotional service. I shall also go to Vṛndāvana once more.”[He went later in a form of Gaura-govinda sent with Kasiraja]

Arrived in Vrndavan in 1519

(h) Missed Sanatana, who went to Puri, arrived just 8-9 days before he left

(i) Met eventually in Vrndavan after 5 years of separation

(j) Established temples, wrote literature, executed strict sadhana and served the devotees. Rupa was in charge of newly arrived devotees (Sanatana was grave and seclusive)

Appearance of Govindadeva

(k) Govinda, installed by Vajranabha, hidden in Yogapitha. How can man search God? The Sun comes on its own. He Govinda!

(l) Boy – go to Gomatila.

(m) Excavated. LC sent Gaura-gopal with Kasisvara

(n) Purusottama Jana sent Radha again (appeared in a dream)

(o) Temple constructed in 1590 of red stone (by permission of Akbar).

Rupa’s qualities

(p) Renunciation:

Madhya 19.125-132

*“kaha,——tāhāñ kaiche rahe rūpa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?*

They would ask those returning from Vṛndāvana, “How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?” These were the questions asked.

*kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?
tabe praśamsiyā kahe sei bhakta-gaṇa*

The Lord’s associates would also ask, “How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?”

At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmī.

“aniketa duñhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana

“The brothers actually have no fixed residence. They reside beneath trees—one night under one tree and the next night under another.

‘vipra-grhe’ sthūla-bhikṣā, kāhāñ mādhu-karī
śuṣka ruṭī-cānā civāya bhoga parihari’

“Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they only take some dry bread and fried chick-peas.

karoṇyā-mātra hāte, kāñthā chinḍā, bahirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa

“They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtane seha nahe kona dine

“They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord’s holy name, they do not sleep at all.

kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana”

“Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord.”

ei-kathā śuni’ mahāntera mahā-sukha haya
caitanyera kṛpā yāñhe, tāñhe ki vismaya?

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, “What is wonderful for a person who has been granted the Lord’s mercy?”

(q) **Humility**

- Was signing certificates of defeat
- Vallabhacarya came to check BRS

*bhukti-mukti-sprhā yāvat piśācī hṛdi vartate
tāvad bhakti-sukhasyātra katham abhyudayo bhavet*

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.

- **Not mukti is pisaca, but desire for mukti**
- **Banned Jiva – he tortured himself with austerities**
- **Accepted on the request of Sanatana – jive daya nama ruci**

(r) **Offence against Kṛṣṇa dasa Baba**

(s) **The depth of bhava**

- **Amidsts kirtana no signs of bhava – Kavikarnapura felt flames**

Works:

Madhya 19.134 (from BRS 1.1.2)

*hṛdi yasya prerāṇayā
pravartito 'ham varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ
vande caitanya-devasya*

“Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.”

- (t) **Hansadutta – Lalita sends a swan to Kṛṣṇa in Mathura**
- (u) **Uddhava-sandesa – Kṛṣṇa sends Uddhava to Vrndavan**
- (v) **Stava-mala – collection of songs**
- (w) **Vidagdgha (Vrndavan) and Lalita (Dvaraka) Madhava**
- (x) **Bhakti Rasamrta Sindhu bhakti in a form of science**

(y) Ujjvala nilamani – continuation of BRS

(z) Laghu-bhagavatamṛta, 1) proof of Kṛṣṇa’s identity and 2) gradation of devotees

(aa) Upadesamṛta

His contribution to Bhakti and bhakti-rasa-sastra

(bb) Prema-bhakti

- The highest aim prema-bhakti to RK, not Their attainment
- It’s a fruit, but not the product of sadhana. Kṛṣṇa implants it Himself when He sees the devotee is ready
- Both sadhana and prema bhakti are prema-bhakti in different forms
- Definition of Pure devotional service leading to such, beginning with sravana and kirtana. – He separated bhakti from jnana and karma

(cc) Raganuga-bhakti

- Vaidhi leading to raga (marriage in Hindu family)

(dd) External and internal sadhana

Madhya 22.156-8

*bāhya, antara,——ihāra dui ta’ sādhana
‘bāhye’ sādha-ka-dehe kare śravaṇa-kīrtana
‘mane’ nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana*

“There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.

*sevā sādha-ka-rūpeṇa
siddha-rūpeṇa cātra hi*

*tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ*

“ ‘The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’ - Bhakti-rasāmṛta-sindhu (1.2.295).

(ee) **Mathura-rasa**

(ff) Manjari-bhava

ISKCON as rupanugas

CC Madhya 1.35

We Gauḍīya Vaiṣṇava, we are known as rūpānuga. Rūpānuga means the followers of Rūpa Gosvāmī. So why we should become followers of Rūpa Gosvāmī? Because śrī-caitanya-mano 'bhīṣṭam sthāpitaṁ yena bhū-tale. He wanted to establish the mission of Śrī Caitanya Mahāprabhu. Mano 'bhīṣṭam. Śrī Caitanya, mano 'bhīṣṭam, Śrī Caitanya Mahāprabhu, the same thing

*rūpa-raghunātha-pade haibe ākuti
kabe hāma bhujhaba se yugala-pīriti*

Rūpa-raghunātha-pade haibe ākuti. Unless one becomes very, very much eager to follow the path of Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, he cannot understand what is the love affairs of Rādhā and Kṛṣṇa. Without following the principles of Rūpa Gosvāmī, if we want to understand what is Rādhā and Kṛṣṇa, then we shall understand a boy, ordinary boys' and girls' affairs. That is not Rādhā-Kṛṣṇa.

Madhya 19.132 purp.

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmīs, they would say, “What is wonderful for a person who has been granted the Lord’s mercy?”

PURPORT: Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and remembered Śrī Caitanya Mahāprabhu’s pastimes. Thus they executed devotional service.

In Vṛndāvana there are prākṛta-sahajiyās who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this sahajiyā philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī’s opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great mṛdaṅga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a rūpānuga devotee.

10. Jiva Goswami (Vilasa Manjari)

Childhood

- (a) The son of Vallabha (Anupama). Poor.
- (b) Played with Kṛṣṇa and Balarama
- (c) Excellent in study

Visit to Navadvip

- (d) Lord Nityananda’s mercy
- (e) Saw Mahaprabhu’s lila
- (f) Sent to study under Madhusudana Vacaspati in Kasi, student of Sarvabhauma

Vrindavan

- (g) Initiated by Rupa
- (h) Service to Radha-Damodara, given by Rupa

- (i) Meeting with Mira Bai
- (j) First sankirtana-leader
- Sent Syamananda (his siksa), Srinivasa (Gopal Bhatta) and Narottama (Lokanath) to Orissa, South Bengal and North Bengal+Assam to distribute books and preach – CC, CB,

Works (siddhanta acarya):

- (k) The most outstanding philosopher on the earth
- (l) Vyakarana (grammar) – Harinanamrta
- (m) Stava and Sangrahas – prayers
- (n) Lilas – Gopala-campu
- (o) Tikas
- Brahma-samhita
 - Gopala-tapani upanisad
 - BRS
 - Ujjvala-nilamani
- (p) Sandarbhas
- Tattva (pramanas – sabda on the basis of Bhagavata)
 - Bhagavat (describing Bhagavan, His 3 saktis, innumerable forms, according to the manifestation of His svarupa sakti)
 - Paramatma (Visnu, Bhagavan for jivas and maya, three purusa avataras)
 - Kṛṣṇa (proves that Kṛṣṇa is Bhagavan Himself, His dhama is the highest, parikaras – sadhana and nitya siddhas, lilas – prakata and aprakata)
 - Bhakti (nature, kinds, stages of bhakti, superiority to jnana, yoga and karma, independent, the only means to attain Bhagavan, sadhana and sadhya, angas of bhakti, nama-kirtana being the most important and THE LIFE OF ALL OTHER, vaidhi/raganuga)

11 angas of devotional service – saranapatthi, guru-seva, and 9 angas.

- Priti (prema-bhakti as the highest aim, five rasas, svakiya-nature of relations b/w Kṛṣṇa and gopis)
- Sarvasamvadini (comments on the first 6)

Antya 4.229, 231

*‘bhāgavata-sandarbha’-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhāñ pāiye pāra*

In particular, Śrīla Jīva Gosvāmī compiled the book named Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

*‘ṣaṭ sandarbhe’ kṛṣṇa-prema-tattva prakāśila
cāri-lakṣa grantha teṅho vistāra karila*

In the Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

(q) **Krama-sandarbha – commentary on SB**

Misconceptions about him:

The sahajiyās level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the sahajiyā class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one’s own honor is insulted but not when

Lord Viṣṇu or the ācāryas are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His Śikṣāṣṭaka (3) : “One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the guru and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar’s victory over his gurus, Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it into a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked, and he died immediately. Fortunately a copy of the manuscript of Śrī Caitanya-caritāmṛta had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the pārakīya-rasa of Vraja-dhāma and therefore supported svakīya-rasa, showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the pārakīya-rasa of the goṣīs. Therefore Śrīla Jīva Gosvāmī, for their spiritual benefit, supported svakīya-rasa, for he could understand that sahajiyās would otherwise exploit the pārakīya-rasa, as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among sahajiyās, in their

debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in pārakīya-rasa. Foreseeing this, Śrīla Jīva Gosvāmī supported svakīya-rasa, and later all the Vaiṣṇava ācāryas also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental pārakīya-rasa, nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor gurus and Vaiṣṇavas, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor gurus.

Ādi 10.85 purp.

11. Visvanatha Cakravarti Thakura:

Before renunciation

- (a) Appeared in West Bengal in 1636 (1654) in a brahmin family
- (b) Studied in Saidabad under Kṛṣṇa Carana, was initiated by his son Radharaman (mentioned parampara in his commentary on SB, Sarartha-darsini):

*Sri rama-krsna-ganga-caranan natva gurun urupremnah
srila narottama natha sri gauranga prabhum naumi*

- (c) Wrote 3 books while studying: BRS-bindu, Ujjvala-nilamani-kirana, Bhagavatamrta-kana
- (d) Spent one night with wife, reading SB to her the whole night

Renounced and went to Vrndavana

- (e) Wrote mainly commentaries on Rupa Goswami
- (f) Never rained on his books
- (g) Opponent of svakiyavada – pandits resolved to kill him
 - Refuted them on svakiya-tattva
 - “Lali, where is Cakravarti” - “I do not know. I am *sahacari* picking flowers for Kṛṣṇa
- (h) Fought for the purity of vaisnavism
 - Rupa Kaviraja, disciple of Kṛṣṇa Carana (expelled by Hemalata Thakurani – daughter of Srinivasa Acarya, for offence of Kṛṣṇa-priya Thakurani. He claimed that only renounced can act as guru, no need for vaidhi – only raganuga, by smaranam)
 - Refuted his claims in SB 3 – distinction between qualified and unqualified descendants
 - Sent Baladev to Jaipur
- (i) Radharani disclosed to him 24.5 syllable mystery (Mantrartha-dipika)

(j) **Definitioin of LC's philosophy**

*aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam
ramya kacid upasana vraja-vadhu-vargena va kalpita
srimad bhagavatam pramanam amalam prema pum-artho mahan
sri-caitanya mahaprabhor matam idam tatradaarah na parah*

The Supreme Personality of Godhead, Lord Krishna, the son of Nanda Maharaja, is worshipped along with His transcendental abode Vrndavana. The most pleasing form of worship for the Lord is that which was performed by the gopis<Picture> of Vrndavana. Srimad Bhagavatam is the spotless authority on everything and pure love of Godhead is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Sri Caitanya Mahaprabhu. (Caitanya-matta-manjusa)

(k) **Raganuga-bhakti explained as the main means (Raga-vartma-candrika) as possible before nistha (ajata-rucirupanuga-sadhana), but in Bhakti-sara-pradarsini (1.2.291-2) he says it is possible only after nistha.**

- 64 rounds + 64 angas + lila-smaranam
- Resolvment – Jiva Goswami (BS 311-2) practicing raganuga mixed with vaidhi. When attraction (ruci) is not manifest, even the best of raganugas are considered vaidhi-bhaktas
- Babajis took it as an excuse that the only sin possible for a vaisnava is vaisnava aparadha – therefore yo can do anything.

Works (over 25):

(l) **Madhurya-kadambini**

(m) **Bhagavat-gita-tika**

(n) **Brahma-samhita-tika**

The Lord's pastimes in the internal potency are displayed in His activities in Vr̥ndāvana, but His external potential works are directed in His features of Kāraṇārṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Śrīla Viṣvanātha Cakravartī offers his good counsel to the interested Vaiṣṇavas when he says that they should not be interested in hearing only about the Lord's activities (like rāsa-līlā), but

must be keenly interested in His pastimes in His features of the *puruṣāvatāras* in connection with *śṛṣṭi-tattva*, creational functions, following the examples of *Mahārāja Parīkṣit*, the ideal disciple, and *Śukadeva Gosvāmī*, the ideal spiritual master SB 2.4.10 purp..

12. Baladeva Vidyabhusana

Madhvaite

- (a) Born as a descendant of Syamananda (5th generation) in Remuna, son of merchant
- (b) After completing study of Vedanta and Nyaya in Karnataka became a Madhvaite *sannyasi* Damodara
- (c) Studies Sandarbhas under Radha-damodara – took initiation from him, but a formal one, to accept Sri Caitanya as the Supreme Personality and serve Him

Vrndavan

- (d) Govindaji and MM+Gopinath left Vrndavan in 1669 to Kaman and then in 1707 – to Jaipur
- (e) Studied under Visvanath Cakravarti

Govinda-bhasya

- (f) Jaipur challenge:
 - Ramanandis (for 6 generations were privileged in Amber)
 - Govindaji's arrival challenged their position
 - Jai Singh – Gaudiya
- (g) Ramanandis challenged the legitimacy of Gaudiya s.
 - 4, not 5 (catvarah). Pujari not belonging to an authorised sampradaya cannot worship the deity
 - Gaudiya pujaris gave more importance to Govinda than Narayana and worshiped Him 1st.
 - Worshiped Srimati Radharani along with Govinda which is not proper – They are not married.
- (h) Visvanatha sent Baladeva to Jaipur

- “You are not from a bona-fide sampradaya” – “I am from Madhva”
- “Other gaudiyas are not” – “They are – Gauda gannodesa”
- “Then base on Madhva’s Sutra-bhasya – “ problem... I will write them myself”

(i) Wrote under the dictation of Govindadeva for 1 month (7 days)

- Govinda came in a dream
- Support of Vyasa for Gaudiya worship in ch.3
- Radharani – eternal energy of Kṛṣṇa, either in svakiya or parakiya worshiping together

(j) Refused to give them initiation

(k) Granted title Baladeva Vidyabhusana

Vidya rupam bhusanam me pradaya kyatim nitya tena yo mamudarah sri govinda svapna nirdista bhaso radha bandhubandhurangah sa jiyat:

"May He who so mercifully and munificently was kind towards me, and bestowed His favour by ordering me in a dream to write down His own commentary, which He would compose, and which attained such renown amongst the learned circles that they bestowed upon me the title 'Vidyabhusana'; may that dear friend of Srimati Radharani, who holds Him dearer than Her own life, be glorified. May that Sri Govinda be glorified."

(l) In 1735 – temple built for Govindaji, seen from the bedroom, established as the king of Jaipur. Royal seal: sri govindadeva carana sa vai jai singh sharana – Lord Govinda at whose lotus feet Jai Singh takes refuge.

Works

- (m) Sri Govinda-bhasya,
- (n) Vedanta-syamantaka,
- (o) Prameya-ratnavali,
- (p) Isadi-upanisad bhasya,
- (q) Gitabhusana-bhasya,

- (r) Sri Visnunamasahasra-bhasya,
- (s) Tattva-sandarbha-tika,
- (t) Srimad-Bhagavata-tika,
- (u) Vaisnava-nandini (commentaries on 10th Canto),
- (v) Govinda- bhasya-siksma-tika, in total around 30 books

Part 4

“Bhaktivinoda Thakur”

13. Biography

13.1. Childhood

- (a) Born on 2 September 1838 in Ulagram (Birnagar), Nadia of Ananda Candra Datta (devotee of Lord Nityananda) and Jagat-mohini Devi. “Prahlaad in Daitya family”
- (b) Brilliance in study (Sanskrit, English) – 9 ys, astrology – early writing skills
- (c) Grandfather Rajavallabha Datta predicted his great future

13.2. Education

- (a) 1852 – Calcutta.
- (b) 1856 – Studying Bible, Koran, Kant, Schopenhauer, etc.. study of Western literature, and was very taken by Christian theology, and found it more interesting than Hindu monism.

13.3. Work

- (a) 1860 as a teacher after a failure to become a sugar merchant in Calcutta
- (b) studied sects in Bengal – all cheap save for LC, but he could not get CC

13.4. Devotee

- (a) 1868 – got a copy of SB and CC
- (b) 1969 – speech of SB, turning point

Gaudiya sampradaya was not highly esteemed at the turn of the 20th century. Bhaktivinoda Thakura himself admitted his own bias toward the Bhagavata, one imbibed from the pious Hindu circles in which he circulated. He considered the Bhagavata to be a justification or immoral life in the name of religion. He thus shocked the pious of his time when after due consideration he announced his faith in Sri Caitanya, rejecting the movements of the prominent Hindu reformers.

- (c) Three obstacles:

- British oppression

But I consider the numerous instructing spiritual masters to be more important, for they show unlimitedly more mercy by training the neophyte devotees in all the essential aspects of practical, regulative devotional service (sadhana-bhakti).

- **BST – Who are you to put feet on my father’s head**
- **Later – discord over the position of Raghunath Goswami**

(e) **Accepting Jagannatha dasa Babaji as siksa-guru in 1881**

13.6. Preaching

13.7. Bhajan 1908-1910

13.8. His character

7:30-8:00 PM - take rest - 10:00 PM - rise, light oil lamp, write - 4:00 AM - take rest - 4:30 - rise, wash hands and face, chant japa - 7:00 - write letters - 7:30 - read - 8:30 - receive guests, or continue to read - 9:30-9:45 - take rest - 9:45 - morning bath, breakfast of half-quart milk, couple chapatis, fruit 9:55 - go to court in carriage.

He would wear coat and pants to court, with double-size tulasi neckbeads and tilaka. He was very strong in his decisions; he would decide immediately. He did not allow any humbug in his court; no upstart could stand before him. He would shave his head monthly. He never allowed harmonium and he never had any debts –

10:00 - court began - 1:00 PM - court finished. He'd come home and bathe and refresh - 2:00 PM - return to office - 5:00 PM - translate works from Sanskrit to Bengali. Then take evening bath and meal of rice, couple of chapatis, half-quart of milk.

He always consulted a pocket watch, and kept time very punctually. He was always charitable to brahmanas, and equally befriended other castes. He never showed pride. He never accepted gifts from anyone; he even declined all honors and titles offered by the government to him on the grounds that they might stand against his holy mission of life. He was very strict in moral principles, and avoided the luxurious life.

He spoke Bengali, Sanskrit, English, Latin, Urdu, Persian and Oriya.

14. Contributions

14.1. Revived pure teaching of Sri Caitanya Mahaprabhu

14.2. Got people to recognize it

(a) Introduced Sakabda calendar and Gaura-purnima

14.3. Disclosed and made prominent His birth site

(a) Discovery

- 1887 Wanted to retire - Lord Caitanya appeared in a dream:

You will certainly go to Vrndavan, but first there is some service you must perform in Navadvipa. What will you do about that?

- Nobody knew of the site. Considered to be Navadvipa
- 1888- Vision by BVT of huge mansion full of light
- Confirmation by Jagannath dasa Babaji

Jumped out of the basket: ei-to' nimai-janma-bhumi! Discovered the pieces of mrdanga broken by Kazi in Navadvipa.

(b) 1890 Navadvipa-dhama-mahatmya

(c) 1891 – introduced worship of Gaura-Visnupriya in Yoga Pith

(d) Navadvipa-bhava-taranga 1898 – discovered his spiritual identity as Kamala-manjari, eternal assistant of Ananga-manjari.

14.4. Purified it of apasampradayas – “apa- deviant”

(a) Identified and described them (all- sahajiyas)

*āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi
sahajiyā, sakhībhekī, smārta, jāta-gosāṅi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī*

Kartabhaja: "Guru is all, follow blindly" Mayavada (guru siva, guru brahma guru deva narayana) - but Jiva Goswami says we should know that KC is never blind, and even guru may be fallible. Two principles – be a vegetarian and worship only guru.

Gauranga Nagari: Looking like bengali vaisnavas, but taking Sri Chaitanya as Krishna (Lampat). Rasabhasa. LC is Radha-bhava-dyuti-suvalita.

Neda: “Shaven head” Coverted by Vircandra.

Buddhistic worship of Lord Chaitanya (started in L.C.'s time).

Atibadi: these started in L.C.'s time; LC is God Almighty (ignores His lila as devotee). Bisikisena belonged to this sect. Distort principles of vaisnavism. During LC’s time – Jagannatha das (HK in another way) LC – you and your Bhagavatam with additional 5 chapters are too exalted for Me. You are Kṛṣṇa, I am Radha. - “ati-badi”. Engaged ladies in massaging him.

Sakhi-bekhi and curadhari: "gopis and “Kṛṣṇa” - improper understanding of seva-sadhaka-rupena.

Prakrta-sahajiya: "Easy"; bodily bhava, theater (cinema)

Aula: something like Baul. (au-woman, ul-descend, or “distressed”

Baul: pretends to be mad (from Batul: "becoming mad.")

Daravesha: Muslim mendicants influenced by Mahaprabhu.

Sani: from “swami” –Sridi Sai Baba and Satya Sai Baba

Smarta: smarta brahmins, take all realigious rules to be mere beneficial. Only birth as a brahmana qualifies one to become, not initiation. – worshiping demigods, offering tulasis to guru etc.

Jati Goswamins: family goswamis, descendants of original vaisnavas. Everybody is a son of Brahma. Claimed proprietorship over initiation. Salagrams for cracking nuts open. Siddha-pranali initiations

(b) Their causes

- Jiva Goswami in BS: acikitsya-namaparadha leading to anitya-vaibhava (tendency towards material success), kamaniya-kama (gross material desires, esp. sex) and mayavada (impersonalism)

(c) Preached against them

- Wrote songs for general populace
- Kalyana-kalpataru 1.17
- Sri Caitanya Siksamrta

There are five types of activities which are destructive to the world.: opposition to good works, false renunciation, preaching irreligion in the name of God, unjust war, and waste.

By creating obstacles directly or indirectly to those who are engaged in beneficial work, the whole world suffers. Detachment produced through activities of devotional service and spiritual knowledge is best. To try to produce detachment by ones own effort simply produces disturbing effects. This is false renunciation. Normally people should stay as householders and follow the rules for grhastha asrama. When genuine detachment appears, a person should act according to the rules of sannyasa. Otherwise he should gradually decrease his household duties while engaging more in the Lord's service. That is real renunciation. It is sinful to leave the family simply because of some problem or because it seems difficult to manage. This is instant renunciation without having the proper qualification. Some people wrongly think that they can put on the cloth of a renunciate and obtain devotion later. Such renunciation does not arise from their nature, but from a temporary whim. Having arisen only temporarily, that renunciation can throw him back into sinful life and sense gratification. Having real qualities of renunciation should be the cause of taking such a role. Proper conduct means to follow the actions prescribed in scripture that are suitable to ones qualities.⁷ If a person takes a role which is not suitable to his qualities, he simply creates a disturbance to himself and the world. Taking on activities for which one does not have the capacity destroys the world.

Preaching irreligion in the name of religion is very common. Nera, baul, kartabhaja, daravesa, kumbhapatiya, ativari, sveccacari and other such groups are all harmful. The sin that they spread by their activities is destructive to the world. The illicit sexual activities that pervade the sahajiyas, neras, baulas and kartabhajas is completely against the Vedic norms.

Wars for increasing the size of a country are sinful and destructive. Only unavoidable wars are allowed by scripture. A person should spend

his time, money, energy and materials correctly. By misspending, he commits a sin.

(d) Persecuted their heads - Bisakisen

14.5. Wrote 100 transcendental books

(a) 1880 – Sri Kṛṣṇa-samhita

- revolutionary book on the science of Sri Kṛṣṇa – full and persuading presentation, revealed to him in a deep spiritual trance

(b) 1881 – Kalyana-kalpataru

Upadesa (spiritual advice), Upalabdhi (attainment of realization) and Ucchvasa (overflowing of spiritual joy)

- 1) *The soul's Real Position*
- 2) *Mundane Lust vs. Spiritual Lust*
- 3) *Scientific Doubt Resolved*
- 4) *Demigods Worship Put Into Perspective*
- 5) *Impersonal Doubts vs. Personal Truth*
- 6) *Scholarly Logic Kicked out*
- 7) *Hatha-yoga is Unnecessary*
- 8) *Merging with Brahman is Foolish*
- 9) *Caste-Pride is False*
- 10) *Mundane Knowledge is Most Harmful*
- 11) *Bodily Beauty is Temporary*
- 12) *Madness for Wealth is Ridiculous*
- 13) *Sannyasa Not as Important as Devotion*
- 14) *Traveling on Pilgrimage Not Necessary*
- 15) *Austerities and Penance Defined*
- 16) *Cheating Devotees are Rejectable*
- 17) *Fault-Finders of the Disciplic Succession Rectified*
- 18) *Bogus Ecstatic Symptoms*
- 19) *Lust is Not Love*

(c) 1886 – Sri Caitanya Siksamṛta (comparing LC's teachings with world religions in a rational way)

- Ascertainment of the topmost religion
- Secondary Duties, or Religious activities
- Primary Duties, or Regulative devotional service

- Spontaneous devotional service
- Ecstatic DS (bhava)
- Pure Love (prema)
- Transcendental Mellows
- Conclusion

(d) 1888 – Vaisnava siddhanta mala, Sri Nama – parts as songs

(e) 1890 – Navadvipa Dhama Mahatmya – parikrama and pramana khandas

(f) Jaiva Dharma Prema dasa babaji answering questions of a sannyasi. Giving the most basic and the most exalted teachings in a gist form

(g) 1895 – Amrta-pravaha-bhasya commentary on CC, summaries (used by SP), quotations

(h) 1900- Sri Harinama Cintamani

(i) 1901 – Bhagavatarka-marici-mala (under direction of Svarupa Damodara) – 20 chapters or rays of Bhagavata arka (puranarka) arranged in sambandha etc.

(j) 1902 – Bhajana-rahasya

(k) 1907 - Sva-niyama-dvadasakam

Cautions regarding premature discussion of one's spiritual identity have also been voiced by Bhaktivinoda Thakura. In his Bhajana-rahasya, Bhaktivinoda advises that acquaintance with one's siddha deha is appropriate at the stage of positive attachment to the object of devotion (asakti). He draws this understanding from Sri Caitanya's eight-verse Siksastakam, which he sees as corresponding to the eightfold evolution of devotion from initial faith (sraddha) to love of Kṛṣṇa (prema) delineated in Rupa Goswami's Bhaktirasasmrita sindhuh (Brs.1.4.15-16).

Bhaktivinoda identifies the fifth verse of Siksastakam with the stage of asakti, drawing attention to the words ayi nanda tanuja kinkaram. Asakti occurs after nistha and ruci. It is the final stage of sadhana bhakti before one enters bhava bhakti. Bhaktivinoda taught, "If one thinks of their siddha-deha without first achieving eligibility, their intelligence gets bewildered.

Published Vaisnava literature

- (l) 1891 Bhagavad-gita with VCT's commentary in Bengal
- (m) 1887 Kṛṣṇa-vijaya by Gunaraj Khan
- (n) 1887 Caitanyopanisad
- (o) 1895 – Mukunda-mala-stotram
- (p) 1896 – Ramanuja-upadesa
- (q) 1897 – Brahma-sambhita
- (r) Kṛṣṇa-karnamṛta by Bilvamangala 1898
- (s) 1898 – Madhvacarya's BG
- (t) 1901 – Padma-purana – compiled a definite edition
- (u) 1906 – Prema-vivarta

14.6. Introduced preaching initiatives

- (a) Vaisnava association
 - Bhagavat-samsat in Puri (Jagannatha Vallabha gardens) – All Vaisnavas joined save for Raghunatha dasa Babaji, siddha-purusa. - no kanthi and tilak Jagannatha threatened.
 - Visva-vaisnava-sabha in Calcutta
- (b) Nama-hatta – personally preaching in Bengal, Tripura,
- (c) Periodicals
 - 1881- Sajjana – tosanī monthly in Bengali
 - Sri-Visnu-Priya-o-Ananda-Bazarī-Patrika (distributed to Bengali villages)

14.7. Initiated preaching in the West - 1896

- (a) Sent Sri Gauranga-lila-smarana-mangala-stotram with an introduction "“Sri Caitanya Mahaprabhu, his Life and Precept”, expl. of 9 philosophical points in English to all

14.8. Made predictions

- (a) of adbhuta-mandira (Navadvipa-mahatmya, ch.5)

One exceedingly wonderful temple will appear from which Gauranga's eternal service will be preached everywhere.

(b) of Srila Prabhupada

A personality will soon appear to preach the teachings of Lord Caitanya and move unrestrictedly over the whole world with His message

about ISKCON:

Very soon the chanting of Hari-nama sankirtana will be spread all over the world. When will that day come when people from America, England, France, Germany, Russia, will take up karatalas and mrdangas and chant Hare Kṛṣṇa in their towns?

When will that day come when fair-skinned foreigners will come to Sri Mayapur-dhama and join with Bengali vaisnavas to chant Jaya Sacinandana?

The Seventh Goswami

After joining the sampradaya, he preached vigorously about its actual doctrine and practice, and in so doing he exposed much of the distortion of the Sri Caitanya's teaching that had come to dominate the religious landscape in his name. He passed the torch of his campaign of reform to his son and devout follower, Bimal Prasada, the renowned Bhaktisiddhanta Saraswati Thakura.

Re-established holy places

Wrote books

Ideal personal renunciation

Empowered by Sri Caitanya Mahaprabhu

Considered by Bhaktisiddhanta to be an incarnation of Gadadhara Pandita

Teachings of Bhaktivinode:

Attainment of rasa through Mahaprabhu

“Now, with Kṛṣṇa there are five relationships: santa, dasya, sakhya, vatsalya and madhurya. By first worshiping Gauranga in the mood of santa and dasya, the devotee attains Kṛṣṇa's service in the other rasas. According to his relationship with the Lord, the devotee's eternally perfect mood spontaneously manifests in the course of his devotional service.

“Whoever makes a distinction between Gauranga and Kṛṣṇa is contemptible and will never attain a relationship with Kṛṣṇa. But, in the

association of devotees, one who possesses the qualities beginning with humility will first worship Gauranga in dasya, or servitude, relationship. This dasya-rasa is the highest mood in the worship of Gauranga. It is in that mood that the devotees call Śrī Gauranga 'Mahāprabhu.'

"One who is qualified in madhurya -rasa worships Gauranga in the form of Rādhā and Kṛṣṇa. As Rādhā and Kṛṣṇa have combined in one form as My Gauranga Raya, Their pastimes do not appear to be manifest in His form. When the worship of Gauranga in dasya-rasa reaches full maturity in the heart of the living entity, madhurya -rasa naturally develops in his heart. At that time one's worship of Gaurahari qualifies him to worship Rādhā and Kṛṣṇa in Vṛndāvana. Gauranga then drowns the devotee in the nectar of Rādhā and Kṛṣṇa's eternal pastimes, which the devotee enters as he attains Vṛndāvana.

Śrī Navadvīpa Mahātmya by Bhaktivinoda Ṭhākura, chapter 18

Preaching

As the best service to Mahāprabhu

Saraswati!

"People of this world who are proud of their own aristocratic birth cannot attain real aristocracy. Therefore they attack the pure Vaishnavas, saying, 'They have taken birth in low-class families because of their sins.' Thus they commit offenses. The solution to the problem is to establish the order of daiva-varnasrama-dharma - something you have started doing; you should know that to be the real service to the Vaishnavas. Because pure devotional conclusions are not being preached, all kinds of superstitions and bad concepts are being called devotion by such pseudo-sampradayas as sahajiya and atibari. Please always crush these anti-devotional concepts by preaching pure devotional conclusions and by setting an example through your personal conduct.

"Please make great effort so you can start parikram of Sridham Navadvīp as soon as possible. It is by those actions that everyone in this world will receive Krishna-bhakti. Please try very hard to make sure that the service to Sri Mayapur will become a permanent thing and will become brighter and brighter every day. The real service to Sri Mayapur can be done by acquiring printing presses, distributing devotional books,

and sankirtan - preaching. Please do not neglect to serve Sri Mayapur or to preach for the sake of your own reclusive bhajan.

"When I am not present any more, please take care to serve Sri Mayapur Dham which is so dear to you. This is my special instruction to you. People who are like animals can never attain devotion; therefore never take their suggestions. But do not let them know this directly or indirectly.

"I had a special desire to preach the significance of such books as Srimad Bhagavatam, Sat Sandarbha, and Vedanta Darshan. You have to accept that responsibility. Sri Mayapur will prosper if you establish an educational institution there. Never make any effort to collect knowledge or money for your own enjoyment. Only to serve the Lord will you collect these things. Never engage in bad association, either for money or for some self-interest.

Signed: Kedarnatha Datta Bhaktivinode (1910)

As the means to attain prema

Sri Caitanya Siksamrta, ch.6 – premaruruksu is two-fold – bhajananandi and gostyanandi. Neither of them has to go through the other to attain prema

Prema is the goal of the soul. By nourishing bhava, prema manifests. The soul, fixed in favorable attitude towards Krsna, elevates himself gradually and finally approaches the temple of prema. Prema has two stages: aspiring for prema and attainment of prema. Having attained prema there is no further attainment. There is only Krsna rasa, and nothing else at that stage. In the aspiring stage there are two types of devotees: those who derive bliss from following the proper conduct and those who derive bliss from preaching. (6.3)

Relations of vaidhi and raganuga bhakti

Vaidhi necessary for raganuga

The difference between vaidhi and raganuga is that vaidhi proceeds somewhat slower to bhava. Practice of raganuga very quickly leads to the level of bhava. Faith, having surpassed steadiness (nistha), takes the form of ruci in the heart of the raganuga bhakta. Thus there is no delay for that to mature into bhava.

Some unknowledgeable people think that sadhana bhakti is not necessary. Some prefer varnasrama and others prefer to relish prema. But from seeing the instructions concerning bhakti, a gradual process is recommended and fruitful. First a person should attain steadiness in good conduct by practicing varnasrama. Then he must progress to vaidhi bhakti. Finally, with prema, he reaches perfection. According to the amount of qualification of the individual, this form of advancement may slightly change.

Raga is a natural propensity. The raga exhibited by the soul in a conditioned state is a perversion due to the false bodily identification and accepts material things as its desired objects. Directing this raga towards flowers, food, drink, intoxicants, clothing, shelter, or lover, the living entities end up in a world of illusions. For this reason the conditioned souls are situated far apart from raga directed to the Lord. Bhakti instigated by raga is thus very rare. It is then necessary to consider carefully what is beneficial and detrimental in worshipping the Lord. From this consideration arises rules or vidhi. The rules monitor the state of raga. Rules are not an opposing party to raga. Rules may be called ritual and raga may be called spontaneous attachment. Though they are different conceptions, in the pure state they are one. Rules in their pure state are assistant to raga. Pure raga follows the rules which are the will of the Lord. For the Lord, the rules predominate, and for the jivas, raga predominates. The opposition of raga and vidhi seen in the material world is due to the unhealthy condition of raga. When raga recuperates, vidhi, having fulfilled its function, retreats. Therefore in the healthy state, raga predominates for the jiva. As much as raga for material things leads to degradation, so raga for the Lord becomes the highest condition of existence. The relation of raga with vidhi is like the relation of body to medicine. Raga has many functions, but vidhi's function is to protect and nourish raga. When raga is thoroughly nourished, it does not depend on vidhi any longer.

Raganuga bhakti includes all the same angas as vaidhi bhakti, but the devotee of raganuga bhakti performs those activities with a spontaneous mood rather than by rule. The conditioned soul living in the world must necessarily carry out physical, mental and social activities to maintain his body. Those rules mentioned in the discussion of vaidhi bhakti, which serve to keep the devotee on the path of devotion and prevent him from becoming materially contaminated, must also be followed by the

practitioners of raganuga bhakti. The practice of raganuga is internal, so what external rules should the person follow? If the person does not accept all the necessary rules of vaidhi bhakti which serve to make him fit for practicing internally, he will finish his life untimely or revert to material life, and reduce his propensity for raga. If the manner of cultivating devotion is not accepted in full, internal practice cannot be maintained or grow. Though interest in raganuga may grow, the angas of bhakti, such as hearing and chanting should not be given up.

necessary qualification for rasa-katha

People who have strong attraction for gross material pleasure and cannot understand these topics should not read, think of or discuss these topics of rasa, because they will think that these are all material activities and criticize them. If they do appreciate them at all, they will become degraded as sahajiyas..

Not everyone is qualified to read the daily pastimes of Radha and Krsna. It is esoteric knowledge of great wonder which must be kept secret. The devotee should not let those who are not qualified hear these topics. As long as the soul has not attained greed for the spiritual world on the path of raga, the description of these pastimes must be kept hidden from him. As long as the person has no realization of the pure spiritual nature of the transcendental name, form, qualities and pastimes of Krsna, he has no qualification for hearing these pastimes.

Hearing these pastimes, the unqualified person will simply meditate on material relationships of male and female, under the influence of maya, and by this he will become degraded. (6.6)

proper approach for hearing Kṛṣṇa's pastimes

The highest knowledge is prema. This is revealed in two ways in the activities of Krsna. Directly it is obtained through the daily pastimes, eight fold pastimes. Indirectly it is obtained through the pastimes of killing the demons, from the killing of Putana to the killing of Kamsa. These pastimes exist symbolically in Vraja and only as impressions in Goloka. Actually they are not found there, and cannot exist there. Reading the indirect pastimes, the devotee can purify himself; being purified, he can taste the direct pastimes and perceive Goloka. If the aspirant for prema very carefully cultivates in this way he will understand all these matters.

As long as it is necessary to cultivate indirectly for purification, the devotee cannot absorb himself in rasa. When the indirect cultivation bears fruit, the pure rasa of Goloka will manifest. At that time he should cultivate both direct and indirect pastimes. Hearing the daily pastimes the devotee will taste rasa and hearing the indirect pastimes he will be able to destroy the obstacles to tasting the rasa. As a result, the material gunas will disappear and the devotee will easily be able to see and attain Goloka.

Qualities of real mahabhagavata

Only the Lord himself or a soul who has attained the purest prema can deliver the most fallen. In the same way, those who have contracted consciousness, such as King Nrga embodied as a lizard, can be delivered only by the Lord or his pure devotee. If devotee immersed in pure prema such as Narada gives mercy, the soul in contracted consciousness can be delivered. (5.3)

Concerning the bestowal of devotional energy by the mercy of the devotee something should be mentioned. The power of the prema bhakta is unlimited, and thus the prema bhakta, if he is merciful, can transfer his power to any type of person. The bhava bhakta, being merciful, can instill power in the sadhana bhaktas so that they can assume a position similar to his own; and by the strength of his personality, the bhava bhakta can raise materialistic people who have gained some qualification due to previous deeds to the level of ruci. Vaidhi and raganuga sadhana bhaktas can instill faith in materialistic people who have attained qualification by previous deeds, by dint of their teaching and example.

Part 5

“Bhaktisiddhanta – Gaudiya Math”

Biography

Birth and childhood

Born 6 Feb 1874 at 15:30

Umbilical cord wrapped – visible through life

Blessings of Lord Jagannath – garland –anna prasna

Vow to never eat mangoes

Worshipped Kurma deva from 8 years (found in Calcutta at excavation for Bhakti bhavan)

7th grade – Harinama initiation and Nrsimha mantra by BVT

Published books on astrology Surya Siddhanta etc

Study

1892 - Sanskrit College.

Studied Vedas, defeated people and professors in debates

Discontinued in fear of family life “If I am stupid, no one will try to push me towards material life”

Published astrological books, got wide recognition

Learnt English for 3 days from Shakespeare’s dramas

Tutor for royal family in Tripur

Soon left

Full pension until 1908

Bhajan and initiation

1898 Started visiting holy places like Kasi, Gaya, Prayag

1897 observed caturmasya

Winter 1898 established bhajan-kutir Ananda-sukhada-kunja in Godrumadvipa

1898 met Gaurakisora Babaji

1900 took mantra initiation from him

You will attain your svarupa through the syllables of the HK mahamanta – Srila Gaurakisora Babaji Maharaja

Sri Mayapur

1905 Pilgrimage for South India.

Gathered information about tridandi sannyasa

1905 Bhajan (vow to chant 1 billion names)

300.000 names a day

slept on the floor, ate occasionally

Blessings

Gaurakisore – the same renunciation as Rupa and Raghunatha

Vamsi das – Someone very dear to my Gaura came to me

Letter from BVT

Saraswati!

"People of this world who are proud of their own aristocratic birth cannot attain real aristocracy. Therefore they attack the pure Vaishnavas, saying, 'They have taken birth in low-class families because of their sins.' Thus they commit offenses. The solution to the problem is to establish the order of daiva-varnasrama-dharma - something you have started doing; you should know that to be the real service to the Vaishnavas. Because pure devotional conclusions are not being preached, all kinds of superstitions and bad concepts are being called devotion by such pseudo-sampradayas as sahajiya and atibari. Please always crush these anti-devotional concepts by preaching pure devotional conclusions and by setting an example through your personal conduct.

"Please make great effort so you can start parikram of Sridham Navadwip as soon as possible. It is by those actions that everyone in this world will receive Krishna-bhakti. Please try very hard to make sure that the service to Sri Mayapur will become a permanent thing and will become brighter and brighter every day. The real service to Sri Mayapur can be done by acquiring printing presses, distributing devotional books, and sankirtan - preaching. Please do not neglect to serve Sri Mayapur or to preach for the sake of your own reclusive bhajan.

"When I am not present any more, please take care to serve Sri Mayapur Dham which is so dear to you. This is my special instruction to you. People who are like animals can never attain devotion; therefore never take their suggestions. But do not let them know this directly or indirectly.

"I had a special desire to preach the significance of such books as Srimad Bhagavatam, Sat Sandarbha, and Vedanta Darshan. You have to accept that responsibility. Sri Mayapur will prosper if you establish an educational institution there. Never make any effort to collect knowledge or money for your own enjoyment. Only to serve the Lord will you collect these things. Never engage in bad association, either for money or for some self-interest.

Signed: Kedarnatha Datta Bhaktivinode (1910)

Preaching

1911 – “Brahmanas and Vaisnavas” in Balighai, arranged by Visvambharadev Goswami

Glorified brahmanas – with unlimited scriptural conclusions

Glorified Vaisnavas far exceeding

Gaura mantra

Eternal and for all devotees. Chaitanyopanisad

Gaura is the eternal name of God

March 1912 – Calcutta Religious Conference – fasted for 4 days and cooked only When came back to Mayapur – “I could not give anything to them”

1913-15 – established printing press Bhagavat Yantralaya in Calcutta

publishing CC with his Anubhasya commentaries

BG with VCT's

After BVT's departure – moved to Mayapur

Editing of Sajjana-toshani, publishing of BVT's books

1915 - Disappearance on Gaurakisore

The only disciple worthy to give samadhi

1915 - Divine vision

Feeling discouraged at the demise of BVT and GKB and propaganda of sahajiyas

No money or manpower, no knowledge, no talents, no material skills.

In dream – Gauranga came from the eastern side of the Yogapith with associates – 6 goswamis, Jagannath, GKB, BVT

Why are you in anxiety – Begin, preach the message of Gaura, his name, abode. We are always ready to help, eternally present with you. You will always receive our help in your mission. Behind you – unlimited wealth, innumerable people, extraordinary scholarship. Whatever you need at any time for your mission will immediately come to serve your pure mission. Preach with full enthusiasm. No material obstacle will ever impede you. We are always with you.

Acceptance of sannyas

To set an example of daivi-varnasrama.

Humble position before his gurus – GKB and BVT, who were babaji paramahansas, beyond varnasrama

7 March 1918 – went inside the temple alone and took tridanda from the picture of GKB

all started crying

next day – initiation, Ananta Vasudeva, etc

strict renunciation – no shoes, caturmasya

First preaching center Bhaktivinode Asan in Calcutta with the help of Kunjabihari Prabhu

Preaching reinforces

Establishment of Gaudiya Math – 1920

Wanted a great spiritual revolution – books, temples, lectures.

People were joining mostly highly educated – doctors, engineers, scholars, writers, editors etc.

Emblem of the GM

Just after that a balcony fell missing him a few inches. BST: “GM will be known for saving people from imminent danger.

!1920 – first sannyasi disciple, Bhakti Pradipa Tertha Maharaja (disc. of BVT)

1921 - Navadvipa parikrama

Preaching in East Bengal

Disciples’ reaching door to door and oppression, no food and shelter

BST in Dacca – 30 different expl. to SB 1.1.1

Center in Dacca – Sri Madhva GM

1922 – Gaudiya magazine

distribution all over, brahmacaris going by first trains

very cultured, high literary and philosophical style

Freedom movement and the GM

BST preached fearlessly: “First we have to know who we are – then what to do”

BP Kesava Maharaja (Vinoda Vihari) was in one of the secret militant freedom movements Anusilanam Samiti

SP joined

1927 - learned Ramendra Chandra Bhattacharya – Pranavananda lecturing – Spy? – BR Sridhara Maharaja

Subhash Chandra wanted to recruit – “They are weak”

GM

Life and preaching everywhere

BST took care of everything, that everybody was healthy and ate nicely

Called disciples Prabhu.

Service to each other

1925 - Attack on the Gaudamandala parikrama

Sahajiyas and other prepared loads with broken bricks

Throwing – all doors blocked

Vinod Vihari exchanged cloths with BST and saved him

Outburst of protest – reputation of sahajiyas finished

1927 - The Harmonist in English – editor Prof. Sannyal
(would give his whole salary to BST)

1930 Exhibitions through dioramas and paintings in
Mayapur

1930 – Baghbazar math in Calcutta

Establishing Brhad-mrdanga

Preaching and book distribution – the most important
activity

To establish internal hari-bhajan in this world, quite a few books have to be written and published. The temple which is within the books and the temple which is within the devotees are more important than the temple built with bricks and stones, because by constructing such temples hari-katha can be preached in this world much longer. - BST

Raganuga and Vaidhi in the GM

No raganuga until going through strict vaidhi

No Radha-Kṛṣṇa Lila reading for new devotees, not even to
10th Canto or paintings of Radha-Kṛṣṇa – incident with BP
Puri Maharaja in Calcutta

Prakṛta-rasa-sata-dusini

Opposition to impersonalism

Brahma samaj (against idolatry)

Preaching to Mayavadis with a shoe

Afraid of him – other side of the street

Fed a rotted mango

1933 - Preaching in the West (Srila Prabhupada took
initiation this year)

Sri Kṛṣṇa Caitanya by Prof.Sannyal in English

18 March 1933 – sent 3 disciples to England

May 1933 – 1st preaching center established in London. Some
appreciation letters from the noble.

Nov 1933 – Preaching centers in France and Germany

GM at the end

Very simple but happy living

Collected – once BST himself went to collect, others had to sit in the Math

Thorough records of everything they spent

Preaching at any cost - Fed disciples kichri on ekadasi and sent out to preach

18 sannyasis

1935 – Radio broadcasts in Calcutta

Disappeared in Calcutta 1 Jan 1937

The Great General of Lord Caitanya's Army

Preaching

Took the treasure of LC and widely distributed all around

Organized a modern dynamic institution for distributing Sankirtana of LC

Destroyed sahakiya, mayavada and brahmana oppression

Established 64 temples

1st to open preaching missions in the West

Relations with BVT

Considered him spiritual master rather than father (like Lalita Prasad)

BVT is the most often quoted acarya in BSST's commentary on SB, by far more prominent than any other acaryas – a sign of a greater importance of his opinion for BSST.

Two purports on SB – Tatyā and Vivṛtti. Vivṛtti is dedicated to BVT. "I have presented whatever happiness I could gather from the mouth of BVT"

Order of acaryas by their verdict: BVT, VCT, Kṛsnadas Kaviraja Goswami, Jiva Goswami, Sridhar Swami, Madhva, Vijayadhvaj, Viraraghava, Sukadeva, Vallabha, BSST

Spiritual innovations

Introduced daivi-varnasrama,

Got public to recognize and respect sadhus and sannyasis, previously treated with contempt

Introducing new emphasis of spiritual practices (śrīmad to aim)

Introduced śikṣa-sampradaya with no place for Bipin Bihari. Sampradaya of Mahābhagavatas (like of Bhagavatam: Kṛṣṇa-Brahma-Narada-Vyasa-Suka-Parikṣit-Suta-sages)

changed standards of renounced vaiṣṇavas

Introduced brahmana threads, tridandis, 108 names of sannyasis

Two most difficult changes which take generations to accomplish:

External – Changing leadership from traditional, individual (King of England=England, organization as the embodiment of a strong charismatic leader, pre-industrial style of social organization, “mafia” – Ramesvara had his assistants watch Godfather movie to learn management) to collective (GBC, the Indian Railways by the British).

Internal – Changing spiritual style, from bhajanāṇḍī mahābhagavata to ghostyāṇḍī madhyama

Research

1st to research 4 vaiṣṇava sampradāyas and emphasize their common ground

Author

108 books and pamphlets

SB, CC, CB, BG and Brahma-saṁhita with commentaries

Established periodicals

Character

Zero intolerance for cheap devotees

1902 - Radha raman caran das Babaji in Puri: “bhaja nitai-gour radhe syam japa hare kṛṣṇa hare rama”, dressed his

follower in Lalita Sakhi. – BST strongly opposed and proved him wrong. BST sent him to Mayapur

On parikrama in Vrndavan , palm to forehead “Could not see a single Vaisnava in Vrndavana” Local renowned devotees who chanted 300.000 names a day, reading and speaking Goswamis’ works daily - “Kanistha adhikaris”

Giving lecture on Upanisads at Radhakunda – “they live not at Radha-kunda but at Naraka-kunda”.

I have seen it. In Rādhā-kuṇḍa, sometime in 1934, my Guru Mahārāja was living, and he was discussing Upaniṣad. He was discussing Upaniṣad regularly. And the bābājīs... There are many bābājīs in Rādhā-kuṇḍa. First of all, they came, that “Bhaktisiddhānta Sarasvatī Ṭhākura has come, such a learned scholar and the establisher of Gauḍīya Maṭha.” So out of curiosity they came. And when they saw that he was discussing Upaniṣad, gradually they stopped coming. So my Guru Mahārāja recommended that “These people are not living in Rādhā-kuṇḍa. They are living in Nāraka-kuṇḍa.” I have heard it personally.

Lecture on ŚB 6.3.20-23, Gorakhpur, February 14, 1971

Deep attachment to Srimati Radharani

Became overwhelmed with emotions when speaking about Her

We serve Krsna just because He is dear to Srimati Radharani

Fainted when heard of glorification of Laxmi’s beauty

Teachings

Yukta-vairagya

Employed cars, radios, printing presses, elephants, everything. Electricity in the gaudiya math

Daivi-varnasrama

Gaudiya math as a sample of it.

“I have come to establish daivi-varnasrama, instead of current asuri-varnasrama”

having people maintain it my taking aside a handful of food every time they cooked – mushti dhan.

Upadesikas and Mahaupadesikas

Raganuga

Revolutionary approach, breaking off the tradition of babajis

–

Authoritative – Krsnadasa Kaviraja mentions in his purport on Kṛṣṇa-karnamṛta (but stresses that mediation of the holy name is more important). Elaborated by Dhyana-cand Goswami

Outside of BST's siddha-pranali as a means for raganuga sadhana bhakti is of common place

Discredited itself by unqualified gurus, who made their living on selling mantras to everyone (ex one of Srila Prabhupada's disciples, who imagined himself a peacock)

Nama (name), rupa (complexion or form), vayas (age), vesa (dress), sambandha (relations), yutha (group), ajna (order), seva (service), parakastha (divine cherished ambitions), palyadasi (maintainer) and nivasa (residence),

Dhyana-candra Goswami's Sri Gaura-govindarcana-smarana-patthati

Qualification – lobha. What constitutes? (babaji – just interest, BST – spiritual greed, bhava)

Lila-smaranam. BST 1st maranam, then smaranam, only beyond nistha

While in material world, we can see only the lower half of the spiritual world, namely 2,5 rasas – santa, dasya and gaurava-sakhya

Downplayed ajata-ruci-raganuga-sadhana. Instead – kirtana Why?

– kirtana can be practiced by all, smarana – by few

– kirtana cleanses the heart for smaranam

– smarana is not a mental practice but a result of kirtana's effect on mind, based on it

Addressing imitative smaranam, Saraswati Thakura wrote in his famous song Vaisnava ke? kirtana prabhava smarana haibe se kale bhajana

nirjana sambhava, "Smaranam can occur by the power of kirtana, and only then is solitary service possible.

Introduced pancaratrica mantras and gopi-bhava-mantra (as of babajis, for sannyasis) – conceptual orientation for Vraja (give svarupa and retire) From the earth we can only see half the Vaikuntha –santa, dasya and half sakhya

Madhya 15.107

*“eka kṛṣṇa-nāme kare sarva-pāpa kṣaya
nava-vidhā bhakti pūrṇa nāma haite haya*

“Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

Prakṛta-rasa-sata-dusini

(69)

*samagrira amilane sthaya-bhava haya na
sthaya-bhava-vyatireke rase sthiti haya na*

“In the absence of the necessary constituent elements of the bhakti process (such as anartha-nivṛtti, nistha, ruci, etc.) one can never become fixed up in their own eternal sthaya-bhava (one of five principle mellows). In the absence of sthaya-bhava and its necessary elements, one can never become situated in their eternal rasa (siddha-deha).”

(35)

*rati age sraddha pache ruṣanuga bole na
krama paṭha chadi' siddhi ruṣanuga bole na*

“The followers of Srila Rupa Goswami never preach that transcendental attachment is reached before one develops pure faith. The ruṣanugas never teach that the perfection of devotion (siddhi) can be reached by abandoning the consecutive order of developmental stages on the path.”

(50)

*anartha thakara kale lila-gana kore na
anartha-nivṛtti-kale nama jada bole na*

“ While still contaminated with anarthas, one should never sing songs about the Lord's confidential pastimes. After these impediments are purified (anartha-nivṛtti), one never speaks of the holy name of Krishna as if it were a mundane sound vibration.”

(58)

*anarthake 'artha' boli' ku-pathete laya na
prakrta-sahaja-mata aprakrta bole na*

"One should never mistakenly call material obstacles 'useful for devotional service,' thereby following the wrong path. One should never say that the mundane opinions of the prakrta-sahajiyas (cheap materialistic imposters) are aprakrta (transcendental)."

(60)

*asakta komala-sraddhe rasa-katha bole na
anadhikarire rase adhikara deya na*

"A devotee should never speak on the topics of devotional mellows to one who has soft, pliable faith. A devotee should never attempt to bestow the qualification for rasa upon one who is unqualified to receive it."

Relations to raga

*pujala raga patha gorava bhange
matala harijana visaya range*

Keep the path of raga high above and do not try to bring it down, and worship it by doing whatever necessary for their divine service.

Gaurakishora dasa Babaji

If a woman comes to maternity ward and starts crying, she will never produce a child.

Relations with Lalita Prasad

"My sahajiya brother" (transcendental family quarrel – how we should serve Kṛṣṇa, may not be that serious on their level)

Re-initiated SP's disciples "He is not giving the right thing"
SP forbade to associate with him, because although he was a very advanced devotee, he was critical of BSST.

SP (room conversation in Bhubaneswar, 24 Jan 1977): My Guru Maharaja used to say, "When our men will be sahajiya, he will be more dangerous."

Gaudiya Math after BST

BST established GBC “there will be fire in the Math”

twelve members initially, and later 28.

Kunja Babu, Ananta Vasudeva and Paramananda – presiding over the GBC

Next acarya

Thinking that there should be next acarya – who

1937 Appointed Ananta Vasudeva – learned brahmacari “To sit in the seat of BSST”, because he learnt siddhanta.

Kunja Babu (guru-prestha) did not agree – split

Two parties formed – Kunja (in 1948 Bhakti Vilas Tirtha Maharaja): Sri Caitanya Math (Mayapur) and AV: the Gaudiya Mission (Calcutta)

Many disgusted founded their own Maths

Ananta Vasudev (in 1943 Bhakti Prasad Puri Maharaja) left and turned against BST, along with Sundarananda Vidyavinoda:

Revealed BSST’s swarupa, compiled his pranama, was quoting slokas off the waist. Gaudiya Vaisnava in many generations.

Somebody found letters from a woman in his room, took to Sridhara Maharaja. Asked him to step down, he refused “you are envious”

Implemented strict oppression to those not loyal to him led by Sridhara Maharaja, vaisnava-aparadha.

Dissatisfied with preaching, yukta-vairagya, left the mission

Abandoned all books of BST, BVT – focused only on Goswami’s etc.

Left to take diksa in Radha Kund and asked his disciples to follow

Married one of his disciples and accepted the name Puri das

Started writing books criticizing the GM and BST without mentioning names

Claimed the parampara of BST unauthorized

Claimed hari-nama sankirtana was not authorized

Criticized saffron cloth and sannyasa

Stressed the need of siddha pranali or ekadasi-bhava

Compiled the best editions of the works of the 6 Goswamis, best until now.

Said to have committed suicide.

Afterward many people from the GM would secretly sneak off to some babajis and take siddha-pranali from them, not confident that they were getting “the real thing” in the GM, in fear of going “only” to Vaikuntha.

Further disintegration of the GM

Srila Prabhupada on the history of the GM:

Ādi 12.8

*prathame ta' eka-mata ācāryera gaṇa
pāche dui-mata haila daivera kāraṇa*

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

The words daivera kāraṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one ācārya is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Om Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottaraśata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of ācārya, and they split into two factions over who the next ācārya would be. Consequently, both factions were asāra, or useless,

because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor ācāryas, and we find that our humble attempt has been successful.

August 16, 1976, Bombay

Why this Gauḍīya Maṭha failed? Because they tried to become more than guru. He, before passing away, he gave all direction and never said that "This man should be the next ācārya." But these people, just after his passing away they began to fight, who shall be ācārya. That is the failure. They never thought, "Why Guru Mahārāja gave us instruction so many things, why he did not say that this man should be ācārya?" They wanted to create artificially somebody ācārya and everything failed. They did not consider even with common sense that if Guru Mahārāja wanted to appoint somebody as ācārya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become ācārya. Then another man came, then another, ācārya, another ācārya. So better remain a foolish person perpetually to be directed by Guru Mahārāja. That is perfection. And as soon as he learns the Guru Mahārāja is dead, "Now I am so advanced that I can kill my guru and I become guru." Then he's finished.

Challenges against, by the anti-party

See the Authorized Gaudiya Vaisnava Sampradaya, Eternally bliberated, esp.pp.30-31

- 1) "Only sastra (scripture) is an authority - no human can be so in any circumstance. Even God follows sastra to show the example. Sastra is there to make sure that the independent "self-effulgent" personalities do not appear.

*na veda-vādān anuvartate matiḥ sva eva loke ramato mahā-muneḥ
yathā gatiḥ deva-manuṣya-yoḥ pṛthak sva eva dharme na paraṁ kṣīpet
sthitaḥ*

It is better to execute one's own occupational duty than to criticize others'. Elevated transcendentalists may sometimes forgo the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth. SB 4.4.19

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." Śvetāśvatara Upaniṣad (6.23)

vedeṣu durlabham adurlabham ātma-bhaktau (5.33)

*dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ
The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.' Mahābhārata, Vana-ṣarva (313.117).*

Conclusion: Sastras are to recognize self-effulgent acaryas when they do appear.

**2) "Harinam-diksa in ISKCON and Gaudiya Math is not bona fide.
Harinam-diksa simply does not exist.**

Madhya 15.108

*dikṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre*

"One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered.

Holy name is independent as Kṛṣṇa Himself, but this does not mean it should not be given by a guru in an official ceremony. It means the holy name can be chanted before any initiation, esp. pancaratrk. We never forbid this. HK constitutes purascarya.

Jiva Goswami on SB 7.5.24-25: “One can chant the holy name without initiation, but in kali-yuga it is necessary to chant the name under the guidance of the bona-fide spiritual master. One should receive the holy name from the spiritual master who is a bona-fide representative of Sri Hari.

Isvara Pur gave harinama: ‘kṛṣṇa-mantra’ japa sadā,——ei mantra-sāra Adi 7.72

*kṛṣṇa-nāma-mahā-mantrera ei ta’ svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva*

It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa. Ādi 7.83

3) "In the Gaudiya line brahma-gayatri does not exist, it is a part of varnasrama.

It is not just a part of varnasrama. It is a transcendental vibration from Lord Kṛṣṇa’s flute

*praṇavera yei artha, gāyatrīte sei haya
sei artha catuḥ-ślokīte vivariyā kaya*

“The meaning of the sound vibration omkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four ślokas of Śrīmad Bhāgavatam known as catuḥ-ślokī. Madhya 25.94

It is also given in Syamananda parivara. Are they not bona-fide too?

The gayatri sings the glories of Srimati Radharani. (Jiva Goswami)

4) "Sannyasa in the Gaudiya line does not exist, it is a part of varnasrama. Sannyasa-gayatri, as above mentioned, does not have any potency."

Mahaprabhu took sannyasa. Is not He bona-fide? It is not mayavada sannyasa – he initiated Kesava Bharati. Many followed Him by accepting saffron (Swarupa Damodara), some followed Rupa and Sanatana (white dress). – gosthyanandis and bhajanandis, both are bona-fide.

SB 11.23.34

*kecit tri-veṇuṃ jagṛhur eke pātraṃ kamaṇḍalum
pīṭhaṃ caike 'kṣa-sūtraṃ ca kanthāṃ cīrāṇi kecana
pradāya ca punas tāni darśitāny ādadur muneh*

*kecit—some of them; tri-veṇum—his sannyāsī triple staff; jagṛhuḥ—
they took away*

*Some of these persons would take away his sannyāsī rod, and some the
waterpot which he was using as a begging bowl. Some took his deerskin
seat, some his chanting beads, and some would steal his torn, ragged
clothing. Displaying these things before him, they would pretend to offer
them back but would then hide them again.*

Also mentioned in Manu-samhita 12.11, Skanda and Padma Purana
(also mentioned are sikha, sacred thread and saffron cloth),
Vedas (Jabalopanisad) and in Sridhara Swami's purport on
SB 11.18.28

5) (By smarta-brahmanas) – gaura mantra and gaura-gayatri are
not bona-fide, but inventions

They are not. Srila Vyasadeva mentions the gaura-mantra in
Urddhvāmaya-samhitā 3.16 answering Narada Muni as to
which mantra to chant:

*klim gauraya namah iti-sarva-lokesu pujitah etc.
(from Sri Gauatri Mantrartha Dipika, p.94)*

BST's will

1. Sri Caitanya Mahaprabhu's instruction in Siksastakam "param vijayate sri krsna sankirtanam" is the only motto of Gaudiya Math.
2. The Supreme Personality of Godhead Sri Krsna is the only enjoyer, everyone, everything else is the object of His enjoyment.
3. Anyone who does not serve Hari, the Supreme Personality of Godhead is ignorant and the killer of his self.
4. To learn to tolerate is one of the most important responsibilities of those who live in the Math.
5. The Rupanuga devotees offer all glory to the original source instead of depending upon their own strength.
6. Those who perform assorted religious activities, cannot serve the Supreme Personality of Godhead.

7. *Become united with one purpose and serve Sri Hari.*
8. *Wherever there is discussion about Hari, that is a place of pilgrimage.*
9. *We are not pious, sinful, learned or ignorant; we are the carriers of the dust of the feet of the devotees of the Lord Sri Hari, and we are initiated by the mantra “ kirtaniya sada hari”.*
10. *My advice is “ Do not criticize others and try to rectify yourself.”*
11. *Our supreme duty is to serve the residents of Vraja who are afflicted due to Krsna’s departure to Mathura.*
12. *A pure devotee knows that everyone is his spiritual master, therefore only a pure devotee can be the jagad guru.*
13. *If we want to follow the path of true auspiciousness, then we should give up countless opinions of people, and hear the words of the vedas only.*
14. *Whatever is auspicious should be desired.*
15. *An intimate devotee does not have any other desire besides serving the followers of Sri Rupa Goswami.*
16. *There is no way to associate with the transcendence besides hearing.*
17. *As soon as we will lose the shelter of a protector, everything around us will become our enemies and attack us. Topics about Krsna spoken by a genuine saint is our only protector.*
18. *A flatterer can never become a guru or a preacher.*
19. *It is better to remain in millions of species like birds, beasts. insects and worms, than to become deceitful. One who is free from deceit receives auspiciousness.*
20. *Vaisnavism is the other name of simplicity. The servants of the paramahansa vaisnavas are simple; therefore they are the best brahmanas.*
21. *The only duty of the most merciful persons is to transform the degraded taste of people. If you can save even one person from the fort of mahamaya, then that will be a greater act of philanthropy than opening millions of hospitals.*
22. *Those who have not learnt to develop their propensity to serve the Supreme Lord from self realized souls, no matter how pleasing their association may be, should never be desired.*

23. *Preaching without practising is nothing but a ritual of karma©kanda.*
24. *If one just serves the Supreme Personality of Godhead and His devotees his attachment to his household will diminish.*
25. *Our main disease is to collect the objects that are not related to Krsna.*
26. *We have not come to this world to become an artisan of wood or stone, we are only the peons of Sri Caitanya Mahaprabhu's message.*
27. *We will not stay in this world for a long time. If this body falls singing the glory of Lord Sri Hari, then only the birth in this body will be successful.*
28. *Our only desire is to collect the dust from the lotus feet of Sri Rupa Goswami, who fulfilled the desire of Sri Caitanya Mahaprabhu.*
29. *This material nature, which is averse to the Supreme Personality of Godhead, is an examination hall. Tolerance, humbleness, appreciation of others, etc., are favourable to develop our devotion to Hari.*
30. *In every birth one gets father and mother, but one may not get the instructions for his ultimate benefit.*
31. *Although the activities of a devotee and misdemeanour of a pseudo devotee may apparently appear to be alike but there is a heaven and hell of difference like milk and lime water.*
32. *Those who mistake dishonesty to be honesty (or a crook to be a saint) will fall into great difficulty, just as a person who tries to cheat the iron smith by supplying him lead steel.*
33. *As soon as we get to know the absolute truth one should become fixed up in it. Instead of wasting a single moment of whatever time is left of our life, one should be engaged in serving Sri Hari.*
34. *Many people mistake "imitation" to be "following". These two words "imitation" and "following" are not the same. To play the role of Narada in a play is "imitation" but to follow the path of devotion, according to Narada Muni is "following".*
35. *He who is constantly absorbed in discussing about Sri Hari is a saint. One who is constantly engaged in serving the Supreme Personality of Godhead is a saint. One who in all his endeavours tries to serve Krsna is a saint.*

36. *If the Supreme Personality of Godhead Narayan offers Himself, something remains unoffered, but a devotee can offer you the Lord completely.*
37. *Do not try to become a guru to become envious. Do not try to become a guru in order to become absorbed in material attachments. But if you become my unalloyed servant, if you have acquired my potency, then there is nothing to fear.*
38. *A bona fide spiritual master is non-different from the Supreme Personality of Godhead. If one cannot say that he is the personal manifestation of the Supreme Personality of Godhead, one will not be able to utter the holy name of the Lord.*
39. *In order to teach how to serve Him, the Supreme Personality of Godhead Himself appears as the spiritual master.*
40. *A living entity cannot derive his real benefit by reading hundreds of books or pretending to render devotional service according to his own ideas.*
41. *To be cheated by those who mislead people in the name of Hari katha, has become a sort of religion of this age.*
42. *The impartial truth that is being spoken fearlessly someone will be able to understand its profound meaning after hundreds of lives or hundreds of yugas. Unless hundreds of gallons of hard earned blood is spent we will not be able to make people understand this truth.*
43. *Those who do not chant one hundred thousand names of the Lord everyday, the Lord does not accept anything offered by them.*
44. *Association is the principal impetus in human life to serve Sri Hari. Due to the association of non-devotees one gets material prosperity, and due to the association of devotees the spirit soul gradually becomes absorbed in serving Sri Hari. This is the greatest shelter for a human being. Never become averse to that.*
45. *Whenever there are material difficulties, the Supreme Personality of Godhead becomes the shelter and allows one to serve Him.*
46. *As long as one has anarthas one does not receive the good fortune of becoming a servant of Srimati Radharani. Those who discuss the transcendental pastimes of Srimati Radharani, who is the dearmost*

servitor of Sri Krsna, are sense gratifiers, covered enjoyers and prakrita sahajiyas.

- 47. When anarthas are removed due to the chanting of the holy name, then Krsna's form, qualities and pastimes will automatically become manifested from the name. There is no need to make and endeavour to artificially remember the form, qualities and pastimes.*
- 48. All of you preach the message of Rupa Goswami and Raghunath Das Goswami with great enthusiasm. Our supreme desire is to become the dust of the lotus feet of the followers of Sri Rupa Goswami.*
- 49. Do not give up devotional service even if there is innumerable danger, countless insults and endless harassment. Do not become disheartened because most of the people of this world do not accept the message of unalloyed devotional service. Never give up your devotional service, and your hearing and chanting about Krsna which is your everything. Always chant the holy name becoming more humble than a blade of grass and more tolerant than a tree.*
- 50. We do not want to become a great fruitive worker or a religious leader; but all we want is to become the dust of the lotus feet of Sri Rupa Prabhu. Because that is our original identity © that is our everything.*
- 51. We should never display any kind of aversion towards sankirtan yajna which is the perfect sacrifice, complete with seven of fire sacrifice. If we have gradually increasing love for that then everything will be accomplished and we will attain ultimate perfection. Just preach the words of Rupa and Raghunath with enthusiasm and courage, with complete dedication to the followers of Sri Rupa.*
- 52. If I stop preaching the unbiased truth due to fear that people will not like it, then I am accepting the nonvedic way, rejecting the vedic way - then I become an atheist, then I lose my faith in the Supreme Personality of Godhead, who is the personification of truth.*
- 53. In this material world there are only two representations of the Supreme Personality of Godhead © 1. the transcendental sound vibration or the holy name, and 2. His eternally transcendental deity incarnation.*
- 54. The deity is worshipped by the holy name.*

55. *For the pleasure of the Lord, His devotees call Him by His holy name © to render service unto Him, not to fulfil their own desires.*
56. *The deity is the merciful incarnation of the eternal form the Supreme Personality of Godhead of the spiritual sky (Vaikuntha). That is the direct proof of the personal form of the Supreme Personality of Godhead. Vaisnavas do not imagine whether god is a person or impersonal they are not idol worshippers.*
57. *Just as the purport of the vedas has been briefly described in the Brahmasutra, similarly the Vedantabhasya, the conclusion and purport of the Srimad Bhagavatam has been described in a brief and accurate way.*
58. *Unless one studies Srimad Bhagavatam under the guidance of a bonafide vaisnava acarya, he will not be able to understand the real purport of Brahmasutra. Srimad Bhagavatam is the original commentary of vedanta sutra.*
59. *Sri Jiva Goswami specifically explained that Srimad Bhagavatam is the original commentary of Vedanta Sutra. Sankaracarya's commentary is a foreign commentary. Since Srimad Bhagavatam is the commentary given by the compiler of the aphorism himself that is the only genuine commentary. The real purport of the Vedanta is available only in Srimad Bhagavatam.*
60. *The word "devotion" cannot be applied to anything besides "Krsna". Krsna is the only subject of devotion. Brahman is the object of knowledge, Paramatma is the object of meditation, but Krsna is the only object of service.*
61. *Every word has a twofold aspect © conveying a meaning based on knowledge and conveying a meaning based on ignorance. The aspect of words that indicates something other than Krsna, Visnu, Sri Caitanya, conveys the meaning based on ignorance. In knowledge everything indicates Krsna and signifies Krsna.*
62. *What ignorance mass understands about the word "Krsna" is not the real object of the word Krsna. In other words "God", "Allah", even the sanskrit words "Isvara", "Paramatma", etc. only indicate a great energy coming out of Krsna. They do not indicate the total aspect of the word "Krsna".*

63. *There is no auspicious work as serving the spiritual master. Of all worships the worship of the Supreme Personality of Godhead is the greatest, but the worship of the lotus feet of the spiritual master is even greater than the worship of the Supreme Personality of Godhead. Unless this is firmly realized we cannot understand what saintlly association means; we cannot understand what the shelter of a spiritual master means; we cannot understand that we are dependent and he is our maintainer.*
64. *If we take the shelter of the lotus feet of the spiritual master then we can become free from illusion, fear and distress. If we wholeheartedly beg for his mercy without any deceit then the spiritual master bestows all auspiciousness upon us.*

10. BST and Srila Prabhupada

Do not touch him, in due course of time he will do everything himself

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were paramahamsas, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate rāgānuga devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

Methods of attaining perfection

According to Bhaktivinoda Thakura, siddha pranali diksha was brought to this world by Sri Caitanya himself. In Jaiva Dharma, Thakura Bhaktivinoda states that this esoteric system was given to Vakresvara Pandit, who in turn gave it to Gopal Guru Goswami. Gopal Guru gave it to Dhyancandra Goswami. Both Gopal Guru Goswami and Dhyancandra have written about this type of diksha and the sadhana that accompanies it.

It appears that Bhaktivinoda Thakura received siddha pranali diksha from his diksha guru, Bipin Bihari Goswami. A diksha patra, or letter of initiation that often accompanies this initiation, is available in the historical record. However, there is no evidence that Bhaktisiddhanta Saraswati received siddha pranali diksha from Bhaktivinoda, nor from his diksha guru, Gaura Kishora dasa babaji. Moreover, Bhaktisiddhanta consistently downplayed its importance

Bhaktisiddhanta's siksha guru parampara involved weaving his spiritual lineage out of the fabric of substance rather than form. Considering the condition of the prominent diksha paramparas, he placed in his line all of the universally acknowledged maha bhagavatas appearing at one time or another in the various lineages. Thus his line crossed all of the lineages of the time and united them while dismissing them as well. He made a line (pranali) of siddhas and claimed that connection with all of them was the right of all sincere followers of Sri Caitanya. Their teaching (siksha) and adherence to it was the binding force to the sampradaya

Part 6

“Srila Prabhupada – ISKCON today and tomorrow”

15. Srila Prabhupada

15.1. Predictions in the sastras:

(a) Brahma-vaivarta Purana

Lord Kṛṣṇa speaking to Gangadevi on behalf of all the sacred rivers (Yamuna, Kaveri, Godavari, Sindhu, Saraswati, Narmada) “Please take us with You” “Don’t be afraid. After 5000 years my mantra *uṣasaka* [worshiper of the holy name] will come and spread the chanting of the holy name everywhere. Not only in India but all over the world people will be chanting HK.

By this chanting the whole world will become *eka-varna* (one designation), *Hari-bhaktas*. This will continue for 10,000 years.

After that *kali-yuga* will begin in full swing and then you can hide under the earth, like *Saraswati*. (3102 BC)

(b) Sri Caitanya Mangala

I want to flood the whole world with the chanting of the holy name. I will personally preach and flood India with *hari-nama sankirtana*. My *senapati bhakta* will come and preach in distant countries and flood the world with the chanting.

(c) CB Antya 4.126

*Prthivite ache yata nagaradi grama,
sarvatra pracara haibe mora nama*

(d) CC Adi 4.40

Thus He spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema* with which He garlanded the entire material world.

(e) Bhaktivinoda Thakur’s three predictions

- Soon someone will come
- Adbhuta Mandira

- Russians, americans, British and French will gather together and chant Jaya Sacinandana

15.2. How to fulfill?

- (a) Godbrothers – it is allegorical, should not be understood literally
- (b) Abhai Caranaravinda – this will come true
 - “Paccha-grhastha” “He was never known or close to BSST”

CC Madhya 19.135

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his earlier life, Śrīla Rūpa Gosvāmī was a government officer and a grhastha. He was not even a brahmacārī or sannyāsī. He associated with mlecchas and yavanas, but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the Bhakti-rasāmṛta-sindhu, Śrīla Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the Bhakti-rasāmṛta-sindhu (1.2.187):

*ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate*

“A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities.”

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely anxious to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

- Formula – “trinad api sunicena, taror api sahisnuna”

15.3. Followed BSST meticulously and exactly the way he taught.

15.4. Years in preparation, darsan of Rupa Goswami in Radha Damodara

- (a) Met BST in 1922
- (b) Initiation (two at once) in 1933 in Prayag
- (c) Last instructions in 1936 – preach in English, you will make your life successful
- (d) Sannyasa on BST's command in 1959
- (e) Discouragement because of non-cooperation

SP's Vaisistiyastakam on BSST's Vyasa-puja in Bombay, 1961

1. *On that day, in pain of separation., oh Lord, I was grief stricken, Unable to tolerate being apart from my spiritual master.*
2. *On today's auspicious occasion, to offer you worship, I have come With this offering, remembering your lotus feet.*
3. *Mahāprabhu's principal conclusion is that renunciation is prime; Not only that, but it is to be distributed to everyone.*
4. *The neophytes have no ability to make any solution, But you are a mahā-bhāgavata and you have given us direction.*
5. *Bewildered by ignorance, what kind of renouncers can they be? They are simply false renouncers, giving up externally.*
6. *Real renunciation comes from transcendental feelings. Without such feelings, a renouncer is known simply as 'show-bottle'.*
7. *But there is another show-bottle, with preaching as its purpose: The Lord's sannyāsa, which is the defeat of the impersonalists.*
8. *Lord Caitanya's teachings are beyond varṇāśrama-dharma. They are Bhāgavata-dharma and destroy all cheating processes of religion.*
9. *Performing dry renunciation, preaching will not be successful; 'Yukta-vairagya' is the essence of all Caitanya philosophy.*
10. *"The sannyāsa I have given you" is for preaching in devotion. The atheistic sense enjoyers are bewildered in understanding.*
11. *The sannyāsīs go and stay in the mountain caves, But you, master, keep your sannyāsīs in marble mansions.*

12. *To see a sense enjoyer's face is just like drinking poison,
But you, master, are giving your darśana here and far away in foreign
lands.*
13. *Mlecchas and yavanas are not allowed to enter Hindu temples,
But you, master, make them the chairman and sit them in the assembly.*
14. *To cross the ocean is not allowed for Hindus,
But you send your devotees across the ocean.*
15. *In Kali-yuga's cities the guru's instructions are "forbidden".
But you remain there anyway with your special purpose in mind.*
16. *The devotees want to go to some lonely place to perform their bhajan
alone,
But you don't accept this in your judgement.*
17. *Where there is an increase in the measurement of people,
There your preaching work is to be seen.*
18. *You want to make a student hostel in London, and
You explain it must be nicely arranged.*
19. *In the land of barbarians, a student hostel for preaching 'Hari
Katha'!
Who can understand all these things?*
20. *To mitigate all these contradictory ideas is not the trifling
Act of an inexperienced and inexperienced person.*
21. *If everyone sat down together and carefully considered,
Then what nice preaching there could be.*
22. *After all, that is Prabhupada's command—for all to join together
To do this preaching work, merged in your instructions.*
23. *If you simply imitate, there will be the opposite result,
For as long as you try like that, there will be failure.*
24. *Now all of you are returning here on his order to worship him on his
Vyāsa-pūjā day—
All together you are engaged in His worship.*
25. *But a festival of flowers and fruits is not the real worship:
One who serves the guru's message really worships him.*
26. *The service of the message is the real transcendental vibration.
Don't be falsely proud, brother; come back to that.*

27. Kalidāsa Nag, that Master Masay,
One day said in the public assembly,
28. That Kali-yuga's mission was killing the whole world
And Lord Caitanya's message is locked in a cage.
29. Oh shame! Brother, aren't you at all embarrassed
Behaving like businessmen to increase your followers?
30. Our master has said to preach;
Let the neophytes go in the temples to do nothing but ring bells.
31. All these are not our master's preaching methods;
These are the things done by the caste goswamis.
32. But just take a look at the miserable condition that's arisen:
Everyone has become a sense enjoyer and has abandoned preaching.
33. Now the temple doors also are starting to be locked.
Go and preach this Bhāgavata-dharma; don't delay any longer.
34. Within this Earth there is another Earth
Whose sound is the unequalled penetrating force.
35. (There is a Bengali proverb) "The mullah runs just as far as the
mosque" (and no further),
But an end to this false preaching today!
36. Up to the borders of the seas, all over the earth., pierce the walls of
the universe;
All assembled together preach the transcendental vibration.
37. Then our master's worship will be in proper order.
Today make your firm promise; give up your political play.
38. On this very day, coming together, make your comment;
The five of you together, and decide what must be done.
39. You have become renouncers, my brothers, so renounce everything.
But if you renounce the instruction of the spiritual master, what kind of
renunciation is that?
40. One who renounces the bona-fide spiritual master, or one who tries
to enjoy at the expense of his spiritual master, are both useless.
First become the servant of your spiritual master, then you will be able to
understand these conclusions.

41. Because there is only one God, if his wealth increases,
A saintly person renounces all such material desires for profit, adoration
and prestige.
42. Your gold, my brother, is the source of sense enjoyment.
Prabhupada has made this meaningful statement.
43. Give up your riches for preaching:
Sit down together and make some special consideration.
44. The Supreme Lord says Himself that,
“Everything is Mine along”.
45. Prabhupada gave this final instruction.
Take care: do this in all respects, completely.
46. Otherwise all your efforts will simply go to waste.
Oh saintly ones, beware: afterwards you will repent.
47. Is it really such a difficult task to come together like this?
And why does so much have to be said to you?
48. Give up your stubbornness, act for the welfare of others:
There is no time to waste!
All my brothers, come: this is the most auspicious time to unite.
49. When will it come to pass that in every room a temple will be
established,
In every corner of the world.
50. That the high court judge will be a Gaudīya Vaiṣṇava,
tilaka displayed on his forehead, the glory of all;
(f) Friday, 13, August 1965 – to USA

16. Bhajan “Markine bhagavata dharma”

16.1. Preaching:

(a) As the main means of spiritual advancement

*yatha yatha gaura-padaravinde vindeta bhaktim krta punya-rasih
tatha tathot-sarpati hrdya-kasmad radha-padamboja-sudhambu rasih*

“One who is extremely fortunate may get the mercy of Chaitanya Mahaprabhu. As much as one can devote his full attention to the lotus feet of Lord Chaitanya, to that extent he will be able to taste the nectarine service of the lotus feet of Srimati Radharani in Vrindavana. The more one engages in the service of Sri Caitanya, the more one finds

oneself in Vrindavana, tasting the nectar of the service of Sri Radha”
(Chaitanya Candramrta 88)

SB 10.31.9:

*tava kathāmṛtaṁ taṭṭa-jīvanam
kavibhir īḍitam kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī grṇanti ye bhūri-dā janāḥ*

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one’s sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

16.2. Result – Took further all the achievements of BST and BVT and fully developed them:

(a) **Books with commentaries of acaryas in millions (250 mln)**

- Blended VCT, Jiva, Madhva, Sridhar Swami, Viraraghava and Vijayadhvaj
- Based on BSST’ edition of SB
- Added his own realization

(b) **Temples – 450**

(c) **United dynamic movement which is rapidly becoming an accepted culture and lifestyle of people of the world**

(d) **Hare Kṛṣṇa – a household word**

(e) **Secret – full faith in BST, Holy name, and great determination**

Antya 7.11 (Vallabha to Lord Caitanya):

*kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana*

“The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

Room conversation, 28 January 1977, Bhubaneswar (VOF3, p.47):

Now, I'll say from my practical life... It is not pride. Actually everyone knows that my Guru Mahārāja had thousands of disciples. So out of thousands of disciples, practically I am little successful. That everyone knows. Why? Because I firmly believed in the words of my guru. That's all. This is the... There may be many other Godbrother, maybe very learned and very advanced, whatever it may be, favored, and... Everyone claims that "I am the most favorite." And practical point of view... So I think sometimes that "Why this wonderful thing has happened to me?" So I search out. I search out only that I cent percent believe in the words of my spiritual... That's all, nothing else. *Guru-mukha-padma-vākya*, *cittete koriyā aikya*, *āra nā koriho mane āśā*. Don't think of any nonsense. Simply execute what your guru has said. That is success. You are daily singing, *guru-mukha-padma-vākya*. You know the meaning?

(f) «Everybody could do it» - story of Columbus.

16.3. Difficulties

(a) No time (11 years)

(b) Astonishingly fast growth of the movement (SP always complained he had to manage ISKCON which was too much for one person to manage)

(c) The kind of people who were joining, despite his expectations – dropouts and hippies

- Unexperiences and young (the only business experience – drug dealing)
- Counter-culture (like perverted jnanis "LSD-gods", who revolted against the perverted karmis). He accepted us.

(d) Sankirtana techniques

- Cheating – KB paid for by George Harrison, all money goes to Bangladesh
- Change-up – illegal (folding 5\$ bill over to count it twice, tricking people to pay twice). Tripurari – legal change-up (having people to negotiate their change back).

- People were angry.
- BBT training film for the book distributors with Tripurari. Before circulating, the film was viewed by our lawyer in LA, who ordered to destroy the two copies of the film. Devotees had no idea how it would look like for people in general
- Neglect of spiritual development by the devotees:

Lecture on SB 2.9.2 in Melbourne, April 5, 1972

Prabhupāda: Similarly, the GBC member means they will see that in every temple these books are very thoroughly being read and discussed and understood and applied in practical life. That is wanted, not to see the vouchers only, “How many books you have sold, and how many books are in the stock?” That is secondary. You may keep vouchers... If one is engaged in Kṛṣṇa’s service, there is no need of vouchers. That is... Everyone is doing his best. That’s all. So we have to see that things are going on very nicely. So in that way the GBC members should divide some zones and see very nicely that things are going on, that they are chanting sixteen rounds, and temple management is doing according to the routine work, and the books are being thoroughly discussed, being read, understood practically. These things are required. Now, suppose you go to sell some book and if somebody says, “You have read this book? Can you explain this verse?” then what you will say? You will say, “No. It is for you. It is not for me. I have to take money from you. That’s all.” Is that very nice answer?

Devotee: No, Śrīla Prabhupāda.

Prabhupāda: Then? “We have written this book for your reading, not for our reading. We are simply collect money.” That’s all.

Sudāmā: Śrīla Prabhupāda? If while in the process of the studying of the book, there is some disagreement, one...

Prabhupāda: What disagreement? Everything is explained there. Why there shall be disagreement?

Sudāmā: Well, if there is no understanding, but still, the question, there is a question presented, then...

Prabhupāda: Then without understanding... or understanding... What is the difficulty? Everything is explained there. So what is the difficulty of

disagreement? Everything, word to word meaning is there. Translation is there. Purport is there. Where is the difficulty?

Lecture on SB 1.16.24, Hawaii, 20 January 1974

He's the origin person, original person. Purāṇa, very old, must be very old because everything... Janmādy asya yataḥ. From Him, everything has come. Therefore purāṇa, purāṇa means old. Nūtana and purāṇa. Nūtana means "just very recently," and purāṇa means very old.

So we are also old. In the Bhagavad-gītā you find this verse, nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre. Do you remember, any one of you, this verse from the Bhagavad-gītā? Eh? But you don't read. So I am writing all these books simply for selling, not for reading. This is not good. And if somebody asks you, "You are so much eager to sell your books. Do you read your books?" Then what you will say? "No, sir, we don't read. We sell only. Our Guru Mahārāja writes, and we sell." That is not good business. You must read. Why I am writing so many books?

(e) Result – court cases, GBC resolution of 1977, cynicism by the devotees themselves.

3. Resolved: The temple president will go monthly to the field to observe how his own men are implementing the above resolution (no illegal techniques). Each GBC man will go out in the field in each of his temples during the year to observe the same.

4. Resolved: When a temple continues illegal means, the BBT trustees will do the needful to rectify.

5. Santa claus and all theatrical costumes used on Book Distribution are banned.

6. A legal committee of Balavanta, Adi Kesava and Rameswara Maharaja will investigate whether certain techniques are legal or illegal.

7. Regarding Mother's Sankirtan parties:

Resolved: The philosophy that the man Sankirtan Leader is the eternal husband and pretector of the woman's party is rejected. The philosophy of the man sankirtan leader as the son of the mothers, as well as the representative of the Spiritual Master--- and not the husband--- should be preached instead.

16.4. Future

(a) Established system of continuing preaching even after his departure

Tridandi Goswami

A. C. Bhaktivedanta Swami

Founder-Acharya:

International Society for Krishna Consciousness

CENTER: Krsna-Balarama Mandir

Bhaktivedanta Swami Marg

Ramanreti, Vrndavana, U.P.

DATE: 5th June 1977

DECLARATION OF WILL

I, A.C. Bhaktivedanta Swami Prabhupada, founder-acarya of the International Society for Krishna consciousness, Settlor of the Bhaktivedanta Book Trust, and disciple of Om Visnupada 108 Sri Srimad Bhaktsiddhanta Sarasvati Gosvama Maharaja Prabhupada, presently residing at Sri Krsna-Balarama Mandir in Vrndavana, make this my last will:

1.The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness.

2.Each temple will be an ISKCON property and will be managed by three executive directors. The system of management will continue as it is now and there is no need of any change.

...

A.C. Bhaktivedanta Swami

(b) Wrote books as law books for the next 10.000 years

If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try to understand it and continue your endeavor. Whether I am present or not present, it doesn't matter. – Vrndavan, 17 May 1977

(c) Requested to create varnasrama

(d) Mayapur vision

(e) Gave spiritual practice

- Sankirtana

Letter to Nandal das, 9 July 1974

The explanation given by Ramesvara that sankirtana is Lord Caitanya's lila, which he compares to the gopies trying to engage others in Krsna's service, is the correct understanding.

- Chanting of the holy name
- ISKCON – culture of hearing SB and the holy name

SB 1.3.44 purp:

That is the real process of receiving Bhāgavatam. One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Kṛṣṇa in every page. The secret of knowing Bhāgavatam is mentioned here. No one can give rapt attention who is not pure in mind. No one can be pure in mind who is not pure in action. No one can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of Bhāgavatam.

17. Heresies in ISKCON

17.1. Everything in the material world is covered by side result, like fire is covered by smoke:

(a) LC gave Radha-Kṛṣṇa worship – sahajiyas?

17.2. Problems of obedience

(a) Kirtanananda – 1st disobedience (“I want to be like you”)

- The smartest, 1st sannyasi, secured certificate from SP , (problem not in Lilamrta)

Letter to Umapati, 5 September 1967

Kirtanananda is now a completely Krishna Conscious person as he has accepted sannyasa on the birthday of Lord Krishna with great success. He is the first sannyasa in my spiritual family, and I hope he will return back soon to begin preaching work with greater vigor and success.

- Came in 1967 back from India and tried to change style to Christian robes, no sikha, preached mayavadi

philosophy. Smbd. spat in his face and drove him away from the temple.

Letter to Brahmananda, 11 October 1967

Regarding change of dress, I beg to inform you that every Krishna conscious person must be clean shaved, must have Tilakas on the forehead and other eleven places and must have the Sikha on the top of the head besides beads on the neck as usual. Rarely one can continue to keep beard but it is better not to keep it to distinguish oneself from the Hippies. We must let the public know that we are not Hippies. Do not try to follow the unauthorized advice of Kirtanananda. Nobody cares for the dress; every sane man follows the philosophy and practical talks. Let Kirtanananda Swami do something practically. Let him do whatever he likes and let us see that thousands of American are following him.

Unless he does so do not accept his principle. I think all of you except a Sannyasi may dress yourself just like a fine up to date American gentleman but one must have the Tilakas etc as I have mentioned above. Kirtanananda is the first man in our society who cleanly shaved and kept the Sikha on the top of the head and now he has begun to keep beard again. This is not good. Whatever he is doing nowadays has no sanction from me. And he has deliberately disobeyed me by not going to London. Now he appears to be out of my control and therefore I advise you not to follow his principles unless he shows practically something wonderful. I gave him a chance to do this in the matter of opening a Branch in London but he has failed to do it. Now let him show first of all that by seeing his newly grown beard he has been successful to have many Americans following him and our financial condition has improved, then try to follow his instruction. Otherwise reject all idle talks. A Krishna conscious person must be seen by ears and not by the eyes or in other words one should try to know the depth of realisation by Krishna conscious person and not see the beard which has become the practice of the Hippies.

19 October 1967: The impersonalist cannot render any service to Krishna because he is a great offender. Under the circumstances, Krishna will not accept food prepared by Kirtanananda in his present diseased condition. If he at all wants to render service to Krishna he may be engaged at washing dishes & this will improve his condition.

Letter to Rayarama 2 November 1967 Regarding Kirtanananda, I cannot allow him to become Keith again. He is my spiritual son and I shall never allow him to fall down. When I return I shall drag him forcibly and make all right again. Anyone who has once come to me has become my beloved son; temporarily one may display some Mayic affliction, but that can not prolong.

9 November 1967: Kirtanananda is a crazy man. That is proved. He says that he has become equal to the spiritual master but he is such a fool that he does not understand the principle of disciple even in ordinary worldly affairs. Even if one becomes equal to the spiritual master in education and knowledge, still one has to maintain the disciplinary principle of obeying one chief man in any establishment. If such discipline is not maintained, no establishment can make any progress.

- Left ISKCON, founded a community in West Virginia to be a guru, was dissatisfied, asked to be accepted back to ISKCON. New Vrindavan
- 1987, later – reoccurrence, pink robes of the Pope, beard, mayavada philosophy. Microfilms with SP's letters studied by Ravindra Swarupa saved the situation –value of Folio.
- Kirtananda was very much attracted to Prabhupada, his qualities, but he wanted them all for himself – envy, unlike love – “Let you have those qualities, and I will serve you”

17.3. Heresy – “choice” of human opinion and rejection of divine revelation

17.4. Two kinds of problems: of authority (doubting the authority of the founder) and of succession (doubting the instructions he left)

17.5. Problems of authority

(a) Guru is God – 1970

- Acyutananda after years spent in India came under the influence of Bon Maharaja (who re-initiated some of SP's disciples) and suggested to reserve Prabhupada only for BSP and Rupa Goswami

- HDG and Founder–acarya disappearing from the books
- Plot to bring Bon Maharaja
- Limitations of his position and freedom –
Brahmananda and Gargamuni.
- Srila Prabhupada gave sannasya to the leaders and sent them away preaching
strange preaching that he is God by Brahmananda, Gargamuni, Visnujana and Subala Swamis in New Vrndavan,
“Srila Prabhupada left for Japan because we did not realize that he was actually God”
moving him upstairs to free place for one of his Godbrothers.
- Reaction by Rupanuga das, a new GBC, read the Nectar of Devotion where calling the spiritual master God is named mayavada philosophy – removals them from ISKCON by the newly formed GBC.

(b) Centralization - 1972

- 8 of 12 GBC members decided to centralize ISKCON and get financial power
- Srila Prabhupada turned it down and took everything in his hands

Sydney 8 April, 1972

MEMO TO ALL ISKCON TEMPLE PRESIDENTS:

My dear ____

Please accept my blessings. I beg to inform you that recently some of the Governing Body Commission members held a meeting at New York on 25th through 28th March, 1972, and they have sent me a big big minutes, duplicated, for my consideration and approval, but in the meantime they have decided some appointments without consulting me. One of the items which struck me very much is as follows:

“Atreya Rsi das was selected to be the Secretary for GBC and receive all correspondence including monthly reports.” I never appointed Atreya Rsi member of the GBC, and I do not know how he can be appointed

Secretary to GBC without my sanction. ``He was also appointed to be on the Management Committee. with Karandhara for the purpose of supervising ISKCON business and implementing the decisions reached by GBC.'' This has very much disturbed me.

Sriman Atreya Rsi das may be very expert, but without my say he has been given so much power and this has upset my brain.

I also understand that immediate actions are going to take place even prior to my permission, and that, also, ``without divulging to the devotees(!)''

I do not follow exactly what is the motive of the so-called GBC meeting, therefore I have sent the telegram which you will find attached herewith, and I have received the replies as well.

Under these circumstances, I AUTHORIZE YOU TO DISREGARD FOR THE TIME BEING ANY DECISION FROM THE GBC MEN UNTIL MY FURTHER INSTRUCTION.

You manage your affairs peacefully and independently, and try to improve the spiritual atmosphere of the centers more carefully.

I shall be very glad to know the names of your assistants such as Secretary, Treasurer and Accountant. Finally, I beg to repeat that ALL GBC ORDERS ARE SUSPENDED HEREWITH BY ME UNTIL FURTHER NOTICE.

You may reply me at ISKCON Tokyo. Hoping this meets you in very good health and advanced spiritual mood.

Your ever well-wisher, A. C. Bhaktivedanta Swami

- **Autonomy of temples (another attempt in 1976) – later saved ISKCON**

(c) **System of zonal acaryas**

- **Immaturity of the leaders after Srila Prabhupada's departure**
- **11 leaders appointed (the best and most committed of all, chosen by SP). GBC 1978: "How to reconcile GBC and guru-ship?"**
- **1st – ¾ of the GBC vote to appoint new Gurus**

• Consultation with one of Srila Prabhupada's
Godbrother BR Sridhara Swami: acaryas on a special
position (did not like the idea of the GBC at all)

March 1978, Mayapur (see «Шри Гурю и Его Милость», стр. 82)

Srila Sridhara Maharaja: In our system-both the autocracy and democracy-it cannot go together, cannot go together. But ours is a autocratic thing, extremely autocratic. Guru is all in all. As you will do and experience yourself, the guru, our submission to guru is unconditional. We've felt great difficulty. Submission to guru is unconditional. So, when I shall see that my guru's followers are being oppressed by other guru, another Vaisnava, it will create a great disturbance in the mind of the sisya. ... So, in this way also, we can adjust-both the absolute faith and the relative position of the non-absolute. These two things should be harmonized. Reaction. You see, after the departure of our gurudeva, it was thought that one acarya should be made-then, naturally, different acaryas came. Then, when some of us proposed many acaryas, then I told one thing. If you want, if anyone marries, a separate room is necessary. Do you follow? When, so long as you do not marry, you may not have any separate room, but as soon as you will marry, you want a separate house to... Whenever a Vaisnava does not initiate he does not want any special place or special respect, but whenever he initiates, he is absolute in the eyes of his disciples. From the corresponding impression he will be carried out. And the sisya will, cannot tolerate that other, any other Vaisnava will come to disturb the absolute position of my guru. This is hearts feeling-sentiment. How to adjust, very difficult thing.

Srila Sridhara Maharaja: The Acarya Sabha, the assembly of the acaryas, they will perform the function about all the spiritual matters. Acarya board. There should be an Acarya Board to guide the whole thing from behind, without non-acarya within the meeting. Then if anybody within the meeting, then if anybody is considered to be the most expert for the management, he will work under the Acarya Board. What he has said, you must carry out that at present, but I think gradually you will have to

TKG (Background): Form a board.

Srila Sridhara Maharaja: Get new experience.

BRSM: “The unfit cannot judge the fit”

Unheeded warning of Srila Prabhupada

Letter to Rupanuga, 28 April 1974:

You are right about Sridhara Maharaja's genuineness. But in my opinion he is the best of the lot. He is my old friend, at least he executes the regulative principles of devotional service. I do not wish to discuss about activities of my Godbrothers but it is a fact they have no life for preaching work. All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. They have no idea or brain how to broadcast the cult of Sri Caitanya Mahaprabhu. My Guru Maharaja used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Caitanya Mahaprabhu. He never recommended anyone to be acarya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acarya. If Guru Maharaja could have seen someone who was qualified at that time to be acarya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acarya. His idea was acarya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acarya and later it proved a failure. The result is now everyone is claiming to be acarya even though they may be kanistha adhikari with no ability to preach. In some of the camps the acarya is being changed three times a year. Therefore we may not commit the same mistake in our ISKCON camp. Actually amongst my Godbrothers no one is qualified to become acarya. So it is better not to mix with my Godbrothers very intimately because instead of inspiring our students and disciples they may sometimes pollute them. This attempt was made previously by them, especially Madhava Maharaja and Tirtha Maharaja and Bon Maharaja but somehow or

other I saved the situation. This is going on. We shall be very careful about them and not mix with them. This is my instruction to you all. They cannot help us in our movement, but they are very competent to harm our natural progress. So we must be very careful about them.

Letter to: Nitai, 14 July, 1976

Strictly nobody should go outside to hear lectures by others. If you are not satisfied by the calibre of the classes at the Krishna Balarama Mandir, then you should give another class, but you cannot go outside for hearing others' lectures. Kindly stop this habit immediately.

2nd – gurus appointed by the Acarya committee.

The world is divided, GBC became a powerless formal unit, furniture language, conflicts of loyalties and power (example of Canada and Kirtanananda preaching)

Letter by Pradyumna - warning of the consequences

Discouragement and exodus of SP disciples

Authoritarianism and fall-downs of gurus

Discord with Sridhara Maharaja, who was now becoming the center of attraction, freely giving sannyasa.

G.B.C. Resolutions 1987

49. That on behalf of the GBC body and its members a delegation of GBC men shall go to Srimad B.R. Sridhar Maharaj for the following purposes:

- to offer apologies and beg forgiveness for whatever offenses any ISKCON member has committed against him, knowingly or unknowingly.*
- to humbly request him not to reinitiate or rename any of Srila Prabhupada's disciples or disciples of ISKCON gurus in good standing.*
- to request that he also ask his followers that they preach without aggression toward ISKCON, that is without criticising ISKCON or trying to recruit ISKCON devotees, we, in turn, express our determination to preach without criticising him or his followers; we shall propose that ISKCON devotees and devotees following Srimad B.R.*

Sridhar Maharaja direct their preaching and recruiting energies toward the fallen, suffering non-devotees.

The delegation of GBC members shall be composed of the following:

Hridayananda Goswami, Bhakti Caru Swami, Gopal Krishna Goswami, Bhakti Swarup Damodar Swami, Tamal Krishna Goswami.

...

76. That ISKCON devotees should strictly avoid hearing or speaking personal criticism of Srimad B.R. Sridhar Maharaja.

1984-87, 1998-9 Reforms in ISKCON – Srila Prabhupada and GBC reestablished

Removal of the furniture language – KB mandir – plaques under the Vyasasanas announcing SP as the founder-acarya “Just see”.

Great evolution of ISKCON – self-rectification

Ritviks

1990 - Another extreme – no one is qualified to be an acarya and guru

Letter to: All G.B.C., All Temple Presidents

Vrindaban

9 July, 1977

77-07-09

To All G.B.C., and Temple Presidents

Dear Maharajas and Prabhus,

Please accept my humble obeisances at your feet. Recently when all of the GBC members were with His Divine Grace in Vrindavana, Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as "ritvik

- representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity:

His Holiness Kirtanananda Swami

His Holiness Satsvarupa dasa Goswami

His Holiness Jayapataka Swami

His Holiness Tamala Krsna Gosvami

His Holiness Hridayananda Gosvami

His Holiness Bhavananda Gosvami

His Holiness Hamsaduta Swami

His Holiness Ramesvara Swami

His Holiness Harikesa Swami

His Grace Bhagavan dasa Adhikari

His Grace Jayatirtha dasa Adhikari

In the past Temple Presidents have written to Srila Prabhupada recommending a particular devotee's initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has acceted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book.

Hoping this finds you all well.

Your servant,

Approved: Tamala Krsna Gosvami

A.C. Bhaktivedanta Swami Secretary to Srila Prabhupada

1996-9 new wave "Final Order" – GBC "Disciple of my disciple"

Satsvarūpa: By the votes of the present GBC. Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted.

Prabhupāda: Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating ācāryas.

Tamāla Kṛṣṇa: Is that called ṛtvik-ācārya?

Prabhupāda: Ṛtvik, yes.

Satsvarūpa: Then what is the relationship of that person who gives the initiation and the...

Prabhupāda: He's guru. He's guru.

Satsvarūpa: But he does it on your behalf.

Prabhupāda: Yes. That is formality. Because in my presence one should not become guru, so on my behalf, on my order... Āmāra ājñāya guru hañā. Be actually guru, but by my order.

Satsvarūpa: So they may also be considered your disciples.

Prabhupāda: Yes, they are disciples. Why consider? Who?

Tamāla Kṛṣṇa: No, he's asking that these ṛtvik-ācāryas, they're officiating, giving dīkṣā. Their... The people who they give dīkṣā to, whose disciple are they?

Prabhupāda: They're his disciple.

Tamāla Kṛṣṇa: They're his disciple.

Prabhupāda: Who is initiating. He is granddisciple.

Satsvarūpa: Yes.

Tamāla Kṛṣṇa: That's clear.

Satsvarūpa: Then we have a question concer...

Prabhupāda: When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

Defying parampara and Srila Prabhupada's direct instructions

"Everyone can, whoever is initiated, he is competent to make disciples. But as a matter of etiquette they do not do so in the presence of their spiritual master. This is the etiquette. Otherwise, they are competent. They can make disciples and spread... they are competent to make disciples."

Detroit, July 18, 1971

"Every student is expected to become Acarya. Acarya means one who knows the scriptural injunctions and follows them practically in life, and teaches them to his disciples..."

Keep trained up very rigidly and then you are bona fide Guru, and you can accept disciples on the same principle. But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession. I want to see my disciples become bona fide Spiritual Master and spread Krishna consciousness very widely, that will make me and Krishna very happy."

New Delhi, 2 December, 1975

Illogical and unfounded philosophically, but attractive and partially right.

Devotee: Even nitya-siddha has guru.

Yaśomatīnandana: Even the liberated soul, nitya-siddha.

Prabhupāda: Liberated soul never says that "I am liberated." As soon as he says "liberated," he's a rascal. A liberated soul will never say that "I am liberated." That is liberated. Caitanya Mahāprabhu, He is God—guru more mūrkhā dekhi' karila śāsan. "My Guru Mahārāja saw Me a fool number one, and he has chastised Me." He's God. This is the example. If one remains always a servant ever-lastingly of guru, then he is liberated. And as soon as he thinks that he is liberated, he's a rascal. That is the teaching of Caitanya Mahāprabhu. Guru more mūrkhā dekhi'. Caitanya Mahāprabhu is mūrkhā? Why He's posing Himself that mūrkhā? "I am fool number one." That means that is liberation. You must be ready always to be chastised by guru. Then he's liberated. And as soon as he thinks that "I am beyond this chastisement, I am liberated," he's a rascal. Why Caitanya Mahāprabhu says guru more mūrkhā dekhi' karila śāsan? This is sahajiyā-vāda. He is thinking, "Oh I have become liberated. I don't require any direction of my guru. I'm liberated." Then he's rascal.

August 16, 1976, Bombay

Good thing – made it necessary to admit special position of Srila Prabhupada.

Heresies in succession (maintaining the tradition);

1975-76 - Grhastha-sannyasi issue

- Tamal Kṛṣṇa Goswami organized a preaching program in US with Visnujana Swami, with music and prasadam distribution. Offered Prabhupada many new devotees, as a result. Buses travelling with brahmacaris around the temples preaching.
- Gradually increasing the number of brahmacaris and sannyasis joining the groups. Could not make devotees any more, started taking them from the temples, preaching against the TPs who were mainly grhasthas.
- “TPs are like Prajapati Daksa raising brahmacaris for materialistic grhastha life, we are like Narada Munil, liberating them”
- Anti-householder and anti-women, temples should be run by sannyasis and brahmacaris, send grhasthas out, women – to Australia (transportation).
- TKG was screening complaints from SP and giving twists on was going out from him. Ravindra Svarupa consulted other TPs and wrote a letter to SP with 24 signatures of TPs on it asking if a grhastha can be a TP.
- On GBC meeting in 1976 resolutions were passed enforcing strictures against grhasthas and women, management was given to sannyasis. Letter never got to SP.
- TPs got together and had a meeting. SP “Resolution, revolution, dissolution, no solution”
- SP sent TKG to China “Kṛṣṇa is speaking through you”

1976 June, LA, Gopi bhava club

- Reading CC
- Reason – association with babajis
- Purification, not purification

Letter to: Nitai, 7 June, 1976

I have received information that some of our devotees are mixing with the babajis in Vrindaban. This has produced so many problems amongst our men and women who visit Vrindaban. Here in Los Angeles, we have found that there is a group of about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban.

Rasika-bhakti

Having a guru of a certified spiritual caliber, “you know that he is a mahabhagavata”

NM – close association with him of a few GBC members and leaders
 “Srla Prabhupada did not give everything he could. You can understand him through me”

Satsvarupa Maharaja: “I started seeng SP books through his”

1994 year anniversary of SP, accdptance of Sannyasa – TKG and GRS started glorifying NM instead of SP

1994 year GBC – banned from association with him

NM vowed to reinitiate their disciples

Differences

NM	SP
Raganuga bakti for everyone: needs to hear intimate krsna-lila from a "rasika-bhakta"	Raganuga will come through preaching He Himself comes as He is, or He comes as a devotee in the form of Sri Caitanya Mahaprabhu, to deliver love of Krsna directly to the fallen souls. Namo maha-vadanyaya Krsna-prema-pradaya te. Sri Caitanya

	<p>Mahaprabhu is so merciful that He not Only gives knowledge of Krsna but by His practical activities teaches Everyone how to love Krsna (krsna-prema-pradaya te). Those who are following in the footsteps of Sri Caitanya Mahaprabhu should take the Lord's mission most seriously.</p> <p>One who identifies himself as a follower of Sri Caitanya Mahaprabhu should feel like Sri Caitanya Mahaprabhu, who said, iha-sabara kon mate ha-ibe nistara: "How will all these yavanas be delivered?" Sri Caitanya Mahaprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Sri Caitanya Mahaprabhu.</p> <p>Antya 3.51</p>
SP did not give this	I did not give varnasrama
Tulasi dasa Rama-manasa-carita is bona-fide. I do not know why GBC criticizes it	It shows mayavada tendencies "Don't divert your attention in that way. The author of Rama-carita-manasa, Gosvami Tulasi dasa, has a tint of Mayavadi philosophy. He belongs to the Ramananda Sampradaya. They are mixed up combination of personalist and impersonalist. Therefore, the author is not considered as pure Vaisnava."
Missing letters –300 or 400	3 letters a month
Work unfinished – no rasika "And I think if he was alive . . . for most one or two years more, . . . he would [have] completed Ujjvala-nilamani, Bhakti-	<p>Varnasrama and preaching</p> <p>Srila Prabhupada when he said, "I have given you everything. I have given you the structure; simply go and decorate it. Actually, I have even given you the decorations--you just have to go and hang them."</p> <p>If death takes place, let it take here. So there is nothing to be said new. Whatever I have to speak, I have spoken in my books. Now you try</p>

<p>rasamrta-sindhu, Vidagdha-madhava, which are necessary to know Caitanya Mahaprabhu--rasa, rasika, and rasika sekhara. But . . . we are deprived of that . . . he could not complete his work."</p>	<p>to understand it and continue your endeavor. Whether I am present or not present, it doesn't matter. Vrndavan 17 may 1977</p>
<p>You have to come to me to understand SP books</p>	<p>Just read my books. My mercy is in them. Lawbooks for 10.000 years Letter to Bahurupa das, 22 November 1974 "I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop."</p>
<p>Deity names</p>	<p>Bona-fide SB 12.11.20 As stated in Śrī Hayaśīrṣa Pañcarātra: paramātmā harir devas tac-chaktiḥ śrīr ihoditā śrīr devī prakṛtiḥ proktā keśavaḥ puruṣaḥ smṛtaḥ na viṣṇunā vinā devī na hariḥ padmajām vinā "The Supreme Soul is Lord Hari, and His potency is known in this world as Śrī. Goddess Śrī is known as prakṛti, and the Supreme Lord Keśava is known as the puruṣa. The divine goddess is never present without Him, nor does He ever appear without her." Also, Śrī Viṣṇu Purāṇa (1.8.15) states: nityaiva sā jagan-mātā</p>

	<p>viṣṇoḥ śrīr anapāyinī yathā sarva-gato viṣṇus tathaiveyaṁ dvijottamāḥ</p> <p>“She is the eternal mother of the universe, the goddess of fortune of Lord Viṣṇu, and she is never separated from Him. In the same way that Lord Viṣṇu is present everywhere, so is she, O best of brāhmaṇas.”</p>
<p>Guru does not get reactions of his disciple, if he is an uttama</p>	<p>"Because of sinful activities, at night we have bad dreams, which are very troublesome. Indeed, Mahārāja Yudhisthira was obliged to see hell because of a slight deviation from devotional service to the Lord. Therefore, dusvapna —bad dreams — occur because of sinful activities. A devotee sometimes accepts a sinful person as his disciple, and to counteract the sinful reactions he accepts from the disciple, he has to see a bad dream. Nonetheless, the spiritual master is so kind that in spite of having bad dreams due to the sinful disciple, he accepts this troublesome business for the deliverance of the victims of Kali-yuga. After initiation, therefore, a disciple should be extremely careful not to commit again any sinful act that might cause difficulties for himself and the spiritual master. Before the Deity, before the fire, before the spiritual master and before the Vaisnavas, the honest disciple promises to refrain from all sinful activity. Therefore he must not again commit sinful acts and thus create a troublesome situation. SB 8.4.16 Purport</p>
<p>ISO speaks about balarama</p>	<p>ISO speaks about this world</p>
<p>Sankirtana is inferior to bhajana Rupanuga – rasika</p>	<p>Bhajana is inferior to sankirtana. Rupanuga-preacher CC Madhya 19.132: “In Vṛndāvana there are prākṛta-sahajiyās who say that writing books or even touching books is taboo. For them,</p>

	<p>devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this sahajiyā philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī’s opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great mṛdaṅga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a rūpānuga devotee.”</p>
SP did not want his monkey-disciples to touch his body	Massages many times a day
Early days friendship	Nice, but BST was the inspiration

Attempts to have a dialogue while facing unwillingness

Claims to be the next acarya

Madhya 22.109

*rāga-hīna jana bhaje śāstrera ājñāya
'vaidhī bhakti' bali' tāre sarva-śāstre gāya*

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti.

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. Ahaitukī, apratihātā. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between vaidhī bhakti and spontaneous bhakti. Dormant love for Kṛṣṇa exists in everyone’s heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (nitya-siddha kṛṣṇa-prema).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative

principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending maṅgala-ārati and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhī bhakti*.

Falling of the soul

Sandarbhīs

Influence of GM

SP

27 February 1970:

"Regarding your questions concerning the spirit souls falling into Maya's influence, it is not that those who have developed a passive relationship with Kṛṣṇa are more likely to fall into nescient activities. Usually anyone who has developed his relationship with Kṛṣṇa does not fall down in any circumstance, but because the independence is always there, the soul may fall down from any position or any relationship by misusing his independence. But his relationship with Kṛṣṇa is never lost, simply it is forgotten by the influence of Maya, so it may be regained or revived by the process of hearing the Holy Name of Kṛṣṇa and then the devotee engages himself in the service of the Lord which is his original or constitutional position. The relationship of the living entity with Kṛṣṇa is eternal as both Kṛṣṇa and the living entity are eternal; the process is one of revival only, nothing new."

The guarantee of our future unimpeded progress by SP:

SB 4.18.5 (Mother Earth to Maharaja Prthu):

*tān anādṛtya yo 'vidvān
arthān ārabhate svayam
tasya vyabharanty arthā
ārabdhāś ca punaḥ punaḥ*

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

PURPORT: *At the present moment it has become fashionable to disobey the unimpeachable directions given by the ācāryas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kṛṣṇa consciousness movement directly receives instructions from the Supreme personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: “By My order you may become a spiritual master.” One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.*