



# Śrī BHAKTIVINODA Vāṇī Vaibhava

*Divine Opulence of the Teachings  
of Śrīla Saccidānanda  
Bhaktivinoda Thākura*



**VOLUME 1**  
**SAMBANDHA**





# Śrī Bhaktivinoda Vāṇī Vaibhava

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Śrīla Bhaktivinoda Ṭhākura*

## Volume 1 *Sambandha*

*That day is not far distant when the priceless volumes penned by  
Ṭhākura Bhaktivinoda will be reverently translated, by the  
recipients of his grace, into all the languages of the world.*

(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura)



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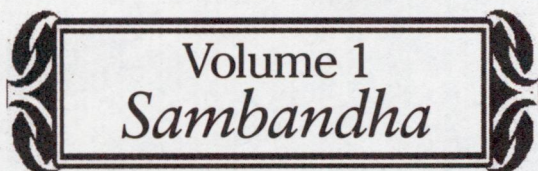
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ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATĀH

# Śrī Bhaktivinoda Vāṇī Vaibhava

*Divine Opulence of the Teachings of  
Śrīla Bhaktivinoda Ṭhākura*



Compiled under the direct order of  
**His Divine Grace**  
**Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda**

by  
Śrīpāda Sundarānanda Vidyāvinoda  
English Rendition Produced and Published by Īśvara dāsa  
Translated by Bhumipati dāsa  
Edited by Īśodyānā devī dāsī



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Dedicated to  
His Divine Grace  
A.C. Bhaktivedānta Swami Prabhupāda  
**Founder-Ācārya**  
International Society for Kṛṣṇa Consciousness,  
who fulfilled the predictions of  
Śrīla Bhaktivinoda Thākura  
by making Kṛṣṇa consciousness available  
to the entire world.

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## *Foreword*

Once upon a time — or in a moment that transcends time — The great Gaudiya Vaisṇava teacher Srila Bhaktisiddhānta Sarasvatī Ṭhākura instructed one of his more academically gifted disciples to write a book that would sum up the vast and profound teachings of Krishna Consciousness. The disciple was Sundarānanda Vidyāvinoda, who was specifically asked to accomplish this task by quoting only from the work of Srila Bhaktivinoda Ṭhākura, Bhaktisiddhānta father and intimate spiritual advisor. Bhaktivinoda, in many ways, was the first to express the rich Gaudiya theological system in modern language, both in his native Bengali and in English. He is also renowned as the systematizer of the tradition for the contemporary world. Moreover, he is revered in his lineage as a singularly empowered individual, whose writings are on an equal footing with sacred scripture. The eager Sundarānanda thus took his Master's mandate to heart, and the result is the book you now hold in your hands, *Bhaktivinoda Vani Vaibhava*.

Many words and precious time have been wasted on detailing Sundarānanda's strained relationship with the Gaudiya Math, and this is not the place to belabor the issue. Suffice it to say that Sundarānanda's books speak for

themselves, and their analysis of Gaudiya philosophy is deep and penetrating. A few of his titles should be known: *Śrī Kṣetra*, *Acintya bhedābheda*, *Gaudīyera Tin Ṭhākura*, *Gaudīya Vaiṣṇava Siddhāntera Itihasa*, *Harināma-cintamani-kiraṇa-lesh*, among others. While there may be points of detail in some of these works that differ from the common understanding of Gaudiya Math devotees, overall they bear the same message of *Krishna-bhakti*, and they explain the science of love of God with exacting detail. And we must consider Sundarānanda's other services: For many years he was Srila Bhaktisiddhānta's chief editor and a respected intellectual in his movement. He was trusted enough to be given Bhaktivinoda's autobiography for editing purposes, which is something Bhaktisiddhānta would not allow anyone else to do.

Sundarānanda was clearly not an ordinary personality. Further proof of this can be found in a thorough reading of *Bhaktivinoda Vani Vaibhava*, which systematically conveys "the power of Bhaktivinoda's teachings," as the title suggests. Originally written in Bengali, the work is a veritable encyclopedia of knowledge, revealing both general information about spiritual life and intimate details of Gaudiya *siddhānta*. Sundarānanda draws on works ranging from Bhaktivinoda's autobiography to the Ṭhākura's novels and more *sastra*-like literature. What's more, he adopts Bhaktivinoda's frequent style of presenting detailed information in the easy-to-read format of questions and answers: Sundarānanda composed the questions and then allowed Bhaktivinoda himself to answer by quoting the Ṭhākura's various books.

Sundarānanda also divides the book into *sambandha* (the path), *abhidheya* (the means), and *prayojana* (the goal), which are themes Bhaktivinoda uses in many of his own works, such as *Jaiva Dharma*, *Kalyana Kalpa-taru*, and so on. In doing this, both authors follow much of the traditional literature of their lineage. For example, Jīva Gosvāmī's *Sat-sandarbha* is expressed in terms of *sambandha*, *abhidheya* and *prayojana*,

and, in fact, the entire gamut of Vedic literature subscribes to this format, either directly or indirectly. As Kavirāja Gosvāmī says in his *Caitanya-caritamṛta*: “The Vedic literature gives information about the living entity’s eternal relationship with Krishna, which is called *sambandha*. The living entity’s understanding of this relationship and acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and is called *prayojana*. These are the three subject-matters of these books of knowledge.” (Cc. Madhya 20)

His Grace Bhumipati dāsa, the translator, and Īśvara dāsa, the publisher and organizer of this great effort, have done an invaluable service to the modern world by presenting this book in English — in the spirit of Bhaktivinoda Ṭhākura. The first volume (*Sambandha*), presumably one of three, covers such subjects as the Vedic literature, spiritual lineage, the spiritual master, sacred space, God, His associates, and so on. The volume is made even more precious by including a brief life of the Ṭhākura, and a list of his literary accomplishments. In conclusion, then, we find that Bhaktivinoda, Bhaktisiddhānta, Sundarānanda, Bhumipati, and Īśvara have, in a sense, worked together to produce an ocean of transcendental nectar. If one plies this ocean properly, one will emerge in Vṛndāvana, the holy land of Krishna, where Bhaktivinoda now serves as Kamala Mañjarī, a maidservant of Śrī Rādhā. And by giving keen attention to the teachings of this book, one can begin to assist him in his service to that best of gopīs.

\*Satyarāja Dāsa (Steven J. Rosen) is the author of twenty books on Vaiṣṇavism and related subjects. He is also the senior editor of the *Journal of Vaiṣṇava Studies*, an academic quarterly esteemed by scholars around the world.

## *Introduction*

Vāsudeva Ghoṣa, one of the associates of Śrī Caitanya, composed the following prayer:

*yadi gaura nā hoito, tabe ki hoito,  
kemone dharitām de  
rādhār mahimā, prema-rasa-sīmā,  
jagate jānāto ke*

“If Lord Gaura had not appeared as the *yuga-avatāra* in this age of Kali, then what would have become of us? How could we have tolerated living? Who in this universe would have learned about the topmost limits of loving mellows that comprise the glory of Śrī Rādhā?”

*madhura vrndā, vipina-mādhurī,  
praveśa cāturī sār  
baraja-yuvati, bhāver bhakati,  
śakati hoito kār*

“Who would have had the power to render ecstatic devotional service that follows in the footsteps of the damsels



of Vraja? Indeed, the clever expertise of the *Vraja-gopīs* is a prerequisite for entering the supremely sweet forest of Vṛndā-devī.”

The above verses could rightly be applied to Śrīla Bhaktivinoda Ṭhākura. If he had not appeared and mercifully made the teachings of Śrī Gaurāṅga Mahāprabhu available to the world, Vaiṣṇavism or the true worship of Lord Kṛṣṇa, as enunciated in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* would not be present today.

Much has been written on Śrīla Bhaktivinoda Ṭhākura's unique contribution. Today, in every continent of the world, the holy name of Kṛṣṇa is being chanted due to the seed of *kṛṣṇa-bhakti* planted by him.

Śrīla Bhaktivinoda Ṭhākura, the divine potency of Śrī Gaurāṅga Mahāprabhu (*gaura-śakti*), graciously came to this material world. He was attracted by the sufferings of the conditioned living entities, who were bereft of the nectar obtained by rendering devotional service unto Śrī Śrī Rādhā-Kṛṣṇa. Due to his magnanimity, he gave his mercy to the world by personally revealing his own supereminence as the personification of the mercy-potency of Śrī Gaurāṅga.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wrote:

“We avail of the opportunity offered by the Anniversary Celebrations of the advent of Ṭhākura Bhaktivinoda to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Krishna. Ṭhākura Bhaktivinoda has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present age. The other *ācāryas* who appeared before Ṭhākura Bhaktivinoda did not address their discourses so directly to the empiric thinkers. They had been more merciful to those



who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the spurious arguments of avowed opponents of Godhead.

“Śrīla Ṭhākura Bhaktivinoda has taken the trouble of meeting the perverse arguments of mental speculators by the superior transcendental logic of the Absolute Truth. It is thus possible for the average modern readers to profit by the perusal of his writings. *That day is not far distant when the priceless volumes penned by Ṭhākura Bhaktivinoda will be reverently translated, by the recipients of his grace, into all the languages of the world.*

“The writings of Ṭhākura Bhaktivinoda provide the golden bridge by which the mental speculators can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Ṭhākura Bhaktivinoda’s philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision.”

This book has been collected from many wonderful jewels of the literary ocean of Om Viṣṇupāda Śrīla Bhaktivinoda Ṭhākura Mahāśaya, and includes his essays, stories, novels, books, songs, and poems. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda ordered one of his foremost disciples, Śrīpāda Sundarānanda Vidyāvinoda Prabhu, a staunch follower of Śrīla Bhaktivinoda’s instructions, to compile this book.

This book is in three volumes: one’s relationship with the Lord, the process for achieving the goal of life, and the goal of life. It contains one hundred and eight chapters and has become more attractive, because the teachings and conclusions of Śrīla Bhaktivinoda Ṭhākura are presented in the form of questions and answers. The perfect answers for all questions of the practioners of *bhakti* are thus provided in this book.



Śrīla Ṭhākura Bhaktivinoda is always manifest to the unduplicitous devotees in the form of his teachings. Sincere readers can find Śrī Gaurasundara in *Śikṣāṣṭaka*, Śrī Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu*, Śrī Sanātana Gosvāmī in *Bṛhād-bhāgavatāmṛta* and *Vaiṣṇava-toṣaṇī*, Śrī Raghunātha dāsa Gosvāmī in *Stavāvalī*, Śrī Jīva Gosvāmī in *Ṣaṭ-sandarbha*, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī in *Śrī Caitanya-caritāmṛta* and *Śrī Govinda-līlāmṛta*, Śrī Narottama dāsa Ṭhākura in *Prārthanā* and *Prema-bhakti-chandrikā*, Śrī Viśvanātha Cakravartī Ṭhākura in his commentary on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. Similarly surrendered and sincere persons can find Śrīla Ṭhākura Bhaktivinoda within his books. The transcendental teachings of Śrīla Ṭhākura Bhaktivinoda are the teachings of Śrī Caitanya, Śrī Svarūpa Dāmodara, Śrī Sanātana, Śrī Raghunātha, Śrī Jīva, Śrī Kavirāja, and Śrī Narottama dāsa Ṭhākura.

What is *Bhaktivinoda Vāṇī Vaibhava*? The word *vaibhava* is derived from the word *vibhu*. The meanings of the word *vaibhava* are divinity, extraordinary ability, incarnation, and might. Since the teachings of Śrīla Bhaktivinoda are fully in accordance with the teachings of Śrī Gaura, Rūpa, and Raghunātha, they are automatically divinely powerful and glorious. The teachings of Śrīla Bhaktivinoda are scientific, all-pervading, and full of bliss, glories, wealth, potencies, and unlimited energies. Another meaning of the word *vibhu* is self-satisfied. Śrīla Bhaktivinoda was fully self-satisfied and a *rasika* devotee.

The opulence of Śrīla Bhaktivinoda is the teachings and knowledge of Śrī Caitanyadeva, which gave him immense pleasure. This book has been compiled with a desire to guide the hearts of the surrendered souls toward the holy names, abode, and activities of Śrī Gaurāṅga. The opulence and glories of Śrī Bhaktivinoda's teachings are not temporary like material opulence. Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda said:



“The Vaiṣṇavas also possess fame, but it is never temporary material fame.”

If one worships a Vaiṣṇava’s activities, glories, and opulence, one will achieve auspiciousness. However, if one becomes envious of a Vaiṣṇava’s activities, glories, and opulence, one can never achieve any auspiciousness. Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda therefore sang: “The tree of material fame is illusory just like water in a desert. Although Rāvaṇa fought with Rāma, he could not accomplish anything.”

Śrī Bhaktivinoda Vāṇī Vaibhava has manifested in this world to attract faithful and surrendered souls toward the *saṅkīrtana* movement of Śrī Gaurasundara. If one relishes even a single drop from the ocean of these divine teachings, one’s dormant propensity to cultivate Kṛṣṇa consciousness will certainly awaken.

We should not simply become satisfied by praising or buying this book as a matter of formality, like proud, foolish, ordinary people. Rather, our only duty is to express our gratitude and pray at the feet of Śrī Bhaktivinoda Vāṇī Vaibhava without any duplicity so that the divine teachings will be established within our hearts under the subordination of Śrī Guru and the Vaiṣṇavas.

Śrīla Bhaktivinoda Ṭhākura took pleasure in preaching, and he was unique in feeling distress on seeing others’ distress. Out of his causeless mercy, he generously distributed many invaluable jewels with his vast range of literature for the benefit of the fallen conditioned souls.

We are eternally grateful to Śrīpāda Sundarānanda Vidyāvinoda Prabhu for his great effort in studying and mastering the writings and teachings of Śrīla Bhaktivinoda Ṭhākura and presenting them in this format.

Śrīpāda Sundarānanda Vidyāvinoda Prabhu himself wrote as follows: “I had the good fortune to hear from a few constant associates of Śrīla Bhaktivinoda Ṭhākura that he ordered his



instructions to be spread all over the world in various languages. A number of times Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, who was not different from Śrīla Bhaktivinoda Ṭhākura, directly ordered me, an insignificant creature, to carefully collect all the jewel-like instructions of Śrīla Bhaktivinoda Ṭhākura and distribute them to the people of the world. To purify myself, I took up his order, and under the subordination of the Vaiṣṇavas, I have endeavored to compile this book.”

In conclusion, we pray at the lotus feet of Śrī Bhaktivinoda Ṭhākura that his instructions may uproot the weeds around the creeper of devotional service and allow us to enter into the *sāṅkīrtana* movement of Śrī Gaurāṅga Mahāprabhu.

Praying to be the servant of the servant of the servant of those who are trying to serve the Lord,

Īśvara dāsa

Completed on the appearance day of His Divine Grace  
Śrīla Saccidānanda Bhaktivinoda Ṭhākura  
September 19, 2002 Vrindavana, India.

## *A glimpse into the life of Śrīla Bhaktivinoda Ṭhākura*

Much had been written on the life and teachings of Śrīla Saccidānanda Bhaktivinoda Ṭhākura. Just as less intelligent, mundane persons cannot understand the birth and activities of Lord Kṛṣṇa, similarly the life and activities of a pure devotee of the Lord cannot be understood by mundane intelligence. Sometimes the account of the life and activities of great devotees are bewildering for the non-devotees, because they cannot comprehend how a devotee of Kṛṣṇa could seem to be an ordinary person. But such are the ways of the Lord. He makes His activities and the activities of His pure devotees bewildering for those who are not devoted to Him.

Śrīla Bhaktivinoda Ṭhākura was responsible for re-establishing Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement, which had become almost extinct by the mid-nineteenth century. The mission had deteriorated greatly, due to the influence of the *sahajīyās* and later the British rule in India. Through his tireless efforts, however, the Ṭhākura restored the purity, prestige, and respect of the Vaiṣṇavism amongst the cultured people of his day. He also sowed the seeds for future worldwide propagation of the mission.

Śrīla Bhaktivinoda Ṭhākura was born on Sunday 2, September 1838 in the wealthy Datta family in the ancient



village of Ulanagara and was given the name Kedāranāth. From early childhood, he was attracted to hearing about Rāma and Kṛṣṇa. He loved to hear the recitation of *Rāmāyaṇa* and *Mahābhārata* at festival times. The village Ulanagara, was very prosperous in those days.

At the age of seven, he excelled in reading Bengali and studying mathematics. That year, his elder brother and his maternal uncle both passed away. The following year, his two younger brothers also met their death, and he was obliged to experience the pain of this temporary material world. At nine, he studied astrology. The family fortunes, however, began to decline, and at the age of eleven, his father died. Young Kedāranāth began to question, "What is this world? Who are we?"

At twelve, his mother arranged his marriage to a five-year-old girl. His mother hoped to improve the family finances by this arrangement. At fourteen, his uncle brought him to Calcutta to further his education. In his first year at the Hindu Charitable Institution School, he took top honors in the examinations and received a medal. He began to contribute articles to the Literary Gazette, and at eighteen he completed an epic poem called *The Poriade* in two volumes.

He spent his college years studying world religions and the works of Western philosophers. He read the Bible and the Koran. He soon became known as a great debater and logician, and give lectures in Calcutta.

In 1856, he returned to Ulanagara. There had been an outbreak of cholera. The village was empty and hundreds of people he knew had died, including his sister. His wife had also been ill, but she recovered and lived with her father. Kedārnātha took his mother and grandmother to live with him in Calcutta. At nineteen, his first job was teaching second grade at the Hindu Charitable Institution School for fifteen rupees a month, but he could not meet expenses. His mother had to sell a gold necklace to pay the back rent.



In 1858, a letter arrived with word that his paternal grandfather was about to leave this world and wished to see him before dying. He set out with his wife and mother. The old man appeared healthy on arrival. He was sitting on a bed in the courtyard of his house, leaning against a bolster pillow, and chanting the holy name continuously. Śrīla Bhaktivinoda described the incident in his autobiography, which he wrote as a letter in 1896.

“He called for me and said, ‘After my death, do not tarry many days in this place. Whatever work you do by the age of twenty-seven will be your principal occupation. You will become a great Vaiṣṇava. I give you all my blessings.’ Immediately after saying this, his life left him, bursting out from the top of his head. Such an amazing death is rarely seen.”

Thereafter, he took his wife and mother to Cuttack and lived comfortably on a sixth grade teacher’s salary of twenty rupees a month. In 1860, he moved his family to Bhadrak taking the position of headmaster for forty-five rupees a month. A year later, he took another position in Midnapur. There, he developed a desire to read *Caitanya-caritāmṛta*.

“I developed a feeling for pure *bhakti*, but I did not begin to practice it. While I was at the school in Midnapur I decided that I would obtain and read books on the Vaiṣṇava *dharma*. There was a *Jāti* Vaiṣṇava *paṇḍita* at the school. I learned from talking to him how Caitanya Mahāprabhu preached the Vaiṣṇava *dharma* in Bengal, and that the history and teachings of Caitanya were recorded in the book known as *Caitanya-caritāmṛta*. I began to search, but I could not secure a copy of the *Caitanya-caritāmṛta*. I had faith that by reading that book I would achieve happiness, but Vaiṣṇava books were not in print then.”

Toward the end of 1861, his wife became ill and died, leaving him with a ten-month-old son. “I endured this grief like a warrior according to the Psalm of Life.” His mother tried to raise the child, but she was too old and found it difficult.



Two months later, he married Śrīmatī Bhāgavatī Devī, a sincere Vaiṣṇavī of noble character, peaceful, and accomplished in all she did.

In 1863, he wrote two poems that were published in the prestigious Calcutta Review, volume 39. He was highly praised for this work. He was then the Head Clerk at the Judge's Court in Chuadanga on a salary of 150 rupees a month, and passed the law examination. In 1866, he accepted the position of Special Deputy Registrar of Assurances with powers of a Deputy Magistrate and Deputy Collector. He was twenty-seven years old!

He took his first tour of Vṛndāvana later that year and visited other holy places including Mathurā, Prayāga, and Kāśī. In March of 1868, he finally obtained a copy of *Caitanya-caritāmṛta* at Dinajpur, where he was appointed Deputy Magistrate.

“On my first reading of *Caitanya-caritāmṛta* I developed some faith in Śrī Caitanya. On the second reading, I understood that there was no *paṇḍita* equal to Śrī Caitanya. Then I had a doubt. Being such a learned scholar, and having manifested the reality of love of Godhead to such an extent, how is it that He recommends the worship of the improper character of Kṛṣṇa? I was initially amazed at this, and I thought about it deeply. Afterwards, I prayed to the Lord with great humility. ‘O Lord! Please let me understand the mystery of this matter.’ The mercy of God is without limit. Seeing my eagerness and humbleness, within a few days He bestowed his mercy upon me and supplied the intelligence by which I could understand. I then understood that the truth of Kṛṣṇa is very deep and confidential and the highest principle of the science of Godhead. From this time on, I knew God as Śrī Caitanya Mahāprabhu. I made an effort to always speak with renounced Vaiṣṇava *paṇḍitas*, and I came to understand many aspects of the Vaiṣṇava *dharma*. In my very childhood, the seed of faith in the Vaiṣṇava religion was planted in my heart, and now it



had sprouted. From the beginning, I experienced *anuraga*, and it was very wonderful. Day and night I liked to read about *Kṛṣṇa tattva*.”

Shortly thereafter, out of ecstatic feeling for Lord Caitanya, Bhaktivinoda wrote a short poem, called *Sac-cid-ānanda-premāṅkara*. From that time, he became known as Sac-cid-ānanda—one who embodies eternity, knowledge, and bliss.

Here we see Lord Caitanya reawakening the feelings of devotion in Śrīla Bhaktivinoda; they had been kept hidden to allow the Ṭhākura to establish himself within the British Raja. At this time, his spiritual mission began to manifest. Like Arjuna, it was for the benefit of all that came after him.

In 1869, he gave a lecture in Dinajpur to many learned gentlemen of religion and culture, who had come from all over India. Some interested Englishmen also attended. This speech later took the form of a book: *The Bhagavat: Its Philosophy, Its Ethics and Its Theology*. In this talk, he criticized the sectarianism that characterizes the religious strife between men. He also recounted his own history as a sectarian thinker who ignored the beauty of the *Bhāgavatam* due to early prejudices imbibed from the English. He presented himself as a sectarian thinker who had his eyes opened by Śrī Caitanya. He glorified the *Bhāgavatam*, and finally he explained the mysterious nature of Kṛṣṇa’s dalliances with the *gopīs*, enlightening the audience with its profound universal meaning.

What better person could Lord Caitanya choose to preach to the intelligentsia of his day than the Ṭhākura? He was fully conversant with the burning issues of the times, well studied in the major philosophies and religions of the world, and was a highly respectable figure in both Hindu and English circles. His opinions were seriously heard by both camps.

In 1871 he moved to Purī and took up the study of the Gosvāmī’s literature while serving there as Chief Magistrate. Inspired by the holy *dhāma*, he composed two English poems.



The first, on Śrīla Haridāsa Ṭhākura's samādhi, contains one of his most famous verses:

He reasons ill who tells that Vaiṣṇavas die  
When thou art living still in sound.  
The Vaiṣṇavas die to live, and living try  
To spread holy name around.

The Ṭhākura's heart was overflowing with deep spiritual emotions as he visited the holy sites of Mahāprabhu's pastimes. In his second poem, *Sāragrāhī Vaiṣṇava* verse twenty-two, he described the futility of material aspirations for sense pleasures, and the soul's journey to the eternal spiritual realm.

There rests my Soul from matter free  
Upon my Lover's arms,  
Eternal peace and Spirit's love  
Are all my chanting charms!

The same year he wrote an essay *To Love God*, wherein he gave a deep purport to the commandment of Jesus Christ; "Love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and love thy neighbor as thy self." He compared this commandment to the teachings of Vaiṣṇavism, demonstrating how Śrī Caitanya further broadcast the teachings of Jesus Christ.

Within the first year of the Ṭhākura's stay in Purī, the British asked him to watch over the affairs of the Jagannātha Temple on behalf of the government. Due to his untiring work, many bad practices at the temple were curbed, and the offerings to the Lord were punctual.

As the magistrate for Purī, he arrested a scoundrel *yogī* called Bisakisen, who possessed mystic powers and proclaimed himself the incarnation of Mahā-Viṣṇu. Fearing his mystic powers, the foolish people of the locality had succumbed to



him. The people of nearby villages were outraged by the *yogī*'s affairs with married women and were anxious that this fever might spread to the women of their own villages, resulting in scandal and humiliation.

Bhaktivinoda apprehended the *yogī* and held him in jail for trial. Fasting from food and drink, the *yogī* increased his mystic potency to inflict hardship on the Ṭhākura's family.

"All over Purī there were disturbances. At that time, the Purī School had a fire, and all of the people suspected him. Also at this time, Kadur [a pet name for his daughter Kadambini] came down with fever. Bisakisen, by his practice of *yoga*, had by some means attained yogic powers, and I obtained a lot of evidence against him. For twenty-one days he did not eat or drink even a drop of water, but he did not show any weakness and gave unfailing cures to many people."

At last, he was brought to trial and sentenced. Thousands of the *yogī*'s followers were outside the courtroom chanting "Injustice." A young British officer, who had been reading about mystic powers, rushed up behind the *yogī* as he was being taken from the courtroom and cut off his matted locks with a huge pair of scissors. The *yogī* immediately fell down on the floor unable to walk. When his followers saw that he had been overcome simply by having his hair removed, they deserted him. The Ṭhākura continued to prosecute other self-proclaimed incarnations and thwarted their attempts to exploit the innocent public.

During this period, Śrīla Bhaktivinoda carefully studied the twelve cantos of *Bhāgavatam*, and began the *Kṛṣṇa-saṁhitā*, one of his most famous works. In great happiness, he toured the holy places of Purī and constantly associated with the most elevated Vaiṣṇavas in the area.

"While in Purī I made much advancement in devotional service. I became more detached from worldly life. [The idea] that worldly progress produces anything of lasting value was gone forever. Almost every evening I would go to the temple



to see the Lord, to hear and chant the Holy Name and associate with the devotees. Just as the Jagannātha Temple is very lofty and beautiful, so also the service to the Deity was wonderful. To see it was charming to the mind. Daily, from five to seven hundred people were present to see the routine festivals like the evening *arati*, etc. What bliss! Many kinds of pilgrims came from all over India to attend the religious festivals. Seeing that, one's eyes are soothed."

On a Friday afternoon, 6 February 1874, at Jagannātha Puri, Śrīmatī Bhāgavatī devī and Ṭhākura Bhaktivinoda were delighted with the appearance of a son. He was born with the umbilical cord wrapped around his neck, resembling the sacred thread. Everyone was astonished. They took it as an auspicious sign. As Śrī Bimala Devī represents the *parā cacti*, spiritual energy, of Lord Jagannātha, he was given the name Bimala Prasāda. Śrīla Bhaktivinoda had prayed for a ray of Viṣṇu to help him with his preaching, and this son, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, would fulfill that mission.

Six months later in July, the annual Ratha-yātrā festival was in progress. Inexplicably, the three carts stopped at the gate in front of Bhaktivinoda Ṭhākura's residence and remained there for three days. Mother Bhāgavatī Devī took advantage of the situation to benefit her six-month-old son. She was allowed to ascend the *ratha* cart since her husband was the manager of the Purī Temple. As she approached Lord Jagannātha, the baby extended his arms to touch the feet of Śrī Jagannātha Deva and was blessed with a garland from the Lord. His *anna-prāśana*, first feeding of rice, was celebrated with the *mahāprasāda* of Lord Jagannātha on the *ratha* cart.

In the temple, Bhaktivinoda Ṭhākura began regular lectures on *Śrīmad-Bhāgavatam*. Due to his association, many Māyāvādī *brāhmaṇas* became devout Vaiṣṇavas. One day, the King of Purī burst noisily into the temple, disturbing the Ṭhākura's discourses. Unable to tolerate this disrespectful behavior, the Ṭhākura voiced his displeasure.



“You have the right to hold the position of kingship over your small kingdom, but the Supreme Lord, Jagannātha Puruṣottama, is the King of all kings. Therefore it is mandatory that you show respect to His Bhakti Maṇḍapa, where His glories are daily sung.”

The king, immediately realizing his offense, bowed before the assembled Vaiṣṇavas, begging for their forgiveness. Later that year, the King misappropriated eighty thousand rupees from the Jagannātha Temple. Subsequently Bhaktivinoda punished the king by obliging him to make fifty-two offerings daily to Lord Jagannātha.

Seeing his treasury depleting rapidly, the king sought revenge and made an attempt on the Ṭhākura's life. A secret *yajña* was performed within the confines of the palace with fifty *paṇḍitas* chanting mantras in order to kill the Ṭhākura by mystic power. At the end of the thirty-day *yajña*, when the Ṭhākura was supposed to die, the king's only son died.

“The king and other persons connected with the temple used to commit many illegal acts. I would go there to prevent all such things, and thus I made enemies of the king and the king's men. Because I was helped by Lord Jagannātha, no one was able to harm me in any way.”

After five years of service in Purī, Ṭhākura Bhaktivinoda was posted at different locations in Bengal and finally settled in Narail in August 1878. While residing in 1880, he published his *Kṛṣṇa-saṁhitā*. Immediately he received high acclaim for this work. The following year he published *Kalyāṇa-kalpataru*, a collection of songs describing the various stages of spiritual life, from the earliest to the highest stage of *prema-bhakti*. It was also highly acclaimed and was accepted as an immortal work equal to the songs of Narottama dāsa Ṭhākura. In Narail, he also started to publish the monthly Vaiṣṇava journal *Sajjana-toṣanī*. Its aim was to educate influential and learned people about the divine mission of Śrī Caitanya Mahāprabhu.



The Ṭhākura now felt a great need to accept Vaiṣṇava initiation.

“I had been searching for a suitable guru for a long time, but I did not obtain one. I was very unhappy. I was feeling very anxious, and in a dream Mahāprabhu diminished my unhappiness. In that dream, I received a little hint. That very day I became happy. One or two days later Gurudeva wrote a letter to me saying, ‘I will soon come and give you *dikṣā*.’”

Subsequently, he received Bipin Bihari Goswami as his guest and became his disciple. In his commentary to *Śrī Caitanya-caritāmṛta* written fourteen years later, he concluded with this prayer:

“The eminent Bipin Bihari Prabhu, who is the manifestation of the transcendental energy of Lord Hari, Who sports in the forests of Vraja, has descended in the form of the spiritual preceptor. Seeing me in the dark well of worldly existence, he has delivered this humble servant of his.”

Towards the end of 1881, the Ṭhākura again desired to visit Vṛndāvana, after an absence of fifteen years. He set out with his wife, his youngest son, and two servants. Upon arrival, he came down with fever, and prayed to the Lord to relieve him for the duration of his pilgrimage. The illness disappeared. While in Vṛndāvana, he met Jagannātha dāsa Bābājī Mahārāja, an exalted Vaiṣṇava coming in disciplic succession from Baladeva Vidyābhūṣaṇa. Bābājī Mahārāja was a constant source of inspiration and guidance for the Ṭhākura, who became increasingly absorbed in the mission of Lord Caitanya.

Upon his return, he was transferred to Jessore where he suffered from a heavy fever in accordance with his prayer in Vṛndāvana. Receiving medical leave, he returned to Calcutta, purchased a house—the Bhakti Bhavan—and held many meetings there to discuss spiritual topics. He expressed his realizations in an article printed in the *Sajjana Toṣaṇī*.

“Lord Caitanya did not advent Himself to liberate only a few men of India. Rather, His main objective was to



emancipate all living entities of all countries throughout the entire universe and preach the Eternal Religion. Lord Caitanya says in the *Caitanya Bhagavat*: ‘In every town, country and village, My name will be sung.’ There is no doubt that this unquestionable order will come to pass. Very soon the unparalleled path of *hari-nāma-saṅkīrtana* will be propagated all over the world. Oh! For that day when the fortunate English, French, Russian, German and American people will take up banners, *mṛdaṅgas* and *karatālas*, amid raised *kīrtana* through their streets and towns. When will that day come? Oh for that day when the fair-skinned men from their side will raise up the chanting of Jai Śacīnandana, Jai Śacīnandana ki jai, and join with the Bengali devotees.” (*Sajjana-toṣaṇī* 1885, pp. 4-5)

The article was a powerful prayer to bring the people of the world together under the banner of the Holy Name. Next, he made a bold prophecy.

“A personality will soon appear to preach the teachings of Lord Caitanya and move unrestrictedly over the whole world with His message.”

As Advaita Ācārya invoked the descent of Lord Caitanya through his prayer, so Ṭhākura Bhaktivinoda invoked the descent of the person who would fulfill the ancient prophecy.

In 1887, at the age of forty-nine, he discovered *Śrī Caitanyopaniṣad*, which could only be found in very old manuscripts of the *Atharva Veda*. He wrote a Sanskrit commentary on the work. In 1886 and 1887, he produced ten books and was awarded the title Bhaktivinoda for his outstanding work of preaching and writing. He became known as Saccidānanda Bhaktivinoda Ṭhākura.

At this point in his life, he considered retiring from government duties to concentrate on his *bhajana*. One night Lord Caitanya appeared to him in a dream: “You will certainly go to Vṛndāvana, but first there is some service you must perform in Navadvīpa. What will you do about that?”



He requested a transfer to Navadvīpa, and on 15 November 1887, his transfer to nearby Krishnanagar was granted. He was jubilant on receiving the news, but experienced high fevers at that time.

“How shall I speak of my misfortune? Returning home in joy, I became anxious because a horrible fever came on. It did not subside. Collector Toynbee arrived and expressed a desire to postpone my substitution. But then I thought, ‘I’ll live or I’ll die, but I will go to Krishnanagar.’”

Every Saturday he went to Navadvīpa to search out the holy birthsite of Lord Caitanya. Most of the locals had no interest in the project and he became a little discouraged. They believed that due to the shifting course of the Gaṅga, the actual site was lost. Others claimed the site was on the opposite bank of the river. The Ṭhākura was neither satisfied nor convinced by these assertions. He continued his research and discovered that the present town of Navadvīpa was less than a hundred years old. On an old map, he found the town Śrī Māyāpura on the opposite bank, situated at the same site as the current village of Ballaldighi. Some elderly locals of the village pointed to a mound covered with tulasī, saying that it was the actual place of Lord Caitanya’s birth.

One day he found this verse in: “In the center of Navadvīpa there is a special place called Māyāpura. At this place the Supreme Lord, Śrī Gauracandra, took His birth.” (*Bhakti Ratnākara* 12.83)

To confirm his discovery, the Ṭhākura requested the elderly Śrīla Jagannātha dāsa Bābājī, who at the time was crippled and carried in basket, to come. When he was brought to the site, Bābājī Mahārāja became overwhelmed with ecstasy, jumped up, and exclaimed, “This is indeed the birthplace of Nimāi!” The discovery led to further research and the publication in 1890 of *Śrī Navadvīpa Dhāma Mahātmyam* describing the holy places of Lord Caitanya’s pastimes.



The Ṭhākura then established his own place of *bhajana*, Surabhikuñja. From there, he could look out across the Jalangī River towards Māyāpura. One day he had a fantastic vision; he saw a large golden city rising beyond the Ganges at the place of Śrī Māyāpura. He understood he was getting a glimpse of the fulfillment of Lord Caitanya's prophecy.

In August 1891, Ṭhākura Bhaktivinoda received a two-year furlough from government service and began preaching from Godruma-dvīpa. He called this preaching *Nāma Haṭṭa*, the market place of the holy name. He traveled with three close friends to chant and lecture in many places. Altogether, the Ṭhākura established over five hundred *Nāma Haṭṭa saṅgas*, and in this period, he also wrote profusely, producing eighteen books!

"We performed *nama-saṅkīrtana* everywhere. After coming to my house in Calcutta, I proceeded to Surabhikuñja and we performed a great deal of *saṅkīrtana* there too."

Government service had now become a hindrance to his real work of *saṅkīrtana*, preaching the glories of the holy name. He retired to Surabhikuñja at the age of fifty-six. Determined to build a temple in Māyāpura, he went door to door in Calcutta begging donations. As the foundation for the temple was being dug, a Deity of Adhokṣaja Viṣṇu was found. Referring to the Vaiṣṇava scriptures, the Ṭhākura discovered that this was the family Deity worshipped by Jagannātha Miśra, Mahāprabhu's father. The archeological evidence further confirmed the authenticity of the birthsite of the Lord.

On Gaura Purnima, 21 March 1895, the temple was opened with an enormous installation ceremony and *saṅkīrtana* festival. The occasion was compared to the Kheturi festival, which was organized by Narottama dāsa Ṭhākura to unite the followers of Śrī Caitanya Mahāprabhu. Śrīla Bhaktivinoda Ṭhākura installed deities of Lord Caitanya and His eternal consort Viṣṇupriyā Devī as thousands of Vaiṣṇavas at the celebration chanted, danced and feasted.



The following year, 1896, was one of the momentous moments in Vaiṣṇava history. A small book entitled *Caitanya Mahāprabhu—His Life and Precepts* was written in English by the Ṭhākura, and was sent to major university libraries around the world. On 1 September of that year in Calcutta, a son was born to Gaura Mohan De and his wife. Their son, Śrīla A.C. Bhaktivedanta Swami Prabhupāda, was destined to fulfill the Ṭhākura's prediction.

With natural humility, Śrīla A.C. Bhaktivedanta Swami Prabhupāda gave the credit to his Guru Maharaja as follows:

“Ṭhākura Bhaktivinoda also wanted to beget a son who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord, he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples.” (*Śrīmad-Bhāgavatam* lecture, Iran, August 8, 1976)

The prediction also applied to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, but the personality moving “unrestrictedly over the whole world with the message of Mahāprabhu” was certainly Śrīla A.C. Bhaktivedanta Swami Prabhupada. Therefore, we can say that both of these great personalities fulfilled Lord Caitanya's prophecy, because the sincere disciple was never separated from the instructions of his Guru Mahārāja.

Returning to Purī in 1900, Ṭhākura Bhaktivinoda established a place for his *bhajana*, called *Bhakti Kutir*, which was near the *samādhi* of Śrīla Haridāsa Ṭhākura. In the same year, one of his most important books, *Śrī Harināma Cintāmani*, was published.

In 1908, he gave up his household life and accepted initiation into the Bābājī order of life from Gaura Kīśora dāsa Bābājī Mahārāja, a renowned *paramahansa* saint. He put on the outer cloth and *kaupīna* previously worn by Śrīla Jagannātha dāsa Bābājī Mahārāja, which he had saved since



the Bābājī entered *samādhi*. After a brilliant life in which he had single-handedly re-established the Vaiṣṇava *dharma* according to the teachings of Śrī Caitanya Mahāprabhu, Śrīla Ṭhākura Bhaktivinoda retired from public life and spent his final years in solitude, ecstatically tasting the nectar of pure *kṛṣṇa-prema*.

On 23 June 1914, on the disappearance day of Śrī Gadādhara Paṇḍita, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mourned the passing of his father, Śrīla Saccidānanda Bhaktivinoda Ṭhākura. Immediately, Śrīla Bhaktisiddhānta began printing the various books that his father had left unpublished, and he also continued to publish *Sajjana Toṣanī*.

## *Relationship with the Lord*

### **1. What is the science or knowledge of one's relationship with the Supreme Lord?**

There are three truths regarding one's relationship with the Lord. These are knowledge about the material world, knowledge about the living entities, and knowledge about the Supreme Lord.

The Supreme Lord is one without a second, omnipotent, all-attractive, the source of all opulence and sweetness, and the only shelter of the living entities and material nature. Although He is the shelter of the living entities and material nature, He is always fully independent. His bodily effulgence is known as the impersonal Brahman. He created the living entities and the material world by His spiritual potency, and then as Paramātmā, a plenary portion, He entered into the universes. In His form of opulence or *aiśvarya*, He is Lord Nārāyaṇa in the spiritual sky. In His form of sweetness or *mādhurya*, He is Śrī Kṛṣṇacandra, the beloved Lord of the *gopīs*, in Goloka Vṛndāvana. His manifestations and pastimes are unlimited. There is nothing greater than or equal to Him. All His forms and pastimes manifest through His internal spiritual energy.



The living entities are aware of the three energies among the many potencies of the Lord. One is His spiritual energy, by which all His pastimes take place. Another is His marginal energy, the living entities, by which unlimited living entities are produced and sustained. The other is His external energy, *māyā*, by which all material objects, time, and activities are created.

*Sambandha-tattva* refers to the following relationships: the living entities toward the Supreme Lord, the Supreme Lord toward the living entities and the material world, and the material world toward the Supreme Lord and the living entities. If one properly understands *sambandha-tattva*, one becomes acquainted with knowledge of one's relationship with the Supreme Lord. Persons who are devoid of knowledge of their relationship with the Supreme Lord can never become pure Vaiṣṇavas.

(*Jaiva Dharma* Chapter 4)

## **2. Is the feeling of “I” and “mine” in relationship with the Lord abominable?**

The feeling of “I” and “mine” in connection with one's relationship with Kṛṣṇa is not born of material pride. Rather it is born from one's service attitude.

(*Yāmuna-bhāvāvalī*, *Gītāmālā*)

## *Vedic Knowledge*

### **1. What is *āmnāya*?**

*Āmnāya* is Vedic literature consisting of spiritual knowledge received through disciplic succession coming from Lord Brahmā, the creator of the universe.

(*Śrī Manah-sikṣā* Verse 2)

### **2. What are the basic teachings of Śrī Caitanyadeva?**

Śrī Hari is the Supreme Absolute Truth. He is Omnipotent. He is the nectarean ocean of transcendental mellows. The living entities are His separated parts and parcels. The conditioned souls are controlled by *māyā*, whereas the liberated souls are free from *māyā*. Both the spiritual and material worlds are simultaneously one with and different from Śrī Hari. Devotional service is the only way to obtain the goal of life, and love of God is the ultimate goal of life.

(*Sajjana-toṣaṇī* 9/9)

### **3. What are the ten principal teachings?**

- (1) Vedic statements are the only evidence.
- (2) Lord Hari is the Supreme Personality of Godhead.
- (3) He is omnipotent.



(4) He is the reservoir of transcendental mellows, and His abode is the spiritual sky.

(5) Living entities are unlimited spiritual spark, parts and parcels of Kṛṣṇa, and they are of two kinds: eternally conditioned and eternally liberated.

(6) *Māyā* conditions living entities who are averse to Kṛṣṇa.

(7) Pure devotees of the Lord are free from *māyā*.

(8) The living entities and the material world are produced from the Lord's inconceivable potency, and they are simultaneously one with and different from the Lord.

(9) The nine types of devotional service to Kṛṣṇa are the only process to achieve the goal of life.

(10) Love of Kṛṣṇa is the ultimate goal of life.

(*Hari-nāma-cintāmaṇi*)

#### 4. Is the Absolute Truth one or many?

The Absolute Truth is one without a second, *tattvam ekam evādvitīyam*.

(*Āmnāya-sūtra* 2)

#### 5. Where do we find the teachings of Śrī Caitanya?

The teachings of Śrī Mahāprabhu are properly described in two books. The teachings regarding the Absolute Truth are described in *Śrī Brahma-saṁhitā*, and the teachings regarding *bhajana* are described in *Kṛṣṇa-karṇāmṛta*.

(*Kṛṣṇa-karṇāmṛta* Introduction)

#### 6. What is the purpose of the *Vedas*?

Vedic literature teaches one to engage in pure devotional service. According to the nature and qualification of its so-called followers, Vedic literature has recommended various processes such as *karma* and *jñāna*. Due to the faults of these followers, various opinions have cropped up. Actually, the *Vedas* are the only evidence and the instructing spiritual master



of mankind. On account of misinterpretation, various opinions other than pure devotional service have been preached.

(*Bhāgavatārka-marīcī mālā* 1-6)

### 7. What is transcendental literature?

If a blind person guides another person, both of them fall into a ditch; similarly the mundane authors and their blind followers are misguided and regrettable. The *Vedas* and literature in pursuance of the *Vedas* are to be understood as transcendental literature.

(*Caitanya-śikṣāmṛta* 1/2)

### 8. What are the *Vedas*?

It is not that if one gets a book of *Vedas* from anywhere, it should be accepted everywhere. Whatever the *ācāryas* of the authorized *sampradāyas* have accepted as *Vedas*, we should accept, and whatever they have rejected as false, we should reject.

(*Jaiva Dharma* Chapter 13)

### 9. What is the difference between the teachings of Śrī Caitanya and the teachings of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Pañcarātras*, and *Vedas*?

*Bhagavad-gītā*, known as *Gītapaniṣad*, was spoken by the Lord and is therefore *Vedas*. The ten principal truths taught and spoken by Śrī Gaurāṅga are also *Vedas*. *Śrīmad-Bhāgavatam*, the essence of all Vedic literature, is the crest jewel among all evidence. If the statements of other revealed scriptures follow the teachings of the *Vedas*, they are also evidence. The *Tantras* are of three types: *sāttvika*, *rājasika*, and *tāmasika*. Since the *sāttvika-tantras*, such as the *Pañcarātra*, preach the confidential purport of the *Vedas*, they are also evidence.

(*Jaiva Dharma* Chapter 13)



**10. What is the necessity of a perpetual disciplic succession?**

No book is without errors. God's revelation is Absolute Truth, but it is rarely received and preserved in its original purity. Truth that has been revealed is absolute, but over the course of time, it becomes tainted by the nature of the receivers, and from age to age, it is transformed by the continual change of hands. New revelations, therefore, are continuously necessary to keep truth in its original purity.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

## *Spiritual Master or Ācārya*

**1. What is the symptom of a bona fide spiritual master?  
Can a person who has accepted a family preceptor take  
shelter of a bona fide spiritual master?**

Due to the influence of time, people's conception regarding the spiritual master has been greatly polluted. Nowadays, people take instructions either from a family preceptor or from anyone else, and as a result they are bereft of the shelter of the most worshipable bona fide spiritual master. It is stated in the scriptures that a person who is inquisitive about his own self and the Supreme Lord should approach and surrender to a spiritual master who is firmly fixed both in the service of the Supreme Brahman and in the transcendental sound vibration.

*(Sajjana-toṣaṇī 2/1)*

**2. Who is a qualified spiritual master?**

One who is fully acquainted with and successful in spiritual life is qualified to become a spiritual master.

*(Hari-nāma-cintāmaṇi)*

**3. Should a person accept a spiritual master who is born in a high family? Why is it stated in *Hari-bhakti-vilāsa* that a person should accept a spiritual master who is born in a *brāhmaṇa* family or who is a *grhastha*?**

Knowledge about Kṛṣṇa is most essential for all living entities. A person who knows the science of Kṛṣṇa, whether that person is a *brāhmaṇa*, *śūdra*, *grhastha*, or *sannyāsī*, is qualified to become a spiritual master. *Śrī Hari-bhakti-vilāsa* instructs one not to take initiation from a person of the lower caste when a qualified person from a higher caste is available. This instruction is meant for Vaiṣṇavas who are dependent on social custom; it is for those who wish to progress on the path of spiritual life according to worldly rules and regulations. But those who wish to obtain pure devotional service to Kṛṣṇa, by carefully understanding the purport of *vaidhī* and *rāgānuga-bhakti*, should accept a spiritual master who fully knows the science of Kṛṣṇa, regardless of his *varṇa* or *āśrama*.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Madhya 8/127)

**4. Are the principal qualifications of a spiritual master that he is a *brāhmaṇa* and a householder?**

*Caitanya-caritāmṛta* states that whether one is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is qualified to become a spiritual master. One who possesses the internal or primary quality (he knows the science of Kṛṣṇa) is qualified to become a spiritual master, even though he does not possess one or two of the external qualities (being a *brāhmaṇa* and a householder). It is good if a spiritual master possesses the primary and the two external qualities. But those who lack the primary quality, even though they possess the external qualities, cannot become qualified spiritual masters.

(*Sajjana-toṣaṇī* 11/6)



**5. What is the difference between taking shelter of the lotus feet of a bona fide spiritual master and taking shelter of a bogus spiritual master?**

There are two types of *gurus*: *antarāṅgā* or internal, and *bahirāṅgā* or external. The living entity who is situated in *samādhi* is his own internal spiritual master. One who accepts argument as his spiritual master and who learns the process of worship from such a spiritual master is said to have accepted the shelter of a bogus spiritual master. Then argument poses as nourishment for the living entities constitutional duties; this may be compared to Putana's falsely posing as a nurse. Worshipers on the path of attachment must immerse all arguments in spiritual subjects and take shelter of *samādhi*. The external spiritual master is he from whom the science of worship is learned. One who knows the proper path of attachment and who instructs his disciples according to their qualification is a *sad-guru*, or eternal spiritual master.

(*Kṛṣṇa-saṁhitā* 8/14)

**6. According to Vaiṣṇava literature, who is qualified to become *jagat-guru*?**

Vaiṣṇava literature accepts that one who has understood the difference between material and spiritual subject matters, and thus learned about transcendental devotional service to Kṛṣṇa is *jagat-guru*. He is qualified to instruct all living entities, and he is completely aloof from the consideration of *varṇa* and *āśrama*.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Antya 5/84-85)

**7. What is the basic qualification of a bona fide spiritual master?**

The qualification of a bona fide spiritual master is that he knows the science of Kṛṣṇa and lives outside the consideration of *varṇāśrama*.

(*Jaiva Dharma* Chapter 20)



**8. What does a bona fide spiritual master instruct his disciple?**

Pure spiritual knowledge is glorified everywhere in Vaiṣṇava literature. In the teachings of Mahāprabhu, three topics are prominently discussed; they are knowledge of one's relationship with the Supreme Lord, the process of achieving the goal of life, and the goal of life. *Sambandha* is understanding the Supreme Lord, the living entity, the material world, and the relationships between them. Anyone who properly instructs his disciple about *sambandha* and trains him in the process of achieving the goal of life is a bona fide spiritual master. After receiving this knowledge, a living entity needs no other knowledge. All kinds of scientific and theoretical knowledge of this world are automatically known to him.

(*Sajjana-toṣaṇī* 11/10)

**9. What is the difference between the spiritual master who gives initiation *mantra* and the spiritual master who gives *Hari-nāma*?**

The *nāma-guru*, the spiritual master who gives *hari-nāma*, teaches his disciples about the supremacy of the holy names and gives *mantras*, consisting of the holy names. The *dīkṣā-guru* is nondifferent from the *nama-guru* because the *mantras* are nondifferent from the holy names. If *mantras* are separated from the holy names, they are no longer *mantras*. By simply uttering the holy names, one automatically utters the *mantras*.

(*Hari-nāma-cintāmaṇi*)

**10. How should a disciple treat his spiritual master?**

A disciple should accept his spiritual master as the manifestation of the Supreme Personality of Godhead and should never consider him an ordinary human being.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Ādi 1/46)



**11. Do the spiritual masters, after they disappear, bestow their mercy upon the living entities?**

The souls of great thinkers of bygone ages, who now live spiritually, often approach an inquiring spirit and assist him in his development.

*(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)*

**12. Who is an *ācārya*? What are the duties of the Gauḍīya Vaiṣṇava *ācāryas*?**

One who follows religious principles and teaches others is an *ācārya*. One cannot become an *ācārya* by simply creating arguments and thereby making worldly advancement. Those who have been entrusted with the responsibility of being *ācāryas* in the Gauḍīya Vaiṣṇava-sampradāya should try to remove all *anarthas* from their *sampradāya*.

*(Sajjana-toṣaṇī 4/1)*

**13. What is the primary duty of the sons of the *ācāryas*?**

Various types of *anarthas* have surfaced in the Gauḍīya-sampradāya in the last four hundred years. The primary duty of all the sons of the *ācāryas* is to totally uproot those *anarthas*.

*(Sajjana-toṣaṇī 4/1)*

**14. How do living entities gain faith in an *ācārya*?**

Those who act as *ācāryas* must first follow the religious path. Then, by exhibiting their own behavior, they attract the attention and faith of other living entities. Only by proper conduct are the *ācāryas* respectfully accepted by one and all.

*(Sajjana-toṣaṇī 8/9)*

**15. Is it proper to call cheaters or persons opposed to Kṛṣṇa the sons of Vaiṣṇava *ācāryas*?**



Every Vaiṣṇava is our master. Wherever there is devotional service, there is Lordship, but family prestige is not a limb of devotional service.

Some time ago, a person told us that Advaita Ācārya, the husband of Sītā, rejected all his sons, except Acyutānanda, because they were averse to Gaura. Therefore, only Acyutānanda was qualified to be addressed as Gosvāmī. Another time a person said that since Śrī Vīracandra Prabhu, the son of Nityānanda, had no sons, nobody should be addressed as the descendant of Nityānanda, and the Gosvāmīs of Kṛṣṇadāsa cannot be addressed as Prabhus. We are also hearing that the Gosvāmīs of Baghnapada should not be called Prabhus either because they are disciples of Śrī Jāhnavā-mātā.

We do not wish to hear such false arguments. We worship all Vaiṣṇavas as nondifferent from Kṛṣṇa, and we show due respect to the descendants of the *ācāryas*. However, we can never show respect to the descendants of the *ācāryas* who are either opposed to Kṛṣṇa or have been converted into another religion. Can we show respect to a *brāhmaṇa* who has changed his religion and become a Christian? Similarly if a descendant of an *ācārya* gives up his occupational duties, then he can no longer expect any family prestige.

(*Sajjana-toṣaṇī* 2/12)

**16. Can a learned person who does not know the conclusion of devotional service be called an *ācārya*?**

Before the birth of Śrīmān Mahāprabhu, Devānanda Paṇḍita was famous as an *ācārya* because of his explanations on *Śrīmad-Bhāgavatam*. Being a teacher and preacher of devotional service Himself, Mahāprabhu became extremely displeased upon hearing the nondevotional explanation of Devānanda Paṇḍita. Later, Devānanda Paṇḍita realized the science of pure devotional service by the mercy of Vakreśvara Paṇḍita.

(*Sajjana-toṣaṇī* 9/12)



**17. What harm is caused if one acts against the conclusion of devotional service?**

A Vaiṣṇava who acts against the conclusion of devotional service is the root cause of *anarthas* within the *sampradāya*.  
(*Sajjana-toṣaṇī* 4/1)

**18. If an *ācārya* or a spiritual master criticizes the improper conclusions of devotional service, will he be considered a *prajalpi* or gossip?**

Śukadeva Gosvāmī did not become a *prajalpi* even though he discussed the materialists to instruct his disciples. Therefore, such activities should be accepted as beneficial. Moreover, to instruct His disciples, Śrīmān Mahāprabhu discussed the false renunciates.

(*Sajjana-toṣaṇī* 10/10)

**19. Are there any differences of opinion among the *ācāryas*?**

Whatever a self-realized soul in India will speak, a self-realized soul in another part of the world will speak. A devotee in Vaikuṇṭha will also speak the same thing, because there are no material qualities in the conclusions of pure, liberated souls. Therefore the conclusions cannot be different.

(*Tattva-viveka* Chapter 1/2)

**20. Does an *ācārya* give initiation without any consideration?**

The worshipable, qualified *ācāryas* should give initiation to the qualified candidates. Although in *Śrī Hari-bhakti-vilāsa* the method for testing each other is recommended, it is often not practiced. That is why the fall of both the spiritual master and the disciple, as well as pollution of the *sampradāya*, become inevitable.

(*Sajjana-toṣaṇī* 4/1)



**21. Can a householder become an *ācārya*?**

Among the householder devotees, only those who are expert in executing the nine types of devotional service are qualified to take the position of an *ācārya*.

(*Sajjana-toṣaṇī* 4/2)

**22. Should a householder *ācārya* set the example of awarding *sannyāsa*?**

When the devotee householders act as *ācārya* and award *mantras* and symbols of *sannyāsa*, great inauspiciousness is created for the recipient of the *sannyāsa*.

(*Sajjana-toṣaṇī* 4/2)

**23. Do the *ācāryas* have any faults?**

There are no faults in the activities of the *mahājanas*.

(*Sajjana-toṣaṇī* 10/10)

**24. Why do people criticize even an extremely qualified *ācārya*?**

Even though Śrī Nityānanda Prabhu, the *ācārya* of all *ācāryas*, was an *avadhūta*, He never displayed any sinful behavior. Those who say that the Lord was sinful are abominable. Sinful persons attribute false faults in the character of the *ācārya* and try to prove their own faults as qualifications. Alas! O Kali! Whatever you have promised you have done! Some artificial Vaiṣṇavas say that Śrī Nityānanda Prabhu was a meat and fish eater, and accuse Śrī Mahāprabhu, the personification of religious principles, of associating with women, and thus call Him a paramour. They also cheat the people of the world by falsely accusing pure devotees, such as Śrī Rūpa Gosvāmī and Śrī Rāmānanda Rāya, of associating with women.

(*Sajjana-toṣaṇī* 8/9)

## *Previous Ācāryas*

### **1. Why are the four-authorized *sampradāya ācāryas* distinguished from each other?**

Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī, and Śrī Nimbāditya are the four Vaiṣṇava *ācāryas*. Many others also became Vaiṣṇava *ācāryas*, and they are certainly followers of one of the four above-mentioned *ācāryas*. Śrī Rāmānuja is the propounder of *viśiṣṭādvaita* philosophy, Śrī Madhva is the propounder of *śuddha-dvaita* philosophy, Śrī Viṣṇusvāmī is the propounder of *śuddhādvaita* philosophy, and Śrī Nimbāditya is the propounder of *dvaitādvaita* philosophy.

(*Sajjana-toṣaṇī* 7-7)

### **2. What preaching responsibility did Śrī Gaurasundara entrust upon Śrī Nityānanda, Śrī Advaita, Śrī Rūpa, Śrī Sanātana, Śrī Jiva Gosvāmī, and others?**

Śrīmān Mahāprabhu empowered and ordered Śrī Nityānanda Prabhu and Śrī Advaita Prabhu to preach the glories of the Lord's holy name. He empowered and ordered Śrī Rūpa Gosvāmī to reveal the science of the mellows of devotional service. He ordered Śrī Sanātana Gosvāmī to preach about *vaidhī-bhakti* and its relationship with *rāgānuga-*



*bhakti*. He also ordered Śrī Sanātana Gosvāmī to reveal the relationship between the manifest and unmanifest pastimes of Gokula. He empowered Śrī Jīva Gosvāmī through Śrī Nityānanda Prabhu and Śrī Sanātana to reveal the science of *sambandha*, *abhidheya*, and *prayojana*.

(*Jaiva Dharma* Chapter 39)

### **3. What responsibility was entrusted to Śrī Svarūpa Dāmodara Gosvāmī?**

Śrīmān Mahāprabhu ordered Śrī Svarūpa Dāmodara to teach worship of the Lord through loving devotional service. According to the Lord's order, Śrī Svarūpa Dāmodara composed his *kaḍacā* or writings in two parts. He described worshipping the Lord in the mood of transcendental mellows: by the internal path in the first part and by the external path in the second part. He imparted the internal path to Śrī Raghunātha dāsa Gosvāmī, who revealed it in his books, and he imparted the external path to Śrīmad Vakreśvara Gosvāmī.

(*Jaiva Dharma* Chapter 39)

### **4. Rāya Rāmānanda was entrusted to spread the science of the mellows of devotional service. Who completed that responsibility?**

The responsibility of preaching the science of the mellows of devotional service, which Śrīmān Mahāprabhu entrusted to Rāya Rāmānanda, was completed by Śrī Rūpa Gosvāmī.

(*Jaiva Dharma* Chapter 39)

### **5. Who was the commander-in-chief of the Gauḍīya ācāryas?**

Śrī Sanātana Gosvāmī was the commander-in-chief of our Gauḍīya ācāryas.

(*Tātparya-anuvāda, Brhad-bhāgavatāmṛta* 2/1/14)



## 6. Why are all the Vaiṣṇavas eternally indebted to Śrī Sanātana?

After fully empowering Śrī Sanātana, Śrī Caitanya Mahāprabhu sent him from Kāśī to Śrī Vṛndāvana to rediscover the lost holy places. Being fully ecstatic on receiving the mercy of Mahāprabhu, Śrī Sanātana went to Vṛndāvana and met his brother Śrī Rūpa and other devotees. Thereafter he discovered many holy places in Vṛndāvana, inaugurated deity worship, and compiled much literature glorifying devotional service to the Lord. O Readers! The entire Vaiṣṇava society is indeed eternally indebted to the Gosvāmīs, headed by Śrī Sanātana.

(*Sajjana-toṣaṇī* 2/7)

## 7. What are the activities and preaching of Śrī Rūpa?

Śrī Rūpa heard the name Mahāprabhu, the son of Śacī and the moonlike personality of Navadvīpa, and from that day, Śrī Rūpa felt pain in his heart because of his intense desire to see Mahāprabhu. On his way to Śrī Vṛndāvana, Śrī Caitanyaḍeva, who is fully acquainted with the heart of His devotees, and who is the Supersoul of everyone, came to the village Rāmakeli and gave *darśana* to Śrī Rūpa. After seeing Mahāprabhu, Śrī Rūpa considered his life successful and became merged in the ocean of transcendental bliss. The illusory energy of the Lord can never bind the eternally liberated devotees of Kṛṣṇa. Within a few days of their meeting, Śrī Rūpa gave up the desire for material happiness, and being fully detached, he went to the holy place Prayāga and fell at the lotus feet of Mahāprabhu. Mahāprabhu empowered Śrī Rūpa by bestowing mercy on him, and after instructing him on the subject of transcendental mellows, Mahāprabhu sent him to Śrī Vṛndāvana to discover the lost holy places. Taking the instructions of Mahāprabhu as his life and soul, Śrī Rūpa went to Vraja. In Vraja, after meeting with all the devotees,



he discovered the lost holy places and inaugurated the deity worship of the Lord.

Thereafter, with a desire to benefit the living entities of this age of Kali, who are bewildered by their sinful activities and the threefold material miseries, he composed many books based on the teachings of Śrīmān Mahāprabhu. Some of his books are *Bhakti-rasāmṛta-sindhu*, *Laghu-bhāgavatāmṛta*, *Hamsadūta*, *Uddhava-sandēśa*, *Kṛṣṇa-janma-tithi-vidhi*, *Laghu and Br̥hat Ganoddeśa-dīpikā*, *Stavamālā*, *Vidagdha-mādhava*, *Lalita-mādhava*, *Dāna-keli-kaumudī*, *Ujjvala-nīlamanī*, *Prayuktākhyā Candrikā*, *Mathurā-māhātmya*, *Padyāvalī*, and *Nāṭaka-candrikā*.

Śrī Gaurāṅgadeva, the deliverer of the fallen souls, preached humility through Rūpa and Sanātana, detachment through Svarūpa Dāmodara, tolerance through Haridāsa Ṭhākura, and self-control through Rāmānanda Rāya. According to the statements of some devotees, Mahāprabhu preached about His pastimes through Śrī Rūpa, devotional service through Śrī Sanātana, the glories of holy names through Haridāsa Ṭhākura, and love of God through Rāya Rāmānanda. We have no argument in this regard.

However, the sad part is that many mundane *sahajiyās*, such as *neḍās*, *bāulas*, *karttābhajās*, and *rasika-śekhara*s, unlawfully claim that those great souls are *ācāryas* of their respective line, and therefore many civilized persons do not have faith in the most sanctified philosophy of Vaiṣṇavism preached by Mahāprabhu.

(*Sajjana-toṣaṇī* 2/8)

### 8. Are the conclusions of Śrī Rūpa acceptable to all?

Śrī Rūpa has always established his conclusions with reason and scriptural evidence. Followers of different *sampradāyas* do not like to accept many of his conclusions, but those who follow the path of worship to attain the platform of pure goodness certainly respect the conclusions of Śrī Rūpa.

(*Sajjana-toṣaṇī* 11/3)



**9. Is Raghunātha dāsa Gosvāmī a follower of Śrī Rūpa?**

Śrī Kṛṣṇa Caitanya, the Lord of the *sannyāsīs*, lived at Nīlācala in the guise of a *sannyāsī*. He enjoyed spiritual bliss in the association of Svarūpa Dāmodara and Rāmānanda Rāya, and revealed to them the most confidential subject matter. He taught this same spiritual truth to Raghunātha and sent him to Śrī Rūpa. Śrī Raghunātha dāsa Gosvāmī worshiped Kṛṣṇa in Vraja in the association of Śrī Rūpa and composed the famous book *Śrī Manaḥ-sikṣā*.

(*Śrī Manaḥ-sikṣā* Verse 5)

**10. What responsibility did Mahāprabhu entrust to Śrī Raghunātha Bhaṭṭa Gosvāmī?**

Śrī Raghunātha Bhaṭṭa Gosvāmī was entrusted to preach the glories of *Śrīmad-Bhāgavatam*.

(*Jaiva Dharma* Chapter 39)

**11. What was the responsibility of Śrī Gopāla Bhaṭṭa Gosvāmī?**

His responsibility was to prevent anyone disregarding the process of *vaidhī-bhakti* and distorting the truth of the mellows of pure devotional service.

(*Jaiva Dharma* Chapter 39)

**12. What responsibility was entrusted to Śrīla Prabhodānanda Sarasvatī?**

His responsibility was to preach to the world that worship on the path of *rāga* according to the moods of the Vrajavāsīs is the highest of all.

(*Jaiva Dharma* Chapter 39)

**13. What was Sārvabhauma's responsibility?**

Lord Caitanya entrusted Sārvabhauma Bhaṭṭācārya to spread knowledge of the Absolute Truth. Sārvabhauma



Bhaṭṭācārya passed on this knowledge through one of his disciples to Śrī Jīva.

(*Jaiva Dharma* Chapter 39)

**14. What was the responsibility entrusted to the Gauḍīya Vaiṣṇavas?**

The Gauḍīya Vaiṣṇavas were instructed to reveal to the living entities the truth about Śrī Gaura and to awaken their faith in Kṛṣṇa. The Lord also ordered some great devotees to perform and engage others in performing ecstatic *kīrtana*, glorifying the pastimes of the Lord.

(*Jaiva Dharma* Chapter 39)

**15. Who is the ācārya or the authority on the science of the Absolute Truth in the Gauḍīya Vaiṣṇava-sampradāya?**

Śrī Jīva Gosvāmīpāda is our ācārya or authority on the science of the Absolute Truth. He was always situated under the care and guidance of Śrī Rūpa and Śrī Sanātana.

(*Brahma-saṁhitā* 5/37)

**16. What are the characteristics of Śrī Jīva Gosvāmī?**

Just by hearing the name Śrī Jīva Gosvāmī, the hearts of the Vaiṣṇavas begin to dance in ecstasy. Śrī Jīva Gosvāmī studied all the devotional literature from Śrī Rūpa. Within a short time, Śrī Jīva Gosvāmī was accepted as the only ācārya or authority on literature regarding the Absolute Truth in the Gauḍīya-sampradāya. Śrī Jīva Gosvāmī did not leave Śrī Vṛndāvana-dhāma. During his stay in Vṛndāvana, Śrī Jīva Gosvāmī composed twenty-five books. In the Vedānta philosophy, there was no one equal to Śrī Jīva at that time. It is said that once Śrī Vallabhācārya, who belongs to the Viṣṇusvāmī-sampradāya, showed his book, *Tattvadīpa*, to Śrī Jīva. Śrī Jīva pointed out many impersonal thoughts in his book and exposed Śrī Vallabhācārya's disgraceful opinion. Later, Śrī Vallabhācārya amended the major portion of his



book according to the guidance of Śrī Jīva. The *ṣaṭ-sandarbha* written by Śrī Jīva is a jewel in this world. If someone properly understands the *ṣaṭ-sandarbha*, no Vedic conclusions remain unknown to him.

(*Sajjana-toṣaṇī* 2/12)

### **17. What are the characteristics of Śrī Gopāla Bhaṭṭa Gosvāmī?**

From his childhood, Gopāla Bhaṭṭa was a staunch follower of the Vaiṣṇava religion. He properly studied the *Vedas* and other Vedic literature from his uncle, Śrī Prabhodānanda Sarasvatī, who was a wandering mendicant. When Śrī Caitanya Mahāprabhu traveled to South India to bestow His mercy on the residents there, He met Gopāla Bhaṭṭa. When they met, Gopāla Bhaṭṭa took shelter at Śrī Mahāprabhu's lotus feet. The most merciful Mahāprabhu empowered him by showering special mercy upon him. On the strength of this empowerment, Gopāla Bhaṭṭa left home, went to Śrī Vṛndāvana and in the association of Śrī Rūpa, discovered many lost holy places of Śrī Vṛndāvana and compiled many books on devotional service and Vaiṣṇava *smṛti*. By the order of Śrī Rūpa, he manifested the service of Śrī Rādhā-Ramaṇa in Vṛndāvana.

(*Sajjana-toṣaṇī* 2/7)

### **18. Who is Śrī Jāhnavā-devī? How did she benefit the Vaiṣṇava society?**

The appearance festival of Śrīmatī Jāhnavā-devī is very auspicious for the pure devotees, who are attached to the lotus feet of Śrī Caitanya. In the year 1409 or 1410 of the Śāka Era, Śrī Jāhnavā-devī appeared at Ambikā-kālanā from the womb of Bhadrāvatī, the fortunate wife of Śrī Sūryadāsa Paṇḍita, who was a dear associate of Mahāprabhu. In due course of time, Śrī Nityānanda Prabhu married Śrī Jāhnavā and her elder sister, Śrīmatī Vasudhā-devī, who were adorned with all divine qualities. In approximately 1465 Śāka, Jāhnavā-



devī adopted as her son Rāmacandra, the grandson of Śrī Vamśīvadanānanda and the son of Śrī Caitanya, and thereafter she gave him initiation. The many wonderful activities performed by Śrī Jāhnavā-devī, who was the energy of Śrī Nityānanda Prabhu and who was nondifferent from Anaṅga-maṅjarī, are almost unknown to the Vaiṣṇava society.

(*Sajjana-toṣaṇī* 2/4)

**19. Who is the original emperor of the empire of pure devotional literature?**

Ṭhākura Vṛndāvana dāsa was not only a jewel in the Vaiṣṇava society but was also an ornament in the society of Bengali literature. Just as the poet Chaucer is highly regarded among the English-speaking people, similarly Ṭhākura Vṛndāvana dāsa should be highly regarded among the Bengali-speaking people. Actually, before Ṭhākura Vṛndāvana dāsa, no one composed any book of poems regarding pure devotional service in Bengali. His chaste mother, Nārāyaṇī, was worshipable by all the Vaiṣṇavas, and there is no doubt that Vṛndāvana dāsa Ṭhākura was an incarnation of Vyāsadeva.

(*Sajjana-toṣaṇī* 2/2)

**20. What beneficial activity did Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī perform for the world?**

Kavirāja Gosvāmī was a learned scholar of all the scriptures. This is easily realized by reading his books *Śrī Caitanya-caritāmṛta*, *Govinda-līlāmṛta*, and his *Sāraṅga Raṅgāda* commentary on *Śrī Kṛṣṇa-karṇāmṛta*. Śrīla Kavirāja Gosvāmī was a great devotee and one of the principal scholars in the *sampradāya* of Śrī Caitanyadeva. We do not need to prove this statement. The books written by Kavirāja Gosvāmī are proof of this. One becomes struck with wonder by seeing the unlimited glories of Kavirāja. *Śrī Caitanya-caritāmṛta* is an extremely wonderful book, compiled out of compassion for persons who have no knowledge of Sanskrit. In our opinion,



if Kavirāja Gosvāmī did not exhibit such compassion, then persons who are ignorant of scriptural knowledge and philosophy would never know the eternal Vaiṣṇava religion instructed by Śrī Caitanya Mahāprabhu. Who knows what would have been their fate. Kavirāja! You are glorious! Learned and ignorant devotees of the Vaiṣṇava *sampradāya* are indebted to you. How much can we sing about your glories with one mouth? The pure Vaiṣṇavas are always singing your qualities. O Kavirāja! Which atheist will not like to take shelter of your lotus feet if he remembers your perfect words? You have said in *Caitanya-caritāmṛta* (Madhya 2.87)

*yebā nāhi bujhe keha,      śunite śunite seha,  
ki adbhuta caitanya-carita  
kṛṣṇe upajibe prīti,      jānibe rasera rīti,  
śunilei baḍa haya hita*

“If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya’s pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the *gopīs* and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.” (BBT Translation©)

On the strength of such perfect words, many foolish persons in the Vaiṣṇava *sampradāya* are becoming greatly qualified to understand Śrī *Caitanya-caritāmṛta*. O Kavirāja! We offer innumerable obeisances at your lotus feet.

(*Sajjana-toṣaṇī* 2/10-11)

**21. What benefit did Śrīnivāsa Ācārya Prabhu do for the society of Gauḍīya Vaiṣṇavas?**

In his childhood, Śrīnivāsa heard about the transcendental qualities of Mahāprabhu from the mouth of his own father,



who was a surrendered soul at the feet of Śrī Caitanya Mahāprabhu, and who took shelter of Him. As soon as Śrīnivāsa reached boyhood, he took permission from his parents and accepted the renounced order of life.

Thereafter, he went to Śrī Navadvīpa-dhāma with a desire to see Śrīmatī Viṣṇuprīya Ṭhākuraṇi, the consort of Mahāprabhu, and Śrī Vamśīvidanānanda Prabhu, who was her guard and a favorite of Mahāprabhu. Śrīnivāsa also wanted to visit all the places of Mahāprabhu's pastimes. After arriving in Navadvīpa, he stayed at the house of Śrī Viṣṇuprīya-mātā for a few days and heard topics about Mahāprabhu. Then he visited the places of Mahāprabhu's pastimes in the company of Vamśīvidanānanda Prabhu. Thereafter he took leave of Viṣṇuprīya and Vamśīvidanānanda. He visited twelve birth sites of renowned Vaiṣṇavas and other places where the devotees of Caitanya were residing. After meeting and associating with devotees for some time, he went to Śrī Puruṣottama-dhāma. Śrīnivāsa returned from Puruṣottama to Gaura-maṇḍala and stayed there for some time.

Then he departed for Śrī Vṛndāvana-dhāma for *darśana*. After arriving in Vraja, Śrīnivāsa met with the Gosvāmīs. He visited all the holy places in Vraja in their association and began to relish newer and newer sentiments. After residing in Vraja for a long time, he returned to the spiritual abode of Gaura-maṇḍala and delivered all the sinful people.

(*Sajjana-toṣaṇī* 2/10/11)

## **22. What favor did Śrī Śyāmānanda Prabhu do for the Vaiṣṇava world?**

Śyāmānanda was born in the Karana family on the full moon day in the month of April in a village called Dandakeśvara in Orissa. He spent his childhood at home and as soon as he became a youth he left home and accepted the renounced order of life. On seeing his renunciation, the devotees of Śrī Gaurāṅga Mahāprabhu, awarded him the name Dukhī



Kṛṣṇadāsa. Realizing that it was useless to perform *bhajana* without first taking initiation, he took initiation from Śrī Hṛdaya-caitanya, who was the dear disciple of Śrī Gaurīdāsa Paṇḍita, an associate of the Lord. After taking initiation and understanding that it is a disciple's duty to serve his spiritual master, he stayed with his spiritual master and served him. After some time, he took permission from his spiritual master and went to visit the holy places of Vṛndāvana. After arriving in Vṛndāvana, he soon received the mercy of the Gosvāmīs, headed by Śrī Raghunātha dāsa.

The high standard of his renunciation was simply wonderful. Everyone was struck with wonder by seeing his renunciation. He joined Śrīnivāsa Ācārya and Narottama Ṭhākura in Bengal and lived there for a long time, delivering many foolish atheists by preaching devotional service to Kṛṣṇa. These topics are elaborately described in many Vaiṣṇava books. We have a great desire to publish the glories of the great personalities in detail.

(*Sajjana-toṣaṇī* 2/6)

### 23. Why were Śrīnivāsācārya, Śrī Narottama, and Śrī Śyāmānanda Prabhu called “*Gītācāryas*”?

The three great souls, Śrīnivāsācārya, Śrī Narottama, and Śrī Śyāmānanda lived in Vṛndāvana for some time as the students of Śrī Jīva Gosvāmī. With the approval of Śrī Jīva Gosvāmī, they arranged the method of performing *kīrtana*. All three of them were expert in the art of music and proficient in Indian classical music. Their lives were one, their goal was one, and they were the most intimate friends. Being encouraged by Śrī Jīva Gosvāmī, the three expert and melodious singers went to their respective provinces. These three great souls were the ornaments of the land of Gauḍa, Bengal. It does not appear that they were as learned in Sanskrit as the Gosvāmīs, because we do not find any Sanskrit books written by them. They were fully mature in knowledge of the mellows of Vraja,



expert in Vaiṣṇava conclusions, and proficient in the art of music and singing.

After the disappearance of Śrīmān Mahāprabhu, there was some commotion within the Vaiṣṇava society. Since there was no qualified candidate in the line of Mahāprabhu at that time and since various ideologies entered the philosophy of Vaiṣṇavism, the land of Gauḍadeśa became bereft of the administration of an *ācārya*. Due to His independent nature, Śrī Vīracandra Prabhu could not bring all of Gauḍa-maṇḍala-bhūmi under His control. At the same time, there was great confusion among the sons of Śrī Advaita Prabhu. Gradually the associates and devotees of Mahāprabhu began to disappear. Taking this opportunity, many preachers of unauthorized sects, such as *bāula*, *sahajiyā*, *daraveśa*, and *sāñi*, began to spread their ideologies at different places. Taking advantage of the faith that the people had in the names of Śrī Caitanya and Nityānanda, these preachers of unauthorized cults began to spread their evil teachings to the unfortunate living entities.

Śrī Jīva Gosvāmī was the only undisputed Vaiṣṇava *ācārya* at that time. Although he was a resident of Vraja, on hearing the pathetic condition of Gauḍa-maṇḍala, he became extremely distressed and immediately sent Śrīnivāsācārya Prabhu, Śrī Narottama dāsa Ṭhākura, and Śrī Śyāmānanda Prabhu to Bengal as *ācāryas* to teach religious principles. He also arranged to send many conclusive writings of the Lord's associates. By the will of Mahāprabhu, all these books were stolen on the way. Having no books with them, they began to preach the pure principles of Vaiṣṇava religion on the strength of their own *bhajana*.

(*Sajjana-toṣaṇī* 6/2)

**24. Who was Śrīla Baladeva Vidyābhūṣaṇa? What is the difference between Śrīla Jīva Gosvāmī and Śrīla Baladeva Vidyābhūṣaṇa?**



Vidyābhūṣaṇa Mahāśaya was a special star in the Gauḍīya Vaiṣṇava-sampradāya. Nobody after the six Gosvāmīs has done the amount of service that he did for this *sampradāya*. From this, we can clearly understand that he was one of the eternal associates of Śrīmān Mahāprabhu. One Vaiṣṇava book mentions that Śrī Gopīnātha Miśra, an associate of Śrī Caitanya, was an incarnation of Brahmā. Gopīnātha Miśra directly heard Mahāprabhu explain the Absolute Truth to Sārvabhauma Bhaṭṭācārya. Later, Śrī Gopīnātha Miśra appeared as Baladeva Vidyābhūṣaṇa, the commentator of Brahma-sampradāya. The words of the Vaiṣṇavas are always true and this fact appears to be correct.

Some foolish people say that the philosophy of Vidyābhūṣaṇa is more modern than the philosophy of the Gosvāmīs. We have carefully checked this and found that there is no difference whatsoever between the philosophy of Śrī Baladeva and Śrī Jīva Gosvāmī. The only difference is that (to protect the gravity of the commentaries of Śrī Jīva Gosvāmī) Śrī Baladeva has used more sophisticated and intellectual words. Still he did not change the philosophy at all. Both of them stated the same conclusion regarding the Absolute Truth and the processes of worship.

(*Sajjana-toṣaṇī* 9/10)

## 25. What did Śrī Bhaktivinoda say about Śrīla Jagannātha dāsa Gosvāmī?

O dear devotees of Gaurāṅga, like Śrī Jagannātha dāsa, we offer our respectful obeisances at your feet and pray with folded hands that all of you may take the position of Śrī Sanātana Gosvāmī and point out the exact land of Śrī Māyāpura. Now all of you are our authorities and spiritual masters. Who else should we approach?

(*Śrī Viṣṇuprīya Magazine*)



**26. How have the present *ācāryas* carried out the mission of the previous *ācāryas*?**

The great reformers will always assert that they have come, not to destroy the old law, but to fulfill it. Vālmīki, Vyāsa, and Caitanya Mahāprabhu assert the fact either directly or by their conduct.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

*Unauthorized Instructor or  
So-Called Ācārya*

**1. What is the behavior and opinion of learned godless instructors of fruitive activities?**

They will say to themselves:

“O my brother, don’t stay away from sense pleasures. Enjoy sense pleasures as you like, as long as others do not know of them. Why not? I do not think the world will collapse because of them. There is no God, an all-seeing God who gives to us the results of our actions. What have you to fear? Just be a little careful, so no one will know. If they learn of it, then you will lose your good reputation, and perhaps the government or bad people will make trouble for you. If that happens, neither you nor others will be happy.”

Know for certain that if the hearts of the preachers of atheistic morality were examined, these thoughts would be found.

(*Tattva-viveka* 1/9-12 commentary)

**2. Is it proper for a bona fide spiritual master to give *hari-nāma* or *mantra* initiation to a faithless person?**

One who gives *hari-nāma* to a faithless person with a desire to receive some *dakṣiṇā* is a seller or trader of *hari-nāma*. By

exchanging an invaluable jewel for an insignificant object, a person falls down from the spiritual life of worshipping Hari.  
(*Caitanya-sikṣāmṛta*)

**3. Can an imposter become a spiritual master?**

O my mind! Your definition of a saintly person is he who is expert in juggling words, and you become fully influenced by his association. If you see a cruel person, you show respect to him and fall down at his feet with devotion.

(*Kalyāṇa-kalpataru* song 16)

**4. Can a *sannyāsī* who has given up the shelter of his spiritual master become an *ācārya*?**

Even though Rāmacandra Purī was a disciple of Mādhavendra Purī, he accepted polluted conclusions from the society of dry speculators and preached irreligious principles. As a result, Mādhavendra Purī Gosvāmī rejected him and considered him an offender. Then, Rāmacandra Purī blasphemed and found fault with others. He gave instructions on dry knowledge and thus became neglected by the Vaiṣṇavas.  
(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Antya Chapter 8)

**5. Are the conclusions of a bona fide *ācārya* and an unauthorized *ācārya* the same?**

After carefully discussing the *Vedas* and the *Vedānta-sūtras*, the *ācāryas* have drawn two kinds of conclusions. Śrīmat Śaṅkarācārya preached the philosophy of monism based on the conclusions put forth by the sages like Dattātreyā, Aṣṭāvakra, and Durvāsā. This is one kind of conclusion. The Vaiṣṇava *ācāryas* preach the science of pure devotional service based on the conclusion put forth by the great souls like Nārada, Prahlāda, Dhruva, and Manu. This is other kind of conclusion.

(*Śrī Manaḥ-sikṣā* Chapter 9)

## *Sampradāya*

### **1. Is the process of authorized *sampradāya* eternal or modern?**

The system of *sampradāya* is extremely necessary. Therefore the system of authorized *sampradāya* has been coming down from time immemorial among saintly persons.

(*Jaiva Dharma* Chapter 13)

### **2. Who accepts pure religious principles?**

Only those who have received pure spiritual knowledge of the *Vedas* coming from Brahmā through disciplic succession accept the path of pure religious principles. Others become servants of atheistic philosophy due to differences of opinion.

(*Śrī Manah-sikṣā* Chapter 2)

### **3. What is the disciplic succession of the servants of Śrī Caitanya? Who are their enemies?**

Śrī Brahma-sampradāya is the disciplic succession of the servants of Śrī Caitanya. Śrī Kavikarṇāpūra Gosvāmī has written the gradual order of this disciplic succession in his book, *Gaura-gaṇoddeśa dīpikā*. Śrī Baladeva Vidyābhūṣaṇa, who wrote a commentary on *Vedānta-sūtra*, also accepted this



disciplic succession. Those who do not accept this line of disciplic succession are the main enemies of the servants of Śrī Kṛṣṇa Caitanya.

(*Śrī Maṇaḥ-sikṣā* Chapter 2)

#### 4. Who are Kali's spies?

Those who accept the disciplic succession of Śrī Kṛṣṇa Caitanya but secretly do not follow the rules and regulations laid down by the disciplic succession are the spies of Kali.

(*Śrī Maṇaḥ-sikṣā* Chapter 2)

#### 5. In the future, which authorized *sampradāya* will exist?

Within a short time, there will be only one *sampradāya* left and that is the Śrī Brahma-sampradāya. All other *sampradāyas* will be merged into it.

(*Śrī Maṇaḥ-sikṣā* Chapter 2)

#### 6. Why are there differences of opinion in the philosophy of the Vaiṣṇava *sampradāyas*?

Vaiṣṇavas from all *sampradāyas* have one philosophy. There are only some differences in some insignificant matters. All the Vaiṣṇavas accept that the living entity is a separate truth from the Supreme Lord. All of them have accepted the path of devotional service.

(*Prema-pradīpa* Chapter 6)

#### 7. Is accepting a disciplic succession harmful for the living entity?

The process of accepting a *sampradāya* is extremely beneficial for the living entity. If one takes shelter of a bona fide *sampradāya*, one can easily take shelter of the lotus feet of a saintly person, learn religious principles, discuss spiritual topics, and gradually become detached from worldly affairs. As long as one has a tendency to mingle with persons from unauthorized *sampradāyas* and engage in argument and



counter argument for one's whole life, one can never achieve perfection. Useless people, occasionally seeing some selfish persons from a bona fide *sampradāya* indulge in sinful activities, condemn the process of bona fide *sampradāya*. The duty of an intelligent person is to try to purify the *sampradāya* after joining it. When good items are not available in the market and various artificial items are abundant, it is sensible to reform the market; if someone tries to stop the process of selling, you can never praise his intelligence. The founder-*ācāryas* of the *sampradāyas* created the system of *sampradāya* for the benefit of the people of the world.

(*Sajjana-toṣaṇī* 4/4)

**8. When did the philosophy of opposing the system of *sampradāya* start?**

By discussing the history, we understand that there was never any opinion against the system of *sampradāya* in this holy land of India. Only since India came in contact with scholars from Western countries have some people become opposed to the system of *sampradāya*.

(*Sajjana-toṣaṇī* 4/4)

**9. Are there more faults or more good qualities in the system of *sampradāya*?**

If one considers the system of *sampradāya*, naturally one will find that there are more good qualities than faults. If the major portion of an object is good, even though there are some bad elements, learned people eagerly accept it.

(*Sajjana-toṣaṇī* 4/4)

**10. Do those outside the *sampradāya* belong to their own concocted *sampradāya*?**

Persons who present opinions opposed to the system of the authorized *sampradāya* consider themselves outsiders.



Actually, using their concocted theory, they create a new *sampradāya*.

(*Sajjana-toṣaṇī* 4/4)

### **11. What is the evidence that the philosophy of Vaiṣṇavism is eternal?**

The constitutional duties of the Vaiṣṇavas existed from the time of creation of the living entities. Lord Brahmā was the first Vaiṣṇava. Śrī Mahādeva is also a Vaiṣṇava. The original *prajāpatis*, or progenitors, are all Vaiṣṇavas. Śrī Nārada Gosvāmī, who was born from the mind of Brahmā, is also a Vaiṣṇava. The names of those who are especially renowned have been mentioned in history. Actually, we can not estimate how many hundreds of more Vaiṣṇavas there were during the time of Prahlāda and Dhruva. Later, the kings from the sun and moon dynasties, and many great sages and ascetics became devotees of Lord Viṣṇu. In the age of Kali, these things are mentioned about Satya-yuga, Tretā-yuga, and Dvāpara-yuga. Śrī Rāmānuja, Śrī Madhvācārya, Śrī Viṣṇusvāmī, and Śrī Nimbāditya Svāmī of South India brought many thousands of people to pure Vaiṣṇavism.

(*Jaiva Dharma* Chapter 10)

### **12. What is the history of the fully-blossomed Vaiṣṇava religion?**

The Vaiṣṇava religion is just like a lotus flower. It gradually blossomed with the help of time. At first, it was in the form of a bud; later, it blossomed a little, and ultimately, it became a fully-blossomed flower. At the time of Brahmā, this Vaiṣṇava religion, which consists of knowledge of the Absolute Truth, devotional service to the Lord, *sādhana*, and love of God, manifested in the hearts of the living entities in the form of seeds. During the period of Prahlāda, these seeds appeared as buds. Gradually during the time of Bādarāyaṇa Rṣi [Vyāsadeva], these buds began to blossom and during the time



of the *ācāryas* of Vaiṣṇava religion, they became flowers. When Śrīmān Mahāprabhu appeared, these flowers of love of God became fully blossomed and began to spread wonderful fragrance to the people of the world. Śrīmān Mahāprabhu has revealed to the people that chanting the holy names of the Lord with love is the most confidential goal of Vaiṣṇava religion.

(*Jaiva Dharma* Chapter 10)

### **13. How has knowledge of the Absolute Truth gradually become clear and mature?**

Spiritual science gradually evolved from ancient times and became simpler, clearer, and more condensed. The more the impurities (arising from time and place) are removed, the more the beauty of spiritual science shines brightly before us. This spiritual science took birth in the land of *kuśa* grass on the banks of the Sarasvatī River in Brahmāvarta. As it gradually gained strength, this spiritual science spent its childhood in the abode of Badarikāśrama, which is covered with snow. It spent its boyhood in Naimiṣāraṇya on the banks of the Gomatī River, and its youth on the beautiful banks of the Kāverī River in the province of Draviḍa. This spiritual science attained maturity in Navadvīpa, on the banks of the Ganges, which purifies the universe.

(*Śrī Kṛṣṇa-saṁhitā* Introduction)

### **14. How were the authorized *sampradāyas* established?**

The flower of devotion in the hearts of the devotees became unsteady as it floated in the current of Śaṅkarācārya's arguments. Based on the strength of Śaṅkarācārya's philosophy, Rāmāṇujācārya, by the mercy of the Lord, wrote a commentary on *Vedānta* that differed from *Śāñiraka-bhāṣya*. Thus, the strength and prosperity of Vaiṣṇavism again increased. Within a short time, Viṣṇusvāmī, Nimbārka, and Madhvācārya all introduced slight variations of the Vaiṣṇava



principles by presenting their own commentaries on *Vedānta*. They followed in the footsteps of Śaṅkarācārya; they all wrote commentaries on the *Bhagavad-gītā*, *Viṣṇu-sahasra-nāma*, and the *Upaniṣads*. At that time, people thought that in order to establish a *sampradāya*, one must have commentaries on the four above-mentioned works. From these four Vaiṣṇavas, the four Vaiṣṇava *sampradāyas*, such as the Śrī-sampradāya, were introduced.

(Śrī Kṛṣṇa-saṁhitā Introduction)

### 15. Where does spiritual science reach its peak?

By studying the history of the world, it is found that spiritual science reached its peak in Navadvīpa. The Supreme Absolute Truth is the only object of love for the living entities. Unless one worships Him with attachment, the living entity can never attain Him. Even if a person gives up all affection for this world and thinks of the Supreme Lord, still the Lord is not easily achieved.

(Śrī Kṛṣṇa-saṁhitā Introduction)

## *Unauthorized Sampradāyas*

### **1. Which philosophies and beliefs from foreign countries are equal to Indian philosophy that is opposed to the *Vedas*?**

People in our country accept subordination to the *Vedas* and *Vedānta-sūtra*, which are the source of perfect spiritual knowledge. Even so, various philosophies (such as that of Cārvāka and Buddha), and various writings (such as *Sāṅkhya*, *Patañjala*, and *Vaiśeṣika*) which oppose the philosophy of the *Vedas*, have come about. Various “isms” such as materialism, positivism, secularism, pessimism, skepticism, pantheism, and atheism have been preached in countries like China, Greece, Iraq, France, England, Germany, and Italy. A few philosophies have been invented by establishing God with the help of arguments. A philosophy that one should faithfully worship God has also been preached in many places in the world. In some places, this philosophy is accepted only as a faith; in some other countries, it is preached as the God-given religion. Wherever it is accepted only as a faith, it has been known as theism, and wherever it is accepted as a God-given religion, it has been accepted as Christianity and Mohammedanism.

(*Tattva-viveka* 1/3)



**2. Which religions are called irreligion, cheating religion, reflection of religion, or nonreligion?**

Religion in which various *anarthas* such as atheism, skepticism, materialism, and impersonalism are present, the devotees do not accept as religion. In fact, such religions are to be accepted as irreligion, cheating religion, reflection of religion, or nonreligion.

(*Caitanya-śikṣāmṛta* 1/1)

**3. What is the religious principle of the materialists?**

Religious principles that are propagated by the materialists are baseless and fallible like a house.

(*Tattva-viveka* 1/9/12)

**4. What are the characteristics of selfish and selfless materialists of India and other countries?**

The philosophy of attaining material pleasures is of two kinds: the philosophy of selfish material pleasures, *svārtha-jadānanda-vādī*, and the philosophy of unselfish material pleasures, *niḥsvārtha-jadānanda-vādī*.

Those who follow the philosophy of selfish material pleasures think: "Neither God, nor soul, nor afterlife, nor karmic reactions exist. Therefore, concerned only for results visible in this world, let us spend our time in sense pleasures. We don't need to waste our time performing useless religious activities." Because of bad association and sinful deeds, this atheistic philosophy has existed in human society from ancient times. However, this philosophy has never become prominent among faithful, respectable people. Still, in different countries some people have taken shelter of this idea and even written books propounding it. In India the *brāhmaṇa* Cārvāka, in China the atheist Yangchoo, in Greece the atheist Leucippus, in Central Asia Sardanapulus, in Rome Lucretious, and many others in many countries all wrote books propounding these ideas. Von Holback says that one should perform philanthropic



deeds to increase one's personal happiness. By working to make others happy, one increases one's own happiness, and that is good.

Trying to persuade the people in general, the authors of modern books propounding the philosophy of material pleasure often talk about unselfish material pleasure or doing good materially for others. In India, atheism existed even in ancient days. With great erudition, one philosopher wrote a great distortion of the Vedic teaching. A distortion called the *Mīmāṃsā-sūtra*, beginning with the words *codanā-lakṣaṇo dharmah*, replaces God with an abstract origin, before which nothing existed (*apūrva*). In Greece, a philosopher named Democritus preached this philosophy also. He said that matter and void exist eternally. When these two meet, there is creation, and when they are separated, there is destruction. Material elements are different only because their atoms are of different sizes. Otherwise the elements are not different. Knowledge is a sensation that comes when something within touches something without. His philosophy holds that all existence is composed of atoms.

In our country also, Kaṇāda in his Vaiśeṣika philosophy taught that the material elements are composed of eternal atoms. However, the Vaiśeṣika philosophy is different from Democritus' atomic theory, for the Vaiśeṣika philosophy accepts the eternal existence of both God and soul. In Greece, Plato and Aristotle refused to accept an eternal God as the only creator of the material world. Kaṇāda's errors are also seen in their views. Gassendi accepted the existence of atoms, but concluded that God created the atoms.

In France, Diderot and Lamettrie preached the theory of unselfish material pleasure. The theory of unselfish material pleasure reached its high point in France's philosopher Comte, who was born in 1795 and died in 1857. His impure philosophy is called positivism. It is inappropriately named, for it accepts the existence of matter only, and nothing else.



It claims that aside from sense knowledge there is no true knowledge. The mind is only a special arrangement of material elements. In the final conclusion, no origin of all existence can be described. Furthermore, there is no need to discover any origin of the material world. There is no sign that any conscious creator of the material world exists. The thinking mind should categorize things according to their relationships, results, similarities, and dissimilarities. One should not accept the existence of anything beyond matter. Belief in God is for children. Adults know God is a myth. Discriminating between good and evil, one should act righteously. One should try to do good to all human beings.

That is the philosophy of unselfish material pleasure. Thinking in this way, one should act for the benefit of all human beings. One should imagine a female form and worship it. That form is, of course, unreal. Still, by worshipping it one attains good character. The earth, or the totality of material existence, is called the Supreme Fetish, the land is called the Supreme Medium, and the primordial human nature is called the Supreme Being. A female form with an infant in her hands should be worshiped morning, noon, and night. This imaginary female form, which is an amalgam of one's mother, wife, and daughter, should be meditated and worshiped in the past, present, and future. One should not seek any selfish benefit from these actions.

In England, a philosopher named Mill taught a philosophy of sentimentalism that is largely like Comte's philosophy of unselfish material pleasure. In this way atheism, or secularism, attracted the minds of many youths in England. Mill, Lewis, Paine, Carlyle, Bentham, Combe, and other philosophers preached these ideas. This philosophy is of two kinds. One kind was taught by Holyoake, who kindly accepted God's existence to some extent. Bradlaugh, who was a thorough atheist, taught the other kind.

(*Tattva-viveka* 1/5/8)



**5. What is the real nature of the selfless materialists?**

The selfish materialists are understood by their name, but actually the selfless materialists are also selfish.

(*Tattva-viveka* 1/9/12)

**6. Is the philosophy of the selfless materialist devoid of selfishness?**

The philosophy of godless secularism was vigorously preached in India by the learned *smārtas*, who cleverly tried to connect God with their philosophy. The self-interest of one person created obstacles for the self-interest of another person. As soon as less intelligent people heard the word selfless, they immediately respected the philosophy of the selfless materialist, with a desire to achieve their own self-interest.

(*Tattva-viveka* 1/9/12)

**7. How much fundamental knowledge do the learned scholars of the Western countries possess?**

In the Western countries very few people are civilized and intelligent. In those countries people like Tindale, Haxli, and Darwin are considered very learned. They are supposed to be learned because they can present old topics in a new language. In *Bhagavad-gītā*, which appeared five thousand years ago, the demoniac propensities are described. It is stated therein that the theory of evolution and the theory of gradual advancement are born from a demoniac nature.

(Religion and Science, *Sajjana-toṣaṇī* 7/7)

**8. Is the atonement prescribed by mundane *smārtas* without duplicity?**

Once a *smārta-paṇḍita* prescribed the *candrāyana-vrata* and other harsh penances to a person who had asked him about the atonement for a particular sin. Hearing this, the person said, “O Bhaṭṭācārya Mahāśaya, if I must perform a



*candrāyana-vrata* for killing that spider, then your son, who was also implicated in that act, must also perform that penance.” Seeing this would be a great calamity for his son, the Bhaṭṭācārya Mahāśaya turned two or three pages in his big book and said, “Aha! I made a mistake. Now I see. The books state that a dead spider is only a piece of rag. So you need not perform any atonement at all.” The atheist *smārta-panḍitas* are like that.

(*Tattva-viveka* 1/9/12)

**9. What is the fate of persons who follow the philosophy of skepticism?**

The philosophy of skepticism ruins its followers, because they are always doubtful of the Absolute Truth.

(*Tattva-viveka* 1/16)

**10. What is the position of the modern atheists?**

Modern atheists preach philosophies that are illusory and establish themselves as new propounders. They only change the name and form of an old philosophy.

(*Tattva-viveka* 1/17)

**11. What is the conception of mundane transcendentalists?**

We meet many so-called *panḍitas* who think that they have understood *bhakti* by their knowledge and intelligence. Some conclude that devotional service mixed with *jñāna* is pure *bhakti*, and others conclude that devotional service mixed with *karma* is pure *bhakti*. They are so proud that if they hear the teachings of *Śrī Caitanya-caritāmṛta*, they say, “Everyone can make their own conclusion. What is the need to take the conclusion of *Caitanya-caritāmṛta*?” These people never come in touch with *sad-dharma* because they have no desire to know it. The result of performing their own concocted process of devotional service is that they can never relish pure devotion.

(*Tat-tat-karma-pravārtana, Sajjana-toṣaṇī* 11/6)



**12. Does morality without faith in God have any value?**

Some people accept worldly morality, but they do not accept God. To protect themselves, they say that morality without faith in God is always fearless and dutiful. If one does not accept God, all his worldly morality is useless.

(*Caitanya-śikṣāmṛta* 3/3)

**13. Have the mundane psychologists or scientists done any good for the world?**

Those who have written volumes of books on the subject of psychology, with the help of arguments but without understanding the real form of psychology, have simply poured ghee onto ashes. They labored uselessly and became intoxicated with pride while accumulating name and fame. What to speak of doing good for the people of this world, they have created inauspiciousness.

(*Sajjana-toṣaṇī* 8/9)

**14. How did Śaṅkarācārya convert fruitive workers and Buddhists to his own philosophy?**

Śaṅkarācārya was not satisfied with his *brāhmaṇa* followers, so he introduced ten types of *sannyāsīs*, such as Giri, Purī, and Bhāratī. With the help of the physical and mental strength of these *sannyāsīs*, Śaṅkarācārya converted the *brāhmaṇas* who were attached to fruitive activities, and he prepared himself to vanquish the Buddhists. Wherever he failed to convert the Buddhists to his philosophy, he engaged *nāgās*, naked *sannyāsīs*, who used weapons such as spears. Ultimately, he wrote a commentary on *Vedānta* and thus combined the *karma-kāṇḍa* of the *brāhmaṇas* with the *jñāna-kāṇḍa* of the Buddhists. In this way, he united both groups. The Buddhist temples were converted into Vedic temples. Out of fear of being beaten, as well as by realizing the insignificance of their own religious practices, the Buddhists helplessly accepted the authority of the *brāhmaṇas*. The Buddhists who



hated being converted took the remnants of their cult and fled to Śrī Lanka and Brahmādeśa (Myanmar or Burma). The old Buddhists took Lord Buddha's tooth and went to Śrī Laṅkā from Jagannātha Purī.

(*Kṛṣṇa-saṁhitā* Introduction)

**15. Is it proper to accept a living entity or a *sannyāsī* as Lord Nārāyaṇa?**

The Māyāvādī *sannyāsīs* consider themselves Brahman and address each other Nārāyaṇa. It is the custom of the *smārtas* that if the *brāhmaṇas* and the householders see a *sannyāsī*, they should offer him obeisances, thinking him to be Nārāyaṇa. To stop this wrong belief, Śrīmān Mahāprabhu said that any living entity, including a *sannyāsī*, can never become Kṛṣṇa, who is full of six opulences. The living entity is only a spiritual spark; therefore he is like a particle of the rays of the sun Kṛṣṇa. It is improper to offer obeisances to a living entity because one considers him to be Nārāyaṇa.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Madhya 18/112 to 116)

**16. Do the demigods accept the worship offered by the Māyāvādīs?**

The demigods do not accept the worshipable ingredients and foods offered to them by the Māyāvādīs because the Māyāvādīs are infected with the faults of Māyāvāda philosophy.

(*Jaiva Dharma* Chapter 10)

**17. Do the Māyāvādīs hear, chant, and offer prayers that are pleasing to Kṛṣṇa?**

Māyāvādīs consider the glories of devotional service, the object of worship, and the Lord's servants as temporary. Their hearing, chanting, serving, and offering prayers, therefore, are felt by Kṛṣṇa as blows of thunderbolts.

(A song from *Śaraṇāgati*)



**18. Is the philosophy of accepting an animal as God pure religion?**

A person or a community who worships an animal as God is understood to be following the philosophy of monism.

(*Caitanya-sikṣāmṛta* 5/3)

**19. To whom alone should one worship?**

Māyāvādīs engage in the worship of five gods: Durgā, the sun-god, Gaṇapati, Śiva, and Viṣṇu. At first, there is the material energy (under the control of Durgā), then appears the sun, which induces action in the material energy, then appears Ganeśa (Gaṇapati), who confirms the existence of consciousness. Then appears Lord Śiva, who is perceived as all-pervading, and finally, Lord Viṣṇu is served. He is the Supersoul, *sac-cid-ānanda*, incomparable, and beyond the reach of ordinary living entities. From a doubtful person to a learned scholar of spiritual topics, all are eligible to worship the Supreme Brahman. The symptom of actual worship is to make advancement on the path of *rāga*. One should therefore worship the Supreme Lord, who is *sac-cid-ānanda* and the contröller of all living entities. However, if one remains entangled in other processes of worship, one will never achieve the goal of life.

(*Tattva-sūtra* 47)

**20. How do less intelligent people define the role of material nature?**

Less intelligent people accept material energy as the doer of everything. However, the learned scholars attribute the killing of Mahiṣāsura, Chandamunda, Śumbha, and Niśumbha to material nature as follows: The word “doer” is attributed to a male or female who performs a particular activity in the material world. For example, the water of the Ganges is the purifier, Calcutta is the giver of happiness, Kali is the destroyer of religious principles, and education is the giver of wealth. In



the same way as the Ganges, Calcutta, Kali, and education are the doer, material energy is also the doer.

(*Tattva-sūtra* 22)

**21. Is the worship of Viṣṇu among the worship of the five gods, not pure Vaiṣṇava religion?**

The worship of Viṣṇu that exists in the worship of the five gods, is not pure Vaiṣṇava religion, even though it consists of taking initiation, worshipping Viṣṇu, or even worshipping Rādhā and Kṛṣṇa.

(*Jaiva Dharma* Chapter 4)

**22. Are the impersonalist *sannyāsīs* of Kāśī the only Māyāvādīs?**

The *sannyāsīs* of Vārāṇasī are famous Māyāvādīs. The householders who worship five gods and who belong to their cult are also Māyāvādīs. Although they are initiated into Viṣṇu *mantras*, they are still called Māyāvādīs. Even many of those who identify themselves as close to Śrī Caitanya Mahāprabhu are Māyāvādīs. Many cults such as *bāula* and *daraveśa* also fall into the category of Māyāvāda.

(*Sajjana-toṣaṇī* 5-12)

**23. What did Śaṅkarācārya say regarding the living entities destination after liberation?**

Śrī Śaṅkara is totally silent about the wonderful destination a living entity achieves after his liberation. Those who pass their lives accepting only the external portion of his teachings become distracted from the path of Vaiṣṇava religion.

(*Jaiva Dharma* Chapter 2)

**24. What are the principles of Brahmo-dharma propounded by Ram Mohan Raya?**

Brahmo-dharma propounded by Ram Mohan Raya is a mixture of Christianity and Hinduism. One can never expect



the truth to be established in such a religion. The followers of Brahmo-dharma learned the superiority of *śānta-rasa* from the Christian religion and foreign logicians, and thus they dare to disregard the other superior *rasas* such as *dāsyā*, *sākhya*, *vātsalya*, and *mādhura*. The pathetic condition of a person who tries to consider the superiority and inferiority of the *rasas* without understanding the difference between matter and spirit is the same as the pathetic condition of a person who tries to learn geometry without understanding the difference between an axiom and a postulate.

(*Sajjana-toṣaṇī* 8/4)

**25. What is the basis of the philosophy of Ram Mohan Raya?**

Raja Ram Mohan Raya crossed the gate of the *Vedānta*, which was a Māyāvāda construction designed by Śaṅkarācārya, the chosen enemy of the Buddhists and Jains, and chalked his way to the Unitarian form of the Christian faith converted into an Indian appearance.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**26. What did Śrī Bhaktivinoda Thākura say about the ascending process of Ram Mohan Raya's philosophy?**

Ram Mohan Raya was an able man. He could not be satisfied with the theory of illusion contained in the Māyāvāda philosophy of Śaṅkara. His heart was full of love of nature. Through the eye of his mind, he saw that he could not believe in Śaṅkara's identity with God. He ran furiously from the bounds of Śaṅkara to those of the Koran. Even then, he was not satisfied. Next, he studied the pre-eminently beautiful precepts and history of Jesus, first in the English translations and then in the original Greek, and took shelter under the holy banner of the Jewish Reformer. But Ram Mohan Raya was also a patriot. He wanted to reform his country in the same way as he reformed himself. He knew that truth does



not belong exclusively to any individual, nation, or race. Truth belongs to God, and whether at the poles or the equator, man has a right to claim it as the property of his father. On these grounds, Ram Mohan Raya claimed the truths inculcated by the Western Savior as the property of himself and his fellow citizens, and thus he established the Brahmo-samāja independently of what was in his own country in the beautiful *Bhāgavatam*. His noble deeds will certainly secure him a high position in the history of reformers. But then, to speak the truth, he would have done more if he had commenced his work of reformation from the point where the last reformer of India left off.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**27. What is the principal reason of Ram Mohan Raya's opposition to the teachings of *Śrīmad-Bhāgavatam*?**

The *Bhāgavatam* did not attract Ram Mohan Raya. His thought, mighty though it was, unfortunately branched like the Ranigunj line of the railway. From the barren station of Śaṅkarācārya, he did not attempt to go beyond the Delhi Terminus to the great *Bhāgavatam* expounder of Nadia.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**28. What is the worship of matter?**

“The sky that exists within the cosmic creation is all-pervading and formless; this is also true of its controller.” This is called the worship of matter.

(*Tattva-viveka* 1/28)

**29. Why are the followers of Brahmo-dharma against accepting the lotus feet of a spiritual master?**

Fearing that they will be misguided by taking shelter at the lotus feet of a spiritual master, they do not endeavor to obtain his shelter, and even if they happen to meet a bona fide spiritual master, they do not respect him. They give up the



shelter of a bona fide spiritual master, because unauthorized *gurus* misguide their disciples.

(*Tattva-viveka* 1/28)

**30. What is the difference between metaphysical truth and transcendental truth?**

Until one realizes the subtle scientific difference between metaphysical truth and transcendental truth, one does not distinguish them when using these terms. Dry speculators find it very difficult to awaken transcendental love of God. Due to an immense amount of piety, one develops attachment for transcendental subject matters; one cannot see the transcendental variegatedness by staying on the other side of the wall in the form of metaphysical arguments.

(*Sajjana-toṣaṇī* 6/2)

**31. When did the philosophy of Trinity come into being?**

Zarathustra is a very ancient philosopher. When his philosophy found no honor in India, Zarathustra preached in Iran. It was by the influence of Zarathustra ideas that Satan, an equally powerful rival to God, made his imaginary appearance first in the religion of the Jews and then in the religion based on the Koran. Then, influenced by Zarathustra's idea of two Gods, the idea of three gods, or a "Trinity" made its appearance in the religion that had come from the Jewish religion.

(*Tattva-viveka* 1/21)

**32. How did the philosophy of Trinity spread?**

At first, three separate gods were concocted in the philosophy of Trinity. Later, learned scholars were no longer satisfied with this, so they made a compromise, stating that these three concocted gods were God, the Holy Ghost, and Christ. Also in India, because of an *anartha*, Lord Brahmā, Lord Viṣṇu, and Lord Śiva were imagined as separate gods by



a particular sect of people. However, scholars of the scriptures have defined these three demigods are one in truth, and thus, they have often instructed not to differentiate between them.  
(*Tattva-viveka* 1/21)

**33. Is the blasphemy of *sanātana-dharma* by the Christians reasonable?**

One who is at heart a follower of Mohammed will certainly find the doctrines of the New Testament to be a forgery created by a fallen angel. A Trinitarian Christian on the other hand will denounce the precepts of Mohammed as those of an ambitious reformer. The simple reason they criticize each other is that they are of a different disposition of mind. Thoughts have different ways. One trained in the thoughts of the Unitarian Society or of the *Vedānta* at the Benares School will scarcely find piety in those who beg from door to door in the name of Nityānanda, and the followers of Nityānanda will find no piety in the Christian. The Vaiṣṇava does not think the way the Christian thinks about the Vaiṣṇava religion. It may be that both the Christian and the Vaiṣṇava will utter the same sentiment, but they will never stop fighting with each other, because they have arrived at their common conclusion by different thoughts. Thus a great deal of unkindness enters into the arguments of pious Christians when they pass their imperfect opinion on the religion of the Vaiṣṇavas.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**34. From which philosophy has the tantric philosophy appeared?**

There are various opinions regarding the *tantras*: it cannot be said that they have arisen from a particular philosophy. That which is accepted in one place is rejected in another place. In different places, the Supreme Brahman, material nature, or the living entity are accepted as the doer of



everything. In this philosophy, the living entities are sometimes accepted as false and sometimes as truth.

(*Tattva-viveka* 1/14)

**35. What is the real form of the philosophy of tantric power?**

The various *sādhana*s that are described in the *tantras*—such as *lāta-sādhana*, the ritual of performing illicit sex, *pañca-makāra-sādhana*, the ritual activities of sex and the consumption of wine, flesh, and fish, and *surā-sādhana*, the ritual of drinking wine, certainly do not appear to be taken from any religious philosophy. They are nothing more than the philosophy of secularism and Comte's concocted philosophy of worshiping women.

(*Tattva-viveka* 1/14)

**36. What is the brief history of the birth of Māyāvāda philosophy?**

The philosophy of Buddhism gradually turned into tantric philosophy, and at that time, the Māyāvāda philosophy was created. This philosophy remained within Buddhism along with the philosophy of Buddhism. But as the philosophy of Māyāvāda or impersonalism spread, the followers of Buddhism called it covered Buddhism.

(*Tattva-viveka* 1/14)

**37. Are the Māyāvādīs religious?**

The Māyāvādīs are atheists.

(*Kathasara, Caitanya-caritāmṛta* Madhya Chapter 6)

**38. From where did the philosophy of Śaivite come?**

In our opinion, the philosophy of Śaivite emanated from the Sāṅkhya philosophy of pseudo Kapila. However, there is a great deal of respect for material nature in this philosophy, and therefore ignorant people mistakenly think it is the same



as tantric philosophy. In the tantric philosophy, two seeds have been compared to the enjoyer and material nature, but in conclusion, material nature has been accepted as the creator of spiritual variegatedness.

(*Tattva-viveka* 1/14)

### 39. Why did Buddhism and Jainism spread?

When the *kṣatriyas* and *vaiśyas* of India were extremely disturbed by the supreme rule of the *brāhmaṇas* and the propagation of godless secularism, the *kṣatriyas* made a group and preached the philosophy of Buddhism, and *vaiśyas* made a group and preached the philosophy of Jainism.

(*Tattva-viveka* 1/13)

### 40. What is the brief history of Buddhism and Jainism?

According to Buddhism, after many births of practicing kindness and renunciation, one becomes first a *bodhisattva* and finally a Buddha. In this philosophy by practicing humbleness, peacefulness, tolerance, kindness, selflessness, meditation, renunciation, and friendliness, the soul eventually attains *parinirvāṇa*. In *parinirvāṇa* the soul no longer exists. In ordinary *nirvāṇa* the soul continues to exist in a form of mercy.

The followers of Jainism say that by practicing kindness and renunciation, and by cultivating all virtues, the soul gradually passes through the stages of *Nārada* *tva*, *Mahādeva* *tva*, *Vāsudeva* *tva*, *Paravāsudeva* *tva*, *Cakravartita* *tva*, and, at the end, attains *nirvāṇa*, *Bhagavatta*.

Buddhism and Jainism both accept the following ideas: The material world is eternal. Karma has no beginning, but it does have an end. Existence is suffering, and cessation of existence (*parinirvāṇa*) is happiness. Jaimini's *karmamīmāṃsā* philosophy, which claims to accept the authority of the *Vedas*, is inauspicious for the living entities. Cessation of existence (*parinirvāṇa*) is auspicious for the living entities.



Although they are masters of the followers of *karmamīmāṃsā*, Indra and the demigods are servants of the sages who seek *nirvāṇa*.

(*Tattva-viveka* 1/13)

**41. Is there any philosophy of *nirvāṇa* like Buddhism and Jainism in the Western countries?**

A philosophy of ultimate emancipation or *nirvāṇa* similar to that of Buddhism and Jainism has been preached in Europe. The people of Europe call this religion Pessimism. There is no difference between Pessimism and Buddhism except that in Buddhism, the living entities are suffering birth after birth and in some lifetime they will accept the process of *nirvāṇa*, gradually attain *nirvāṇa*, and then the ultimate *nirvāṇa*. But the philosophy of Pessimism does not accept reincarnation.

(*Tattva-viveka* 1/13)

**42. Did Śrī Bhaktivinoda Thākura support any imitator incarnation?**

In different places, some people, mostly Māyāvādīs, were trying to become new Gaurāṅgas. They created an illusion in people's minds by performing *hari-kīrtana* in disguise. One was Gaurāṅga, one Nityānanda, and another Advaita, and thus they made a group and began to perform *hari-kīrtana*. Their main purpose was to create illusion in the minds of ordinary people. The surprising fact was that many people actually thought Śrī Gaurāṅga had manifested again because of the way the group displayed symptoms of ecstatic love during the *kīrtana*. Many of the people were educated in English and were very expert in Western literature like Theosophy. Some of them came to us and said "When Gauracandra has personally appeared, why are you, His associate, sitting quietly?"

(*Sajjana-toṣaṇī* 8/1)



**43. Are the Khadajathiyas or the followers of the Synthesis philosophy, pure devotees?**

As soon as these people see the devotees, tears flow down from their eyes and hairs of their body stand on end. Sometimes, when they discuss the topics of the Lord, they fall unconscious. In a religious assembly, they support religious sentiments. Sometimes, they become fully absorbed in material enjoyment and act like madmen. They are not only committing offenses at the feet of Bhakti-devī by teaching such behavior to other people, but they are also ruining their own lives.

(*Sajjana-toṣaṇī* 8/10)

**44. Who are self-deceivers?**

Those who call themselves Vaiṣṇavas and make a show of performing *kīrtana* but do not accept initiation are certainly self-deceivers.

(*Sajjana-toṣaṇī* 11/6)

**45. Who are hypocrites?**

Hypocrites are those who do not accept that devotional service is eternal, but they always display external signs of devotional service. Their goal is to accomplish some remote purpose.

(*Caitanya-sikṣāmṛta* 3/3)

**46. Who are sinful and cheating on the pretext of being an ācārya?**

Pseudo ascetics and hypocrites give others *mantras* and pretend to be *ācāryas*, but they engage in various sinful activities. Detached Vaiṣṇavas must develop extremely pure characteristics.

(*Sajjana-toṣaṇī* 5/10)

**47. Who are imposters?**



Those who put on external signs of religion but do not follow the religious principles are imposters. There are two types of imposters: cheaters and fools, and cheaters and cheated.

(*Sajjana-toṣaṇī* 10/11)

**48. What are the characteristics of cheaters who imitate successful *yogīs*?**

Some cheaters dress themselves as successful *yogīs* and thus cheat the world. They search after sensual happiness and try to increase their own glories by living their lives as *yogīs*. Because chanting the holy names of Hari is the constitutional duty of the devotees of Kṛṣṇa, the cheaters artificially preach the principles of *kīrtana*, and they act whimsically in regard to the fruitive and religious activities of real *yogīs*. They engage in various material enjoyments and create illusion in the minds of ordinary people, but these material activities cause their own downfall. They artificially cry and fall unconscious during *kīrtana*, and they become more materialistic than ordinary people. They become proud of being devotees, on account of accepting the dress of a Vaiṣṇava and the signs of the renounced order of life. They can therefore never approach the pure Vaiṣṇavas, and they take shelter of and associate with worldly abominable people. Even though they are averse to glorifying the qualities of Kṛṣṇa, they sometimes manifest artificial symptoms of ecstatic love, such as shivering while dancing in the *kīrtana*. Day by day, these activities become the object of their enjoyment.

(*Bhajanāmṛtam*)

**49. What is the most harmful association in the world?**

There is no worse association in the whole world than that of a *dharmadvāji*. One should rather associate with sense enjoyers. Being deceitful, the *dharmadvājis* take on the appearance of devotees with a desire to cheat everyone, and



to fulfill their crooked desires, they cheat the foolish by helping them in their rascaldom. Some of the *dharmadvājis* become gurus and others become disciples, and by trickery, they accumulate wealth, women, false prestige, and material assets. If one gives up the association of crooked hypocrites, one can honestly engage in devotional service.

(*Sajjana-toṣaṇī* 10/11))

**50. Is the endeavor of the sinful living entities against the system of *varṇāśrama* beneficial?**

To preach religious principles without respecting the *varṇāśrama* system or the *sannyāsīs* engaged in devotional service is extremely harmful. The endeavors against the *varṇāśrama* system by impersonalists, whimsical devotees, and various unauthorized *sampradāyas*, such as *neḍā*, *bāula*, *karttābhajā*, *daraveśa*, *kumbhapaiya*, *ativāḍī*, are also extremely harmful.

(*Caitanya-śikṣāmṛta*)

**51. What is the harm if persons who follow pseudo religion identify themselves as *brahmacārīs*, *sannyāsīs*, and *paramahamsas*?**

Nowadays, being involved in various pseudo religions, many people identify themselves as *brahmacārīs*, *sannyāsīs*, and *paramahamsas*, and thus they destroy the religious principles of the Āryans.

(*Sajjana-toṣaṇī* 10/7)

**52. By accepting any philosophy as Mahāprabhu's philosophy can one obtain the teachings of the Lord?**

Many times, because of bad *karma*, miscreants of various unauthorized cults, such as pseudo religion and irreligion, say that they preach the teachings of Śrī Caitanyadeva. Being absorbed in material enjoyment and not having the ability to discriminate, many people accept those unauthorized cults as



the line of Mahāprabhu, and thus they are cheated from receiving the actual instructions of the Lord.

(*Caitanya-sikṣāmṛta*)

**53. Is the *bāula* philosophy similar to the Vaiṣṇava philosophy?**

The philosophies of the *bāulas*, *sāṇis*, *neḍās*, *daraveśas*, *karttābhajās*, and *ativāḍis* are those of nondevotees. Their instructions and activities are most incoherent. Many people lose respect in Vaiṣṇavism by discussing these philosophies.

(*Prema-pradīpa* Chapter 6)

**54. Was the *bāula* philosophy propounded by Śrī Sanātana Gosvāmī or Śrī Vīracandra Gosvāmī?**

The form in which the *bāula* philosophy is seen at present is totally opposed to the scriptures. There are two types of instructions on devotional service that are found in the *sāstras*: *vaidhī* and *rāgānuga*. The *bāulas* do not follow any limbs of *vaidhī-bhakti*; they engage in various improper activities on the pretext of *rāgānuga-bhakti*. It is very hard to say who started the *bāula* philosophy. Sometimes the *bāulas* claim Śrī Sanātana Gosvāmī and sometimes Śrī Vīracandra Gosvāmī as their propounder. Actually neither Śrī Sanātana Gosvāmī nor Vīracandra Gosvāmī ever thought of the sinful path of the *bāulas*.

(*Sajjana-toṣaṇī* 4/4)

**55. Is dressing in an uncivilized way approved by Śrīmān Mahāprabhu?**

With a desire to receive Mahāprabhu's mercy, Śrī Sanātana saw the Lord's sweet form. At that time, Śrī Sanātana had a moustache and beard. *Bāulas* use this as a reason for their keeping a moustache and beard. But, after seeing Śrī Sanātana, Mahāprabhu embraced him and immediately instructed him to shave. At that time, therefore, the *bāulas'* reason for keeping



a beard and moustache was cut by the sharp razor of the barber.

(*Sajjana-toṣaṇī* 2/7)

**56. Do the *bāulas* belong to the disciplic succession of Śrī Caitanya's followers?**

The *bāulas* can never be identified as Vaiṣṇavas belonging to the line of Śrī Caitanya's followers.

(*Sajjana-toṣaṇī* 2/7)

**57. Do the groups, like *sāṇi* and *daraveśa*, belong to the line of Śrī Caitanya's followers? If not, then who are they?**

Since Sanātana was addressed as a fakir, persons who belong to various unauthorized groups, such as *sāṇi*, *daraveśa*, *caranapali*, and *dulalcandi*, dress themselves as Mohammedan mendicants and often act like them. In this way, they claim to be Vaiṣṇavas belonging to the line of Śrī Caitanya.

If someone asks them, "Why do you dress and almost behave like Mohammedan mendicants but identify yourselves as Vaiṣṇavas belonging to Śrī Caitanya-sampradāya?"

In answer, they say, "Sanātana Gosvāmī was a Mohammedan mendicant."

But when Mahāprabhu had Sanātana shave his moustache and beard, and ordered him to dress as a Vaiṣṇava, the authenticity of the *sāṇi*, *daraveśa*, *caranapali*, and *dulalcandi* was put to an end. For this reason the followers of *sāṇi* and *daraveśa* can never become Vaiṣṇava followers of Śrī Caitanya; rather they should be known as belonging to the Mohammedan religion.

(*Sajjana-toṣaṇī* 2/7)

**58. Are the following terms right and prestigious for the Vaiṣṇava religion: Vaiṣṇava-vaṁśa (Vaiṣṇava dynasty), Vaiṣṇava-jāti (Vaiṣṇava caste), and Vaiṣṇava-ācārya-vaṁśa (dynasty of the Vaiṣṇava ācārya)?**



There cannot be a Vaiṣṇava-vaṁśa. There is no guarantee that every descendant of a particular dynasty will become a Vaiṣṇava. We are seeing many rogues take birth in various Vaiṣṇava families, and they are acting like demons. Whereas many great people have taken birth in the family of dog-eaters and Mohammedans, and have become Vaiṣṇavas on the strength of pure devotional service. Many non-Vaiṣṇavas are found in the families of Vaiṣṇava *ācāryas*. On the other hand, many Vaiṣṇavas have taken birth in the family of gross nondevotees. The prestige that is given to the caste Vaiṣṇavas and descendants of Vaiṣṇava *ācāryas* does not increase the glories of the Vaiṣṇava religion; rather the audacity of non-Vaiṣṇavism is increasing.

(*Sajjana-toṣaṇī* 9/9)

### 59. Is the *sahajiyā* religion a Vaiṣṇava religion?

An abominable sect known as *sahajiyā* is secretly being followed in many parts of Bengal. The activities of this cult are extremely sinful. They do not follow *sahajiyā-dharma* or spontaneous duties that are mentioned in the *śāstras*. The spontaneous duties of the pure spirit soul are to engage in the transcendental service of Kṛṣṇa. These duties are spontaneous for the soul, and they manifested at the same time as the soul, but they are not spontaneous when the soul is materially conditioned.

The cheaters and the cheated have turned their pure love of Kṛṣṇa into mundane spontaneous activities by the meeting of man and woman. Actually pure love is not like that. For a soul in its constitutional position, the contact of a material male and female body is extremely abominable and improper. The cult that is being advertised at present as *sahajiyā-dharma* is against all the scriptures.

(*Sajjana-toṣaṇī* 4/6)



**60. For what purpose was the process of begging alms introduced? What is the present condition of this process?**

Begging alms was first introduced for the benefit of pure Vaiṣṇavas. But now it has become a business. The hypocrite Vaiṣṇavas and Vaiṣṇavīs, deciding not to earn their food by any work in the world, have taken to begging alms.

(*Sajjana-toṣaṇī* 6/3)

**61. How did the process of begging alms become spoiled?**

Seeing that the Vaiṣṇavas did not agree to accept alms, useless men and women took advantage of the profession of begging alms.

(*Sajjana-toṣaṇī* 6/3)

**62. Do pure Vaiṣṇavas approve of hearing *hari-kīrtana* from the mouths of professional singers?**

Professional singers have neither associated with real *sādhus* nor properly understood the Vaiṣṇava conclusion. Their words therefore strike the ears of Vaiṣṇavas like thunderbolts.

(*Sajjana-toṣaṇī* 6/2)

**63. Is illicit association with women approved by Śrīmān Mahāprabhu or Vaiṣṇava religious principles?**

The temples of Navadvīpa-maṇḍala became polluted by persons like Govinda dāsa Bābājī. Fearing such faults, our beloved Lord Śrī Gaurāṅgadeva rejected Junior Haridāsa from the Vaiṣṇava society. Even after seeing His action, do the hypocrites not become afraid?

(Śrī Viṣṇupriya magazine Vol. 1)

**64. What was the condition of Gaura-maṇḍala during the time of Śrī Bhaktivinoda?**

Conclusions against Vaiṣṇava philosophy have spread everywhere. Some people promote Māyāvāda philosophy as Vaiṣṇava philosophy. Some people mix impersonalism and



secularism with a portion of pure religious principles and present a perverted Vaiṣṇava religion. Those who are sober Vaiṣṇavas remain as *kaniṣṭha-adhikārīs* as defined in the *Śrīmad-Bhāgavatam*, beginning with the words *arcāyām eva haraye*. There is a definite absence of intelligent pure Vaiṣṇavas. The same condition that a living entity is put in if he does not have a teacher is being faced by Gaura-maṇḍala.

(*Sajjana-toṣaṇī* 6/2)

**65. How was the Vaiṣṇava religion accepted during the time of Śrī Bhaktivinoda Ṭhākura?**

The age of Kali is so formidable that it does not allow pious activities to go on for long. When the three *ācāryas* (Śrī Śrīnivāsa Ācārya, Śrī Śyāmānanda Prabhu, and Śrī Narottama dāsa Ṭhākura) and their followers (such as Śrī Govinda dāsa) disappeared from this world, immediately the supreme religious principles began to vanish again. Gradually pure devotional service began to disappear from the land of Gauḍa. The descendants of the *ācārya* families began to act like authorized preachers of various religions, no matter whether they were Vaiṣṇavas, *sāktas*, or *karma-kāṇḍīs*. As a result, the pure Vaiṣṇava religion inaugurated by Śrī Gaurāṅga, Śrī Nityānanda, and Śrī Advaita gradually disappeared from sight. On one side, the revolution of the *ācāryas* was going on, and on the other, disturbances created by *bāulas*, *sahajiyās*, and others gradually increased. That is why a pathetic condition of Vaiṣṇava religion is found even today.

(*Sajjana-toṣaṇī* 6/2)

**66. After the disappearance of Śrīmān Mahāprabhu what revolution took place in the world of the Vaiṣṇavas?**

After the disappearance of Śrīmān Mahāprabhu, there was some commotion within the Vaiṣṇava society. Since there was no qualified candidate in the line of Mahāprabhu at that time and since various ideologies entered the philosophy of



Vaiṣṇavism, the land of Gauḍadeśa became bereft of the administration of an *ācārya*. Due to His independent nature, Śrī Vīracandra Prabhu could not bring all of Gauḍa-maṇḍala-bhūmi under His control. At the same time, there was great confusion among the sons of Śrī Advaita Prabhu. Gradually the associates and devotees of Mahāprabhu began to disappear. Taking this opportunity, many preachers of unauthorized sects, such as *bāula*, *sahajiyā*, *daraveśa*, and *sāñi*, began to spread their ideologies at different places. Taking advantage of the faith that the people had in the names of Śrī Caitanya and Nityānanda, these preachers of unauthorized cults began to spread their evil teachings to the unfortunate living entities.

Śrī Jīva Gosvāmī was the only and undisputed Vaiṣṇava *ācārya* at that time. Although he was a resident of Vraja, on hearing the pathetic condition of Gauḍa-maṇḍala, he became extremely distressed and immediately sent Śrī Śrīnivāsa Ācārya, Śrī Narottama dāsa Ṭhākura, and Śrī Śyāmānanda Prabhu to Bengal as *ācāryas* to teach religious principles. He also arranged to send many conclusive writings of the Lord's associates. By the will of Mahāprabhu, all these books were stolen on the way. Having no books with them, they began to preach the pure principles of Vaiṣṇava religion on the strength of their own *bhajana*.

(*Sajjana-toṣaṇī* 6/2)

**67. Which persons tried to eliminate pure devotional service after the disappearance of Śrīmān Mahāprabhu?**

After the disappearance of the transcendental pastimes of Śrī Gaurāṅgadeva, various unauthorized *sampradāyas* such as *bāula*, *karttābhajā*, and *sahajiyā* as well as the *smārta-brāhmaṇas* and impersonalists tried their best to pollute the Vaiṣṇava religion on the pretext of supporting it. Even today there is no lack of such people. Gradually the number of these classes of people is increasing. It is extremely unreasonable



and nondevotional to say that Haridāsa Ṭhākura was a mercy *brāhmaṇa*, that Śrī Īśvara Purī belonged to a *brāhmaṇa* or *śūdra* family, and that nobody except a *brāhmaṇa* is qualified to teach the philosophy of Vaiṣṇavism. These activities have not enhanced devotional service. Therefore these activities are not respected by the devotees.

(*Sajjana-toṣaṇī* 11/10)

**68. What is the duty of a devotee during a crisis, especially when an incarnation of the Lord disappears from the world?**

A practitioner is prone to fall down when various deceptions surface after the disappearance of an incarnation of the Lord. It is a limb of devotional service for a practitioner to remain careful of these deceptions.

(*Bhajanāmṛtam* commentary)

**69. Who is the servant of Kali?**

One can worship Kṛṣṇa with the Gaura *mantra* and Gaura with the Kṛṣṇa *mantra*. They are all one. Anyone who differentiates between Them is extremely ignorant and a servant of Kali.

(*Jaiva Dharma* Chapter 14)

**70. Why do many people call pseudo-Vaiṣṇavism pure Vaiṣṇavism?**

Due to the influence of Kali many people, not understanding the principle of pure Vaiṣṇavism, call pseudo-Vaiṣṇavism pure Vaiṣṇavism.

(*Jaiva Dharma* Chapter 4)

**71. Is there any approval of associating with women in the religion of Mahāprabhu?**

All living entities are female by nature; still junior Haridāsa was rejected by the Lord for his offense of conversing with a woman. Distorting the real meaning of the above phrase that



-BHAKTIVINODA VĀṆĪ VAIBHĀVA-

“all living entities are female,” cunning people create various methods for gratifying their senses. Saintly persons and Vaiṣṇavas should ignore them. A householder associating with his wife is not a limb of devotional service. Such association is accepted only for the sake of maintaining family life.

(*Sajjana-toṣaṇī* 5/6)

*Śrī Gaurasundara***1. What is the difference between Śrī Caitanya and other ordinary teachers?**

If one very carefully and impartially discusses the characteristics, instructions, and scriptural conclusion of Śrī Mahāprabhu Caitanyadeva, one will be compelled to accept Him as *sarvācārya* or the supreme authority of everything. All the *ācāryas* who belong to the authorized *sampradāyas* are subordinate to Him. Although Śrī Caitanyadeva is the indwelling Supersoul of all living entities, He has personally manifested before them. Therefore all living entities should become free from material bondages and drink the nectar of freedom from the lotus feet of Śrī Caitanyadeva.

(*Tattva-sūtra* 49)

**2. Who came first, Śrī Kṛṣṇa or Śrī Caitanya?**

Śrī Kṛṣṇa and Śrī Caitanya are eternally manifested. It is hard to say who manifest first and who manifest second. First Caitanya was there, then He became Rādhā and Kṛṣṇa, and again this combination of Rādhā and Kṛṣṇa manifested as Caitanya. The conclusion of this statement is not that one

manifested before and the other manifested later, but both manifestations are eternal.

(*Jaiva Dharma* Chapter 14)

**3. Are Kṛṣṇa and Gaura, separate truths? What are the differences between Them?**

Kṛṣṇa and Gaura Kiśora are not separate truths; both of Them are the shelter of *mādhurya-rasa*. The only difference is that in *mādhurya-rasa* there are two divisions: *mādhurya* (sweetness) and *audārya* (magnanimity). When the presence of *mādhurya* is prominent, the Lord manifests as Kṛṣṇa, and when the presence of *audārya* is prominent, the Lord manifests as Śrī Gaurāṅga.

(*Jaiva Dharma* Chapter 17)

**4. Why is Gaurāṅga known as a covered incarnation?**

In the age of Kali, the incarnation of the Lord distributes the rarest love of God through the process of *kīrtana*. Because love of God is rare, Lord Gaurāṅga, the best among the Lord's incarnations, is unknown to ordinary living entities.

(*Rasika Ranjana* commentary on *Bhagavad-gītā* 4/8)

**5. What are the combined forms of Gaurāṅga on the path of *arcanā* and *bhajana*?**

On the path of *arcanā*, Śrī Gaurāṅga is worshiped with Viṣṇupriyā, and on the path of *bhajana*, Śrī Gaurāṅga is worshiped with Gadādhara.

(*Jaiva Dharma* Chapter 14)

**6. Is Śrī Gaura a paramour?**

Know for certain that Śrī Nimāi is directly the son of Mahārāja Nanda. Do not consider Him separate from Kṛṣṇa. Do not think that because He incarnated in Navadvīpa and exhibited separate pastimes to demonstrate the process of *bhajana* that He is therefore Navadvīpa-nagara or the



paramour of Navadvīpa. If you think in that way, you will ruin your *bhajana*; your *bhajana* should be in the mood of Vraja.

(*Jaiva Dharma* Chapter 39)

**7. What is the difference in worshiping Kṛṣṇa by following or by not following in the footsteps of Gaurāṅga?**

Anyone who worships Kṛṣṇa without first chanting the holy names of Gaura, attains Kṛṣṇa after a long, long time. Whereas a person who chants the holy names of Gaura, immediately attains Kṛṣṇa because such a person is free from all offenses.

(*Navadvīpa-māhātmya* Chapter 7)

**8. Unless one takes shelter of Gaura, one cannot worship Śrī Rādhā Govinda properly. Does this mean that the worship performed by previous ācāryas was incomplete?**

Unless one worships Kṛṣṇa by taking shelter of the lotus feet of Śrī Gaurāṅgadeva, one cannot achieve the ultimate goal of life. Before the advent of Śrī Gaurāṅga, many great personalities like Śrīmān Mādhavendra Purī performed their *bhajana*, which was full of love of God. Although Śrī Gaurāṅgadeva had not externally manifested at that time, nevertheless, their hearts were filled with His sentiments.

(*Sajjana-toṣaṇī* 11/6)

**9. Why is it a disturbance to worship Gaura but neglect Kṛṣṇa, or to worship Kṛṣṇa but neglect Gaura?**

The unfortunate situation is that those who have resolved to give up the worship of Kṛṣṇa to worship Śrī Gaurāṅga do not follow the order of Śrī Gaurāṅga. There is no difference between Gaura and Kṛṣṇa. Some people think that by taking shelter of Gaurāṅga's lotus feet they do not need to remember Kṛṣṇa. We can understand that such persons think Gaura and Kṛṣṇa are different. There is no difference between the



pastimes of Kṛṣṇa and Gaura; they are the same. In the pastimes of Kṛṣṇa, the object of worship is exhibited, whereas in the pastimes of Gaura, the process of that worship is exhibited. Worshiping without the object and simply following the process can never become complete. The more one studies the characteristics of Śrī Gaurāṅga, the more one develops love for the pastimes of Kṛṣṇa. And the more one studies the pastimes of Kṛṣṇa, the more one remembers the pastimes of Gaura. One can never relish Kṛṣṇa without Gaura, and one can never relish Gaura without Kṛṣṇa. When someone firmly believes that Śrī Gaurāṅga is the supreme worshipable Lord, the Kṛṣṇa pastimes of Śrī Gaurāṅga fully manifest to such a person. Although these topics are most confidential, I have to disclose them with great distress. Some wicked people propose, “We will worship Gaura but we will not remember Kṛṣṇa” or “We will worship Kṛṣṇa but we will not remember Gaura.” This is most unfortunate.

(*Sajjana-toṣaṇī* 11/6)

## *Energies of Śrī Gaura*

### **1. In what manner does Śrī Lakṣmīpriyā love Śrī Gaurasundara?**

Lakṣmī is the eternal consort of the Supreme Lord, and the Supreme Lord is the eternal husband of Lakṣmī. Therefore the eternal love that exists between Them is natural.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Ādi 14/64)

### **2. Who is Śrī Viṣṇupriyā?**

Śrī Viṣṇupriyā is the Lord's combined energies of *hlādinī* and *saṁvit*. In other words, she is the personification of devotional service. She appeared during the advent of Śrī Gaura to assist Him in preaching the holy names of the Lord. Just as Śrī Navadvīpa, which consists of nine islands, is the personification of the nine types of devotional service, similarly, Śrīmatī Viṣṇupriyā is also the personification of the nine types of devotional service.

(*Jaiva Dharma* Chapter 14)

### **3. What is the harm if one does not worship Śrī Viṣṇupriyā?**

If one gives up the worship of Viṣṇupriyā, one cannot claim to be a devotee of the Lord.



(*Sajjana-toṣaṇī* 4/4)

**4. What are the symptoms of persons who disrespect Śrī Viṣṇupriyā-devī?**

Those who separate themselves from Śrī Viṣṇupriyā certainly separate themselves from devotional service. As ignorant *bhaṭṭācāryas* make a partition between themselves and the goddess of learning, similarly so-called Vaiṣṇavas, who are devoid of devotional service, also make a partition between themselves and Śrī Viṣṇupriyā.

(*Sajjana-toṣaṇī* 4/4)

**5. Does Śrī Bhaktivinoda view Śrī Gaura-Gadādhara as Śrī Rādhā-Mādhava?**

O my dear fresh youth Gaurāṅga! O enchanter of my mind! When will You mercifully appear before me in the forest of Godrūma? When will You appear inside Ānanga-sukhadā-kuṅja with Gadādhara on Your left? Your bodily hue will be golden, Your hair will be curly, and You will be dressed as an expert dancer. Thereafter You and Gadādhara will transform into the beautiful forms of Rādhā-Mādhava. Wearing an attractive flower garland around Your neck, You will dance with the *gopīs*. Then Anaṅga-mañjarī will catch hold of the hands of this maidservant and offer her at Your lotus feet. I will see the sweet beauty of the divine couple to the satisfaction of my eyes.

(*Kalyāṇa-kalpataru*)

**6. What is the identity and service of Śrī Svarūpa, who is the energy of Śrī Gaura, and Śrī Raghunātha, who is very dear to Śrī Svarūpa?**

Śrī Svarūpa Gosvāmī is Lalitā-devī. Śrī Raghunātha dāsa Gosvāmī entered into her group and offered confidential service to the Lord of Vraja.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Antya 6/241)



**7. What confidential service did Śrī Svarūpa offer to Śrī Gaura?**

Svarūpa Gosvāmī was very expert in the scriptures and proficient in the art of music and singing. Realizing Svarūpa Gosvāmī's expertise in singing, Śrīmān Mahāprabhu gave him the name Dāmodara. When the name Svarūpa, which was given to him by his *sannyāsa guru*, was added, he became famous as Dāmodara Svarūpa. He composed a book of music called *Saṅgīta-dāmodara*.

(*Aṁṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Madhya 10/116)

**8. The unalloyed devotees of *mādhurya-rasa* have taken shelter of the holy names of the Lord. Who is their spiritual master?**

O Hari! Śrī Rūpa Gosvāmī, in the form of my spiritual master, instructed me through my ears, "Take my words and pray at the feet of the holy name. By singing the Lord's holy name you will achieve love of God."

(*Śaraṇāgati*)

**9. What is the truth of Śrī Rūpa, the energy of Śrī Gaura?**

When will I approach Śrī Rūpa-mañjarī to learn the mellows of devotional service? I will happily reside on the bank of Rādhā-kuṇḍa under her subordination.

(*Gītāvalī*)

**10. Where do the associates in *gaura-līlā* and *kṛṣṇa-līlā* reside?**

There are two divisions in the original abode of Vṛndāvana. They are called Kṛṣṇa-pīṭha and Gaura-pīṭha. In Kṛṣṇa-pīṭha, eternally-perfect and eternally-liberated associates, who enjoy the mood of *mādhurya* with a little *audārya*, associate with Kṛṣṇa. The same eternally-perfect and eternally-liberated associates, who enjoy the mood of *audārya* with a little



*mādhurya*, are found in Gaura-pīṭha. Sometimes these associates expand to enjoy pastimes with the Lord in both *pīṭhas* and sometimes they remain at one *pīṭha* in their original form and do not stay at the other *pīṭha*. While executing *sādhana*, those who worship only Gaura will serve only at Gaura-pīṭha after they achieve perfection; those who worship only Kṛṣṇa will live at Kṛṣṇa-pīṭha; and those who worship Kṛṣṇa and Gaura will assume two bodies and simultaneously reside at both the *pīṭhas*. This is the supreme mystery of Gaura Kṛṣṇa's philosophy of *acintya-bhedābheda*.

(*Jaiva Dharma* Chapter 17)

### 11. How did Mahāprabhu propagate His teachings?

The specialty of Śrīmān Mahāprabhu's pastime is that He preached His different teachings through His different devotees, who were expert in their respective types of devotional service.

(*Hari-nāma-cintāmaṇi*)

### 12. What services did Śrī Gaurasundara entrust upon His different associates?

Śrīmān Mahāprabhu ordered Śrī Svarūpa Dāmodara to preach about the worship of the Lord through loving devotional service. According to the Lord's order, Śrī Svarūpa Dāmodara composed his *kaḍacā*, writing, in two parts. He described worshiping the Lord in the mood of transcendental mellows. In the first part, he described the internal path and in the second, the external path. He taught the internal path to Śrī Raghunātha dāsa Gosvāmī, who revealed it in his own books, and the external path to Śrīmad Vakreśvara Gosvāmī. Śrīmān Mahāprabhu empowered and ordered Śrī Nityānanda Prabhu and Śrī Advaita Prabhu to preach the glories of the Lord's holy name. He empowered and ordered Śrī Rūpa Gosvāmī to reveal the science of the mellows of devotional service. He ordered Śrī Sanātana Gosvāmī to preach about



*vaidhī-bhakti* and its relationship with *rāgānuga-bhakti*. He also ordered Śrī Sanātana Gosvāmī to establish the relationship between the manifest and the unmanifest pastimes of Gokula. Through Śrī Nityānanda Prabhu and Śrī Sanātana, Śrīmān Mahāprabhu empowered Śrī Jīva Gosvāmī to establish the science of *sambandha*, *abhidheya*, and *prayojana*.

(*Jaiva Dharma* Chapter 39)

**13. Do the devotees of Śrī Gaura know the difference between *aiśvarya* and *mādhurya-rasa*?**

The servants of Śrīmān Mahāprabhu know very well about the subtle differences between the mood of servitorship to Nārāyaṇa that is mixed with *aiśvarya* (opulence) and the mood of servitorship to Kṛṣṇa that is mixed with *mādhurya* (sweetness).

(*Sajjana-toṣaṇī* 7/3)

## *Abode of Śrī Gaura*

### **1. Is there any difference between Śrī Gauḍa-maṇḍala and Vraja-maṇḍala?**

I will not differentiate between the residents of Gauḍa and Vraja. In this way, I will always reside in Vraja, see the actual form of the *dhāma*, and become a maidservant of Rādhārāṇī.

(*Śaraṇāgati*)

### **2. Why have Navadvīpa, Vraja, and Goloka manifest differently even though they are one in truth?**

Navadvīpa-maṇḍala, Vraja-maṇḍala, and Goloka are one indivisible truth. They have manifest differently because of their unlimited different loving sentiments.

(*Brahma-saṁhitā* 5/5)

### **3. What pastimes does Lord Kṛṣṇa perform in Goloka, in Vraja, and in Śvetadvīpa?**

Goloka, Vṛndāvana, and Śvetadvīpa are the interior of the spiritual sky. In Goloka, Kṛṣṇa performs His *svakīya* pastimes, in Vṛndāvana His *parakīya* pastimes, and in Śvetadvīpa the remainder of His pastimes. In truth, there is



no difference between Goloka, Vṛndāvana, and Śvetadvīpa. Śrī Navadvīpa is nondifferent from Śvetadvīpa, and it is also nondifferent from Vṛndāvana.

(*Jaiva Dharma* Chapter 14)

**4. Why is Navadvīpa called the abode of *audārya*?**

Because Śrī Gauracandra appeared in Navadvīpa, it is the crest jewel of all holy places. Offenders are punished at other holy pilgrimage places, but they are purified in Navadvīpa-dhāma. Examples of this are the two brothers Jagai and Madhai, who committed great offenses yet still received Nitāi-Gaura.

(*Navadvīpa Mahatmya* Chapter 1)

**5. When can one see the nature of the spiritual abode?**

Through eyes affected by material illusion, one will see only a small house, some earth, water, and a few articles. Nevertheless, if *māyā* becomes merciful and lifts her covering, one will see a vast spiritual dwelling.

(*Navadvīpa-bhāva-taraṅga* Verse 11)

**6. Why is Godrūma nondifferent from Nandagrāma?**

Godrūma is nondifferent from Nandīśvara, the home of Nanda Mahārāja and the cowherd men. Gaurāṅga performs various pastimes there. Having eaten some milk products at a cowherd's house, Nīmāi goes with His *gopa* friends and herds the cows.

(*Navadvīpa-bhāva-taraṅga* Verse 44)

**7. How do the devotees of Gaura hanker to reside at Godrūma?**

I do not want to reside at Kāśī or offer obeisances to the forefathers at Gayā. I reject liberation and the four objectives of life. I am not afraid of going to hell or suffering in the



material world if, by the mercy of the Lord, I get an opportunity to live in Śrī Godruṁa.

(*Navadvīpa-śataka* Verse 100)

### 8. What prayer do the devotees of Gaura make to Koladvīpa?

O Koladvīpa, please be merciful to this worthless person. Kindly allow me to reside in Navadvīpa among the devotees, and give me the right to the wealth of the pastimes of Gaurāṅga. He is my Lord in life and in death.

(*Navadvīpa-bhāva-taraṅga* Verse 75)

### 9. Where is the place where offenses are nullified?

The present city of Navadvīpa, formerly known as the village of Kuliyā, is situated on the western bank of ancient Navadvīpa. This is the place where the offenses of Devānanda Paṇḍita and Gopāla Cāpāla were nullified. In those days, one had to cross a branch of the Ganges to go from Vidyānagara to Kuliyā, and to go from Kuliyā to Navadvīpa, one had to cross the main river of Bhāgīrathī [another name of the Ganges]. Even today, one can see the ruins of those places, such as Cināḍāṅga, which was formerly situated in Kuliyā and is now known as Kolera Gañja.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Madhya 1/151)

### 10. At which forest of Vraja did Śrī Bhaktivinoda Thākura see the village of Campahatṭa?

In Campahatṭa village is a *campaka* forest from which the *gopī* Campakalatā gathers flowers to make garlands for Rādhā and Kṛṣṇa. This place is nondifferent from Khadiravana in Vraja, where Kṛṣṇa and Balarāma take rest.

(*Navadvīpa-bhāva-taraṅga* Verse 78)



**11. At which forest did Śrī Bhaktivinoda Ṭhākura see the island of Modadruma?**

The forest of Modadruma is nondifferent from Śrī Bhāṇḍīravana in Vraja, where the birds and beasts are all spiritual entities.

(*Navadvīpa-bhāva-taraṅga* Verse 110)

**12. What blessings did Śrī Bhaktivinoda Ṭhākura bestow upon the residents of “the world of Kali,” Calcutta?**

O brothers of Calcutta! You are glorious because you are living in a place that used to be the village called Varāhanagara. Because Śrī Gaurāṅga performed His pastimes there, that place is nondifferent from Śrī Vṛndāvana. Because Bhāgavata Ācārya, a most intimate associate of Śrī Gaurāṅga, performed his devotional service there, it is an auspicious place. O devotees who live in Calcutta! When will we become absorbed in chanting the holy names of Kṛṣṇa together in the transcendental grooves of Śyāma-mañjarī? It is most unfortunate that we abandon gold in our own yard and search for gold in other countries.

(*Sajjana-toṣaṇī* 9/12)

## *Śrī Māyāpura*

### **1. What is the nature of Śrī Māyāpura?**

The great holy place of Māyāpura is a manifestation of Śrī Gokula in this age of Kali, and it is extremely potent. As Paurṇamāsī is in charge of Vṛndāvana, so Śrī Praḍāmāyā (popularly known as Poḍāmā) is in charge of Māyāpura. Among the seven great holy places, such as Ayodhyā, Haridwāra, and Māya, there is a holy place known as Māyātīrtha situated at Haridwāra and Gauḍadesa. The influence of Māyātīrtha is such that even some sinless Muslims who live there proudly consider our beloved Lord Gaurāṅga as their own Lord and treat the devotees of Gaurāṅga as their friends.

(Viṣṇupriyā Pallī Magazine Vol. 1)

### **2. How eager was Śrī Bhaktivinoda Thākura to discover the land of Gaurāṅga's birth?**

Poor sinful persons like us have become extremely eager to see the places of the pastimes of the Lord and His associates. When the devotees of Vraja became very eager to see the places of Śrī Kṛṣṇa's pastimes, Śrī Caitanyadeva, who is the ocean of mercy, empowered Śrī Sanātana Prabhu and showed



him the two paddy fields of Śrī Rādhā-kuṇḍa and Śrī Śyāma-kuṇḍa. Now, by the mercy of Śrī Sanātana Gosvāmī, everyone is relishing the glories of these two holy places. O dear devotees of Gaurāṅga who are present today, such as Śrī Jagannātha dāsa, we fall at your lotus feet and pray with folded hands that you take the position of Śrī Sanātana Gosvāmī and ascertain the places of Śrī Māyāpura. You are our spiritual master; to whom else will we pray?

(Viṣṇupriyā Palli Magazine Vol. 1)

### **3. What instructions did Śrī Bhaktivinoda Ṭhākura receive in this regard?**

I felt that I was spending my days uselessly. I did not accomplish anything. I thought, “I will build a cottage in a secluded place in the forest on the banks of the Yamunā in Mathurā and Vṛndāvana, and then I will worship Kṛṣṇa.”

Once, in the course of my work, I went to Tārakeśvara. When I slept at night, the Lord appeared and said to me, “Are you planning to go to Vṛndāvana? What did you do about the work that is pending near your house in Navadvīpa?”

(Biography of Ṭhākura Bhaktivinoda)

### **4. How did Śrī Māyāpura manifest?**

Every Saturday I went to Navadvīpa and searched for the places of the Lord’s pastimes, but I did not find anything so I felt great distress. At that time, the people of Navadvīpa were simply interested in filling their bellies, and they did not make any endeavor to find the places of the Lord’s pastimes. One evening, myself, Kamal, and a clerk went up on the roof and were looking around. I saw a brightly shining building on the other side of the Ganges, on the northern side. The next morning, I went up to the roof of the queen’s house and carefully looked at that place, and I noticed that there was a palm tree on that very site. When I inquired from some people,



they said that place was known as Ballālādighi where the remains of Lakṣmaṇa Sena's palace were still present.

The following Monday, I went back to Kṛṣṇanagara and then returned to see Ballālādighi on Saturday. Again I saw that wonderful vision. That night and the next morning I walked to see that place. After inquiring from the old people who lived there, I understood that it was the birthplace of Śrīmān Mahāprabhu. I gradually visited all the nearby villages, which are described in *Bhakti-ratnākara* of Śrī Narahari Ṭhākura and *Śrī Caitanya-bhāgavata* of Śrī Vṛndāvana dāsa Ṭhākura. Thereafter, at Kṛṣṇanagara, I composed the book *Śrī Navadvīpa-dhāma-māhātmya* and sent it to Calcutta for printing. When I explained all these things in detail to Dvarika Bābu, an engineer from Kṛṣṇanagara, he understood my desire and drew a map of Navadvīpa-maṇḍala. This map was printed inside the book *Śrī Navadvīpa-dhāma-māhātmya* in a simplified form.

(Biography of Ṭhākura Bhaktivinoda)

### 5. What was Śrī Bhaktivinoda's desire regarding Śrī Māyāpura?

There is a beautiful place on the southern corner of Ballālādighi, where a beautiful temple can be built, and the worship of the Deities of Śrī Gaurāṅga, Viṣṇupriyā, and Śacīmātā can be performed. As well as Deity worship, various other activities can be performed, such as providing a guesthouse for pilgrims. A huge festival in March-April and the protection of the Lord's birthplace can easily be carried out.

(Viṣṇupriyā Palli Magazine Vol. 1)

### 6. In whose heart did the desire to revive Śrī Navadvīpa-parikramā first appear?

It is the custom that Navadvīpa-parikramā should begin from Śrī Māyāpura. At present there is no place in Māyāpura



where pilgrims can spend the night. The duty of rich householder Vaiṣṇavas is to build a huge column at the birthplace of Śrīmān Mahāprabhu immediately. A huge flag and a bright light should be placed on top of this column to mark Śrī Jagannātha Misra's house.

(Viṣṇupriyā Pallī Magazine Vol. 1)

### 7. What is the history of Śrī Māyāpura?

The small villages of Śrī Gaṅgānagara and Bharadvāja Tilā belong to Antardvīpa. The school of Śrī Gaṅgādāsa Paṇḍita was situated in Gaṅgānagara. The tract of land that is found on the northeastern side of Māyāpura has been there since the time of Śrīnivāsa Ācārya Prabhu, as described in *Bhaktiratnākara*. From there one can see the place Suvarṇa Vihāra. It is stated in the *tantra* that this is where Lord Brahmā, the creator of the universe, performed austerity. Long ago, a small river called Bāgdevī flowed through Antardvīpa and the eastern portion of Māyāpura, down to the Ganges. At that time, the temple of Prauḍhā Māyā was situated on the bank of the Bāgdevī. Students used to first take bath in the river, and after presenting their credentials in the Prauḍhā Māyā temple, they received their academic degrees. A little southeast of Śivadobā, the dry riverbed of the Bāgdevī can still be found.

(Viṣṇupriyā Pallī Magazine Vol. 1)

### 8. Did Śrī Bhaktivinoda exhibit intense eagerness to discover the lost places of Śrī Gaura's pastimes?

O devotees! Give up other desires and thoughts for now and try to discover the lost places of this great *tīrtha*. Your research will not be as difficult as the research undertaken by astrologers like Bhāskarācārya and Āryabhaṭṭa. They were mundane scholars. Therefore, while researching material subjects, they were forced to undergo various difficulties, such as inventing many material machines. O devotees who are mad



after Nityānanda! You do not belong to this world. If you wish, you can easily do everything. If you only once fall at the lotus feet of Lord Nityānanda and pray, you can obtain the transcendental abode of Śvetadvīpa, just as you can get a *myrobalan* fruit in your hand. If you cry while rolling on the surface of Pañca-tattva's spiritual abode and exclaim, "O Gaurāṅga! O Viṣṇupriyā! O Lord Nityānanda! O Lord Advaita! O Gadādhara! O Śrīnivāsa!" then Śrī Pañca-tattva will mercifully show you all the places. O Vaiṣṇavas! Do not wait any longer.

(Viṣṇupriyā Pallī Magazine Vol. 1)

**9. When the birthplace of Śrī Gaura was discovered, how envious were the professional traders of religion?**

When ancient Navadvīpa was discovered, the people of modern Kuliyā, Navadvīpa, became very envious. They began to say so many things and showered various abusive words on the devotees of Gaurāṅga. But those who have surrendered their body and mind at the feet of Gaurāṅga will not retreat because of the devilish words of such people. Without paying attention to greedy godless people, Gaurāṅga's devotees endeavor to establish temples and worship the deity.

(Biography of Ṭhākura Bhaktivinoda)

**10. Why can the first Śrī Gaura appearance festival at Śrī Māyāpura be compared to the festival at Kheturi?**

The festival at Śrī Māyāpura was so great that, except for the festival at Kheturi, such a festival had never taken place anywhere. About fifty thousand people came to Māyāpura from various distant places to see this great festival. Only a few selfish people, fearing that the prestige of modern Navadvīpa would be diminished, acted against the improvement of Navadvīpa. But since the Lord's devotees are well aware of the glories of Navadvīpa, they disregarded



the impediments put forth by such people and expressed great pleasure in visiting Śrī Māyāpura.

(*Sajjana-toṣaṇī* 6/1)

**11. Does Mahāprabhu desire to observe the festivals in pomp?**

Mahāprabhu does not wish to spend lavishly on the festivals in Śrī Māyāpura.

(*Sajjana-toṣaṇī* 12/1)

**12. What was Śrī Bhaktivinoda's prediction regarding a future temple of Śrī Mahāprabhu at Yoga-pīṭha?**

A huge and wonderful temple will be constructed at the birthplace of Mahāprabhu, and the eternal service to Gaurāṅga will manifest.

(*Navadvīpa-māhātmya* Chapter 5)

**13. Who are the great benefactors of the Vaiṣṇavas of the future?**

Those who are trying their best to keep intact the flow of service to Śrī Māyāpura will be considered the benefactors of the future world of Vaiṣṇavas.

(*Sajjana-toṣaṇī* 12/1)

**14. What was Śrī Bhaktivinoda's prediction regarding Śrī Māyāpura becoming world famous?**

Those who take birth as devotees in various races and in many distant countries will one day desire to come and see the birthplace of Śrī Mahāprabhu.

(*Sajjana-toṣaṇī* 12/1)

**15. What concept did Śrī Bhaktivinoda, a follower of Śrī Rūpa, have to take Śrī Gaurasundara to Śrī Māyāpura?**

I long to take the Lord back to Māyāpura where, shining in the dress of a young boy with long curly hair and His *dhotī* folded thrice, He performs pastimes with His young friends in Īśodyāna (His own garden). Of course, this *sannyāsī* is my Lord and I am His servant. The different appearances the



Lord assumes are just part of His unlimited pastimes, but still, my heart longs to take the Lord back to Śrīvāsa Paṇḍita's temple on the bank of Pṛthu-kuṇḍa!

(*Navadvīpa-bhāva-taraṅga* Verse 70/71)

## *Abode of Śrī Kṛṣṇa*

### **1. What is the order of places from Devīdhāma to Harīdhāma?**

First there is Devīdhāma, this material world, which consists of fourteen worlds, such as Satyaloka. Above that is Śivadhāma. A portion of this dhāma is dark and known as Mahākāla. Beyond this darkness is the great illuminating abode of Sadāśiva. Above that is Harīdhāma, the spiritual abode of Vaikuṇṭha.

*(Brahma-saṁhitā 5/43)*

### **2. Has the *Vedas* described that there is no variegatedness in Vaikuṇṭha?**

In some places, the Upaniṣads say that the Supreme Brahman is impersonal. It should be understood that in the material world atomic particles of water, air, and fire are distinct because of their respective material characteristics. Such material distinctions do not exist in the spiritual world. The Vedic literature, however, never says that there is no variety in the spiritual world. Existence and variety are simultaneously present everywhere.

*(Prema-pradīpa Chapter 9)*



**3. What is the difference between the variegated nature of the material and the spiritual worlds?**

To understand the variegated nature of the spiritual world requires deep meditation. The variegated nature of the material world is temporary happiness and distress. The variegated nature of the spiritual world is vast and full of spiritual bliss.  
(*Brahmā-saṁhitā* 5/56)

**4. Do the four objectives of life found in the material world exist in Gokula?**

Liberation to Vaikuṇṭha, religiosity, economic development, and sense gratification are situated in Gokula in their appropriate place in the form of seeds.  
(*Brahmā-saṁhitā* 5/5)

**5. What is the difference between Goloka and Gokula?**

There is no difference between Goloka and Gokula. The only difference is that Goloka, which is the highest platform in the spiritual world and the place of Kṛṣṇa's pastimes, is known as Gokula in the material world.  
(*Brahmā-saṁhitā* 5/2)

**6. What is the difference between Mathurā-maṇḍala and Goloka?**

Goloka, where the Lord's unmanifest pastimes take place, is Mathurā in the material world, where the Lord's manifest pastimes take place.  
(*Jaiva Dharma* Chapter 31)

**7. How can we understand the Lord's manifest and unmanifest pastimes of Vraja?**

The most confidential interior of the eternal spiritual abode of Goloka is called Vraja. Just as the pastimes of Kṛṣṇa are manifest in the material world, similarly pastimes are also eternally manifest in Vraja. There, the pastimes in the mood



of *parakiyā-rasa* eternally exist. In the third chapter of *Śrī Caitanya-caritāmṛta*, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wrote, “At the end of Dvāpara-yuga of the twenty-eighth cycle of four *yugas*, Lord Kṛṣṇa appears in this world with His Vraja-dhāma.” By the words *vrajera sahite*, “with Vraja,” it is clearly understood that there is an inconceivable spiritual abode called Vraja. Kṛṣṇa, through His spiritual potency, appeared in the material world with His abode of Vraja. *Parakīya-rasa* exists only in the eternal Vraja, which is the internal part of Goloka. In the manifest Vraja, the variegatedness of the unmanifest Vraja have been perceived by the living entities.

(*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta* Ādi 4/46–50)

### 8. How can one perceive Goloka in Gokula?

The Lord’s transcendental pastimes are eternal. One who is qualified to see pure spirit can see Goloka. What to speak of this, one can even see Goloka in Gokula. One whose intelligence is conditioned by the illusory energy can never see Goloka. Such a person sees Gokula as the material world, although Gokula is nondifferent from Goloka.

(*Jaiva Dharma* Chapter 31)

### 9. What is the nature of the abode of Kṛṣṇa?

The abode of Kṛṣṇa is full of bliss. Although opulence is present there in full form, it has no influence. Everything there is full of sweetness and eternal bliss. Flowers, fruits, and trees are the assets of the abode of Kṛṣṇa. The cow are His subjects, the cowherd boys His friends, and the *gopīs* His girlfriends. Butter, yogurt, and milk are the food. The forests and gardens are full of love for Kṛṣṇa. The River Yamunā engages in the service of Kṛṣṇa. The females are the maidservants of Kṛṣṇa. The Personality, who in His various expansions accepts the worship and respect of everyone, is the only life and soul of that abode. Sometimes He is respected as much as the worshipers, and sometimes He is even treated inferior to them.

(*Caitanya-sikṣāmṛta* 1/1)



**10. What is the nature of the pastimes in Goloka?**

Goloka is the eternally perfect transcendental abode; therefore the sentiments of the pastimes make perfect the flow of *rasa*.

(*Brahmā-saṁhitā* 5/37)

**11. Who is qualified to see the abode of the Lord?**

Both Vraja and Navadvīpa appear mundane in the eyes of materialistic persons. Fortunate souls who are endowed with spiritual vision are able to see the Lord's abode.

(*Jaiva Dharma* Chapter 14)

## *Abode of Śrī Puruṣottama*

### 1. How did Śrī Bhaktivinoda cultivate his Kṛṣṇa consciousness at Puruṣottama?

I engaged Gopīnātha Paṇḍita to help me study the scriptures at Jagannātha Purī. At first, I studied from him the entire Twelfth Canto of *Śrīmad-Bhāgavatam* with Śrīdhara Svāmī's commentary. At the same time, Harihara dāsa Mahāpātra and Mārkaṇḍeya Mahāpātra began to study with me, but after five or seven days, they were so much behind that they began to take lessons from me. Before that they had studied logic and *Vedānta* in Nadia and Kāśī. I scrutinizingly studied the scriptures at Purī. After completing the study of *Śrīmad-Bhāgavatam*, I copied and studied the *Ṣaṭ-sandarbhāḥ*. Thereafter I copied the *Govinda-bhāṣya* commentary of Baladeva Vidyābhūṣaṇa on *Śrīmad-Bhāgavatam* and studied it. Then I thoroughly studied *Bhakti-rasāmṛta-sindhu* and copied the book *Hari Bhakti Kalpa Latikā*. I began to compose something of my own. At Purī, I compiled the Sanskrit book *Dutta Kaustubha*. I also composed most of the verses of *Śrī Kṛṣṇa-saṁhitā*. A few persons like Paramānanda and Nityānanda used to study *Śrīmad-Bhāgavatam* from me.



At that time, the assembly of devotees met at our house near Śrī Jagannātha-vallabha garden. Many learned scholars such as Nārāyaṇa dāsa, Mohan dāsa, and Harihara dāsa from the northern side of Purī began to attend the assembly. A *bābājī*, Raghunātha dāsa, was against our assembly and stopped some people from participating in it. He was living at Hāti Ākhaḍā. Raghunātha dāsa Bābājī was a self-realized soul, and therefore he knew everything. Soon he made friends with me and he said, "Seeing you without *tilaka* and neckbeads, I have disrespected you. Please forgive me."

I said, "Bābājī Mahāśaya! Where is my fault? The initiating spiritual master gives *tilaka* and beads. The Lord has not given me an initiating spiritual master yet. I only chant the holy names of Hari on beads. In such a situation is it proper for me to put on *tilaka* and neckbeads on my own?"

Bābājī Mahāśaya understood everything and praised me. He began to bestow mercy on me, and I remained under his guidance.

In between the Ṭoṭā-gopīnātha temple and Haridāsa Ṭhākura's samādhi was the *sat-saṅga bhajana-kuṭīra*, where many detached *bābājīs* used to constantly do their *bhajana*. Svarūpa dāsa Bābājī was also doing his *bhajana* there. He was a wonderful Vaiṣṇava. He would do his *bhajana* the whole day inside the *kuṭīra*. In the evening, he would come out into the courtyard, and after offering obeisances to *tulasī*, he would dance and cry while singing the holy names of Kṛṣṇa. That was when Vaiṣṇavas would go to see him and someone would take a handful of *mahāprasāda* for him. He would not take more than required to satisfy his hunger. At that time, someone would recite *Caitanya-bhāgavata* for him. At ten o'clock at night, Bābājī Mahāśaya would return to his *kuṭīra* and engage in his *bhajana*. When it was dark, he would go alone to the seashore, wash his hands and mouth, and take a bath. The reason he did so was that he feared some Vaiṣṇava might help him. He was very blind; only Mahāprabhu knew how he went



at night to take bath in the sea. There was no doubt that he was a self-realized soul. He was completely aloof from worldly thoughts. Sometimes I used to go and see him in the evening. He would speak sweetly to any stranger that came to see him. He gave me this instruction, “You should never forget Kṛṣṇa.”  
(Biography of Ṭhākura Bhaktivinoda)

## 2. How did Śrī Bhaktivinoda Ṭhākura performed his *bhajana* at Jagannātha Purī?

During my stay at Jagannātha Purī, I used to regularly visit the temple of Lord Jagannātha, chant the holy names of Kṛṣṇa, and hear the topics of Kṛṣṇa in the association of saintly persons. I was not satisfied if I did not eat the *arahar dhal mahāprasāda* of Jagannātha. Every day, as soon as I used to enter the temple, someone would appear from nowhere to give me *arahar dhal*. On one side of the temple was a courtyard called *Mukti-maṇḍapa* where only the administrative *brāhmaṇas* were eligible to sit. They were all Māyāvādīs. I did not feel happy going to that side. Therefore, I usually remained within the temple of Śrī Lakṣmīdevī or sat down near the lotus feet of Śrī Mahāprabhu. When I used to sit there, many learned scholars from *Mukti-maṇḍapa* would regularly come and join me. I named our place “the courtyard of the devotees.” Gradually it became an assembly of learned Vaiṣṇava scholars.

Just as the temple of Śrī Jagannātha-deva is huge and enchanting, similarly His service is also wonderful. All His pastimes overwhelm the hearts of everyone. Between five and seven hundred people would be present in the temple to see the daily festivals such as *sandhyā-ārati*. What a blissful event! In the course of their traveling to the holy places, many pilgrims from all over India would come there. One’s eyes became satiated by seeing such a sight. Many people came there to participate in the festivals of Holi and Rathayātrā. I was entrusted with the responsibility of looking after them. What can I write about the amount of trouble and hard labor



that I faced to guide the pilgrims at Purī in those days? I became the object of many people's anger while trying to arrange for the pilgrims' *darśana* and *prasāda*. Many temple administrators including the king sometimes acted unlawfully to fulfill their own self-interest. I made enmity with the king and his men while trying to stop their unlawful activities, but since Lord Jagannātha-deva supported me, no one could cause me any harm. I spent five years in the service of Śrī Jagannātha-deva.

I shifted my residents a few times at Śrī Puruṣottama-kṣetra. In 1280 Bengali Era in the month of February, Bimala and Rāmacandra were born. Their auspicious grain-giving ceremonies were performed with the *mahāprasāda* of Śrī Jagannātha-deva. We gave up all fruitive activities and became attached to *mahāprasāda*.

(Biography of Ṭhākura Bhaktivinoda)

### 3. What are the characteristics of Śrī Jagannātha, Śrī Baladeva, and Śrī Subhadrā?

Jagannātha, the emblem of God, has no other form than eyes and hands, which show that God sees, knows, and creates. Balarāma is the source of *jīva-śakti*, Subhadrā is *māyā-śakti*, and *Sudarśana* is the energy of will.

(The Temple of Jagannātha at Purī)

### 4. Why did Śrī Bhaktivinoda Ṭhākura take shelter in a *bhajana-kuṭīra* at Puruṣottama?

Today we are sitting inside a *bhajana-kuṭīra* at Śrī Puruṣottama-kṣetra. Why are we living in this faraway place, leaving the great city of Calcutta, which is full of people and learned communities? A long time ago, when we published this magazine *Sajjana-toṣaṇī*, I had a desire in my heart. I thought that the more this pure Vaiṣṇava religion is spread through this magazine, the more the people of the world would benefit. We began to work with a free mind. Many educated



*gosvāmīs* and *bābājīs* of Bengal came and pledged to help us. Some learned impersonalists joined us, and being overwhelmed by the beauty of devotional service, they began to help spread pure Vaiṣṇavism. After hearing nice instructions regarding Vaiṣṇavism, materialists also became attracted. Professional singers and players floated in the waves of pure *hari-kīrtana* and considered themselves fully satisfied. Gradually many assemblies for chanting the holy names of Hari were established in villages and cities. In this way, the glories of pure Vaiṣṇavism filled the hearts of the inhabitants of Bengal and overwhelmed everyone by their beauty and sweetness. On seeing such an unexpected response from the people of Bengal, we began to preach pure Vaiṣṇavism with more and more enthusiasm.

Then, by the influence of time, a sudden change took place. The glow-wormlike superstitions that were hidden in the scorching heat of the sun of Vaiṣṇavism suddenly took various forms and came from four directions. The demoniac religious principle in the form of Māyāvāda, which was immersed within the deep water of forgetfulness for some time, again surfaced in the form of discourses, taking shelter of the boat of the *smārta* teachers. At the same time, some Indian and foreign *yogīs* appeared as supporters of the *smārtas* and created a revolution in the world of religion. Moreover, some useless people, who were fond of sense gratification, took shelter of unauthorized religious practices and began to create disturbance in society, identifying themselves as *sahajiyās* and *bāulas*. Displaying the limit of their sinful propensity, a few wormlike people, who take pleasure in the stool of fame, began to advertise themselves as “the incarnation of the Lord” in the society of fools. Some other people even accepted names befitting a Vaiṣṇava, acted as *ācāryas*, and began to spread ideas that were opposed to Vaiṣṇavism as if they were the religious principles of Vaiṣṇavas.



After seeing all such unimaginable activities, our hearts began to shatter. When we try to search for the cause of such a change, we suddenly remember the following verse written by Śrīla Prabodhānanda Sarasvatīpada, “The age of Kali is formidable and the senses of the human beings are very powerful. Now the path of devotional service is full of millions of thorns. Where shall I go? What shall I do? I am completely helpless without the mercy of Gauracandra.”

While crying and speaking in this way, I went to the birthplace of the Lord at Śrī Māyāpura. Still my mind did not become peaceful. Thereafter I left my place in search of the Lord and after arriving at Purī, I began to roll on the goldlike sand. At that time, the Lord informed me in my heart, “O well-wisher of the devotees. May you obtain peace! The nature that the living entities have developed, according to their respective *karma* from birth after birth in this world, influences them to engage in fruitive activities. Until desires opposed to devotional service are destroyed from the heart, no amount of good instruction can bring any auspiciousness. Such instructions will simply come out of the ear-holes and will not enter into the heart. No amount of preaching to them or discussing devotional service will produce a good result because of their bad *karma*. Your discourses and discussions will therefore not yield any result. My order to you is that you should live at the place where I kept My dear Haridāsa and where I loudly chanted the holy names of the Lord. You should constantly sing the glories of the holy names for the benefit of the fallen souls. As a result of the piety that people will achieve by hearing from you, and the faith they will develop, they will attain unduplicitious faith in pure devotional service in a future lifetime.”

Following these instructions of our beloved Lord Śrī Kṛṣṇa Caitanya, we built our *bhajana-kuṭīra* in the tract of land surrounded by huge waves.

(*Sajjana-toṣaṇī* 15/1)

## *Mahāprasāda*

### **1. Is *mahāprasāda*, material?**

*Mahāprasāda*, Kṛṣṇa, the names of Kṛṣṇa, and the pure Vaiṣṇavas—these four items, present in the material world, are spiritual.

(*Jaiva Dharma* Chapter 6)

### **2. Why has *mahāprasāda* incarnated in this world?**

Kṛṣṇa is very merciful; to help us conquer our tongue He has given us His remnants. Please honor His nectarean remnants of food and sing the qualities of Rādhā Kṛṣṇa and in ecstasy chant the names of Caitanya and Nityānanda.

(*Gītāvalī*)

### **3. What is the result of honoring *prasāda*?**

By accepting foodstuffs that have been offered to the Lord, all one's material desires are conquered.

(*Śaraṇāgati*)

### **4. What does one obtain by the mercy of *mahāprasāda*?**

Any living entity who is favored by *mahāprasāda* will certainly obtain pure devotional service to Kṛṣṇa.

(*Navadvīpa-bhāva-taraṅga* 131)



**5. What is the consequence of thinking *prasāda* is mundane?**

When we were residing at Śrī Puruṣottama-kṣetra, we heard many learned *smārtas* make false arguments regarding *mahāprasāda*. Some said that *mahāprasāda* should be honored within the temple premises; others said that *mahāprasāda* should be honored within 10 miles of the temple; yet others said that *mahāprasāda* touched by *sūdras* should not be accepted; and still others said that one should not accept *mahāprasāda* inside the temple or outside the temple. We have also seen the kind of superior punishment these learned classes of people received.

(*Sajjana-toṣaṇī* 10/8)

**6. What is the need for offering foodstuffs to the Lord? What is the purpose of honoring *mahāprasāda*?**

Honoring *mahāprasāda* is not only symbolic of the superior life of the Vaiṣṇavas, but it is part of worship, which ordinary theists cannot fully understand. Ordinary men are very much inclined to preserve the superiority of reason over the intuitive feelings of man toward the God of love. We must now proceed to show with healthy arguments that our intuitive feelings want us to offer everything we eat to the Lord of our heart. We must first examine the arguments of the antagonists.

The rationalist states that God is infinite and without wants, and consequently it is foolish to offer eatables to such a being. It is a sacrilege to offer created things to the creator and thereby degrade the divinity of God, treating Him as a human being. These are reasonable arguments indeed, and one who has heard them will certainly be inclined to declare to others, “Down with *mahāprasāda*.” These conclusions, which may appear reasonable, are dry and destructive. They tend to separate us from all connection in worshipping God. When you say that the Infinite wants nothing, you forbid all contemplation and prayer. The Infinite does not want your



grateful expressions or flattery. Utter a word to the unconditioned Lord and you are sure to degrade Him into a conditioned being. Hymns, prayers, and sermons are all over! Shut your temple door and church gates because our rationalist has advised you to do so. Believe a creative principle and you have done your duty! Oh! What a shame! What a dreadful fall! Theists, beware of these degrading principles!

Now the rationalist appears in another form and allows prayers, sermons, psalms, and church going, saying that these things are wanted for the improvement of the soul, but God does not want them at all. We are glad that the rationalist has come toward us and will make further approaches in the course of time.

Yes, the progressive rationalist has admitted a very broad principle in theology: whatever we do toward God is for our own benefit and not for the benefit of God, who is not in want of anything. However, the rationalist is a rationalist still and will continue to be so as long as he seeks self-interest. We know for certain that religion promises to give eternal happiness to man and it is impossible to conceive of any religion, which is not based on self-interest. This view, however, smells of utilitarianism and can never be theism. We must love God for God's sake even if our actions appear unreasonable. Our love must be without any goal concerning ourselves. This love must be a natural emotion to the deity, as our well-wisher, without inference or experience. Salvation, dear as it is, should not be the object of this love. What then about other forms of happiness? Love of God is its own reward. Salvation, as a concomitant consequence, must be a servant of love, but we must not look on it as the main goal. If a rationalist is prepared to believe this, he becomes a theist of the Vaiṣṇava class, but the mere assuming of a name is of no consequence.

Though fully aware that the Lord is completely unconditioned, our holy and sweet principle of love takes a



different view to that of the rationalist. Reason says one thing but love prescribes the opposite. Reason tells me that God has no sorrow, but love sees God in tears for His sons who are misled to evil. Reason tells me that the strict laws of God reward and punish me in a cold manner, but love reveals that God slackens His laws to the repentant soul. Reason tells me that, with all his improvements, man will never touch God, but love preaches that on the conversion of the soul into a state of spiritual womanhood, God, unconditioned as He is, accepts an eternal marriage with the liberated soul. Reason tells me that God is in infinite space and time, but love describes that the all-beautiful Lord is sitting before us like a respected relative and enjoying the pleasures of society. As a father in his amusements with his young children, God is spreading all sorts of delicious food all over the earth and expecting His sons to gather them for their own benefit. But the loving children, out of their holy and unmixed love, gather all the scattered blessings and with strong feelings of love, regardless of reason, offer all the blessings to the Father whom they love more than their lives.

The Father again, in reply to their kind feelings, gives back the offering to the children and kindly tells them, “O My children! These blessings are intended for you! Out of your natural love, you bring them to Me for My enjoyment, but naturally I have no wants for you to supply. I have, however, accepted that part of your offering which is for Me: your unmixed love and unbiased affections, for which I am exceedingly anxious. Take back these sweet things and enjoy them.”

This process of unbiased love, which dry reason can never approach, sanctifies the food we take and brings us harmless enjoyment every day of our natural life! This is a system of sincere worship, which theists of a higher class alone can act upon. We cannot express the joy we often felt when we took the *mahāprasāda* in the temple! The holiness we attach to it is its sweetness and often we pray that all men may enjoy it.

(The Temple of Jagannātha at Purī)

*Śrī Kṛṣṇa***1. Why is pure love most applicable to Śrī Kṛṣṇa?**

Among all the features of the Absolute Truth that are found in this world, the form of Kṛṣṇa is most suitable for pure love. The conception of “Allah” established in the Islamic scripture cannot be the object of pure love. Even the dearmost prophet could not meet Him because, even though the worshipable is achievable through friendship, He remains far away from His worshipers due to their conception of His opulence. The conception of God in Christianity is a faraway object. What then can be said about Brahman? Even Lord Nārāyaṇa does not become an object of the living entities’ spontaneous love. Rather Lord Kṛṣṇa eternally resides in the spiritual abode of Vraja as the only object of pure love.

(*Caitanya-śikṣāmṛta* 1/1)

**2. Is there any object other than Kṛṣṇa for pure love?**

Even though words like Kṛṣṇa, Vṛndāvana, *gopas*, *gopīs*, Yamunā, and *kadamba* are not found elsewhere due to linguistic differences, still the name, form, abode, paraphernalia, and pastimes are revealed by the words and moods of exalted devotees. There is no object for pure love other than Kṛṣṇa.

(*Caitanya-śikṣāmṛta* 1/1)



**3. What is the highest manifestation of Viṣṇu?**

Śrī Kṛṣṇa alone is the highest manifestation of Viṣṇu. When a living entity transcends the three material modes and becomes situated in pure goodness, he achieves the service of Kṛṣṇa.

(*Sajjana-toṣaṇī* 11/6)

**4. Are Brahman, Paramātmā, and Bhagavān separate truths?**

Brahman, Paramātmā, and Bhagavān are one object. According to one's qualification, one sees a particular feature of the Supreme Lord and accepts Him as the highest.

(*Caitanya-śikṣāmṛta* 1/3)

**5. How is Kṛṣṇa different from Brahman and Paramātmā?**

Śrī Kṛṣṇa is eternal, full of knowledge and bliss. He is the source of Brahman and Paramātmā.

(*Śrī Manah-śikṣā* Chapter 3)

**6. What is the difference between Brahman and Bhagavān, and the result of Their worship?**

Brahman and Bhagavān, the Personality of Godhead, are not separate truths. Brahman refers to indirect qualities or unmanifest energies of the Lord. Bhagavān refers to the possessor of manifest, inconceivable, wonderful variegated energies. That is why contradictory qualities are perfectly present in Him. A living entity in Brahman realization, possessing dry knowledge, only attains a token of the happiness of liberation. But one in Bhagavān realization can relish unlimited happiness in the form of mellows of pure devotional service.

(Purport of *Bṛhad-bhāgavatāmṛta*)



**7. What is the difference between Brahman and form of the Supreme Lord?**

The lotus feet of Kṛṣṇa are the only source of happiness and can be compared to a piece of sugar candy. Brahman gives that happiness, but it is not the source of happiness. Such differences between Bhagavān and Brahman are made possible only by Bhagavān's energy of inconceivable oneness and difference.

(Purport of *Bṛhad-bhāgavatāmṛta*)

**8. Is there any difference between Lord Kṛṣṇa's body and soul?**

The body of Śrī Kṛṣṇa is eternal, full of knowledge and bliss. There is no difference between His body and His soul, unlike ordinary embodied beings. On the platform of *advaya-jñāna* or nondual knowledge, the body is the self and the self is the body. Although the form of Kṛṣṇa is situated in one place, it is all-pervading.

(*Śrī Mañah-śikṣā*)

**9. Why is it unreasonable to say that the Supreme Brahman is without variegatedness?**

Whatever exists has a distinct characteristic by which it can be differentiated from other objects. If there is no distinction, an object may be said to have no existence. If the Supreme Brahman is without variety, how could it be differentiated from the material creation? If we cannot say that the Supreme Brahman is different from creation, then the creator and creation become one. Then hope, faith, fear, reasoning, and all kinds of knowledge become nonexistent.

(*Prema-pradīpa* Chapter 9)

**10. Why can there not be any competitor to the Supreme Lord?**



The Supreme Lord is one without a second; no one is equal to or superior to Him. He controls everything. There is nothing that can arouse enviousness in Him. He awards the results of one's activities according to the firm determination in one's heart to attain devotion to Him.

(*Prema-pradīpa* Chapter 5)

### **11. Why is Brahman called the bodily effulgence of the Supreme Lord?**

The Supreme Personality of Godhead is the complete whole; He is the noun, not the adjective. Both Brahman and Paramātmā are His qualities. Before creation, there was only the Supreme Lord and no one else, not even Brahman. When the material world was created, a concept of the Supreme Lord came into being—"the whole universe is Brahman." There are two concepts regarding Brahman. The first is that everything is Brahman, and the second is that Brahman is beyond the created or materially conditioned world. Both these concepts are applicable to the material world. Brahman, the bodily effulgence of the Supreme Lord, pervades the universe. It is most correct to refer to Brahman as the Supreme Lord's bodily effulgence.

(*Sajjana-toṣaṇī* 2/6)

### **12. What is Brahman? Is it a manifestation of Kṛṣṇa, who is fully *sac-cid-ānanda*?**

The glories of Śrī Kṛṣṇa are reflected everywhere in the form of His effulgence, which is known as Brahman.

(*Śrī Maṇaḥ-sikṣā* Chapter 3)

### **13. In *Bhagavad-gītā*, what evidence is there that Śrī Kṛṣṇa is the shelter of Brahman?**

Śrī Kṛṣṇa, transcendental and full of variegatedness, is the source of Brahman, the goal of the impersonalists. Eternity, inexhaustibility, deathlessness, pure eternal love, and the



unalloyed happiness of *vraja-rasa* are the characteristics of Kṛṣṇa.

(Commentary on *Bhagavad-gītā* 14/27)

**14. What is the difference between Brahman and the Supreme Brahman?**

Brahman that is full of spiritual energies is called the Supreme Brahman. Brahman without variegatedness and energy is a partial manifestation of the Supreme Brahman.

(*Tattva-viveka* 1/32)

**15. What are the two manifestations of Paramātmā?**

Paramātmā has two manifestations: collective and localized. In His collective manifestation, He is the universal form. In His localized manifestation, He is the constant companion of the living entities, the indwelling Supersoul and the Supreme Person, who measures the height of the thumb.

(*Caitanya-śikṣāmṛta* 5/3)

**16. What is the difference between Brahman realization, Paramātmā realization, and Bhagavān realization?**

Brahman and Paramātmā realizations have designations. Brahman realization is the opposite of material designations, and Paramātmā realization is in agreement with material designations. Only when one sees through spiritual eyes and without mundane vision can one see the spiritual form of the Supreme Lord.

(*Śrī Mañḍa-śikṣā* Chapter 4)

**17. What are the characteristics of Brahman, Paramātmā, and Bhagavān?**

The feature of the Lord that is devoid of energy and variegatedness is called Brahman, and the same Brahman that is full of energies and variegatedness is called Bhagavān. Therefore, the feature of Bhagavān is the ultimate realization



of the Supreme Lord. Brahman is only His bodily effulgence, which is devoid of variegatedness. Paramātmā is His plenary portion who enters into the universes.

(*Śrī Mañḍa-śikṣā* Chapter 4)

**18. When does the conception of impersonal Brahman come about?**

Kṛṣṇa, who is full of unlimited opulence, is one without a second. In the cultivation of knowledge, as soon as one separates power and energy from Kṛṣṇa, one sees the nondual truth as impersonal Brahman.

(*Hari-nāma-cintāmaṇi*)

**19. What are the characteristics of Kṛṣṇa's pastimes?**

Kṛṣṇa alone is the supreme enjoyer and the living entities are enjoyed by Him in the eternal abode of Vṛndāvana. These pastimes are blissful and unlimited. They are eternal and uninterrupted.

(*Kalyāṇa-kalpataru*)

**20. What are the considerations of Kṛṣṇa's pastimes?**

Although the quality of being self-satisfied is eternally present in Kṛṣṇa, the quality of enjoying pastimes is also eternally present in Him. For the Supreme Lord to possess contradictory characteristics in perfect harmony is natural. In one aspect, Kṛṣṇa has the quality of self-satisfaction, and in another aspect, He manifests His opposite quality of enjoying pastimes with others.

(*Caitanya-śikṣāmṛta* Part 2. 7/7)

**21. What are the limits of āśraya, worshiper, and viṣaya, the object of worship?**

The limit of *āśraya-tattva* is Śrī Rādhikā, the personification of attachment, and the limit of *viṣaya-tattva* is Śrī Kṛṣṇa, the personification of conjugal pastimes.

(*Caitanya-śikṣāmṛta* Part 2. 7/7)



**22. What is the truth of Kṛṣṇa's manifest and unmanifest pastimes?**

The pastimes of Kṛṣṇa are of two types: manifest and unmanifest. The Vṛndāvana pastimes which are visible to the eyes of ordinary people are called manifest pastimes, and those pastimes that are not seen through material eyes are called Kṛṣṇa's unmanifest pastimes. The unmanifest pastimes are always manifest in Goloka, and by the will of Kṛṣṇa, they become visible to the material eyes.

*(Brahma-saṁhitā 5/3)*

**23. What are these terms in truth: Mathurā, Vasudeva, Devakī, and Kāṁsa?**

In the pious land of Bhārata-varṣa is Mathurā, the manifestation of absolute knowledge, where King Vasudeva, the personification of pure goodness, took birth. Vasudeva appeared in a family of devotees and married Devakī, the so-called sister of Kāṁsa, the personification of atheism. Fearing the Lord's advent from this couple, the wretched Kāṁsa of the Bhoja dynasty arrested them and put them in the jail of remembrance.

*(Śrī Kṛṣṇa-saṁhitā Chapter 4)*

**24. What is the truth of the six sons of Devakī and the seventh son, Baladeva? What is the mystery of Vasudeva bringing the son of Devakī to Vraja out of fear of Kāṁsa?**

The couple Vasudeva and Devakī gradually begot six sons, such as Yaśā and Kīrti, but Kāṁsa, who was against the Lord, killed them in their childhood. Śrī Baladeva was decorated with service to the Lord and was the transcendental reservoir of all living entities. He was their seventh son. He appeared in the womb of Devakī, who represents a heart filled with knowledge, but out of fear of His maternal uncle Kāṁsa, He was taken to His home in Vraja.

*(Śrī Kṛṣṇa-saṁhitā Chapter 4)*



**25. Are the pastimes of Kṛṣṇa imagined from human behavior?**

The pure activities of Kṛṣṇa have been perceived through the *samādhī* of swanlike persons like Vyāsadeva. Kṛṣṇa's activities are not exactly historical like those of people under the clutches of *māyā*, because Kṛṣṇa's activities are not limited to any time or place. Nor are His activities comparable with the activities of ordinary people.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 3)

**26. Why are all the pastimes of Kṛṣṇa eternal?**

Kṛṣṇa performs different pastimes in the hearts of different devotees depending on their qualification at a particular time. Kṛṣṇa takes birth in one devotee's heart, He steals the *gopīs'* clothes in another's, and He performs the *rāsa* dance in another's. He kills Pūtanā in one other devotee's heart, He kills Kāmsa in another's, He has an affair with Kubjā in yet another's, and He enacts His disappearance in the heart of a devotee who is leaving his body. The planets, like the living entities, are innumerable. As one pastime takes place on one planet, another pastime takes place on another planet. In this way, each pastime continually takes place. Therefore, all of the Lord's pastimes are eternal; there is no break, because the Lord's energies are always active.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 7)

**27. What is the purport behind Kṛṣṇa's stealing the garments of the *gopīs*?**

Those who have an intense desire to serve Kṛṣṇa have no secrets amongst themselves or with others. To teach this principle to the devotees, Kṛṣṇa stole the clothes of the *gopīs*.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 5)



**28. Are the *rāsa-līlā* pastimes not obscene?**

In the transcendental *rāsa-līlā* pastimes, Śrī Kṛṣṇa is the only enjoyer and all others are enjoyed. The conclusion is that the sunlike personality of the spiritual world, Lord Śrī Kṛṣṇa, is the only male and the living entities are all female. All the relationships of the spiritual world are based on pure love. One, therefore, finds the enjoyer is male and the enjoyed are female. The males and females of the material world are perverted reflections of the enjoyer and enjoyed of the spiritual world. If one searches through every dictionary, one will not find the words to properly describe the spiritual pastimes of the supremely conscious Lord and His associates. Hence, the descriptions of man and woman of the material world are used here as an appropriate indication. There is no necessity or suggestion of obscene thoughts concerning Kṛṣṇa.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 5)

**29. Who are Ugrasena, Kāmsa, the wives of Kāmsa, and Jarāsandha?**

After the atheist Kāmsa was killed, his father—Ugrasena, the personification of freedom—was installed on the throne by Kṛṣṇa. The two wives of Kāmsa, Asti and Prāpti, described the killing of their husband to Jarāsandha, the personification of fruitive activities.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 5)

**30. Are the pastimes of Kṛṣṇa concocted by human beings?**

Kṛṣṇa's pastimes are neither human concoction nor the blind faith of cheated people. Only persons conversant with spiritual science can understand this truth. Arguments and moralities cannot touch the glories of Kṛṣṇa's pastimes. Argument, morality, knowledge, mystic yoga, religiosity, and irreligiosity lay to one side and the great illumination of the science of Vraja manifests in the hearts of the pure devotees and thus enlightens them.

(*Śrī Mañḍa-sikṣā* Chapter 5)



**31. Are the pastimes of Kṛṣṇa metaphysical or fantasy tales?**

We consider Rādhā Kṛṣṇa's pastimes as transcendental, not metaphysical. The endeavors to establish the philosophy of dry impersonalism through fantasy tales are metaphysical, because the impersonal philosophy accepts material variegatedness and then rejects it. The impersonal philosophy is described in this way, but the descriptions of Vraja pastimes are different. The transcendental spiritual variegatedness, which is the ideal for material variegatedness, is very much present in Vraja. The transcendental descriptions are realized through transcendental variegatedness.

(*Sajjana-toṣaṇī* 6/2)

**32. Why are the pastimes of Kṛṣṇa not metaphysical?**

The pastimes of Kṛṣṇa are not metaphysical. When all truths are seen in relation to Brahman, metaphysical activities begin. The philosophy of impersonalism is a metaphysical subject matter.

Wherever the metaphysical mood is prominent, the transcendental pastimes of Kṛṣṇa in Vṛndāvana are vanquished. Kṛṣṇa's pastimes are full of variegatedness. The metaphysical mood and the mood of variegatedness are totally opposite to each other. In the metaphysical realm, Brahman, whose energies are dormant, is the goal of life. In the realm of variegatedness, only the eternal pastimes of Kṛṣṇa are manifest. Although these two features are contradictory, in the Absolute Truth they do not contradict each other. While the nondual Brahman realization remains present on the path of *jñāna*, the Supreme Absolute Truth, who is full of variegatedness, continues to manifest transcendental pastimes in His eternal abode of Vṛndāvana. Such simultaneous considerations of metaphysical and transcendental truths cannot take place in the human thought. Only one who is favored by the Absolute Truth can see such contradictory



characteristics present in the Lord in perfect harmony. This simultaneous oneness and difference has been made possible due to the inconceivable potency of the Lord.

(*Sajjana-toṣaṇī* 8/7)

### 33. Are the pastimes of Kṛṣṇa mundane?

The descriptions of the Lord's transcendental pastimes are factual and eternal. They are never imaginary. Mundane activities are totally material and under the control of time and place, and are therefore temporary. Transcendental pastimes may appear like mundane activities, but they have no tinge of materialism; they are fully spiritual. Just because transcendental pastimes can be seen with material eyes, no part of them should be considered a product of matter. The pastimes of Kṛṣṇa are beyond the reach of material perception and material senses. They are the object for the spiritual senses of the spirit souls.

(*Sajjana-toṣaṇī* 5/7)

### 34. How are Kṛṣṇa's pastimes transcendental? What are the ingredients of such pastimes?

The material world is the perverted reflection of the spiritual world. Here everything is polluted by *māyā*. In the spiritual world, *māyā* and the three modes of material nature do not exist. There everything is impeccable and made of pure goodness including time, place, and all other objects. The pastimes of Kṛṣṇa are transcendental to material nature, and therefore they are fully spiritual. Kṛṣṇa's pastimes are nourished by faultless time, place, sky, water, and so on. Within spiritual time, which is unlike material time, the pastimes of Kṛṣṇa are eightfold. They take place at dawn, morning, pre-noon, noon, afternoon, evening, night, and late at night. In this way Kṛṣṇa's pastimes are divided into eight, according to the different times of the day and night, and thus they are nourishing the eternal uninterrupted *rasa*.

(*Caitanya-śikṣāmṛta* 6/5)



**35. How many types of manifest Vraja pastimes are there?**

The manifest pastimes of Vraja are of two types: eternal and occasional. The *aṣṭa-kālīya* (eightfold) pastimes of Vraja are eternal, whereas other pastimes, such as the killing of Pūtānā and leaving to go to a faraway place, are occasional.

(*Jaiva Dharma* Chapter 38)

**36. What can one learn from the killing of the demons?**

Through the pastimes of killing the demons, one indirectly learns about Kṛṣṇa.

(*Caitanya-śikṣāmṛta* Part 2. 7/7)

**37. Does the Supreme Lord have a form or no form?**

Because of His inconceivable potency, the Supreme Lord is formless and simultaneously He has a spiritual form. If we say that the Lord cannot have a spiritual form, we are denying His inconceivable potency.

(*Jaiva Dharma* Chapter 11)

**38. Why do the *Vedas* declare that the Supreme Lord is formless?**

A material object has a gross form, but the Supreme Lord does not have such a form. That is why we cannot see Him with our material senses. Therefore, the *Vedas* have sometimes described the Supreme Lord as formless.

(*Caitanya-śikṣāmṛta* 1/1)

**39. Should one consider the Supreme Lord has no form or He has a form?**

The Supreme Lord has no form and He has a form. We can understand that those who accept one of these truths and neglect the other do not see with both their eyes.

(*Tattva-sūtra* 4)



**40. What is the definition of the Lord's form?**

According to Vedic literature the Supreme Lord's form is eternal, full of knowledge and bliss. The spiritual form exists beyond the material creation and is transcendental.

(*Caitanya-caritāmṛta* Madhya 6/166-167 commentary)

**41. How is it appropriate that the Supreme Lord simultaneously has no form and has a form?**

It is useless to argue over whether the Supreme Lord has no form or has a form. The Supreme Lord does not have a material form; He possesses a form that is transcendental, spiritual, eternal, full of knowledge and bliss, and beyond material perception. This form can only be approached by His devotees. The conclusion is that for material eyes the Supreme Lord is formless, and for spiritual eyes He has a form. Therefore, we accept that He has no form and He has a form.

(*Tattva-sūtra* 4)

**42. How is it possible for the Lord to simultaneously be an individual and be all-pervading?**

Because of His inconceivable potency, the Supreme Lord can simultaneously be all-pervading and be an individual. This understanding is impossible for those who are not on the level of Brahman.

(*Tattva-sūtra* 4)

**43. Is the Supreme Lord compelled to follow the rules and regulations that have been created either by Him or by the living entities?**

The physical rule is that if you add a foot of rope to another foot of rope, it will be two feet of rope, never three feet of rope. However, the Supreme Lord is not bound by such rules. He is the creator of the rules; therefore, He is not forced to follow His own rules.

(*Tattva-sūtra* 4)



**44. Is the Supreme Lord constrained by time and space?**

Our ideas are constrained by the idea of time and space, but God is above that constraint.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**45. When does the concept of formlessness and having a form vanish?**

The Absolute Truth is beyond all *sampradāyas*. Therefore, the swanlike devotees should not argue whether the Lord has no form or has a form. As soon as devotional service is awakened in one's heart, one will automatically realize both features of the Lord.

(*Tattva-sūtra* 4)

**46. Why is no one equal to or greater than Kṛṣṇa?**

Sixty-four transcendental qualities are fully manifest in Śrī Kṛṣṇa, who is eternal, full of knowledge and bliss. The last four qualities are present only in Śrī Kṛṣṇa. Even His opulent forms do not possess them. Not having these four qualities, Nārāyaṇa, who is the Lord of the spiritual sky and whose form is fully spiritual, possesses the other sixty qualities in full. Demigods like Lord Śiva possess fifty-five qualities in small quantities. The living entities possess the first fifty qualities in minute quantities. Śiva, Brahmā, Sūrya, Gaṇeśa, and Indra are all part and parcel of the Supreme Lord. They are qualitative incarnations of the Lord. They are empowered by the Lord and are awarded the responsibility of managing the material creation. Actually they are all servants of the Supreme Lord. By their mercy, many persons have attained pure devotional service.

(*Jaīva Dharma* Chapter 13)

**47. How does Śrī Kṛṣṇa behave toward a surrendered soul?**

Śrī Kṛṣṇa is always pure, self-satisfied, and an affectionate master to His devotees. If Kṛṣṇa wants to save someone, who



can kill him? Kṛṣṇa is the creator of all the rules and regulations.

(*Śaraṇāgati*)

**48. Why is Śrī Kṛṣṇa the reservoir of all transcendental pastimes?**

Śrī Kṛṣṇa is the Supreme Absolute Truth and His pastimes are pure. The illusory energy, *māyā*, is His distant maidservant. To benefit the living entities, the most merciful Lord Hari manifested His transcendental pastimes.

(*Gītāmālā* 28)

**49. What do the *Vedas* say regarding the transcendental form of the Supreme Brahman?**

The *Chāndogya Upaniṣad* states *bahu syām*, the Supreme Lord desired to become many, and the *Aitareya Upaniṣad* states *sa aikṣata*, He glanced at material nature. At that time, there was no existence of material mind or eyes. This means that the mind by which the Lord thought and the eyes by which He glanced were existing before material creation. The *Vedas* therefore give evidence that the Supreme Brahman has transcendental mind and eyes.

(*Caitanya-caritāmṛta* Madhya 6/143-148 commentary)

**50. What considerations are there regarding the six opulences of the Supreme Lord? Is the impersonal Brahman dependent or independent?**

The Supreme Lord is the inconceivable Absolute Truth. He is full of six opulences: wealth, fame, beauty, knowledge, power, and renunciation. These qualities are always present in the Lord. A question may arise: among them which is the possessor and which is the possessed?

The possessor is He in whom these qualities are found. For example, the tree is the possessor and the branches are possessed, the body is the possessor and the hands and legs



are possessed. The beauty of the Lord's transcendental body is the possessor and other qualities are possessed. Wealth, power, and fame are possessed. Knowledge and renunciation have emanated from the vast effulgence of fame; they are qualities of fame; they themselves are not separate qualities. Knowledge of changeless spirit and renunciation of matter are the parts of the body of the impersonal Brahman. The impersonal Brahman is the effulgence emanating from the spiritual worlds. The unchanging, inactive, formless, qualityless Brahman is not the independent highest truth. It is the form of the Supreme Personality of Godhead, who is the independent highest truth. The light of fire is not independent; it is a quality of fire.

(*Jaiva Dharma* Chapter 13)

## *The Lord's Incarnation*

### **1. What is the science of the Lord's incarnation? Why does the Supreme Lord appear in this world?**

When the conditioned souls receive a body according to their nature, the Supreme Lord Kṛṣṇa, by His inconceivable potency, agrees to accompany them by incarnating and enjoying pastimes with them. When the living entities accept the body of a fish, the Lord accepted His fish incarnation, Matsya. Matsya is without a *daṇḍa* or spine. When the living entities accept the body of *vajradāṇḍa* or half-grown spine, the Lord incarnates as Kūrma. When *vajradāṇḍa* gradually becomes *meru-daṇḍa* or fully-grown spine, the Lord incarnates as Varāha. When the living entities accept the combined position of human and animal, the Lord accepts His incarnation of Nṛsimha. When the living entities are short, He appears as Vāmana. When the living entities are uncivilized, He comes as Paraśurāma. When they are civilized, He appears as Rāmacandra. When the living entities possess the wealth of practical knowledge, Lord Kṛṣṇa Himself appears. When the living entities develop the tendency for argument, the Lord appears as Buddha. Moreover, when they are atheistic, the Lord comes as Kalki. These are well-known facts.



During the gradual development in the hearts of the living entities, the Lord incarnates in a form corresponding to the mood of the devotees. The source and activities of His forms are untouched by material contamination. After due consideration, the sages have divided the history of the living entities' advancement into ten divisions. Each one has different symptoms: each successive mood is superior to the previous one. The Lord's ten incarnations correspond to these ten moods. Some learned scholars have divided the living entities' advancement into twenty-four divisions and have stated that there are twenty-four incarnations. Yet others have divided it into eighteen and have stated eighteen incarnations.

(Śrī Kṛṣṇa-saṁhitā Chapter 3)

## **2. What is the scientific consideration about the truth of the Lord's incarnations?**

From an invertebrate living entity up to a fully developed vertebrate human being, some sages have defined eight, eighteen, or twenty-four corresponding incarnations of the Lord. Most authentic sages agree that there are ten principle incarnations. From the conditional state up to the end of a living entities progress, the sages have defined ten stages. The first stage is life as an invertebrate, second a thin vertebrate, third a vertebrate, fourth a raised vertebrate or animalistic human being, fifth a small human being, sixth an uncivilized human being, seventh a civilized human being, eighth a knowledgeable human being, ninth a most knowledgeable human being. And the tenth stage is devastation. According to these stages of development of the living entities, the ten incarnations of the Supreme Lord appear and enjoy transcendental pastimes. The ten incarnations are Matsya, Kurma, Varāha, Nṛsimha, Vāmana, Parasurāma, Rāma, Kṛṣṇa, Buddha, and Kalki.

(Tattva-sūtra 6)



### 3. Who is the original incarnation?

With a desire to create the material worlds, Saṅkarṣaṇa, who is a plenary portion of Kṛṣṇa, lies in the causal ocean as the original *puruṣa* and glances over *māyā*. This act of glancing is the original cause of material creation.

(*Brahma-saṁhitā* 5/8 purport)

### 4. Why does the Supreme Lord incarnate?

The Supreme Lord has two kinds of pastimes. The first is to create the material world and to maintain it by establishing stringent laws. The dry speculators can understand these pastimes to some extent. The second is the Lord's pastimes within this material world, where the living entities are His companions. Because of their desire for material enjoyment, some living entities fall from their constitutional position. Whatever situation they go through in the association of matter, the Supreme Lord responds accordingly. The principle cause for the Lord's appearance is His causeless mercy toward the living entities.

(*Tattva-sūtra* 6)

### 5. What is the necessity for worshiping the deity form of the Lord?

All formless truths have some representation. A representation, although different from the object it represents, symbolizes the mood of the object. Watches represent formless time, essays represent subtle knowledge, and pictures represent acts of mercy. In the same way, there is no doubt that one gets benefit in performing devotional service to the deity.

(*Prema Pradīpa* Chapter 5)



**6. Is deity worship of the Vaiṣṇavas idol worship?**

The deity worshiped by the Vaiṣṇavas is not an idol, which is separate from the Lord. The deity is a representation that invokes devotion to the Lord.

**7. Is the deity the direct manifestation of the Lord?**

The deity of the Lord cannot be anything other than the direct manifestation of the Lord. Just as in industry or in science, every unseen object has a gross image, the Lord, unseen by material eyes, has an image in the form of the deity. Because of their devotional propensity, the pure devotees constantly experience that the deity is truly the Supreme Lord. The connection between an electric light and a generator is understood only by seeing the result when the electric light is switched on. What will those who are ignorant of electricity understand when they see a generator? Similarly, what will those who have no devotion in their hearts say about the deity except “idol”?

*(Caitanya-śikṣāmṛta 5/3)*

**8. What is the difference between the deity worshiped by the devotees and the symbols of the mental speculators?**

At first, the Lord's form manifests in the spiritual consciousness of the living entities and thus He appears in their hearts. Then the devotees see no difference between the spiritual form within their hearts and the external deity form. However, the mental speculators do not worship the deity in this way. According to their opinion, Brahman is imagined within a deity made of material elements, and that image is there as long as the worship continues. Thereafter the form remains a material object and nothing else.

*(Jaiva Dharma Chapter 5)*

**9. Is everyone qualified to worship the deity?**



Worship of the Lord's deity is the foundation of religious principles for human beings. Great devotees have seen the form of the Supreme Lord by pure knowledge and they meditate on this pure spiritual form. When the hearts of the devotees spread toward the material world, a reflection of that spiritual form is illustrated in the material world. The form of the Supreme Lord has thus manifest as a deity by the mercy of the *mahājanas*. For *uttama-adhikārīs*, the deity is always the spiritual form of the Lord. For *madhyama-adhikārīs*, the deity is the spiritual form in their heart. For *kaniṣṭha-adhikārīs*, the deity at first appears material, but by gradual purification of their intelligence, they accept the deity as the spiritual form of the Lord. Therefore, it is the duty of all kinds of devotees to engage in the worship of the Lord's deity. There is no need to worship any concocted God. The worship of the eternal form of the Lord is auspicious.

(*Jaiva Dharma* Chapter 11)

**10. How do mental speculators, who do not accept the deity, worship the deity?**

Some people establish with devotion the Supreme Lord's deity within their self, their mind, or the material world. They then worship that form considering it nondifferent from the Supreme Lord. The followers of some religions, due to attachment to argument, imagine the Lord's form within their mind and worship that form, but they do not accept the external deity form of the Lord. Actually, all these forms are His deities.

(*Caitanya-śikṣāmṛta* 1/1)

**11. How do the swanlike Vaiṣṇavas see Śrī Jagannātha Deva?**

The worship of Jagannātha is viewed in two ways. Superstitious and ignorant people think it is idolatry to worship God Almighty, who has appeared in the shape of carved wood for the salvation of the people of Orissa. However, the



*Sāragrāhī* Vaiṣṇavas accept the deities as eternal truth, as Vyāsa has explained in *Vedānta-sūtra*.

(The Temple of Jagannātha at Purī)

**12. How did Śrī Bhaktivinoda refute the atheistic philosophy that is opposed to deity worship?**

Some are startled at the idea of worshiping the deity (*śrī-mūrti*). They say, “It is idolatry to worship the deity, which is an idol made by an artist and introduced by Beelzebub himself. Worshiping such an object would arouse the jealousy of God and limit His omnipotence, omniscience, and omnipresence.”

We reply to them in the following way. “Brothers! Candidly understand the subject and do not allow yourselves to be misled by sectarian dogma. God is not jealous—He is without a second. Beelzebub or Satan is only an imaginary figure or a being used in an allegory. An allegorical or imaginary person should not be allowed to act as an obstacle to *bhakti*. Those who believe God is impersonal simply identify Him with some power or quality of nature. In fact He is above nature, her laws, and her rules. His holy wish is law, and it is sacrilege to confine His unlimited excellence by identifying Him with such attributes as omnipotence, omnipresence, and omniscience—attributes which may exist in created objects, such as time and space. His excellence is such that He has mutually contradicting powers and qualities, which are ruled by His supernatural Self. He is identical with His all-beautiful person, and His powers of omnipresence, omniscience, and omnipotence cannot be found elsewhere. His holy and perfect person exists eternally in the spiritual world and is simultaneously existing in every created object and place in full. This understanding excels all other ideas about the deity.

“Mahāprabhu also rejected idolatry, but considered deity worship to be the only unexceptionable means of spiritual culture. It has been shown that God is personal and all-beautiful. Vyāsa and other sages have seen God’s beauty with



their souls' eyes. They have left us descriptions. Of course, words carry the grossness of matter, but truth is perceivable in those descriptions. According to those descriptions one delineates a deity and sees the Supreme Lord of one's heart with intense pleasure. Brothers! Is that wrong or sinful? Those who say that God has no form either material or spiritual, and then imagine a false form of worship are idolatrous. But those who see the spiritual form of the deity in their souls' eyes carry that impression as far as possible to the mind and then frame an emblem for the satisfaction of the material eye and for the continual study of higher feelings. They are by no means idolatrous.

“When you see a deity, do not even see the image itself; see the spiritual form of the image. Then you are a pure theist. Idolatry and deity worship are two different things. But my brothers, you simply confound one with the other in hastiness. To tell you the truth, deity worship is the only true form of worship of the Lord, without which you cannot sufficiently cultivate your religious feelings. The world attracts you through your senses and as long as you do not see God in the objects of your senses, you live in an awkward position, which scarcely helps you secure your spiritual elevation.

“Place a deity in your house. Consider God the guardian of the house and the food that you take His *prasāda*. The flowers and scents are also His *prasāda*. The eyes, the ears, the nose, the tongue, and the sense of touch can be spiritually satisfied. Worship God with a holy heart. God will know and judge you by your sincerity. In this way, Satan and Beelzebub will have nothing to do with you.

“All sorts of worship are based on the principle of deity worship. Look into the history of religion and you will understand this noble truth. The Semitic idea of a patriarchal God, both in the pre-Christian period of Judaism and post-Christian period of Christianity and Mohammedanism, is nothing but a limited idea of deity worship. The monarchic



idea of Jupiter among the Romans and Indra among the Āryan *karma-kāṇḍīs* is also based on the same principle. The idea of a force and Jyotirmaya Brahma of the meditators and a formless energy of the Śaktas is also a very faint view of the deity. In fact, the deity is the Truth differently exhibited by different people according to their beliefs. Even Jaimini and Compte, who were not prepared to accept a creating God, have prescribed certain forms of deity worship, simply because they were impelled by the soul. And we meet people who have adopted the cross, the *sālagrāma-silā*, the *lingam*, and such emblems as indicators of the Lord within.

“Furthermore, if divine love, justice, and compassion can be portrayed by the pencil and expressed by the chisel, why shouldn’t the personal beauty of the deity (embracing all other qualities) be portrayed in poetry and in pictures, and carved by the chisel for the benefit of man? If a word provokes thought, a watch indicates time, and a sign tells us of history, why shouldn’t a picture or deity bring higher thoughts of and feelings for the transcendental beauty of the Divine Person?”

(Caitanya Mahāprabhu’s Life and Precepts)

## *Transcendental Mellows*

**1. Why is Śrī Kṛṣṇa the personification of all nectarean *rasas*? Why is He unique in this regard?**

Śrī Kṛṣṇa is the object of the highest transcendental mellows. If one considers impartially and becomes free from the clutches of prejudice, one will conclude that in *rasa* the form of Śrī Kṛṣṇa is the most suitable and the best. His other forms are eternal, spiritual, transcendental, and full of divine qualities. They are the master of *māyā*. Kṛṣṇa also possesses all these transcendental qualities. The special characteristic of Kṛṣṇa is that He displays His spiritual pastimes in this material world through His spiritual energy and allows the material senses to perceive them. When the Lord descends to this world, His behavior appears mundane, but actually He is always full of all opulences. He reciprocated with the cowherd boys as their beloved friend, with His parents as their dependent child, and with His devotees who are absorbed in *mādhurya-rasa* as their beloved Lord, yet He never failed to display His supremacy. Even while performing His pastimes as a human being, He surprised the learned community by exhibiting His superiority over the demigods, who are dependent on Him. If Kṛṣṇa had not mercifully displayed His



most enchanting pastimes as a cowherd boy, could anyone realize the Supreme Lord as the object of *mādhurya-rasa*?

(*Śrī Manaḥ-śikṣā* 5)

### 2. Are Śrī Kṛṣṇa's pastimes as a paramour abominable?

When Śrī Kṛṣṇa Himself is the only enjoyer, there is no question of His pastimes as a paramour being abominable. Whenever an ordinary living entity claims to be the enjoyer, immediately the question of religiosity or irreligiosity arises.

(*Jaiva Dharma* Chapter 31)

### 3. What is the science of Śrī Rādhā Kṛṣṇa?

According to the teachings of Śrīmān Mahāprabhu, worship of the Lord in the mood of *mādhurya-rasa* is the highest. In this mood one cannot relish the transcendental mellows of devotional service unless one becomes subordinate to Śrī Rādhikā. The Supreme Brahman is eternal (*sat*), full of knowledge (*cit*), and full of bliss (*ānanda*). Śrī Kṛṣṇa is the personification of *sat-cit* and Śrī Rādhā is the manifestation of *ānanda*. Rādhā and Kṛṣṇa are one truth, but for the expansion of *rasa*, They have appeared as two.

(*Caitanya-śikṣāmṛta* 6/5)

### 4. What are the symptoms of ecstatic love for Kṛṣṇa?

After honoring *prasāda*, Vijay Kumar, taking the road by the ocean, immediately departed for the house of Kāśī Miśra. On seeing the waves and billows of the ocean, the mood of the ocean of transcendental mellows began to appear in his mind.

He thought, "Oh! This ocean is awakening my sentiments. Although it is a material object, it is arousing my internal spiritual mood. The topic of the ocean of mellows, which the Lord always explains to me, are as follows. When my gross and subtle bodies are thrown away, I sit on the shore of the ocean of mellows in my own form as a *mañjarī* and relish



transcendental mellows. Kṛṣṇa alone, whose complexion is like a new cloud, is my beloved Lord. On His side stands the daughter of King Vṛṣabhānu. She is our controller. In other words, She is the controller of all living entities. The ocean is the transformation of Rādhā Kṛṣṇa's ecstatic love. Transcendental mellows of ecstatic love are the waves. Whenever a particular mood arises, it drowns me, a *sakhī*, in the mellows of ecstatic love, as I stand on the shore. Kṛṣṇa is the ocean of mellows and therefore the ocean has adopted the complexion of Kṛṣṇa. The current of the ocean is Śrī Rādhā and therefore it appears golden. The big waves are the *sakhīs* and the small waves are their maidservants. I am one of the maidservants thrown away from the ocean to the shore."

Thinking in this way, Vijay became overwhelmed. Coming back to external consciousness after some time, he went before his spiritual master, offered his respectful obeisances, and sat down.

(*Jaiva Dharma* Chapter 32)

## *Holy Names of Śrī Kṛṣṇa*

### **1. What is the holy name of Kṛṣṇa?**

The holy name of Lord Kṛṣṇa is the bud of the flower of *rasa*. *Rasa* is pure and unbroken, and by the mercy of Kṛṣṇa, it has been spread in the world as the holy name.

(*Hari-nāma-cintāmaṇi*)

### **2. Which instruction in the *Vedas* is the best?**

Of all the instructions in the *Vedas*, the best is to chant the holy names of Hari.

(*Jaiva Dharma* Chapter 24)

### **3. How is the chanting of the holy names simultaneously the goal of life and the process of achieving that goal?**

The mercy of the Supreme Lord is the highest goal of all living entities. The principal method for achieving that goal is not fruitive activities and mental speculation, because they vanish as one comes closer to the goal. The process of chanting is not like that. The holy name is nondifferent from the Supreme Lord and, therefore, He always remains present as both the goal and the process.

(*Hari-nāma-cintāmaṇi*)



**4. How many types of names does the Supreme Lord have? Is it proper to consider the Lord's names as inferior or superior?**

The holy names of the Lord are of two types: primary and secondary. The names given to Him because He created the material world through *māyā* (such as creator of the universe, maintainer of the universe, controller of the universe, sustainer of the universe, and Paramātmā) are His secondary names. Some names, such as Brahman, that are beyond the jurisdiction of the three modes of material nature are also counted among His secondary names. Although these holy names award various results, they seldom award the supreme spiritual goal. The Lord's holy names that are transcendental to material time and space, and are eternally present in the spiritual world are the Lord's primary and spiritual names. They are names such as Nārāyaṇa, Vāsudeva, Janārdana, Hṛṣīkeśa, Hari, Acyuta, Govinda, Gopāla, and Rāma. These principal names are eternally present in the spiritual realm and are inseparably connected with the Supreme Lord.

*(Jaiva Dharma Chapter 23)*

**5. What is special about the name Kṛṣṇa?**

The holy name Kṛṣṇa is the Lord's eternal name that attracts everyone toward His ecstatic love and reveals His supreme existence.

*(Brahma-saṁhitā 5/3)*

**6. What is Kṛṣṇa's first identification?**

Kṛṣṇa's first identification is the holy name Kṛṣṇa. The living entity should chant Kṛṣṇa's holy name, and resolve to achieve His shelter.

*(Caitanya-śikṣāmṛta 6/4)*

**7. Is the holy name a material sound vibration? Can a material tongue chant the holy name?**



The holy name of Hari is not a product of the material world. A pure spirit soul situated in his constitutional position is qualified to chant the holy name of Hari in his spiritual body.

A materially conditioned living entity cannot chant the holy name through his material senses. However, when one's constitutional propensities are awakened by the mercy of the *hlādinī* potency, one is eligible to chant the holy name of the Lord. At that time, the pure name mercifully appears in the devotee's heart and then dances on his devotion-filled tongue. The mystery of the holy name is that it is not a combination of letters but manifests as a combination of letters when it dances on a material tongue.

(*Jaiva Dharma* Chapter 23)

### **8. Why are there different holy names for deliverance in different yugas?**

After analyzing people's level of advancement, the compilers of the scriptures established the appropriate holy names to deliver people in the different ages.

(*Śrī Kṛṣṇa-saṁhitā* Introduction)

### **9. What are the prescribed holy names for Satya-yuga and what is their significance?**

*nārāyaṇa-para vedā nārāyaṇa-parākṣarāḥ  
nārāyaṇa-parā muktir nārāyaṇa-parā gatih*

The meaning of this verse is that Lord Nārāyaṇa is the goal of all science, language, and liberation, and He is the supreme destination. The Supreme Lord is fully realized in the form of Nārāyaṇa, surrounded by His associates in Vaikuṇṭha. The name of the Absolute Truth for devotees who admire His opulence is Nārāyaṇa. Such devotees have a



relationship with the Lord in *sānta-rasa* and a little *dāsyā-rasa*.

(*Śrī Kṛṣṇa-saṁhitā* Introduction)

**10. What are the prescribed holy names for Tretā-yuga and what is their significance?**

*rāma, nārāyaṇa, ananta, mukunda, madhusūdana,  
kṛṣṇa, keśava, kamsāre, hare, vaikunṭha, vāmana*

These are the holy names to deliver one in Tretā-yuga. These names indicate Nārāyaṇa's prowess. Devotees who worship the Lord with these names have a relationship in *dāsyā-rasa* and a reflection of *sakhyā-rasa*.

(*Śrī Kṛṣṇa-saṁhitā* Introduction)

**11. What are the prescribed holy names for Dvāpara-yuga and what is their significance?**

*hare, murāre, madhu-kaitabhāre, gopāla,  
govinda, mukunda, saure yajñeśa, nārāyaṇa, kṛṣṇa, viṣṇo,  
virāśrayaṁ mām, jagadīśa rakṣa*

These are the holy names to deliver one in Dvāpara-yuga. These names aim toward Kṛṣṇa, who is the shelter of unsheltered persons. Devotees who worship the Lord with these names have a relationship in *sānta, dāsyā, sakhyā*, or *vātsalyā-rasa*.

(*Śrī Kṛṣṇa-saṁhitā* Introduction)

**12. What are the prescribed holy names for Kali-yuga and what is their purport?**

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*



These are the topmost sweet names of the Lord. There is no prayer in this *mantra*. Provocation for all *rasas* mixed with intimate attachment is found in this *mantra*. There is no mention of the Lord's prowess or giving liberation. This *mantra* reveals only that a soul has an indescribable attraction for the Supersoul by a thread of love. These names are the *mantra* for those who are on the path of *mādhurya-rasa*. Constant deliberation on these names is the best form of worshiping the Lord. All spiritual activities of swanlike people, such as worshiping the deity, following vows, and studying the scriptures, are included in these holy names. There is no consideration of time, place, or candidate for chanting this *mantra*. The chanting of this *mantra* does not depend on the instructions of a *guru* or worshiping a deity for some reward. Swanlike people are duty-bound to take shelter of these names while accepting the previously mentioned twelve truths. Swanlike people of foreign countries, whose language and social positions are different, should accept these holy names in their own language by taking a hint from this *mantra*. This means that in chanting this *mantra*, there should be no complex scientific consideration, useless argument, or any type of direct or indirect prayer. If there is any prayer at all, it should be to increase one's love for God.

(Śrī Kṛṣṇa-saṁhitā Introduction)

**13. Does a liberated person need to chant Hari's holy names? How does one chant the holy names to develop unalloyed devotional service?**

For the living entities, there is no other wealth or goal than chanting Kṛṣṇa's holy names. In the liberated stage, pure living entities in Vaikuṇṭha always sing the holy names of Hari. Unless one chants the holy names offenselessly, one can never take shelter of the holy name without deviation.

(Sajjana-toṣaṇī 8/9)



**14. What is the instruction of Mahāprabhu?**

Mahāprabhu instructs us to fill our lives with chanting Kṛṣṇa's holy names. There is nothing permanent and real in this material world except the holy names of Kṛṣṇa.

(*Sajjana-toṣaṇī* 11/5)

**15. How did Śrīmān Mahāprabhu deliver the fallen souls?**

Śrīmān Mahāprabhu delivered the fallen souls simply by distributing the holy names of Kṛṣṇa to the living entities and inducing them to chant these names.

(*Sajjana-toṣaṇī* 11/5)

**16. How can one achieve all perfection?**

If, by the mercy of the spiritual master, one can chant the holy names of Kṛṣṇa while keeping firm faith in the words of the Lord, one is sure to achieve all perfection. There is no doubt about it.

(*Sajjana-toṣaṇī* 11/5)

**17. How can one counteract offenses committed in deity worship?**

If one commits offenses while performing service to the deity of Kṛṣṇa, one can be delivered from one's offenses by taking shelter of the Lord's holy names.

(*Bhajana Rahasya* Chapter 2)

**18. Are the names, forms, qualities, and pastimes of Śrī Kṛṣṇa approachable by the material body and senses of the living entity?**

The material body and senses of the living entity do not realize the pure transcendental names, forms, qualities, and pastimes of the Lord. Out of His causeless mercy, Śrī Kṛṣṇa has directly manifest truth in this world for the benefit of the living entity. The self-manifest spiritual science appears directly.

(*Hari-nāma-cintāmaṇi*)



**19. How does the holy name manifest His form?**

As soon as the budlike holy name begins to blossom, enchanting spiritual forms, such as Kṛṣṇa's form, begin to manifest.

*(Hari-nāma-cintāmaṇi)*

**20. How does the holy name manifest His qualities?**

When the bud of the holy name blossoms, one appreciates the fragrance of the sixty-four transcendental qualities of Kṛṣṇa just like one appreciates the fragrance of a flower.

*(Hari-nāma-cintāmaṇi)*

**21. How does the holy name manifest His pastimes?**

When the flowerlike holy name is fully blossomed, the eternal transcendental pastimes of Kṛṣṇa manifest in this world even though they are beyond material nature.

*(Hari-nāma-cintāmaṇi)*

**22. Can one relish the chanting of the holy names of Hari in both separation and meeting?**

In both separation and meeting the chanting of the holy names are eternally relishable.

*(Hari-nāma-cintāmaṇi)*

**23. What is the difference between the *kāma-bīja* mantra of Goloka and of the material world?**

The *kāma-bīja* of Goloka is purely spiritual whereas the *kāma-bīja* of the material world is under the subordination of time and the shadow energy [māyā] of the Supreme Lord.

*(Brahma-saṁhitā 5/8)*

**24. What is the sound of Kṛṣṇa's flute?**

The sound of Kṛṣṇa's flute is transcendental sound vibration. It is eternal, full of knowledge, and full of bliss. Therefore all the truths of the *Vedas* are present in it.

*(Brahma-saṁhitā 5/27)*



**25. Following the directions of the eight verses of *Śikṣāṣṭaka*, how should one cultivate chanting the sixteen names of the *mahā-mantra*?**

The sixteen names of the Hare Kṛṣṇa *mahā-mantra* are called *aṣṭa-yugas* or eight verses. This is the verdict of the Lord.

The first verse, “Hare Kṛṣṇa,” destroys one’s nescience. One is advised to congregationally chant the holy names of Kṛṣṇa with faith.

The second verse, “Hare Kṛṣṇa,” means that the Supreme Lord Kṛṣṇa is omnipotent. One is advised to take shelter of the holy names in the association of the devotees. This process will vanquish all one’s unwanted desires. When one’s unwanted desires are destroyed, one develops fixed faith.

While chanting the third verse, “Kṛṣṇa Kṛṣṇa,” one is advised to constantly chant the holy names with determination in the association of pure devotees.

Chanting the fourth verse, “Hare Hare,” awakens one’s unalloyed devotion to the Lord. One is advised to congregationally chant the holy names with taste.

While chanting the fifth verse, “Hare Rāma,” one is advised to become attached to the pure service and to remember the holy names of the Lord.

The sixth verse, “Hare Rāma,” is chanted to develop *bhāva*. This results in detachment for material life, and taste for Kṛṣṇa’s lotus feet.

By chanting the seventh verse, “Rāma Rāma,” one becomes attached to *mādhurya-rasa* and takes shelter of the lotus feet of Rādhā. This also awakens one’s mood of separation.

The eighth verse, “Hare Hare,” refers to the devotees who are in the mood of the *gopīs* and who constantly engage in loving devotional service to Rādhā-Kṛṣṇa in Vraja and thus achieve the ultimate goal of life.

(*Bhajana Rahasya* Chapter 1)



**26. Why is the most attractive holy name “Kṛṣṇa” supremely unique?**

Keeping a great quality of the Lord in mind, the devotees have awarded a name to the Lord. Names such as Brahman, Paramātmā, and Nārāyaṇa indicate the Lord’s great qualities, but these qualities do not establish the relationship between the Supreme Lord and the living entities. A transcendental rope in the form of relationship connects the Lord and His devotees. Through this rope the Supreme Lord attracts all living entities. The highest manifestation of the Lord is this attraction. Kṛṣṇa is all-attractive. As far as worship of the Lord is concerned, there is an eternal relationship between Kṛṣṇa and the living entities.

*(Tattva-sūtra 40)*

## *Associates of Śrī Kṛṣṇa*

### **1. What are the characteristics of the devotees in Vaikunṭha?**

Five kinds of devotees are eternally present in Vaikunṭha. They are *jñāna-bhaktas*, *śuddha-bhaktas*, *prema-bhaktas*, *premapara-bhaktas*, and *premātura-bhaktas*. *Jñāna-bhaktas* such as Bharata engage in nine types of devotional service to the Lord's lotus feet with awe and reverence; they disregard liberation, and their devotion is mixed with *jñāna*. *Śuddha-bhaktas* such as Ambarīṣa are free of the desire for *karma*, *jñāna*, and *vairāgya*; they only desire devotional service. *Prema-bhaktas* such as Hanumān only desire to serve the Lord with love. *Premapara-bhaktas* such as Arjuna are bound by pure love, are well-wishers of the Lord, are friends of the Lord, and always hanker to see the Lord. *Premātura-bhaktas* such as Uddhava are always overwhelmed by their wealth of love and are attracted to the Lord in various wonderful loving relationships.

(*Bṛhad-bhāgavatāmṛta* purport)

### **2. Does Lord Nārāyaṇa have a father and a mother in Vaikunṭha?**



Because of the principle of opulence in *Vaikuṇṭha*, there is no possibility of an eternal father or mother there. Yet, if the devotees remember the loving feelings of Nanda and Yaśodā, they feel shivering in their bodies.

(*Bṛhad-bhāgavatāmṛta* purport)

**3. Where do the pure devotees of Vraja and Navadvīpa live?**

By the inconceivable potency of Kṛṣṇa, devotees of various *rasas* live in *Goloka*. Pure devotees who worship the Lord in the mood of Vraja live in Kṛṣṇaloka, and devotees who worship the Lord in the mood of Navadvīpa live in Gauraloka. Devotees who worship the Lord in both the moods of Vraja and Navadvīpa live simultaneously in Kṛṣṇaloka and Gauraloka.

(*Brahma-saṁhitā* 5/5)

**4. Do the devotees who are attached to the Lord's spiritual pastimes become overwhelmed by His opulence?**

The transcendental devotees are so much overwhelmed by the Lord's sweetness that they cannot accept the Lord's opulence in spite of its presence. This nescience, however, is not material.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 4)

## *Energy of the Lord*

### **1. Are the energy and the energetic separate?**

The energy and the energetic are simultaneously one and different; therefore, by nature, the object and its energy are inconceivably one and different.

(*Śrī Maṇḍ-śikṣā* 4)

### **2. How is the Lord's energy nondual and unlimited?**

The mood one adopts while building a boat certainly differs from the mood while building a house. The ability to build different things comes from the same energy, but different moods are adopted. Therefore there is no contradiction regarding the Lord's energy being nondual and unlimited.

(*Tattva-sūtra* 6)

### **3. Why is the Lord's energy female?**

Energy is dependent; so energy is imagined as a female and thus she has become qualified to be embraced by the supreme energetic. To make the truth more easily understood great sages have added ornamental language to their descriptions. Actually, Rādhā-Kṛṣṇa is one Absolute Truth.

(*Tattva-sūtra* 7)



#### 4. What are the characteristics and activities of the internal, external, and marginal energies of the Lord?

The living entities are the fragmental parts and the marginal energy of the spiritual internal energy of the Supreme Lord. The external energy or *māyā* is the illusory energy or shadow energy of the Lord. From marginal potency, the living entities have been created. From external potency, this material world has been created. Because of the living entities' misconception of thinking the body to be the self, they come in contact with the material world.

(*Śrī Bhāgavatārka-marīci-mālā* 1/1 Introduction)

#### 5. What are the special characteristics of the Lord's energy?

The Lord's energy is of three kinds: *sandhinī*, *saṁvit*, and *hlādinī*. Existence—such as the existence of the body, death, time, association, and ingredients—manifests from the *sandhinī* potency. Relationships and feelings manifest from *saṁvit*. *Rasa* manifests from *hlādinī*. Existence and also relationships and feelings culminate in *rasa*. Those who don't accept variety, the impersonalists, are dry. Variety is the life of enjoyment.

(*Prema-pradīpa* Chapter 5)

#### 6. What is the internal potency of the Lord called in the *Vedas*?

The wonderful variegated internal spiritual potency of Śrī Kṛṣṇa is called *śabala*.

(*Śrī Manaḥ-śikṣā* Verse 3)

#### 7. What is the function of the *sandhinī* aspect of the Lord's spiritual potency?

*sā śaktiḥ sandhinī bhūtvā sattājātaṁ vitanyate  
pīṭha-sattā svarūpā sā vaikuṇṭha-rūpiṇī satī*



*krṣṇādyākhyābhīdhā-sattā rūpa-sattā kalevaram  
rādhādyā-saṅginī-sattā sarva-sattā tu sandhinī*

*sandhinī-śakti-sambhūtāḥ sambandhā vividhā matāḥ  
sarvādhāra svarūpeyaṁ sarvākārā sad aṁsakā*

The superior energy of the Absolute Truth is realized in three aspects—*sandhinī*, *saṁvit*, and *hlādinī*. The first manifestation of the Absolute Truth is *sat* (*sandhinī*), *cit* (*saṁvit*), and *ānanda* (*hlādinī*). “In the beginning there was only the Supreme Brahman, and then, after manifesting His energies, He became known as *sac-cid-ānanda*”; this kind of misconception arises due to consideration of material time and should not be applied to the Absolute Truth. Swanlike people understand that the *sac-cid-ānanda* form of the Lord is beginningless, endless, and eternal. The *sandhinī* energy manifests the existence of the eternal abode, name, form, associates, relationships, features, and foundation of the Absolute Truth. The superior energy of the Lord has three potencies: *cit* or spiritual, *jīva* or marginal, and *acit* or material. The spiritual potency, *cit*, is His internal potency. The marginal and material potencies are separated. These potencies are considered according to the proportion of the energy manifest. *Vaikuṇṭha* is the abode of spiritual potency of the *sandhinī* aspect of the superior energy. The names of Kṛṣṇa manifest from the *abhīdhā-sattā*, the body of Kṛṣṇa manifests from the *rūpa-sattā*, and the lovers of Kṛṣṇa like Rādhā manifest from a mixture of the *rūpa-sattā* and *saṅginī-sattā*. All kinds of relationships manifest from the *sandhinī* aspect. The *sandhinī* aspect of the Lord is the source of all spiritual manifestations and features.

(Śrī Kṛṣṇa-saṁhitā Chapter 2)

**8. What is the function of the *saṁvit* aspect of the Lord’s spiritual potency?**



*samvid bhūtā p arā śaktir jñāna-vijñāna rūpiṇī  
sandhinī-nirmite sattve bhāva-saṁyojinī satī*

*bhāvābhāve ca sattāyām na kiñcid apy lakṣyate  
tasmāt tu sarva-bhāvānām samvid eva prakāśinī*

*sandhini-kṛta-sattveṣu sambandha-bhāva-yojikā  
samvid-rūpā mahā-devī kāryākārya vidhāyinī*

*viśeṣābhāvataḥ samvid brahmā-jñānam prakāśayet  
viśeṣa-saṁyutā sā tu bhagavad bhakti-dāyinī*

The *saṁvit* aspect of the superior energy consists of knowledge (*jñāna*) and its practical application (*vijñāna*). When *saṁvit* interacts with the manifestations of the *sandhinī* aspect, emotions appear. Without the presence of emotions, existence would be unknown. Therefore all truths are illuminated by *saṁvit*. The *saṁvit* aspect of the spiritual potency creates all the emotions of *Vaikuṇṭha*. All relationships in *Vaikuṇṭha* have been established by *Samvit-devī*, who is the director of action and inaction. The different *rasas*, such as *śānta* and *dāśya*, and the respective activities in those *rasas* have been established by *saṁvit*. If one does not accept the quality of variegatedness, then *Samvit-devī* manifests the impersonal feature of the Absolute Truth. The living entity then takes shelter of the impersonal knowledge of Brahman. Therefore, impersonal knowledge of Brahman is only the impersonal consideration of *Vaikuṇṭha*. For one who accepts the quality of variegatedness, *Samvit-devī* manifests the Supreme Personality of Godhead. The living entity then accepts the devotional service of the Lord.

(Śrī Kṛṣṇa-saṁhitā Chapter 2)

**9. What is the function of the *hlādinī* aspect of the Lord's spiritual potency?**



*hlādinī-nāma samprāptā saiva śaktiḥ parākhyikā  
mahābhāvādiṣu sthitvā paramānanda-dāyini*

*sarvorddha-bhāva-sampannā kṛṣṇārdhha-rūpa-dhāriṇī  
rādhikā sattva-rūpeṇa kṛṣṇānanda-mayī kila*

*mahā-bhāva-svarūpeyaṁ rādhā-kṛṣṇa-vinodini  
sakhya aṣṭa-vidhā bhāva hlādinyā rasa-poṣikāḥ*

*tat tad bhāva-gatā jīvā nityānanda-parāyaṇāḥ  
sarvadā jīva-sattāyām bhāvānām vimalā sthitiḥ*

When the spiritual potency of the superior energy interacts with the *hlādinī* aspect, it creates attachment up to the state of *mahābhāva*, in which She (*hlādinī*) bestows the topmost ecstasy. This *hlādinī* is Śrī Rādhikā. She is the energy of the energetic, possesses the topmost loving sentiments, and is half of the Supreme Lord's form. She expands into the indescribable forms of Kṛṣṇa's inconceivable happiness. Rādhā gives pleasure to Kṛṣṇa. She is the embodiment of *mahābhāva*. There are eight varieties of emotions that nourish the *rasa* of *hlādinī*. They are known as Rādhā's eight *sakhīs*. By the association of devotees and the mercy of the Lord, the *hlādinī* energy of the living entities realizes a portion of the spiritual *hlādinī*. Then the living entities become eternally happy and attain the stage of pure eternal sentiments while remaining individual entities.

(Śrī Kṛṣṇa-saṁhitā Chapter 2)

### 10. What is the characteristic of *hlādinī*?

The *hlādinī* energy is the greatest among all the energies of the Lord. Śrī Rādhikā is the personification of this energy.

(Jaiva Dharma Chapter 33)



**11. What is the importance of the Lord's *hlādinī* energy?**

Without the mercy of the *hlādinī* energy, the living entities cannot obtain love of God, which is the ultimate goal of life. Having received strength from the *hlādinī* energy, the living entities can penetrate the abode of Brahman and reach the spiritual sky.

(*Śrī Mañḍ-śikṣā* Verse 11)

**12. What are the activities of *sandhinī*, *saṁvit*, and *hlādinī* in the spiritual energy and in the material energy?**

By the influence of the Lord's three energies (spiritual, marginal, and material), the spiritual world, the living entities, and the material world have been created. Within each of the three energies, we find three separate propensities called *sandhinī*, *saṁvit*, and *hlādinī*.

By the interaction of the spiritual potency and the *sandhinī* propensity, all kinds of spiritual opulences such as the spiritual abode, spiritual forms, and spiritual paraphernalia manifest. The names, forms, qualities, and pastimes of Kṛṣṇa are the work of *sandhinī*. By the interaction of the spiritual potency with the *saṁvit* propensity, all spiritual sentiments manifest. By the interaction of the spiritual potency with the *hlādinī* propensity, the cultivation of ecstatic love manifests.

By the interaction of the marginal potency and the *sandhinī* propensity, spiritual existence and the names and abode of the living entities manifest. By the interaction of the marginal potency with the *saṁvit* propensity, impersonal knowledge manifests. By the interaction of the marginal potency with the *hlādinī* propensity, happiness derived from merging into Brahman manifests as well as the happiness of trance attained through *aṣṭāṅga yoga* or the happiness of being one with the Lord.

By the interaction of the material potency with the *sandhinī* propensity, the material universe (consisting of fourteen worlds, the gross and subtle bodies of the conditioned



souls, their attainment of the heavenly planets and their material senses) has been created. The material name, form, qualities, and activities of the conditioned soul are also the result of this interaction. By the interaction of the material potency with the *sarivī* propensity, the conditioned souls' thought, desire, imagination, and concepts are manifest. By the interaction of the material potency with the *hlādinī* propensity, gross material pleasure and subtle heavenly pleasure manifest.

(*Śrī Manaḥ-sikṣā* Verse 4)

### 13. How has the spiritual world manifest?

The Lord's inconceivable energy displays its power through variety in the Lord's body, the living entity's body, the situation of both, and the spiritual realm.

(*Prema-pradīpa* Chapter 9)

### 14. What is the marginal energy?

The energy suitable for both the material and spiritual worlds is called the marginal energy.

(*Śrī Manaḥ-sikṣā* Verse 6)

### 15. What is *yoga-nidrā*?

The Supreme Lord's ecstatic trance in the intrinsic joy of His own self is called *yoga-nidrā*.

(*Brahma-saṁhitā* 5/12)

### 16. What is *yogamāyā*? What is her work?

Another name of spiritual energy is *yogamāyā*. She manifests the pastimes of Kṛṣṇa in such a way that they appear ordinary to the eyes of the materialists.

(*Jaiva Dharma* Chapter 32)

17. Which *Gāyatrī mantra* and other *mantra* are used in the worship of Kṛṣṇa?



The Kāma-gāyatrī *mantra*, consisting of twenty-four and a half syllables, is derived from Vedic *tantras*. This and the *mūla-mantra*, also known as the *kāma-bīja*, are used for the worship of Kṛṣṇa.

(*Caitanya-caritāmṛta* Madhya 8/137-138 commentary)

### 18. What is Kāma-gāyatrī?

Gāyatrī, the mother of the *Vedas*, became a *gopī*, attained the shelter of Kṛṣṇa, and thus became known as Kāma-gāyatrī. By the will of Kṛṣṇa, *yogamāyā*, the Lord's spiritual potency, has arranged the Vraja pastimes. These pastimes are totally faultless, because they are arranged by *yogamāyā*, not the Lord's illusory energy. In these pastimes Kṛṣṇa's eternally perfect maidservants enjoy with Him. Demigoddesses and the personifications of the Upaniṣads and Gāyatrī, after attaining the association of Kṛṣṇa's eternally liberated maidservants, serve Kṛṣṇa in *parakīyā-bhāva* (paramour relationship).

(*Caitanya-śikṣāmṛta* 7/7)

### 19. What is the duty of Durgā, who is worshiped in the material world?

The material world, where Brahmā is situated and singing the glories of the Lord of Goloka, is the world of fourteen planetary systems. It is called Devī-dhāma and Durgā is the presiding goddess. She has ten arms, representing the ten *karmas*, fruitive activities. Her prowess as a heroine is indicated by her riding on a lion. She is the subduer of vice, represented in her punishing Mahiṣāsura, the buffalo-demon. She is the mother of two sons, Kārttikeya and Gaṇeśa, indicating her beauty and success. She is positioned between Lakṣmī and Sarasvatī, who are the companions of worldly opulence and knowledge. To suppress vice, she is the bearer of twenty weapons, representing the manifold Vedic religious duties. She holds a snake, representing the beauty of time, the vanquisher. Durgā possesses all these features, and she also possesses a



*durga*, which means a prison. When the *jīvas*, who have their origin in the marginal potency, become opposed to Kṛṣṇa, they are interned in Durgā's *durga*. The instrument of punishment in that prison is the wheel of *karma*. Her duty, by the wish of Govinda, is to fulfill the task of reforming these *jīvas* by corrective measures; a task that she executes perpetually. When the *jīvas* have the fortune of attaining *sādhū-saṅga*, the holy association of pure devotees and they turn toward the Lord, the very same Durgā, by the wish of Govinda, becomes the cause of their liberation.

It is conducive to show the prison warden, Durgā, one's reformed favorable attitude, and to satisfy her and gain her undeceiving grace. Wealth, successful, agriculture, assurance of the health of one's family members, and so on—all such benedictions are the deceptive grace of Durgā. To delude souls opposed to Kṛṣṇa, Durgā manifests her ten forms known as *daśa-mahā-vidyā* in the mundane world. These forms display psychic pastimes.

(Śrī Brahma-saṁhitā 5/44)

## 20. Are Mahāmāyā, Durgā, or Kālī spiritual energies? What are their duties?

Māyādevī is known and worshiped in the forms of Durgā, Kālī, and so on. Spiritual energy is Lord Kṛṣṇa's original and primeval energy; *māyā* is its shadow. *Māyā*'s intention is to rectify the erring *jīvas* who have fallen away and bring them back to Kṛṣṇa consciousness; this is her prime duty to the Lord. *Māyā* showers two kinds of graces—*niskapata* (honest and unrestricted) and *sakapaṭa* (capricious and illusory). By her *niskapata* mercy, she gives the science of devotional service to Lord Kṛṣṇa subtly mixed with material knowledge. By her *sakapaṭa* mercy, she offers temporary material favors and comforts, and thus controls the *jīva*. When she is dissatisfied with a *jīva*'s behavior, she casts him into the *brahmajyoti* through *sāyujya* liberation; thus the *jīva* is doomed.

(Śrī Hari-nāma-cintāmaṇi)



**21. What is the difference between Durgā who belongs to the covering of Kṛṣṇa's abode and Durgā who is worshiped in the material world?**

The spiritual Durgā is the outer covering of the spiritual realm of the Supreme Lord. She is the eternal maidservant of Kṛṣṇa and is, therefore, the transcendental reality. Her shadow, the Durgā of this world, functions in this mundane world as her maidservant.

(*Śrī Brahma-saṁhitā* 5/44)

**22. What is the function of Yogamāyā in Gokula and Navadvīpa in the material world?**

Just as Śrī Kṛṣṇa had His birth in the mundane Gokula through the agency of Yogamāyā who is the primal energy of the Supreme Lord, so with her help He manifests the *līlā* of His birth in the womb of Śacīdevī in Navadvīpa on this mundane plane. These are the absolute truths of spiritual science and not the outcome of imaginary speculation under the thrall of the deluding energy of Godhead.

(*Śrī Brahma-saṁhitā* 5/5)

**23. What are the activities of Durgā of Goloka?**

Durgā, the spiritual energy of Kṛṣṇa, maintains and arranges the Lord's pastimes.

(*Jaiva Dharma* Chapter 14)

**24. What is the difference between a pure follower of Durgā and a pure follower of Lord Viṣṇu?**

We find a difference between the followers of Durgā and the followers of Viṣṇu. Those who are attached only to the Lord's illusory energy and do not take shelter of the Lord's spiritual energy are followers of Durgā but they are not Vaiṣṇavas. They are materialists. The energy is not twofold. Rādhikā represents the same energy in the spiritual form, and in the material form, Durgā represents it. On the



transcendental platform, the energy of Viṣṇu is the spiritual potency, and in the material world, it is the illusory energy.

(*Jaiva Dharma* Chapter 9)

**25. Why should we accept the Supreme Lord or His energy?**

The rules of material nature are possible by the glance of the Supreme Lord. Such rules are the formation of clouds and then rain, according to the different seasons; earthquakes and the breaking of mountains, caused by heat; and the ebb and flow of the tide, caused by attraction. The heat or attraction can never be independent qualities. Consciousness is like the creator, and qualities such as attraction are only rules. Therefore, it is not reasonable to deny the creator but accept the rules.

(*Tattva-sūtra* 22)

**26. How do the contradictory qualities of the Supreme Lord exist in perfect harmony?**

*Viruddha dharma sāmānjasyam tat acintya śaktvāt* means that through His inconceivable potency the Absolute Truth possesses contradictory qualities of variegatedness and nonvariegatedness in perfect harmony.

(*Āmnāya Sūtra* 6)

**27. How is it possible for Śrī Kṛṣṇa to simultaneously possess contradictory qualities?**

Śrī Kṛṣṇa, who is eternal, full of knowledge and bliss, possesses an inconceivable energy that removes contradictions. On the strength of this energy, various contradictory qualities are simultaneously and undisputedly present in Him. Some of His contradictory qualities are having a form and being formlessness, being all-pervading and having the deity form, being unattached and being compassionate to the devotees,



being unborn and taking birth, being the worshipable Supreme Person and being a cowherd boy, being omniscient and having a humanlike form, being full of variety and being without variety. Unlimited contradictory qualities are perfectly present in Śrī Kṛṣṇa, and they are constantly assisting in the service of Śrī Rādhā, the personification of *hlādinī mahābhāva*.

(*Śrī Manaḥ-sikṣā* Verse 4)

## *Illusory Energy of the Lord*

### **1. Is the mode of goodness the cause of material bondage?**

The shackles of *māyā* are of three kinds. They are shackles made of the mode of goodness, shackles made of the mode of passion, and shackles made of the mode of ignorance. The illusory energy or *māyā* binds the punishable living entities accordingly. The living entities are entangled by the shackles of *māyā*, regardless of whether they are situated in the mode of goodness, passion, or ignorance. Although golden shackles, silver shackles, and iron shackles are made of different metals, nevertheless they are shackles and nothing else.

(*Jaiva Dharma* Chapter 16)

### **2. Which sense enjoys which material object?**

Form by the eyes, sound by the ears, smell by the nose, taste by the tongue, feeling heat and cold, soft and hard by the sense of touch—in this way, the five senses enjoy.

(*Sajjana-toṣaṇī* 10/9)



**3. What is the definition of happiness for conditioned souls?**

The attached householders, who are absorbed in various material miseries in family life, constantly search after the remedy of their miseries. In this way they think that they are happy. Happiness in this world is not actually happiness, only a remedy for some distress.

(*Śrī Bhāgavatārka-marīci-mālā* 8-13)

**4. What is the position of the conditioned souls?**

Because of their misdeeds, the conditioned souls fall into the ocean of material existence and suffer perpetually. They continue swimming, trying to reach the shore, but they can't, because the material ocean is unlimited and insurmountable.

(*Gītāmālā* 10-1)

**5. What result do the conditioned souls achieve after being disturbed in the happiness and distress of repeated birth and death?**

Conditioned souls think that material life is the source of happiness and separation from this life is the source of distress. Thus they give up the shelter of the Lord's lotus feet. Being asslike servants of *māyā*, they become fully absorbed in material life.

(*Gītāmālā* 8-6)

**6. Why is it wrong to have attachment for one's material belongings, opulence, wife, children, and relatives?**

Material wealth is of no value. Supreme wealth is spiritual knowledge. Just once consider this in your heart. You have no real relationship with your wife, sons, and friends. After your death, they will immerse your body in water and return to their homes. If one cannot claim anything as one's own, why hold onto the false hope and desire of material relationships, and why hold onto the thirst for material



belongings; material belongings are like a drop of water, unable to quench one's thirst.

(*Śrī Navadvīpa Mahātmya* Chapter 7)

### **7. Why are the living entities entangled in the cycle of birth and death?**

O Lord! You are the personification of complete spiritual bliss. I am a fragmental spiritual spark. Therefore, by nature I am Your servant. You are supremely independent and I am dependent on You. I have brought about my ruination by rejecting Your lotus feet. When I misused my independence and turned to *māyā*, my original nature left me. Conditioned by *māyā*, I came into the material world and fell into the wheel of *karma*. By Your sweet will, *māyā* binds me with the iron chain of misfortune. By this unseen power of Yours, I have been put into the womb of Mālinī as her son in the house of Śrīvāsa.

(*Gītāmālā* 8/1-3)

### **8. Does Kṛṣṇa associate with *māyā*?**

As the sun cannot enjoy its shadow, Kṛṣṇa cannot enjoy *māyā*. What to speak of Kṛṣṇa enjoying *māyā*, He is not even seen by persons who are under the shelter of *māyā*. Yet simply by the mercy of Kṛṣṇa one can easily see Him through *samādhī*.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 3-15)

## *Living Entities*

### **1. What is the history of the living entities falling from their constitutional position into the material world and their attaining their eternal service?**

The living entity is like a minute spiritual spark. As soon as he forgets Kṛṣṇa, he is attracted by the illusory energy of the Lord and is thrown into the material world. As soon as he falls down, Durgā gives him a gross body made of five gross elements, their five attributes, and eleven senses, and then puts him into the wheel of *karma*. He is just like a prisoner and experiences happiness and distress, heaven and hell. Durgā also gives him a subtle body made of mind, intelligence, and false ego within the gross body. By means of the subtle body, the living entity forsakes one gross body and takes on another. The living entity cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body, he bathes in the Virajā and goes up to the abode of Hari. Such are the duties performed by Durgā in accordance with the will of Govinda.

(*Brahmā-saṁhitā* 5/44)



**2. What are the different stages of consciousness of the living entities?**

The conditioned souls are situated in five different stages of consciousness: covered consciousness, diminished consciousness, budding consciousness, blossomed consciousness, and fully blossomed consciousness.

(*Jaiva Dharma* Chapter 16)

**3. What are the constitutional and conditional states of the living entities?**

The living entity has two states of existence. In the pure state, he is fully spiritual and untouched by matter. Because he is a minute part and parcel, there is the possibility of his changing his position. By nature, Kṛṣṇa, the supreme consciousness, never changes His position. He is truly great, complete, pure, and eternal. The living entity is a tiny part and parcel of Kṛṣṇa, and is able to become impure and unwise. But constitutionally the living entity is great, complete, pure, and eternal. As long as the living entity is pure, he is in his constitutional position. Only when the living entity becomes contaminated due to his contact with *māyā* does he fall from his original constitutional position. Then he becomes impure, shelterless, and afflicted by happiness and distress. As soon as the living entity forgets his position as an eternal servant of Kṛṣṇa, he falls into material existence.

As long as the living entity remains pure, he is proud of his constitutional position. He proudly considers himself a servant of Kṛṣṇa. As soon as he becomes contaminated due to contact with *māyā*, his pride as a servant of Kṛṣṇa becomes diminished and his pride takes different forms. The pure state of the living entity becomes covered with gross and subtle bodies when he is in contact with *māyā*.

Cultivation of pure love of God is the constitutional duty of the living entity. This love pervertedly appears in the subtle body in the form of happiness, distress, attachment, and



detachment. When it is further condensed, this perverted form of pure love appears in the gross body in the form of eating, drinking, and enjoying sex pleasure. You can therefore understand that the eternal constitutional duties of a living entity are manifest only when he is situated in the pure state. The characteristics that appear in the conditional state of a living entity are temporary. Constitutional duties are eternal, complete, and pure.

(*Jaiva Dharma* Chapter 2/14-15)

#### **4. What is the meaning of eternally forgetful?**

Service to Kṛṣṇa is the eternal constitutional duty of the living entity. Forgetting his position, the living entity becomes controlled by *māyā* and forgets Kṛṣṇa. Because he is forgetful of Kṛṣṇa ever since he came to the material world, there is no history of the living entity's fallen condition within material time. Therefore, the words "eternally forgetful" have been used. From the time of the living entity's forgetfulness of the Lord and entrance into the material world, his constitutional duty has become perverted.

(*Jaiva Dharma* Chapter 1/11-12)

#### **5. Which souls have covered consciousness?**

Trees, grass, and stones have covered consciousness. The symptoms of consciousness are almost nonexistent in them.

(*Jaiva Dharma* Chapter 16)

#### **6. Which living entities have diminished consciousness?**

Animals, birds, insects, reptiles, and aquatics like fish have diminished consciousness.

(*Jaiva Dharma* Chapter 16)

#### **7. What are the stages of consciousness for the conditioned souls?**



The consciousness of the embodied conditioned souls can be divided into three: seedling consciousness, blossomed conscious and fully blossomed consciousness.

(*Jaiva Dharma* Chapter 16)

**8. Who has seedling consciousness? Who has blossomed consciousness? In addition, who has fully blossomed consciousness?**

People without morality and atheists possessing morality have seedling consciousness. Theists who possess morality and practitioners of devotional service have blossomed consciousness. Devotees who have attained the stage of *bhāva* have fully blossomed consciousness.

(*Jaiva Dharma* Chapter 16)

**9. How are living entities entangled in the three modes of material nature?**

Living entities who reside in the upper planetary systems and who are in the mode of goodness are called demigods. Their feet are bound by the rope of goodness or gold. Living entities that are in the mode of passion have a nature like both the demigods and human beings. Their feet are bound by the rope of passion or silver. Living entities who are intoxicated by material pleasure are in the mode of ignorance. Their feet are bound by the rope of ignorance or iron.

(*Jaiva Dharma* Chapter 16)

**10. Do living entities go through birth and death in their spiritual existence?**

Birth is an act in the mode of passion, and death is an act in the mode of ignorance. The eternally existing spiritual essence, *śuddha-sattva*, has never been touched by birth nor by death.

(*Śrī Hari-nāma-cintāmaṇi* Chapter 1)



**11. Does a spirit soul suffer in his conditional stage?**

The material body is a prison for the living entity. The spirit soul is never a limited object, but due to accepting a material body, he suffers distress and inertia.

(*Tattva-sūtra* 23)

**12. In what category are demigods like Lord Brahmā and Lord Śiva?**

Lord Śiva and Lord Brahmā did not take birth from the womb. They are not counted among the living entities who possess fifty qualities in minute quantity, but Lord Brahmā and Lord Śiva are separated parts of the Supreme Lord. Since they possess not only the fifty qualities in a greater quantity but also five other qualities, they are known as the principal demigods. Gaṇeśa and Sūrya, the sun-god, are also principal demigods and they are worshiped on the same level as Lord Brahmā. The other demigods are considered ordinary living entities. All the demigods are separated parts of Kṛṣṇa. Their wives are also separated parts of the spiritual potency. Before the advent of Kṛṣṇa, Lord Brahmā ordered the demigoddesses to take birth in this world for Kṛṣṇa's pleasure.

(*Jaiva Dharma* Chapter 32)

**13. What are the activities of Lord Śiva?**

*Śrīmad-Bhāgavatam* verses such as *vaiṣṇavānām yathā śambhuḥ* glorify Śambhu as a Vaiṣṇava. The purport of such statements is that Śambhu unites with Durgā-devī according to his own time potency and the will of Govinda. Thus, he accomplishes his tasks. In many scriptures headed by the *tantras*, he teaches religious duties that are a ladder for the *jīvas* of various qualifications to come to *bhakti*, devotion. By Govinda's sweet will, Śambhu (indirectly) protects and sustains *suddha-bhakti* or pure devotion by preaching the doctrine of *Māyāvāda* (illusionism) and intellectual or imaginary fabrications of the scriptures.



The fifty qualities of the *jīva* are present within Śambhu in copious proportion, and five more great qualities unattainable by the ordinary *jīva* are also found in him in partial proportion. So Śambhu cannot be categorized as a *jīva*; he is the lord of *jīvas* (*īśvara*) although he partakes of the nature of a separated part (*vibhinnāṁśa*) of the Supreme Lord.

(*Śrī Brahma-saṁhitā* 5/45)

**14. Is Lord Śiva a separate truth from Kṛṣṇa? What is the difference between Sadāśiva and Rudra?**

Śambhu is not another God separate from Kṛṣṇa. Those who hold such a biased view are blasphemers of the Supreme Lord. Śambhu's control is subject to the control of Govinda, and so they are not really different from each other. Their nondifference is illustrated by the example of milk transformed into yoghurt by the addition of an agent; similarly, the Lord becomes transformed into another form. That form is dependent.

*Tamogūṇa* or the material quality of inertia, the quality of minuteness of the marginal potency, and a minute degree of a mixture of divine cognizance (*saṁvit*) and ecstasy (*hlādinī*)—all these elements combined constitute a particular transformation. The plenary portion of the Supreme Lord that is amalga—mated with this transformation constitutes the halo of the divinity of Sadāśiva, the masculine generative organ of Lord Śambhu, and from Śambhu, Rudradeva is manifest.

(*Śrī Brahma-saṁhitā* 5/45)

**15. Why do Lord Brahmā and Lord Śambhu have delegated functions?**

The progenitor (Brahmā) and Śambhu are the dislocated portions of Mahā-Viṣṇu. Hence they are gods with delegated functions.

(*Śrī Brahma-saṁhitā* 5/15)



**16. What is the meaning of the Śiva Liṅgam?**

Efficiency is *māyā* or the productive feminine organ. The material principle is Śambhu or the procreative masculine organ.

(Śrī Brahma-saṁhitā 5/8)

**17. Who are Rudra (Bhava or Bhairava) and Rudrānī (Bhavānī or Bhairavī)?**

Śambhu, the symbol of masculine mundane procreation, is the dim halo of this reflected effulgence. It is this symbol, which is applied to the organ of generation of *Māyā*, the shadow of *Ramā* or the divine potency. The first phase of the appearance of the mundane desire created by Mahā-Viṣṇu is called the seminal principle of *mahat* or the perverted cognitive faculty.

(Śrī Brahma-saṁhitā 5/8)

**18. Why do Lord Brahmā and Lord Rudra enjoy pastimes with the inferior energies of the Lord?**

The dislocated portions of the Supreme Lord, Prajāpati and Śambhu, both identifying themselves as entities who are separate from the divine essence. They sport with their respective nonspiritual (*acit*) consorts, Sāvitrī-devī and Umā-devī, the perverted reflections of the spiritual (*cit*) potency.

(Śrī Brahma-saṁhitā 5/17)

**19. Who is Śambhu? What is the purport behind the combination of Lord Śiva and Goddess Durgā?**

The original unadulterated entity is the Supreme Personality of Godhead, the All-Truth, free from any concept of separate egoism. The separate masculine organic egoism—that is, the separate symbolic existence that appears in the mundane world—is only an illusory reflection of that pure existence, and represented by the original Śambhu. That existence unites with the distorted representation of *Ramādevī*,



the mayik or mundane female womb receptacle principle. At that point, Śambhu is represented as the efficient cause only in terms of elementary matter. Again, when in the course of evolution all the universes are manifest, the evolved conception of Rudra also appears within the entity of Śambhu who is, as previously explained, born from the brow of Mahā-Viṣṇu. However, the entity of Śambhu is constitutionally egoistic in all circumstances.

When the innumerable *jīvas*—who are sparks of *cit* or transcendental consciousness emanating from the *cit*-rays of the *Paramātmā*—identify themselves in the (pure) ego of exclusive servitors of the Supreme Lord, their relationship with the mayik world no longer endures; they become members of Vaikuṇṭha. When they forget that ego and want to become enjoyers of *māyā*, the egoistic principle of Śambhu enters their existence and gives them the frame of reference of being separate enjoyers. Thus, Śambhu is the basic truth underlying the egoistic world and the mundane bodily ego of the *jīvas*.

(*Śrī Brahma-saṁhitā* 5/16)

## 20. What is the description of Lord Brahmā and Lord Rudra?

Brahmā is the dislocated portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His subjective portion; and Śambhu is the dislocated portion of the Divinity manifested in the principle of mundane inertia possessing similarly the functional nature of His subjective portion.

(*Śrī Brahma-saṁhitā* 5/46)

## 21. Is Brahmā or Śambhu the Supreme Lord?

By principle Brahmā is superior to ordinary *jīvas* but is not the direct Divinity. The divine nature is present in a greater measure in Śambhu than in Brahmā.

(*Śrī Brahma-saṁhitā* 5/49)



**22. What is the description of Gaṇeśa?**

The self-same Gaṇeśa is a god in possession of delegated power by infusion of the divine power. All his glory rests entirely on the grace of Govinda.

(*Śrī Brahma-saṁhitā* 5/50)

**23. Is Sūrya, the sun-god, the supreme controller?**

The sun is after all, the presiding deity of a sphere of the sum total of all mundane heat, and hence, a demigod exercising delegated authority. The sun performs his specific function of service certainly by the command of Govinda.

(*Śrī Brahma-saṁhitā* 5/52)

**24. What are the special characteristics of Lord Viṣṇu that distinguish Him from other delegated demigods such as Lord Śiva?**

Although the Supreme Lord's separated parts and parcels, the *jīvas*, belong to the category of *suddha-sattva* (pure goodness), because of their contact with nescience or material nature, they have come under the sway of the material modes of passion and ignorance, and are now in the *miśra-śattva* (mixed) category. Even demigods like Lord Śiva, though far superior in many ways to the ordinary *jīvas*, are nevertheless captivated by the material glare due to false identification, and so they fall in the category of *miśra-śattva*. The Supreme Lord is always in pure goodness. He descends to the material world by His inconceivable spiritual potency and is always the controller of the material nature, *māyā*, who is ever ready to act as His maidservant.

(*Śrī Hari-nāma-cintāmaṇi* Chapter 1)

**25. How are the living entities superior to material nature?**

Living entities are spiritual sparks, and therefore, spiritual qualities are present in them. Spiritual sparks possess free will, because they cannot be separated from spiritual qualities.



Free will is certainly present in the living entities according to the proportion of their constitutional size. Because of possessing free will, the living entities are superior to material nature.

(*Jaiva Dharma* Chapter 16)

**26. If free will is a disadvantage, why did the Supreme Lord give free will to the living entities?**

Free will is like a special jewel. If the living entities were not given free will, they would be very lowly and insignificant like matter.

(*Jaiva Dharma* Chapter 16)

**27. Is the Supreme Lord responsible for the living entities misuse of free will?**

It cannot be said that God gives the distress the living entities suffer due to misuse of free will. The Supreme Lord is not to be blamed in anyway. He is not responsible for the distress the living entities suffer due to their transgressing rules and regulations. If the Supreme Creator forced the living entities to accept *anarthas*, He would be at fault for discrimination. However, if the living entities had used their free will to strengthen their spiritual attachment, they would have increased their own glories. If they did not have free will, they would not have an opportunity to increase their own glories. We should know that by giving such wonderful free will to the living entities, the Supreme Lord has displayed His mercy upon them and degradation caused by misuse of free will is meant to rectify and deliver the living entities.

(*Tattva-sūtra* 20)

**28. What is the meaning of marginal nature?**

Sometimes a riverbank is washed away by the force of the water and becomes part of the river, and again, when soil accumulates at the riverside, it becomes the riverbank. If he



looks to Kṛṣṇa, the living entity comes under the shelter of Kṛṣṇa's spiritual potency. If he looks to *māyā*, he becomes opposed to Kṛṣṇa and is entangled in *māyā*'s trap. This nature of the living entity is called the marginal nature.

(*Jaiva Dharma* Chapter 15)

**29. Can a living entity and the Supreme Lord ever be equal?**

The Supreme Lord has created the material world through His external energy, *māyā*. In the material world, a separate truth from the Supreme Lord, called the living entities, have been conditioned by *māyā*. *Māyā* is the energy of the Supreme Lord, and the Supreme Lord is the master of *māyā*. The living entities are always different from the Supreme Lord.

(*Manah-sikṣā* Verse 6)

**30. How many types of parts does the Supreme Lord have?**

The Supreme Lord has two parts: His own expansions and His separate parts. The quadruple plenary portions are His own expansions, and the living entities are His separate parts. We can compare the differences between them. The plenary portions are nondifferent from Kṛṣṇa; they are always omnipotent, their will is dependent on the will of Kṛṣṇa, and they have no independence. The separate parts are eternally separate from Kṛṣṇa; they are less potent because of their finite nature, and their desire is completely different from Kṛṣṇa's desire.

(*Manah-sikṣā* Verse 6)

**33. Are the living entities eternal or temporary?**

The living entities can be eternal and they can also be temporary. The source of the living entities is the energy of the Supreme Lord and this energy is eternal, beginningless, and unlimited. Therefore, the living entities are eternal.



The living entities, who come from the eternal unlimited energy are eternal, but the will of the Supreme Lord is most powerful. If the Supreme Lord wishes to destroy the living entities, He can certainly destroy them. For this reason, the living entities can also be temporary.

**34. Can the living entity become the Supreme Brahman?**

Although the living entities are called Brahman, they cannot become the Supreme Brahman, because the Supreme Brahman is complete and unchangeable. The living entities emanate from the marginal potency of the Supreme Brahman. There is therefore a specific distinction between the living entities and the Supreme Brahman.

(*Tattva-sūtra* 13)

**35. When can a living entity attain peace of mind?**

As long as a living entity enjoys the fruits of his own *karma*, he can never attain peace, because he is weak, unable, and incomplete. However, when he surrenders to the Supreme Lord, he no longer laments.

(*Tattva-sūtra* 13)

**36. Who is opposed to the Supreme Lord?**

Those who have not had loving devotion to Kṛṣṇa awakened in their heart are always proud of remaining under the shelter of *jñāna* and *karma*. They are called *bhagavad-bahirmukha*, opposed to Kṛṣṇa. Those who worship many gods, those who are *Māyāvādīs* and thirsty for impersonal *jñāna*, and those atheists who defy Vedic literature are all *bhagavad-bahirmukha*, opposed to Kṛṣṇa.

(*Sajjana-toṣaṇī* 11/6)

**37. What is the difference between the endeavors of the fruitive workers and the mental speculators? When do the living entities become introspective?**



The gross materialist endeavors for sensual delights and aspires for ephemeral heavenly bliss in his next life. The mental speculator is wholly concerned with how to mitigate his existential suffering. After surpassing these stages, the *jīva* becomes introspective.

(*Hari-nāma-cintāmaṇi* Chapter 15)

### **38. What concept do mundane people have?**

They take credit for the so-called advancement of scientific technology and the material comfort it brings. But everything happens by the Lord's will; they conveniently forget this fact.

(*Hari-nāma-cintāmaṇi* Chapter 13)

### **39. Who does not accept the existence of God? Can atheism harm God?**

Those who learn to make arguments in their childhood due to bad association gradually become controlled by prejudice and deny the existence of God. This attitude only harms them, not God.

(*Caitanya-śikṣāmrta* 1/1)

### **40. Can one realize the existence of God materially?**

Some unfortunate people do not believe in the existence of God. Their eyes of knowledge are shut. Since they cannot see God with their material eyes, they think that there is no God. Just as blind people cannot see the light of the sun, spiritually blind people cannot believe in the existence of God.

(*Caitanya-śikṣāmrta* 1/1)

### **41. When can the living entity realize his constitutional position?**

A fire that is covered by ash is not identified as ash, and when the ash is removed, the fire displays its heat and light; similarly, when the gross and subtle bodies of a living entity are destroyed, the constitutional position of the living entity



is realized at once. The ash of the gross and subtle bodies covers the fire of the living entity. Does the living entity not have an identity until these two coverings are removed? Yes, he does. As one can feel some heat if one sits in front of a fire covered with ash, similarly the living entity covered with the gross and subtle bodies can also identify himself to a certain extent.

(*Sajjana-toṣaṇī* 8/7)

**42. What is the definition of the living entity's material existence?**

Considering the subtle body to be the self, the living entity has concocted a new body made of mind, intelligence, and false ego. Considering the psychological and physical factors, the embodied soul is mistakenly thinking these items are his assets. Being proud of his gross body, made of five material elements, he thinks “I am such and such Bhaṭṭācārya” and “I am such and such Saheb.” Sometimes he dies, sometimes he takes birth, sometimes he is puffed up with happiness, and sometimes he is overwhelmed with distress. How glorious these changes are! How glorious are the tricks of *māyā*!

Accepting a male body, sometimes the living entity marries a female, and sometimes accepting a female body, he marries a male and establishes family life. In this material existence, he serves his respectable elders, maintains his dependence, fears the king, and hates his enemies. Becoming a chaste woman, he feels very shy and is afraid of people's criticism. In this way, being entangled in temporary relationships in this magical material existence, the living entity has fallen far away from his original constitutional position. The condition of the living entity situated in material existence is pathetic! Considering some rules and regulations of material existence as his master, he has totally forgotten Kṛṣṇa, his eternal master.

(*Sajjana-toṣaṇī* 8/9)



**43. Who are non-Vaiṣṇavas?**

Learned scholars, rich people, powerful people, *brāhmaṇas*, kings and their subjects who are devoid of devotional service are non-Vaiṣṇavas.

(*Sajjana-toṣaṇī* 10/2)

**44. What is the result of proper thought?**

The only difference between the animals and the human beings is that the animals are devoid of proper thought and the human beings are capable of such thought. Self-realization is the result of proper thought.

(*Caitanya-śikṣāmṛta* 2/2)

**45. Is a Godless civilization better than animal life?**

Even though human beings are civilized and advanced in material science and morality, they can never become superior to animals unless they accept God.

(*Caitanya-śikṣāmṛta* 1/1)

**46. Who is not fit to be called a human being?**

A person who does not know what this world is, who he is, who the world was created by, what his duty is, or what he will gain or lose by performing his duty can not be counted as a human being.

(*Caitanya-śikṣāmṛta* 2/2)

**47. What is the destination of a person who believes his life is in the hands of fate?**

Those who immerse their existence in the current of their fortune are like dead fish; while floating in the ocean of material existence, they are sometimes tossed up and sometimes tossed down by the tide. They can never reach their desired destination.

(*Caitanya-śikṣāmṛta* 3/1)



**48. What is the symptom of a conditioned soul?**

Even after degrading to hell, a conditioned soul does not wish to give up his body. After getting respite from hell, he becomes bewildered by the Lord's illusory energy.

(*Śrī Bhāgavatārka-marīci-mālā* 8/10)

**49. What is the nature of the materialists?**

Materialists do not have time to hear or speak about Kṛṣṇa. Whether they engage in pious activities or in sinful activities, they are always far away from the science of self-realization.

(*Sajjana-toṣaṇī* 10/11)

**50. What is the nature of the conditioned soul?**

Though a cloud impedes the eyes of an observer when he gazes at the sun, with his cloudy vision he sees that the tiny cloud is covering the sun, not himself. In the same way, the conditioned souls with their material intelligence, senses, and decisions accept Gokula as a piece of measurable land.

(*Brahma-saṁhitā* 5/2)

**51. Is the mind spiritual?**

An element that does not remain with the living entity in all circumstances is not eternal. The mind is a temporary faculty. In its constitutional position, the soul does not accept a material faculty. The mind is therefore a product of matter. However, since the mind is very subtle, it is superior to many material objects.

(*Tattva-sūtra* 30)

**52. What is material time?**

In the liberated state, a living entity is not influenced by material time. In the conditioned state, the living entities come under the control of time in the form of meeting, separation, existence, and activity. The conditioned souls contact with the material world is therefore called material time.

(*Tattva-sūtra* 25)



**53. Who attains which destination in the fourteen worlds?**

*Gr̥hasthas* who engage in pious activities and who desire to enjoy the fruits of their *karma* attain the three planetary systems, Bhūloka, Bhuvārloka, and Svārloka. Above these are four planets, Mahārloka, Janālōka, Tapolōka, and Satyālōka, which are the destination of the *brahmācārīs*, *vānaprasthas*, and *sannyāsīs*. *Gr̥hasthas* who have no material desires and who engage in their occupational duties also attain these four planets.

(*Bṛhad-bhāgavatāmṛta*)

**54. What questions arise when contemplating the Absolute Truth?**

In spite of drawing conclusions on various topics, I have drawn none regarding the Absolute Truth. While contemplating on the Absolute Truth, a few questions arose in my mind: Who am I? What is my relationship with this world? What is my relationship with God? What is my ultimate goal of life?

(*Caitanya-śikṣāmṛta* Chapter 8)

**55. What are the four principal questions of inquisitive living entities?**

If a person develops such a mentality out of good fortune, he detaches himself from material enjoyment and becomes inquisitive. Then, to obtain knowledge, such a person asks himself these four questions: Who am I? Who is the enjoyer of the material world? What is this vast universe? What is my actual relationship with this universe?

(*Tattva-viveka* 1/2)

**56. When does an embodied soul becomes liberated?**

By nature, an embodied soul is a materialist. When he obtains the shelter of a bona fide spiritual master and desires to become free from material enjoyment, he gradually



endeavors to free his mind from material contamination. When he achieves success in this attempt, he becomes liberated.

(*Sajjana-toṣaṇī* 4/2)

**57. When can the living entities, who are parts and parcels of the Supreme Lord, arouse their love of God?**

As sparks emanate from a complete fire, the living entities emanate from Kṛṣṇa, who is the supreme complete consciousness. Just as a spark possesses the same quality as the fire, each living entity can manifest the qualities of the supreme consciousness. As a spark, possessing the power to burn, can reveal itself by the help of air and burn the entire world, a living entity after obtaining Kṛṣṇacandra, the object of love, can arouse the flood of his love of God.

(*Jaiva Dharma* Chapter 2)

**58. What is the fate of a fortunate and an unfortunate person?**

Amongst the introspective *jīvas*, those who are more fortunate and pious get the association of *sādhus*. In such association, those pious *jīvas* take to chanting the Lord's holy name, which eventually transports them to the doorways of the spiritual sky. The less fortunate introspective *jīvas* are attracted to the paths of *karma* and *jñāna*, by which they worship many demigods or try to merge into the impersonal Brahman.

(*Hari-nāma-cintāmaṇi* Chapter 15)

**59. What is material bondage for the living entity?**

The spirit soul is pure. He does not have any bondage. Material bondage means that a living entity is bewildered by *māyā* and proudly considers his subtle body, which he received from *māyā*, as himself. Therefore, material bondage of the living entity is not factual. Forgetting one's constitutional



position is like the illusion of seeing wealth where there is none or seeing a person without a head.

(*Śrī Bhāgavatārka-marīci-mālā* 7/22)

**60. How did the spirit soul develop material propensities?**

According to his own nature, every spirit soul has a pure identity as the eternal servant of the Supreme Lord. This identity is based on the pure ego of the spirit soul. Under the shelter of the pure ego, the spirit soul also possesses the power of discrimination and feelings of happiness. He knows other objects and other living entities as well as the Supreme Lord, who is the object of his worship. He also has full knowledge and a mind suitable for meditation. When a spirit soul becomes materially conditioned, his spiritual qualities transform into a gross and a subtle body, and manifests mundane propensities because of association with matter.

(*Caitanya-śikṣāmṛta* Part 2, 7/1)

**61. What is the difference between the liberated state and the conditioned state?**

A living entity who is a pure devotee of Kṛṣṇa is not conditioned by *māyā*. By the mercy of Kṛṣṇa such a soul is liberated from the material world. He is a liberated soul and is in the liberated state. Then again, a living entity who avoids Kṛṣṇa falls into the clutches of *māyā*. He is a conditioned soul and is in the conditioned state.

(*Jaiva Dharma* Chapter 7)

**62. Who is superior, a *brāhmaṇa* or a Vaiṣṇava?**

A *brāhmaṇa* is the highest among human beings whose intelligence is not fully developed. A person whose intelligence is fully developed is a Vaiṣṇava.

(*Jaiva Dharma* Chapter 3)



**63. What is the purpose and result of the dry speculators' questions?**

Questions are of two types: one type is under the shelter of dry speculation and the other is with faith in devotional service. The second type is such that the faith of the inquirer is satisfied. One should never answer the questions of the dry speculators, because they will never believe the truth. Their arguments are influenced by *māyā* and they cannot progress on the path of inconceivable spiritual truth. Even if one tries hard to convince them, they will not make any spiritual progress. Their goal is to give up trust in God.

(*Jaiva Dharma* Chapter 34)

**64. What is the difference between the *jñānī* and the Vaiṣṇava?**

There are many differences between the liberated souls who are on the path of impersonal knowledge, and those who are devotees. The *jñānī* hates his material body and always endeavors to not receive another body. The devotee becomes detached from his body because of separation from Kṛṣṇa and on seeing Kṛṣṇa considers his body successful. The *jñānī* exhausts his sinful reactions by enjoying them, but the devotee simply depends on the will of Kṛṣṇa.

(*Śrī Bhāgavatārka-marīci-mālā* 17/22)

**65. Can one see the spiritual world in one's mind?**

As long as the mind of a living entity remains absorbed in material thoughts and wanders in the material world, it cannot see the spiritual world, which lies beyond the material sky and is full of knowledge.

(*Gītāmālā* 7/1)

**66. Who is an intelligent person and who is an unfortunate person?**



One who understands material existence is an intelligent person, and one who remains in the wheel of material existence is an unfortunate person.

(*Jaiva Dharma* Chapter 7)

**67. Is the life of a devotee and the life of a conditioned soul the same?**

There is a gulf of difference between the life of the devotees and that of persons bewildered by *māyā*. Although they appear the same on the outside, on the inside the difference is vast.

(*Jaiva Dharma* Chapter 7)

**68. What is the difference between a materialist and a spiritualist?**

Externally there is no difference between a materialist and a spiritualist, but their internal moods are different.

(*Sajjana-toṣaṇī* 4/1)

**69. Who is the enjoyer? Is the living entity not an enjoyer?**

A living entity can never be the enjoyer of another living entity. All living entities are enjoyed and Lord Kṛṣṇa is the only enjoyer.

(*Caitanya-śikṣāmṛta* Part 2, 7/7)

**70. Is the life of a person who possesses good qualities useless?**

Even though a person possesses good qualities, his life is useless if he is without devotional service to Kṛṣṇa.

(*Sajjana-toṣaṇī* 5/1)

**71. What is the difference between liberated and conditioned states?**

In the liberated state, we have a spiritual form. In the conditioned state, we have a form of indistinct matter and



spirit. In the liberated state *vaikunṭha-rasa* is enjoyed, and in the conditioned state it should be sought after.

(*Prema-pradīpa* Chapter 9)

**72. What is the understanding of “I” and “mine” in the liberated state?**

In the liberated state, the idea of “I” and “mine” is fully spiritual and faultless.

(*Jaiva Dharma* Chapter 7)

**73. How does a living entity develop his spiritual body and realize his spiritual identity?**

The *jīva* is pure spirit soul, part and parcel of the Absolute Whole. He has a transcendental original form that is all-perfect. He has forgotten his perfect spiritual state and come under the clutches of *māyā*. He is offensive to Lord Kṛṣṇa and is inebriated with the false mundane designations of his gross body. If, by the mercy of a pure devotee spiritual master, he regains knowledge of his origin, the rediscovery of his original identity can quickly be accomplished.

(*Śrī Hari-nāma-cintāmaṇi* Chapter 15)

**74. What is the meaning of spiritual male body and spiritual female body?**

Because of the power of *māyā*, a soul residing in the material world imagines that she is male. In the understanding of pure spirit, Kṛṣṇa is the only male and all others are female. In spirit, there is no sign of material male or female. If one intently meditates on this *rasa*, one can become qualified to become a *gopī* in Vraja. A person who yearns to attain *mādhurya-rasa* will become qualified to become a *gopī* in Vraja. By repeatedly desiring in this way, one attains that perfection.

(*Jaiva Dharma* Chapter 32)



**75. What is the difference between Kṛṣṇa, māyā, and the living entity? Why does a living entity becomes entangled in matter?**

Kṛṣṇa is compared to the sun and is full of knowledge and bliss. Māyā is His shadow or perverted reflection. The living entity is an infinitesimal particle of Kṛṣṇa's effulgence. When the living entity contacts māyā, he is captured and bound by māyā, because of his marginal nature (*taṭasthā*).

(*Śrī Navadvīpa Mahātmya* Chapter 7)

**76. Why is the difference between the Supreme Brahman and the living entity an eternal one?**

If water is mixed with milk no one can detect it, but a swan can immediately separate the milk from the water. Similarly, following the words of their spiritual master, the devotees can at once tell the difference between the Supreme Brahman and the living entities, even though the Māyāvādīs claim that the living entities merge into Brahman at the time of annihilation.

(*Tattva-sūtra* 82)

**77. Why can the living entities and the Supreme Lord not merge together?**

If milk is added to milk or water is added to water, they mix, but they do not become one in all respects, because the quantity of the two objects does not diminish. In the same way, despite merging into the Supreme Lord through meditation, the living entities do not attain oneness. This is the verdict of the pure-hearted learned scholars.

(*Tattva-sūtra* 83)

**78. Can a living entity become God?**

Although the waves are part of the ocean, they are never the ocean. Although the living entities are parts and parcels of God, they can never become God.

(*Tattva-sūtra* 10)



**79. What are the symptoms of an unfortunate soul?**

Everyone should know that an unfortunate living entity is overconfident in the power of his own intelligence. Such a person rejects the mercy of the Lord, and by the force of false logic, falls repeatedly into the pit of illusion.

(*Śrī Navadvīpa Mahātmya* Chapter 1)

**80. Why should one give up attachment for his body?**

The flesh is not our own alas!  
The mortal frame a chain;  
The soul confined for former wrongs  
Should try to rise again!  
(*Sāragrāhī Vaiṣṇava*)

## *Material World*

### **1. What is the material world?**

The material world is the perverted reflection of the spiritual world; that which is best in the ideal world is worst in its reflection and that which is lowest in the ideal is highest in its reflection. One can easily understand this by watching one's bodily limbs reflected in a mirror.

*(Jaiva Dharma Chapter 31)*

### **2. Does the material world have an independent existence?**

The material world has no independent existence. It is simply a perverted reflection of the spiritual world. The existence, mood, and process, which are pure and auspicious in their ideal position, become inauspicious when reflected here. The qualities that directly create eternal auspiciousness there become pious activities when reflected here. The qualities that indirectly produce auspiciousness there create inauspiciousness here and are considered sinful activities.

*(Caitanya-sikṣāmrta Part 2 7/1)*



### 3. Is the material world false?

The material world is not false; it is real, because of the will of Kṛṣṇa. However, the material concept of “I and mine,” which we are maintaining in the material world, is false. Those who say that the material world is false are Māyāvādīs—they are offenders.

(*Jaiva Dharma* Chapter 7)

### 4. Why is the material world not false?

If you say that this visible world is false, how can you possibly fulfill your purpose? If you bring water in a pitcher, you can use it for many purposes. You cannot say that the pitcher is false, but you can say it is temporary. Similarly, since this visible world helps you fulfill your purpose, you cannot say it is false.

(*Tattva-sūtra* 10)

### 5. How is the material world temporary even though it is not false?

To say that the material world is eternal and real because it has emanated from the eternal cognizant Absolute Truth is unreasonable. Such a statement is an outright lie. To say that the material world is the transformation of God is also unreasonable. The truth is that this material world is real but temporary. As a touchstone produces gold, the energy of the Supreme Lord has produced the temporary material world.

(*Śrī Bhāgavatārka-marīci-mālā* 1/15)

### 6. Is attachment to the material world auspicious?

I have wasted my time uselessly in trying to become happy in the material world. I have not gained anything; rather I have created havoc. What kind of material existence is this? It is just like a magic show. I am wasting my days uselessly by becoming attached to it.

(*Kalyāṇa-kalpataru* Song 4)



**7. What is the value of enjoyment in the material world?**

There is no happiness in material enjoyment. We simply gratify our senses. Even if there is any happiness, it is only the absence of distress. Happiness that is full of fear is not actual happiness. Learned scholars call it distress.

(*Kalyāṇa-kalpataru* Song 3)

**8. How is the total material ingredients (ego, five gross elements, their attributes, and the senses of the living entities) created? What are the living entities?**

In the transcendental atmosphere (*paravyoma*), where spiritual majesty preponderates, there is present Śrī Nārāyaṇa who is not different from Kṛṣṇa. Mahā-Saṅkarṣaṇa, subjective plenary facsimile of the extended personality of Śrī Nārāyaṇa, is also the divine plenary portion of the propagatory embodiment of Śrī Kṛṣṇa.

By the power of His spiritual energy a plenary subjective portion of Him, eternally reposing in the neutral stream of Virajā forming the boundary between the spiritual and mundane realms, casts His glance, at creation, unto the limited shadow potency, Māyā, who is located far away from Himself.

Thereupon Śambhu, lord of *pradhāna* embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the energy of Mahā-Viṣṇu representing the direct spiritual power of Kṛṣṇa.

Therefore, the principle of *mahāt*, or the perverted cognitive faculty, is produced only when the subjective plenary portion of Kṛṣṇa, viz., the prime divine *avatāra* Mahā-Viṣṇu who is the subjective portion of Saṅkarṣaṇa, Himself the subjective portion of Kṛṣṇa, is propitious towards the active mutual endeavors of Māyā, Śiva's consort (*śakti*), and *pradhāna* or the principle of substantive mundane causality.



Agreeably to the initiative of Mahā-Viṣṇu, the consort of Śiva creates successively the mundane ego (*ahankāra*), the five mundane elements (*bhūtas*) viz., space etc., their attributes (*tanmātras*) and the limited senses of the conditioned soul (*jīva*). The constituent particles, in the form of effulgence of Mahā-Viṣṇu, are manifest as the individual souls (*jīvas*).

(*Brahmā-saṁhitā* 5.10 purport)

## *Spiritual World*

### **1. Is the spiritual world incomplete?**

The storehouse of Vaikuṇṭha is always complete. Lord Śrī Kṛṣṇacandra, the lovable object of all, constantly invites the living entities to come through the open door of that storehouse.

(Śrī Kṛṣṇa-saṁhitā Chapter 9)

### **2. What is Vraja? What does “Vraja” mean?**

The appearance of the truth of Vaikuṇṭha in the pure consciousness of the living entities of this world is called Vraja. The word *vraja* means “to go.”

(Śrī Kṛṣṇa-saṁhitā Chapter 5)

### **3. Is Vaikuṇṭha incomplete and limited?**

*Sad bhāve 'pi viśeṣasya sarvaṁ tan nitya-dhāmani.* The splendor of the spiritual abode is established by the quality of variegatedness. Although that splendor is eternal, Vaikuṇṭha is nevertheless nondual and constitutionally eternal, full of knowledge and bliss. The material world consists of dualities arising from time, place, and circumstance, yet because



Vaikuṇṭha is transcendental to the material creation, it is without duality and fault.

(Śrī Kṛṣṇa-saṁhitā Chapter 1)

**4. Are the descriptions about the spiritual world taken and concocted from matter?**

*cic-chakti-nirmitaṁ sarvaṁ yad vaikuṇṭhe sanātanam  
pratibhātaṁ prapañce 'smin jaḍa-rūpa malānvitam*

Some people try to impose their material ideas on the nature of Vaikuṇṭha and thus they become overwhelmed by prejudices. Later they try to establish their prejudices by shrewd arguments. Their descriptions of Vaikuṇṭha and the pastimes of the Lord are material. These types of conclusions arise only due to improper knowledge of the Absolute Truth. Only those who have not deeply discussed spiritual topics will have the propensity to rationalize in this way.

The doubtful hearts of the *madhyama-adhikārīs* are always swinging between the material and the spiritual due to their being unable to cross into the realm of the Absolute Truth. Actually, the variegatedness seen in the material world is only a perverted reflection of the spiritual world. The difference between the material and spiritual worlds is this: In the spiritual world, everything is blissful and faultless, whereas in the material world everything is a temporary mixture of happiness and distress, and full of impurities arising from time and place. Therefore, the descriptions of the spiritual world are not imitations of those of the material world; rather they are most coveted ideals.

(Śrī Kṛṣṇa-saṁhitā Chapter 1)

**5. Are the pastimes, abode, and form of Kṛṣṇa in the spiritual world imaginary or transcendental?**



Actual truth is spiritual truth. Variegatedness is eternally present in it. By this feature the spiritual abode, spiritual form, spiritual name, qualities, and pastimes of Kṛṣṇa are established. Only those who are self-realized and who have no relationship with Māyā relish His pastimes. The transcendental world, the abode for performing pastimes, is made of touchstone, and the forms of Kṛṣṇa are all spiritual.

(*Brahmā-saṁhitā* 5/27)

**6. What is the spiritual world made of? What do the desire trees and *kāmadhenu* give?**

Just as Māyā builds this mundane universe with the five material elements, so the spiritual (*cit*) potency has built the spiritual world of transcendental gems. The *cintāmaṇi*, which serves as material in the building of the abode of the Supreme Lord of Goloka, is a far rarer and more agreeable entity than the philosopher's stone. The purpose tree yields only the fruits of piety, wealth, fulfillment of desire and liberation; but the purpose trees in the abode of Kṛṣṇa bestow innumerable fruits in the shape of checkered divine love. *Kāmadhenus* (cows yielding the fulfillment of desire) give milk when they are milked; but the *kāmadhenus* of Goloka pour forth oceans of milk in the shape of the fountain of love showering transcendental bliss that does away with the hunger and thirst of all pure devotees.

(*Brahma-saṁhitā* 5/29)

**7. Can the living entity understand that the spiritual world exists within the material world but remains untouched by matter?**

Poor human understanding cannot possibly make out how the extensive triquadrantal, which is beyond human comprehension, can be accommodated in the limited material universe of a uniuadrantal disclosure. Gokula is a spiritual plane, hence its condescended position in the region of



material space, time, etc., is in no way restricted but unlimitedly manifested with its full boundless propriety.

(*Brahma-saṁhitā* 5/2)

**8. Are all the ingredients of Gokula present in Goloka?**

The distinction of paramourship and concubinage, the variegatedness of the respective *rasas* of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka and disposed in an appropriate manner.

(*Brahma-saṁhitā* 5/37)

**9. What is the difference between the nature of the spiritual world and the material world?**

In the transcendental realm there is no past and future but only the unalloyed and immutable present time. In the transcendental sphere there is no distinction between the object and its qualities and no such identity as is found in the limited mundane region. Hence, those qualities that seem to be apparently contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the spiritual realm.

(*Brahma-saṁhitā* 5/33)

**10. How does Kṛṣṇa enjoy His pastimes in the spiritual world of opulence?**

Kṛṣṇa manifests His internal energy in the form of Lakṣmī in the spiritual world of opulence and enjoys with them in the mood of *svakīya-rasa*.

(*Brahma-saṁhitā* 5/37)

**11. How and with whom does Kṛṣṇa enjoy His pastimes in Goloka?**



In Goloka, Kṛṣṇa separates His internal energy into hundreds and thousands of *gopīs* and eternally enjoys pastimes by causing them to forget *svakīya-rasa*.

(*Brahmā-saṁhitā* 5/37)

**12. What position do the devotees of different *rasas* attain in the spiritual world?**

In discussing *rasa*, we meet with five kinds of devotion or service. *śānta* or unattached, *dāsyā* or pertaining to reverential willing service, *sakhya* or friendship, *vātsalya* or parental love, and *śṛṅgāra* or juvenile love.

The devotees surcharged with the ideas of their respective service serve Kṛṣṇa eternally and ultimately reach the goal of their respective ideals. They attain the real nature of their self-befitting their respective *rasas*, their glories, conveyances, seats befitting their sacred service, and transcendental qualities of ornaments enhancing the beauty of their real nature. Those who are advocates of *śānta-rasa* attain the region of Brahma-Paramātmā, the seat of eternal peace; those of *dāsyā-rasa* get to Vaikuṇṭha, the spiritual majestic abode of Śrī Nārāyaṇa; those of *sakhya*, *vātsalya* and *mādhurya-rasa* (juvenile love) attain Goloka-dhāma, Kṛṣṇa's abode, above Vaikuṇṭha.

(*Brahmā-saṁhitā* 5/36)

## *Vaiṣṇavism*

### **1. How does one recognize a Vaiṣṇava?**

A Vaiṣṇava is not recognized by his acceptance or rejection of *varṇāśrama*, or by his appearance. Devotional service of Kṛṣṇa is the only indication of a Vaiṣṇava. One should carefully see that a person possesses the required amount of devotion to Kṛṣṇa before one accepts him as a Vaiṣṇava.

(*Sajjana-toṣaṇī* 2/12)

### **2. What is Vaiṣṇavism?**

The truth of Vaiṣṇavism cannot be realized by philosophical discussions, intellectual language, or proper description. By taking words from the dictionary and putting them together does not make Vaiṣṇavism wonderful. Vaiṣṇavism is the awakening of one's *rasa* through the process of *bhajana* by taking shelter at the lotus feet of the spiritual master.

(*Sajjana-toṣaṇī* 6/2)

**3. Who is a Vaiṣṇava? Who is a better Vaiṣṇava? Who is the best Vaiṣṇava?**



As long as a person commits offenses against the chanting of the Lord's holy name, the pure name does not appear to him. When he seldom commits offenses against the holy name, the reflection of the pure name appears to him. This is the *nāmābhāsa* stage, wherein all his sinful reactions are destroyed. When sinful reactions are destroyed, his heart becomes pure. Then, he does not get a chance to commit offenses against the holy name. When a person chants the holy name and is rarely offensive, he is a Vaiṣṇava. When a person chants without offense, he is a better Vaiṣṇava. When the *hlādinī* potency arises in a person, he becomes the best Vaiṣṇava.

(*Sajjana-toṣaṇī* 6/1)

**4. What is the difference between a Vaiṣṇava, a better Vaiṣṇava, and the best Vaiṣṇava?**

A Vaiṣṇava who is attached to the chanting of the Lord's holy names offenselessly is a Vaiṣṇava follower of Śrī Caitanya's lotus feet. Occasional cultivation of the holy names is the role of a Vaiṣṇava. Constant cultivation of the holy names is the role of a better Vaiṣṇava. The best Vaiṣṇava is he by whose association one is induced to chant the pure names of the Lord. Everyone's duty is to associate with these saintly persons.

(*Śrī Maṇaḥ-sikṣā* Chapter 10)

**5. How great is a Vaiṣṇava?**

The greatness of a Vaiṣṇava depends on the amount of attachment he has for chanting the holy names of Kṛṣṇa.

(*Hari-nāma-cintāmaṇi*)

**6. Among the introspective persons what is the difference between a *kaniṣṭha-adhikārī*, a *madhyama-adhikārī*, and an *uttama-adhikārī*?**



The introspective *jīva* is divided into three categories: *kaniṣṭha*, *madhyama*, and *uttama* (neophyte, intermediate, and advanced). The introspective neophyte, the *kaniṣṭha-adhikārī*, rejects demigod worship and worships only Kṛṣṇa but with material motivations. He is inexperienced in understanding the spiritual identities of himself, Lord Kṛṣṇa, and the pure devotee of the Lord. Though simple and naive, he is not offensive; he is just preoccupied with himself. Therefore, the neophytes are not considered pure Vaiṣṇavas, though they are certainly to be seen as *Vaiṣṇava-prāya* or resembling Vaiṣṇavas. The intermediate introspective *jīva*, the *madhyama-adhikārī*, is a pure devotee and is very firmly situated in devotion. The advanced introspective *jīva*, the *uttama-adhikārī*—so much can be said about him; he has reached a state of perfect equanimity. One cannot be truly introspective unless one knows the equal position of the holy name and Kṛṣṇa Himself. The introspective *jīva* automatically has single-minded faith in the Supreme Lord.

(*Hari-nāma-cintāmaṇi* Chapter 15)

**7. What is the position of a *madhyama-adhikārī*?**

A *madhyama-adhikārī* is subordinate to the *uttama-adhikārī* and a benefactor of the *kaniṣṭha-adhikārī*.

(*Sajjana-toṣaṇī* 10/12)

**8. To which category does a person who chants the holy names belongs?**

A person who chants the holy names of the Lord belongs immediately to the *madhyama* platform.

(*Caitanya-śikṣāmrta* 6/4)

**9. By which qualities is the status of a Vaiṣṇava ascertained?**

In the teachings of Śrīmān Mahāprabhu, there are two principal instructions: developing a taste for the chanting of the Lord's holy names and displaying compassion to the fallen



souls. The greatness of a Vaiṣṇava depends on the extent he possesses these qualities. There is no need to endeavor for other good qualities. All good qualities of a Vaiṣṇava automatically manifest in a Vaiṣṇava who endeavors for these two qualities.

(*Caitanya-śikṣāmṛta* 1/7)

**10. When does a person become qualified to be called a Vaiṣṇava?**

When a person graduates from the *kaniṣṭha* platform by the mercy of the Vaiṣṇavas, he is fit to be called a Vaiṣṇava. At that time his compassion toward the fallen souls arises.

(*Sajjana-toṣaṇī* 4/8)

**11. How does one measure the different levels of the Vaiṣṇavas?**

The renunciate Vaiṣṇavas should not think that they are more respectable than the *grhastha* Vaiṣṇavas. One should know that the difference in respect among the Vaiṣṇavas lies only between *uttama-adhikārī* and *madhyama-adhikārī*. Both *uttama-adhikārīs* and *madhyama-adhikārīs* are found among the *grhasthas*. This rule also applies to the renunciate *Vaiṣṇavas*. The glories of the renunciate Vaiṣṇavas are that they have given up the association of women, greed for money, and bodily pleasure. The *grhastha* Vaiṣṇavas have special glories. Many of them work hard to earn money, and after serving Kṛṣṇa, they serve *grhastha* and *sannyāsī* Vaiṣṇavas. Whether one is a *grhastha* or a *sannyāsī*, the principal cause for respect is the attainment of devotional service. One should be respected as a Vaiṣṇava according to one's advancement in devotional service. There is no other cause to distinguish the level of a Vaiṣṇava.

(*Sajjana-toṣaṇī* 5/11)



**12. Does one's position as a Vaiṣṇava depend on *varṇāśrama*, high birth, opulence, scriptural knowledge, or beauty?**

One who has devotion is a Vaiṣṇava whether he is *grhastha*, *sannyāsī*, rich, poor, learned, foolish, weak, or strong.

(*Sajjana-toṣaṇī* 10/2)

**13. How many special qualities determine a Vaiṣṇava? Among them, which is the primary symptom?**

A Vaiṣṇava is recognized by twenty-six qualities. Among these, the quality of full surrender to Kṛṣṇa is the primary symptom of a Vaiṣṇava.

(*Sajjana-toṣaṇī* 4/1)

**14. If a Vaiṣṇava possesses the primary symptom, does he possess the secondary symptoms? If a person who is fully surrendered to Kṛṣṇa has discrepancies, how should he be treated?**

Undeviating surrender to Lord Kṛṣṇa is the *sva-rūpa-lakṣaṇa*, natural characteristic, of devotional service. Whoever possesses this quality will soon find that the other symptoms come to him unfailingly. If the marginal symptoms have not reached full maturity in a surrendered *sādhū* and some serious discrepancies in his character are visible, he is still to be respected as a *sādhū* or saintly soul.

(*Hari-nāma-cintāmaṇi* Chapter 4)

**15. What symptom distinguishes the quality of a Vaiṣṇava?**

The twenty-five kinds of secondary qualities certainly manifest in proportion to the attainment of devotional service. The more devotional service increases, the more these qualities increase. Where these secondary qualities are absent, it should be understood that the devotional service is less. This is the



only symptom by which one can distinguish the quality of a Vaiṣṇava.

(*Sajjana-toṣaṇī* 4/1)

**16. What are the different kinds of devotees according to their moods?**

According to their moods, the devotees are divided into three categories: the devotees who mainly preach, the devotees who mainly practice, and the devotees who practice and preach. If one considers the *uttama-adhikārīs*, *madhyama-adhikārīs*, and *kaniṣṭha-adhikārīs*, one can understand that the devotees who practice and preach are the best. The devotees who only practice are *kaniṣṭha-adhikārīs*, and the devotees who only preach are *madhyama-adhikārīs*.

(*Sajjana-toṣaṇī* 4 /1)

**17. What differences exist between a *kaniṣṭha-adhikārī*, a *madhyama-adhikārī*, and an *uttama-adhikārī*?**

One who is expert in scriptural reasoning and is always firmly determined, having mature faith is an *uttama-adhikārī* in devotional service. One who is not particularly expert in scriptural reasoning yet possesses firm faith is a *madhyama-adhikārī* in devotional service. One who somehow or other developed some faith but has not taken shelter of scriptural reasoning is a *kaniṣṭha-adhikārī*. If *kaniṣṭha-adhikārīs* associate with devotees and keep faith in the words of the scriptures, they can also gradually become mature Vaiṣṇavas.

(*Sajjana-toṣaṇī* 4/9)

**18. What is the symptom of a mundane devotee?**

Before the eyes of the people, *kaniṣṭha-adhikārīs* accept a traditional family guru or worship the Lord's deity after taking initiation into Viṣṇu *mantras* with worldly faith. In other words, they are mundane devotees, not pure devotees.

(*Jaiva Dharma* Chapter 8)



**19. Should a *madhyama-adhikārī* discriminate between superior and inferior Vaiṣṇavas?**

One should not discriminate, thinking, “This Vaiṣṇava is good or a *madhyama*.” Only an *uttama-adhikārī* can do so. If a *madhyama-adhikārī* discriminates like this, he will become an offender.

(*Jaiva Dharma* Chapter 8)

**20. What is the danger for *kaniṣṭha-adhikārīs*?**

Because *kaniṣṭha-adhikārīs* cannot discriminate between the different classes of Vaiṣṇavas, they often become unfortunate.

(*Caitanya-śikṣāmṛta* 6/4)

**21. When does a *kaniṣṭha-adhikārī* become qualified to serve the Vaiṣṇavas and purely chant the holy name of the Lord?**

In the neophyte stage, a *kaniṣṭha-adhikārī* engages in *nāmābhāsa* or chanting a reflection of the holy name. By this chanting, his *anarthas* are destroyed and he becomes qualified to serve the Vaiṣṇavas and purely chant the Lord’s holy name.

(*Hari-nāma-cintāmaṇi*)

**22. Who is qualified to serve the Vaiṣṇavas? Is one being partial if one discriminates in one’s service to the Vaiṣṇavas?**

Only a *madhyama-adhikārī* is qualified to respect and serve the Vaiṣṇavas. A *madhyama-adhikārī* should serve three kinds of Vaiṣṇavas: those who chant Kṛṣṇa’s holy names once, those who chant Kṛṣṇa’s holy names constantly, and those who cause one to chant Kṛṣṇa’s holy names just by seeing them. According to the different classes of Vaiṣṇavas—a Vaiṣṇava, a superior Vaiṣṇava, and a topmost Vaiṣṇava—one should serve them accordingly.

(*Jaiva Dharma* Chapter 8)



**23. Should one discriminate while making friendship with the Vaiṣṇavas, bestowing mercy on the Vaiṣṇavas, and neglecting the nondevotees?**

It is the duty of pure devotees, who are situated on the platform of *madhyama-adhikārī*, to love God, to make friendship with pure devotees, to bestow mercy on subordinates, and to neglect envious people. They behave in this way according to scripture. To discriminate while making a friendship, according to the degree of the friend's devotional service, is proper. To discriminate while bestowing mercy, according to the degree of the ignorant people's simplicity, is proper. To discriminate while neglecting an envious person, according to the degree of his envy, is proper.

(*Jaiva Dharma* Chapter 8)

**24. When does the spiritual ego of a living entity arise?**

When a living entity realizes that he is a pure spiritual particle, his spiritual ego naturally arises. He identifies himself as the servant of Kṛṣṇa. At that time, the intelligence in its pure form rejects materialism and accepts spiritualism. Then the living entity has no other desire than the service of Kṛṣṇa.

(*Sajjana-toṣaṇī* 10/11)

**25. What is the duty and symptom of a Vaiṣṇava?**

To give up the association with nondevotees is the duty of a Vaiṣṇava, and to fully surrender to the holy names of Kṛṣṇa is the symptom of a Vaiṣṇava.

(*Sajjana-toṣaṇī* 11/6)

**26. Who is a Vaiṣṇava? Who is almost a Vaiṣṇava?**

If a conditioned soul purely chants the holy names of the Lord with faith, he is a Vaiṣṇava. A person who practices *nāmābhāsa* is almost a Vaiṣṇava and by the mercy of the holy names, he will gradually become purified.

(*Hari-nāma-cintāmaṇi*)



**27. Are the Vaiṣṇavas followers of the Lord's energy?**

The Vaiṣṇavas are followers of the Lord's energy. They are under the subordination of Śrī Rādhikā, who is the personification of the Lord's spiritual potency.

(*Jaiva Dharma* Chapter 9)

**28. Who are engaged in welfare activities?**

Although a living entity does not specifically gain anything from the advancement of the world, if one examines the lives of devotees, one will find that devotees only do welfare activities.

(*Caitanya-śikṣāmṛta* Chapter 8)

**29. Which qualities manifest in a devotee as the companions of devotional service?**

When one's devotional service is awakened, the following qualities are automatically and simultaneously manifest: purity, gravity, peacefulness, truthfulness, friendliness, humility, simplicity, equanimity, indifference to sin, compassion for all living entities, refraining from sinful activities, and abandoning insignificant material desires.

(*Sajjana-toṣaṇī* 5/1)

**30. What is the complete and auspicious human form of life?**

The life of a devotee is the perfection of the human form of life. It is complete and all auspicious. It is the only spiritual truth found in the material world.

(*Caitanya-śikṣāmṛta* Chapter 8 Conclusion)

**31. Can a devotee conceal himself?**

No matter how much a devotee hates name and fame, and gives up bad association, he can never remain hidden from anyone because of his devotional effulgence.

(*Hari-nāma-cintāmaṇi*)



**32. What is the nature of a Vaiṣṇava?**

As long as his family life remains favorable to devotional service, a Vaiṣṇava remains soft-hearted toward his wife and children; when his family life becomes unfavorable to devotional service, his heart becomes hard and he leaves his crying wife and children forever.

(*Sajjana-toṣaṇī* 4/11)

**33. When there is friction between *karma* and *jñāna*, which side does the Vaiṣṇava take?**

The Vaiṣṇava remains a neutral spectator during a fight between *karma-kāṇḍa* and *jñāna-kāṇḍa*.

(*Sajjana-toṣaṇī* 7/1)

**34. When is a *brāhmaṇa* qualified to accept Vaiṣṇava initiation and when has he fallen from his position as a Vaiṣṇava?**

When a *brāhmaṇa* receives Vaiṣṇava *Gāyatrī mantra*, which is the mother of the *Vedas*, he becomes an initiated Vaiṣṇava. If he later takes non-Vedic initiation, he falls from his position as a Vaiṣṇava.

(*Jaiva Dharma* Chapter 10)

**35. What is the scale for measuring love for Śrī Gaura?**

The more one has love for Śrīmān Mahāprabhu, the more one will try to follow His order.

(*Sajjana-toṣaṇī* 11/5)

**36. Who is a real devotee?**

If one is internally a Vaiṣṇava and externally a materialist, one is counted among the devotees.

(*Sajjana-toṣaṇī* 11/12)

**37. Who is a real *sādhū*?**



A real *sādhū* is he who by good fortune has awakened his own nature by associating with another *sādhū*.

(*Sajjana-toṣaṇī* 9/9)

**38. Are the birth and activities of the Vaiṣṇavas similar to those of the living entities who are forced to enjoy the fruits of their *karma*?**

The appearance and activities of the Vaiṣṇavas appear like that of the mundane fruitive workers, but they are completely different.

(*Sajjana-toṣaṇī* 11/10)

**39. What is the difference between a Vaiṣṇava, a *karmī*, and a *jñānī*?**

The difference between a Vaiṣṇava and a *karmī* or *jñānī* is huge. The *karmīs* engage in fruitive activities and attain self-satisfaction. The *jñānīs* cultivate impersonal knowledge and attain liberation. Devotees who engage in pure devotional service as their *sādhana* are *rasika-bhaktas*. When these great devotees, who know the science of devotional service, attain perfection, their devotional service becomes nectarean love of God, emanating from the lotus feet of Kṛṣṇa.

(*Brhad-bhāgavatāmṛta* purport)

**40. Can a Vaiṣṇava be bound or destroyed?**

No one can destroy one whom Kṛṣṇa wants to protect. The strength of regulations cannot influence the devotees. What to speak of the bondage of regulations, nothing other than the bondage of love for the Lord can bind the devotees.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 5)

**41. How should one pray to go to Vṛndāvana, following in the footsteps of the Vaiṣṇavas?**

O Sāragrahī Vaiṣṇava soul!



Thou art an angel fair;  
Lead, lead me on to Vṛndāvana  
And spirit's power declare!

There rests my soul from matter free  
Upon my Lover's arms,  
Eternal peace and spirit's love  
Are all my chanting charms!  
(*Sāragrāhī Vaiṣṇava*)

**42. What are the characteristics of a perfect soul and a practitioner?**

Those who have attained the mood of the *gopīs* are perfect beings, and those who follow them are practitioners. Therefore the learned, who know the Absolute Truth, accept two types of *sādhus*: perfect beings and practitioners.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 9)

## *Pure Vaiṣṇavas*

### **1. What is the nature of a pure devotee?**

Simplicity, determination, and exclusiveness are the characteristics of a pure devotee. He never approves of any topic that is opposed to devotional service just to keep people happy; the pure devotees are always neutral.

(*Sajjana-toṣaṇī* 8/10)

### **2. What is the character of a Vaiṣṇava? Who is qualified to be called a Vaiṣṇava?**

The character of a Vaiṣṇava is sinless and no part of his character is fit for hiding. Simplicity is the life of a Vaiṣṇava. He always teaches others by setting his own examples. Unless his character is pure, he is not fit to be called a Vaiṣṇava.

(*Sajjana-toṣaṇī* 5/10)

### **3. Does a great personality, who worships Kṛṣṇa in his spiritual body, give up the rules and regulations?**

Do swanlike persons engage only in spiritual activities and neglect material activities? No. Swanlike persons worship Kṛṣṇa in the mood of one who is enjoyed, and they boldly take care of the external body. Eating, sleeping, enjoying,



traveling, exercising, protecting society, protecting the body, riding in vehicles, engaging in industrial enterprises, and walking in the open air are seen in the lives of swanlike persons.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 10/12)

**4. During his life, can a swanlike Vaiṣṇava work rather than worship Hari?**

The swanlike Vaiṣṇavas valiantly remain and work among men. They are the shelter of women and are respected by them. They take part in social activities and gain much experience. They teach their children *artha-sāstra* and thus become known as headmasters.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 10/13)

**5. Why is dry renunciation not pleasing to Kṛṣṇa? How does Śrī Hari bestow His mercy on one who favorably cultivates devotional service to Kṛṣṇa, and who is devoid of material enjoyment, fruitive activities, and mental speculation?**

The role of *sannyāsa* is a sort of *karma* befitting an *āśrama* and is not pleasing to Kṛṣṇa when it aims at liberation. *Sannyāsīs* receive the fruits of their *karma* and even if they are unmotivated, their *karma* ends in *ātma-mamatā*, self-pleasure. Pure devotees always serve Kṛṣṇa by gratifying His senses. They forsake all attempts of *karma* and *jñāna*, being free from all desires except to serve Kṛṣṇa. Kṛṣṇa has fully destroyed the *karma*, its desires, and nescience of those devotees.

(*Śrī Brahma-saṁhitā* 5/54)

**6. Who is best among those who follow the principles of *varṇāśrama-dharma*? Does an unalloyed devotee of Viṣṇu accept the rules and regulations of *karma-kāṇḍa*?**

It has been said that among those who follow *varṇāśrama-dharma*, a devotee of Lord Viṣṇu is the best. A devotee gives



up eternal and occasional activities that are in the mode of passion and ignorance, such as offering oblations to the forefathers and worshipping the demigods. On the other hand, if an unalloyed devotee's behavior and activities are like those of *sūdras* and outcastes, still it is to be understood that he will give up all activities that cause his material bondage.

(*Sat-kriyā-sāra-dīpikā*)

**7. Can a pure Vaiṣṇava born in any caste become a qualified *brāhmaṇa*?**

It does not matter in which family one is born; if one becomes a pure Vaiṣṇava, one automatically becomes a qualified *brāhmaṇa*.

(*Jaiva Dharma* Chapter 6)

**8. Does a Vaiṣṇava born from any family have a right to teach the *Vedas*?**

A person who has developed unflinching devotion to Kṛṣṇa is eligible to become a teacher of the *Vedas*, which reveal the truth.

(*Jaiva Dharma* Chapter 6)

**9. Without the mercy of Kṛṣṇa, can one attain liberation simply by cultivating knowledge? Does a pure devotee pray for liberation?**

Despite following various methods, such as performing fruitive activities, cultivating knowledge, practicing *yoga*, and undergoing austerities, no one can attain liberation. That is why persons who are on the path of knowledge take shelter of the reflection of devotional service to Kṛṣṇa. The authorities of pure devotional service do not pray for liberation, but liberation herself humbly tries to serve the pure devotees.

(*Śrī Manaḥ-sikṣā* Verse 8)



**10. Should a Vaiṣṇava pray for worldly opulence or heavenly pleasures?**

The kingdom on earth, the beauty of heaven, and the sovereignty over the material world are never the subject of Vaiṣṇava prayer.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**11. How does a self-realized surrendered soul worship Hari? Does he have any pride for his material possessions?**

A self-realized person, having no material assets, knows that attachment to Kṛṣṇa is the essence of life. Therefore he gives up the desire for material enjoyment and liberation. He maintains his family in a simple way and constantly serves Hari through his eternal spiritual body. Such a person abandons pride of his beauty, high birth, and physical strength, and always engages in devotional service.

(Kalyāṇa-kalpataru Song 1)

**12. Who are the highest type of practitioners?**

The highest type of practitioners are those who believe that, of all the processes of *sādhana-bhakti*, taking shelter of the Lord's holy name awards one all perfection.

(Hari-nāma-cintāmaṇi)

**13. Are the arguments or loving quarrels among the pure Vaiṣṇavas comprehensible to mundane intelligence?**

What the unalloyed devotee of the Supreme Lord says is all-true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mundane stuff, being unable to enter into the spirit of the all loving controversies among pure devotees, due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views.

(Brahma-saṁhitā 5/37)



**14. Do the pure Vaiṣṇavas ever endeavor to protect their independence? What kind of service to Kṛṣṇa have they achieved?**

A Vaiṣṇava should always carefully remember that he is a servant of the servant of the lover of the *gopīs*. He is always dependent and never independent. He cannot have independence, because he has sold his nature of independence in the form of being a servant of the Lord and in this way, he has obtained service to Kṛṣṇa.

(*Sajjana-toṣaṇī* 11/10)

**15. Do pure devotees, who are intoxicated by drinking the honey from the lotus feet of Kṛṣṇa, feel the pangs of the threefold material miseries?**

Pure devotees are immersed in an ocean of happiness by drinking the intoxicating beverage of service to Kṛṣṇa. They do not know the pains of this world, nor do they have trouble of any want, because they are situated in their pure bodies and have pure desires.

(*Śrī Navadvīpa-bhāva-taraṅga* 102)

**16. What is the character of a Vaiṣṇava?**

A Vaiṣṇava is always transcendental, faultless, and blissful. He is fond of chanting the Kṛṣṇa's holy name, indifferent to material enjoyments, and very kind to all living entities. He is devoid of pride, expert in worshiping the Lord, and detached from material objects. He is always without duplicity and is attached to relishing the eternal pastimes of the Lord.

(*Kalyāṇa-kalpataru*)

**17. By whose appeal does Kṛṣṇa bestow mercy?**

By the appeal of the Vaiṣṇavas, the most merciful Kṛṣṇa becomes compassionate toward a sinful person like me.

(*Kalyāṇa-kalpataru*)



**18. What does a pure Vaiṣṇava pray to the Lord? Through which relationship does he appeal to the Lord to engage in His service?**

The Vaiṣṇava meekly and humbly says, “Father, Master, God, Friend and Husband of my soul! Hallowed be Thy name. I do not approach You for anything that You have already given me. I have sinned against You and I now repent and solicit Your pardon. Let Thy Holiness touch my soul and make me free from grossness. Let my spirit be devoted meekly to Your holy service in absolute love towards Thee. I have called You my God, and let my soul be wrapped up in admiration at Your Greatness! I have addressed You as my Master and let my soul be strongly devoted to Your service. I have called You my Friend and let my soul be in reverential love toward You and not in dread or fear! I have called You my Husband and let my spiritual nature be in eternal union with You, forever loving and never dreading, or feeling disgust. My love! Let me have strength enough to go up to You as the consort of my soul, so that we may be one in eternal love! Peace to the world!”

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

## *Impure Vaiṣṇavas*

### **1. Are offenders to the holy name pure Vaiṣṇavas?**

Persons who commit offense against the holy name are never pure Vaiṣṇavas; thus, Śrīmān Mahāprabhu has distinguished them by saying that they are not pure Vaiṣṇavas but are like Vaiṣṇavas.

(*Sajjana-toṣaṇī* 8/9)

### **2. If a person is sinful, in spite of externally displaying the transformation of love of God, is he a Vaiṣṇava?**

Those who are sinful have not taken shelter of the holy names with undivided faith. Even if they exhibit all other symptoms, still we will never accept that they have taken shelter of the holy names without deviation. Sinful persons who shed tears of love while chanting the holy name will be counted among the cheating Vaiṣṇavas, because they are offenders at the feet of the holy names.

(*Sajjana-toṣaṇī* 8/9)

### **3. If external transformations of love of God are found in a Māyāvādī, can he be called a Vaiṣṇava?**

The Māyāvādīs are pseudo *nāmābhāsīs*; therefore, they are offenders. It is very difficult for them to become pure



Vaiṣṇavas. They can never be called Vaiṣṇavas—no matter how much reflection of love of God they manifest.

(*Sajjana-toṣaṇī* 5/12)

**4. If a person who worships five gods worships Śrī Rādhā-Kṛṣṇa, can he be called a pure Vaiṣṇava?**

There are two types of impure Vaiṣṇava religions; one is contaminated by *karma* and the other by *jñāna*. The Vaiṣṇava religion found among the *smārtas* is contaminated by *karma*. Although in this religion the followers accept initiation into Vaiṣṇava *mantras*, nevertheless they establish the universal Lord Viṣṇu as a limb of *karma*. According to their opinion, Lord Viṣṇu is the controller of all demigods and He is personally a part of *karma* and under the control of *karma*. *Karma* is not dependent on the wheel of Viṣṇu, rather Viṣṇu is dependent on the wheel of *karma*. In their opinion, worshipping, offering service, and following rules and regulations are limbs of *karma*, because there is no truth higher than *karma*. For a long time, such Vaiṣṇava principles of the fruitive workers have been going on. In India, many followers of this philosophy proudly consider themselves Vaiṣṇavas, but they do not want to accept the pure Vaiṣṇavas as Vaiṣṇavas. It is simply their misfortune.

The Vaiṣṇava religion contaminated by *jñāna* is also vigorously followed in India. According to the philosophy of the *jñānīs*, the unknown Brahman is the highest truth. In their opinion, to attain the impersonal Brahman, one needs to worship the personal forms of Sūrya, Gaṇeśa, Durgā, Śiva, and Viṣṇu. When one attains perfection, the worship of these personal forms is no longer required; one ultimately merges into the existence of the impersonal Brahman. Followers of this philosophy disregard the pure Vaiṣṇavas. Although the worship of Viṣṇu among the worship of five gods appears to be related to Viṣṇu or even Rādhā-Kṛṣṇa, it is not pure Vaiṣṇava religion.



If we separate such impure Vaiṣṇava religions, the actual Vaiṣṇava religion will manifest. Because of the influence of Kali, many people do not understand pure Vaiṣṇava religious principles and consider impure Vaiṣṇava religion as pure Vaiṣṇava religion.

(*Jaiva Dharma* Chapter 4)

### 5. Are the Rāmānandīs pure Vaiṣṇavas?

One who desires to attain liberation can never be considered a pure Vaiṣṇava. Since Rāmadāsa of the Rāmānandī-sampradāya was a worshiper of Lord Rāma, he was Vaiṣṇava *prāya* or almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. However, Śrī Rāmadāsa who was born in a *kāyastha* family, was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

(*Caitanya-caritāmṛta* Antya 13/92 commentary)

## *Householder Vaiṣṇava*

**1. Who is a real householder? In whose house should a pure Vaiṣṇava accept *prasāda*?**

One who chants one million holy names of the Lord every day is a real householder; a pure Vaiṣṇava should take *prasāda* in his house.

(*Sajjana-toṣaṇī* 11/12)

**2. What are the general characteristics of the renunciates and the householders?**

Persons who are filled with attachment for material enjoyment can never tolerate the urges of the genitals. Many of them engage in illicit activities. Those who thirst for devotional service are divided into two groups. Those whose attraction has been purified by the strength of *sādhū-saṅga* give up the association of women altogether and continuously engage in devotional service. Persons in this group are known as renounced Vaiṣṇavas. Those whose propensity for associating with women has not been destroyed accept the code of marriage and remain as householders while engaging in devotional service.

(*Sajjana-toṣaṇī* 11/5)



**3. How should a Vaiṣṇava householder behave with his wife and children?**

A Vaiṣṇava householder should get his wife initiated into the Vaiṣṇava religion and, as far as possible, teach her the science of Vaiṣṇavism. If one enhances the world of Vaiṣṇavas by the assistance of one's Vaiṣṇava wife, one no longer indulges in discussing material topics. A Vaiṣṇava householder should consider his children servants of the Supreme Lord.

*(Caitanya-śikṣāmṛta 3/2)*

**4. Is the instruction to control the six urges meant for householders?**

A self-realized person who is able to conquer the six urges can conquer the entire world. The instructions to tolerate the urges are only meant for the householder devotees, because the renunciates have already achieved perfection in this regard before they left their house.

*(Upadeśāmṛta 1 commentary)*

**5. How should the householder Vaiṣṇavas maintain their life?**

The householder Vaiṣṇavas should always refrain from sinful activities, and after earning money through proper means, they should maintain their family, which belongs to Kṛṣṇa. The character of the renunciate Vaiṣṇavas should particularly become pure.

*(Sajjana-toṣaṇī 5/90)*

**6. How can the householders best use their earnings?**

Those who earn a healthy amount of money can spend some of it to pay tax to the government and some of it to maintain their families. In this way, they can save whatever surplus money they have. They should spend the accumulated money for religious activities. There are various types of improper spending, such as using money to eat meat, drink



wine, engage in useless court cases, give charity to unqualified persons, and go to the cinema and theater. Those who wish to become the servants of Śrīmān Mahāprabhu should not use their surplus money in sinful activities; they should use it for a good cause. Apart from serving a guest, educating a student, giving medicine to a sick person, feeding a poor or a distressed person, and relieving a poor person from the responsibility of his daughter's marriage, there is a more important way to properly use one's accumulated money. One should spend one's money in the service of the Supreme Lord and His devotees. The duty of householder Vaiṣṇavas is to donate some portion of their surplus money for the smooth running of the daily service of the Lord.

(*Sajjana-toṣaṇī* 7/2)

### **7. Why should the householders serve guests?**

Serving guests is the principal duty of the householders. Any country where this principle is absent is as good as a desert and should be rejected. The lives of householders who do not entertain guests are useless and are in the lead among sinful people. Serving guests is a must for householders. The inevitable sinful activities that a householder commits are destroyed simply by serving guests.

(*Sajjana-toṣaṇī* 8/12)

### **8. Should a Vaiṣṇava householder discriminate between an ordinary guest and a Vaiṣṇava guest?**

Whenever a devotee householder receives a guest, he examines whether the guest is an ordinary guest or a Vaiṣṇava guest. If he has a Vaiṣṇava guest, then he exhibits more affection to his guest than to his own brother. He serves his guest properly and tries to enhance his own devotional service by associating with such a guest. If he receives an ordinary guest, he serves him to the best of his ability, according to



worldly etiquettes. Such is the behavior of a Vaiṣṇava householder.

(*Sajjana-toṣaṇī* 8/12)

**9. What is the principal activity of a householder?**

The principal activity of a householder is to serve the devotees of the Lord.

(*Sajjana-toṣaṇī* 11/12)

**10. When should a householder become attentive?**

A Vaiṣṇava householder should take special care in associating with saintly persons.

(*Sajjana-toṣaṇī* 11/12)

**11. What ideal example should a Vaiṣṇava householder follow?**

Why should they give up the desire for material enjoyment? The Vaiṣṇava householders should build their character following in the footsteps of Mahāprabhu and His associates. The behavior that the Lord and His devotees personally displayed in earning their livelihood and maintaining their lives should be totally imitated by the householder devotees. To engage in activities with a desire to please Kṛṣṇa is always good. On the other hand, if they engage in activities with a desire for sense gratification and to obtain irrelevant results, they become materialists.

(*Sajjana-toṣaṇī* 11/12)

**12. What are the other activities of a Vaiṣṇava householder?**

A Vaiṣṇava householder should offer respect to *tulasī*.

(*Sajjana-toṣaṇī* 11/12)

**13. Should a Vaiṣṇava householder collect more than necessary?**



The Vaiṣṇava householders should accumulate as much wealth as they require to maintain their devotional life. If they accumulate more than that, they will be at fault for accumulating too much. Persons who endeavor to worship the Lord should give up this habit of the materialists.

(*Upadeśāmṛta* verse 2 commentary)

**14. Should a Vaiṣṇava householder endeavor hard for his food and clothes?**

A Vaiṣṇava householder should feel happy with whatever food and clothing he easily gets.

(*Sajjana-toṣaṇī* 11/12)

**15. With what kind of Vaiṣṇavas should a Vaiṣṇava householder hold a festival?**

A Vaiṣṇava householder should respect other Vaiṣṇavas, and he should take shelter of the lotus feet of the superior as well as the topmost Vaiṣṇavas. He should hold festivals in the company of such Vaiṣṇavas.

(*Śrī Maṇaḥ-sikṣā* Verse 10)

**16. In which subject should a householder remain particularly careful?**

A householder should remain extremely careful not to commit offenses against the Vaiṣṇavas.

(*Sajjana-toṣaṇī* 11/12)

**17. Should a devotee become a *sannyāsī* or a householder?**

For a devotee to remain a householder or to become a *sannyāsī* is the same thing.

(*Sajjana-toṣaṇī* 11/12)



**18. What is the position of a householder? Should one remain a householder forever?**

The position of the householder is like a school for the living entity to learn and awaken the science of the self.

(*Jaiva Dharma* Chapter 7)

**19. Can a householder award one *sannyāsa*?**

One should take *sannyāsa* only from a renounced Vaiṣṇava. Since a devotee householder has not relished the behavior of a renunciate, he should not give *sannyāsa* to anyone.

(*Jaiva Dharma* Chapter 7)

## *Paramahamṣa*

### **1. Who is a *paramahamṣa*?**

The self-realized devotee is a real *paramahamṣa*.

(*Caitanya-śikṣāmṛta* 6/4)

### **2. Who were the real *paramahamṣas* in the pastimes of Śrī Gaura and in ancient times?**

Pure exalted devotees such as Śrīvāsa Paṇḍita, Śrī Puṇḍarīka Vidyānidhi, and Śrī Rāmānanda Rāya were real *paramahamṣas*. In ancient times, many personalities, like Ribhu, were real *paramahamṣas*, even though they were householders.

(*Caitanya-śikṣāmṛta* 6/4)

### **3. What is the definition of a *paramahamṣa*? Which literature do *paramahamṣas* study?**

Those who have divine eyes consider a *paramahamṣa* to be an equipoised *yogī*, and those who are less intelligent or third-class consider a *paramahamṣa* to be attached to material enjoyment. Some people may occasionally even consider a *paramahamṣa* to be opposed to the Lōrd. A swanlike person can identify another swanlike brother who possesses all the



appropriate symptoms, whether they are from the same country or not. Although their dress, language, worship, deity, and behavior may appear different, they freely address each other as brother. These type of people are called *paramahamsas*, and *Śrīmad-Bhāgavatam* is the scripture for these *paramahamsas*.

(*Śrī Kṛṣṇa-saṁhitā* introduction)

#### **4. Are the *paramahamsas* bound by the rules and regulations of the scriptures?**

Whatever rules and regulations people of a lower level follow, the great personalities of the higher level follow, simply as their independent pastimes.

(*Sajjana-toṣaṇī* 10/10)

#### **5. Whose association do the *paramahamsas* reject?**

There is so much difference between the fruitive workers and the devotees who engage in pious religious activities; what to speak of *karmīs* who are devoid of devotional service to Kṛṣṇa. Taking shelter of pure devotional service, the devotees who engage in pious religious activities spend their lives in serving the Vaiṣṇavas and chanting the Lord's holy names. Within their hearts, they are indifferent to fruitive activities and they follow the principles of *varṇāśrama-dharma*, because they know that it is favorable to devotional service. Although temporary and causal activities are often obstacles on the path of devotional service, devotees engage in them only as much as they need to maintain their livelihood without committing any sin; therefore they are always indifferent to such activities.

Fruitive workers think that action is the cause of their deliverance and they have no interest in activities in relationship with Kṛṣṇa. They remain neutral both in happiness and distress in relation with Kṛṣṇa and teach the people of the world about mundane fruitive activities. Even though they follow the *Vedas*, they blaspheme the impartial



mature *yogīs* and misguide people by claiming their own conclusion is the Vaiṣṇava conclusion. Foolish people are bewildered by such propaganda, and thus, they are ruined because of narrow-mindedness, and they make arguments with the impartial mature *yogīs*. The followers of the *Vedas* do not understand the hearts of the perfect *yogīs*, but they accept the mundane fruitive workers as great personalities and deal with them accordingly. The swanlike pure devotees know that the mundane followers of the *Vedas* are nondevotees and do not associate with them.

(*Bhajanāmṛtaṁ* commentary)

### **6. Who is the most glorious person in the world?**

The swanlike devotees who are expert in discriminating between matter and spirit are glorious persons in the world. Only the devotees are learned, because they have surpassed the ocean of illusion in the material world. Only the devotees are full of good qualities, because they have attained the platform of pure goodness, surpassing the three modes of material nature: goodness, passion, and ignorance. Only the devotees are happy, because they have attained the transcendental happiness of Vraja, surpassing the happiness and distress of the material world. Only the devotees are fearless, because they have become the inhabitants of Goloka, surpassing material time, which consists of past and future. May the devotees live forever and benefit unfortunate persons, who are tortured by *māyā*, which gives them her audience, associates with them, and converses with them.

(*Bhajanāmṛtaṁ* commentary)

## *Preacher*

**1. Who is more beneficial to the world, those who perform *bhajana* in a solitary place or those who preach the holy name of Hari?**

A preacher of the holy name, following the example of saintly persons, is more beneficial to the world than devotees who neglect the preaching work by becoming absorbed in the bliss of their own *bhajana* according to their inclination.

(*Sajjana-toṣaṇī* 4/2)

**2. Who is qualified to preach?**

Only devotees who possess full knowledge of pure devotional service and who relish the mellows of offenseless chanting of the Lord's holy names are qualified to preach.

(*Sajjana-toṣaṇī* 10/11)

**3. Can anyone become a preacher if he is an expert speaker?**

The responsibility of preaching is better entrusted to those who are engaged in performing *bhajana*. Simply being an expert speaker does not qualify one to preach the teachings of Gaurāṅga.

(*Sajjana-toṣaṇī* 10/11)



**4. Is it necessary for a preacher to know the science of offenses against the chanting of the holy name?**

The preacher should certainly know the offenses against the chanting of the Lord's holy name. If they know this, they will become qualified preachers of the holy name. In the course of preaching the holy names, they should instruct everyone to always remain careful to avoid committing offenses against the chanting of the holy name. Otherwise, the preachers will themselves become offenders to the holy name.

(*Sajjana-toṣaṇī* 10/11)

**5. What does one require for pure preaching work?**

To preach purely, one should first chant the Lord's holy name in a pure systematic way; second, one should maintain one's purity; and third, the audience should be pure. To chant the Lord's holy name in a pure systematic way means that the holy names should be indicative of the Lord's pastimes and very free from fruitive activities and mental speculation.

(*Viṣṇupriyā Palli Magazine* Vol. 1)

**6. Why does a preacher need to be exemplary?**

When saintly people follow religious principles, this is called *ācāra*, proper code of conduct. To preach those religious principles to other living entities in the world is called *pracāra*, preaching. If one wants to engage in the activities of *ācāra* or *pracāra*, one should first learn the saintly person's code of conduct. Some people, after learning, begin to preach even before they themselves follow. Hence, they yield insufficient results. If one does not personally follow the religious principles but preaches to others, he creates a great deal of disturbance in the world.

(*Sajjana-toṣaṇī* 4/2)



**7. Can the *smārtas* become preachers of devotional service?**

Some people do not practice pure devotional service themselves; rather they follow the doctrine of the *smārtas*, which is based on *karma-kāṇḍa*. The science of devotional service that they instruct is totally opposed to all the scriptures. To preach, first one should follow.

(*Sajjana-toṣaṇī* 4/2)

**8. Why is it necessary for a preacher to become pure?**

For preachers to become pure is extremely necessary. Singing the holy names is found everywhere, but when we go to hear them, we feel extremely sorry to see the impurity of the singers. Either they are chanting the holy names to stop the spread of disease in the village or they are chanting the holy names out of fear of Yamarāja. Such chanting, which comes from a heart that is polluted by thirst for liberation and material enjoyment, is the perverted reflection of the holy names. To achieve eternal auspiciousness by such chanting is impossible. If the shopkeepers and vendors give up such desires, they can preach the pure holy names. If, however, they chant the holy names with a desire to either accumulate money, or name and fame, the very purpose of opening the marketplace for distributing the Lord's holy names will not be fulfilled.

(*Viṣṇupriyā Pallī Magazine* Vol. 2)

**9. Are pure preachers responsible for the result of their preaching when their preaching is pervertedly reflected in the living entities who are inclined toward material enjoyment?**

The reformers, out of their universal love and anxiety for good work, endeavor by some means or other to make the thoughtless drink the cup of salvation, but the latter drink it with wine and fall to the ground under the influence of



-BHAKTIVINODA VĀṆĪ VAIBHĀVA-

intoxication, for imagination has the power of making a thing what it never was. Thus, it is that the evils of nunneries and the corruptions to Akharas proceeded. No, we are not to scandalize the Savior of Jerusalem or the Savior of Nadia for these subsequent evils. Luthers, instead of critics, are what we want for the correction of those evils by the true interpretation of the original precepts.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

## *Science*

### **1. What is the principal cause of heat?**

By mixing metals like iron and sulphur, mountains are broken, the earth shakes, and ammunition is released from guns to create havoc in the world. Where is the inspiration of the consciousness in these activities? Although heat is seen as the principal cause of all movement, yet without the inspiration of the spirit nothing can happen. If we scrutinizingly study what is this heat, we come to know that heat is a quality. When a particular propensity becomes active within one's body, heat manifests in the body. It is well known that if one is excessively lusty, his bodily temperature increases. It is to be known that heat, which is experienced in all kinds of material objects, is the result of the interaction of spirit.

*(Tattva-sūtra 22)*

### **2. Are reason and argument the cause of scientific discoveries? Is human nature satisfied by remaining entangled in sensual knowledge?**

All mental and material science is discovered through reasoning. Material science is of many kinds: science of matter and motion, magnetism, electricity, medicine, physiology,



optics, music, logic, and mental philosophy. Art and manufacture are part of the science of the quality and the energy of objects. Science and art together create huge enterprises in the world. Ships, railways, buildings, and electrical items are the products of sensual knowledge. Geography, chronology, and astronomy are products of sensual knowledge. Zoology, mineralogy, and surgery are also products of sensual knowledge. Those who wish to remain entangled in this knowledge call it positive knowledge. Since human nature does not want to remain confined only to sensual positive knowledge, people try to attain higher and higher knowledge.

(*Caitanya-sikṣāmṛta* 5/3)

### **3. What is science according to swanlike personalities?**

According to the Vaiṣṇavas, proper use of material knowledge is science. Those who are engaged in advancing in material knowledge, being induced by mundane desires, indirectly help the spiritual advancement of the Vaiṣṇavas to some extent.

(*Jaiva Dharma* Chapter 9)

### **4. In which religion is the full cultivation of spiritual science available?**

The science of *bhakti* is not found in modern religions. *Sanātana-dharma* is evolved from Āryan culture, and Vaiṣṇavism is the best part of *sanātana-dharma*. Therefore, the science of *bhakti* is only possible in Vaiṣṇavism. In Jīva Gosvāmī's *Ṣaṭ-sandarbhā* and Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*, the science of *bhakti* is particularly expounded.

(*Prema-pradīpa* Chapter 6)

### **5. In whose service should science be used to benefit the world?**



The duty of the artist and the scientist is to serve the knower of the Absolute Truth with their advanced art and science. The science of the self is extremely confidential. Those people who are engaged in discussing such topics have no time to entangle themselves in ordinary art and science. Others should therefore try to help maintain those people. O brothers! O believers of gradual advancement! O believers of gradual discovery! Please mind your own business and, as a result, you and the whole world will be benefited. Do not cause unauthorized interference and try to find faults and qualities in the science of the self. If you act like gentlemen, we will constantly bless you.

(*Sajjana Toṣaṇī* 7/7)

#### **6. When do science, society, and art reach their highest stage?**

When *karma* works under the subordination of *bhakti*, it is no longer identified as *karma* but as *bhakti*. As long as *karma* is identified by its own name, it tries to become equal to *bhakti*. The advancement of science, society, and art are the acts of *karma*. But, when *karma* is transformed into *bhakti*, then science, society, and art become bright and advanced.

(*Tattva-viveka* 1/9/12)

#### **7. In which scientific knowledge is the swanlike Vaiṣṇavas expert?**

Books on physical and mental science, books on industry, books on languages, books on grammar, and books on poetry are known as *artha-śāstra*. Some physical, mental, familial, and social benefits are obtained from these writings. The name of these benefits is *artha*. The advantage of these books is that by studying medicine, one can get the benefit of a cure; by studying music, one can get the benefit of happiness to the mind and ears; by material scientific knowledge, various wonderful machines are created; by astrology, one can get



the benefit of understanding subjects like proper and improper times. Those who study such *artha-sāstras* are known as *artha-vit* scholars. The *smṛti-sāstra* establishes *varṇāśrama-dharma* and are also known as *artha-sāstra*. The *smārta* scholars are also known as *artha-vit* scholars, because the main purpose of their occupational duties is to protect society. Spiritual scholars practice spiritual life with these *arthas*. Swanlike Vaiṣṇavas are never opposed to discussing these scriptures. They extract the supreme goal of spiritual life from these *artha-sāstras* and become worshipable among *artha-vit* scholars. The *artha-vit* scholars are happy to assist them in ascertaining the Absolute Truth. The swanlike Vaiṣṇavas are present in the battlefield as negotiators. They do not hate or reject various sinful persons. Swanlike Vaiṣṇavas are always engaged in purifying the hearts of sinful people by giving public lectures, friendly advice, and confidential instructions, and by rebuking, setting an example, and sometimes punishing sinners.

(Śrī Kṛṣṇa-saṁhitā 10/14)

## *Philosophy*

### **1. How is the material, metaphysical, and spiritual science divided?**

According to their qualifications, living entities in the world are divided into three categories: mundane, metaphysical, and spiritual. People say that philosophy is of six kinds, but we have divided it into three categories. Material philosophy consists of Nyāya, Vaiśeṣika, and Pūrva-mīmāṃsā. Metaphysical philosophy consists of Sāṅkhya, Pātañjala, and the Māyāvāda commentary on *Vedānta-sūtra*. Spiritual philosophy consists of the *Vedānta* itself.

(*Kṛṣṇa-karnāmrta* introduction)

### **2. Where is the synthesis of various philosophies preached by different ācāryas?**

The philosophies such as *kevalādvaita-vāda* (exclusive monism), *kevaladvaita-vāda* (exclusive dualism), *dvaitādvaita-vāda* (monism and dualism), *viśiṣṭādvaita-vāda* (specific monism), and *śuddhādvaita-vāda* (purified monism) quarrel for the sake of name only. The supreme truth, which remains after the *isms* of different philosophies, is the philosophy of *acintya-bhedābheda* (inconceivable oneness and difference).



The Vedas and the great authorities approve this supreme philosophy.

(Śrī Bhāgavatārka-marīci-mālā 10/4)

### 3. Why is the philosophy of *acintya-bhedābheda* complete?

In his book *Sarvasambādinī*, Śrī Jīva Gosvāmī has established this philosophy of *acintya-bhedābheda* as the ultimate conclusion. The *dvaitādvaita* philosophy propounded by Śrī Nimbārka was not complete. However, the Vaiṣṇava world accepted this philosophy as perfect through the teachings of Śrīmān Mahāprabhu. Since the acceptance of the Lord's eternal *sac-cid-ānanda* form found in Śrī Madhva-sampradāya is the main principle of the *acintya-bhedābheda* philosophy, Śrīmān Mahāprabhu has accepted the Madhva-sampradāya. Since there are some little scientific differences in the conclusions of the previous Vaiṣṇava *ācāryas*, different *sampradāyas* have come into being. By the strength of His omniscience, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu has fulfilled the deficiencies of the different philosophies. He made the philosophies and conclusions of Śrī Madhva, Śrī Rāmānuja, Śrī Viṣṇusvāmī, and Śrī Nimbārka faultless and perfect, and mercifully gave everyone in the world His pure conclusion of *acintya-bhedābheda*.

(Śrī Manaḥ-sikṣā Verse 9)

### 4. Is the conclusion of *acintya-bhedābheda* based on the Vedas and on universal philosophical conclusions?

Since the philosophies of *kevala-vāda*, *kevalā-vāda*, *suddhādvaita*, and *viśiṣṭādvaita* consist of partial statements of the Vedic literature, they are opposed to the remaining parts. The philosophy of *acintya-bhedābheda* is universal and it is the actual purport of the Vedas. It is the object of the living entities constitutional faith, and saintly persons accept it.

(Śrī Manaḥ-sikṣā Verse 9)



**5. Why is the philosophy of *acintya-bhedābheda* accepted by everyone?**

The conclusion of *acintya-bhedābheda* is based on devotional scriptures. The more one discusses it with reasoning the more one will find it pure and perfect. Arguments are of two kinds: argument to support one's own side and arguments to defeat one's opposition. The *Vedas*, the *Purāṇas*, and the conclusions of the *mahājanas* nourish the *acintya-bhedābheda* philosophy; they are arguments to support this philosophy. Śrī Śaṅkarācārya and other dry speculators are opposed to this philosophy. Śrī Śaṅkara has said, "O Lord! When the difference between You and me is removed, I will remain Yours, but I cannot say that You are mine." Such opposing arguments also nourish the *acintya-bhedābheda* philosophy. Everyone therefore accepts this conclusion.

(*Bṛhad-bhāgavatāmṛta* purport)

**6. Why is the word "*acintya*," inconceivable, used in the conclusion of *acintya-bhedābheda*?**

The truth has been established; the living entities are simultaneously one with and different from Kṛṣṇa, and the material world is also simultaneously one with and different from Kṛṣṇa. Since limited human reasoning cannot comprehend it, this eternal truth of simultaneously oneness and difference has been called *acintya*.

(*Caitanya-śikṣāmṛta* 1/5)

**7. Is the philosophy of *kevalādvaita-vāda* nondual knowledge, and is it approved by the *Vedas*?**

Many people think that the philosophy of *advaita-vāda* is *advaya-jñāna* or nondual knowledge. But this is not a fact. The philosophy of *kevalādvaita-vāda* is opposed to the *Vedas*. The philosophy of oneness is established in many places in the *Vedas* and the philosophy of eternal separation is also established in many places in the *Vedas*. Vedic literature is



perfect knowledge; therefore, there is no possibility of any contradiction. The *Vedas* conclude that simultaneous oneness and difference are eternal and perfect, because of the inconceivable potency of the Supreme Brahman. Thus, the material world and the living entities are simultaneously one with and different from the Supreme Brahman. *Dvaita* and *advaita* are simultaneously a fact; therefore in the science of oneness, there is a difference between matter and spirit, and in the science of the self, the minute spirit souls are eternally different from the Supreme Lord. One who knows the truth of oneness and difference has nothing more to know. When one realizes the conclusion of *acintya-bhedābheda*, one automatically achieves *advaya-jñāna* or nondual knowledge. The living entity who is the seer cannot see anything separate from the Absolute Truth. When he is under the control of material vision, he only sees a difference in them. Since matter is an eternally perfect element, it appears separate from consciousness. This is called *dvaita-jñāna*.

(*Sajjana-toṣaṇī* 2/6)

#### **8. Who perfected the philosophical conclusions preached by the authorized Vaiṣṇava ācāryas?**

Śrī Rāmānujācārya preached devotional service according to the philosophy of *viśiṣṭādvaita-vāda*. Śrī Madhvācārya preached devotional service according to the philosophy of *śuddhādvaita-vāda*. Śrī Nimbādityācārya preached devotional service according to the philosophy of *dvaitādvaita-vāda*. Śrī Viṣṇusvāmī preached devotional service according to the philosophy of *śuddhādvaita-vāda*. All four are preachers of pure devotional service. In the opinion of Rāmānuja, the Supreme Lord is one, and matter and spirit are His qualities. In the opinion of Madhva, the living entities are separate from the Supreme Lord, and devotional service to the Lord is the nature of the living entities. In the opinion of Nimbāditya, the living entities are simultaneously one with and different from



the Supreme Lord; thereby the eternity of difference is accepted. In the opinion of Viṣṇusvāmī, the object is one but the Supreme Brahman and the living entities are eternally different. Even though there are differences in their opinions, all of them have accepted that devotional service is eternal, the living entities are eternal servants of the Supreme Lord, and love of God is the ultimate goal of life. Therefore, all of them were Vaiṣṇavas. Although they were authorized Vaiṣṇavas, their philosophies were incomplete and there were differences between them. Śrī Caitanyadeva, who is directly the Supreme Personality of Godhead, appeared in the world and, after removing those scientific imperfections, taught the people of the world scientific pure devotional service.

(Śrī Manaḥ-sikṣā Verse 9)

**9. Is the conclusion of Śrī Rāmānujācārya opposed to the conclusion of the Gauḍīyas?**

The conclusions of Śrīmad Rāmānuja Svāmī are like the foundation of our Gauḍīya temple of love.

(Sajjana-toṣaṇī 7/3)

**10. Are the philosophy of Śrī Nimbāditya and the conclusion of *acintya-bhedābheda* the same?**

Many people say that the philosophy of the Gauḍīya Vaiṣṇavas is identical to that of Śrī Nimbāditya, but that is not true. The philosophy of Nimbāditya is *dvaitādvaita* and the Gauḍīya philosophy is *acintya-bhedābheda*.

(Sajjana-toṣaṇī Volume 7)

**11. When was philosophical literature composed?**

The *Darśana-sāstra*, philosophical scriptures, was compiled a short time after the compilation of the *Mahābhārata*. There are six prominent philosophical systems current in India—Nyāya (logic), Sāṅkhya, Pātañjala (yoga), Kaṇāda or Vaiśeṣika, Pūrva-mīmāṃsā or Karma-mīmāṃsā,



and Uttara-mīmāṃsā or Vedānta. All these philosophical systems were introduced after Buddhism. The ṛṣis who propounded these systems first composed their philosophies in *sūtras*. The Vedic *sūtras* were compiled to facilitate easy remembrance, but this was not the case with the *sūtras* of these philosophical systems. When the *brāhmaṇas* were attacked by the mighty Buddhist philosophy, they first compiled the *Upaniṣads*, which are the pinnacle of Vedic literature, and thus they strengthened their doctrine with logic and argument. The Buddhists gradually presented many philosophical systems such as Saugata, Mādhyaṃika, and Yogācāra. Soon afterwards, the Buddhists entered into intense debate with the *brāhmaṇas*. The *brāhmaṇas* then introduced their six philosophical systems, beginning with Nyāya and Sāṅkhya. They kept their teachings in the form of *sūtras* and passed them on only to their disciples. During the time of Rāmacandra, Gautama Rṣi composed Ānvīkṣikī, Vedic logic, which was accepted at that time. According to their needs, the *brāhmaṇas* composed the present system of Nyāya under Gautama's name and substituted it for the previous system. In Gautama's *śāstra*, there are statements that could be used against the Saugata philosophy. The scriptures of Kaṇāda come under the category of Nyāya scriptures. In the system of Sāṅkhya, there are also many statements against Buddhism. The system of Pātañjala falls under the category of Sāṅkhya. The *Pūrva-mīmāṃsā* propounded by Jaimini supports the *karma-kāṇḍa* system that was rejected by the Buddhists. Although Vedānta scriptures are the most recent, they have been accepted as another form of Ānvīkṣikī, since they are based on the *Upaniṣads*. Therefore all philosophical scriptures were written during the 800 years between 400 B.C. and A.D. 400.

(Śrī Kṛṣṇa-saṃhitā introduction)



**12. What are the nine conclusions found in the philosophy of Buddhism?**

In the opinion of the Buddhists, there are two ways of understanding philosophy: Hināyāna and Mahāyāna. There are nine conclusions for those who traverse through these paths. (1) The universe is beginningless therefore godless. (2) The world is false. (3) The sense of “I” is the only truth. (4) Reincarnation and the next life are real. (5) Lord Buddha is the means of achieving the truth. (6) *Nirvāṇa* is the supreme truth. (7) Buddhism is the only philosophical path. (8) The *Vedas* are composed by human beings. (9) Following religious principles such as compassion is the way of the Buddhists.

(*Caitanya-caritāmṛta* Madhya 9/49 commentary)

**13. Which well-known foreigners followed the six Indian philosophies?**

There is no doubt that philosophical literature originated in India. Although there are many kinds of philosophies, they are grossly divided into six categories. These six categories of philosophy are known in India as *ṣaḍ-darśana*. These six philosophies are also widely respected in Greece. Through intensive research, Garbe, who was a professor in Greece, has recently ascertained that Aristotle was the disciple of Gautama’s philosophy of Nyāya, Thelis was the disciple of Kaṇāda’s philosophy of Vaiśeṣika, Sacretis was the disciple of Jaimini’s Mīmāṃsā, Pluto was the disciple of Vyāsadeva’s Vedānta, Pythagoras was the disciple of Kapila’s Sāṅkhya, and Zino was the disciple of Patañjali’s *yoga*.

(*Sajjana-toṣaṇī* 7/1)

**14. Is there any pure spiritual truth in the philosophy of Patañjali?**

The state of liberation that was described in the philosophy of Patañjali is a mood of gross and subtle existence, but there is no discussion about spiritual science found in it.

(*Tattva-viveka* 1/23)



**15. What is the position of the Yoga-sāstras?**

The Yoga-sāstra is one of the irrelevant positions found among all irrelevant positions between gross matter and pure spiritual truth.

(*Tattva-viveka* 1/23)

**16. What is the devotional explanation of the Vedic statement *tat tvam asi*?**

The Māyāvādī commentators say that the Vedic statement *tat tvam asi* concludes that the Supreme Brahman and the living entities are nondifferent. The word *tat* means “He,” the word *tvam* means “you,” and the word *asi* means “are”; so the words *tat tvam asi* means “you are the Supreme Brahman.” There is no difference between you and Him. But the Vaiṣṇava commentators have given different meanings of the word *tat tvam asi*. According to them, the word *tat* means “He who is infallible” and this word has been derived from the word *tasya* meaning “His.” Therefore, the word *tat tvam asi* means “you belong to Him.” The word *tasya* makes the distinction between the Supreme Brahman and the living entities. From this, it is concluded that you are not the Supreme Brahman.

(*Tattva-sūtra* 6)

**17. Do the compilers of the six philosophies accept Lord Viṣṇu as the Supreme Personality of Godhead? Is Lord Viṣṇu in the mode of material goodness?**

Jaimini rejected devotional service, which is the purport of the *Vedas*, and made the Supreme Lord subordinate to *karma*. Kapila rejected the true purport of the *Vedas* and declared that material nature is the cause of the material world. Gautama and Kaṇāda stated that the atom is the cause of the material world. In the same way, Māyāvādīs, such as Astavakra, said that the impersonal Brahman is the cause of the material world. The *raja-yogīs*, headed by Patañjali, established their imaginary God to be the Absolute Truth,



based on their Yoga-śāstras. All these *ācāryas* rejected the Supreme Lord, who is supported by the *Vedas*, and they established their own idea of God. After carefully discussing and refuting the opinion of these six philosophers, Śrī Vyāsadeva compiled *Vedānta-sūtra*, which establishes the supremacy of the Lord. In the opinion of *Vedānta*, the Supreme Brahman has a *sac-cid-ānanda* form. The impersonalists say that the Supreme Brahman is without qualities and sometimes with material qualities. But actually the Absolute Truth is not only transcendental to the modes of the material nature but He is also the source of unlimited spiritual qualities. His body is purely spiritual. According to other philosophers, no one can achieve Viṣṇu, the supreme cause. In other words, they do not accept Viṣṇu as the cause of all causes. Yet they endeavored to establish their own opinion by refuting the true authorized conclusion.

(*Caitanya-caritāmṛta* Madhya 25/45–55 commentary)

## *Cultural Heritage*

### **1. What is the need of history and knowledge of time?**

History and knowledge of time are part of *artha-śāstra*, literature that gives material prosperity. If the people of India discuss history and time with reason and argument, they will be greatly benefited. By this process, they can also make spiritual advancement. By mixing the waves of reasoning in the river of ancient belief, moss in the form of illusion will be destroyed and in due course of time, when the bad smell of infamy is removed, the knowledge of the residents of India will become healthy.

(Śrī Kṛṣṇa-saṁhitā)

### **2. Who built the temple of Śrī Jagannātha? Why Purī is called Nilācala? How old is Purī?**

Rāja Anaṅga-bhīma erected the temple about 800 years ago in place of the old temple, which was in a state of dilapidation. In old accounts, we find the former temple was called Nīlādri, the blue hill. It appears that the former temple, which was probably built by the eminent Rāja Indradyumna was blue or a dark color. Otherwise, we cannot account for the name Nilācala, unless the name was taken from the Nīlagiri



Hills, which is a small range running through the province from one end to the other. The *Utkāla-khaṇḍa* in the *Purāṇas*, the *Nīlādri Mahodaodhi*, and the *Matla Panjee* (an account regularly kept by the temple officers) declare that Jagannātha is a very ancient Deity among the Hindus. Whatever may be the value of the authorities quoted, we are inclined to believe that Purī was considered sacred even at the time when the *Purāṇas* were written, because we find in Wilson's copy of the *Viṣṇu Purāṇa* that Kaṇḍu Ṛṣi resorted to a place called *Puruṣottama* for the purpose of divine contemplation. In any case, Rāja Indradyumna, to whom the whole affair is generally ascribed, lived a long time before Raja Vikramāditya, the contemporary of Augustus Caesar of Rome. We are sure that Purī is not as old as Benares and Gayā, which are repeatedly mentioned in all the *Purāṇas* and the *Mahābhārata*, but it is not a place of recent origin, created after the commencement of the Christian era.

(*The Temple of Jagannātha at Purī* September 15, 1871)

**3. According to modern scholars, how many reigns is the history of India divided into?**

The modern scholars have divided the history of India into eight periods, as illustrated in the following chart:



	Ruling dynasty's name	Meaning of the name	Years duration of rule	Beginning date
1	Prajāpatīs	Rule of the sages	50	4463 B.C.
2	Manus	Rule of Svāyambhuv a Manu and descendants	50	4413
3	Demigods	Rule of Indra and others	100	4363
4	Vaivasvata	Rule of Vaivasvata and descendants	3465	4263
5	Outcastes	Rule of the Ābhīras, Śakas, Śakas, Khasas, and Andhras	1233	798 B. C
6	Vrātya	Rule of the new Āryan castes	771	435 A.D.
7	Mohammedans	Rule of the Patans and Moguls	551	1206
8	British	Rule of the British	121	175

(Śrī Kṛṣṇa-saṁhitā introduction)

#### 4. When was the *Veda* written?

During the rule of the Prajāpatīs, no scriptures were written; there were only a few pleasing words. In the very beginning, *praṇava* was manifested. Written script had not



yet been introduced. There was only one syllable with *anusvāra* added to it to produce *om*. When the Manus rule began, other syllables like *tat sat* were introduced. During the rule of the demigods, ancient *mantras* were composed by joining small words together. The performance of sacrifices began at this time. Gradually ancient poetic meters like *Gāyatrī* appeared. Cākṣuṣa Manu was the eighth generation after Svāyambhuva Manu. It is said that Lord Matsya appeared during his reign and delivered the *Veda*. Perhaps during this time many poetic meters and verses of the *Veda* were composed, but they were only in sound vibration, not written. They were passed on by hearing. After the *Veda* had remained in this unwritten state for a long time and the number of verses gradually increased, it became difficult to grasp. Then the sages, headed by Kātyāyana and Āśvalāyana, composed the *sūtras* of the *Veda* after careful consideration to make memorizing them easier. Still, many other *mantras* were composed after this.

When the one *Veda* became greatly expanded, then Vyāsadeva, after duly considering the subjects, divided the *Veda* into four and wrote them in book form. This took place a few years before King Yudhiṣṭhira's reign. Vyāsadeva's disciples then divided those works amongst themselves. Those *ṛṣis*, who were disciples of Vyāsadeva, divided the four *Vedas* into different branches so that people could easily study them.

(*Śrī Kṛṣṇa-saṁhitā* introduction)

### 5. When was the Rāmāyaṇa composed?

Although the Rāmāyaṇa is considered poetry, it is also history. Vālmīki Ṛṣi, who was a contemporary of Rāmacandra, wrote it. We do not feel that Vālmīki alone wrote the current Rāmāyaṇa. By considering the conversation between Nārada and Vālmīki, and the recitation of the Rāmāyaṇa in Rāmacandra's assembly by Lava and Kuśa, it is understood that Vālmīki composed many of the verses glorifying the character of Rāmacandra in the Rāmāyaṇa, but after some



time another scholar elaborated on Vālmīki's work. I think that the present day Rāmāyaṇa was completed after the composition of the Mahābhārata, because, while chastising Jābāli, Rāmacandra accuses him of being polluted by the Śakya philosophy. I believe that the present day Rāmāyaṇa was written around 500 B.C.

(Śrī Kṛṣṇa-saṁhitā introduction)

### 6. What is the truth concerning the Mahābhārata?

It is said that Vyāsadeva composed the Mahābhārata, and there is no objection to this, but it cannot be said that the author of the Mahābhārata was the same Vyāsa who divided the Vedas and received the title Vedavyāsa at the time of Yudhiṣṭhira. The reason for this is that in the Mahābhārata there are descriptions of kings such as Janamejaya, who ruled after Yudhiṣṭhira. There are specific references about the Manuscriptures in the Mahābhārata. Therefore, the present-day Mahābhārata must have been written some time after 1000 B.C. It appears that Vedavyāsa first made a draft of the Mahābhārata, and later another Vyāsa elaborated on it and presented it under the name Mahābhārata.

(Śrī Kṛṣṇa-saṁhitā introduction)

### 7. When was the present Manu-saṁhitā composed?

Manu-saṁhitā is the first and foremost of all smṛtis. There is no evidence that the Manu-saṁhitā was written during the time of Manu. When Manu became a prominent ruler, the Prajāpatiś had him establish and live in a city named Barhiṣmatī, just outside Brahmāvarta, so that his sons would be a separate class. From that time, the Prajāpatiś called themselves brāhmaṇas and accepted the Manus as kṣatriyas. In this way, castes other than brāhmaṇas were introduced. Manu also gave due respect to the brāhmaṇas and arranged for the different occupational duties of the different castes with the help of ṛṣis such as Bhṛgu. The ṛṣis approved of Manu's



arrangement. At the time, however, the various occupational duties were not written down.

Later, when the *brāhmaṇas* and *kṣatriyas* fought, Paraśurāma appointed someone from the Bhṛgu dynasty who knew those arrangements, to write everything down in verse. The duties of *vaiśyas* and *sūdras* were also included. About 600 years after the battle of Kurukṣetra, the present Manuscripts were written, with the assistance of another Paraśurāma, whose position was similar to the original Paraśurāma.

(Śrī Kṛṣṇa-saṁhitā introduction)

### 8. What is the history of Buddhism and Jainism?

When the philosophy of Godless secularism was very prominent in India; when the Vedic literature, which is full of transcendental truths, was accepted only as religious literature; when the mundane *brāhmaṇas* promoted secularism as the path of the *Vedas*; and when such *brāhmaṇas* tried to attain sense gratification by performing sacrifices and searching after perpetual happiness and the association of the Apsarās in heaven after their death, at that time Śākyasiṁha established Buddhism. Becoming dissatisfied with material happiness, Śākyasiṁha, who was born in the family of a *kṣatriya*, established the philosophy of Buddhism, whose ultimate goal is the happiness of *nirvāṇa*. There is much evidence that even before Śākyasiṁha, others preached the philosophy of attaining the happiness of *nirvāṇa*. However, since the time of Śākyasiṁha, this philosophy has been widely accepted, the followers of Buddha have accepted Him as the original preacher of this philosophy.

Before and at the same time as Śākyasiṁha, a scholar named Jin, born in a *vaiśya* family, preached a similar philosophy to that of Buddhism. The name of this philosophy was Jainism. Jainism was confined in India. The philosophy of Buddhism however crossed the rivers, mountains, and



oceans and spread to countries like China, Tātāra, Shyama, Japan, Burma, and Śrī Lanka.

(*Tattva-viveka*)

### 9. During whose reign were various texts preached?

Name of scripture	Time when preached
Praṇava [om] Hearing first codes of śrutis	During the reign of the Prajāpatis
Hearing the complete śruti and Gāyatrī	During the reign of the Manus, the demigods, and Vaivasvata
Sautra's śrutis	At the beginning of the reign of Vaivasvata
Manu's smṛtis	During the second half of the reign of Vaivasvata
Histories	During the second half of the reign of Vaivasvata
Philosophical scriptures	During the reign of the outcastes
Purāṇas and Sātvata Tantras	During the reign of the brāhmaṇas and kṣatriyas created by Paraśurāma
Tantras	During the reign of the Mohammedans

(*Śrī Kṛṣṇa-saṁhitā* introduction)



### 10. When did Śaṅkarācārya appear?

The holy places of the Āryans were converted into holy places for Buddhists. All signs of *brahminical* culture practically disappeared. In the seventh century, when this tragedy was no longer tolerable, the *brāhmaṇas* became very angry and conspired to destroy Buddhism. At that time, by providence, the most learned and intelligent Śaṅkarācārya became the commander-in-chief of the *brāhmaṇas* in Kāśī. By discussing his activities, it appears that he was an incarnation of Paraśurāma.

(Śrī Kṛṣṇa-saṁhitā introduction)

### 11. How did India benefit from the appearance of Śaṅkarācārya?

Śaṅkarācārya has, to some extent, done a favor to India by evicting Buddhism. He helped stop the gradual deterioration of the ancient Āryan community. In particular, he changed the course of the Āryans' mentality by introducing a new method of thought in their scriptures. He even inspired in them an urge to consider new subjects with their intelligence.

(Śrī Kṛṣṇa-saṁhitā introduction)

### 12. When did other civilizations of the world worship the Indians as the king, as the giver of punishment, and as the spiritual master?

When real culture was present at that time, the fame of India was brightly shining like the midday sun. All castes and civilizations worshiped the Indians as the king, as the giver of the punishment, and as the spiritual master. The people of Egypt, China, and other countries accepted instructions from Indians with awe and reverence.

(Caitanya-sikṣāmṛta 2/3)



**13. Which is the most ancient country? Which is the oldest civilization? Which is the most ancient religion? And when was that religion at its peak?**

India is the oldest civilized country. The followers of all *sampradāyas* accept this fact. Even though proud people of the Western countries believe that theirs is a civilization older than the Āryan civilization, the fact will remain true forever. The Āryans first lived in India. This has been proven during the time of the Prajāpatis, who were the sons of Brahmā. Kaśyapa was a Prajāpati. His daughter's son was Prahlāda, "the crest jewel among all the Vaiṣṇavas." Dhruva Mahārāja, the son of Manu, was also mentioned as a topmost Vaiṣṇava. Among the first sons of Brahmā, the four Kumāras and Nārada Muni were also great Vaiṣṇavas. Therefore, there is no religion older than Vaiṣṇava *dharma* in the world. While increasing gradually, this Vaiṣṇava religion reached its peak and perfection during the time of Mahāprabhu Caitanyadeva.

(*Sajjana Toṣaṇī* 2/9)

**14. Who taught the process of preserving dead bodies? Why was this process followed?**

In the *Chāndogya Upaniṣad* is the story of Indra and Virocana learning spiritual truth from Prajāpati. It clearly states that due to his gross mentality, like that of a *mleccha*, Virocana considered his material body to be himself and he taught his students how to preserve the body after death. Perhaps, according to his teachings, his Egyptian disciples taught the custom of mummifying or preserving dead bodies in their own country. Based on this custom, the system of burying dead bodies was spread to other *mleccha* countries.

(*Sajjana-toṣaṇī* 7/1)

**15. When did keen and powerful intelligence exist in South India?**

From the seventh century, keen and powerful intelligence was found among the people of South India—and nowhere



else. From that time, Śaṅkarācārya, Śaṭhakopa, Yāmunācārya, Rāmānuja, Viṣṇusvāmī, Madhvācārya, and many other great learned scholars appeared like shining stars in the southern sky.

(Śrī Kṛṣṇa-saṁhitā introduction)

**16. In which philosophy did Viṣṇusvāmī, Nimbāditya, and Madhvācārya write their *Vedānta-sūtra* commentaries?**

Viṣṇusvāmī, Nimbārka, and Madhvācārya wrote their own commentaries on *Vedānta*, following in the footsteps of Śaṅkarācārya. In this way, they introduced slight variations of the Vaiṣṇava principles.

(Śrī Kṛṣṇa-saṁhitā introduction)

**17. When did the authorized Vaiṣṇava ācāryas begin to write commentaries on the four writings such as *Vedānta*?**

Like Śaṅkarācārya, they also wrote commentaries on the *Bhagavad-gītā*, *Viṣṇu-sahasra-nāma*, and *Upaniṣads*. At that time, a thought arose in the hearts of people that one must have commentaries on the four above-mentioned works to establish a *sampradāya*. From these four Vaiṣṇavas [Madhva, Rāmānuja, Viṣṇusvāmī, Nimbārka], the four Vaiṣṇava *sampradāyas*, such as the *Śrī-sampradāya*, were introduced.

(Śrī Kṛṣṇa-saṁhitā introduction)

**18. Which contemporary and later associates of Śrīmān Mahāprabhu preached His philosophy?**

Śrī Caitanya Mahāprabhu, with the help of Nityānanda and Advaita, clearly explained the truth regarding one's relationship with the Lord. Through Rūpa, Sanātana, Jīva, Gopāla Bhaṭṭa, the two Raghunāthas, Rāmānanda Rāya, Svarūpa Dāmodara, and Sārvabhauma Bhaṭṭācārya, He clearly explained the truth of the living entity's relationship with the Lord. He strengthened the process of acting in that relationship by establishing the supremacy of performing *kīrtana*. Regarding the goal of life, He ascertained the simple means of relishing the mellows of Vraja.

(Śrī Kṛṣṇa-saṁhitā introduction)



**19. What is the history of the three methods of singing: Manohara Sāhī, Garāṇhāty, and Regeti?**

Śrīnivāsācārya Prabhu made Katwa and its adjoining places glorious. His place was under the subdivision of Manohara Sāhī. Therefore, the method of singing inaugurated by him was known as Manohara Sāhī. Śrī Narottama dāsa was a resident of the village Kheturi, which is in Gaḍerhāta or Garāṇhāty in the district of Rājasāhī. Therefore, the method of singing his songs is known as Garāṇhāty. Śrī Śyāmānanda Prabhu was from Midnapur District. The method of singing his songs is called Regeti. To encourage these great singers, Śrī Jīva Gosvāmī awarded Śrīnivāsācārya the title “Prabhu,” Śrī Narottama the title “Ṭhākura,” and Śrī Śyāmānanda the title “Prabhu.” Śrī Jīva Gosvāmī was very magnanimous and saw only good qualities in others. Śrīnivāsācārya Prabhu was a *brāhmaṇa* and therefore Śrī Jīva Gosvāmī had no hesitation in awarding him the title “Prabhu.”

(*Sajjana-toṣaṇī* 6/2)

**20. What is the history of Guṇarāja Khān (Mālādhara Vasu)?**

The poet Guṇarāja Khān began to write his book *Śrī Kṛṣṇa-vijaya* in 1395 Śaka Era and completed it in 1402 Śaka Era. Although Chandi dāsa and Vidyāpati Ṭhākura composed something in Bengali before this, they did not compose any poetry. We can only see a few songs composed by them. We have not seen any poetry written in Bengali before 1400 Śaka Era. As the people of Britain show great respect to Chaucer, similarly we show respect to Guṇarāja Khān for his poetry. Any Bengali library is incomplete without the book *Śrī Kṛṣṇa-vijaya*. Moreover, this book is extremely respected by the devotees. Śrī Guṇarāja Khān, a most respected Vaiṣṇava, compiled this book as the translation of the Tenth and the Eleventh Cantos of *Śrīmad-Bhāgavatam*, the crest jewel among all literature. Therefore, we are unable to describe the



wonderful glories of this book here. This book is worshipable by all Vaiṣṇavas. After studying this book, Śrī Mahāprabhu glorified it in such a way that it will draw much respect from the Gauḍīya Vaiṣṇava society.

Not finding any qualified *brāhmaṇas* in Bengal, which was polluted by Buddhism, the King of Bengal, Ādisūra, arranged to bring five qualified *brāhmaṇas* and five qualified *kāyasthas* from Kānyakubja. Among those five *kāyasthas*, Daśaratha Vasu, a civilized and simple-minded person, came to Gauḍa-deśa. Śrī Guṇarāja Khān appeared in that dynasty as the thirteenth descendent from Daśaratha Vasu. Guṇarāja Khān's actual name was Mālādhara Basu. The King of Bengal awarded the title "Guṇarāja Khān" to him. He had fourteen sons; among them the second son, Lakṣmīnātha, was awarded the title "Satyarāja Khān." His son, Śrī Rāmānanda Vasu was an associate of Śrīmān Mahāprabhu. Rāmānanda Vasu was thus the fifteenth descendent from Daśaratha Vasu. After extensive research at the village of Kulīna-grāma, we have collected this information from the house of the Vasu's during the winter of 1885. There we discovered that Śrī Mālādhara Vasu Mahāśaya was a rich and famous person. By seeing his palace and temple room, it appears that his kingdom was very prosperous.

(Śrī Kṛṣṇa-Vijaya introduction)

## 21. What is the history of the *ativāḍī-sampradāya* and Viṣa Kiṣana?

Jagannātha dāsa had a group of followers in Orissa. They were known as *ativāḍīs*. By the order of Mahāprabhu, Jagannātha dāsa became a follower of Haridāsa Ṭhākura. Later, when he gave up pure devotional service and took shelter of Māyāvāda philosophy, Mahāprabhu rejected him, saying he was an *ativāḍī*. The sect of *ativāḍī* was expanded like the *bāulas* of Bengal. The *ativāḍīs* have some false literature, which states that Lord Caitanya will manifest again.



On this pretext, a few wicked persons began to pose themselves as Caitanya, Brahmā, Baladeva, Kṛṣṇa, and so on.

Having obtained some mystic power, an imposter named Viṣa Kiṣana began to promote himself as Mahā-Viṣṇu. He and his followers constructed a temple in the jungle, two miles from Sardāipur. It was written on the beads of the followers of *ativādī* that Mahā-Viṣṇu Viṣa Kiṣana remains incognito and on 14 March, he will manifest himself and display his four arms of Mahā-Viṣṇu. As soon as this news spread, many *brāhmaṇa* women began to serve him, neglecting the prohibition of their husbands.

When some illicit affairs between Viṣa Kiṣana and the wives of the Choudhary's of Bhrangārapura surfaced, then the people of Bhrangārapura reported this to the Revered Walten Sahib, who was the commissioner of Bhrangārapura. He advised me to go to the jungle and investigate the matter. I went there at night and after a long conversation with that "Mahā-Viṣṇu," I concluded that he was determined to destroy the British Rule. After returning to Purī, the trial of "Mahā-Viṣṇu" began in my court. After a long trial and hearing, I awarded him the punishment of one and half years in prison. When his matted hair was cut, his worshipers and followers abandoned him as a cheater.

(Autobiography of Śrī Bhaktivinoda Ṭhākura)

**22. What brief information did Śrī Bhaktivinoda Ṭhākura give regarding Śrī Māyāpura, the birth place of Śrī Gaurasundara?**

After carefully researching and going through various authentic books, such as *Śrī Caitanya-bhāgavata*, we have discovered many places of the Lord's pastimes. We have resolved to gradually find all the places of the Lord's pastimes for the pleasure of the devotees. First, we are locating the exact place of Mahāprabhu's village. Śrī Kavi-karṇapūra has written that the land of Navadvīpa is surrounded by the



Ganges. This is also mentioned in the *tantras*. The actual name of the River Khaḍiyā which flows by Goyāḍī and mixes with the Ganges near Svarupaganj is Bāgdevī or Jalangi. Long, long ago, the River Bāgdevī flowed by the village Hariśpura and after mixing with the River Mandākinī, it flowed near Devapallī. Thereafter, touching the city of Bhālūkā, this river mixed with the Ganges near Goyālpāḍā. When the Mandākinī portion of the Ganges dried up, the Bāgdevī reached the Ganges, while flowing by the side of Māyāpura. Because of the confluence of Bāgdevī and the Ganges, many parts of Śrī Māyāpura were destroyed. At that time, the homeless learned *brāhmaṇas* of Māyāpura took Śrī Prouḍhā Māyā and Vṛiddha Śiva across the Ganges to the village Kuliya, which is the present-day city of Navadvīpa.

In this village, there are no places of Mahāprabhu's pastimes. However, this place is the forest of Vṛndāvana within Navadvīpa. The map that we have provided in the book *Śrī Navadvīpa-dhāma-māhātmya* shows that there is a *cakra* in the middle. The entire tract of land, which covers this *cakra*, is called Antardvīpa. Only two tiny portions of land have extended to the other side of the Ganges. During the time of Śrī Mahāprabhu, Māyāpura village was certainly the home of learned *brāhmaṇas*, but because of the movement of the River Bāgdevī, it has almost become ruined. Only one portion of Māyāpura is inhabited by human beings. This portion is situated in the southern corner of Ballādhīgi.

After intensive research and according to some confidential hint, we have been able to locate the exact stream of the Ganges. A long stream called Śivera Dobā or the pond of Śiva near Khaḍvana, which lies to the south of Māyāpura, is still present. If one stands on the bank of this stream and looks towards Gaṅganagāra, one can see that a tract of land resembling the bank of a river is by the side of Māyāpura. Let us consider the exact location that we find in the description of Śrī Vṛndāvana dāsa Ṭhākura. "In Nadia, Lord Gaurāṅga



first went through the road that led to the Ganges, while He danced. He came to His own bathing *ghāṭa* and after dancing there for a long time, He went to Mādhāi's *ghāṭa*. From there, Gaura Hari went to Bārakoṇā-*ghāṭa* and then He went to Nāgariyā-*ghāṭa*. From there, the Lord went to Simuliyā through Gangaganagara."

Now the point is, if one walks to the bank of the Ganges, Bārakoṇā-*ghāṭa* and Nāgariyā-*ghāṭa* are not very far. The Nāgariyā-*ghāṭa* was situated near the main market in ancient Nadia. In addition, this market was situated on the Western side of Ballāladhigī. There is no doubt that if the devotees search for Śrī Māyāpura, the birthplace of Mahāprabhu and His places of pastimes, after carefully considering all these topics, they will certainly find those places. The Vaiṣṇavas who live in the cottages on the alluvial land of Kuliyā do not endeavor to know anything in this regard. Hence, the visiting devotees face so much difficulty.

(*Viṣṇupriyā Palli Magazine*)

### **23. What is the proof that the present municipal city of Navadvīpa was previously Koladvīpa?**

There are quite a few villages called Kuliyā situated in different parts of Bengal. However, the village of Kuliyā that we are discussing right now is a matchless place in the whole world; history has described this Kuliyā with great respect. The name of this Kuliyā is Śrīpāta Kuliyā. At this place, Śrīmad Gaurāṅga Prabhu, who incarnated to purify the age of Kali, resided for seven days, punished a great offender named Gopāla Cāpāla, and thereby forgave the offenses of a teacher who lived at Śrī Navadvīpa. Here, the Lord pardoned the offenses committed against the devotees by a learned *Śrīmad-Bhāgavatam* reciter, Devānanda Paṇḍita, who was a resident of Maheśvara Viśārada's mound. At this place, Śrīmān Mahāprabhu mercifully delivered Kṛṣṇānanda, who was expert in *tantras*, from his offenses against the Vaiṣṇavas and cured



him of his disease. What better method can there be in determining the exact location of the holy place Kuliyā, than discussing the literature composed by the learned scholars who were contemporaries of Mahāprabhu?

In a small village, three miles east of Kumārahaṭṭa, the Kuliyā-pātera-melā was set up a few years ago. Many people from Calcutta participate in the *melā* every year during January. For this reason when we speak of Kuliyā in front of ordinary people, they think that Kuliyā is the place where the *melā* is held. Actually, Kuliyā, the place where the Lord forgave the offenses of Devānanda is mentioned in *Śrī Caitanya-bhāgavata*, *Śrī Caitanya-caritāmṛta*, *Śrī Caitanya-maṅgala*, *Śrī Caitanya-candrodaya-nāṭaka*, *Śrī Caitanya-carita-mahākāvya*, and in the commentary on *Candrodaya* by Premadāsa Bābājī. This Kuliyā must be present within the thirty-two-mile circle of Śrī Navadvīpa. *Śrī Caitanya-bhāgavata Antya-khaṇḍa* Chapter Three states: “As soon as the Lord, the crest jewel among the *sannyāsīs* came to Kuliyā, a tumultuous sound vibrated on all directions. Only the Ganges divides Nadia and Kuliyā. On hearing of the Lord’s arrival, everyone came running. The people from Vācaspati’s village were soon multiplied by millions. Soon after, Vācaspati also came there.”

Elsewhere in the same book is the description: “Sometimes, during His stay at Navadvīpa, Nityānanda Prabhu went to Khālāchaḍā, Baḍagāchi, and Dogāchiyā, and sometimes the Lord went to Kuliyā, which is situated on the other side of the Ganges.”

*Caitanya-caritāmṛta Madhya-līlā* Chapter One Text 153-154 describes:

*kuliyā-grāme kaila devānandere prasāda  
gopāla-viprere kṣamāila śrīvāsāparādha  
pāṣaṇḍī nindaka āsi’ paḍilā caraṇe  
aparādha kṣami’ tāre dila kṛṣṇa-preme*



“The Lord bestowed mercy on Devānanda in the village of Kuliyā. He also forgave the offenses of the *brāhmaṇa* Gopāla, which he committed against Śrīvāsa Paṇḍita. When Gopāla came and fell at the Lord’s feet, the Lord forgave his offenses and bestowed upon him love of Kṛṣṇa.”

In his *Caitanya-caritāmṛta*, Śrī Kavirāja Gosvāmī did not elaborate on Mahāprabhu’s arrival at Kuliyā. Therefore, to understand the exact location of Kuliyā from his descriptions is difficult unless one is thoughtful. In *Madhya-līlā* Chapter Sixteen, he wrote that the Lord went to Kumārahaṭṭa from the house of Rāghava Paṇḍita at Pānihāṭi and after giving *darśana* to Śrīvāsa Paṇḍita, He went to Kāñcanapallī. There He visited the houses of Śivānanda Sena and Vāsudeva Datta and then went to the house of Vācaspati. We will show later that Vācaspati’s house is in Vidyānagara. To avoid the huge crowd, the Lord left the house of Vācaspati, went to the house of Mādhava dāsa in Kuliyā, and stayed there for seven days. Then the Lord went to Śāntipura and from there to Rāmakeli. In his description, Śrī Kavirāja Gosvāmī has not given the proper order of the places; he wrote: “The Lord stayed at Śāntipura for ten days. This has been elaborately described by Vṇḍāvana dāsa Ṭhākura. Therefore I am not describing this elaborately, because it would be redundant and the book would be voluminous.” Thus, we can clearly understand that Kavirāja Gosvāmī has not described all the topics in the proper order. He fully depended on the description of Vṇḍāvana dāsa Ṭhākura.

Śrī *Caitanya-maṅgala* states:

*gaṅga snāna kari prabhu rāḍadeśa diyā  
krame krame uṭṭarilā nagara kuliyā  
purvāśrama dekhivena sanniyāsera dharma  
navadvīpa āilā prabhu ei tāra marma  
māyera bacane punaḥ gelā navadvīpa  
bārakonā ghāṭa nija bāḍīra samīpa*



“After taking bath in the western side of the Ganges, the Lord gradually arrived at Kuliyā. The duty of a *sannyāsī* is to visit his birthplace after taking *sannyāsa*. With this in mind and on the order of His mother, the Lord again went to Navadvīpa. He went through Bārakoṇā-ghāṭa and arrived at His house.”

From this description, we can clearly understand that the Kuliyā village is situated within Navadvīpa-maṇḍala and on the opposite side of the Ganges is Māyāpura, where the Lord took birth. The Lord’s house is situated near Bārakoṇā-ghāṭa.

Moreover, the village Sātakuliyā is also situated on the eastern side of the Ganges about seven or eight miles away from ancient Navadvīpa. This village is also not the place where the offenses were nullified; there is no hearsay that Sātakuliyā was ever a city or that influential people ever lived there. We have to accept therefore that Kuliyā is a village situated on the western bank of the Ganges opposite Navadvīpa. Perhaps due to the changes of the Ganges flow, the major portion of Kuliyā has been destroyed; still there is no doubt that some hearsay identify it.

We can see that the house of Vidyā-vācaspati was not far from Kuliyā, because as soon as Vācaspati heard that Mahāprabhu had arrived at the village of Kuliyā, he reached there immediately and did not have to cross the Ganges. Therefore, we can understand that Kuliyā and Vidyānagara are situated on the same side of the Ganges and are one or two miles apart. Now we should find out where Vidyā-vācaspati’s house is. *Śrī Caitanya-bhāgavata* says that Vidyā-vācaspati was Sārvabhauma’s brother. *Śrī Caitanya-bhāgavata* Madhya-khaṇḍa Chapter 21 states: “In this way, Lord Viśvambhara constantly enjoyed His pastimes in the association of Nityānanda Prabhu and Gadādhara. One day the Lord went out to visit the city accompanied by his devotees. Lord Viśvambhara went to the mound of Mahēśvara Viśārada, the father of Sārvabhauma. At that place lived Devānanda



Paṇḍita who was a most peaceful *brāhmaṇa*, desiring liberation.”

From this description we can understand that Maheśvara Viśārada was the father of Sārvabhauma and Vidyā-vācaspati. Near the mound on which the house and school of Maheśvara Viśārada stood was the house and Bhāgavata school of Devānanda Paṇḍita. At that time, the Ganges flowed near Mahātpur or Mātāpur. From there she touched villages like Maugāchi and Jānnangar and went toward Gaṅgānagara, keeping Viśārada’s mound on her western bank. From there she flowed southwest near Śrī Māyāpura and after keeping Kuliya on her western bank she flowed south.

Long before the advent of Śrīmān Mahāprabhu, the Ganges used to flow by the western side of Kuliya toward the south. During the time of Maheśvara Viśārada, this flow of the Ganges dried up. Although that part of the river dried up, still that piece of land is filled with water, kuśa grass, and thorns even today. Since it was impossible to reside there during the rainy season, a few learned *brāhmaṇas* built a raised platform of mud, which they brought from the other side of Navadvīpa. Thereafter they established a village on the mound and named it Vidyānagara. To go to Viśārada’s mound from ancient Navadvīpa, one had to walk by the bank of the Ganges via Gaṅgānagara, Ātapapur, and Deowan Bazār ghāṭa. After crossing the *ghāṭa*, one had to walk through thorny bushes to reach the mound. There is much evidence that Vidyā-vācaspati’s house was situated at Vidyānagara. To go to Viśārada’s mound from Navadvīpa people had to walk through forests, bushes, water, and thorns, but this was not the case to get to Kuliya. To go to Kuliya from ancient Navadvīpa, one had to simply cross the Ganges. Although the village of Vidyānagara was previously known as “the mound of Viśārada,” still we assume that it became known as Vidyānagara because of the glories of Vidyā-vācaspati.



Even today, there is a place called Kuliyā-grāma situated on the western bank of the Ganges. Some people call this place Kolera Gañja. Many parts of the village have been destroyed. Because of the change in the flow of the Ganges, the western part of ancient Navadvīpa has merged with Kuliyā. As a result, a major portion of Kuliyā has merged with Navadvīpa and become one. We have many more things to say regarding this change, which we will discuss later. There were two villages, Kuliyā and Pāhāḍapura, situated next to each other. There is no doubt that this village of Kuliyā is the present-day Navadvīpa, and we do not hesitate to declare Navadvīpa is the ancient place of Kuliyā, the place of Devānanda Paṇḍita, and the place where the Lord pardoned his offenses.

(*Sajjana-toṣaṇī* 7/2)

**24. When and where was the Viśva-vaiṣṇava Rāja-sabhā first established? What is the goal of this *sabhā*?**

The Viśva-vaiṣṇava Rāja-sabhā was established in Calcutta in 399 Śrī Caitanya Era in April. The goal of the society is to improve the Vaiṣṇava religion in various ways. The goal and rules of this society were written in a Viśva-vaiṣṇava brochure. Under the guidance of this *sabhā*, various pictures of the pastimes of the Lord have been painted. A Vaiṣṇava trust has also been established. Because of a lack of funds, we have yet to establish an assembly hall, a temple of Lord Caitanya, and a printing press, but we have no doubt that soon Mahāprabhu will arrange for all these.

(*Sajjana-toṣaṇī* 2/1)

**25. When were the Viśva-vaiṣṇava Rāja-sabhā and the Vaiṣṇava-sabhā merged?**

A centre for the Viśva-vaiṣṇava Rāja-sabhā has been constructed in Sarkār Lane, Kāṁsāripārā, and Calcutta. A huge conference for this *sabhā* was held on the last Saturday



in July, and the resolutions of the *sabhā* were published in the daily newspaper after a few days. Under the care of the General Secretary, Śrī Lāl Mohan Dutta, the activities of the *sabhā* went on smoothly. It was written that the Bhāratvarṣiya Hari Sādhana Samāj and the Vaiṣṇava-sabhā have merged with the Viśva-vaiṣṇava Rāja-sabhā. But as far as we know, the Vaiṣṇava-sabhā has not merged completely. Although the Vaiṣṇava-sabhā is very eager to benefit the *sabhā*, it will not merge fully with the Viśva-vaiṣṇava Rāja-sabhā unless it approves of the activities of that *sabhā* for some time. Moreover the Vaiṣṇava-sabhā has been established for one year and it will continue to maintain its separate identity until the Viśva-vaiṣṇava Rāja-sabhā is established. Because the goal and activities of both *sabhās* are the same, the Viśva-vaiṣṇava Rāja-sabhā will soon merge with its parent *sabhā*, the Vaiṣṇava-sabhā.

(*Sajjana-tosaṇī* 2/3)

## *Vedic Literature*

### 1. Which are the principal *śāstras*?

The eleven *Upaniṣads*: *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhad-āranyaka*, and *Śvetāśvatara*, which are the crest jewel of the *Vedas*, as well as the *Brahma-sūtra* [*Vedānta-sūtra*], which consists of four chapters and sixteen divisions, are the principal *śāstras* among all *śāstras*.

(*Caitanya-caritāmṛta Ādi 7/108*)

### 2. Is the purpose of the *Vedas* to attain Brahman?

The *Upaniṣads*, the *Brahma-sūtra*, and the *Bhagavad-gītā* are pure devotional literature. According to necessity, discussions about *karma*, *jñāna*, *mukti*, and *Brahman* are found at particular places, but in the conclusion, nothing other than pure devotional service has been instructed.

(*Bhagavad-gītā* introduction)

### 3. Are the *Atharva-veda* and *Bṛhad-āranyaka Upaniṣad* modern? What is Jaimini's conclusion?

The *Rg*, *Sāma*, and *Yajur Vedas* are the most widely respected. The *Muṇḍaka Upaniṣad* states: *tasmād ṛcaḥ sāma*



yajūṁṣi, “The *mantras* of the *Rg*, *Sāma*, and *Yajur Vedas* emanated from the Supreme Lord.” It seems that all the ancient verses were compiled in these three *Vedas*. However, we cannot neglect the *Atharva Veda* or consider it modern. In the *Brhad-āranyaka Upaniṣad* (4.5.11) the following verse is found:

*asya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedāḥ sāma-vedo 'tharvāṅgirasa itihāsaḥ purāṇaṁ vidyā upaniṣadaḥ ślokāḥ sūtrānyānuvyākhyānānyasyai vaitāni sarvāṇi niśvasitāni*

“The *Rg*, *Yajur*, *Sāma*, and *Atharva Vedas*, the *Itihāsas* or histories, the *Purāṇas*, the *Upaniṣads*, the *ślokas* or *mantras* chanted by the *brāhmaṇas*, the *sūtras* or Vedic statements, *vidyā* or transcendental knowledge, and the explanations of the *sūtras* and *mantras* are all emanations from the breathing of the great Personality of Godhead.”

The *Brhad-āranyaka* cannot be considered modern, because it was composed before the writings of Vyāsadeva. The above-mentioned verse describes that the *Itihāsas* and *Purāṇas*, which are both Vedic literature, contain ancient topics similar to those found in the *Vedas*.

Jaimini Rṣi presented arguments to establish that the *Vedas* are for the eternal benefit of the neophytes. Swanlike personalities should accept the purport of swanlike Jaimini's teachings. The purport of his teachings is as follows: All truths discovered are related to the Supreme Lord and are therefore eternal. Those who describe the Vedic truths as temporary by citing the examples of *kikaṭa* (low-class residents of the province of Gaya, Bihar, mentioned in the *Rg Veda* 3.53.14), *naicasaka* (low-class persons, mentioned in the same verse), and *pramaṅgada* (low-class sons of money lenders, also mentioned in the same verse) are not aspiring to understand the truth. This is Jaimini's conclusion.

(*Śrī Kṛṣṇa-saṁhitā* introduction)



#### 4. What have the *ācāryas* accepted as Vedic literature?

The *ācāryas* have accepted the following as Vedic literature: eleven *Upaniṣads* (*Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhad-āraṇyaka*, and *Śvetāśvatara*), which are full of spiritual knowledge; a few *tāpanīs* (such as *Gopāla-tāpanī* and *Nṛsimha-tāpanī*), which help one to worship the Lord; and the four *Vedas* (*Rg*, *Sāma*, *Yajur*, and *Atharva*), which are divided into *brāhmaṇas* and *maṅgalas*. Since these scriptures have been received through disciplic succession, they are authentic Vedic literature.

(*Jaiva Dharma* Chapter 13)

## *Vedānta-sūtra*

### **1. What is the characteristic of *Vedānta-sūtra*?**

Greatly learned scholars, who have appeared in India just like the stars and illuminated the entire world, have praised the *Brahma-sūtra* profusely. The *ācāryas* of the *jñānī* community headed by Śrīmat Śaṅkarācārya and the *ācāryas* of the devotee community headed by Śrīmat Rāmānujācārya have established their respective philosophy based on the *Brahma-sūtra*. What to speak of this, any community which has not composed a commentary on the *Brahma-sūtra* is not highly regarded in India. The definition of the *Brahma-sūtra* is as follows; “Although the statements of the *Upaniṣads* consist of all knowledge, they are incomprehensible.” To understand the meaning of one statement in relation to another statement is difficult. For a student to understand truth by studying the *Upaniṣads* is extremely hard. One can never understand the actual meaning of the *Upaniṣads* without the guidance of a bona fide spiritual master. The *Upaniṣads* are the head of Vedic literature. They consist of knowledge regarding the soul and the duty of the living entities.

One cannot become successful in human life if one does not realize the meaning of the *Upaniṣads*. After contemplating



on this point, Lord Vyāsadeva wrote the *Brahma-sūtra* by dividing the statements of the *Upaniṣads*. The *Brahma-sūtra* is not simply a philosophy like Sāṅkhya, Patañjala, Nyāya, Vaiśeṣika, and Pūrva-mīmāṃsā, but it is spiritual literature that properly establishes the purport of the *Upaniṣads*, which are the head of the *Vedas*. Hence, everyone worships it. Those who desire to accumulate spiritual knowledge should study *Brahma-sūtra* and not labor hard to study other scriptures.

It is not easy for a person to understand the true meaning of the *Brahma-sūtra*. It is not that simply by studying the *sūtras* one will understand the meaning. Without the help of the commentary on the *sūtras*, the meaning cannot be understood. Therefore, one will achieve spiritual knowledge if one learns the meaning of the *sūtras* from a bona fide spiritual master. Now the difficult question is where can we get a proper commentary on the *sūtras* or where can we find a bona fide spiritual master who is expert in explaining the meaning of the *sūtras*.

The commentary on *Brahma-sūtra* written by the sage Baudhāyana is almost extinct. With utmost care, Śrī Rāmānuja Svāmī collected that commentary from Sāradā-pīṭha and thereafter wrote his own commentary on *Brahma-sūtra* known as *Śrī-bhāṣya*. This description is found in a Sanskrit book, *Prapaṇnāmṛta*. Sāradā-pīṭha was the place of Śrī Śaṅkarācārya. There is no doubt that Śaṅkara Svāmī kept the commentary of Baudhāyana with great care in his *maṭha*. Śaṅkara Svāmī, the direct incarnation of Rudra, composed the *Śārīraka-bhāṣya* on *Brahma-sūtra* to carry out his own work. It is said that to spread his own commentary Śaṅkarācārya hid the commentary of Baudhāyana.

(*Sajjana-toṣaṇī* 8/1)

**2. Which is the genuine commentary on *Brahma-sūtra*? What is the main reason behind Śaṅkarācārya's hiding the *Śrīmad-Bhāgavatam* and the commentary of Baudhāyana?**



Vedavyāsa is the compiler of the *Brahma-sūtra*. After composing the *sūtras*, he thought, “The purpose for which I composed these *sūtras*, by extracting the meaning of the *Upaniṣads*, has not become successful. Unless I personally compose a commentary, the *sūtras* will not be understood.” When he was contemplating in this way, Nārada Muni appeared and instructed him to compose a commentary. Thus, Vyāsadeva wrote a commentary on *Brahma-sūtra* called the *Śrīmad-Bhāgavatam*. These events are described in many *Purāṇas*.

Although *Śrīmad-Bhāgavata-mahāpurāṇa* is the genuine commentary of *Brahma-sūtra*, still by the order of his spiritual master, the great sage Baudhāyana compiled a commentary on *Brahma-sūtra*. Therefore, there were two commentaries on the *Brahma-sūtra* available in the world. To carry on with his work in following the order of the Lord, Śrī Śaṅkara Svāmi wrote a commentary on *Brahma-sūtra* called *Māyāvāda-bhāṣya* and tried his best to conceal both the commentaries as explained above.

(*Sajjana-toṣaṇī* 8/1)

### 3. How many divisions does the *Brahma-sūtra* have and what do they establish?

The *Brahma-sūtra* is divided into four chapters. Each chapter is further divided into four parts. The first chapter of *Brahma-sūtra* describes that all the *Vedas* are in perfect harmony with the Supreme Brahman, the second chapter describes that the scriptures do not contradict each other, the third chapter describes the process for attaining Brahman, and fourth chapter describes that attaining Brahman is the ultimate goal of life.

Living entities who are faithful, peaceful, pure-hearted, self-controlled, free from material desires, and greedy to associate with saintly persons are qualified to study this scripture. This scripture gives knowledge, and that knowledge is about the Supreme Brahman; therefore, this scripture and



the Supreme Brahman are related to each other. This scripture establishes that Śrī Kṛṣṇa is the Supreme Personality of Godhead; He is pure, eternal, flawless, and full of bliss, knowledge, unlimited qualities, and inconceivable potencies. The goal of this scripture is to remove the unlimited faults of the living entities and help them meet the Supreme Lord.

There are five branches of knowledge in this scripture: *viṣaya*, *saṁśaya*, *pūrva-pakṣa*, *siddhānta* or *sangati*, and *nyāya*. *Nyāya* is a particular portion of each chapter, *viṣaya* are statements for consideration, *saṁśaya* discuss doubts, *pūrva-pakṣa* discusses opposing arguments, and *siddhānta* is the authentic conclusion.

(*Sajjana-toṣaṇī* 8/1)

#### 4. What philosophical conclusions have the *ācāryas* preached based on the *Brahma-sūtra*?

The statements of the *Upaniṣads* are called *Vedānta*. To properly explain the *Vedānta*, Śrī Vedavyāsa divided it into four chapters and composed *sūtras* called the *Brahma-sūtra* or the *Vedānta-sūtra*. The *Vedānta-sūtra* has been widely respected by the intellectual people of the world. The simple conclusion is that the instructions found in the *Vedānta-sūtra* are the true purport of the *Vedas*. Different *ācāryas* have extracted different conclusions from the *Vedānta-sūtra*, which nourish their own philosophies.

Śrī Śaṅkarācārya preached the philosophy of *vivarta-vāda* from these *sūtras*. He said that Brahman becomes transformed and is no longer Brahman, and so the philosophy of *pariṇāma-vāda* [the theory of transformation] is not proper, but the philosophy of *vivarta-vāda* is certainly proper. Another name of *vivarta-vāda* is *Māyāvāda*. He gathered necessary Vedic *mantras* and nourished his philosophy of *vivarta-vāda*. From this, it appears that the philosophy of *pariṇāma-vāda* was current a long time ago. By establishing the philosophy of



*vivarta-vāda*, Śrī Śaṅkara suppressed the philosophy of *pariṇāma-vāda*.

*Vivarta-vāda* is a theory; not being satisfied with this theory, Śrīmān Madhvācārya established *dvaita-vāda* with the support of Vedic *mantras*. In the same way, with the support of Vedic *mantras*, Śrīmad Rāmāṇujācārya established the philosophy of *viśiṣṭādvaita-vāda*, Śrī Nimbādityācārya established the philosophy of *dvaitādvaita-vāda*, and Śrī Viṣṇu Svāmī established the philosophy of *suddhādvaita-vāda*.

The Māyāvāda philosophy preached by Śrī Śaṅkarācārya is totally opposed to the science of devotional service. In spite of establishing and propagating separate philosophies, the conclusions of the four Vaiṣṇava *ācāryas* are in accordance with devotional service. Śrīmān Mahāprabhu extracted the conclusion of all Vedic statements while respecting the philosophies of the four Vaiṣṇava *ācāryas* and taught that philosophy to His followers. The name of His philosophy is *acintya-bhedābheda-tattva*. Even though He accepted the *sampradāya* of Śrīmān Madhvācārya, He only accepted the essence of Madhavācārya's philosophy.

(*Jaiva Dharma* Chapter 18)

### 5. Is *Vedānta*, impersonal knowledge?

In all respects *Vedānta* is philosophy that aims at devotional service to the Lord.

(*Tattva-viveka*)

### 6 . How did the commentaries on *Vedānta* develop and who discovered the science of *mādhurya-rasa*?

After collecting Baudhāyana's commentary on the *Vedānta-sūtra*, Śrī Rāmāṇuja, who was an incarnation of Śaṅkarācārya, wrote his own commentary on *Vedānta-sūtra* known as *Śrī-bhāṣya*. The science of *mādhurya-rasa* was not revealed in that commentary, and therefore Śrīmad Govindadeva ordered Śrī Baladeva Vidyābhūṣaṇa to reveal



that science for the inquisitive devotees. At a place near Jaipur, Baladeva Vidyābhūṣaṇa, a surrendered devotee of Śrī Caitanyadeva, engaged in studying Vedic literature and wrote a commentary on the *Brahma-sūtra* known as *Govinda-bhāṣya*.

(*Sajjana-toṣaṇī* 8/1)

**7. Do the Vaiṣṇavas need to study *Govinda-bhāṣya*?**

Many people think “I am a Vaiṣṇava,” but one should study *Śrī Govinda-bhāṣya* to know exactly what one must do and understand to become a Vaiṣṇava. For the Vaiṣṇavas, this *Govinda-bhāṣya* is invaluable treasure.

(*Sajjana-toṣaṇī* 8/1)

## *Revealed Scripture*

**1. If everyone has a right to study the *Purāṇas*, are they not inferior to the *Vedas*?**

Just as everyone has a right to chant the holy names of Kṛṣṇa, the essence of all Vedic literature, everyone has a right to study the *Purāṇas* and histories, which are as good as the *Vedas*. The same Vyāsadeva who divided the *Vedas* compiled the *Purāṇas* and histories; therefore, the glories of the *Purāṇas* and histories are equal to the *Vedas*.

(*Sajjana-toṣaṇī* 11/10)

**2. What is the purport of *Bhagavad-gītā*? Why was devotional service kept in the middle of the book?**

*Bhagavad-gītā* consists of eighteen chapters. Among them, the first six chapters deal with *karma*, the second six deal with *bhakti*, and the last six deal with *jñāna*. The supremacy of devotional service has been established in this book. Devotional service is most confidential, but it is the life of *jñāna* and *karma*. Since it awards one the goal of life, devotional service has been placed in the middle six chapters.

(*Bhagavad-gītā* introduction)



**3. According to *Bhagavad-gītā*, what is the ultimate goal of the living entities?**

*Bhagavad-gītā* instructs that the ultimate goal for the living entities is pure devotional service alone. Surrendering to the Supreme Lord, the most confidential instruction, is found in the concluding verses of *Bhagavad-gītā*, beginning with *sarva-dharmān parityajya*.

(*Bhagavad-gītā* introduction)

**4. Does *Bhagavad-gītā* recommend fighting?**

Arjuna's fighting is an example of attachment to one's occupational duties. Fighting is not the conclusion of *Bhagavad-gītā*.

(*Bhagavad-gītā* introduction)

**5. What is the confidential meaning of *Bhagavad-gītā*?**

The confidential purport of *Bhagavad-gītā* is that according to a person's nature his qualification is determined. He should only engage in activities that are necessary to maintain his livelihood and that are prescribed according to his qualification, and he should search after the Absolute Truth. His perfection lies in doing so.

(*Bhagavad-gītā* introduction)

**6. What is devotional literature?**

*Śrīmad-Bhāgavatam* is devotional literature.

(*Sajjana-toṣaṇī* 11/10)

**7. By studying which literature can one achieve auspiciousness?**

One should study all the *Vedas*, *smṛtis*, *purāṇas*, *pañcarātras*, and conclusive writings of the *mahājanas* wherein the topics of pure devotional service are instructed and discussed. By studying literature containing other opinions, one simply learns useless arguments.

(*Sajjana-toṣaṇī* 11/6)



**8. Which scripture is the essence of all scriptures?**

*Śrīmad Bhagavad-gītā* is the essence of all scriptures. For one who has not received the nectarean instructions of *Bhagavad-gītā*, studying other scriptures is like an ass carrying a big burden.

(*Sajjana-toṣaṇī* 12/2)

**9. Which scripture reveals the true meaning of the *Vedas*?**

The *Purāṇas* reveal the true meaning of the *Vedas*. The Vaiṣṇava community believes that the Absolute Truth, which is ascertained in Vedic literature like the *Upaniṣads*, is explained in the *Purāṇas* in simple language by personalities like Parāśara Muni and Vedavyāsa.

(*Tattva-sūtra* 2)

**10. Where can one find the real purport of the *Vedas*?**

The meanings of the Vedic statements are extremely confidential. To help the people of the world understand the purport of the Vedic statements, the great sages have put those purports in the *Purāṇas*.

(*Caitanya-caritāmṛta Madhya* 6/143 to 148)

**11. What is the difference between *Sat-kriya-sāra-dīpikā* and the *smṛti* composed by the *karmīs*?**

To protect the constitutional duties of the devotees, Śrīmad Gopāla Bhaṭṭa Gosvāmī composed the book *Sat-kriya-sāra-dīpikā*. According to Vedic injunctions, Aniruddha Bhaṭṭa, Bhīma Bhaṭṭa, and Śrīmad Govindānanda Bhaṭṭa wrote separate *smṛtis* for the *karmīs*. Śrī Nārāyaṇa Bhaṭṭa also wrote a book about the injunctions of the *smṛtis* for the *karmīs*, and Śrī Bhāvadēva Bhaṭṭa wrote a similar book for persons who are fond of Vedic rituals. The *Sat-kriya-sāra-dīpikā* was composed from authentic statements of the *Vedas*, *Purāṇas*, and *dharma-sāstras*, headed by the *Manu-saṁhitā*. After carefully considering the subject of *nāma-aparādha*, and



rejecting the process of worshiping the forefathers and the demigods, Śrīmad Gopāla Bhaṭṭa Gosvāmī wrote *Sat-kriya-sāra-dīpikā* for the benefit of the devotees of Govinda who are either outcastes or situated on the platform of *varṇāśrama*.  
(*Sat-kriya-sāra-dīpikā* translation)

## *Mahājanas*

### **1. Why are the books written by the *mahājanas* honorable?**

The pure devotees know that the books written by the *mahājanas* are beehives. The newer the beehives, the more the *rasas* are awakened.

(*Sajjana-toṣaṇī* 10/5)

### **2. Did the *mahājanas* compose books using imagination born of mental speculation?**

*vākyānām jaḍa-janyatvān na śaktā me sarasvatī  
varṇane vimalānanda vilasasya cid-ātmanah*

“To describe the pure ecstatic pastimes of the living entities is beyond my power of speech, because the words I would use in such descriptions are products of the material world.”

*tathāpi sārājuṭa vṛtyā samādhim avalambya vai  
varṇitā bhagavad vārtā mayā bodhyā samādhinā*



“Although I am unable to clearly describe the Lord by words, *samādhi*, and the process of *sārajuṭ*, I have described the topics of the Lord to the best of my ability.”

If one simply takes the insignificant literal meanings of the words, one will not properly realize the described subject. I therefore request the reader to try to realize the truth through *samādhi*. One should try to understand subtle points from gross statements, as in *Arundhatī-nyāya* [when one points out a faint star with the help of a bright star]. The process of argument is useless, because it cannot lead one to the Absolute Truth. The subtle process of directly perceiving the soul is called *samādhi*. I have given these descriptions based on this process. The reader should also follow this process to realize the truth.

(*Śrī Kṛṣṇa-saṁhitā* 1/32-33)

### 3. Why are the nectarean instructions of Śrī Caitanya, the essence of all scriptures?

By careful analysis, one will find that the nectarean instructions of Śrī Caitanya are the essence of all scriptures. The essence of the unfathomable truth that has been discovered in the *Rg*, *Sāma*, *Yajur*, and *Atharva Vedas* and in the *Vedānta-sūtra* is available in the nectarean teachings of Śrī Caitanya. The beneficial instructions that are found in the eighteen *Purāṇas*, twenty *dharma-sāstras*, *Rāmāyaṇa*, *Mahābhārata*, *śaḍ-darśana*, and *tantra-sāstras* are truly found in the nectarean teachings of Śrī Caitanya. Anything essential that is found in the religious teachings in foreign countries and in the religious teachings in our own country is available in *Śrī Caitanya-śikṣāmṛta*. Whatever is not found in Indian or foreign literature is found in this most relishable book.

(*Śrī Caitanya-śikṣāmṛta* introduction)

### 4. By whose inspiration did Śrī Bhaktivinoda Thākura compile the book *Śrī Bhāgavatārka-marīci-mālā*?



I offer my respectful obeisances unto Svarūpa Dāmodara, who was an associate of Gaurāṅga. By his mercy I am compiling this book.

(*Maṅgalācaraṇa* of *Śrī Bhāgavatārka-marīci-mālā*)

### 5. What was Śrī Mahāprabhu's order regarding the compilation of *Śrī Bhāgavatārka-marīci-mālā*?

When I was preparing to write this book, Svarūpa Dāmodara appeared in my heart and told me, "By the order of Mahāprabhu, arrange *Śrīmad-Bhāgavatam śloka*s in gradual sequence to show *sambandha*, *abhidheya*, and *prayojana*. By the mercy of the Lord, the Vaiṣṇavas will daily read this book, which consists of verses from *Śrīmad-Bhāgavatam*." Thereafter, Svarūpa Dāmodara explained to me the purport of the verse beginning *janmādy asya*. He also disclosed the process for explaining the meaning in terms of Gauḍīya philosophy. By his inspiration, this fallen servant, Bhaktivinoda, wrote this book. Without duplicity I fall down at the feet of both the speakers and the listeners and beg their mercy.

(*Śrī Bhāgavatārka-marīci-mālā* conclusion)

### 6. What is the result of relishing *Śrī Bhāgavatārka-marīci-mālā*?

In conclusion, with great humility the compiler says: "The garland of verses from *Śrīmad-Bhāgavatam* sewn by Bhaktivinoda Ṭhākura, who is always absorbed in ecstatic love for Śrī Gaura and Gadādhara, is now complete. Those devotees who blissfully relish this book daily will certainly obtain the mercy of Śrī Rādhā-Mādhava. Śrī Rādhā-Mādhava have appeared in Śrī Navadvīpa in Gauḍa-maṇḍala along with Their abode Vraja, as Śrī Gadādhara-Gaurāṅga, and They have performed Their eternal pastimes in a different manner.



“O mind, your duration of life is short and whatever time is left is full of obstacles. Therefore O brother, keep on drinking the nectar of *Śrīmad-Bhāgavatam* with special care.”  
(*Śrī Bhāgavatārka-marīci-mālā* Verses 1–3 conclusion)

### 7. How did the book *Śrī Kṛṣṇa-saṁhitā* appear?

*śrī kṛṣṇa-tattva-nirdeśe kṛpā yasya prayojanam  
vande tam jñānam kṛṣṇam caitanyam rasa-vigraham*

“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya, who is full of transcendental mellows and the giver of spiritual knowledge. Without His mercy, no one can understand the truth of Kṛṣṇa.”

*samudra-śoṣaṇam reṇor yathā na ghaṭate kvacit  
tathā me tattva-nirdeśo mūḍhasya kṣudra-cetasah*

“Just as a particle of dust cannot absorb the ocean, foolish people like me have extreme difficulty in understanding the truth.”

*kintu me hrdaye ko 'pi puruṣaḥ śyāmasundaraḥ  
sphuran samādiśat kāryam etat tattva-nirūpaṇam*

“Although a living entity can never understand the truth with his small intelligence, a blackish Personality with a form of pure consciousness has appeared in my heart and engaged me in the work of establishing the truth. For this reason I have boldly taken up this work.”

(*Śrī Kṛṣṇa-saṁhitā* 1/1-3)

**8. Is there a commentary on *Bhagavad-gītā* based on the conclusion of *acintya-bhedābheda* philosophy?**



Unfortunately, the commentaries and Bengali translations of *Śrīmad Bhagavad-gītā* that have been published to date are mostly composed by monists. Commentaries or translations based on pure devotional service are rarely published. The commentaries of Śaṅkarācārya and Ānandagiri are full of monistic conclusions. Śrīdhara Svāmī's commentary is not based on the philosophy of monism, but it has a scent of the sectarian philosophy of *śuddhādvaita-vāda*. Śrī Madhusudana Sarasvatī's commentary is full of statements nourishing devotional service, but the conclusion is not beneficial. Śrī Rāmānuja Svāmī's commentary is fully based on devotional service, but unless a commentary on *Bhagavad-gītā* that is full of the teachings of Śrī Gaurāṅga Mahāprabhu's *acintya-bhedābheda* philosophy is published in our country, the happiness of those who relish pure devotional service does not increase.

We have therefore carefully published the *Bhagavad-gītā* with the Bengali translation called *Rasika-rañjana* according to the commentary written by Śrī Viśvanātha Cakravartī Ṭhākura. He was a follower of Śrī Gaurāṅga, a great teacher, and the crest jewel among all devotees. Śrī Baladeva Vidyābhūṣaṇa also wrote a commentary on *Bhagavad-gītā* based on the teachings of Śrīmān Mahāprabhu. Although Baladeva's commentary is philosophical, Cakravartī Mahāśaya's commentary is not only philosophical, but also full of the mellows of love of God. Particularly, Cakravartī Mahāśaya's commentary on *Śrīmad-Bhāgavatam* is particularly well known and respected. Cakravartī Mahāśaya's philosophy is simple and his Sanskrit language is sublime.

(*Bhagavad-gītā* translation)

**9. What is the purpose of and inspiration behind composing the *Vidvad-rañjana* commentary on *Śrīmad Bhagavad-gītā*?**



Śrī Baladeva Vidyābhūṣaṇa wrote a commentary on *Bhagavad-gītā* and removed the cloud of *Māyāvāda*, which covered the moonlike nectarean truth of *Bhagavad-gītā*. By the mercy of the Pañca-tattva, he wrote his commentary and made everyone happy. According to his commentary, I, the most insignificant Bhaktivinoda, wrote a nectarean commentary on *Bhagavad-gītā*. After offering my respectful obeisances at the feet of the pure devotees, I wrote and named this commentary *Vidvad-rañjana*. Śrī Advaita Prabhu is an authority on *Bhagavad-gītā*, so I offer my respectful obeisances unto Him. May He place His lotus feet on the head of this servant and fulfill my desire by empowering me. Out of compassion for the living entities of the world, Śrī Advaita Prabhu brought Gaura Hari here and taught everyone the essence of *Bhagavad-gītā*. There is no doubt that if I receive Śrī Advaita Prabhu's mercy, I will cross beyond the ocean of spiritual truth. O Śrī Gaura! O Nityānanda! O Advaita, the abode of love of God! O Lakṣmī! O Viṣṇupriyā! O Gadhādhara! O Jāhnavā! O Vamśīvanānanda! O Rūpa! O Sanātana! O Svarūpa! O Rāmānanda! O Śrīvāsa! O Śrīdhara! I am most poor and fallen; therefore, by your mercy alone this foolish person can achieve perfection. Please destroy all obstacles, reveal all truths to me, and give me the strength to write this commentary.

(*Maṅgalācaraṇa* of *Vidvad-rañjana-bhāṣya*)

**10. What is the purpose of and introduction to the *Prakāśinī* commentary on *Brahma-saṁhitā*?**

After carefully collecting many jewels of conclusions, Brahmā offered prayers to Lord Kṛṣṇa. Those conclusive prayers were included in the fifth chapter of the book *Śrī Brahma-saṁhitā* for the benefit of human beings. While traveling throughout South India, Śrī Gaurāṅga, the ocean of mercy and the only friend of the living entities in this age of Kali, discovered the treasure *Brahma-saṁhitā* to deliver the



people of Gauḍa-deśa. After considering various scriptures, Śrī Jīva Gosvāmī Prabhu wrote a commentary on this book. Out of compassion, he presented it to the devotees of Bengal.

My spiritual master, Śrī Bipin Bihārī, ordered me to write according to Śrī Jīva Gosvāmī's commentary and to add more. Thus, this poor servant wrote a commentary with great pleasure. If the devotees study this commentary with pure intelligence, carefully considering the difference between matter and spirit, then this servant will be satisfied, his desire will be fulfilled, and pure devotional service will be propagated.

O Rūpa! O Jīva and Sanātana! You are the life and the wealth of the devotees and your mercy is as great as the ocean. Please give me strength so that I can understand the confidential purport of Śrī Jīva Gosvāmī's commentary for I am the most foolish person. The words of Śrī Jīva are as beautiful as the buds; I have simply tried to help them blossom. Offering my respectful obeisances to my spiritual master and to Kṛṣṇa, I wrote this commentary for the pleasure of the pure devotees.

(*Maṅgalācaraṇa of Brahma-saṁhitā Prakāśinī*)

**11. What is the aim and who is the author of the *Prakāśinī* commentary?**

*jīvābhaya-pradā vṛttir jīvāśaya prakāśinī  
kṛtā bhaktivinodena surabhī kuṅjavāsinā*

“This *prakāśinī* commentary presented by Śrī Bhaktivinoda, who lives at Surabhi-kuṅja, is meant to award fearlessness and the goal of life to the living entities.”

**12. What is the purpose of writing *Amṛta-pravāha-bhāṣya* on *Caitanya-caritāmṛta*?**

I offer my humble obeisances unto the lotus feet of Śrī Caitanya, Śrī Nityānanda, Śrī Advaita (the storekeeper of love



of God), Haridāsa, Svarūpa Gosāi, Śrī Vamśīvananānanda, Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya, Śrī Rūpa, Śrī Sanātana, Śrī Jīva, Gopāla Bhaṭṭa, Raghunātha dāsa, Raghunātha Bhaṭṭa, Śivānanda, Kavi-karṇapūra, Narottama, Śrīnivāsa, Rāmacandra, Kṛṣṇadāsa, Baladeva Vidyābhūṣaṇa and Viśvanātha Cakravartī. By the mercy of these great devotees of the Lord, I wrote an elaborate commentary called *Amṛta-pravāha-bhāṣya* on *Śrī Caitanya-caritāmṛta* for the devotees to study. The descriptions of Śrī Gaura are just like the ocean of nectar. Out of compassion, Kṛṣṇadāsa Kavirāja, who is floating in the nectar, has delivered that flow of nectar. The Vaiṣṇavas want to sooth their lives by drinking the nectarean descriptions in his book. The devotees ordered me, who has nothing to give materially, to write a commentary on *Śrī Caitanya-caritāmṛta*. Taking the orders of the devotees on my head, I carefully composed this commentary and offered it to the devotees for their pleasure.

(*Maṅgalācaraṇa* of *Amṛta-pravāha-bhāṣya*)

**13. By whose mercy did Śrī Bhaktivinoda Ṭhākura compose the book *Tattva-viveka*?**

*jayati saccidānanda rasānubhava vighraḥ  
procyate saccidānandā nubhūtir yat prasādataḥ*

“May Śrī Kṛṣṇa Caitanya become glorious. He is the personification of *sac-cid-ānanda-rasa*, and by His mercy, this book called *Sac-cid-ānandānubhūti* has been composed.”

(*Tattva-viveka* 1/1)

**14. What is the *Maṅgalācaraṇa* of the book *Tattva-sūtra*?**

*praṇamya kṛṣṇa caitanyam bhāradvāja sanātanam  
tattva sūtram sa vyākhyānām bhāṣyām vivṛtam mayā*



The author of *Tattva-sūtra*, Śrīla Bhaktivinoda Ṭhākura said, “I offer my humble obeisances to the Primeval Lord, Śrī Kṛṣṇa Caitanya, by whose mercy I am writing a Bengali commentary on the book *Tattva-sūtra*.”

(*Maṅgalācarāṇa* of *Tattva-sūtra*)

**15. What is the introduction of the book *Vyāsa-sūtrādhikaraṇamālā*?**

*nityaṁ cinmā kuṅja vṛndāsubhage  
vṛndāvane saṅgataṁ rādhā kṛṣṇa iti  
dvayaṁ rasamayaṁ brahmāvirāste  
param tadbhāvāpti makaranda pāna  
tarala ca iti alī asti ahaṁ kedārābhidha  
utsūkāḥ prabhuvaraṁ yāche nibadhānjaliḥ*

“With folded hands and intense eagerness, I, Śrī Kedārnātha Dutta, pray at the lotus feet of Śrī Rādhā Kṛṣṇa, who enjoy eternal transcendental pastimes within the divine groves of Vṛndāvana, and who are the Supreme Absolute Truth, to allow me to drink the nectar emanating from Their lotus feet.”

(*Vyāsa-sūtrādhikaraṇamālā* introduction)

**16. Who wrote the commentary *Bedārkadīdhiti*, and where was it written?**

*vedārkadīdhitiṁ ayaṁ bhajana pradīpaḥ gaurāṅga  
bhaktaprada bhaktivinodena śrī godrūma dvijapatescaraṇa  
prasādāt prajvālitaḥ surabhī kuṅjavanāntarāle*

“By the mercy of the Lord of Godrūma and the *brāhmaṇas*, I, Śrī Bhaktivinoda Ṭhākura, sitting in a forest called Surabhikuṅja, write a commentary called *Vedārkadīdhiti* for the pleasure of the devotees of Lord Gaurāṅga.”

(*Vedārkadīdhiti*)



**17. What is the *Maṅgalācaraṇa* of the book *Āmnāya-sūtra*?**

After offering obeisances to Śrī Kṛṣṇa Caitanyacandra, the original *ācārya* in the world, a person named Bhaktivinoda composed one hundred and thirty *sūtras*, by the mercy of the Vaiṣṇavas. Following the eight kinds of *pramāṇas* (evidences) and six kinds of signs required to understand the Vedic statement and accepting the direct meaning of Vedic statements, he has composed these *sūtras*, on the order of the great Vaiṣṇavas. May all the Vaiṣṇavas who have taken shelter of the lotus feet of Śrī Caitanya read this book.

(*Maṅgalācaraṇa* of *Āmnāya-sūtra*)

**18. Which *mahājana* composed the book *Āmnāya-sūtra* and when was it composed?**

*caitanyaṁ devasya catuḥ  
śatābde netrādhike bhaktivinodakena  
amnāyamālā prabhu bhakta  
kaṇṭhe gaude pradattā harijannaghasre*

“Four hundred and two years after the appearance of Lord Śrī Caitanyadeva, Śrī Bhaktivinoda Ṭhākura composed this garland of *āmnāya-sūtra* and offered it to the devotees of the Lord.”

(*Āmnāya-sūtra* conclusion)

**19. *Śrī Caitanyopaniṣad-bhāṣya* is a commentary on *Śrī Caitanya-caraṇāmṛtaṁ*. What is the *Maṅgalācaraṇa* of this commentary?**

*pañcatattvāmṛtaṁ natvā caitanya rasa vighraha  
caitanyopaniṣad bhāṣyaṁ karomi ātma viśuddhye*



“After offering my obeisances to the most blissful Personality, Śrī Caitanya, who is nondifferent from the Pañca-tattva, I write this commentary on *Śrī Caitanya Upaniṣad* for my own purification.”

(*Maṅgalācaraṇa* of *Caitanya-caraṇāmṛta* commentary)

**20. Who has been glorified in the *Maṅgalācaraṇa* verse of the book *Śrī Caitanya-śikṣāmṛta*?**

Śrī Kṛṣṇa Caitanya is the giver of devotional service to Kṛṣṇa, in which all erroneous, incomplete, and contradictory conclusions are merged. After offering my respectful obeisances unto Him, I prepare to write the book *Śrī Caitanya-śikṣāmṛta*.

(*Maṅgalācaraṇa* of *Śrī Caitanya-śikṣāmṛta* 1/1)

**21. Is the sweetness of the writing of the *mahājanas* extraordinary?**

No writing is sweeter than the writing of the *mahājanas*. Oh! Which book is more instructive on *rasa* than *Bhakti-rasāmṛta-sindhu*? All glories to Śrī Rūpa Gosvāmī! All glories to Śrī Sanātana Gosvāmī! We do not find any composition sweeter than theirs. O readers, every day please relish the essence of *Śrī Brahma-saṁhitā*, *Śrī Kṛṣṇa-karṇāmṛta*, and *Śrī Bhāgavatāmṛta*.

(*Sajjana-toṣaṇī* 10/5)

**22. Why is *Śrī Mahābhārata* widely respected by the Āryans? What is the special feature of Baladeva Vidyābhūṣaṇa's commentary on *Viṣṇu-sahasra-nāma*?**

If the sages put all Vedic literature in one side of the weighing scale and *Śrī Mahābhārata* on the other side, the *Mahābhārata* will be heavier. We can therefore understand that the Aryans find no book as worshipable as the *Mahābhārata*. Two precious jewels are within the *Mahābhārata*. One of them is *Śrīmad Bhagavad-gītā* and the



other is *Śrī Viṣṇu-sahasranāma*. If the *ācāryas* of the authorized *sampradāyas* cannot support their doctrine from these two books, they cannot establish their *sampradāya* as authentic. Therefore *ācāryas* such as Śrī Śaṅkarācārya have written commentaries on the *Vedas*, *Vedānta-sūtra*, *Gītā*, and *Sahasranāma* and thus propagated them. In the line instructed by Śrīmān Mahāprabhu, Śrī Baladeva Vidyābhūṣaṇa Prabhu is the *vedāntācārya*. Therefore I am publishing his commentary on *Viṣṇu-sahasranāma*.

(An article written in 400 Caitanya Era about *Śrī Viṣṇu-sahasranāma*)

### 23. Is Śrīmat Cakravartī's verse on the teachings of Śrī Caitanya about *bhajana* or truth?

Śrīmat Cakravartī Ṭhākura has revealed Śrīmān Mahāprabhu's teachings regarding *bhajana* in his own *śloka*. But he has not included all the Lord's teachings regarding the Absolute Truth in that *śloka*. He did not mention various subject matters such as the living entities, the material world, the energies of the Lord, and regulative devotional service. Regarding truth, this *śloka* is incomplete.

If one wants to enumerate the complete teachings of the Lord, one must follow the description given in the six *Sandarbhās*. The nine separate truths are Kṛṣṇa, the energy of Kṛṣṇa, the pastimes of Kṛṣṇa, the science of the Absolute Truth, the two kinds of living entities (eternally conditioned and eternally liberated), the illusory external energy, the process of *sādhana* and the ultimate goal of life. These nine truths are *prameya*, knowledge of an object. The perfect Vedic literature, *Śrīmad-Bhāgavatam*, and the revealed scriptures are the *pramāṇa*, evidence. An idea that is without these ten conclusions cannot be accepted by the Vaiṣṇavas as complete.

(*Sajjana-toṣaṇī* 4/3)



**24. When was the book *Jaiva Dharma* composed and who is qualified to study it?**

On the strength of the mercy of *guru*, Kṛṣṇa, and the Vaiṣṇavas, the poor Bhaktivinoda carefully wrote the book *Jaiva Dharma* in Bengali. This book was completed on the full-moon day in the month of Māgha (Jan-Feb) in 410 Caitanya Era at Surabhi-kuṅja, Godruṁa, Navadvīpa, near the Ganges. Anyone who desires to attain the lotus feet of Gaurāṅga, the deliverer of Kāli-yuga, should faithfully read this book. Anyone who does not have a tinge of faith in the feet of Gaurāṅga must not read this book. Those who search after liberation by cultivation of dry knowledge can never achieve Kṛṣṇa. But the *Vraja* pastimes of Kṛṣṇa certainly manifest in the hearts of faithful persons.

(*Jaiva Dharma* Chapter 24)

## *Śrīmad-Bhāgavatam*

1. What is the mystery of the four original verses of *Śrīmad-Bhāgavatam*? According to which original principle was *Śrī Kṛṣṇa-saṁhitā* written?

*Om  
tat sat  
satyaṁ paraṁ dhimahi*

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The mystery behind four original Bhāgavatam verses:

*jñānaṁ parama-guhyam me*—Knowledge about Me as described in the scriptures is very confidential:— **Direct perception of the Absolute Truth.**

*yad vijñāna-samanvitam*—It has to be realized:— **Indirect perception of the Absolute Truth.**

*sarahaśyaṁ*—With devotional service:— **The activities of the living entities and the Supreme Lord, known as the science of love.**

*tad-aṅgaṁ ca*—The necessary paraphernalia for that process:— **The confidential science of devotional service.**

*grhāṇa gaditaṁ mayā*—You may take it up carefully.



*yāvān aham*—I Myself in My eternal form

*yathā-bhāvo*—My transcendental existence.

*yad-rūpa-guṇa-karmakaḥ*—My color, qualities, and activities.

*tathaiva tattva-vijñānam*—By factual realization.

*astu te mad-anugrahāt*—Let it be awakened within you out of My causeless mercy.

(*Śrī Kṛṣṇa-saṁhitā* First Edition 1880)

## 2. How has Śrī Bhaktivinoda Ṭhākura translated the four original verses of *Śrīmad-Bhāgavatam*?

*aham evāsam evāgre nānyad yat sad-asat param  
paścād aham yad etac ca yo 'vaśiṣyeta so 'smy aham*

(1) O Brahmā! I, the Personality of Godhead, was existing before creation, when there was nothing but Myself. There was no material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

*ṛte 'rtham yat pratiyeta na pratiyeta cātmani  
tad vidyād ātmano māyām yathābhāso yathā tamaḥ*

(2) O Brahmā! That which appears to be of value, but has no relation to Me, has no reality. Know that it is My illusory energy, a reflection, which appears in darkness.

(For detailed explanation of the above two verses, please refer to *Śrī Kṛṣṇa-saṁhitā* Chapters One and Two.)

*yathā mahānti bhūtāni bhūteṣūccāvenceṣv anu  
praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham*



(3) O Brahmā! Please know that the universal elements enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

(For detailed explanation of this verse please refer to *Śrī Kṛṣṇa-saṁhitā* Chapters Three, Four, Five, Six, and Nine)

*etāvad eva jijñāsyam tattva-jijñāsunātmanah  
anvaya-vyatirekābhyām yat syāt sarvatra sarvada*

(4) A person searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search in all circumstances, in all space and time, and both directly and indirectly.

(For detailed explanation of this verse please refer to *Śrī Kṛṣṇa-saṁhitā* Chapters Seven, Eight, and Ten.)

(*Śrī Kṛṣṇa-saṁhitā* First Edition 1880)

### 3. Is *Śrīmad-Bhāgavatam* a man-written, modern book?

*Śrīmad-Bhāgavatam* is not a recent book. It is eternal and ancient like the *Vedas*. Respected Śrīdhara Svāmī has confirmed the eternality of the *Bhāgavatam* by using the words *tārāṅkuraḥ sajjaniḥ*. *Śrīmad-Bhāgavatam* has been accepted as the supreme fruit of the Vedic desire tree.

*nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavatam rasam ālayam  
muhur aho rasikā bhuvi bhāvukāḥ*

”O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”

(Bhāg. 1.1.3)



From *praṇava* (*om*) came Gāyatrī, from Gāyatrī came the *Vedas*, from the *Vedas* came the *Brahma-sūtra*, and from the *Brahma-sūtra* came *Śrīmad-Bhāgavatam*, which is known as *Paramahansa-saṁhitā*. *Śrīmad-Bhāgavatam*, which has brightly risen like a *sac-cid-ānanda* sun after being reflected through the *samādhi* of the author, consists of inconceivable topics related to the Supreme Truth. Those who have eyes should see, those who have ears should hear, and those who have minds should meditate on the topics of *Śrīmad-Bhāgavatam*. People infected by the blindness of prejudice are deprived of the sweet taste of *Śrīmad-Bhāgavatam*.

(*Śrī Kṛṣṇa-saṁhitā* introduction)

#### 4. What is the true statement and commentary on *Vedānta*?

*Śrīmad-Bhāgavatam*, composed by Vyāsadeva, is the only commentary on *Vedānta-sūtra*. All the conclusions of *Śrīmad-Bhāgavatam* are the true conclusions of *Vedānta*. Śrīmān Mahāprabhu said that when the author himself writes the commentary the true meaning is derived. Therefore the commentary *Śrīmad-Bhāgavatam* should be accepted by everyone as the statements of *Vedānta*.

(*Sajjana-toṣaṇī* 2/6)

#### 5. What kind of writing is *Śrīmad-Bhāgavatam*?

The *Bhāgavata* does not allow its followers to ask anything from God except eternal love for Him.

(The *Bhagavat*: Its Philosophy, Its Ethics & Its Theology)

#### 6. By whose character the identification of *Śrīmad-Bhāgavatam* is illustrated?

When we were in the college, reading philosophical works of the West, and exchanging thoughts with the thinkers of the day, we had a real hatred toward the *Bhagavat*. The great work looked like a collection of wicked and stupid ideas,



scarcely adapted to the nineteenth century, and we hated to hear any arguments in its favor. Then, the volumes of Channing, Parker, Emerson, and Newman had more weight than all the Vaiṣṇava books. Greedily we poured over the various commentaries of the Bible and of the labors of the *Tattva Bodhini Sabha*, which contained extracts from the *Upaniṣads* and the *Vedānta*, but no work of the Vaiṣṇavas had any favor with us.

When we advanced in age and our religious sentiment developed, we turned to our own belief and prayed, as Jesus prayed in the garden. Accidentally, we came across a book about the great Caitanya and on reading it with some attention to settle the historical position of that Mighty Genius of Nadia, we had the opportunity of gathering His explanation of *Bhāgavat*, given to the wrangling Vedantists of the Benares school. The accidental study created within us a love for all the works that we find about our Eastern Savior. With difficulty, we gathered the famous *Karchas* (diaries) in Saṅskrit, written by the disciple of Caitanya. The explanations of the *Bhāgavat* that we got from these sources were of such a charming character that we secured a copy of the complete *Bhāgavat*. We studied its texts (difficult of course for those not trained in philosophical thoughts) with the assistance of the famous commentaries of Śrīdhara Swami. From such study, we have gathered the real doctrines of the Vaiṣṇavas. Oh! What a trouble to get rid of prejudices gathered in unripe years.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

### **7. Why are the identity and glories of Śrīmad-Bhāgavatam hidden from the materialists and the foreigners?**

“What sort of thing is the *Bhagavat*?” asks a European gentleman newly arrived in India.

With a serene look, his companion tells him, “The *Bhagavat* is a book, which an Oriya-bearer reads daily in the evening to



a number of hearers. It contains jargon of unintelligible and savage writing of those men who paint their noses with some sort of clay or sandalwood, and wear beads all over their bodies to secure salvation for themselves.”

Another of his companions, who has traveled a little in the interior, would immediately contradict him and say, “The *Bhagavat* is a Sanskrit work claimed by a sect of men, the Gosvāmīs, who give *mantras* to the common people, like the popes of Italy, and pardon their sins on payment of enough gold to pay their social expenses.”

A third gentleman will give a third explanation. A young Bengali, chained up in English thoughts and ideas, and wholly ignorant of the pre-Mohammedan history of his own country will add one more explanation. He says, “The *Bhagavat* is a book containing an account of the life of Kṛṣṇa, who was an ambitious and immoral man!” This is all that he could gather from his grandmother before he went to school.

Thus, the great *Bhagavat* remains unknown to the foreigners, like the elephant of the six blind men who caught hold of different parts of the body of the beast! But truth is eternal and is never injured but for awhile by ignorance.

(The *Bhagavat*: Its Philosophy, Its Ethics & Its Theology)

**8. What did Śrī Bhaktivinoda say regarding the *Śrīmad-Bhāgavatam* being the only book that is beneficial for all?**

We can say that if all the religious scriptures of the Hindus are thrown into the ocean and only the *Śrīmad-Bhāgavatam* is kept aside, there will be no harm for the Āryans or the ordinary living entities.

(*Sajjana-toṣaṇī* 8/12)

**9. Why is *Śrīmad-Bhāgavatam* not accepted by everyone?**

Because of great fortune, a living entity develops a taste for *Śrīmad-Bhāgavatam*, which is the crest jewel among all religious literature that is available in the world.

(*Sajjana-toṣaṇī* 9/12)



**10. In which kingdom does *Śrīmad-Bhāgavatam* have its followers? Who is qualified to study *Śrīmad-Bhāgavatam* and under whose shelter can one realize its truth?**

The *Bhāgavata* is pre-eminently the book in India. Once enter into it and you are transplanted, as it were, into the spiritual world where gross matter has no existence. The true follower of the *Bhāgavat* is a spiritual man who has already cut his temporary connection with phenomenal nature and has made himself the inhabitant of that region where God eternally exists and loves. This mighty work is founded upon inspiration and its superstructure is upon reflection. To the common reader it has no charms and is full of difficulty. We are, therefore, obliged to study it deeply with the assistance of such great commentators as Śrīdhara Svāmī and the Divine Caitanya and His contemporary followers.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**11. What does *Śrīmad-Bhāgavatam* teach? What did Śrī Caitanyadeva teach about the essence of *Śrīmad-Bhāgavatam* through His own behavior and preaching?**

The whole of this incomparable work teaches us, according to our great Caitanya, the three great truths which compose the absolute religion of man. Our Nadia preacher calls them *sambandha*, *abhidheya*, and *prayojana*, i.e. the relationship between the creator and the created, the duty of man to God, and the aim of humanity. These three words include the ocean of human knowledge as far as it has been explored to this era of human progress. These are the cardinal points of religion and the whole *Bhagavat* is, as we are taught by Caitanya, an explanation both by precept and example of these three great points.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)



**12. Does *Śrīmad-Bhāgavatam* recommend worshipping many gods?**

In all its twelve *skandhas* or divisions, the *Bhāgavata* teaches us that there is only one God, without a second. He was complete in Himself in the past, He is complete now, and will remain complete in the future. Time and space, which prescribe conditions to created objects, are much below His supreme spiritual nature, which is unconditioned and absolute.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**13. What is the definition of devotional service? How many kinds of *bhāgavatas* are there?**

Those who worship God as the all in all with all their heart, body, and strength approach Him as Bhagavān. This principle is *bhakti*. The book that prescribes the relationship and worship of Bhagavān is called *Bhāgavata* and the worshiper is called by the same name.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**14. Why is *bhāgavata-dharma* supreme?**

The superiority of the *Bhagavat* consists in uniting all sorts of theistical worship into one excellent principle in human nature, which is called *bhakti*. This word has no equivalent in the English language. Piety, devotion, resignation, and spiritual love, unalloyed with any sort of petition except repentance—compose the highest principle of *bhakti*. The *Bhagavat* tells us to worship God in that great and invaluable principle, which is infinitely superior to human knowledge and the principle of *yoga*.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**15. Has *Śrīmad-Bhāgavatam* preached the process of constant spiritual cultivation and the gradual progress of the soul?**



The voluminous *Bhagavat* is nothing more than a full illustration of the principle of continual development and progress of the soul from gross matter to the all-perfect universal spirit, which is distinguished as personal, eternal, absolutely free, all-powerful, and all-intelligent. There is nothing gross or material in that spirit. The whole affair is spiritual.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**16. What is the definition of the worshipable object as indicated by *Śrīmad-Bhāgavatam*? What is the ultimate goal of the Vaiṣṇavas?**

*Bhagavān* is holy, good, just, active, personal, merciful, omnipresent, all-intelligent, all-powerful, and absolutely free. He is the supremely spiritual deity, without a second, who creates and preserves all that is in the universe. The highest aim of the Vaiṣṇava is to spiritually serve that infinite being forever in the activity of absolute love.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**17. Can an impartial critic refrain from glorifying the conclusions of Vyāsadeva's *Śrīmad-Bhāgavatam*?**

The critic should first read deeply the pages of the *Bhagavat* and train his mind in the best eclectic philosophy that the world has ever obtained, and then, we are sure, he will publicly praise the college of theology at Badrikāśrama, which existed about 4000 years ago.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**18. When does the Absolute Truth, discussed in *Śrīmad-Bhāgavatam*, reveal Himself?**

The Bhagavat teaches us that God gave the truth to Vyāsa, and He gives it to us when we earnestly seek it. Truth is eternal and unexhausted.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)



**19. Is *bhāgavata-dharma* universal?**

See how universal is the religion of *Bhagavat*. It is not intended for a certain class of Hindus alone, but it is a gift to all men in every country and every society.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

**20. What does *Śrīmad-Bhāgavatam* say about the independence and progress of the spirit soul?**

Two more principles characterize the *Bhagavat*: liberty and progress of the soul throughout eternity.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

## *Spiritual Literature*

### **1. What kind of poetry is *Śrī Gīta-govinda*? Who is qualified to study it?**

*Gīta-govinda* is a special poetry book, full of transcendental mellows of devotional service, and it describes the exalted pastimes of the Supreme Brahman. There is no other such book in the world. Since the ordinary readers cannot realize the conjugal mellows of the Supreme Lord and since they are fond of material enjoyment, their study of *Śrī Gīta-govinda* is not perfect. The poet Jayadeva Gosvāmī has not offered his book to such readers; rather he forbade them to study this book. For persons who are inexperienced in the transcendental mellows of Vraja, discussing Jayadeva Gosvāmī and his work is proof of their shamelessness.

(*Sajjana-toṣaṇī* 7/2)

### **2. What is the purport of *Śrī Ujjvala-nīlamanī*? Is the science of Kṛṣṇa consciousness under the jurisdiction of material nature?**

The purport of *Śrī Ujjvala-nīlamanī* is very confidential. The pastimes of Śrī Kṛṣṇa are always transcendental. Although they appear in the material world, there is no tinge of matter



in them. The supremely exalted pure pastimes of Śrī Kṛṣṇa have appeared in the material world along with Vraja from Goloka by the energy of the Lord for the benefit of the living entities. The association between male and female in this world is most abominable. A living entity attaining Kṛṣṇa's association and a *gopī* form in a spiritual body is beyond the twenty-four material elements.

(*Sajjana-toṣaṇī* 10/6)

**3. Why is the *Ṣaṭ-sandarbha* very dear to the Vaiṣṇavas?**

Śrī Rūpa and Sanātana are adorned by the members of the Viśva-vaiṣṇava Rāja-sabhā and are followers of Śrī Kṛṣṇa Caitanyadeva, who incarnated to purify the people of Kali-yuga and award them the ultimate goal of life. Under the guidance of Śrī Rūpa and Sanātana, Śrī Jīva Gosvāmī composed this great work, the *Sandarbhas*. We do not have the ability to describe the glories of this work, which is divided into six parts. The first part is called *Tattva-sandarbha*, the second part *Bhagavat-sandarbha*, third part *Paramātma-sandarbha*, fourth part *Kṛṣṇa-sandarbha*, fifth part *Bhakti-sandarbha*, and the sixth part *Prīti-sandarbha*. All the conclusions and thoughts of the Vaiṣṇava *sampradāya* are found in this work.

(*Sajjana-toṣaṇī* 10/12)

**4. Is the book *Prema-taraṅgiṇī* available nowadays?**

The Sanskrit book *Prema-taraṅgiṇī* written by Śrīmad Bhāgavatācārya is extremely rare nowadays. We have a photocopy of the book, but it is full of printing mistakes and in many places things do not make sense. If any devotee has a copy of the book in good condition, kindly give to us so that we can do something with it. We are appealing to the Vaiṣṇavas with folded hands to please glance mercifully on us in this regard.

(*Sajjana-toṣaṇī* 9/12)



**5. What is the difference between an ordinary worldly newspaper and a spiritual newspaper? Which reflects the writings of the *mahājanas*?**

Newspapers that make the readers happy by daily writing of new topics only write about varieties of the material world, but the topics of Lord Hari are different. They never become old. The more one hears or speaks of the Lord, the more one relishes these topics. O readers! If you have any attachment for the topics of Hari, then relish the descriptions written by the *mahājanas* again and again. Although this newspaper is very small, nevertheless in each edition the conclusive descriptions of the mellows of devotional service written by the previous *mahājanas* are published part by part.

Since there is no question of worldly stories in this paper, we must publish some compositions of the previous great learned scholars. The material world is full of nonsense talks; therefore do not avoid relishing the pastimes and the science of devotional service available in this small newspaper *Śrī Sajjana-toṣaṇī*. There is no doubt that the compositions of the previous great saintly persons will be more covered than our own writings.

Another point of consideration is that those who are fond of reading should certainly read the devotional work of the previous saintly persons. If such readers gradually enter into and relish these writings, they will obtain immense pleasure. Unfortunately, we love to read our own writing or the writing of some new modern authors. But when we deeply absorb ourselves in the compositions of the *mahājanas*, we no longer like the modern compositions. The point is that, we think we can compose better than the *mahājanas*, but when this illusion is destroyed, we no longer like the modern compositions. Great personalities and poets do not always come to the material world. They are rare. Therefore it is very difficult to find great poets after Jayadeva Gosvāmī and Śrī Rūpa Gosvāmī. Only when some recipients of Śrī Kṛṣṇa's mercy



appear in this world, we will again see books like *Śrī Gīta-govinda* and *Śrī Bhāgavatāmṛta*. To feel happy by reading the work of modern authors and poets is like imagining one is relishing milk by drinking buttermilk because there is an absence of milk.

We do not find any writing sweeter than the writing of the *mahājanas*. Oh! What can be a more instructive book about *rasa* than *Bhakti-rasāmṛta-sindhu*? All glories to Śrī Rūpa Gosvāmī! All glories to Śrī Sanātana Gosvāmī! We do not find any sweet and conclusive composition other than their compositions. O readers! Please daily relish the essence of *Śrī Brahma-saṁhitā*, *Śrī Kṛṣṇa-karṇāmṛta*, and *Śrī Bhāgavatāmṛta*.

(*Sajjana-toṣaṇī* 10/5)

## 6. Is Śrīla Vṛndāvana dāsa Ṭhākura the original Bengali poet?

Śrī Vṛndāvana dāsa Ṭhākura is certainly the original Bengali poet. Although there were other devotees, like Caṇḍīdāsa, who also composed songs, none of them composed poems. The book *Kṛṣṇa-maṅgala* or *Kṛṣṇa-vijaya* written by Mālādhara Vasu contains songs.

(From the article “Śrīla Ṭhākura Vṛndāvana dāsa” written by Śrī Bhaktivinoda Ṭhākura, found in *Śrī Caitanya-bhāgavata*, published by Śrī Atul Kṛṣṇa Gosvāmī)

## 7. In which books are the teachings of Śrīmān Mahāprabhu available? Why should *Śrī Caitanya-caritāmṛta* be accepted in all respects?

The Gosvāmīs have composed many books. Although the teachings of Mahāprabhu are found in them, there is nothing mentioned about Mahāprabhu’s own writing. *Śrī Caitanya-caritāmṛta* is an authentic book. It is fully enriched with the characteristics and instructions of the Lord. These instructions of the Lord are fully confirmed by the statements of the



Gosvāmīs. *Śrī Caitanya-caritāmṛta* is therefore found to be the most respected book. Just after the disappearance of Mahāprabhu, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī composed this book. Many direct disciples of Śrīmān Mahāprabhu, such as Śrī Rūpa Gosvāmī and Śrī Raghunātha Dāsa Gosvāmī helped Śrī Kavirāja Gosvāmī in composing *Śrī Caitanya-caritāmṛta*. Prior to that, Śrī Kavi-karṇapūra helped Śrī Kavirāja Gosvāmī in many ways by writing *Śrī Caitanya-candrodaya-nāṭaka* and Śrī Vṛndāvana dāsa Ṭhākura helped Śrī Kavirāja Gosvāmī in many ways by writing *Śrī Caitanya-bhāgavata*. By considering all aspects, we are compelled to accept *Śrī Caitanya-caritāmṛta*.  
(*Caitanya-śikṣāmṛta*)

**8. Can a living entity be benefited by reading the topics of Hari written in the form of novels?**

Nowadays people love to read novels. Our duty is to teach the science of devotional service little by little through novels, like administering a dose of homeopathic medicine. By injecting small amounts of spiritual knowledge into the hearts of the materialists, their hearts will become faithful to devotional service.

(*Sajjana-toṣaṇī* 10/12)

**9. Should we offer any respect to the books of the sahaṇiyās?**

*Amṛta-rasāvalī* is purely a *sahaṇiyā* book. In that book, it is written: "The life of one who cannot understand the meaning of *sahaja* or spontaneous and who does not become *sahaja* or spontaneous is useless." Many such books are found among the *bāulas* and *sahaṇiyās*. While searching for some books we came across a few of those books. After reading them, we felt disgusted; we threw them into the Ganges and became purified.

(*Sajjana-toṣaṇī* 10/12)

*Sajjana-toṣaṇī*

**1. What are the principal precepts of Śrī Sajjana-toṣaṇī magazine?**

*aśeṣa kleśa viśeṣa pareśāveśa sādhini  
jīyād eśa parā patrī sarva sajjana toṣaṇī*

This spiritual magazine, *Sajjana-toṣaṇī*, is meant to destroy unlimited miseries of the living entities, to award transcendental feelings toward the Absolute Truth, and to please all the devotees of the Lord.

(*Sajjana-toṣaṇī* Vol. 4)

**2. What is the meaning of *Sajjana-toṣaṇī*?**

The pure state of the living entity's constitutional propensity is "love of God." That is the ultimate goal of the living entity. The lives of those who can revive that propensity even while remaining in the conditional state are glorious. Those who have not awakened pure love of God but are aiming to do so in their life are also glorious, because within a short time they will also become glorious. These great personalities are called *sajjana*. The purpose of this newspaper is to satisfy



such personalities. Therefore the name of this newspaper is *Sajjana-toṣaṇī* .

(*Sajjana-toṣaṇī* 2/4)

**3. What subject does *Sajjana-toṣaṇī* discuss?**

*Sajjana-toṣaṇī* will not discuss temporary news of the material world. Such news is published daily in various newspapers. The aim of this newspaper is to discuss the eternal constitutional duties of the living entities.

(*Sajjana-toṣaṇī* 2/4)

**4. Is *Sajjana-toṣaṇī* the supplier of mundane news?**

I am a poor Vaiṣṇava. I have no interest in big, big mundane topics such as the battle between Britain and Russia, the demarcation of Afghanistan's border, and the qualification or incompetence of the Governor Generals. I do not need to waste my time in this way. My only duty is to award spiritual benefit to the Indians, particularly the Bengalis. While carrying out that duty, whatever topics I need to discuss I must do it.

I do not have any special connection with mundane newspapers. Still, to see how much the hearts of the Indians are turning toward devotional service to Kṛṣṇa, I read almost all the newspapers. When I read some articles regarding the fight between the British and the Bengalis in those newspapers, I feel hurt in my heart.

(*Sajjana-toṣaṇī* 2/5)

**5. What has been the good result of circulating the newspaper *Sajjana-toṣaṇī*?**

In the beginning, the Vaiṣṇava society did not have a newspaper. Now we can see that being encouraged by the success of *Sajjana-toṣaṇī*, a newspaper called *Ratnākara*, which preaches Vaiṣṇavism is being published in Dhaka; a newspaper called *Śrī Hari Bhakti Pradāyini* is being published



in Bālesvara; and a newspaper called *Vaiṣṇava* is being published in Calcutta.

*Sajjana-toṣaṇī* also aims to preach Vaiṣṇavism among modern societies. The supremely pure Vaiṣṇava religion is gradually entering into the hearts of the members of modern societies. We hope that these members soon achieve devotional service to Hari. *Sajjana-toṣaṇī* has also become quite effective among the pure householder Vaiṣṇavas. Seeing the good result, the publisher of this humble newspaper, who is an unalloyed maidservant of Śrīmān Mahāprabhu, is feeling great pleasure.

(*Sajjana-toṣaṇī* 2/12)

**6. Is *Sajjana-toṣaṇī* the first spiritual newspaper in Bengali? Did its preaching bring any success?**

At one time, *Sajjana-toṣaṇī* was the only spiritual newspaper, but now the *Sajjana-toṣaṇī* has brought so much spiritual excitement in the minds of many people that many other spiritual newspapers are being published. This is indeed an auspicious symptom.

(*Sajjana-toṣaṇī* 12/1)

**7. Is the editor of *Sajjana-toṣaṇī* interested to publish the biographies of the *mahājanas*?**

We have a strong desire to elaborately publish the glories of the great personalities, but we cannot fulfill this desire, because the poor *Sajjana-toṣaṇī* is extremely thin. If pious people ever make *Sajjana-toṣaṇī* bigger and healthier, then our desire can be fulfilled.

(*Sajjana-toṣaṇī* 2/6)

**8. What is the history of *Sajjana-toṣaṇī*?**

*Sajjana-toṣaṇī* first was published at Naḍāla in April 1882. When some residents of Naḍāla established a new printing press and asked me for some work, I printed my first edition of *Sajjana-toṣaṇī* there. Later on, we kept moving place and



could not publish the newspaper regularly. Finally, when I stayed at Barasat, I published in English the journal *Nityarupa-saṁsthāpanam*, written by Śrī Upendra Gosvāmī. When this English edition was published in 1883, the *Sajjana-toṣaṇī* was temporarily suspended. In 1885, a Vaiṣṇava fund was established at my house in Rāmbāgān. Thereafter I spent some time at Saptagrāma. Then, the *Sajjana-toṣaṇī* started coming out again. Later, *Sajjana-toṣaṇī* was again discontinued as an individual newspaper and merged into Śrī Viśva-vaiṣṇava Sabhā. From 1892, *Sajjana-toṣaṇī* again began to come out regularly.

(Autobiography of Śrī Bhaktivinoda Ṭhākura)

**9. Why was *Sajjana-toṣaṇī* not published for two years?  
Who became her sister concern?**

*Sajjana-toṣaṇī* was sleeping for almost two years. For various reasons we had no opportunity to break her sleep. Being encouraged by members of the Vaiṣṇava Sabhā, I have requested the sleeping girl to please wake up and again sing the glories of Hari and explain the science of Hari. Out of love, the ecstatic girl again took up her duty. Now the devotees can hear her words attentively. Previously, *Sajjana-toṣaṇī* was alone, now she will be together with her sister named *Premapracārīṇī* and will shower the nectarean science of Śrī Hari. We hope that the hearts of the devotees will be satisfied. The more the devotees express their eagerness, the more the two girls carry out their duties perfectly.

(*Sajjana-toṣaṇī* 2/1)

## *The Literary Works of Ṭhākura Bhaktivinoda*

**1849** *Ulā-caṇḍī-māhātmya*, Bengali verses composed at the tender age of 11 years old, glorifying the deity of goddess Ulā-caṇḍī in Ulā, Birnagar, the town of his birth.

**1850** *Hari-kathā*, a poem in Bengali.

**1850** *Līlā-kīrtana*, a poem in Bengali.

**1851** *Śumbha-Niśumbha-Yuddha*, Bengali verses about the famous ancient battle between goddess Durgā and two demons.

**1855** Articles Contributions of articles to various regional and national periodicals and magazines commenced from this year.

**1857** *Poriade Part One*—a poem in classical English about the wanderings of Porus, who fought Alexander the Great in the pre-Christian era.

**1858** *Poriade Part Two* - The second of what was planned to be a twelve-part series, but which was never completed. Still, these two volumes constitute an epic composition.

**1860** *Maṭhs of Orissa*; English prose narratives about the various temples, monasteries and holy shrines in Orissa which were visited on pilgrimage by Ṭhākura Bhaktivinoda.

**1863** *Vijana-grāma*, Bhaktivinoda's description of his affectionate return to the beautiful village of Ulā (his



birthplace).

**1863** *Sannyāsī*, an intricately detailed story of the adventures of a young *sannyāsī* traveling throughout ancient India and abroad. The narrative is naturally full of important spiritual lessons.

**1863** *Our Wants*; An essay in English prose.

**1866** *Speech on Gautama*; A lecture in English about Gautama Muni and the philosophy of *nyāya* (logic)

**1868** *Sac-cid-ānanda-premālaṅkara*, a poem in Bengali on the glories of Śrī Caitanya Mahāprabhu.

**1869** *The Bhāgavat: Its Philosophy, Its Ethics, and Its Theology*

**1870** *Garbha-stotra-vyākḥā* (Purport of the *Garbha-stotra*), or *Sambandha-tattva-candrikā* (A Moonbeam of the Truth of Eternal Relationship). A commentary in Bengali prose on the *Garbha-stotra* (Prayers by the Demigods to Śrī Kṛṣṇa in the Womb) from the second chapter of the tenth canto of *Śrīmad-Bhāgavatam*.

**1871** *Ṭhākura Haridāsa*; Ten English verses about the disappearance of *Nāmācārya* Śrīla Haridāsa Ṭhākura, which are engraved in marble on the samādhi tomb of Haridās by the seashore at JagannāthaPurī.

**1871** *The Temple of Jagannātha at Purī*; an English prose essay describing the history of the establishment of the great temple in Purī, Orissa.

**1871** *The Ākharās in Purī*; English critical exposé on certain Vaiṣṇava monasteries in Jagannātha Purī.

**1871** *The Personality of Godhead*; an essay in English prose.

**1871** *Sāragrāhī Vaiṣṇava*, a 22 verse English poem describing the mood of a devotee who knows how to remain aloof from gross worldly attractions while extracting the essence of Kṛṣṇa Consciousness everywhere and in everything.

**1871** *A Beacon Light*; English prose.

**1871** *To Love God*; A short English article describing bhakti (love) as the religion of the soul.



**1871** The *Attibaris* of Orissa; a long letter in English to the editors of the “Progress”, exposing a questionable sect of pseudo-Vaiṣṇavas popular in Orissa.

**1872** *Vedāntādhikaraṇa-mālā*, a compilation of Sanskrit verses on Vedānta philosophy, with Bhaktivinoda’s own Bengali translations and explanations.

**1873** *Datta-kaustubha*, 104 Sanskrit verses on Vaiṣṇava philosophy composed by Ṭhākura Bhaktivinoda, including his own Sanskrit prose commentary.

**1876** *Datta-vamśa-mālā*, Sanskrit verses giving a genealogical description of the Datta family of Bali Samaj. Since he was born Kedarnath Datta, this is a chronicle of Bhaktivinoda’s own family tree.

**1878** *Bauddha-vijaya-kāvyam*, Sanskrit verses soundly defeating the atheistic philosophy of Buddhism, point for point.

**1880** *Śrī Kṛṣṇa-saṁhitā*, an amazing and revolutionary treatise on the science of Lord Kṛṣṇa, His pastimes and His devotees. The book contains an 83-page introduction in which Ṭhākura Bhaktivinoda discusses the philosophy and development of Indian religion from a historical and geographical platform. In the actual *Samhitā* portion of the book, he has composed 281 Sanskrit verses and divided them into 10 chapters which deal with descriptions of the spiritual world, the multifarious energies of the Lord, His incarnations, astonishing aspects of His pastimes, descriptions of how Lord Kṛṣṇa removes specific demonic obstacles in order for His devotees to attain the mood of Vraja, and a detailed analysis of the character of one who has attained Kṛṣṇa’s association, etc. Accompanying the Sanskrit verses are Bhaktivinoda’s Bengali prose translations and explanations. At the end of the book, the Ṭhākura gives a 50-page Conclusion in which religious philosophy is discussed in terms of the principles of *sambandha*, *abhideya* and *prayojana*.

**1881** *Kalyāṇa Kalpa-taru*, a Vaiṣṇava Bengali songbook describing a desire-tree that Bhaktivinoda had brought directly



from the spiritual world

**1881** *Sajjana-toṣaṇī*, this was a monthly Vaiṣṇava periodical in the Bengali language which Bhaktivinoda began to edit and publish commencing from the year 1881 and continuing for 17 volumes.

**1883** Review of the Sanskrit book; “*Nitya-rūpa-saṁsthāpanam*” (“Proof of the Lord’s Eternal Form”). The book was composed in Sanskrit by Bhaktivinoda’s contemporary named Paṇḍit Upendra Mohan Goswāmī Nyāya-ratna.

**1885** *Viśva-vaiṣṇava-kalpa-tavi*, a small booklet published in order to acquaint the public with the functions and aims of a spiritual society he personally organized in Calcutta, called the *Śrī Viśva Vaiṣṇava Sabhā* (The Association of Universal Vaiṣṇavas).

**1886** *Śrīmad Bhagavad-gītā*, published and edited by Śrīla Bhaktivinoda with the Sanskrit commentary of Śrīla Viśvanātha Cakravartī Thākura entitled *Sārārtha-varṣiṇī*. The book contains an elaborate introduction in Bengali, and for each Sanskrit verse of the *Gītā*, he composed his own Bengali translation-commentary entitled *Rasika-rañjana*.

**1886** *Śrī Caitanya-sikṣāmṛta*, a philosophical work in Bengali prose which is meant to show exactly how the teachings of Lord Caitanya are to be applied in the modern world. This includes the perfectly non-jealous bridging of the gaps between all the world’s major religions. These nectarean teachings, based on Lord Caitanya’s instructions to Rūpa and Sanātana Goswāmī as found in the *Caitanya-caritāmṛta*, are just like a shower of pure nectar, and therefore the book is divided into 8 “showers”, each of these being subdivided into “downpours”. The 8 “showers” are listed as follows:

- (1) Ascertainment of the Topmost Religion
- (2) Secondary Duties, or Religious Activities
- (3) Primary Duties, or Regulative Devotional Service
- (4) Discussions on Spontaneous Devotional Service



- (5) Discussions on Ecstatic Devotional Service
- (6) Discussions on Devotional Service in Pure Love of God
- (7) Discussions on Transcendental Mellow
- (8) Conclusion.

**1886** *Sanmodana-bhāṣyam*, a comprehensive Sanskrit commentary on Śrī Caitanya Mahāprabhu's 8 verses of instruction named *Śikṣāṣṭaka*.

**1886** *Bhajana-darpaṇa-bhāṣya*, a Sanskrit commentary on Śrīla Raghunātha dāsa Goswāmī's 12-verse Sanskrit prayer entitled *Manah-śikṣā* (Instructions to the Mind).

**1886** *Daśopaniṣad-cūrṇikā*, a book of Bengali prose containing essential information gleaned from the 10 principle *Upaniṣads*.

**1886** *Bhāvāvalī*, Sanskrit verses on the subject of *rasa* written by different Vaiṣṇava *ācāryas* of the highest order, compiled by Ṭhākura Bhaktivinoda and published along with his own Bengali song translations.

**1886** *Prema-pradīpa*, a philosophical Vaiṣṇava novel written in Bengali prose.

**1886** *Śrī Viṣṇu-sahasra-nāma-stotram*, this prayer was published by the Ṭhākura along with the Sanskrit commentary of Śrīla Baladeva Vidyābhūṣaṇa entitled *Nāmārtha-sudhā*.

**1887** *Śrī Kṛṣṇa-vijaya*, a famous Bengali verse epic on the pastimes of Śrī Kṛṣṇa, written in the early 1470's by Mālādhara Vasu (Guṇarāj Khān.) This book, written in a simple folk style, was not only renowned for being the first volume of Bengali literature ever published, but was one of Śrī Caitanya Mahāprabhu's favorite books. Edited and published by Ṭhākura Bhaktivinoda with his own introduction in Bengali.

**1887** *Śrī Caitanyopaniṣad* (part of the Atharva Veda). An *Upaniṣadic* treatise in Sanskrit dealing with Śrī Kṛṣṇa's appearance as the great preacher of love of Godhead, Śrī Caitanya Mahāprabhu. Published and edited by Ṭhākura Bhaktivinoda with his own Sanskrit commentary called *Śrī Caitanya-caraṇāmṛta* (The Nectar of the Lotus Feet of Lord Caitanya), and Madhusūdana Dāsa's Bengali translation of



the original Sanskrit verses called *Amṛta-bindu* (A Drop of Nectar).

**1888** *Vaiṣṇava-siddhānta-mālā*, Bengali prose work that gives a crystallization of all the basic tenets of Gauḍīya Vaiṣṇava philosophy.

**1890** *Āmnāya-sūtram*, a classical Sanskrit composition based on the Upaniṣads, presented in the traditional style as 130 aphorisms, plus a short commentary on each aphorism in Sanskrit, quoted from various ancient scriptures. Bhaktivinoda also gives his own Bengali translation called the *Laghu-bhāṣya* (Brief Explanation). This book helps the aspirants in easily engaging their lives in devotional practices by presenting very simple statements of transcendental truths. The 130 aphorisms are divided into 16 extremely condensed and irrefutable chapters.

**1890** *Śrī Navadvīpa-dhāma-māhātmyam*, 18 chapters of Bengali verse in which Bhaktivinoda describes the complete tour of the nine islands of Navadvīpa that was traversed by Lord Nityānanda. Taking the young Śrīla Jīva Gosvāmī along, Lord Nityānanda Prabhu points out all the different places of pilgrimage and tells the stories behind those sacred sites.

**1890** *Śrī Navadvīpa-dhāma-māhātmyam*, (*Pramāṇa-khaṇḍa*), (The Canto Describing the Scriptural References). Five chapters of amazing quotes from many different Vedic scriptures, *Purāṇas* and *Saṁhitās* that glorify the holy land of Navadvīpa. The Sanskrit verses are accompanied by Bhaktivinoda's Bengali prose translations.

**1890** *Siddhānta-darpaṇam*, a philosophical Sanskrit work by Śrīla Baladeva Vidyā-bhūṣaṇa, edited and published by Ṭhākura Bhaktivinoda with his own Bengali prose translations.

**1891** *Śrīmad Bhagavad-Gītā*, edited and published by Ṭhākura Bhaktivinoda with Śrīla Baladeva Vidyābhūṣaṇa's Sanskrit commentary called *Gītā-bhūṣaṇa*, and his own Bengali translation-commentary called *Vidvad-rañjana* (That Which Pleases the Wise).



**1891** *Śrī Godruma Kalpatavi*, a collection of Bhaktivinoda's Bengali essays describing his program of Nām Haṭṭa, or the Marketplace of the Holy Name.

**1892** *Śrī Hari-nāma*, the second chapter of *Vaiṣṇava-siddhānta-mālā*, excerpted and published in pamphlet form.

**1892** *Śrī Nāma*, the third chapter of *Vaiṣṇava-siddhānta-mālā*, excerpted and published in pamphlet form, also used by Bhaktivinoda for distribution during his public Nām Haṭṭa programs.

**1892** *Śrī Nāma-tattva-sikṣāṣṭaka*, the fourth chapter of *Vaiṣṇava-siddhānta-mālā*.

**1892** *Śrī Nāma-mahimā*, the fifth chapter of *Vaiṣṇava-siddhānta-mālā*.

**1892** *Śrī Nāma-pracāra*, the sixth chapter of *Vaiṣṇava-siddhānta-mālā*

**1892** *Śrīman Mahāprabhur Śikṣā*, a book written by Bhaktivinoda in eleven chapters. In the first chapter, he summarizes Śrī Caitanya's philosophy in ten points (*daśa mūla*). Then the following ten chapters fully explain each point individually. All philosophical conclusions are supported with profuse scriptural quotations in Sanskrit, which are accompanied by Bengali prose translations and explanations.

**1893** *Tattva-viveka* or *Sac-cid-ānandānubhūti*, in this book, Ṭhākura Bhaktivinoda discusses the different precepts of the great Vaiṣṇava *ācāryas* as compared to the ideas of other famous philosophers, both Oriental and Western. He mentions the Greek philosophers Leucippus, Democritus, Plato and Aristotle; Diderot and Lamettrie of France; Lucretius of Italy; Von Holbach of Germany; Yangchoo of China; Carvaka of India; and Englishmen Mill, Lewis, Paine, Carlyle, Bentham, Combe, and so on. The book is composed of 48 Sanskrit verses, each with an exhaustive Bengali commentary. The First Realization, of 33 verses, is entitled "Realization of Eternity", and the Second Realization, of 15 verses, is entitled "Realization of Eternal Consciousness".



**1893** *Śoka-sātana*, a small booklet of 13 Bengali songs, which Bhaktivinoda composed between 1888 and 1890. These songs were meant to be sung by the general public, as they describe an ecstatic pastime in Lord Caitanya's life, an incident giving expression to important teachings of transcendental truths.

**1893** *Śaraṇāgati*, a Bengali songbook of 50 ecstatic songs about the process of purely devoted surrender unto the lotus feet of Lord Kṛṣṇa

**1893** *Gītāvalī*, a Bengali songbook of 70 rapturous songs which are meant to be sung regularly by devotees.

**1893** *Gīta-mālā*, a Bengali songbook of 80 nectarean songs arranged in five chapters.

**1893** *Baula-saṅgīta*, a collection of 12 songs in Bengali verse.

**1893** *Dālālera Gīta*, a song in Bengali verse that describes how Lord Nityānanda has opened up The Marketplace of the Holy Name at Surabhi-kuñja, which was Bhaktivinoda's **headquarters on the island of Godruma in Navadvīpa**.

**1893** *Nāma Bhajana*, a small booklet in English prose on the divine name of Śrī Kṛṣṇa

**1893** *Jaiva Dharma*, a philosophical Vaiṣṇava novel written in Bengali prose.

**1893** *Tattva-sūtram*, composed in 50 concise Sanskrit aphorisms divided into 5 chapters. Bhaktivinoda gives a Sanskrit commentary on each verse, plus an elaborate Bengali commentary. The five divisions are:

- (1) The Truth of the Lord and His Creation
- (2) The Truth of His Conscious Portions (Souls)
- (3) **The Truth of His Temporary Portion (The Material World)**
- (4) The Truth of the Relationship Between the Lord and His Creation
- (5) The Truth Regarding Devotional Principles.

**1894** *Vedārka-dīdhiti*, a Sanskrit commentary on the famous *Īśopaniṣad* found in the *Vājasaneyā Saṁhitā* portion of the *Śukla Yajur Veda*. This commentary by Bhaktivinoda Ṭhākura was published along with the Sanskrit explanation of Śrīla



Baladeva Vidyābhūṣaṇa called *Īsopaniṣad-bhāṣyam* (An Explanation of *Īsopaniṣad*). Also included were the notes of Bhaktivinoda's friend, Śrīyukta Śyāmalāla Gosvāmī Siddhānta Vācaspati, entitled *Īsopaniṣad Bhāṣya-rahasya-vivṛti* (The Purport of the Inner Secrets of the Explanation of *Īsopaniṣad*), plus Śyāmalāl Gosvāmī's Bengali clarification of the *Īsopaniṣad* called *Siddhāntānuvāda* (Translation of the Truth).

**1894** *Tattva-muktāvalī* or *Māyāvāda-śata-dūṣiṇī*, 119 Sanskrit verses composed by Śrīpād Madhvācārya which refute the impersonal Advaita Vedānta philosophy that was spread all over India by Śaṅkarācārya. Ṭhākura Bhaktivinoda had it published with his own Bengali prose translations for each verse.

**1895** *Amṛta-pravāha-bhāṣya*, a Bengali commentary on Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta*.

**1895** *Hari-bhakti-kalpa-latikā*, a Sanskrit work on pure devotion by an unknown Vaiṣṇava author. Edited and published by Ṭhākura Bhaktivinoda with the Sanskrit text only.

**1895** *Shodaśa Grantha*, a collection of sixteen small Sanskrit works written by Śrī Vallabhācārya, a prominent ācārya who lived during Lord Caitanya's time. Original Sanskrit text edited and published by Ṭhākura Bhaktivinoda.

**1895** *Śrī Gaurāṅga-stava-kalpataru*, a twelve verse poem in Sanskrit from Śrīla Raghunātha Dāsa Gosvāmī's *Stavāvalī*. Sanskrit text edited and published by Ṭhākura Bhaktivinoda.

**1895** *Manah-santoṣaṇī*, a Bengali verse translation of a Sanskrit work called *Śrī Kṛṣṇa Caitanyodayāvalī* by Pradyumna Miśra, a close relative of Śrī Caitanya Mahāprabhu. The author of this translation, Śrī Jagajjīvan Miśra, is the eighth descendant of Pradyumna Miśra, the older brother of Śrī Caitanya's father Jagannātha Miśra. Bengali text edited and published by Ṭhākura Bhaktivinoda.

**1895** *Mukunda-mālā Stotram*, a devotional Sanskrit work from South India by one of the twelve Alvars, King Kulaśekhara, edited and published by Ṭhākura Bhaktivinoda.



**1895** *Śrī Lakṣmī-carita*, a short work in Bengali verse by Śrī Mālādhara Vasu (Guṇarāja Khān), the renowned author of *Śrī Kṛṣṇa-vijaya* (the first Bengali book). Original text edited and published by Ṭhākura Bhaktivinoda.

**1895** *Bāla-Kṛṣṇa-sahasra-nāma*, *Gopāla-sahasra-nāma*, *Kṛṣṇāṣṭottara-śata-nāma*, *Rādhikā-sahasra-nāma*, four different *nāma-stotras* excerpted from the *Nārada-pañcarātra*. Edited and published by Ṭhākura Bhaktivinoda with the Sanskrit text only.

**1895** *Śrīman-Mahāprabhor-Aṣṭa-kālīya-līlā-smaraṇa-maṅgala-stotram*, an 11 verse Sanskrit poem on the pastimes of Śrī Caitanya by an unknown Vaiṣṇava author, edited and published by Ṭhākura Bhaktivinoda.

**1896** *Śrī Gaurāṅga-līlā-smaraṇa-maṅgala-stotram*, 104 original Sanskrit verses giving a condensed description of all the most important pastimes and teachings of Śrī Caitanya Mahāprabhu that are found in *Śrī Caitanya-bhāgavata* and *Śrī Caitanya-caritāmṛta*. Bhaktivinoda included in the beginning of the book, a famous 47-page introduction in English prose entitled, *Śrī Caitanya Mahāprabhu: His Life and Precepts*. This introduction summarizes the contents of the book's Sanskrit verses. Accompanying the Sanskrit verses is a Sanskrit commentary entitled *Vikāśinī Ṭīkā*) by the renowned Paṇḍita of Navadvīpa, Mahā-mahopādhyāya Śitikanṭha Vācaspati.

**1896** *Śrī Rāmānuja-upadeśa*, Sanskrit verses explaining the philosophy of Rāmānujācārya, with Ṭhākura Bhaktivinoda's own Bengali translation.

**1896** *Artha-pañcaka*, Ṭhākura Bhaktivinoda's explanatory notes in Bengali on Śrī Pillai Lokācārya's famous book of the same name, in which five principal points of Rāmānuja's philosophy are explained at length.

**1896** *Sva-likhita Jivanī*, this book is a 200-page Bengali prose letter which Bhaktivinoda wrote to his son, Lalita Prasāda Datta, in response to a request for details of his father's



personal life.

**1897** *Brahma-saṁhitā*, this book was edited and published by Ṭhākura Bhaktivinoda with the original Sanskrit verses, Śrīla Jīva Goswāmī's Sanskrit commentary, and Bhaktivinoda's own Bengali introduction, Bengali prose translations and Bengali commentary called *Prakāśinī*.

**1898** *Śrī Kṛṣṇa-karṇāmṛta*, a famous Sanskrit book of ecstatic prayers and revelations of Kṛṣṇa conscious moods and pastimes written by Śrī Bilvamaṅgala Ṭhākura (Līlāśuka). Published and edited by Bhaktivinoda with the original Sanskrit verses, the Sanskrit commentary by Caitanya Dāsa Goswāmī (the older brother of Kavi Karṇapur) called *Bāla-bodhinī Ṭikā*, and Bhaktivinoda's own introduction, final summary and Bengali prose translations of the verses.

**1898** *Ṭyūṣa-varṣinī-vṛtti*, Bengali commentary on Śrīla Rūpa Goswāmī's *Upadeśāmṛta*

**1898** *Śrīmad Bhagavad-Gītā*, this edition was published by Ṭhākura Bhaktivinoda with the Sanskrit commentary *Dvaita-bhāṣyam* (Explanation of Supreme Duality) by Śrīpāda Madhvācārya.

**1898** *Śrī Goloka-māhātmyam*, part two of Sanātana Goswāmī's *Bṛhad-bhāgavatāmṛtam*, edited and published by Ṭhākura Bhaktivinoda with the original Sanskrit text and his own Bengali translations of the verses.

**1899** The Hindu Idols, a thirty-two page English letter written to the Tract Society of Calcutta.

**1899** *Śrī Bhajanāmṛta*, a treatise on pure devotion to the Supreme Lord written in Sanskrit prose by Śrīla Narahari Sarakāra Ṭhākura, a contemporary and intimate associate of Śrī Caitanya Mahāprabhu. Edited and published by Ṭhākura Bhaktivinoda with his own Bengali translation.

**1899** *Śrī Navadvīpa-bhāva-taraṅga*, 168 Bengali verses describing the different transcendental places in the 32 square mile area of Navadvīpa, as seen through the perfected devotional eyes of a God-realized soul. In this book Ṭhākura



Bhaktivinoda does not see the land of Navadvīpa as a mundane historical place of this world but sees it as the *īśodyāna* or transcendental garden of the Supreme Lord.

**1900** *Harināma-cintāmaṇi*, divided into 15 chapters and composed in Bengali verse form, this book is an account of Śrīla Haridāsa Ṭhākura's teachings on the holy name. It is actually a conversation between Lord Caitanya and Haridāsa—the Lord asks questions about the glories of the holy name, and Haridāsa gives extensive answers.

**1901** *Śrīmad Bhāgavatārka-marīci-mālā*, in this book Ṭhākura Bhaktivinoda has taken a selection of the most important verses of *Śrīmad Bhāgavatam* and arranged them in 20 chapters, called 'rays.' Each Sanskrit verse is accompanied by a Bengali prose translation and explanation by Bhaktivinoda. The *Bhāgavatam* is compared to the brilliant sun, and therefore each particular chapter or ray of *Bhāgavata* sunlight expounds upon three major divisions of *Bhāgavata* philosophy of *sambandha*, *abhidheya*, and *prayojana*.

**1901** *Padma Purāṇa*, edited and published by Ṭhākura Bhaktivinoda with the complete 55,000-verse Sanskrit text only.

**1901** *Sankalpa-kalpadruma*, a book of 104 Sanskrit verses on the divine pastimes of Śrī Śrī Rādhā-Kṛṣṇa originally composed by Śrīla Viśvanātha Cakravartī Ṭhākura. Edited and published by Ṭhākura Bhaktivinoda with his own Bengali prose translations.

**1902** *Bhajana-rahasya*, Compiled by Ṭhākura Bhaktivinoda as a supplement to his *Hari-nāma-cintāmaṇi*. This *Bhajana-rahasya* is arranged in eight chapters, and the chanting of each chapter is to be observed during each three hour period of the twenty-four hour day. Each chapter corresponds to one verse of Śrī Caitanya's *Śikṣāṣṭaka*, and explains one of the eight levels of advancement in the gradual development of *Kṛṣṇa-bhajan*, from primary *śraddhā* to ultimate *prema*, as is enunciated by Śrīla Rūpa Goswāmī in his *Bhakti-rasāmṛta-*



*sindhu*. All the chapters are filled with scriptural citations in Sanskrit, uniquely explaining the philosophy of Kṛṣṇa-bhajan and its practice. Each Sanskrit verse is accompanied by the Ṭhākura's own Bengali translation in verse.

**1904** *Sat-kriyā-sāra-dīpikā* with the appendix *Samskāra-dīpikā*, a small Sanskrit work by Śrīla Gopāla Bhaṭṭa Goswāmī, extracted from the *Hari-bhakti-vilāsa*, on the philosophy and ritualistic practice of Vedic *samskāra* ceremonies for Gauḍīya Vaiṣṇava householders. It also contains the ritualistic codes and institutes for Gauḍīya Vaiṣṇava mendicants. Edited and published by Ṭhākura Bhaktivinoda with his own Bengali prose translation.

**1906** *Prema-vivarta*, a book by Jagadānanda Paṇḍit in Bengali verse on Śrī Caitanya's philosophy of divine love and the holy name. Edited and published by Ṭhākura Bhaktivinoda

**1907** *Sva-niyama-dvādaśakam*, twelve verses of self-imposed vows. This is the last literary work of Bhaktivinoda Ṭhākura, composed shortly before he shut himself up in his beach-front cottage at Jagannātha Purī. Although the Sanskrit verses and Bengali prose translations were completed by Bhaktivinoda, he never finished a Bengali prose commentary on this last work.

**The following works of Bhaktivinoda Ṭhākura do not have specific dates of publication:**

*Navadvīpa-śatakam*, this is an ecstatic book composed by Śrī Prabodhānanda Sarasvatī, one of Lord Caitanya's direct disciples. Ṭhākura Bhaktivinoda translated this composition into simple Bengali verses for easy reading by devotees, and published it without the original Sanskrit verses as a small pocket-sized booklet.

*Daśa-mūla-niryāsa*, a Bengali prose essay which explains a single Sanskrit verse composed by Bhaktivinoda. This verse summarizes Lord Caitanya's philosophy as having ten root



principles. Then in the essay the Thākura elaborately explains the essence of the essence of each point.

*Śrī Viṣṇu Priyā O ānanda Bazār Patrikā*, a monthly Vaiṣṇava journal in Bengali edited by Bhaktivinoda and published by his friend Shishir Kumara Ghosh.

*Baladeva Vidyā-bhūṣaṇa-carita*, written by Bhaktivinoda in Bengali prose, this is a well-researched biography of Śrīla Baladeva Vidyābhūṣaṇa.

*Vedānta-sūtra*, this classic Vedic philosophy book, written by Śrīla Vyāsadeva, was published by Bhaktivinoda's friend, Śrī Śyāmalāl Gosvāmī, along with the *Govinda-bhāṣya* of Baladeva Vidyābhūṣaṇa, and the explanatory notes of Bhaktivinoda Thākura.

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“Lord Caitanya did not advent Himself to liberate only a few men of India. Rather, His main objective was to emancipate all living entities of all countries throughout the entire universe and preach the Eternal Religion.

Lord Caitanya says in the *Caitanya Bhagavat*:

“In every town, country and village, My name will be sung.”

There is no doubt that this unquestionable order will come to pass. Very soon the unparalleled path of *hari-nāma-saṅkīrtana* will be propagated all over the world.

Oh! For that day when the fortunate English, French, Russian, German and American people will take up banners, *mrdāṅgas* and *karatālas*, amid raised *kīrtana* through their streets and towns. When will that day come?

Oh! For that day when the fair-skinned men from their side will raise up the chanting of Jai Śacīnandana, Jai Śacīnandana ki jai, and join with the Bengali devotees.”

(*Sajjana-toṣaṇī* 1885, pp. 4-5)



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