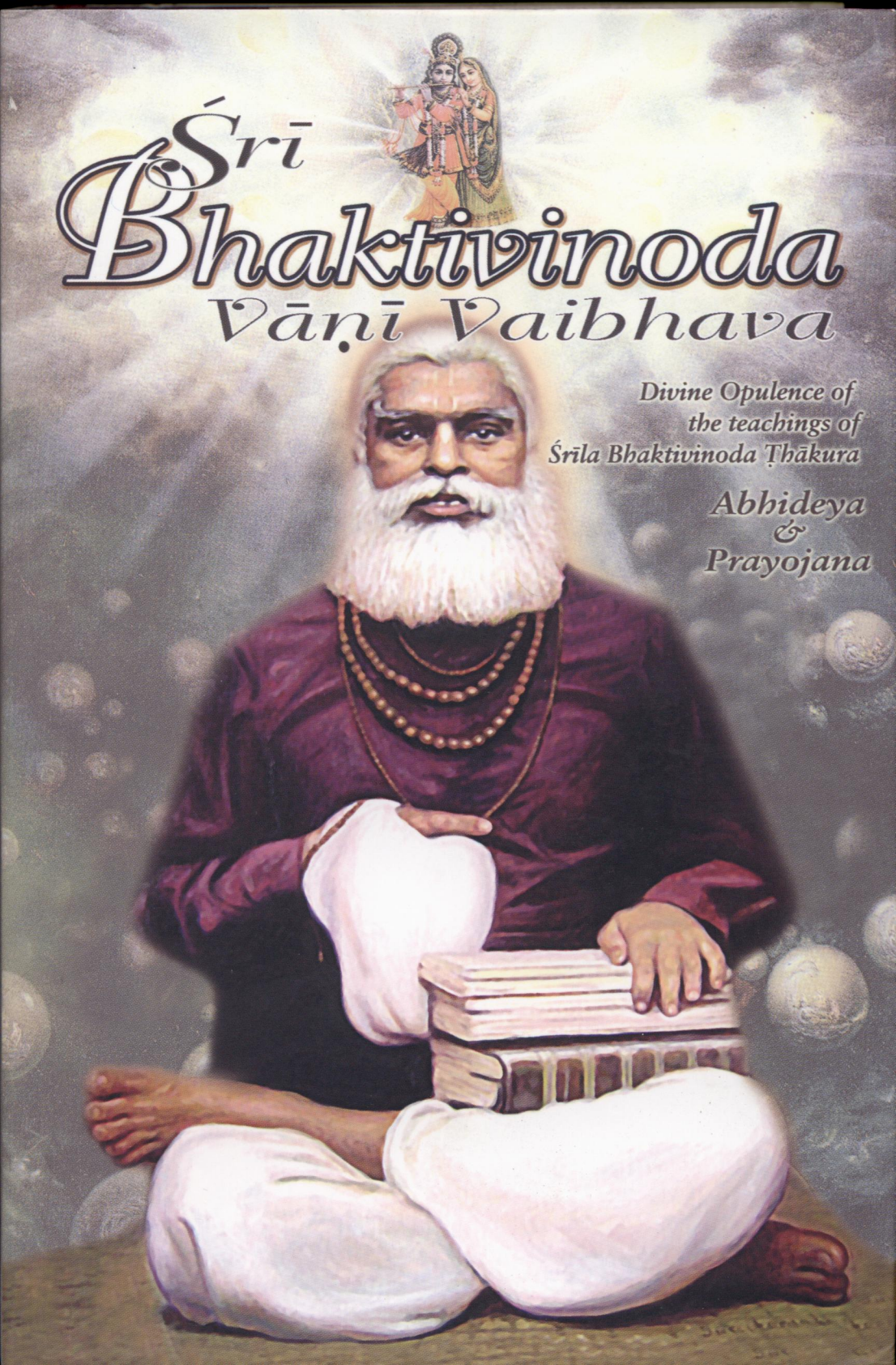
Śrī
Bhaktivinoda
Vāṇī Vaibhava
Divine Opulence of
the teachings of
Śrīla Bhaktivinoda Ṭhākura
Abhideya
&
Prayojana

Śrī Bhaktivinoda Vāṇī Vaibhava

Volume 2 & 3

Abhideya & Prayojana

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)

ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATĀḤ

Śrī Bhaktivinoda Vāṇī Vaibhava

Divine Opulence of the Teachings of Śrīla Bhaktivinoda Ṭhākura

Volume 2 & 3

Abhidheya and Prayojana

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 Kaiśorī devī dāsī

Touchstone Media

Śrī Bhaktivinoda Vāṇī Vaibhava, Volume 2 & 3

Compiled under the direct order of His Divine Grace
Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda
by Śrīpāda Sundarānanda Vidyāvinoda
Rendered, produced and published by Īśvara dāsa
Translated by Bhumipati dāsa
Edited by Kaiśorī devī dāsī
Typed by Caitanya devī dāsī
Proofreading by Mahāmayā devī dāsī
Design and layout by Īśvara dāsa
Cover painting by Saccitānanda dāsa

First Printing 2003, 2000 copies

ISBN **81-87897-13-9**

©Īśvara dāsa and Touchstone Media. All Rights Reserved.

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

Contents

Introduction xi

VOLUME 2: Abhidheya

The Science of Abhidheya 1
Vaidhi-bhakti 13
Śraddhā 27
Sādhu-saṅga 31
Bhajana-kriyā 39
Anartha-nivṛtti 43
Niṣṭhā 53
Ruci 59
Āsakti 63
Bhāva 67
Paramārtha 73
The Nine Types of Devotional Service 77
One's Constitutional Propensities 87
Surrender 97
Chanting the Holy Names of the Lord 107
The Reflection of the Chanting of the Holy Name 113

Offenses Against the Chanting of the Holy Names 119
Compassion Toward Living Entities 131
Developing a Taste for Chanting the Holy Names 135
Service to the Vaiṣṇavas 137
Iṣṭagoṣṭhi, Vaiṣṇava Counseling 143
Preaching 145
Singing About the Mellows of Ecstatic Love 153
Activities Unfavorable to Devotional Service 157
Desiring Material Objects 181
Fruitive Activities 185
Empiric Knowledge 195
Mystic Yoga and Observing Vows 199
False Renunciation 205
Association with Women 211
The Desire for Material Fame 215
The Cheating Propensity 219
Violence Toward the Living Entities 223
Committing Offenses 227
Blaspheming the Vaiṣṇavas 235
Mental Speculation 241
Impersonal Philosophy 243
Idol Worship 249
The Philosophy of Synthesis 253
Civilization 257
Politics 259
Sociology 263
The Living Entities' Rights 269
Renouncing Bad Association 273
Activities Favorable to Devotional Service 277
Five Types of Saṁskāras or Purificatory Processes 293
Spiritual *Varṇāśrama* 297
Vaiṣṇava Etiquette 305
Proper Renunciation 309
Humility 311
Tolerance 315

Not Expecting Respect from Others 317
Giving Respect to Everyone 319
Unalloyed Surrender to the Holy Names 321
Rāgātmika-bhakti 325
Rāgānugā-bhakti 327
The Teachings of Śrī Caitanya 333
Instructions to the Living Entities 337
Various Topics 347
Words of Bessing 363

VOLUME 3: Prayojana

Goal of Life 367
Four Objectives of Life 369
Sthāyi-bhāva or Rati 373
Mellows of Devotional Service 381
Love of God 405
Samādhi or Trance 421
Self-Realization and the Achievement of Perfection 423
Benedictions for the Whole World 429
Appendix 435
Index 443

Introduction

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

"I offer my respectful obeisances unto Śrīla Saccidānanda Bhaktivinoda, who is the transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī."

Śrīla Bhaktivinoda Ṭhākura was the seventh *gosvāmī*. The famous *gosvāmīs* were directly ordered and empowered by Lord Caitanya Mahāprabhu to spread Lord Kṛṣṇa's teachings for the benefit of all those bereft of the Lord's loving association.

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

"I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī

Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."

Śiśira Kumāra Ghoṣa, an intellectual and a contemporary of Śrīla Bhaktivinoda Ṭhākura, wrote in one of his letters to the Ṭhākura, "I have not seen the Six Gosvāmīs of Vṛndāvana, but I consider you to be seventh Gosvāmī." Śrīla Bhaktivinoda's literary contribution to the Gauḍīya Vaiṣṇavas' philosophy and practice can only be compared to the works of the famed Six Gosvāmīs. Śrīla Bhaktivinoda Ṭhākura was single-handedly responsible for reestablishing Lord Caitanya Mahāprabhu's *saṅkīrtana* movement, which had almost been lost by the mid-nineteenth century due to the unscrupulous practices of pseudo Vaiṣṇavas (*sahajiyās*). The *sahajiyā* influence had perverted the purity of the mission, and the mission had degenerated as a result. This degradation continued under British rule. However, Śrīla Bhaktivinoda Ṭhākura worked tirelessly to restore the Vaiṣṇava creed's purity, dignity, and respectability among the cultured elite of his day.

He also sowed the seeds for the future worldwide propagation of Lord Caitanya's mission. In 1896, he sent a copy of his pamphlet, "Caitanya Mahāprabhu, His Life and Precepts," to the library of the Royal Asiatic Society in London and to McGill University of Canada, as well as several other respectable foreign institutions. That same glorious year, His

Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the greatest exponent of the modern day Kṛṣṇa consciousness movement, was born.

This is the second volume of *Śrī Bhaktivinoda Vāṇī Vaibhava*. The first volume covers *sambandha,* and this second volume discusses *abhidheya* and *prayojana*. We had originally planned to publish this material in three volumes, but because the *prayojana* section was too small to warrant its own book, we decided to publish in two volumes.

Kṛṣṇa consciousness is a dynamic process. Understanding and applying it guarantees that we will one day develop love of God. Thus, our *ācāryas* have written tremendous amount of literature to explain the Kṛṣṇa conscious process. They have divided Kṛṣṇa conscious development into three levels, namely, *sambandha, abhidheya,* and *prayojana*. *Sambandha* refers to understanding our relationship with the Supreme Lord and His creations, *abhidheya* refers to the practical aspects of developing that relationship, and *prayojana* refers to achievement of the goal, pure love of God. All Gauḍīya Vaiṣṇava *ācāryas* recognize these three conceptions and base their teachings upon them.

Śrīla Bhaktivinoda Ṭhākura wrote more than one hundred volumes of devotional literature during his life. His books are as good as Vedic scripture, and we can develop pure devotion to the Lord by absorbing and applying his teachings. But in this age we seem to have so little time to study religious subject matter, and so little capacity to understand what we do study. Therefore, the great personality, Sundarānanda Vidyāvinoda Prabhu, one of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's prominent disciples, made a deep study of all of Śrīla Bhaktivinoda Ṭhākura's writings, and, on his Guru Mahārāja's order, composed questions that related to *sambandha, abhidheya,* and *prayojana.* He then answered those questions by drawing directly from Śrīla Bhaktivinoda Ṭhākura's writings. Śrīpāda Sundarānanda Prabhu writes, "A number

of times, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, who was nondifferent 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 in this format. To purify myself, I took up his order, and under the subordination of the Vaiṣṇavas, I have endeavored to compile this book." Thus, we have Śrīpāda Sundarānanda Prabhu's perfect questions and Śrīla Bhaktivinoda Ṭhākura's perfect answers.

I pray that the devotees will be pleased with this book and thus bestow their causeless mercy upon me. I have no qualification, but if somehow the Lord's devotees are pleased by the publication of this book, I will consider my life successful.

Praying to attain the service of all the Lord's devotees,

Īśvara dāsa
Completed on the appearance day of Śrīla Bhaktivinoda Ṭhākura, September 2003, in Śrī Vṛndāvana Dhāma.

VOLUME TWO

ABHIDHEYA

41

The Science of Abhidheya

1. What is *abhidheya*?

A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God, and the material world. Knowledge of these four items—namely oneself, the universe, God, and their intrinsic relationship—is called *sambandha-jñāna,* or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act within that relationship. This is called *abhidheya*, or activity in relationship with the Lord.

(Commentary on *Caitanya-caritamṛta Ādi* 7.146)

2. What is the "science of *abhidheya*"?

To cultivate Kṛṣṇa consciousness with a proper code of conduct is called the science of *abhidheya*. Since this science has been prominently addressed in the Vedic literatures, Śrīman Mahāprabhu has called it the science of *abhidheya*.

(*Jaiva Dharma,* Chapter 4)

3. Is it possible for a conditioned soul to attain perfection without following *sādhana*?

A conditioned soul should not disregard the *sādhana* process. Rather, he should practice *sādhana* carefully. The more one practices *sādhana,* the more one approaches perfection.

(*Sajjana Toṣaṇī* 11/5)

4. How is the relationship between the living entities and the Supreme Lord revived?

There is a confidential relationship between the living entity and the Supreme Lord. When one's spontaneous attachment for the Lord is awakened, this relationship is revived. Although this relationship is eternal, it has been dormant in the conditioned souls. Just as fire is ignited by rubbing a matchstick or striking two pieces of stone, similarly by following the process of *sādhana* this relationship becomes manifest.

(*Caitanya-sīkṣāmṛta* 1/1)

5. What is *sevā*?

Cultivation of Kṛṣṇa consciousness is the only function of the living entity. In the liberated stage the cultivation of Kṛṣṇa consciousness is called *sevā* or service.

(*Tattva Sūtra* 33)

6. How many kinds of devotional service are there?

The processes of devotional service are divided into two. These are direct or primary devotional service in the form of hearing and chanting, and the indirect or secondary devotional service in the form of performing selfless activities for Kṛṣṇa's pleasure.

(Commentary on *Bhagavad-gītā* 2.41)

7. What is the indirect or secondary process of devotional service?

The vow to satisfy Lord Hari by following *varṇāśrama-dharma* is the indirect or secondary process of devotional service.

(*Harināma-cintāmaṇi*)

8. What are the symptoms of pure devotional service?

Offering the result of one's *karma* to the Lord is superior to following the principles of *varṇāśrama*. Accepting the renounced order of life after giving up one's occupational duties is superior to offering the fruits of one's *karma* to the Lord. Executing devotional service mixed with impersonal knowledge is superior to accepting *sannyāsa*. Although the above processes can be considered devotional service, they are all external, because pure devotional service, which is the ultimate goal of life, is not found in the conclusion of these processes. Devotional service with material designation can never be called pure devotional service; pure devotional service is a totally separate truth. It is eternally independent of *karma*, *sannyāsa,* and *jñāna*. The symptoms of pure devotional service are freedom from the desire for sense gratification. Neither fruitive activities nor mental speculation can cover it. Pure devotion is always executed favorably for Kṛṣṇa's pleasure. Pure devotional service is the ultimate goal of life. What is glimpsed at the *sādhaka's* stage is clearly visible when one attains the *sādhya.*

(Commentary on *Caitanya-caritamṛta* Madhya 8.68)

9. What is the path of the *mahājanas*?

Our *mahājanas'* path is that which was shown by Śrīla Vyāsadeva, Śukadeva Gosvāmī, Prahlāda Mahārāja, and Śrī Caitanya Mahāprabhu and His associates. We are not to leave aside that path to follow the instructions of new, puffed-up devotees.

(*Sajjana Toṣaṇī* 10/10)

10. Can the path of spiritual life be freshly created?

A path cannot be manufactured. Whatever path is there should be accepted by *sādhus*. Those who are proud and want fame try vigorously to discover new paths. Those who have good

fortune from past lives give up pride and respect the established path. Those who are unfortunate walk on a new path and thus cheat the world.

(*Sajjana Toṣaṇī* 11/6)

11. What is the previous *mahājanas'* path of *bhajana*?

The path of *bhajana* displayed by the previous *mahajanas'* is to constantly chant the holy names of Hari with firm determination and to show compassion to all living entities.

(*Sajjana Toṣaṇī* 11/6)

12. What is the nature of *bhajana* performed under the complete shelter of the holy names of Hari?

There are many disciplines and processes of worship, but the process of chanting the holy name is paramount. All the saintly Vaiṣṇavas since Lord Caitanya have followed the same singular method of chanting as enunciated by Srila Haridāsa Ṭhākura. Even the ancient Vaiṣṇava sages residing in Vraja-dhāma have chanted in this same manner. The elevated Vaiṣṇavas residing in Purī, whom we were fortunate to have seen with our own eyes and who were constantly relishing the divine nectar of the holy names, are following the same method of chanting. Both Sanātana Gosvāmī and Gopāla Bhaṭṭa Gosvāmī have unequivocally established in the *Hari-bhakti-vilāsa* that the singular procedure for chanting the holy name is to chant free of offense, incessantly, and in a secluded spot away from the tumult of material activities.

(Introduction to *Harināma-cintāmaṇi*)

13. What is Vaiṣṇava religion?

Congregationally chanting the holy names of the Lord according to one's qualification is called Vaiṣṇava religion.

(*Harināma-cintāmaṇi*)

14. At what point can the cultivation of knowledge be called regulative devotional service?

The fruit of karma is material enjoyment; the fruit of *jñāna* is liberation. It is to be understood that devotional service is the ultimate fruit of them both. Whenever cultivation of knowledge is not aimed at devotional service, it is materially designated and averse to the Lord. Whenever it is aimed at devotional service, it is called regulative devotional service.

(Introduction to *Bhagavad-gītā*)

15. Which devotional service is the eternal constitutional duty of a living entity?

That devotional service that remains before, during, and after liberation is a separate, eternal truth. That is the eternal constitutional duty of a living entity. Liberation is only an irrelevant fruit attained before one achieves pure devotional service.

(*Jaiva Dharma,* Chapter 6)

16. Which *jñāna* is desirable and which abominable?

The *jñāna* (cultivation of knowledge) that awakens one's devotional service and that is performed in order to achieve devotional service is the most desirable. The *jñāna* that rejects the supreme path of devotional service and simply imparts information about the gross external world is extremely abominable.

(*Sajjana Toṣaṇī* 11/10)

17. What is the mature stage of pure knowledge?

The devotional service executed by the Vaiṣṇavas is the mature stage of pure knowledge.

(*Sajjana Toṣaṇī* 11/10)

18. When can one attain pure devotional service?

When the "distressed" living entities give up their desire for material enjoyment, when the "inquisitive" living entities give up their desire for worldly morality, when the "needy" living entities give up their desire for attaining heavenly pleasures, and when the "impersonalists" give up their desire for merging into the existence of Brahman and their thinking that the Absolute Truth is temporary, then these four types of living entities can become eligible to perform devotional service. As long as they maintain such desires their devotional service is impure and materially designated. When their desires are destroyed, then their devotional service is called pure unalloyed devotional service.

(Commentary on *Bhagavad-gītā* 7.16)

19. Is renunciation a limb of devotional service?

Just as darkness follows light, so where there is devotional service, renunciation automatically follows. But renunciation with an adverse quality cannot be counted as a limb of devotional service. As shadow is not a limb of light but a concomitant, so renunciation is only a companion of devotional service. The conclusion is that knowledge and renunciation must accompany devotional service, but they cannot be called limbs of devotional service.

(*Tattva Sūtra* 33)

20. What is the difference between *karma* and service to Hari?

The constitutional duties of a pure spirit soul are called service to the Lord and the materially designated activities of a conditioned soul are called *karma*. When a living entity is freed from matter, his activities are without material designations.

(Introduction to *Bhagavad-gītā*)

21. Is the performance of *karma* superior to chanting the holy names of Hari?

Performance of *karma* is like a dark well compared to the ocean of mellows of the Lord's holy names. One should give up all kinds of worship and constantly chant the holy names of Hari in the association of the devotees who are attached to chanting the holy names. This is most desirable.

(*Sajjana Toṣaṇī* 11/6)

22. What are the two colors of devotional service?

Devotional service has two colors, devotional service mixed with the knowledge of opulence, and pure unalloyed devotional service. When one worships the Supreme Lord with gratitude, fear, and reverence, it is called devotional service mixed with opulence. Worship of Nārāyaṇa, the Lord of the spiritual sky, is devotional service mixed with opulence. Worshiping the Supreme Lord Kṛṣṇa, who is eternal and full of knowledge and bliss is called pure unalloyed devotional service.

(*Tattva Sūtra* 40)

23. How can one become a Vaiṣṇava?

One becomes a Vaiṣṇava by the mercy of a Vaiṣṇava.

(*Jaiva Dharma,* Chapter 10)

24. What are the primary symptoms of devotional service?

Full surrender and subordination to the Supreme Lord are the primary symptoms of devotional service.

(*Sajjana Toṣaṇī* 10/9)

25. Besides chanting the holy names, how should one accept the other limbs of devotional service?

After accepting the chanting of the holy names of Hari as the best form of *sādhana* and taking shelter of the holy names without deviation, the other devotional limbs can be accepted only as support for the chanting.

(*Sajjana Toṣaṇī* 11/5)

26. Do the other limbs of *sādhana* support the chanting of Hari's names?

Chanting the holy names of Hari is the only *sādhana*. Other limbs of *sādhana* simply support the chanting of Hari's holy names.

(*Sajjana Toṣaṇī* 11/5)

27. Does one disregard the demigods when he executes unalloyed devotional service to Hari?

mūlete siṣcile jala—ākhā-pallavera bala
śire bari nāhi kārjakara
hari-bhakti āche jaṅra sarva-deva bandhu tāṅra
bhakte sabe korena ādara

"If one waters the root of a tree, all the branches and twigs become nourished, but if one waters the top of a tree, it will yield no result. Similarly, all the demigods automatically befriend one who possesses devotion toward Lord Hari. Such devotees are respected by all."

(*Kalyāṇa-kalpataru,* Song 4)

28. Why do we consider *bhāgavata-dharma* eternal while considering all other *dharmas* temporary?

Devotional service to Hari is known as *śuddha-vaiṣṇava-dharma*, *nitya-dharma*, *jaiva-dharma*, *bhāgavata-dharma*, *paramātmā-dharma,* and *paradharma*. All religious principles that have arisen from the predisposition toward Brahman and Paramātmā are temporary [because they are materially motivated]. There is a material motive behind searching for the impersonal Brahman. Therefore, such searching is causal and therefore temporary. A conditioned soul trying to free himself from material bondage takes shelter of temporary religious principles in the form of searching for the impersonal Brahman. Therefore, the predisposition toward Brahman is

not eternal. A living entity who meditates on the Supersoul to achieve happiness derived from *samādhi* is also following temporary religious principles, keeping subtle material enjoyment within his mind. Therefore the predisposition toward Paramātmā is also not eternal. Only pure *bhāgavata-dharma* is eternal.

(*Jaiva Dharma,* Chapter 4)

29. What is the relationship between Vaiṣṇava *dharma* and other religious systems?

There are no religious principles other than Vaiṣṇava *dharma*. All other religious principles that have been or will be preached are either supportive or distorted forms of Vaiṣṇava *dharma*. Whenever they manifest as supportive, one should respect them. Whenever they appear to distort Vaiṣṇava *dharma,* one should cultivate one's own devotional service without being envious.

(*Jaiva Dharma,* Chapter 8)

30. What is the only religion free from all cheating propensities?

There is only one religion in this world: Vaiṣṇava *dharma*. All other systems of religion are full of differing opinions, arguments, counter-arguments, envy, and eagerness to prove their supremacy over others. Those religious systems that do not specify the relationship between *karma*, *jñāna, bhakti,* and *vairāgya* are all cheating religions. Only Vaiṣṇava *dharma* is pure and without cheating. Pure Vaiṣṇava *dharma* cannot be polluted by the characteristics and conclusions of pseudo Vaiṣṇavas.

(*Sajjana Toṣaṇī* 11/10)

31. Are humility and compassion separate from devotional service?

Humility and compassion are not separate qualities but are included in devotional service.

(*Jaiva Dharma,* Chapter 8)

32. Is devotional service dependent?

Devotional service is fully independent. Bhaktidevi is the personification of beauty, and as such she does not require any external beautification.

(*Jaiva Dharma,* Chapter 8)

33. Is cultivation of devotional service difficult or austere?

This swanlike *dharma* is simple; it is not very austere. There are two principles found in it, namely, attachment and good character. Attachment is applied to the Supreme Lord and the living entities. One should become fully attached to the Supreme Lord and maintain brotherly attachment toward all living entities.

(*Tattva Sūtra,* 50)

34. Are there different stages of devotional service?

There are unlimited stages of devotional service to Kṛṣṇa. There is no end to the stages beginning with faith and proceeding to *mahābhāva*. In those stages one makes gradual advancement by cultivating Kṛṣṇa consciousness and withdrawing the senses from their objects.

(*Tattva Sūtra,* 47)

35. Is liberation the fruit of devotional service?

The transcendentalists do not accept liberation to be the fruit of devotional service. As long as the desire for material enjoyment and liberation is present in the heart, pure devotional service does not manifest.

(*Caitanya-śikṣāmṛta* 5/3)

36. Should one pray to Kṛṣṇa to be relieved from the threefold miseries of material existence?

Since becoming free from the material miseries of birth, death, etc., depends on Kṛṣṇa's desire and not on the living entities' endeavor, one should not pray for such relief.

(Commentary on *Śrī Śikṣāṣṭakam,* 4)

37. Why is devotional service to Hari considered secret or confidential?

Devotional service to Hari mostly awards liberation and thus keeps people happy. Only if it finds a qualified person does it award pure devotional service.

(*Jaiva Dharma,* Chapter 19)

42

Vaidhi-bhakti

1. What is the path of regulative principles?

The rules and regulations given by the self-realized physicians to remove the conditioned souls' disease are called regulative principles. The conditioned souls' eternal, constitutional propensities are either dormant or perversely reflected as attachment for material enjoyment. Prescribing regulative principles is meant to awaken them to their actual constitutional propensities.

2. What propensities are prominent in *vaidhi-bhakti* and in *rāgānugā-bhakti*?

Awe and reverence, fearfulness and faith, are prominent in *vaidhi-bhakti,* while intense greed to participate in Kṛṣṇa's pastimes is prominent in *rāgānugā-bhakti*.

(*Jaiva Dharma,* Chapter 21)

3. What is a living entity's duty prior to attaining the platform of *rāga*?

It is one's main duty to take shelter of regulative devotional service until one's *rāga* is awakened.

(*Caitanya-śikṣāmṛta* 1/1)

4. What is the difference between *smārta-dharma* and *sādhana-bhakti*?

Smārta-dharma is another name for worldly morality. The prescribed religious principles designed to bring about spiritual advancement are called *sādhana-bhakti*.

(*Caitanya-śikṣāmṛta* 3/1)

5. What is the ultimate benefit for a conditioned soul?

The conditioned souls are prone to material enjoyment, and thus it is inevitable that they will suffer in the cycle of birth and death. Serving Kṛṣṇa by giving up material enjoyment brings about their ultimate benefit.

(Commentary on *Śikṣāṣṭakam,* 1)

6. What is the duty of an embodied soul?

As long as you have this material body, carefully remain fixed in the principles of *bhakti*. Always serve the devotees, chant the name of Kṛṣṇa, worship Rādhā and Kṛṣṇa, and remain indifferent to sense gratification. By the mercy of the devotees, the holy name, and the *dhāma,* keep undesirable association far away. Soon you will attain residence in the eternal *dhāma* where pure service to Rādhā and Kṛṣṇa manifests.

(*Navadvīpa-bhāva-taraṅga,* 107-108)

7. What are the differences between *karma-yoga, jñāna-yoga,* indirect devotional service, and direct devotional service?

When one acts for selfish enjoyment, that is called *karma-kāṇḍa*. When one desires to attain freedom from activity through knowledge, action *karma-kāṇḍa* becomes *jñāna-yoga* or *karma-yoga*. When such activities are performed in a way that is conducive to the attainment of *bhakti,* they are called *jñāna-bhakta-yoga* or subsidiary devotional practices. But only those activities characterized by the principles of pure worship are called *bhakti* proper.

(*Brahma-saṁhitā* 5.61)

8. How many types of *sukṛti* are there? How can one accumulate the *sukṛti* born of devotional service?

There are three types of *sukṛti: sukṛti* born of *karma*, *sukṛti* born of *jñāna,* and *sukṛti* born of *bhakti*. In the first type of *sukṛti,* one enjoys the fruits of one's *karma*. In the second type, one attains liberation. In the third type, one develops firm faith in unalloyed devotional service. Performance of the limbs of the devotional service without one's knowledge is called *sukṛti* born of devotional service.

(*Harināma-cintāmaṇi,* Chapter 1)

9. What is the difference between real *bhajana* and shadow *bhajana*?

The following statements are offered to neophyte Vaiṣṇavas who practice chanting *nāmābhāsa:* "Even if one worships Kṛṣṇa with various material desires, he will still attain perfection in devotional service"; "By worshiping Kṛṣṇa to fulfill one's material desire, one attains the mellows of devotional service to Kṛṣṇa"; "If an ambitious person worships Kṛṣṇa, then even though he does not desire pure devotion, Kṛṣṇa will still allow him to serve His lotus feet." The word *bhajana* in this context refers to the unrelenting *sādhana* practiced by those who are almost Vaiṣṇavas. But real *bhajana* lies in the favorable cultivation of Kṛṣṇa consciousness without the desire for sense gratification, fruitive activities, or mental speculation.

(*Sajjana Toṣaṇī* 4/12)

10. What does it mean for a householder to control the urge of his genital?

To have sex with one's legitimate wife is called controlling the urge of the genital.

(*Sajjana Toṣaṇī* 11/5)

11. Can foodstuffs cooked by nondevotees or pseudo devotees be offered to Kṛṣṇa?

Only foodstuffs cooked by pure devotees should be offered to Kṛṣṇa. Nondevotees and pseudo devotees should not be present while the Vaiṣṇavas are worshiping Kṛṣṇa.

(*Harināma-cintāmaṇi*)

12. Should one take remnants of demigods? What is the harm if one does? When can one take the remnants of demigods and demigoddesses?

Worshipers of the demigods are mostly Māyāvādīs. If one accepts *prasāda* from them, one's devotional service is diminished. Accepting such *prasāda* is an offense to Bhakti-devī. If a pure devotee offers the remnants of Kṛṣṇa to the demigods and demigoddesses, the demigods accept it with great pleasure and dance in ecstacy. Thereafter a devotee can take their *prasāda* and become joyful.

(*Jaiva Dharma, Chapter* 10)

13. How should those who desire their own benefit be resolved?

One should maintain simplicity in all one's activities. One should not keep one thing in the heart and display something else in one's behavior. One should not try to collect cheap adoration from persons who are averse to devotional service by displaying artificial symptoms of ecstatic love. One should be partial to pure devotional service and should not support any other conclusion. One's intention and behavior should be one and the same.

(*Sajjana Toṣaṇī* 8/10)

14. Are the worshipers of Kṛṣṇa immoral or attached to matter? When can one actually worship Kṛṣṇa?

In order to worship Kṛṣṇa, one must first become saintly. Women should not associate with men and men should not

associate with women. If one can gradually give up mundane thoughts, activities, and try to progress on the path of spiritual advancement, one will attain the body of a *gopī* in Vraja. Unless one becomes a *gopī,* one will not be able to worship Kṛṣṇa.

(*Sajjana Toṣaṇī* 10/6)

15. How should one respect Ekādaśī day?

On the day before Ekādaśī one should remain strictly celibate. On the day of Ekādaśī, one should fast even from water, stay awake throughout the night, and constantly chant the holy names of Kṛṣṇa. On the day after Ekādaśī one should again observe strict celibacy and break one's fast at the appropriate time. This is how one should respect Ekādaśī.

(*Jaiva Dharma,* Chapter 20)

16. How should one observe Puruṣottama-vrata?

There are three kinds of transcendentalists, the *svaniṣṭhā, pariniṣṭhitā,* and *nirapekṣa*. Vows like the *Śrī Puruṣottama-adhika-māsa* are meant for the *svaniṣṭhā* transcendentalists. The *pariniṣṭhitā* devotees are eligible to observe vows of Puruṣottama according to the rules and regulations of Kārttika *vrata,* as instructed by their respective spiritual teachers. Because of their propensity to perform unalloyed devotion, the *nirapekṣa* devotees honor *prasāda* and engage in hearing and chanting Hari's holy names day and night throughout the year according to their ability.

(*Sajjana Toṣaṇī* 10/6)

17. What kind of behavior should one follow?

In whatever *āśrama* one stays, one should give up attachment for sense enjoyment and follow the principles of their *āśrama*. One should become enthusiastic about the execution of devotional service to Kṛṣṇa and follow the behavior of devotees.

(*Sajjana Toṣaṇī* 2/7)

18. What procedure should a conditioned soul follow to attain Kṛṣṇa's mercy?

A conditioned soul should gradually give up the nature and activities of the modes of passion and ignorance, and should accept only the mode of goodness in all dealings related to his livelihood. He should then make those activities fully transcendental to the material modes by practicing devotional service. The more one's practice of devotional service becomes purified, the more one becomes eligible to receive Kṛṣṇa's mercy.

(*Śrī Bhāgavatārka-maricīmāla*)

19. What is the duty of a renounced Vaiṣṇava?

A renounced Vaiṣṇava should give up associating with his wife, accumulating wealth, idle talk, palatable foodstuffs, opulent dress, and over-endeavor, and should spend his days in a place where he can worship Lord Hari peacefully.

(*Sajjana Toṣaṇī* 5/11)

20. How should a renounced Vaiṣṇava maintain himself? How will he obtain knowledge about Kṛṣṇa?

A renunciant must not accumulate wealth. He should maintain his wife by begging alms every day and should practice devotional service. He should not get involved in any kind of enterprise. Becoming involved in business will make him faulty. The more he worships the Lord with simplicity and humility, the more he will understand the science of Kṛṣṇa, by the Lord's mercy.

(*Sajjana Toṣaṇī* 10/9)

21. Should a renunciant associate with women?

The Vaiṣṇava who has accepted the renounced order of life should maintain his livelihood by begging alms door to door, just like a bee who collects honey from one flower and

another. He should never converse or associate with women. He should keep an equal distance from women, kings, and poisonous snakes.

(*Sajjana Toṣaṇī* 5/10)

22. Is it possible to worship Hari in one's childhood?

It is improper to think that it is not possible to worship Lord Hari in one's childhood. We find in the histories that Dhruva and Prahlāda both achieved the Supreme Lord's mercy in early childhood. If one person is able to do something, then every person is capable of doing it if he tries. As such, whatever is practiced from one's childhood gradually becomes a habit when one grows up.

(*Caitanya-śikṣāmṛta* 1/1)

23. What are the primary and secondary differences in the process of *bhajana*? What harm can be caused by the secondary differences?

As the human beings in this world gradually move from uncivilized to civilized, from civilized to scientific, from scientific to moral, and from moral to devotional, the process of worshiping God also changes according to the differences in language, dress, food, and mental condition. If one considers this from an impartial viewpoint, one can understand that these secondary differences do not actually cause harm. As long as there is unanimity in the process of *bhajana* there will be no problem at the time of perfection.

(*Caitanya-śikṣāmṛta* 1/1)

24. What is the proof of advancement on the *sādhana* path?

There are mysteries in the practice of *sādhana*. Transcendental knowledge, devotional service, and detachment from material objects increase simultaneously. Whenever we see a *sādhaka* revert to a previous stage in his practices, it is

to be understood that there is a fault at the root of his *sādhana*. Without the association of devotees and the mercy of the spiritual master one cannot always be protected from the danger of misguidance.

(*Caitanya-śikṣāmṛta* 1/6)

25. What is gradual advancement?

The gradual levels of advancement are proper and certainly effective. In the beginning one should lead a pious life by becoming fixed in the principles of *varṇāśrama*. When one is advanced, one can certainly lead a life of regulative devotion. Finally, one can achieve perfection by engaging in loving devotional service to Kṛṣṇa.

(*Caitanya-śikṣāmṛta* 1/6)

26. What are the gradual levels of advancement beginning from animalistic life to the temple of love?

After surpassing various levels of advancement from animal life to civilized life, godless moral life, moral life with an imaginary God, moral life with God at the center, and ultimately devotional life, a living entity reaches the temple of love.

(*Caitanya-śikṣāmṛta* 3/1)

27. Is the life of a devotee on the path of *rāga* the same as the life of a devotee on the path of regulative devotional service?

Human life is structured into various levels. The outcastes are on the lowest grade, the godless but moral persons are second-grade, the theistic but moral persons are third-grade, the life of the regulative devotees is fourth-grade, and the life of devotees agitated by *rāga* is the topmost grade.

(*Caitanya-śikṣāmṛta* 3/4)

28. What is the difference between the miseries of devotees and the miseries of the nondevotees?

The nondevotees think that their perishable material body is the all in all. Whatever distress they suffer is severe. Even though they try to remove these miseries in various ways, they are unable to do so. The devotees, however, know that their temporary material life is the life of a guest. Therefore, due to the influence of their pure spiritual bliss, their temporary ordinary distresses are passed off as most insignificant.

(*Sajjana Toṣaṇī* 10/2)

29. What is the first limb of *bhajana*? What should be the first teaching of a spiritual master to his disciple?

The first limb of *bhajana* is to serve the ten original principles (*Daśa-mūla*). After teaching these ten essential principles, a spiritual master should teach his disciple the five *saṁskāra*s or purificatory processes. Unless one begins to worship the Lord after drinking the nectar of these ten principles, one's *anartha*s will not be destroyed.

(*Sajjana Toṣaṇī* 9/9)

30. How is the misconception regarding one's constitutional position destroyed, and how does one revive one's constitutional position and cultivate Kṛṣṇa consciousness?

The misconception regarding one's constitutional position does not go away in one day. It is gradually vanquished as one cultivates Kṛṣṇa consciousness. The living entity's constitutional position is as Kṛṣṇa's eternal servant. Cultivation of Kṛṣṇa consciousness with this conviction is the actual cultivation of Kṛṣṇa consciousness. The science of self-realization is awakened by the spiritual master's mercy. A disciple should try to realize his constitutional position with utmost care. Otherwise, even his first *anartha* on the path of spiritual life will not be destroyed.

(*Sajjana Toṣaṇī* 9/9)

31. How can we remove material desires from the heart?

If one has material desires in the heart, then with all humility one should reluctantly accept them and continue to worship the Lord without duplicity. Then within a short period of time, the Lord will sit in one's heart and remove all material desires, leaving only the desire for His loving service.

(*Caitanya-śikṣāmṛta* 1/7)

32. How are *bhāva* and *prema* awakened?

While cultivating the chanting of Hari's holy names by the strength of association with saintly persons, one's *bhāva* is awakened. Gradually, one's *prema* is also awakened. As *prema* manifests, liberation personally appears as a secondary fruit before the devotee.

(*Sajjana Toṣaṇī* 9/9)

33. How can one get free from the influence of offenses against the holy names? How does one destroy *nāmābhāsa* and progress to *Śuddha-nāma*?

Nāmābhāsa is destroyed by the spiritual master's mercy and one is thus protected from offenses against the holy name.

(*Caitanya-śikṣāmṛta* 6/4)

34. What is the essence of the various methods of *bhajana*?

Among all methods of *bhajana,* the chanting of Hari's holy names is the essence.

(*Caitanya-śikṣāmṛta* 3/3)

35. How does one develop a taste for chanting the holy name? How does one achieve unalloyed devotional service in the form of taking complete shelter of the holy name?

Mere belief in the science of the holy name and studying the scriptural teachings about the holy name is not enough. If we practically apply the instructions, however, we will get the desired result. Those who do not chant the holy name even

after understanding the name's glories are not offenseless. Such people do not develop a taste for chanting because their hearts are weak due to bad association. Therefore, they are offenders at the feet of the holy name. To develop auspiciousness, one should nullify all one's offenses by associating with devotees and taking shelter of the holy name without duplicity. If one carefully chants the holy name offenselessly, then in a very short time, the holy name will blissfully appear. Gradually, this bliss will increase so much that one does not wish to give up chanting the holy name. Thus, he takes complete shelter of the holy name.

(*Sajjana Toṣaṇī* 11/5)

36. How can we exhaust our offenses against the holy name? Can the offenses be exhausted if we perform pious activities or undergo atonement?

Apart from when we are resting, which is necessary to keep body and soul together, we should always humbly chant the holy name. Then our offenses against the holy name will be nullified. No other pious activity or atonements can counteract offenses against the holy name.

(*Harināma-cintāmaṇi*)

37. How does one make advancement in worshiping the Lord?

By eagerly contemplating the actual meaning of chanting of the holy names and by praying to Kṛṣṇa with humility, one gradually makes advancement on the path of *bhajana*. Unless one follows this process, one will spend many births practicing *sādhana,* just as the *karmīs* and *jñānis* do.

(*Caitanya-śikṣāmṛta* 6/4)

38. How does one come to the platform of pure goodness?

If there is dirt on the body, it cannot be cleansed by scrubbing it with more dirt. Material activities are dirt, so

how can they cleanse our contamination? The state of pure goodness is awakened by the process of devotional service, which is achieved by the mercy of the spiritual master, Kṛṣṇa, and the Vaiṣṇavas. The state of pure goodness illuminates the heart.

(*Caitanya-śikṣāmṛta* 7/7)

39. What is introspection? Who are the introspective?

Those who know that the Supreme Lord is their life and soul and thus spend their lives dovetailing their scientific knowledge, art, morality, religiousness, and thought with devotional service to the Supreme Controller, although conditioned, are introspective. This life of introspection is called the life of regulative devotional service.

(*Caitanya-śikṣāmṛta* 8, Conclusion)

40. Which *sādhana* process determines which planet the devotees who have developed love of God attain?

In this material creation there are fourteen worlds progressively situated one after another. The ambitious and fruitive householders wander throughout Bhūr, Bhuvar, and Svar lokas. By performing pious activities without expecting anything in return, the strict celibates, ascetics, truthful and peaceful persons wander throughout Maharloka, Janaloka, Tapaloka, and Satyaloka. On the upper portion of Satyaloka is the abode of the four-headed Brahmā, and beyond that is the spiritual abode Vaikuṇṭha, where Kṣīrodakaśāyī Viṣṇu resides. The *sannyāsī paramahaṁsa* and the demons who are killed by Lord Hari surpass the river Virajā (in others words, the fourteen worlds), and after entering into the effulgent abode of Brahman attain *nirvāṇa* in the form of the annihiliation of the self. The devotees of the Lord who are attached to His opulent feature, the pure devotees, the loving devotees, the more loving devotees, and the most loving

devotees attain the abode of transcendental Vaikuṇṭha, or the spiritual sky. The devotees who worship the Lord in the mood of Vraja *mādhurya* attain Goloka.

(*Brahma-saṁhitā* 5.5)

41. By what process is the perfection of Vaiṣṇavism attained?

In that case, his life will follow whichever attachment is greater. A boat moves by the strength of oars, but when the water's current carries away the boat, the oars are defeated. In the same way, as the *sādhaka* tries to cross the ocean with the boat of the mind and various oars like *dhyāna*, *pratyāhāra,* and *dhāraṇā,* sometimes the current of attachment quickly carries him into sense gratification. Devotional service to Viṣṇu is executed with spontaneous love. The *sādhaka* certainly achieves spiritual attachment in no time through spontaneous devotional service.

(*Prema-pradīpa,* Ray 4)

42. How can attachment for material objects transform into attachment for the Supreme Lord?

When the cause of the mind's restlessness is sense gratification, and this restlessness is the main obstacle in the practice of devotional service, then all sensual activities should be dovetailed in the service of the Lord and the attachment to sense gratification should be transformed into attachment for the Lord.

(*Sajjana Toṣaṇī* 10/11)

43. What is the cause of achieving Kṛṣṇa's mercy?

Spontaneous worship of the Lord is the cause of achieving Kṛṣṇa's mercy.

(*Sajjana Toṣaṇī* 10/11)

44. How many platforms are there in *sādhana-bhakti*? What is the doorway to love of God?

There are four platforms in *sādhana-bhakti: śraddhā, niṣṭhā, ruci,* and *āsakti.* After crossing these four platforms, one has to come to *bhāva,* which is the doorway to *prema.*

(*Sajjana Toṣaṇī* 10/10)

45. How does one prove the supremacy of *sādhana-bhakti*? Who is the actual candidate to receive the Lord's mercy?

One should maintain one's life by following the principles of *varṇāśrama-dharma*. By practicing yoga one can regulate and improve the mind, but by performing *sādhana-bhakti,* one advances in spiritual life. Although a practitioner of devotional service may not be an experienced farmer, an expert businessman, or a clever warrior, nevertheless, according to his devotional qualification, he is mature in the tactics necessary to live the highest human life. Even though an expert royal minister may not be able to operate a tank, he still arranges the battle as the head of the army. In the same way, a person who sees that a practitioner of devotional service is situated on the highest platform in all respects is actually intelligent and as such has achieved the Lord's mercy.

(*Caitanya-śikṣāmṛta* 1/6)

46. Should the transcendentalists accept the Gosvāmīs' conclusions along with the conclusions of the sages who have compiled the scriptures?

All processes for Kṛṣṇa conscious cultivation that the sages have written in their own literature are legitimate. Many of these processes have been cited in *Harībhakti-vilāsa,* and Rūpa Gosvāmī has chosen sixty-four such items to present in his book, *Bhakti-rasāmṛta-sindhu.*

(*Tattva-sūtra* 35)

43

Śraddhā

1. What does one who develops faith gain?

Tayā deśika pādāśayaḥ: faith gives one the opportunity to take shelter at the lotus feet of a bona fide spiritual master.

(*Āmnāya-sūtra* 59)

2. Can the faith of *karmīs* and *jñānīs* actually be called *śraddhā*?

The *śraddhā* to which the *karmīs* and *jñānīs* repeatedly refer cannot actually be called *śraddhā*. They simply misinterpret faith. If you call a piece of iron gold, then it is simply annoying. Iron is always iron and never gold, unless it is touched by touchstone. Devotional service to Kṛṣṇa is touchstone. If fruitive activity and the cultivation of knowledge, which are like iron, come in contact with devotional service, then they transform into gold. This is the influence of the touchstone of devotional service.

(*Śrī Rūpānuga-bhajana-darpaṇa,* Song 3)

3. What is *śraddhā*? What is the difference between *śraddhā,* faith, and *śaraṇāgati,* surrender?

The firm faith one develops after hearing the topics of Hari from the mouths of saintly persons is called *śraddhā*. As soon as *śraddhā* is awakened, a little bit of *śaraṇāgati* is also awakened. *Śraddhā* and *śaraṇāgati* are almost the same.

(*Jaiva Dharma,* Chapter 20)

4. What is *śraddhā*?

Knowledge, opulence, and pious activities are not the best processes for achieving perfection in the ultimate goal of life; devotional service alone is the pure process. When such a mentality toward unalloyed devotion develops, it is called *śraddhā*.

(*Sajjana Toṣaṇī* 4/9)

5. What is the symptom of *śraddhā's* awakening?

Having firm faith in the scriptures is called *śraddhā*. The scriptural purport is that if one does not surrender to Kṛṣṇa, he will be full of fear. If he is surrendered to Kṛṣṇa, however, he will be fearless. Therefore the development of *śraddhā* is evident when the symptoms of *śaraṇāgati* are present.

(*Sajjana Toṣaṇī* 4/9)

6. Who can actually please Kṛṣṇa?

It is not a fact that Kṛṣṇa is pleased simply by our executing the limbs of devotional service after we take initiation. Only those who have unflinching faith in unalloyed devotional service can please the Lord.

(*Sajjana Toṣaṇī* 8/10)

7. How possible is it to attain devotional service?

Until one develops faith in devotional service—even though one has other good qualities apart from the quality of full surrender to Kṛṣṇa—one will not achieve devotional service.

(*Sajjana Toṣaṇī* 5/1)

8. How many kinds of faith are there? What qualification does each award?

Vaidhi-śraddhā awards one the qualification to engage in regulative devotional service. Staunch faith awards one the qualification to engage in *rāgātmikā-bhakti.*

(*Jaiva Dharma*, Chapter 21)

9. Who is bereft of *śraddhā*?

Those who have no pious activities have no *śraddhā*. Even if they are preached to heavily, still they will not understand anything.

(*Sajjana Toṣaṇī* 11/11)

10. Who can easily understand the purport of the *ācaryas'* instructions?

Those who have developed faith according to their pious activities receive pure intelligence by Kṛṣṇa's mercy. Because of this intelligence, they can easily understand the purport of the *ācaryas'* instructions.

(*Sajjana Toṣaṇī* 11/11)

11. What is the qualification for performing *kṛṣṇa-kīrtana*?

Faith is the only qualification for engaging in *kṛṣṇa-kīrtana*. There is no other consideration.

(*Harināma-cintāmaṇi*)

12. Is *śraddhā* a limb of devotional service?

Śraddhā is not a limb of devotional service but an instrument to destroy an unalloyed devotee's attachment to fruitive activities.

(*Sajjana Toṣaṇī* 4/9)

13. What is the seed of devotional service that brings one to the platform of transcendence?

Through *sādhu-saṅga, śraddhā* gradually increases. The more one's *śraddhā* increases, the more one becomes eager. When a living entity becomes eager, his endeavor is to search for an opportunity to attain the Lord's lotus feet. He sees that he is influenced by *anarthas* and that his constitutional nature is dormant, although he is the Lord's servant. He therefore engages in devotional service without deviation in the association of self-realized saintly persons devoid of *anarthas.* This *śraddhā* is the *śraddhā* that brings one to the platform of transcendence. This is the seed of devotional service.

(*Sajjana Toṣaṇī* 9/5)

14. Is *śraddhā* that renounces the service of devotees actual *śraddhā*?

The word *śraddhā* found in *Bhāg.* 11.2.47 is only *śraddhābhāsa,* because the development of *śraddhā* in worship of Kṛṣṇa that gives up Vaiṣṇava-sevā is only a reflection of real *śraddhā*. In other words, it is only traditional, worldly *śraddhā* and not the transcendental faith that leads to unalloyed devotional service. Both the *śraddhā* and worship of such persons is mundane.

(*Jaiva Dharma,* Chapter 25)

44

Sādhu-saṅga

1. How does a devotee worship Kṛṣṇa?

This material world is useless, and only foolish people take pleasure in it. A renounced person worships Rādhā and Kṛṣṇa in Vraja in the association of saintly persons and constantly takes shelter of the Lord's holy names.

(Conclusion to the commentary on *Śrī Caitanya-caritāmṛta*)

2. When does a living entity develop the desire to associate with saints?

As a result of heaps of pious activities and due to the Lord's mercy a living entity's desire for material existence becomes weak. Then he automatically develops the desire for *sādhu-saṅga*. By discussing the topics of Kṛṣṇa in the association of devotees one develops faith, and when he gradually cultivates Kṛṣṇa consciousness with more determination, he becomes greedy to attain Kṛṣṇa. On such a platform, he learns the art of performing *bhajana* by taking shelter at the lotus feet of a bona fide, pure spiritual master.

(*Sajjana Toṣaṇī* 11/5)

3. Why is *sādhu-saṅga* necessary?

One should develop the characteristics of the *sādhus* and learn scriptural conclusions from them.

(*Sajjana Toṣaṇī* 11/6)

4. What does it mean to take shelter at the lotus feet of a spiritual master?

Associating with an intimate devotee of the Lord is taking shelter at the lotus feet of a spiritual master.

(*Sajjana Toṣaṇī* 2/1)

5. What is the result of traveling to holy places? What does one gain from *sādhu-saṅga*?

jathā sādhu tathā tīrtha sthira kori' nija citta
sādhu-saṅga koro nirantara
yathāya vaiṣṇava-gaṇa sei sthāna vṛndāvana
sei sthāne ānanda aśeṣa

A holy place is wherever devotees reside. Therefore, pacify your mind and associate constantly with devotees. Where Vaiṣṇavas reside, that place is Vṛndāvana, and one will experience unlimited happiness in that place.

(*Kalyāṇa-kalpataru,* Song 4)

6. Are *sādhus* ever selfish?

The demigods may become selfish, but devotees never become selfish. Therefore, persons who desire their own benefit should eagerly hanker to live wherever they find a desire for pure love, wherever topics about Kṛṣṇa are being discussed, where there is *hari-saṅkīrtana,* wherever there is a desire to hear Kṛṣṇa's glories, and wherever Kṛṣṇa and the Vaiṣṇavas are being glorified.

(Commentary on *Bhajanāmṛtam*)

7. How can the living entity's dormant constitutional nature be revived?

What can revive the living entity's dormant constitutional nature? Fruitive activities, mental speculation, and renunciation cannot do it. Only the association of self-realized souls can revive the living entity's dormant nature. Two things are required in this connection: a person must have acquired a little faith through the accumulation of past pious activities, and on the strength of such *sukṛti,* he will receive the opportunity to associate with qualified *sādhus*. That is the second requirement.

(*Sajjana Toṣaṇī* 9/9)

8. What is the root of a living entity's original nature?

Nature is born from association. One's nature is determined according to one's association. The faith that a living entity develops by living out the *karma* of his previous life's association is changed by the association he has in his present life. Therefore, association is the root cause of a living entity's nature.

(*Sajjana Toṣaṇī* 15/2)

9. What is the only cause of advancement for worldly Vaiṣṇavas?

Mature yogis, expert in devotional service, are called *uttama-adhikārīs.* Immature yogis who desire devotional service but who sometimes engage in fruitive activities while following religious principles are called *madhyama-adhikārīs.* Neophyte devotees who are attached to *karma* are counted among the worldly Vaiṣṇavas, or *kaniṣṭha-adhikārīs.* In the hearts of such *kaniṣṭha* devotees, the reflection of devotional service awakens. If a little bit of pure devotional service arises in their hearts, they give up their attachment for *karma* and become *madhyama-adhikārīs.* It is only by association with *sādhus* that one can move from one qualification (*adhikāra*) to the next.

(Commentary on *Bhajanāmṛtam*)

10. Whose association is desirable? By whose association can one make advancement on the path of spiritual life?

One who has awakened pure devotional service in his heart is an unalloyed devotee of Kṛṣṇa. His association is most desirable. The association of *madhyama-adhikārīs* is also suitable. A practitioner of devotional service should always take shelter of devotees who are superior to him. In this way, he can make advancement on the path of spiritual life.

(Commentary on *Bhajanāmṛtam*)

11. How should one associate with pure devotees even in ordinary dealings?

One should behave with ordinary people as one behaves with a stranger while buying something from him in the market. Dealings with the Lord's pure devotees, however, should be based on love.

(*Sajjana Toṣaṇī* 11/11)

12. Does one waste time simply by sitting near a Vaiṣṇava?

Śrī Rāmānujācārya's foremost instruction is this: If you cannot purify yourself by any endeavor whatsoever, then sit with the Vaiṣṇavas and you will achieve all auspiciousness.

(*Sajjana Toṣaṇī* 11/11)

13. Is there any direct proof that *sādhu-saṅga* brings auspiciousness?

By observing a devotee's pure characteristics, in a short time a person's mind is changed, his attachment for sense enjoyment decreases, and the seedling of *bhakti* sprouts in the heart. One even gradually develops a taste for the Vaiṣṇavas' food and behavior. We have seen how by associating with Vaiṣṇavas, people have given up many *anarthas*—the taste for women, the thirst for wealth, the desire for sense enjoyment and liberation, the inclination for *karma* and *jñāna,* and the taste for meat, fish, wine, tobacco, and *pān*. By observing a Vaiṣṇava's quality of not

uselessly wasting time, many people have easily given up *anarthas* such as laziness, oversleeping, useless talk, the urge to speak, etc. We have also seen that by associating with Vaiṣṇavas for some time, people's cheating propensity and desire for fame have been destroyed. We have seen with our own eyes that by associating with Vaiṣṇavas with a little affection, all other association, such as one's attachment to his prejudices, have been vanquished. Those who are attached to winning fights, those who are expert at attaining dominion over others, those who are eager to accumulate wealth—all such persons have attained devotional service, being purified by the association of Vaiṣṇavas. Even those who think, "I will defeat the world by argument and attain supremacy," have been pacified. Without the association of Vaiṣṇavas there is no way to rectify attachment to one's prejudices and appetites.

(*Sajjana Toṣaṇī* 11/11)

14. What does a *sādhu* do?

Sādhus award divine eyes to our heart.

(*Bhāgavatārka-maricimālā* 15.17)

15. What is the nature of a *sādhu*?

A *sādhu* never finds fault with others. Rather, he respects whatever little qualities he sees in them.

16. Are there too many *sādhus*? Is it proper to recognize a *sādhu* by his external dress?

In this age of Kali, the understanding of who is a *sādhu* is becoming lost. The sad part is that we should always remember that we are gradually being cheated by associating with those we consider *sādhus* simply because of their dress. There are not too many *sādhus*. Rather, there are less *sādhus* nowadays, and it has become rare to find a real *sādhu* even after searching for a long time and traveling to many countries.

(*Sajjana Toṣaṇī* 15/2)

17. Is it proper to distinguish the difference between a pure Vaiṣṇava and a cheater?

In order to distinguish pure devotional service and pure devotees from other systems and persons, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gave a method by which we could recognize the branches of devotees. By following that method, even today we can distinguish between pure Vaiṣṇavas and cheaters. No compromise should be made in this regard. There is no possibility of the living entities achieving auspiciousness without *sādhu-saṅga*. Therefore, we should certainly distinguish between pure Vaiṣṇavas and cheaters.

(*Sajjana Toṣaṇī* 10/5)

18. Is *sādhu-saṅga* a limb of devotional service in the conditional state?

In the conditional state, association with devotees helps one to develop taste for Hari. It is not a limb of devotional service.

(*Tattva Sutra* 33)

19. What piety awards devotional service?

Associating with devotees is the only piety that awards devotional service.

(Jaiva Dharma, Chapter 17)

20. What is the result of pretentious *sādhu-saṅga*?

Many people think that by serving a *sādhu's* lotus feet by offering him obeisances, drinking the water that has washed his feet, honoring his remnants, or giving him a donation, they can receive the benefit of *sādhu-saṅga*. Although we show a *sādhu* respect by such activities, and although we can gain something from those activities, they do not constitute actual *sādhu-saṅga*. If we can carefully search out the pure characteristics and nature of Vaiṣṇavas and emulate them without duplicity, we will ourselves attain pure devotional

service. A materialist approaches a *sādhu,* offers obeisances, and prays as follows: "O merciful one! Please be kind to me. I am poor and fallen, so how will my attachment for material existence be destroyed?" These words are simply cheating. Materialists certainly consider accumulating wealth and material objects the goal of life. Their hearts are therefore always proud because of their possessions. They artificially make a show of humility and devotion, fearing that if the *sādhu* curses them their desire to obtain name, fame, and sense gratification will be destroyed. If a *sādhu* blesses them by saying, "O dear one, may your material desires, wealth, and followers be destroyed!" the materialists will quickly say, 'O Sādhu Mahārāja! Please do not give me such a benediction. Such a benediction is simply a curse and yields only inauspiciousness." Such behavior toward a *sādhu* is simply cheating.

In the course of life a materialist may meet many *sādhus,* but due to his artificial behavior, he does not gain from their association. Therefore, if we can always carefully imitate the pure characteristics of the saintly persons with spontaneous faith, we can certainly make spiritual advancement by their association. We should always remember this while approaching *sādhus* and try our best to realize their pure nature and character so that we can build our own character upon their example. This is what the *Śrīmad-Bhāgavatam* teaches.

(*Sajjana Toṣaṇī* 15/2)

21. Is it possible to give up bad association without *sādhu-saṅga*?

Giving up bad association is not enough. It is our duty to carefully associate with devotees.

(*Sajjana Toṣaṇī* 15/2)

22. Is it proper to give up the bad association of unauthorized gurus and to accept the association of bona fide gurus?

One should take leave of one's unqualified family guru by giving him his desired wealth and respect, and should then search out a bona fide spiritual master.

(*Harināma-cintāmaṇi*)

23. With what kind of Vaiṣṇava should one associate?

One should associate with a Vaiṣṇava who is superior to oneself.

(*Śrī Manaḥ-Śikṣā,* Verse 10)

24. Are there always *sādhus* in this world? Why is *sādhu-saṅga* so rarely achieved?

There are always *sādhus* in the world, but because nondevotees cannot recognize them, *sādhu-saṅga* has become rare.

(*Jaiva Dharma,* Chapter 7)

25. Should one indulge in gossip with a *sādhu*? What is *sādhu-saṅga*?

If we approach a *sādhu* and converse with him like a witch-haunted man—saying things like, "It is very hot in this country. I feel healthier in that country. That man is nice. This year we will make a profit from harvesting paddy and wheat"—then we are not gaining anything by our *sādhu-saṅga.* Being absorbed in his own ecstasy, a *sādhu* may reply to one or two questions from an inquisitive person, but this will not award that person devotion to Kṛṣṇa or the benefit of *sādhu-saṅga.* We should approach a *sādhu* with love and devotion and discuss with him topics of the Supreme Lord. Then we can attain devotional service.

(*Sajjana Toṣaṇī* 10/4)

45

Bhajana-kriyā

1. What is the perfection of *bhajana*?

Sādhana yogena ācārya prasādena ca turnaṁ tadapa nayanam eva bhajana naipunyam: the perfection of *bhajana* is to destroy the four *anarthas* through *sādhana* by the mercy of an *ācārya*.

(*Āmnāya-sūtra*, 75)

2. What is *bhajana-kriyā*?

The seed of devotional service is present in the hearts of all spirit souls. In order for that seed to fructify and transform gradually into a tree, one must act as a gardener. Activities such as discussing devotional literature, worshiping the Supreme Lord, associating with saintly persons, and residing in places infested with devotees are required. When the seed of devotional service fructifies it is extremely important to clean the land of thorns and bits of stone. These activities can be executed perfectly if one perfectly knows the science of devotional service.

(*Prema-pradīpa,* Ray 6)

3. In whose association is it possible to achieve the Supreme Lord?

The only way to attain the Supreme Lord is to take shelter of a *mahā-bhāgavata*. Knowing this perfectly well, one should then follow his order.

(*Sajjana Toṣaṇī* 7/3)

4. Does accepting a bona fide spiritual master depend on accepting a family guru?

Before accepting a spiritual master, both the spiritual master and the disciple test one another. This is described in scripture. In this case, a family guru is not needed.

(*Harināma-cintāmaṇi*)

5. What is the difference between *upāya-buddhi* and *upeya-buddhi* in the service of Vaiṣṇavas?

After giving up *upāya-buddhi* in the service of Vaiṣṇavas, intelligent persons should always aspire for *upeya-buddhi*. *Upāya-buddhi* means to think that we can achieve some other fruits by serving Vaiṣṇavas, and *upeya-buddhi* means thinking that as a result of many pious activities, we have finally attained the service of the Vaiṣṇavas.

(*Sajjana Toṣaṇī* 7/3)

6. What is a devotee's first duty upon awaking in the morning?

A devotee should utter the names of the exalted Vaiṣṇavas in his disciplic succession upon rising in the morning.

(*Sajjana Toṣaṇī* 7/3)

7. What is a devotee's daily routine?

A devotee should faithfully describe the transcendental qualities of his spiritual master for one hour every day.

(*Sajjana Toṣaṇī* 7/4)

8. How should one display his service attitude toward the guru and Vaiṣṇavas?

One should always serve the spiritual master and the Vaiṣṇavas by respecting them equally. One should keep firm faith in the words of the previous *ācāryas*.

(*Sajjana Toṣaṇī* 7/3)

9. How should one accept a Vaiṣṇava's chastisement?

If a Vaiṣṇava chastises us, we should simply remain silent and not think of his harm.

(*Sajjana Toṣaṇī* 7/4)

10. What should be the mentality and behavior of one who practices devotional service?

One who practices devotional service should display humility before the Supreme Lord, appear like a fool before the spiritual master, surrender his independence before Vaiṣṇavas, and display detachment toward material existence.

(*Sajjana Toṣaṇī* 7/3)

11. How can we remove *anarthas*? What is the mystery behind worshiping the Lord in the Vraja mood?

With a desire to remove from the kingdom of one's heart the disturbances created by those demons whom Lord Kṛṣṇa killed, one should humbly pray to Hari. Then Lord Hari will certainly remove our *anarthas*. The *anarthas* created by the demons killed by Baladeva should be removed by our own endeavor. This is the mystery of worshiping the Lord in the Vraja mood.

(*Caitanya-śikṣāmṛta* 6/6)

12. What is the gradual process of *bhajana*?

The pious activities that lead to *bhakti* generate faith. One then becomes interested in associating with pure devotees. Thereafter, one is initiated by the spiritual master and executes

the regulative principles of devotional service under his order. Thus, one is freed from all unwanted habits and becomes firmly fixed in devotional service. Then one develops taste and attachment. This is the way of *sadhana-bhakti,* the execution of devotional service according to regulative principles. Gradually, emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness. While chanting at the stage of *niṣṭhā*, *anarthas* are destroyed and one attains taste for the holy name. Then as more *anarthas* are destroyed, one comes to the stage of attachment. Gradually as one attains *bhāva*, or *rati,* almost all *anarthas* are destroyed. In this development, if the desire for fame arises due to the company of nondevotees, it will lead to *kuṭīnāṭi,* diplomacy. This will result in falldown. Therefore, one should carefully abandon the company of nondevotees and always chant the Lord's name in great ecstasy.

(*Bhajana-rahasya,* Chapter 1)

13. What is the harm if one gives up the gradual path of devotional service?

If one thinks of his *siddha-deha* without achieving the *adhikāra,* his intellect will become bewildered. One should carefully accept the sequence as given in the *Śikṣāṣṭakam* if he wants to attain perfection. By observing the activities of *sādhus,* one can attain pure intellect.

(*Bhajana-rahasya,* Chapter 1)

46

Anartha-nivṛtti

1. What is the materialist's primary *anartha*?

Sense gratification is the materialist's primary *anartha*. (*Śrī Kṛṣṇa-saṁhitā,* 9/15)

2. How many kinds of *anarthas* are there?

There are four kinds of *anarthas*. They are *svarūpa-bhram,* identifying the body with the self, *asatṛṣṇā,* thirst for material enjoyment, *aparādha,* offensiveness, and *hṛdaya-daurbalya,* weakness of heart.

(*Sajjana Toṣaṇī* 9/9)

3. How are the four types of *anarthas* defined and how can they be destroyed?

By forgetting that we are pure spirit soul, servants of Kṛṣṇa, the conditioned souls have fallen from their eternal constitutional position. Forgetfulness of this constitutional position is the living entity's principal *anartha*. Considering all material objects as either ourselves or belonging to us and thirsting for temporary material happiness define the second *anartha*. Desire for good children, wealth, and heavenly pleasures are examples of how this *anartha* manifests in us.

The third *anartha* has ten forms, including lamentation, which arise from weakness of heart, the fourth *anartha*. These four types of *anarthas* are caused by nescience. They are gradually destroyed when we cultivate pure Kṛṣṇa consciousness.

(*Jaiva Dharma,* Chapter 17)

4. Can *anarthas* cover the great sun of the holy name?

The cloudlike *anarthas* of the conditioned souls cover the sunlike holy name and bring about darkness. Actually, the *anarthas* only cover the conditioned souls' eyes. The sunlike holy name is great and can never be covered.

(*Harināma-cintāmaṇi*)

5. Why are the living entities not inclined toward the Supreme Lord?

Living entities are not inclined toward the Supreme Lord because of their incessant desire for sense gratification.

(*Sajjana Toṣaṇī* 11/5)

6. When does the thirst for material enjoyment cease?

The thirst for material enjoyment is not totally destroyed until pure attachment for the transcendental Absolute Truth is awakened.

(*Sajjana Toṣaṇī* 11/6)

7. What is the harm if one's heart is weak?

It is often difficult to give up bad association and activities unfavorable to devotional service due to weakness of heart. One commits offenses at the feet of Bhakti-devī due to bad association or sinful activities. This makes one's *bhajana* impure. Therefore, one should give up weakness of heart and engage in pure *bhajana* with enthusiasm.

(*Sajjana Toṣaṇī* 11/7)

8. Which *anarthas* are produced from weakness of heart?

The following activities arise from weakness of heart: laziness; subordination to insignificant objects; bewilderment of heart due to lamentation; distraction from pure devotional service due to false argument; miserliness in offering all one's energy to the cultivation of Kṛṣṇa consciousness; rejection of humility due to the pride of caste, wealth, education, followers, beauty, and strength; willingness to be misguided by irreligious propensities and instructions; disinterest in rectifying prejudice; abandonment of compassion due to anger, illusion, envy; intolerance; false identification of the self as a Vaiṣṇava due to the desire for name, fame, and the cheating propensity; and the torture of other living entities that arises from the desire to enjoy women, wealth, and other forms of sense gratification.

(*Sajjana Toṣaṇī* 9/9)

9. What is thirst for sense gratification?

The desire for sense gratification using one's material body is called "thirst for sense gratification." Heavenly pleasures, sense enjoyment, wealth, and enjoyment from followers are all examples of this thirst. The more one's constitutional position is awakened, the more one will be detached from insignificant material objects. At the same time one should take special care to give up the offenses against the holy name. By chanting the Lord's name while giving up the offenses, one will quickly attain the treasure of love of God.

(*Sajjana Toṣaṇī* 9/9)

10. Can one worship Lord Hari through one's own independent understanding?

Pure unalloyed devotional service will not be awakened in the heart if we depend on our own independent understanding.

(*Sajjana Toṣaṇī* 11/6)

11. What disturbances do *anarthas* create?

The disturbances of bad association, duplicity, and dependence on godless people are caused by *anarthas*. These disturbances hinder our progress in devotional service. One certainly indulges in discussing worldly topics in the course of bad association. As a result, one develops a strong attachment for temporary material objects and one's life of pure *bhajana* is thus greatly hampered.

(*Sajjana Toṣaṇī* 11/7)

12. Is a long, healthy life without love of God to be condemned?

A long and healthy life becomes a source of *anartha* if there is no loving relationship with God.

(*Prema-pradīpa,* Ray 2)

13. What *anartha* does Putanā symbolize?

Putanā symbolizes the pseudo spiritual master who teaches his disciples material enjoyment and the importance of liberation. The pseudo *sādhus* who are fond of material enjoyment and liberation belong to the Pūtanā category. Out of compassion for His pure devotees, child Kṛṣṇa killed Pūtanā to protect His newly grown mood. **[For detailed explanation of this paragraph, please see Appendix A]**

(*Caitanya-śikṣāmṛta* 6/6)

14. What *anartha* does a practitioner destroy by hearing the pastime of Kṛṣṇa breaking the cart?

The burden of former and modern prejudices, laziness, and pride are destroyed when Kṛṣṇa kills Śakaṭāsura. Child Kṛṣṇa destroys such *anarthas* by killing the Śakaṭa demon.

(*Caitanya-śikṣāmṛta* 6/6)

15. What *anartha* does Tṛṇāvarta represent?

Tṛṇāvarta symbolizes the pride of useless learning, false argument, dry logic or reasoning, and the association of such

persons. This list also includes atheism. Feeling compassionate upon seeing a practitioner's humility, child Kṛṣṇa kills the demon Tṛṇāvarta and destroys the thorns on the path of *bhajana*.

(*Caitanya-śikṣāmṛta* 6/6)

16. What *anarthas* are eradicated when Kṛṣṇa uproots the Yamalārjuna trees?

The madness caused when we are violent toward others, association with women, and wine drinking are caused by the pride of opulence and aristocracy. Such pride makes a living entity's tongue unrestricted, and because he is merciless and shameless, he becomes envious of other living entities . Kṛṣṇa destroys such faults by mercifully uprooting the Yamalārjuna trees.

(*Caitanya-śikṣāmṛta* 6/6)

17. What *anarthas* does Vatsāsura symbolize?

Sinful activities and being controlled by others' intelligence because of one's own greed or childish nature are the *anarthas* symbolized by Vatsāsura. Kṛṣṇa mercifully destroys them.

(*Caitanya-śikṣāmṛta* 6/6)

18. What *anarthas* does Bakasura symbolize?

Duplicity, the cheating propensity, and false behavior due to deceit are the symptoms of the *anarthas* known as Bakāsura. One cannot attain pure devotional service to Kṛṣṇa without destroying these faults.

(*Caitanya-śikṣāmṛta* 6/6)

19. What *anarthas* does Aghasura symbolize?

Kṛṣṇa killing the demon Aghāsura removes the sins of violence toward other living entities and torturing others due to hatred.

(*Caitanya-śikṣāmṛta* 6/6)

20. What *anarthas* does the bewilderment of Lord Brahmā represent?

The bewilderment of Brahmā represents the accumulation of doubts arising from the cultivation of karma and *jṣāna,* and the disregard for the mood of sweetness due to being absorbed in the mood of opulence.

(*Caitanya-śikṣāmṛta* 6/6)

21. What *anartha* does Dhenukāsura symbolize?

The killing of Dhenukāsura deals with the removal of the gross or animalistic mentality, lack of spiritual knowledge, ignorance about the absolute truth, and the sin of one's knowledge opposing one's constitution position.

(*Caitanya-śikṣāmṛta 6/6*)

22. What *anarthas* are removed when we hear of Kṛṣṇa's chastisement of Kāliya?

Kāliya's chastisement removes pride, cheating, cruelty, the propensity to harm others, and the lack of compassion for other living entities.

(*Caitanya-śikṣāmṛta* 6/6)

23. What *anarthas* does the forest fire pastime indicate?

Destroying the forest fire illustrates the destruction of quarrel between one living entity and another, and envy of authorized *sampradāyas,* demigods, and conflicts such as war.

(*Caitanya-śikṣāmṛta* 6/6)

24. What *anarthas* does the pastime with Pralambāsura symbolize?

The killing of Pralamba illustrates the removal of the desire for women, profit, adoration, and distinction.

(*Caitanya-śikṣāmṛta* 6/6)

25. What *anarthas* are indicated by the second forest fire pastime?

Kṛṣṇa's swallowing the forest fire illustrates His removal of disturbances while practicing religious principles and those caused by atheists.

(*Caitanya-śikṣāmṛta* 6/6)

26. What *anarthas* are symbolized by the yajṣic *brāhmaṇas'* negligence of Kṛṣṇa?

Seeing the behavior of the yajñic *brāhmaṇas,* devotees learn to give up indifference toward Kṛṣṇa and attachment to fruitive activities caused by pride in their standing under the *varṇāśrama* system.

(*Caitanya-śikṣāmṛta* 6/6)

27. What *anarthas* are symbolized by the pastime dealing with Indra's worship?

The prohibition to worship Indra illustrates the rejection of the godless mentality and self-worship.

(*Caitanya-śikṣāmṛta* 6/6)

28. What is the teaching behind the pastime of delivering Nanda from Varuṇa's clutches?

Delivering Nanda from Varuṇa teaches us that by drinking wine, etc., our happiness in worshiping the Lord will certainly diminish.

(*Caitanya-śikṣāmṛta* 6/6)

29. What is the purport of the pastime involving King Nanda's deliverance from the snake?

The deliverance of Nanda from the snake illustrates the rejection of the association of impersonalists, and the deliverance of the devotional science when it is swallowed by impersonalism.

(*Caitanya-śikṣāmṛta* 6/6)

30. What *anarthas* does the pastime with Śaṅkhacūḍa symbolize?

The killing of Śaṅkhacūḍa teaches us to abandon the desire for name, fame, and the association of women.

(*Caitanya-śikṣāmṛta* 6/6)

31. What *anarthas* does the bull-shaped Ariṣṭāsura symbolize?

The killing of Ariṣṭāsura shows how the disregard for devotional service, which manifests from the pride of cheating religion, can be destroyed.

(*Caitanya-śikṣāmṛta* 6/6)

32. Which *anarthas* does Keśī symbolize?

The mentality, "I am a great devotee or an *ācārya,*" as well as mundane false ego and opulence, are destroyed when Kṛṣṇa kills the Keśī demon.

(*Caitanya-śikṣāmṛta* 6/6)

33. What *anarthas* does Vyomāsura symbolize?

The killing of Vyomāsura illustrates how we should abandon the association of thieves and hypocrites.

(*Caitanya-śikṣāmṛta* –6/6)

34. What kind of *anartha* is lack of determination? What harm does it cause?

"Let me indulge in sense gratification today; tomorrow I shall give it up." Such weakness can never bring auspiciousness. Whatever one feels to be obstacles on the path of his devotional service should immediately be given up on the strength of Caitanya Mahāprabhu's mercy. Determination is the root of *sādhana*. When determination is absent, one will not be able to advance even a step in spiritual life.

(*Sajjana Toṣaṇī* 11/5)

35. Is hypocrisy an *anartha*?

One should never hear the advice of the hypocrites, who are fond of sense gratification.

(*Caitanya-śikṣāmṛta* 7/1)

47

Niṣṭhā

1. What is the life of *prīti*?
Niṣṭhā is the life of *prīti.*
(*Sajjana Toṣaṇī* 2/6)

2. What is the resolution of a devotee who has developed *niṣṭhā*?
The devotees of Kṛṣṇa are my mother and father, my friends and brothers. Only Kṛṣṇa is my husband. Living with Kṛṣṇa, I won't go anywhere.
(*Prema-pradīpa,* Ray 7)

3. What is most desirable in *bhajana*?
The most desirable things in *bhajana* are determination and simplicity.
(*Kṛṣṇa-karṇāmṛta,* 1/12)

4. Why is the desire for *niṣṭhā* and association with devotees superior to the indifference and renunciation exhibited by the so-called philosophy of synthesis?
In the course of glorifying Paramahaṁsa, it is written that he was extremely hostile to sectarian religious principles, and despite living among followers of such religion, he was happy.

From this we can understand that Paramahaṁsa Mahāśaya was an impersonalist and was not particularly acquainted with devotional service. The nature of impersonalism is that it ultimately makes a practitioner indifferent about his association. The nature of devotional service, however, is that it ultimately induces a practitioner to desire to associate with devotees and awards him *niṣṭhā* in the worship of his Lord. We ask which is better of the two. Śrīman Mahāprabhu Caitanyadeva instructs that steady faith in the worshipable object and association with devotees are unlimitedly superior to renunciation and indifference.

(*Sajjana Toṣaṇī* 2/6)

5. What are the resolutions of a fixed devotee?

The six symptoms of devotional surrender are the acceptance of things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.

(*Bhajana-rahasya,* Chapter 3)

6. What is *niṣṭhā* in one's worshipable object?

My Lord, You are not very satisfied by the worship of demigods who arrange for Your worship pompously and with various paraphernalia but who are full of material hankering. You are situated in everyone's heart as the Supersoul just to show us Your causeless mercy. You are our eternal well-wisher, but You are unavailable to the nondevotees.

(*Bhajana-rahasya,* Chapter 3)

7. How should one faithfully hear the glories of Kṛṣṇa's names and qualities?

If one hears glorification of Kṛṣṇa's name, form, and qualities from the mouth of a devotee, but one's hair does not stand erect nor tears of ecstasy flow from one's eyes, then what is the use of maintaining such a life?

(*Bhajana-rahasya,* Chapter 3)

8. How should one keep faith in Kṛṣṇa and in His devotional service?

May the spiritual master of the three worlds, Śrī Kṛṣṇa, protect us all! Kṛṣṇa is also known as Viśvambhara. He manifests this world, maintains it, and in time destroys it. The entire creation is situated in Kṛṣṇa. We are therefore His servants. He distributes the world's wealth. Let us offer our obeisances unto Śrī Kṛṣṇa, who awards us the ultimate goal, with full faith. You have taken birth just to perform devotional service to Kṛṣṇa. Indeed, everything in this world other than devotional service to Kṛṣṇa is false.

(*Bhajana-rahasya,* Chapter 3)

9. How should one have faith in one's *bhajana*?

My dear Lord Kṛṣṇa, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked in their network! Otherwise at the time of my final breath, when my throat is choked with mucous, how will it be possible for me to think of You? In such a condition Your holy name will not manifest on my tongue. If I leave my body without remembering You, how will I attain You?

(*Bhajana-rahasya,* Chapter 3)

10. How should one faithfully pray to his worshipable Lord?

"O Hari! I have no faith in religious principles, and I have no knowledge of the soul. Furthermore, I have no devotion to Your lotus feet. I am utterly destitute, a rogue with no idea of the goal of life. In this way I always cheat myself. You, however, are the deliverer of the fallen, and I am an insignificant fallen soul. Therefore, You are the only goal of my life. Having achieved Your lotus feet I take shelter of You, for You are my eternal Lord, and I am Your servant.

(*Bhajana-rahasya,* Chapter 3)

11. What is the mood of surrender to Kṛṣṇa's supreme will?

There is no sin in this world that I have not committed. The results of those sinful activities are now beginning to fructify, and they have thrown me the material ocean. O Mukunda! Seeing no other path, I cry again and again before You. Punish me as You see fit. You are the giver of punishment, and You are my Lord.

(*Bhajana-rahasya,* Chapter 3)

12. How should one pray to remain fixed in Kṛṣṇa's service by giving up material desire?

O Hari, being evil-minded and seeing no other refuge, I have taken shelter of Your lotus feet. I have now come to know that You are my Lord. You are the Lord of the universe and I am Your eternal servant. When will that day come when I will actually realize myself as Your eternal servant? When will my material desires be completely destroyed so that I will spontaneously serve You to Your satisfaction?

(*Bhajana-rahasya,* Chapter 3)

13. How should one keep faith in full surrender to the Lord?

O Hari! I am an offender and am therefore always punishable. I have all bad qualities, and I am guilty of committing thousands and thousands of offenses. I am drowning inside this terrible, turbulent ocean of material existence. I have lost my way, and I desire to find the right path. O Hari, I have taken shelter of Your lotus feet out of fear. Please accept me as Your own. O Lord, Your vow is that You will definitely liberate anyone from material bondage who takes shelter of You.

(*Bhajana-rahasya,* Chapter 3)

14. How is *niṣṭhā* expressed in regard to humility?

O Hari! Let me submit one humble request before You. Be merciful and kindly hear my words. This is not a meaningless request, but it is confidential, coming from my heart. I am wretched and You are most merciful. Therefore, You are the most capable person to bestow mercy. As You confer Your mercy unto those who are fallen, I am a suitable candidate for Your mercy. If You ignore me, then it will be very, very difficult to find a more suitable candidate for Your mercy.

(*Bhajana-rahasya,* Chapter 3)

15. What is *niṣṭhā* in regard to the desire to serve the Lord's lotus feet?

I am always transgressing the Vedic injunctions. I am degraded, fickle-minded, always envious, ungrateful, proud, and sinful. I am controlled by lust and always engaged in cheating. In this condition, how will I cross the ocean of material suffering and engage in the service of Your lotus feet?

(*Bhajana-rahasya,* Chapter 3)

16. How is *niṣṭhā* expressed in regard to attaining the association of the most desirable devotees?

I may also take birth again according to my past activities or by Your will. O Puruṣottama, kindly hear this one request! I pray that if I again take birth, let it be in the house of Your servant even as a worm and I will be satisfied at heart. I have no desire to take birth even with the opulence of Lord Brahmā in the house of someone averse to You. With folded hands, I offer You this humble prayer.

(*Bhajana-rahasya,* Chapter 3)

17. How is *niṣṭhā* expressed in regard to self-surrender?

In this world there are bodily distinctions like man and woman, and four *varṇas* and four *āśramas* divided according

to the three modes of nature (goodness, passion, and ignorance). In this way, there are countless varieties of bodies. O Lord of my life! In whatever body I must reside and in whatever condition, I am not concerned, for I now surrender myself at Your lotus feet. From now on there is nothing left that I consider mine.

(*Bhajana-rahasya,* Chapter 3)

18. How is *niṣṭhā* expressed in regard to sincerity?

With folded hands this rascal cries and without hesitation sincerely offers his prayers to You. In a sobbing voice I pray, "O merciful Lord, please be kind to me! Just cast Your merciful glance upon me once and thus save my life."

(*Bhajana-rahasya,* Chapter 3)

19. How is *niṣṭhā* expressed in regard to pleasing Kṛṣṇa?

O Lord, kindly bestow mercy upon me in the form of Your sidelong glance followed by the sweet sound of Your flute. If You are pleased with me, and others are displeased, it doesn't matter. But if You are displeased with me, and others are pleased, then what is the benefit for me?

(*Bhajana-rahasya,* Chapter 3)

48

Ruci

1. What result does one achieve by engaging in *rāgātmikā-sevā*?

By developing greed for Kṛṣṇa's service, the Vaiṣṇava's service, and by chanting the holy names, one will not develop greed for inferior things. One who becomes greedy by seeing the Vrajavāsīs' service to Kṛṣṇa is fortunate. By the mercy of that greed, he attains the qualification for *rāga-bhakti*. One's material greed is vanquished in proportion to one's development of greed for *rāgātmikā* service.

(*Sajjana Toṣaṇī* 10/11)

2. What is *ruci*?

The propensity born of two kinds of prejudices, ancient and modern, is called *ruci*. This type of *ruci* is temporary. Those who have no taste or *ruci* for *śṛṅgāra-rasa* but who have taste for *dāsya-* or *sakhya-rasa* should follow the instructions suitable for their respective *rasas*. Otherwise, it will create unnecessary problems. The perfected, original *ruci* of the great Vaiṣṇava Śrī Śyāmānanda Prabhu was not manifest at first. Therefore, he was instructed to enter *sakhya-rasa*. Later by Jīva Gosvāmī Prabhu's mercy, Śyāmānanda attained his original, spontaneous *bhajana*.

This is a well-known fact. Qualification and eligibility play a prominent role during Śrī Caitanyadeva's incarnation.

(*Harināma-cintāmaṇi*)

3. Who develops *ruci* for his constitutional propensity?

Those whose hearts are fully transcendental develop the taste to subordinate themselves under the residents of Vraja. Therefore, greed, or *ruci,* for *rāgānugā-bhakti* is the only indication of one's constitutional propensity.

(*Jaiva Dharma,* Chapter 21)

4. When one develops *ruci* for pure devotional service, does he become detached from objects not related to Kṛṣṇa?

Home, paraphernalia, disciples, wealth in the form of animals and grains, wife, sons, servants, maidservants, relatives, fruitive activities described in flowery words, and beautiful women are all considered important objects in the material world. I, however, have no desire to obtain these things. O Kṛṣṇa, I aspire only for Your mercy in the form of pure devotion for You.

(*Bhajana-rahasya,* Chapter 4)

5. When one develops a taste for chanting the holy names of the Lord, does he still maintain a taste for name, fame, and so on?

A *sannyāsī* must not present material allurements to gather disciples, nor should he unnecessarily read many [nondevotional] books or give discourses to earn his livelihood. He must never attempt to unnecessarily increase his material opulence. One who has a taste for the holy name does not want such things.

(*Bhajana-rahasya,* Chapter 4)

6. How should one perform *bhajana* with *ruci*?

Engage in hearing and chanting Kṛṣṇa's name, form, and attributes with undivided attention, and try to destroy your *anarthas*. Then the creeper of devotion will quickly bear fruit.

(*Bhajana-rahasya,* Chapter 4)

7. If one is full of lamentation and illusion for material objects, is there a chance that he will develop a taste for the Lord's service?

For one whose heart is full of anger, pride, or lamentation about the state of his wife or children, there is no possibility of Kṛṣṇa becoming manifest to him.

(*Bhajana-rahasya,* Chapter 4)

8. What kind of *ruci* should one have when serving the lotus feet of Kṛṣṇa in the association of devotees?

O Lord, if I take birth in this land of Vṛndāvana or in any other universe, or if I take birth as a bird or animal anywhere within Your creation, my only desire is that I may be able to serve You in various ways in the association of Your devotees.

(*Bhajana-rahasya,* Chapter 4)

9. What type of *ruci* should one have when hearing the glories of Kṛṣṇa's transcendental qualities?

I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

(*Bhajana-rahasya,* Chapter 4)

49

Āsakti

1. What is *āsakti*?

When *ruci* matures, it is called *āsakti*.

(*Caitanya-śikṣāmṛta* 5/2)

2. What attitude is desirable when developing attachment for Kṛṣṇa?

O vanquisher of all distress, please shows us mercy. To approach Your lotus feet we abandoned our families and homes. Now we have no desire other than to serve You. Our hearts are burning with intense desire, generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

(*Bhajana-rahasya,* Chapter 5)

3. What is the life of persons attached to Kṛṣṇa like?

O Lord! I spend my day by honoring Your remnants—flowers, sandalwood paste, ornaments, and garments. I identify myself as Your servant, and I survive by eating Your remnants. In this way I conquer Your illusory energy and remain detached from matter.

(*Bhajana-rahasya,* Chapter 5)

4. What is the intense eagerness of those who are attached to Kṛṣṇa like?

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and their eternally beloved. What use do we have for these husbands, children, and relatives of ours? They simply give us trouble. Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

(*Bhajana-rahasya,* Chapter 5)

5. Is it possible to become attached to Kṛṣṇa without being attached to the service of His devotees?

How is it possible to immerse oneself in the ocean of *śyāma-rasa* (*mādhurya-rasa*) without worshiping the dust of Śrīmatī Rādhārāṇī's lotus feet, taking shelter of Vṛndāvana, which is decorated with Her footprints, or serving Her devotees, whose grave hearts are always absorbed in love for Her?

(*Bhajana-rahasya,* Chapter 5)

6. While developing attachment for Kṛṣṇa, in what *rasa* does one develop eagerness to worship the Lord?

After giving up the pride of falsely identifying the material body with the self by Kṛṣṇa's mercy, I reside in Vraja as a *gopī*. As Śrīmatī Rādhārāṇī's maidservant, I always take pleasure serving Rādhā and Kṛṣṇa in Their *parakīya-rasa* pastimes.

(*Bhajana-rahasya,* Chapter 5)

7. Do those attached to Kṛṣṇa hanker after the four objectives of life? What are their goals in life?

Abandoning attachment for family, friends, material pleasures, wealth, and all other spiritual paths, finding them distasteful, I take on my head and worship the dust of the

lotus feet of Śrī Rādhikā, which is a shower of wonderful, transcendental bliss."

(*Bhajana-rahasya,* Chapter 5)

8. What is the most heartfelt desire of those attached to Kṛṣṇa?

O Rādhā, O Vṛṣabhānunandinī! When by Your mercy will I stay on the banks of the Yamunā and wander on the paths in the groves of Vṛndāvana as I engage in Your service as a maidservant?

(*Bhajana-rahasya,* Chapter 5)

9. Which *sādhana* (process for achieving the goal of life) and *sādhya* (goal of life) are to be constantly cherished by those attached to Kṛṣṇa?

I will relish the most amazing festival of attachment to Rādhā by always remembering Kṛṣṇa, who wears a peacock feather in His crown, by performing *saṅkīrtana,* by engaging in the service of His lotus feet, by chanting the best of mantras, and by remembering the most cherished service of the lotus feet of Rādhā within my heart.

(*Bhajana-rahasya,* Chapter 5)

10. What is the sole desired goal of those attached to Kṛṣṇa?

May I attain the service of Vṛṣabhānunandinī birth after birth! She is the personification of the essence of the transcendental mellows of divine sports. She is the supreme goddess of fortune with a form of the most wonderful transcendental bliss. Her lotus feet are difficult to attain even for the demigods headed by Lord Brahmā.

(*Bhajana-rahasya,* Chapter 5)

11. What do the devotees attached to Kṛṣṇa cultivate with all their senses?

May my tongue be overwhelmed by relishing the nectar of Rādhā's name! May my feet be engaged in wandering the paths of Vṛndāvana, which are marked by Rādhā's footprints! May my hands be engaged in the loving service of Rādhārāṇī! May my mind be constantly engaged in meditation on the lotus feet of Rādhā! May I attain firm attachment for the lotus feet of Śrī Kṛṣṇa by attaining the festival of ecstatic love for Rādhā!

(*Bhajana-rahasya,* Chapter 5)

12. What is the devotee's prayer to Śrīmatī Rādhārāṇi?

"O Devī! In great distress I fall to the ground offering You obeisances and prayers with a voice choked with emotion. O Gāndharvike! Please bestow Your mercy on this pauper and count me among Your own associates.

(*Bhajana-rahasya,* Chapter 5)

13. Why are Kṛṣṇa's devotees partial or more attached to Śrīmatī Rādhārāṇī's service ?

When will I be delighted in the service of Śrīmatī Rādhārāṇī? Struck by the arrow of Her sidelong glance, Kṛṣṇa faints, His flute falls from His hand, the peacock feathers on His head become loosened, and His yellow scarf slips from His neck.

(*Bhajana-rahasya,* Chapter 5)

50

Bhāva

1. What is *bhāva*? What stage of *prema-bhakti* is *bhāva*?

Prema-bhakti is the fruit of *sādhana-bhakti*. There are two stages of *prema-bhakti, bhāva* and *prema. Prema* is just like the sun, and *bhāva* is the sun's rays. *Bhāva* is the form of pure goodness, and when mixed with *ruci* it melts the heart. The stage of Kṛṣṇa consciousness in which devotional symptoms are described as resembling pure goodness and which melt the heart with the help of *ruci* is called *bhāva. Bhāva* manifests in the propensity of the mind and attains its nature. [The mind's propensity is its devotional attraction, and "attaining its nature" means attaining the form of that attraction, or *sthāyī-bhāva*.] In fact, *bhāva* is self-manifest, but accepting the nature of the mind it appears as if it were manifest separately.

(*Caitanya-śikṣāmṛta* 5/1)

2. What are the examples of *bhāva* born from *vaidhi-sādhana-bhakti* and *bhāva* born from *rāgānugā-sādhana-bhakti*?

Śrī Nārada's life is given as an example of *bhāva* born from *vaidhi-sādhana-bhakti*. The women devotees mentioned

in the *Padma Purāṇa* are given as an example of *bhāva* born from *rāgānugā-sādhana-bhakti*.

(*Caitanya-śikṣāmṛta* 5/11)

3. Is there any illicit activity found in the life of a devotee who has attained *bhāva*?

It is not that the life of *bhāva* changes the life of regulative devotional service all of a sudden, but the activities of a *bhāva-bhakta* appear to be independent of the regulative principles. All his activities are regulated by his strong spontaneous attachment. Although the nature of a person on the platform of *bhāva* is independent, yet there is no possibility of him causing a disturbance. Such a person does not have any taste for either pious or sinful activities. He does not engage in any activities out of duty. He does not feel like imitating anyone. He maintains body, mind, and his society automatically, out of habit. Since he is indifferent to all material activities, there is no possibility that he will engage in sinful activities.

(*Caitanya-śikṣāmṛta* 5/11)

4. What is the fate of a devotee practicing regulative devotional service who disregards a *bhāva-bhakta*?

A *bhāva-bhakta's* lifestyle resembles the lifestyle of a *sādhana-bhakta*. A devotee who has attained *bhāva* is fully satisfied. If a devotee practicing regulative devotional service disrespects such a *bhāva-bhakta,* his accumulated devotional wealth will gradually diminish.

(*Caitanya-śikṣāmṛta* 5/11)

5. What are the external symptoms of *bhāva's* awakening?

The first stage of *prema* is known as *bhāva,* and this is when the eight *sāttvika-vikāras* (bodily transformations), such as standing of the hairs on end and crying begin to manifest slightly.

(*Bhajana-rahasya,* Chapter 6)

6. What *anubhāvas* manifest when the seed of *bhāva* fructifies?

If love of Kṛṣṇa in a seedling state has fructified in one's heart, one is not agitated by material things. Not a moment is lost. Every moment is utilized for Kṛṣṇa or things connected with Him. In the material field, people are interested in material enjoyment, mystic power, and sense gratification. However, these things do not appeal to the devotee at all. Although a pure devotee's standard is above all, he still considers himself on the lowest stage of life. A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is firm in him. His eagerness is chiefly characterized by an ardent desire to attain the Lord's mercy. Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa *maha-mantra* constantly. At this stage of *bhāva,* a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He is attached to this process. A devotee absorbed in ecstatic emotion for Kṛṣṇa always has affection for residing in a place where Kṛṣṇa's pastimes were performed.

(*Bhajana-rahasya,* Chapter 6)

7. Do the eight symptoms of ecstatic love appear in devotees who have attained *bhāva*?

The eight symptoms of *bhāva* are being stunned, trembling, perspiring, standing of hairs on end, fading of bodily color, weeping, choking, and devastation. These symptoms manifest in devotees who have attained *bhāva*.

(*Bhajana-rahasya,* Chapter 6)

8. How do the *bhāva-bhaktas* spend their lives?

Bhāva-bhaktas constantly chant the holy name and fame of the Lord, ignoring all the formalities of the material world. Such chanting and remembering of the Lord's transcendental

pastimes is benedictory. While engaging in such hearing and chanting, *bhāva-bhaktas* travel all over the world without envy, humble and fully satisfied.

(*Bhajana-rahasya,* Chapter 6)

9. How are the *bhāva-bhaktas'* dealings beyond worldly and Vedic consideration?

Having achieved love of Godhead, the devotees sometimes cry aloud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak aloud to the Lord, dance, or sing. Such devotees, having transcended conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes, and sometimes, having achieved His personal audience, they remain peaceful and silent.

(*Bhajana-rahasya,* Chapter 6)

10. What does a devotee see when he sees Śrī Śyāmasundara?

Śrī Śyāmasundara's complexion is dark blue and His garments golden. He dresses just like a dramatic dancer. He wears a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves. He rests one hand upon the shoulder of a friend, and with the other, twirls a lotus. Lilies grace His ears, His hair hangs down over His cheeks, and His lotuslike face is smiling.

(*Bhajana-rahasya,* Chapter 6)

11. How do the qualities of the Supreme Lord manifest in the hearts of those who have attained *bhāva*?

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

(*Bhajana-rahasya,* Chapter 6)

12. What kind of humility and desire for perfection do renounced *bhāva-bhaktas* display?

The *gopīs* of Vṛndāvana have given up the association of their husbands, sons, and other family members, all of whom are difficult to give up. They have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, whom the sages seek through Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the *gopīs* trample them and bless them with the dust of their lotus feet.

(*Bhajana-rahasya,* Chapter 6)

13. Do the *gopīs* who have attained perfection in *bhāva* have any desire for material enjoyment or liberation?

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class *brāhmaṇa* or even as Lord Brahmā himself?

(*Bhajana-rahasya,* Chapter 6)

14. To what subject do *bhāva-bhaktas* show attachment?

Persons who have attained *bhāva* always manifest the desire to hear, chant, and remember the transcendental qualities of the Lord.

(*Caitanya-śikṣāmṛta* 5/2)

51

Paramārtha

1. What is *paramārtha,* the ultimate goal of life?

Anything other than pure devotional service to the Lord cannot be called *paramārtha,* the ultimate goal of life.

(*Sajjana Toṣaṇī* 10/9)

2. Are the vows of devotional service useless?

Cultivating the limbs of devotional service is not a useless endeavor.

(*Sajjana Toṣaṇī* 10/9)

3. What are the five best limbs of devotional service?

Worshiping the Deity, relishing the purport of *Śrīmad-Bhāgavatam* with advanced devotees, associating with more advanced devotees who are affectionate and are in the same line as oneself, congregationally chanting the holy names, and residing in Mathurā are the five best limbs of *bhakti.* If we summarize them further, then chanting the holy names and serving the Vaiṣṇavas are the topmost limbs.

(*Sajjana Toṣaṇī* 11/6)

4. How many types of *tulasī* worship are there?

Tulasī is auspicious in all respects. Simply by seeing, touching, remembering, praying to, bowing down before, hearing about, sowing, offering water, or simply by worshiping *tulasī,* there is always auspiciousness.

(*Sajjana Toṣaṇī* 11/6)

5. When serving the Lord's subordinates, to whom should we principally offer our service?

Tulasī-devī is principal among the Lord's subordinates, and one should serve her.

(*Sajjana Toṣaṇī* 11/6)

6. Under whose guidance should one circumambulate the abode of Śrī Gaurāṅga?

I will happily visit with exalted devotees all those places where my beloved Lord Gaurāṅga enacted His pastimes.

(Song from *Śaraṇāgati*)

7. What should be the duty of devotees who obtain food and clothing and then lose them?

A devotee should not be agitated if food and clothing are not obtained or if they are obtained and then lost. He should peacefully remember Kṛṣṇa.

(*Sajjana Toṣaṇī* 11/6)

8. While practicing the five best limbs of devotional service, in what subject does a practitioner develop greed and what is the result of that greed?

By offenselessly serving the Deities, relishing the purports of *Śrīmad-Bhāgavatam,* associating with senior devotees who are on the *rāga* path, chanting the Lord's holy names, and residing in Śrī Mathurā-maṇḍala, one achieves the mercy of pure devotees. On the strength of such mercy, a practitioner develops the greed to serve Kṛṣṇa, the worshipable Lord of

the residents of Vraja. From such greed, *rāgānugā-bhakti,* under the guidance of the Vrajavāsīs appears. *Rāgānugā-bhakti* is transcendental to Vedic considerations. While cultivating such devotional service, within a short time, pure unalloyed devotional service becomes manifest. This is Śrīman Mahāprabhu's confidential teaching.

(*Śrī Manaḥ-Śikṣa,* Chapter 11)

52

The Nine Types of Devotional Service

1. How many ways are there to cultivate hearing?

There are three ways to cultivate hearing: to hear about scripture, to hear about the holy names and topics of the Lord, and to hear devotion-filled discourses. Considering the science of the Absolute Truth, describing the Lord's pastimes from *Śrīmad-Bhāgavatam,* discussing the characteristics of Vaiṣṇavas, and hearing the ancient histories of Vaiṣṇava families are considered "hearing the scripture." This is to be understood by hearing conclusive statements based on Vedānta written by great personalities after carefully rejecting inconclusive, non-Vaiṣṇava statements.

(*Caitanya-śikṣāmṛta* 3/2)

2. What happens if one hears topics of and conclusions about Hari?

By hearing about the topics and science of Hari, one automatically cultivates "hearing the scripture."

(*Jaiva Dharma*, Chapter 8)

3. By hearing the topics of Hari, does one worship the Lord and become detached from material enjoyment?

By hearing the topics of Hari, both the cultivation of spiritual science and detachment from material enjoyment are accomplished.

(*Tattva-sūtra* 34)

4. What are the different stages of hearing?

There are two stages of hearing. The first stage is hearing about the qualities of Kṛṣṇa from the mouths of saintly persons before one's faith develops. By such hearing one certainly develops faith. When one's faith is awakened one develops a strong desire to hear about the names, forms, qualities, and pastimes of Kṛṣṇa. The second stage is hearing Kṛṣṇa's holy names, etc., from the mouths of the spiritual master and the Vaiṣṇavas.

(*Jaiva Dharma,* Chapter 19)

5. What are the gradual platforms beginning from *śravaṇa-daśā* to *sampatti-daśā*?

Hearing about the Absolute Truth from the spiritual master is called *śravaṇa-daśā.* When a practitioner accepts those instructions as truth, it is called *varaṇa-daśā*. When he cultivates that mood with blissful remembrance, it is called *smaraṇa-daśā*. When he is able to properly invoke that mood within himself, it is called *āpana- or prāpti-daśā*. When one separates himself from his temporary material existence and obtains his desired constitutional form, it is called *sampatti-daśā*."

(*Harināma-cintāmaṇi*)

6. How many ways are there to cultivate chanting?

To cultivate *kīrtana* or chanting is extremely sublime. Reciting the scripture, glorifying the Lord's names and qualities, offering prayers, making humble appeals, and chanting the holy names softly are the five ways to cultivate

chanting. Through discourses, explanations, and songs, one can glorify the Lord's holy names and qualities. "Appeal" is of three kinds: prayer, humility, and hankering.

(*Caitanya-śikṣāmṛta* 3/2)

7. Among all the limbs of devotional service, which is the best?

It has been described that *kīrtana* is the best among all the limbs of devotional service.

(*Jaiva Dharma,* Chapter 19)

8. Why is *kīrtana* the best?

Among the three limbs of devotional service—namely, hearing, chanting, and remembering—chanting is the best of all because it includes hearing and remembering.

(*Jaiva Dharma,* Chapter 19)

9. Why is *kīrtana* beneficial to all?

The principle of *kīrtana* invites, as the future church of the world, all classes of men without distinction of caste or clan to the highest cultivation of the spirit. This church, it appears, will extend all over the world and take the place of all sectarian churches, which exclude outsiders from the precincts of the mosque, church, or temple.

(*Śrī Caitanya Mahaprabhu, His Life and Precepts*)

10. How should one practice remembrance (*smaraṇa*) of the Lord?

Remembering Lord Kṛṣṇa's names, forms, qualities, and pastimes is called *smaraṇa*. *Smaraṇa* is of five types. A little thinking or searching is called *smaraṇa;* abstracting the mind from the previous subject matter and engaging it in preliminary remembrance is called *dhāranā*; thinking particularly about the Lord's forms, etc., is called *dhyāna;* constant and uninterrupted *dhyāna* is called *dhruvānusmṛti;* and the

manifestation of the object of *dhyāna* is called *samādhi.*

(*Jaiva Dharma,* Chapter 19)

11. What is the best type of atonement?

There is no superior atonement in this world than remembering Lord Viṣṇu.

(*Harināma-cintāmaṇi*)

12. What is the difference between *smaraṇa* and *dhyāna*?

The difference between *smaraṇa* and *dhyāna* is that in *smaraṇa* the holy names, mantras, forms, qualities, and pastimes manifest to some extent. In *dhyāna* the forms, qualities, and pastimes of the Lord are properly remembered. Prolonging the duration of *dhyāna* is called *dhāranā*. When *dhyāna* is mature it is called *nididhāsana*. Therefore *dhāranā* and *nididhāsana* are included in *dhyāna*.

(*Caitanya-śikṣāmṛta* 3/2)

13. How many kinds of *smṛti* (remembrance) are there and what are their names?

There are two kinds of *smṛti,* remembrance of the holy name and remembrance of the mantras. Chanting a prescribed number of holy names on *tulasī beads* is called remembrance, and remembrance of the mantras while keeping track of them on one's fingers is called remembrance of the mantras.

(*Caitanya-śikṣāmṛta* 3/2)

14. How can one revive *aṣṭakāla* service to the Supreme Lord?

One should remember *Śikṣāṣṭakam* and practice *smaraṇa* and *kīrtana* accordingly. Gradually, *aṣṭakāla* service will awaken in the heart. At that time, all unwanted contaminations, including religiosity, economic development, sense gratification, and liberation will appear insignificant, and one will achieve the treasure of love.

(*Bhajana-rahasya,* Chapter 1)

15. What is *pāda-sevana* and what limbs of devotional service does it include?

Serving the lotus feet of the Lord is the fourth limb of devotional service. One should serve the Lord's lotus feet along with practicing *śravaṇa, kīrtana,* and *smaraṇa.* In the course of serving the Lord's lotus feet, it is extremely necessary for one to consider himself a beggar and unqualified. One should also realize that his worshipable Lord is eternal and full of knowledge and bliss. Looking at the Lord's face, touching the Lord, circumambulating the Lord's abode, visiting holy places, temples, the Ganges, Jagannātha Purī, Dvārakā, and Navadvīpa, as well as following the Lord's processions are included in *pāda-sevana*. While describing the sixty-four limbs of devotional service Śrī Rūpa Gosvāmī has clearly elaborated on these points. Serving Tulasī-devī and the devotees is also included in this limb.

(*Jaiva Dharma,* Chapter 19)

16. Is it necessary to worship the Deity?

Although chanting the Lord's holy names awards all perfection, in order to lead a devotional life, Deity worship is required.

(*Bhajana-rahasya*)

17. What should one do if he has developed special faith in the worship of the Deity?

There are many considerations regarding Deity worship. After engaging in hearing, chanting, and remembering, if one still possesses attachment for the Lord's Deity form, he should take shelter of the lotus feet of a spiritual master, take initiation from him, and then worship the Deity.

(*Jaiva Dharma,* Chapter 19)

18. What is the harm if one does not take initiation before engaging in Deity worship? What other considerations are found on the path of worship?

Since the hearts of the conditioned souls are polluted by sinful activities, Deity worship is necessary to purify such hearts. Worship of the Deities should be executed using proper mantras, and these mantras have been prescribed in the *śāstra.* Taking initiation is necessary for materialistic persons. In chanting the *kṛṣṇa mantra,* there is no consideration of qualification. Taking initiation into the *kṛṣṇa mantra* is most auspicious for the living entities. Among all mantras in this world, the *kṛṣṇa mantra* is the best and most powerful. As soon as a qualified person accepts initiation from a bona fide spiritual master, he attains spiritual strength. The spiritual master instructs his inquisitive disciples in Deity worship. In brief, it is to be understood that Śrī Kṛṣṇa Janmāṣṭamī, performing Kārttika vows, observing Ekādaśī, and bathing in the month of January are included in the *arcana* process. It is important to note, regarding the worship of Kṛṣṇa, that it is extremely important to worship the devotees of Kṛṣṇa along with worshiping Kṛṣṇa Himself.

(*Jaiva Dharma,* Chapter 19)

19. How many types of *arcana* are there, and which worshiper did Śrīman Mahāprabhu respect more?

Śrī-murti worshipers are divided into two classes, the ideal and the physical. Those of the physical school are entitled from their life circumstances and mental state to establish temple institutions. Those who are by circumstances and position entitled to worship *śrī-murti* in the mind have, with due deference to the temple institutions, a tendency to usually worship by practicing *Śravaṇa* and *kīrtana*. Their church is universal, independent of caste and color. Mahāprabhu prefers this latter class, and displays their worship in His *Śikṣāṣṭakam.*

(*Śrī Caitanya Mahāprabhu, His Life and Precepts*)

20. What is the duty of a worshiper who knows his relationship with the Lord?

If one wants to worship the Deity form of the Lord with full knowledge of his relationship with the Lord, then he should simultaneously worship Lord Kṛṣṇa and His devotees.

(*Jaiva Dharma,* Chapter 8)

21. What is the gradual process of worship?

First, one should worship one's spiritual master by offering him an *asana, pādya* (water for washing his feet), *argya* (particular ingredients), *snāniya* (water for bathing), *vastra* (clothes), and *ābharana* (decorations). Thereafter, one should take his permission to engage in the worship of Śrī Rādhā and Kṛṣṇa. After worshiping Śrī Rādhā-Kṛṣṇa, one should first offer Their remnants to the spiritual master, then to other Vaiṣṇavas and the demigods. One should also offer the Lord's remnants to one's forefathers.

(*Harināma-cintāmaṇi*)

22. Is it necessary to worship the demigods separately from Lord Viṣṇu?

By worshiping Lord Viṣṇu all the demigods are automatically worshiped; therefore there is no need to worship the demigods separately.

(*Harināma-cintāmaṇi*)

23. What propensity is prominent among unalloyed devotees?

There are two propensities in the cultivation of devotional service, the propensity to worship and the propensity to hear, chant, and remember Kṛṣṇa. Even though both are reasonable, the propensity to hear, chant, and remember is prominent among unalloyed devotees. Many great personalities perform remembrance to some extent while chanting the holy names, and most to some extent chant the holy names loudly. The

special benefit of loud *kīrtana* is that the processes of hearing, chanting, and remembering are all simultaneously carried out.

(*Harināma-cintāmaṇi*)

24. What is *vandana,* offering prayers to the Lord, and how many kinds of *vandana* are there?

Vandana is the sixth limb of devotional service. Although *vandana* is included within *pāda-sevana* and *kīrtana,* it has been described as a separate limb of devotional service. Offering obeisances is also *vandana*. This offering of obeisances is of two kinds: offering obeisances with one part of the body, and offering obeisances with eight parts of the body. Offering obeisances with one hand, offering obeisances with one's body fully covered, offering obeisances to the Lord from the front, back, or left side of the Lord, as well as offering obeisances to the Lord inside the Deity room are considered offenses.

(*Jaiva Dharma,* Chapter 19)

25. What are the principles of *dāsya*?

I am an eternal servant of Kṛṣṇa—this conviction is called *dāsya*. Worship in the *dāsya* mood is best. Offering obeisances, offering prayers, offering all one's activities, performing worship, and remembering and hearing the topics of the Lord are all included within *dāsya*.

(*Jaiva Dharma,* Chapter 19)

26. How many kinds of *sakhya* are there?

The symptom of friendship with a desire to benefit Kṛṣṇa is called *sakhya*. There are two kinds of *sakhya*: *vaidhi-sakhya* and *rāga-sakhya*. At this juncture we have to accept only *vaidhi-sakhya*. The friendship found in the worship of the Lord's Deity form is called *vaidhi-sakhya*.

(*Jaiva Dharma,* Chapter 19)

27. What are the symptoms of *ātma-nivedana*?

To surrender everything to Kṛṣṇa is called *ātma-nivedana*. The symptoms of *ātma-nivedana* are to become free from all selfish endeavor and to dovetail all endeavors for Kṛṣṇa's pleasure, just as a purchased cow does not endeavor for her own maintenance. One should also remain subordinate to Kṛṣṇa's will and surrender one's independence to Him.

(*Jaiva Dharma,* Chapter 19)

53

One's Constitutional Propensities

1. What are one's constitutional and temporary propensities, and how is our nature determined?

The eternal nature of an object is its constitutional propensity. The nature of an object arises from its constitution. When an object is created by Kṛṣṇa's will, a nature is also created as that object's eternal companion. This nature is the object's eternal propensity. Later, when due to some reason or different association that object undergoes changes, its nature also changes or becomes perverted. After a while, this perverted nature becomes stronger and appears as if it is the constitutional propensity. Such perverted nature is not the living entities' constitutional propensity. Rather, the perverted nature simply occupies the position of the constitutional propensity and passes for it. For example, water is an object and liquidity is its nature. If incidentally the water turns to ice, then hardness becomes its nature and acts like its constitutional nature. The perverted nature is not eternal; it is temporary, because it is caused by something, and when the cause disappears, so does the perverted nature. The actual constitutional propensity of the living entity is eternal. Even

when our nature is perverted, our constitutional propensity remains with us in a dormant condition. In due course, it will again manifest.

(*Jaiva Dharma,* Chapter 1)

2. What is the eternal, constitutional propensity of the living entities?

Kṛṣṇa is the infinite supreme spirit and the living entities are the fragmental parts and parcels of that supreme spirit. In spiritual quality, they are identical, but Kṛṣṇa is perfect and the living entities are imperfect. Therefore, their natures are different. Kṛṣṇa is the eternal Lord of the living entities, and the living entities are eternally His eternal servants. This is natural. Kṛṣṇa is all-attractive, and the living entities are all-attracted. Kṛṣṇa is the Supreme Personality of Godhead, and the living entities are under His control. Kṛṣṇa is the seer, and the living entities are the seen. Kṛṣṇa is complete, and the living entities are poor and insignificant. Kṛṣṇa is omnipotent, and the living entities are powerless. Therefore, eternal subordination or service to Kṛṣṇa is the living entities' eternal nature and constitutional duty. The constitutional duty of a living entity is to love God. The living entity is not a product of matter. Rather, he is transcendental to matter. Consciousness is his constitution; to love God is his nature. Service to Kṛṣṇa means pure love of God. Therefore, the constitutional duty of a living entity is to love Kṛṣṇa by engaging in His service.

(*Jaiva Dharma,* Chapter 1)

3. Why is Vaiṣṇava *dharma* the eternal religious principle?

The pure Vaiṣṇava *dharma* found in *Śrīmad-Bhāgavatam* is the eternal constitutional *dharma* of the living entities. All religious principles that have been preached throughout the world can be divided into three categories: eternal religious principles, occasional religious principles, and temporary

religious principles. Those religious principles in which there is no discussion about God, and the eternality of the spirit soul is denied, are called temporary religious principles. Those religious principles that accept the eternality of God and the spirit soul but that preach that one can attain God's favor only through temporary methods are called occasional religious principles. Those religious principles that teach the attainment of Kṛṣṇa's service through pure love are called eternal religious principles. Even though eternal religious principles appear different according to the various countries, castes, and languages in which they are found, they are one and are most relishable. The Vaiṣṇava religion that is widely spread throughout India presents the ideal of eternal religious principles. Moreover, great personalities and exalted devotees have accepted that the religious principles taught by our most beloved Lord Gaurahari, the son of Śacī, are the pure Vaiṣṇava religion.

(*Jaiva Dharma,* Chapter 2)

4. Which religious principles are purest of all?

That religion is the purest, which gives you the purest idea of God. The absolute religion requires an absolute conception.

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

5. Which religious principle is worth being called the "actual religious principle"?

The religious principle that's ultimate goal is pure love of God is the actual religious principle.

(*Caitanya-śikṣāmṛta* 1/1)

6. Are religious principles many?

The religious principles of human beings can never be many. That religious principle that is eternal for all human beings can never become different due to time, place, and

circumstances. In fact, an eternal religious principle is one without a second.

(*Śrī Manaḥ-Śikṣā,* Chapter 1)

7. Is the eternal religious principle one?

The eternal religious principle is one. Every living entity has an eternal religious principle, and it is called Vaiṣṇava *dharma*. This *dharma* cannot be changed due to differences in language, country, or caste. Many people address this *dharma* of the living entities by various names, but they cannot create any separate *dharma* through these names. Rather, the minute spirit soul's loving propensity toward the supreme spirit is its eternal constitutional propensity or *jaiva-dharma*. Since the living entities have different natures, their constitutional propensity also appears in different shapes or perversions. That is why the pure state of the living entities has been addressed as Vaiṣṇava *dharma*. Other religious systems are pure in proportion to how much Vaiṣṇava *dharma* they possess.

(*Jaiva Dharma,* Chapter 2)

8. What is pure Vaiṣṇava *dharma*?

Two separate *dharmas* pass in this world as Vaiṣṇava *dharma,* Vaiṣṇava *dharma* and perverted Vaiṣṇava *dharma*. Even though pure Vaiṣṇava *dharma* is one in truth, because it appears different according to the various *rasas* in which it is expressed, it has been categorized into four: Vaiṣṇava *dharma* in the *dāsya* mood, *sakhya* mood, *vātsalya* mood, and *mādhurya* mood. Actually, pure Vaiṣṇava *dharma* is one without a second. Other names for *this dharma* are *nitya-dharma* and *parā-dharma*. The following statement from the Vedas refers specifically to pure Vaiṣṇava *dharma: jajñāte sarvaṁ vijñātaṁ bhavati,* Vaiṣṇava *dharma* is that which by knowing, " everything else becomes known."

(*Jaiva Dharma,* Chapter 4)

9. Why is only *bhāgavata-dharma* considered eternal?

Due to the spiritual propensity, all fortunate souls have a natural taste for pure devotional service to the Lord. Their worship of the Supreme Lord is neither part of fruitive activities (karma) nor mental speculation (*jñāna*). Rather, it is pure devotional service. Such worship is called pure Vaiṣṇava *dharma*. It is stated in *Śrīmad-Bhāgavatam* 1.2.11:

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmeti bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."

The Absolute Truth, which includes Brahman and Paramātmā, is the ultimate goal of all truths. The Absolute Truth is Viṣṇu-tattva, and all pure spirit souls are His servants. The spirit soul's pure propensity is called devotional service. Devotional service to Hari alone is known as *śuddha* Vaiṣṇava *dharma, nitya-dharma, jaiva-dharma, bhāgavata-dharma, paramārtha-dharma,* or *parā-dharma.* All religious principles that have arisen from the principle of Brahman and Paramātmā are simply occasional religious principles, because the cultivation of such religion contains material motives. For example, those who cultivate an understanding of the impersonal Brahman consider material bondage the cause of their conditioned state. Thus, they take shelter of occasional religious principles in the form of searching after the impersonal Brahman to alleviate their suffering. Thus, cultivation of the path leading to the impersonal Brahman is not eternal. Even those living entities who follow the principles of Paramātmā *dharma* with the desire to attain the pleasures of *samādhi* are also worshiping for subtle material enjoyment

and thus following the path of occasional religious principles. Cultivation of Paramātmā *dharma* is also not eternal. Only pure *bhāgavata-dharma* is eternal.

(*Jaiva Dharma,* Chapter 4)

10. Why has the one religious principle become many?

Why has the one religious principle become many? The answer is that in their pure state, the living entities have only one *dharma*. After becoming conditioned, however, their *dharma* becomes two—materially designated *dharma* and pure *dharma*. Pure religious principles never change under any circumstances, but according to time, place, persons, and due to the differences in the natures of materially designated living entities, the materially designated *dharma* has naturally separated from pure *dharma*. This materially designated *dharma* takes various shapes and names in different countries. The more the living entities become purified, however, the more their *dharma* becomes free of material designation. On the pure spiritual platform, all living entities have only one eternal *dharma*.

(*Śrī Manaḥ-Śikṣā,* Chapter 1)

11. Why can't the existence of the spirit soul and the Supersoul be established by argument and reasoning? What can be proven by direct perception?

The truth is never lost; it only remains hidden. The eternity of the spirit soul and the existence of Brahman cannot be established by logical argument because logic has no access to subject matter beyond the material universe. Direct self-perception is the only way to establish such truths. By direct perception or spontaneous *samādhi,* saintly persons constantly realize the eternal abode of Vaikuṇṭha and Kṛṣṇa's service.

(*Śrī Kṛṣṇa-saṁhitā* 9/5)

12. What is the religion of the soul?

It would indeed be the height of error to conceive that all the opposite qualities of matter, space, and time define spirit. Hence we must look to some other attributes if we wish to understand spirit. Love and wisdom are certainly spiritual attributes that are not opposite qualities of matter. Man must be wise and love God. That is the religion of the soul.

("The Temple of Jagannātha at Purī," an English essay)

13. Is the soul's religion sectarian?

We do not profess to belong to any of the religious sects under the sun because we believe the Absolute Faith, founded upon instinctive love of God, is natural in human souls.

("The Temple of Jagannātha at Purī," an English essay)

14. Why is the ultimate goal of the soul's religion beyond the realization of mental speculators and ordinary, righteous people?

Bhakti (love) is thus perceived in the very first development of man in the shape of the mind, then in the shape of the soul, and lastly in the shape of the will. These shapes do not destroy one another but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the *ekānta* of Vaiṣṇava literature. But, there is another sublime truth behind this fact that is revealed to a few who are prepared for it. We mean the spiritual conversion of the soul into a woman. It is in that sublime and lofty state that the soul can taste the sweetness of an indissoluble marriage with the God of love. The fifth or highest of Vaiṣṇava developments is what we call *mādhurya-rasa,* and on this alone, the most beautiful portion of the Vaiṣṇava literature so ably expounds. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but God's own. It is so very beyond the reach of common people that the rationalists and even the ordinary theists cannot understand it. Nay, they go so far as to sneer at it as somewhat unnatural.

("To Love God," *Journal of Tajpur,* August 25, 1871)

15. How is love of God the eternal religion of the soul, and how is it beneficial to all?

The essence of the soul is wisdom and its action is to love the Absolute. The absolute condition of man is his absolute relation to the Deity in pure love. Love, then, alone is the religion of the soul and consequently of the whole man.

("To Love God," *Journal of Tajpur,* August 25, 1871)

16. What are the ordinary principles of devotional service?

You must love God with all thy strength and all thy will. You are wrong to conclude that you will lose your active existence. Rather, you will get it even more. Work for God and work to God, proceeding from no self-interested views but from a holy free will (which is above the strength of man except when he is identifying himself with pure love). This description is of *bhakti* in general.

("To Love God," *Journal of Tajpur,* August 25, 1871)

17. What are the *pratyag-gati* and *parāg-gati* of the living entities?

When a soul sits in the chariot of the mind and chases the sense objects through the gates of the senses, this is called *parāg-gati*. When this current again flows toward the soul's own abode, it is called *pratyag-gati*. With a desire to convert material attachment into spiritual attachment, all the spiritual emotions are mixed with material emotions for giving up *parāg-gati* and practicing *pratyag-gati*. The *pratyag-dharma* of being greedy to eat palatable foods is to eat *mahā-prasāda*. The *pratyag-dharma* of the eyes is to see holy places and the Lord's beautiful form. The *pratyag-dharma* of the ears is to hear devotional songs and the pastimes of Hari. The *pratyag-dharma* of the nose has been exemplified by the four Kumāras when they smelled the *tulasī* and sandalwood offered to the Lord's feet. The *pratyag-dharma* of associating with the opposite sex

through marriage for the prosperity of a Vaiṣṇava family was exemplified by Manu, Janaka, Jayadeva, and Pipāji. The *pratyag-dharma* of festivals is seen in the festivals celebrating the pastimes of Lord Hari. These human characteristics filled with emotions of *pratyag-dharma* are seen in the lives of pure swanlike personalities.

(*Śrī Kṛṣṇa-saṁhitā* 10/11)

18. Is there any difference between attachment to material objects and attachment to the Supreme Lord?

Attachment is present whether the repository of our attachment is the Lord or something mundane. The only difference between the two kinds of attachments is their repository. When attachment is turned toward Vaikuṇṭha, then no attachment for the material world remains; one only accepts what is required for maintenance of the body. When the objects that are thus accepted become transcendental, then all attachments become spiritualized.

(*Śrī Kṛṣṇa-saṁhitā* 10/2)

54

Surrender

1. What is the eternal, perfect religion of the living entities?

Surrender and subordination to the Supreme Lord are the eternal, perfect religion of living entities.

(*Sajjana Toṣaṇī* 10/9)

2. How can one attain pure devotional service?

Aiming at the ultimate instruction of surrender given in *Bhagavad-gītā,* if one accepts all sense objects as the Supreme Lord's remnants and engages in His service, giving up *karma* and *jñāna,* then he can attain pure devotional service.

(*Sajjana Toṣaṇī* 10/9)

3. What is the root of pure *bhajana*?

No one can attain the mercy of Kṛṣṇa simply by studying the scriptures or hearing their conclusions. To give up endeavor for *karma* and *jñāna* and become fully surrendered to the Supreme Lord is the root of pure *bhajana*. As a result of such *bhajana,* one achieves the ultimate goal of life, love of Kṛṣṇa.

(*Sajjana Toṣaṇī* 11/7)

4. Is there any meaning to the life of a person who is devoid of surrender?

Without surrender, the *jīvas'* lives are useless. All living entities should worship Kṛṣṇa with full surrender.

(*Sajjana Toṣaṇī* 11/6)

5. What is the ornament of a practitioner of devotional service?

The entire life of a practitioner of devotional service should be decorated with surrender.

(*Sajjana Toṣaṇī* 11/6)

6. How does one give up name and fame?

The Vaiṣṇava spiritual masters have given me the name Bhaktivinoda, but because I have no true devotion, for me this name is only a disease. To cure myself of this disease, I take shelter of the Vaiṣṇavas' feet.

(Song from *Gīta Mālā*)

7. What is the fate of a person who is overwhelmed by temporary material happiness and distress?

A woman who wishes to always keep her temporary relationship with her husband or son will find that she cannot. When the fruit of her *karma* is ripe, her son will perish. Even if the son sits on her lap, she has no power to protect him. Thinking happiness and suffering come from material relationships, the soul falls far from Lord Kṛṣṇa's feet and falls into a lower life. Therefore, please stop your grief! Dive into the bliss of the holy name. All these words fulfill the desires of Bhaktivinoda.

(Song from *Gīta Mālā*)

8. What is the prayer of a fully surrendered pure devotee?

I will behave equally with everyone and not try to demand respect from others. I will always try to give respect to others.

In this way I will constantly remain absorbed in the thought of Kṛṣṇa through the process of *kṛṣṇa-saṅkīrtana*.

(*Kalyāṇa-kalpataru,* Song 6)

10. Do the Vaiṣṇavas feel any external, ordinary distress?

The external distress of the Vaiṣṇavas is not actual distress, as it is foreign to them. It is temporary and passes off blissfully in due course of time.

(*Sajjana Toṣaṇī* 10/2)

11. How many types of surrender are there?

Surrender is of six kinds.

1. Accepting things favorable for devotion.
2. Rejecting things unfavorable for devotion.
3. Maintaining the conviction that Kṛṣṇa will certainly protect us.
4. Maintaining the mentality that Kṛṣṇa alone is one's sustainer.
5. Offering everything to the Lord.
6. Humility.

Each of these six types of surrender is further divided into three categories: bodily, mental, and verbal.

(*Sajjana Toṣaṇī* 4/9)

12. In what behaviors are the fully surrendered devotees situated?

One should accept only that which is favorable for devotional service and reject only that which is unfavorable. One should have the firm conviction that there is no protector other than Lord Kṛṣṇa, and should also have faith that Kṛṣṇa will maintain him. One should offer everything to Kṛṣṇa, spending his life in sincere humility.

(*Bhajana-rahasya,* Chapter 3)

13. What determination should a fully surrendered soul maintain? From what should he be detached?

I will reject with firm determination whatever is unfavorable to the path of my worship of the Lord. While worshiping the Lord, I will give up my body when the proper time comes."

(*Kalyāṇa-kalpataru,* Song 6)

14. Does a surrendered devotee think about his own maintenance?

I will never think of my own maintenance. Rather, I will remain absorbed in love of God. O Lord! Bhaktivinoda has accepted You as his sole maintainer.

(*Śaraṇāgati*)

15. Being surcharged with love of God, how does a pure devotee sees the Lord's relationship with himself and this world?

O Lord Hari! You are the father of the universe. You are the mother of the universe. You are the beloved Lord and the son. You are the well-wisher, the friend, the spiritual master, the husband, and the desire tree. I am only Your eternal servant.

(*Gīta Mālā,* Song 26)

16. What hope do the living entities, who are submerged in the material ocean, have?

O Lord! When I was submerged in the material ocean, I called you pathetically to please deliver me. At that time You came forward to protect me. Realizing You as the pivot for my deliverance, I saw a ray of hope.

(Gīta Mālā, Song 10)

17. What will result when one goes either with or against Kṛṣṇa's will?

Whatever Kṛṣṇa desires is auspicious for everyone. One should give up one's independence and destroy all problems. Kṛṣṇa gives, Kṛṣṇa takes away, and Kṛṣṇa maintains everyone. Kṛṣṇa protects and Kṛṣṇa kills by His own sweet will. Whoever desires to oppose Kṛṣṇa's will can never be successful but will simply suffer.

(*Gīta Mālā,* Song 3)

18. How should one accept Kṛṣṇa as the only maintainer so that he can achieve love of Kṛṣṇa?

I am an eternal spirit soul, a servant of Kṛṣṇa. There is no protector or maintainer for me other than Kṛṣṇa. I am the most fallen and poor. If I spend my life enjoying the fruits of my previous *karma* but at the same time hear and chant the holy names of Kṛṣṇa, I will certainly attain the Lord's mercy. If I remain with this conviction, then I can attain love of Kṛṣṇa.

(Purport to *Bṛhat-Bhāgavatāmṛta*)

19. Why is it good for a devotee to depend on Kṛṣṇa's mercy?

"Either today or in one hundred years or in some lifetime or other, Kṛṣṇa will certainly bestow His mercy upon me. Therefore, I will take shelter at His lotus feet with firm determination and never leave Him." Such an attitude and such patience is required for those practicing devotional service.

(*Sajjana Toṣaṇī* 11/5)

20. What is *ātma-nivedana,* full surrender to Kṛṣṇa?

To possess the mentality that I do not belong to myself but to Kṛṣṇa is the symptom of full surrender to Kṛṣṇa.

(*Sajjana Toṣaṇī* 4/9)

21. Does a fully surrendered devotee remember his past history?

O Lord! After attaining Your blissful service, I have forgotten all my previous histories. I belong to You and You belong to me. What is the use of anything else?

(*Śaraṇāgati*)

22. How does Kṛṣṇa's surrendered servant accept the happiness and distress born out of his service to Kṛṣṇa?

All the distresses born in the course of Your service are also the source of my pleasure. Happiness and distress born from Your service are the supreme wealth, and they destroy the unhappiness of nescience.

(*Śaraṇāgati*)

23. While living in Kṛṣṇa's family, does a surrendered soul desire material enjoyment?

I take a respite from material enjoyment and become fearless of material existence. I will constantly serve You and not desire to enjoy the fruits of my *karma*. I will remain attached to Your lotus feet and constantly endeavor to please You.

(*Śaraṇāgati*)

24. What kind of humility does a practitioner who is engaged in the chanting of the holy names display before an exalted Vaiṣṇava?

I do not find the strength to alone carry on the *saṅkīrtana* of Hari's holy name. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Kṛṣṇa. Kṛṣṇa is yours. You have the power to give Him to me. I am simply running behind you as a beggar shouting, "Kṛṣṇa! Kṛṣṇa!"

(*Śaraṇāgati*)

25. How should a practitioner, who desires to chant the Lord's holy names pray to his spiritual master?

Gurudeva, give this servant just one drop of mercy. I am lower than a blade of grass. Give me all he1p. Give me strength. Let me be as you are, without desires or aspirations. I offer you all respects, for thus I may have the energy to offer respect to everyone properly. Then, by chanting the holy name in great ecstasy, all my offenses will cease.

(*Śaraṇāgati*)

26. Does an unalloyed devotee ever give up Kṛṣṇa's lotus feet?

It is not possible for one who has no other desire to give up Your lotus feet. O Lord! Such a person spends his life taking shelter at Your lotus feet. Your lotus feet are the cause of his fearlessness.

(*Gīta Mālā, Song* 11)

27. How should one worship Kṛṣṇa until death?

As long as one possesses a material body, one should remain attached to Kṛṣṇa and accept Him as one's wealth, friend, and life. One should consider the relationships with brothers, friends, husbands, and children—which are all related to one's body—as temporary.

(*Gīta Mālā, Song* 2)

28. Does a sincere worshiper of Hari ever consider himself a guru?

I will consider myself Your servant and give up the pride of being a guru. I will honor without duplicity remnants of the dust from Your lotus feet and drink water that has washed Your lotus feet.

(*Kalyāṇa-kalpataru,* Song 8)

29. To whom does the Absolute Truth manifest?

The *Bhāgavata* teaches us that God gives us truth when we earnestly seek it. Truth is eternal and inexhaustible. The soul receives a revelation when it is anxious for it.

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

30. Does a fully surrendered devotee ever proudly consider himself the doer?

O Lord! If You search after my qualification You will find none, for Your mercy is my life and soul. If you do not bestow Your mercy, then I will simply cry and no longer remain alive.

(*Śaraṇāgati*)

31. Whose shelter should a living entity who is lost in the dense forest of material existence accept?

The four directions are covered with thick dark clouds in the form of foolishness. Upon that, the rain of material misery is constantly showering. Seeing such a situation I am frightened and have lost my way. O Lord Acyuta! Due to my foolishness I have fallen into the grip of misfortune and am suffering in the ocean of material existence. I have no guide to show me the real path and thus am almost dying. Therefore, O Lord! I pray to You with my heart and soul.

(*Gīta Mālā, Song* 18)

32. How does a pure devotee pray for Kṛṣṇa's mercy?

O Lord! I am the most wretched person and You are the most merciful. Therefore, I have a right to receive Your mercy. The more one is fallen, the more You display Your mercy to him. Therefore, I am a suitable candidate for Your mercy.

(*Gīta Mālā, Song* 19)

33. What kind of eagerness does an exalted devotee display in order to attain the qualification to chant the Lord's name?

If I do not expect any respect for myself but always give respect to others, then You will award me the qualification to chant Your holy names. O Lord! I grab Your lotus feet without duplicity and fall on the ground with great humility.

(*Kalyāṇa-kalpataru, Song* 8)

34. When does an exalted Vaiṣṇava bestow mercy upon the living entities?

When will I be so fortunate that the Vaiṣṇavas will consider me their own servant? I will sing the transcendental qualities of Śrī Kṛṣṇa in Vṛndāvana and become intoxicated by drinking the nectar from the lotus feet of the spiritual master. The fruitive workers, mental speculators, and envious persons averse to Kṛṣṇa will reject this beggar with hatred. The *smārtas,* who are attached to ritualistic ceremonies, will conclude that I am devoid of proper behavior and therefore extremely restless. Persons proud of their material knowledge, as well as impersonalists, will give up my association, considering me a madman. Then the most pious Vaiṣṇavas will mercifully embrace me, seeing me devoid of bad association.

(*Kalyāṇa-kalpataru,* Song 2)

55

Chanting the Holy Names of the Lord

1. What qualification should a chanter of Hari's holy names possess?

One should have the following symptoms in order to constantly chant the holy names of Hari: humility, freedom from envy, compassion, freedom from false pride, and the willingness to offer all respects to everyone.

(Commentary on *Śikṣāṣṭakam,* Verse 3)

2. How does *hari-kīrtana* become effective in the material world?

One who has developed faith should first take shelter of a bona fide spiritual master and hear the spiritual truth from him. Thereafter he should engage in chanting and glorifying whatever he has heard from his spiritual master. Thus the process of self-realization, and the destruction of *māyā,* take place. In this way, *hari-kīrtana* becomes effective in the material world.

(Commentary on *Śikṣāṣṭakam,* Verse 1)

3. What is the purpose of *saṅkīrtana*?

The purpose of *saṅkīrtana* is to call out the holy names of the Lord with heartiest feelings.

(*Sajjana Toṣaṇī* 10/9)

4. By following what process does one remove obstacles on the path and cultivate constant chanting of the holy names?

At first, one should chant the holy names for a short time in a solitary place with undivided attention. Gradually, by increasing the prescribed number of holy names, one will attain constancy in chanting and all one's obstacles will certainly diminish.

(*Harināma-cintāmaṇi*)

5. What process should a practitioner who is full of *anarthas* follow in the course of chanting the holy names?

Every day a person should give up the disturbance caused by material enjoyment and chant with love for a while in a solitary place. Gradually he should try to increase the duration of this process. Finally, a wonderful mood will be awakened in him and will remain constantly.

(*Jaiva Dharma,* Chapter 40)

6. What does it mean to chant constantly?

Except when one is asleep, to always chant the holy names of the Lord—while taking care of bodily activities and at all other times—is called "constant chanting of the holy names."

(*Jaiva Dharma,* Chapter 23)

7. How should one chant the holy names of Hari in the association of Tulasī-devī?

Tulasī is dear to Hari. Therefore, by chanting in her association one feels spiritual strength. While chanting the holy names, one should consider that there is no difference between Lord Kṛṣṇa and His holy names.

(*Jaiva Dharma,* Chapter 23)

8. Is it beneficial to chant more rounds without feeling or eagerness?

One should try hard to constantly chant the holy names of Kṛṣṇa clearly and lovingly rather than trying to increase the number of rounds.

(*Harināma-cintāmaṇi*)

9. What religion in this world will become the goal of all religion?

In their mature stage, all world religions will end up as the one religion, *nāma-sankīrtana*. We feel this to be a certain fact.

(*Sajjana Toṣaṇī* 4/3)

10. During what part of Śrī Bhaktivinoda Ṭhākura's life was *nāma-saṅkīrtana* first preached in Calcutta? How can *hari-kīrtana* be performed purely?

Once upon a time, the leaders of Śrī Gaurāṅga Samāj decided to perform *saṅkīrtana*. Being induced by such thoughts and with the help of the citizens of Calcutta, they performed the first *nāma-saṅkīrtana* on Śrī Caitanya Mahāprabhu's appearance day at Bidon Street, Calcutta. According to the opinion of many elderly persons, such a *saṅkīrtana* festival had never taken place in Calcutta before. Everyone—both atheists and devotees—joined in the congregational chanting. Such a tumultuous *saṅkīrtana* should be performed in all countries on the appearance day of Śrī Mahāprabhu. Due to this *saṅkīrtana* festival, the citizens became attached to *kīrtana*. What to speak of this, people gave up all other engagements and formed *kīrtana* groups in every village, spending lavishly for that purpose. It was pleasing that the citizens of Calcutta, who hail from India's different states, joined in the *nāma-kīrtana*. Particularly, the people from the western part of India, who have never even heard Mahāprabhu's name, became intoxicated by chanting the names Nityānanda-Gaurāṅga in

the course of their participation. Many shopkeepers and commission agents of Bada Bazār, who belong to the western part of India, participated in the *nāgara-kīrtana* by spending huge amounts of money and offering their labor. The residents of each of Calcutta's villages performed *kīrtana* in their respective villages with pomp.

On the appearance day of Śrī Mahāprabhu, we were engaged in holding a grand festival at Śrī Navadvīpa Māyāpur, the birthplace of both Mahāprabhu and *harināma*. After a few days we came to Calcutta and perfomed this *harināma-saṅkīrtana.* It appeared that the religious principles that were extinct in Calcutta are now, by Mahāprabhu's mercy, becoming prominent. This is because *hari-kīrtana,* the essence of all religion, was being performed.

Despite these encouraging activities, however, Mahāprabhu did not distribute love of God, which is the most confidential mystery, in the metropolitan city of Calcutta. In order to reveal Himself the Lord has given sufficient encouragement to all kinds of people. He even gave them the strength to give up material happiness. Still He has not opened the door of pure love and devotion. He has induced people to chant the holy names, but He has not given them the propensity to follow in the footsteps of the *mahājanas* even today.

We saw many people performing *kīrtana* with *mṛdaṅga* and *karatālas,* giving up their leather shoes, yet we did not find any *tulasī* beads on their necks. If some people do have *tulasī* beads, they are new ones. This creates some doubt. Many people have not decorated their bodies with the twelve *tilaka* marks. In order to hear *kīrtana* in the way of the *mahājanas,* we went to Neemtala Ghat one day, Jodā Sanko another day, and Jhāmā Pukura on yet another day. Still, we could not find any such thing. We were extremely pained to hear *kīrtana* performed by Nyādās, Bāhuls, and other unauthorized people to the tune of cinema songs.

But our pain was somewhat diminished by hearing the eternal names of Hari, Kṛṣṇa, and Rāma uttered by them in the course of their singing. Those who possess love and devotion in their hearts love to hear *kīrtana* performed with the old and ancient tunes. They do not like to hear or sing of useless topics. They sing and hear the pure holy names of Hari sung in the old tunes. Due to a lack of good association, the residents of this metropolitan city do not easily realize the characteristics of pure devotional service. Therefore they follow their own concocted process. Anyhow, our Śrī Gaurāṅga is most merciful. Since He has mercifully allowed the residents of Calcutta to perform *kīrtana,* we hope that gradually He will reveal within their hearts pure devotional service.

Some people say that the residents of Calcutta have started this process of *kīrtana* in order to avoid dreaded diseases like the plague. There is no doubt that those who are against this *kīrtana* are enemies of the country. We have a proposal for them. They can perform *saṅkīrtana,* but they must do so on occasions like Pūrṇimā, Ekādaśī, Gaura-Pūrṇimā, Janmāṣṭamī, Kārttika, Vaiśaka-māsa, the days when the Lord is taken out on procession, and on days when the sun enters a particular zodiac sign. May the residents of Calcutta increase our happiness by performing *kīrtana* with *mṛdaṅga* and *karatāla* in a pure Vaiṣṇava way, following in the footsteps of the *mahājanas*. Śrī Gaurāṅga is *jagatguru*. Therefore, He will certainly award them their desired result.

(*Sajjana Toṣaṇī* 11/3)

11. For what does a chanter of the holy names beg?

Accompany us and chant the names of Rādhā and Kṛṣṇa. This is our only appeal. Śrī Bhaktivinoda says, "Whenever I chant the holy names, all dangers go away."

(*Gitāvalī*)

56

The Reflection of the Chanting of the Holy Name

1. What is the benefit of chanting *nāmābhāsa*?

In *nāmābhāsa,* or reflective chanting of the Lord's holy name, all one's sinful reactions are destroyed. When all one's sinful reactions and *anarthas* are thus destroyed, then the pure holy name dances on the tongue of the devotee. The pure holy name will then award such a person love of Kṛṣṇa.

(*Harināma-cintāmaṇi*)

2. Are the holy names uttered by Māyāvādīs actual holy names?

Holy names uttered by Māyāvādīs are not holy names but perverted reflections of the holy names. Therefore, in spite of chanting such names, the Māyāvādīs are affected by the faults of *nāmāparādha*.

(*Sajjana Toṣaṇī* 5/12)

3. What is the difference between perverted and shadow *nāmābhāsa*?

Words such as *nāmābhāsa, vaiṣṇavābhāsa, śraddhābhāsa, bhāvābhāsa, ratyābhāsa, premābhāsa,* and *muktyābhāsa* are found in many places in the scriptures. The word *nāmābhāsa* is defined nicely as follows: *Abhāsa* is of two kinds, actual

reflection and perverted reflection. In the actual reflection, the effulgence of an object manifests in a contracted form. In the perverted reflection the perversion of the actual form appears in a different shape. It is like light reflected on water. As long as the sunlike holy name remains covered by the clouds and storm of the living entity's ignorance and *anarthas,* only an insignificant and contracted form of sunlight will be visible. Even so, *nāmābhāsa* produces great auspiciousness in this world. When the effulgent holy name becomes reflected on the lake of Māyāvāda, however, it is called perverted *nāmābhāsa*. Such *nāmābhāsa* is one of the principal *nāmāparādhas,* so it cannot actually be called *nāmābhāsa*. Only shadow *nāmābhāsa* is actual *nāmābhāsa*.

Shadow *nāmābhasa* is divided into four categories, and the glorification of actual *nāmābhāsa* by condemning the abominable, reflected *nāmābhāsa* is found in all scriptures. Shadow *nāmābhāsa* is caused by *anarthas* born of ignorance. Reflected *nāmābhāsa* is born from shrewd and polluted knowledge, and thus it is considered an impediment on the path of devotional service. Although a person who is as good as a Vaiṣṇava may not be called a Vaiṣṇava, but since he is free from Māyāvādī contamination, he can still be respected as a *kaniṣṭha-adhikārī* devotee. Under the influence of good association, such a person will soon achieve auspiciousness and the pure devotees will shower their blessings upon him, considering him an ignorant friend. They will not ignore him as they do ignore the envious Māyāvādīs. Rather, they will encourage his propensity to worship the Deity with his ordinary faith and award him devotional service mixed with the knowledge of his relationship with the Lord suitable for serving the Lord and His devotees. If he has an incurable belief in Māyāvāda philosophy, however, the pure devotees will certainly ignore him.

(*Harināma-cintāmaṇi*)

4. Can one chant the pure names of God while maintaining *anarthas*?

The clouds of *anartha* consisting of material desires, weakness of heart, and offensiveness, cover the sunlike holy names. When the rays of the sunlike holy names are thus covered, the subdued illumination is called *nāmābhāsa*. This *nāmābhāsa* obstructs the appearance of Kṛṣṇa's self-illuminated holy names.

(*Harināma-cintāmaṇi*)

5. Why is *nāmābhāsa* more beneficial than all other kinds of pious activity?

Nāmābhāsa is counted as one of the principal forms of piety for the living entities. *Nāmābhāsa* awards fruits superior to any other type of pious activity such as following religious principles, observing vows, or practicing yoga.

(*Harināma-cintāmaṇi*)

6. What is the result of chanting *nāmābhāsa*?

It is stated in the *śāstra* that in Kali-yuga, one can attain Vaikuṇṭha simply by the influence of *nāmābhāsa.*

(*Harināma-cintāmaṇi*)

7. How many types of *nāmābhāsa* are there, and what are the differences between them?

If the holy names of the Lord are chanted with *saṅket, parihāsa, stobha,* and *helā,* then that chanting is called *nāmābhāsa*. Thus *nāmābhāsa* is of four types. *Stobha* is less offensive than *helā, parihāsa* is less offensive than *stobha,* and *saṅket* is less offensive than *parihāsa*.

(*Harināma-cintāmaṇi*)

8. When does *nāmābhāsa* cease?

Until a person attains knowledge of his relationship with the Lord, he remains in the association of *nāmābhāsa*.

(*Harināma-cintāmaṇi*)

9. How many kinds of *ābhāsa* (reflections) are there?

There are two kinds of reflections of the sunlike holy names: shadow and perverted. Learned scholars always use terms like *bhāktyābhāsa, bhāvābhāsa, nāmābhāsa,* and *vaiṣṇavābhāsa* to describe them. All kinds of *abhāsa* fall into the two categories, either shadow or perverted.

(*Jaiva Dharma,* Chapter 20)

10. Who is a Vaiṣṇava-prāya, or person "as good as" a Vaiṣṇava?

Vaiṣṇava-prāya refers to a person who decorates himself like a Vaiṣṇava with *tulasī* beads, *tilaka,* and so on, but who is not actually a real or pure Vaiṣṇava.

(*Jaiva Dharma,* Chapter 25)

11. When does *nāmābhāsa* become *nāmāparādha* and what is the result of this?

When the pure name is not chanted, that chanting is called *nāmābhāsa*. *Nāmābhāsa* is called *nāmābhāsa* in one stage and *nāmāparadha* in another. When out of ignorance caused by the four defects the pure holy name is chanted impurely, that is called *nāmābhāsa*. When because of the association with Mayāvādīs, duplicity, the desire for liberation, or material desires the pure holy name is chanted impurely, that is called *nāmāparādha*. If the ten kinds of *nāmāparadha* already mentioned are committed with simplicity and ignorance, then they are known as *nāmābhāsa*. The point is that as long as *nāmābhāsa* is untouched by the symptoms of *nāmāparādha,* there is a chance for the pure holy names to appear and destroy *nāmābhāsa*. However, if *nāmābhāsa* is affected by the symptoms of *nāmāparādha,* then the Lord's pure holy names will not appear. In such a situation, there is no way to achieve auspiciousness other than to eradicate the offenses against the holy names by the prescribed process.

(*Jaiva Dharma,* Chapter 25)

12. What is an example of *saṅket-nāmābhāsa*?

At the time of his death, Ajāmila called his son by the name Nārāyaṇa. Since Nārāyaṇa is another name for Kṛṣṇa, Ajāmila attained the result of chanting the Lord's names with *saṅket*.

(*Jaiva Dharma,* Chapter 25)

13. What is an example of *stobha-nāmābhāsa*?

Suppose an exalted Vaiṣṇava is chanting Hari's holy name when an atheist arrives and says, "Your Lord Hari will do everything for you." This is an example of *stobha-nāmābhāsa*. Even the atheist can attain liberation by chanting in this way. This is the natural strength of the holy names.

(*Jaiva Dharma,* Chapter 25)

14. How does one practice *helā-nāmābhāsa*?

If one cunningly neglects the chanting of the holy names, then that is *nāmāparādha,* but if one neglects the chanting of the holy name out of ignorance, then it is called *helā-nāmābhāsa*.

(*Jaiva Dharma,* Chapter 25)

15. What does one achieve by chanting *nāmābhāsa*?

Material enjoyment, liberation, and all types of mystic perfections are achieved by chanting *nāmābhāsa*. However, the ultimate goal of life, love of Kṛṣṇa, cannot be attained by chanting *nāmābhāsa*.

(*Jaiva Dharma,* Chapter 25)

57

Offenses Against the Chanting of the Holy Names

1. How grave is *nāmāparādha*?

As the holy name of the Lord is the highest object, so *nāmāparādha* is more serious than all other kinds of sinful activities or offenses. All sinful activities and offenses are destroyed when one takes shelter of the holy names, but *nāmāparādha* does not go away so easily.

(*Jaiva Dharma,* Chapter 24)

2. Can *nāmāparādha* be compared to any sinful activity?

If the five kinds of sinful activities are multiplied ten million times, still they cannot compare to *nāmāparādha*.

(*Jaiva Dharma,* Chapter 25)

3. Can one gain anything by making a show of chanting the holy names without giving up the offenses?

Without realizing the difference between *nāma* and *nāmābhāsa,* many people think that the holy names consist of only alphabets and therefore assume that by chanting without faith, they can attain perfection. To substantiate their claim, they present the history of Ajāmila and various scriptural injunctions. It has been described before that the holy name is fully transcendental. Therefore it cannot be

understood by the blunt material senses. Thus unless one takes shelter of chanting the holy names offenselessly, there is no possibility of achieving any fruit from one's chanting. The result a faithless person attains when he utters the holy names without faith is that later he will be able to chant faithfully. Therefore those who misinterpret the holy name's glories and advertise the holy names as a limb of fruitive activity, considering the holy name a mundane sound vibration, are extremely materialistic and are offenders at the feet of the holy name.

(*Harināma-cintāmaṇi*)

4. Is it not an offenses against the holy name to unlawfully initiate a woman in order to take advantage of her association on the strength of chanting the holy names?

Once upon a time, a Vaiṣṇava *sannyāsī* became attracted to a beautiful young woman. Being induced by his sinful propensity, he finally decided as follows: "Since I always chant the holy name, I can make that woman my disciple by giving her *hari-nāma* initiation. Then I can accept service from her. In the process, whatever sinful activities will be committed will certainly be destroyed by the holy names we both will chant. The woman will also get the opportunity to become a Vaiṣṇavī. The association of a Vaiṣṇava is rare. Moreover, I will learn many things about the ecstatic love of the *gopīs* from her association. Where else could I get such association?" Thinking in this way, the Vaiṣṇava *sannyāsī* made that woman a Vaiṣṇavī and enjoyed her service. This is an example of the ultimate *nāmāparādha*.

(*Sajjana Toṣaṇī* 8/9)

5. Why does the holy name not bear fruit immediately?

If the all-powerful rain of the holy names falls on the hard stones of the body, home, wealth, followers, and greed, then it does not immediately bear fruit. These obstacles are divided

into two classes, namely, small obstacles and large obstacles. When there are small obstacles in the course of chanting, such chanting becomes *nāmābhāsa* and awards its result late. If there are large obstacles while chanting, then such chanting is *nāmāparādha*. Unless one chants incessantly, one's offenses will not go away.

(*Jaiva Dharma,* Chapter 24)

6. What are the symptoms of those devoid of unalloyed devotional service?

The following are symptoms of those devoid of pure devotional service: they engage in condemned activities, such as disregarding pure Vaiṣṇavas and associating with nondevotees (which includes illicit association with women and materialists); disregard the spiritual master; blaspheme the devotional literature; consider the Lord and His names to be different; consider the holy names to be equal to pious activities; lack faith in the chanting because they possess the mentality of "I and mine;" and they commit sinful activities on the strength of the holy names.

(*Sajjana Toṣaṇī* 6/7)

7. What are the ten kinds of *nāmāparādha*?

The ten kinds of *nāmāparādha* are as follows:

1. To blaspheme the devotees who have taken shelter of the holy names. It is also an offense to neglect them by thinking that they know only the science of the holy names and know nothing about *jñāna-yoga,* etc.

2. To consider the demigods independent of Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead and the Lord of lords. All the demigods and demigoddesses are His servants and maidservants. Simply by worshiping Kṛṣṇa, the demigods are automatically worshiped. Without such faith, if one considers Kṛṣṇa as one God and Śiva as another and thus imagines many independent gods, that is an offense.

3. To disobey the spiritual master. If one thinks that the spiritual master is expert only in the science of the holy names but knows nothing about other types of *sādhana,* that is an offense. Actually, for one who has attained knowledge of the science of the holy names, which is the ultimate goal of all pious activities, there is nothing left for him to be attained or known.

4. To blaspheme the Vedic literature. The Vedic literature has glorified the holy names in various ways. It is an offense to maintain a hostile attitude or lack of faith toward the Vedic statements glorifying the holy name.

5. To give some interpretation on the holy names. It is an offense to think that holy names like Rāma, Kṛṣṇa, and Hari are imaginary, and as such the Lord has no names, forms, qualities, or activities.

6. To commit sinful activities on the strength of chanting the holy names. It is a grave offense to think that by chanting, all one's sinful reactions will be destroyed or that chanting will gradually purify one's heart so that one will no longer have a taste for sinful activities, while planning in the meantime to continue committing those sinful activities. Such a mentality is an offense.

7. To consider chanting the holy names equal to pious activity. It is an offense to not take shelter of the holy name by thinking that chanting is a pious activity, similar to following religious principles, observing vows, or undergoing austerities. Such a mentality leads one to think that by taking shelter of *any* pious activity, one's heart can be purified. Thus one minimizes the holy name.

8. To remain inattentive while chanting the holy names is an offense. It is an offense to not pay attention while chanting—to become indifferent or lazy toward chanting. To become indifferent means to think of various forms of material enjoyment while chanting, to not have a taste for chanting, and to repeatedly look for the head bead to see when one will

have completed his round. It is also an offense to chant the holy name under the influence of the cheating propensity or for name and fame.

9. To instruct a faithless person about the glories of the holy names. One should first preach the glories of the holy names to foolish, faithless persons. Then, when they develop sufficient faith in the holy names, he should be awarded the holy name through intitiation. It is a grave offense to initiate an unqualified person in order to collect money.

10. To maintain the mentality of "I and mine." It is an offense to engage in chanting the holy names while maintaining excessive attachments for material enjoyment even after understanding the holy name's glories.

If one gives up these ten forms of *nāmāparādha* and engages in hearing and chanting Kṛṣṇa's holy names, he will certainly achieve love of God, which is the goal of the chanting.

(*Sajjana Toṣaṇī* 11/7)

8. What is the definition of the first *nāmāparādha*?

The first *nāmāparādha* is to blaspheme those saintly persons who have taken complete shelter of the holy names and have given up all pious activities, cultivation of knowledge, and practice of yoga. The Lord's holy names cannot tolerate blasphemy of His devotees, who are engaged in spreading the actual glories of the holy names. By accepting the devotees who are attached to chanting the holy names as topmost, and by chanting the holy names in their association while giving up all blasphemy, one can quickly attain the holy name's mercy.

(*Jaiva Dharma,* Chapter 24)

9. How many forms of the second *nāmāparādha* are there?

The second *nāmāparādha* has two forms. The first is to consider the names, qualities, etc., of Sadāśiva, the foremost demigod, and of Lord Viṣṇu, the Supreme Lord, to be different.

If one imagines that Sadāśiva is an independent god and Lord Viṣṇu is an independent god, one falls into the category of accepting many gods. As a result, one's unalloyed devotional service to Kṛṣṇa will become obstructed. Kṛṣṇa is the Lord of lords, and the lordship of all demigods, headed by Śiva, is dependent on Kṛṣṇa. In other words, the demigods have no separate independence or power. By chanting the holy name with such a conviction, one does not commit offense. The second form of this offense is to consider the names, forms, qualities, and pastimes of the Lord to be different from His eternally perfected body. Therefore, one should accept Kṛṣṇa's forms, names, qualities, and pastimes to be spiritual and non-different from one another. With such a mentality, one should chant Kṛṣṇa's holy names. Otherwise, he commits *nāmāparādha*. It is prescribed that one should engage in chanting the holy names of Kṛṣṇa after achieving this knowledge.

(*Jaiva Dharma,* Chapter 24)

10. What does it mean to disobey the spiritual master, which is the third offense?

Those who think that the spiritual master, who awards the holy names, is only conversant with the scriptures dealing with the holy names and is therefore inferior to the spiritual master who is well-acquainted with Vedānta and other philosophical literature are certainly offenders at the feet of the holy names. Actually, there is no spiritual master superior to he who knows the science of the holy name. To consider such a spiritual master insignificant is an offense.

(*Jaiva Dharma,* Chapter 24)

11. How should one treat his spiritual master?

One should not think his spiritual master an ordinary human being. Rather, one should respect him as an associate of Kṛṣṇa filled with Kṛṣṇa's energy. To consider the spiritual

master as Kṛṣṇa is the philosophy of the impersonalists, not the philosophy of pure Vaiṣṇavas.

(*Harināma-cintāmaṇi*)

12. What is the fourth *nāmāparādha*?

The glories of the holy names are found in all the *Vedas* and *Upaniṣads*. Therefore it is an offense to blaspheme Vedic literature. Unfortunately, many people respect other Vedic instructions but neglect the Vedic instructions that glorify the holy names. Thus, they commit offense at the feet of the holy names. Due to this offense, they do not develop a taste for chanting.

(*Jaiva Dharma,* Chapter 24)

13. What does it mean to give some interpretation on the holy names of the Lord?

Those who say that the statements of the Vedas, revealed scriptures, and *Purāṇas* that indicate the holy name's glories are exaggerated go to hell forever.

(*Jaiva Dharma,* Chapter 24)

14. What is the fifth offense in chanting the holy name?

The fifth offense in chanting means to think that whatever the *śāstras* have said regarding the chanting of the holy name are not factual but are said only to to draw people's attention to the holy name. To think like this an offense. Those who think like this will not develop a taste for chanting. One should engage in chanting Hari's holy names by maintaining full faith in the words of *śāstra*. One should not associate with those who interpret the Lord's holy names. What to speak of associating with such persons, even if one suddenly meets such persons, he should immediately bathe with his clothes on. This is what Śrī Gaurāṅga taught.

(*Jaiva Dharma,* Chapter 24)

15. What will happen to one who thinks that the glories of Hari's holy names are imaginary?

It is an offense to consider the Lord's holy names as imagination. The impersonalists and materialists think that the Supreme Absolute Truth is impersonal and devoid of name, form, etc. Those who conclude that His holy names, such as Rāma and Kṛṣṇa, have been imagined by the sages, are offenders at the feet of the holy names.

(*Jaiva Dharma,* Chapter 24)

16. What does it mean to commit sinful activities on the strength of chanting?

Those who engage in committing sinful activities on the strength of chanting the holy names are offenders at the feet of the holy names. The sinful activities that are committed on the strength of the holy name cannot be counteracted by *yama, niyama,* or other yogic processes. Since his mentality is counted among the *nāmāparādhas,* it can be countered only by the prescribed practices for counteracting offenses against the holy name.

(*Jaiva Dharma,* Chapter 24)

17. What does it mean to counteract sinful reactions by chanting the holy name?

Those who conclude, "Let us commit sinful activities and also chant Hari's holy name, and after the debit and credit have been calculated, there will be no balance of sinful reactions left," so commit fresh sinful activities, are cheaters and offenders at the feet of the holy name.

(*Sajjana Toṣaṇī* 8/9)

18. What makes one commit sinful activities on the strength of chanting the holy name?

Since persons are already offenders to the name, their chanting remains *nāmābhāsa* and is not pure. *Nāmābhāsa*

eradicates previous sinful reactions and does not allow the taste for committing fresh sinful activities to develop. Whatever sinful reactions that are left over from one's previous sins also gradually become destroyed by *nāmābhāsa*. If a person seldom commits sinful activities, then these left-over reactions will be nullified. But if a person who has taken shelter of the holy names thinks that since all his sinful reactions have been destroyed by his chanting, he can commit new sinful activities—because those reactions too will be destroyed—then his chanting is offensive. He is committing sins on the strength of chanting the holy name.

(*Jaiva Dharma,* Chapter 24)

19. What is the offense of considering the chanting of the holy name to be equal to a pious activity?

Although *hari-nāma* is both the *sādhana* by which we can achieve the goal of life and the goal of life itself, *hari-nāma* cannot be compared to mere pious activities. Those who think chanting the holy name a pious activity non-different from other such activities are offenders at the feet of the name.

(*Jaiva Dharma,* Chapter 24)

20. What is the main impediment blocking one from developing attachment for chanting?

If one gives up all the offenses in chanting, but remains inattentive, he can never develop attachment for chanting.

(*Sajjana Toṣaṇī* 11/1)

21. What are the various definitions of inattention while chanting?

O Lord! All *anarthas* are produced when we do not pay attention to our chanting. The exalted devotees have defined inattention as indifference, laziness, and restlessness.

(*Harināma-cintāmaṇi*)

22. What is the symptom of a restless chanter?

Those who are afflicted with restlessness try to finish their prescribed rounds as soon as possible. One should be extremely careful not to commit such an offense while chanting.

(*Harināma-cintāmaṇi*)

23. Why is inattention in chanting the source of all offenses?

O reservoir of all transcendental qualities! If one chants the holy names of the Lord but his attention is elsewhere, how can he benefit? If even such a person chants one hundred thousand holy names of the Lord, still a drop of the mellow of ecstatic love will not be attained. O Lord! This is the definition of inattention while chanting the holy names. This offense is deeply rooted in the hearts of materialists.

(*Harināma-cintāmaṇi*)

24. How can laziness be destroyed?

The characteristic of a saintly person is that he does not waste time. By seeing such character in another, one will certainly hanker after it. One will think, "Alas! When will I become fortunate enough to chant, sing, and remember the holy names of the Lord like this saintly person?" Such enthusiasm in a lazy person's mind will destroy his laziness because he will remember Kṛṣṇa.

(*Harināma-cintāmaṇi)*

25. Why does one become indifferent to chanting the holy names?

If the desire to accumulate wealth, enjoy the association of women, name and fame, to cheat others, and to seek victory over defeat fills one's heart, that will naturally make one indifferent to chanting the Lord's holy names.

(*Harināma-cintāmaṇi*)

26. What is the fault of instructing the faithless persons about the glories of the holy names?

To instruct the faithless about the glories of Lord Hari's holy name is an offense. The faithless include those who are averse to the Supreme Lord's service and those devoid of a taste for hearing His holy names.

(*Jaiva Dharma,* Chapter 24)

27. What kind of offense is it to maintain the mentality of "I" and "mine"?

Those who are intoxicated by the mentality that "I am such-and-such in this material world, and these riches and followers are mine," and who seldom hears the glories of the holy name from the mouths of saintly persons because of ignorance or flickering faith, and who display no love for the holy name, are offenders at the feet of the holy name.

(*Jaiva Dharma,* Chapter 24)

28. Why does an initiated devotee fall from the path of devotional service?

Even after being initiated, the majority of materialists fall down from devotional service because of their mentality of "I" and "mine."

(*Harināma-cintāmaṇi*)

29. How can we remove the mentality of "I" and "mine"?

We should seek devotees who have renounced material enjoyment and possessiveness and who worship the lotus feet of Krsna by chanting His holy names. We should then associate with them. By serving such devotees, we will gradually give up the waves of material enjoyment and develop faith in the holy name. In this way, our "I" and "mine" mentality will be destroyed and we will cross the ocean of material existence.

(*Harināma-cintāmaṇi*)

30. What is the goal of the offenders at the feet of the holy name?

The holy name will certainly award whatever fruits an offender of the holy name desires from his chanting. However, the holy name will never award him love of God.

(*Jaiva Dharma,* Chapter 25)

31. How can we counteract *nāmāparādha*?

If we commit offenses in Deity worship, the holy name can counteract them. Offenses to the holy name are only counteracted by chanting the holy names themselves. Constant chanting of the holy names awards all perfection.

(*Bhajana-rahasya* Chapter 2)

58

Compassion Toward Living Entities

1. What is the highest welfare activity?

There are three ways to exhibit compassion toward the living entities. Compassion can be displayed toward the gross material body, and this is counted as a pious activity. Distributing free food to the hungry, free medicine to the diseased, free water to the thirsty, and free clothing to those afflicted by cold, are all expressions of compassion related to the body. Providing free education is an expression of compassion related to the minds of the living entities. But the highest form of compassion is in relation to the living entities' souls. From such a compassionate propensity is born eagerness to deliver fallen souls from the miseries of material existence by awarding them devotional service to Kṛṣṇa.

(*Sajjana Toṣaṇī* 9/9)

2. To which living entities does the phrase *jīva-dayā*, "compassion for others," apply?

It is to be understood that *jīva-dayā* refers only to conditioned souls. Moreover, among conditioned souls, those who have become inclined toward Kṛṣṇa should be treated as friends, not as candidates for compassion.

Therefore, mercy is to be shown only to those who are foolish or ignorant among the conditioned souls.

(*Sajjana Toṣaṇī* 4/8)

3. What is the difference between the welfare activities of the *karmīs*, *jñānīs*, and *bhaktas*?

Those who follow *karma kāṇḍa* do not endeavor to give others eternal benefit. Rather, they think that compassion relating to the body and mind is the most auspicious. The followers of *jñāna kāṇḍa* think that compassion relating to the mind is the most beneficial. But the Lord's pure devotees eternally benefit the living entities by preaching devotional service to them.

(*Sajjana Toṣaṇī* 9/9)

4. What is the proof of a Vaiṣṇava's compassion toward the living entities?

Until a living entity's good fortune has been awakened, his propensity to serve Kṛṣṇa does not arise. Helping the living entities awaken their good fortune is the only proof of a Vaiṣṇava's compassion toward them.

(*Sajjana Toṣaṇī* 4/8)

5. How does a Vaiṣṇava show compassion toward living entities?

The main activity of a Vaiṣṇava is to incline living entities toward serving Lord Kṛṣṇa. Whenever curing diseases or satisfying the body's hunger becomes the main objective, it is to be understood that there is a lack of Vaiṣṇavism there. This is because by such activities, the living entities receive only temporary relief, not eternal relief. Whenever such activities are directed to help the living entities inclination towards Kṛṣṇa, however, the Vaiṣṇavas take pleasure in them.

(*Sajjana Toṣaṇī* 4/8)

6. How should one conduct oneself as a devotee?

Teach your saintly characteristics to others. You are engaged in good activities, that is all right, but the living entities of the material world who are just like your brothers are becoming degraded due to their sinful activities.

(*Sajjana Toṣaṇī* 5/10)

7. Which materialists are fit to receive a Vaiṣṇavas mercy?

The devotees should display mercy toward the non-duplicitous materialists.

(*Bhāgavatārka Maṛicimālā* 15/126)

8. What kind of preaching makes a Vaiṣṇava happy?

A Vaiṣṇava becomes particularly happy when he sees that by his preaching about Kṛṣṇa even one living entity has taken to Kṛṣṇa's service.

(*Sajjana Toṣaṇī* 4/8)

9. Is there any difference between *jīva-dayā* and the basis of devotional service to Kṛṣṇa?

Compassion cannot be separated from *rāga* (attachment). There is no difference between *jīva-dayā* and the basis of devotional service to Kṛṣṇa.

(*Śrī Kṛṣṇa-saṁhitā* 8/18)

10. How does a Vaiṣṇava show mercy, and why is it topmost?

When a person takes shelter of *bhakti*, mercy towards all living entities is a natural quality. Compassion does not have separate existence from *bhakti*. This quality when offered to the Lord is called *bhakti* or *prema*. It becomes friendship, compassion and indifference when directed towards other living beings. This feeling is inherent in the eternal soul. In the spiritual realm, this quality manifests only as friendship,

but in the material world, it manifests as friendship towards devotees, mercy towards the innocent, and indifference towards the offenders. These are but different aspects of the same compassion. In the conditioned state, this compassion is stunted. It starts with one's own body, and then widens to include one's household, then one's caste, then one's fellow citizens. Expanding, it includes the human beings of the whole world. A materialist's compassion becomes complete when it is directed towards all living entities. Patriotism is but an aspect of this sentiment in relation to one's country, and it is philanthropy when directed towards all humanity. The Vaisnava is not limited by these sentiments. He is compassionate to all living entities, regardless of caste, creed, nationality, mental, or physical condition.

(Caitanya-śikṣāmṛta 3/3)

59

Developing a Taste for Chanting the Holy Names

1. Can one develop taste for chanting if he does not possess piety born of devotional service?

A person who does not have piety born of devotional service can never achieve faith in the science of devotional service. Among all the limbs of devotional service, chanting the holy names is topmost. Therefore one cannot develop a taste for chanting if he lacks piety.

(*Harināma-cintāmaṇi*)

2. Is it necessary to perform eternal and occasional activities if one has developed a taste for chanting the holy names of Hari?

When one develops a taste for cultivating the chanting of the holy names in the association of the saintly persons, then one no longer needs to perform any kind of pious activities. Chanting the holy names is complete spiritual cultivation. Pious activities such as chanting Vedic mantras and offering prayers are simply meant to support the above-mentioned principal activity of chanting the holy names. They are never complete in themselves.

(*Jaiva Dharma,* Chapter 3)

3. How and when does one develop a taste for chanting the holy names?

If I sing Your holy name aloud every day with warm affection, then as sugar candy taken medicinally destroys the disease that gives it a bitter taste, so Your holy name, O Lord Hari, will cure my spiritual disease and allow me to gradually taste Your sweetness. How great is my misfortune that I feel no appreciation for Your holy name, O merciful Lord! In such a lamentable state, how will I be freed from committing the ten offenses? If I sing Your name every day, gradually, by Your mercy, the ten offenses will disappear, taste for Your holy name will grow within me, and then I shall relish the intoxicating wine of the holy name.

(*Śaraṇāgati*)

60

Service to the Vaiṣṇavas

1. Should a person aspiring for Kṛṣṇa's mercy see differences among Vaiṣṇavas?

I will recognise the Vaiṣṇavas as they are according to their qualification and offer my respect to them. Then I will certainly achieve their mercy, which is the secret of all perfection.

(*Kalyāṇa-kalpataru,* Song 7)

2. Can one achieve the result of serving a devotee by mistakenly serving a nondevotee as a devotee?

Do not think that if we serve the non-devotees by considering them devotees that we will achieve the result of serving devotees.

(*Sajjana Toṣaṇī* 5/5)

3. Is serving the living entities and serving the Vaiṣṇavas the same?

If one serves all living entities by considering them Vaiṣṇavas, one gets only the result of serving living entities. Such service cannot be called service to Vaiṣṇavas who are attached to chanting the holy names. *Vaiṣṇava-sevā* is the path prescribed by Śrīman Mahāprabhu.

(*Sajjana Toṣaṇī* 6/1)

4. Can we achieve the result of *vaiṣṇava-sevā* by feeding pseudo Vaiṣṇavas greedy after opulent food, wealth, and disciples?

The present custom in holy places is extremely harmful. There, one person goes out and invites one hundred Vaiṣṇavas for lunch. After receiving such an invitation, these Vaiṣṇavas immediately give up their respective duties and decorate themselves with *tilaka*. Then they begin to manifest symptoms of devotional service, thinking, "Today we will get sufficient *purīs* and *mālpuris* and also some *dakṣiṇā*." In *Śrī Bhakti-rasāmṛta-sindhu,* Śrī Rūpa Gosvāmī has not accepted these activities as devotional service. Therefore, if these activities are not devotional service, then the performers of such activities cannot be accepted as Vaiṣṇavas.

(*Sajjana Toṣaṇī* 6/1)

5. Is feeding the descendants of the Supreme Lord *vaiṣṇava-sevā*? Is there any need to give special honor to these Vaiṣṇavas because they claim to be descendents of the Supreme Lord?

Nowadays, the system in holy places is that when someone wishes to serve Vaiṣṇavas, he invites one of the descendants of the Lord (Nityānanda-vaṁsa or Advaita-vaṁsa), cooks opulent foodstuffs, then invites other Vaiṣṇavas and feeds them all. We cannot accept such activities as *vaiṣṇava-sevā*. While serving Vaiṣṇavas, there is no need to respect the particular spiritual status of any one of them. Differences in their degree of devotional service determine the superiority and inferiority of Vaiṣṇavas.

(*Sajjana Toṣaṇī* 6/1)

6. With what consideration and care should one serve a Vaiṣṇava?

One should consider *vaiṣṇava-sevā* an eternal occupational duty, but one should not offer Vaiṣṇavas food and donations

in order to gain name and fame, and then engage in activities hostile to devotional service.

(*Sajjana Toṣaṇī* 6/1)

7. Is offering *dakṣiṇā* after feeding Vaiṣṇavas part of *karma-kāṇḍa*?

Offering *dakṣiṇā* to Vaiṣṇavas after feeding them is certainly part of *karma-kāṇḍa.* There is no system by which Vaiṣṇavas are offered *dakṣiṇā.* Offering *dakṣiṇā* to Vaiṣṇavas has become fashionable from the custom of offering *dakṣiṇā* to *brāhmaṇas* after feeding them. This system should certainly be rejected.

(*Sajjana Toṣaṇī* 6/1)

8. What kind of Vaiṣṇava should one satisfy?

O devotees! Glorify the Vaiṣṇavas who are attached to chanting the holy names of Hari in all respects, but do not degrade *vaiṣṇava-sevā* by turning it into a *karma-kāṇḍa* activity, such as giving donations to Vaiṣṇavas after feeding them. It is not the opinion of the Lord to invite some renounced Vaiṣṇavas and feed them.

(*Sajjana Toṣaṇī* 6/1)

9. How should one feed a pure Vaiṣṇava and an ordinary guest?

If you must feed a professional teacher who is afflicted with hunger, you should do so according to the rule of serving guests. There is no need to show such a person special love. You can serve him with care, but not with love. However, you should feed the pure Vaiṣṇava with love and affection, and accept his remnants with love and respect.

(*Sajjana Toṣaṇī* 11/11)

10. Are giving alms to a *sannyāsī* and serving a Vaiṣṇava guest synonymous?

An uninvited, renounced Vaiṣṇava is called a guest Vaiṣṇava. If incidentally any such Vaiṣṇava comes to our home, we should serve him. This will count as a householder's *vaiṣṇava-sevā*. If we invite too many *sannyāsīs,* it will becomes difficult to properly care for them all and thus we may commit an offense. As soon as a Vaiṣṇava is invited, he is no longer a guest. Giving alms to a *sannyāsī* cannot be called *vaiṣṇava-sevā*.*

(*Sajjana Toṣaṇī* 6/1)

11. What is the difference between serving a guest and serving a Vaiṣṇava, and which type of service should a Vaiṣṇava householder perform?

The difference between *atithi-sevā* and *vaiṣṇava-sevā* is that *atithi-sevā* is the religious principle of a householder, while *vaiṣṇava-sevā* is the religious principle of a Vaiṣṇava. A Vaiṣṇava householder must perform *atithi-sevā* because householders should serve guests. Since he is also a Vaiṣṇava, however, he should also perform *vaiṣṇava-sevā*.

(*Sajjana Toṣaṇī* 8/2)

9. What is the proper way to engage in *vaiṣṇava-sevā*?

Nowadays, people are engaged in something called "festival." Many people think that this is *vaiṣṇava-sevā*. Actually, without serving pure Vaiṣṇavas, one cannot attain the result of *vaiṣṇava-sevā*. Even if there are few pure Vaiṣṇavas, one can still attain the result of *vaiṣṇava-sevā* only by serving pure Vaiṣṇavas.

(*Sajjana Toṣaṇī* 4/5)

---

*According to Vedic terminology, an uninvited guess is called *atithi*, meaning "no time." *Tithi* means "time," and *atithi* means "no time" or "unexpected." *Atithi devo bhāva*: an uninvited or unexpected guest is like God, and should be treated as such. Thus according to Vedic culture, an invited person is not considered guest, while uninvited persons are guests and should be treated accordingly.

12. What procedure should one follow when a Vaiṣṇava arrives or departs?

If one hears that a Vaiṣṇava is coming, one should go forward and welcome him. When he departs, one should follow him for some distance.

(*Sajjana Toṣaṇī* 7/3)

61

Iṣṭagoṣṭhi, Vaiṣṇava Counseling

1. What is *iṣṭagoṣṭhi*?

Without the association of pure devotees there cannot be an *iṣṭagoṣṭhi*. The word *iṣṭa* means "desired subject matter," and the word *goṣṭhi* means "assembly." The assembly of pure devotees has been described as *iṣṭagoṣṭhi* by combining the above-mentioned two words.

(*Sajjana Toṣaṇī* 10/12)

2. How many types of *iṣṭagoṣṭhi* of pure devotees are there?

Iṣṭagoṣṭhi is of two kinds, "following" and "preaching." While following, pure devotees recite *Śrīmad-Bhāgavatam,* hear, and chant the holy name of Hari. While preaching, these devotees propagate the science of the Absolute Truth, the living entities, the transcendental mellows, and the holy name's glories according to the qualification of their audience.

(*Sajjana Toṣaṇī* 10/12)

3. What is *kṛṣṇa-kathā-goṣṭhi*?

When two devotees meet and discuss the topics of Kṛṣṇa, it is called *kṛṣṇa-kathā-goṣṭhi*.

(*Sajjana Toṣaṇī* 10/11)

4. What is the difference between ordinary talk and *iṣṭagoṣṭhi*?

What to speak of awarding happiness, ordinary talk causes extreme unhappiness. However, such talk never appears in an *iṣṭagoṣṭhi.*

(*Sajjana Toṣaṇī* 10/11)

5. Why is the assembly of pure devotees so rare?

Pure devotees are rare in this world. Therefore it is difficult to find more than four or five such devotees in an assembly or *iṣṭagoṣṭhi.*

(*Sajjana Toṣaṇī* 10/11)

6. What are the different stages of the Śrīmad Gaurāṅga Samāj?

A gathering of all types of people is called Śrīmad Gaurāṅga Samāj. A gathering of devotees is called Vaiṣṇava Samāj or Vaiṣṇava *iṣṭagoṣṭhi.* A meeting of two pure devotees is called *kṛṣṇa-kathā-goṣṭhi.* The existence of one pure devotee is called the solitary *bhajana* of chanting the holy name.

(*Sajjana Toṣaṇī* 10/11)

62

Preaching

1. Which devotees are attached to preaching, and which to both following and preaching?

The *bhajanānandī* devotees, or those who take pleasure in performing *bhajana* in a solitary place, are attached to following the codes of conduct. The *goṣṭyānandī* devotees, or those who take pleasure in performing *bhajana* in the association of other devotees, are always attached to preaching. Among the *goṣṭhyānandīs,* some are attached to both following the codes of conduct and preaching. Remembering the Lord is the primary code of conduct for the loving devotees, and chanting the Lord's holy names is their preaching.

(*Caitanya-śikṣāmṛta* 6/3)

2. Are the religious principles preached by Mahāprabhu not fit to be preached?

Mahāprabhu has entrusted everyone with the responsibility to preach Vaiṣṇava *dharma*.

(*Jaiva Dharma,* Chapter 8)

3. What procedure should one follow while preaching?

One should transform an unqualified person into a qualified person, then instruct him about the holy name. Whenever possible, one should avoid speaking in any way that will obstruct the preaching.

(*Jaiva Dharma,* Chapter 8)

4. What recommendation did Śrīmad Bhaktivinoda Ṭhākura give to us about vigorously preaching Śrīman Mahāprabhu's order?

Preach the chanting of the holy names of Kṛṣṇa and the teachings of Śrī Gaurāṅga in every town and village. Take *Śrī Caitanya-caritāmṛta* in your hands, go door to door, and preach the Lord's holy names and the teachings of Śrīman Mahāprabhu. As Mahāprabhu ordered Śrī Nityānanda and Śrī Haridāsa to travel and preach His message, similarly, being servants of Śrī Gaurāṅga, you should engage proper candidates to travel and preach the teachings of Mahāprabhu. Preaching cannot be done by unqualified persons. In our opinion, you should immediately set up a Vaiṣṇava school. After educating some selfless, well-behaved persons in the teachings of Mahāprabhu, send them to every town and village to preach His message.

(*Sajjana Toṣaṇī* 11/3)

5. What have the previous Vaiṣṇavas and the Gosvāmīs done to protect and preach Vaiṣṇava *dharma*?

Some of the previous Vaiṣṇavas and the Gosvāmīs have illumined the entire world with the light of pure eternal Vaiṣṇava *dharma,* by writing devotional literatures, songs, by preaching religious principles, by chanting the holy names of Hari, and by their pure characteristics and sublime Vaiṣṇavism. Since the entire world has now been plunged into darkness under Kali's influence in the form of irreligious principles,

Mahāprabhu is attracting the minds of many persons and empowering many devotees to preach His own teachings, to distribute love of God, and to preach actual Vaiṣṇava etiquette.

(*Sajjana Toṣaṇī* 2/1)

6. In order to protect Śrī Caitanya's pure religious principles, what is our duty toward persons who find fault in His instructions?

It is our duty to remove those harmful insects who have entered into the flower of pure religious principles followed and instructed by Śrī Mahāprabhu. It is not that such insects are only plundering the fragrance of the flower of religious principles, but they are trying to finish the flower by gradually eating it away. The seed of pure instructions that Mahāprabhu Caitanyadeva, Prabhu Nityānanda, and His son Prabhu Vīracandra gave in order to establish the society of Vaiṣṇavas has in some places become fruitless due to falling onto barren land. In other places it has produced unwanted weeds after falling onto uncultured land.

(*Sajjana Toṣaṇī* 2/4)

7. What should be done to reestablish the principles of Vaiṣṇava *dharma*?

In order to deliver Vaiṣṇava *dharma* from the mire, one must try to remove all that is oppressing it.

(*Sajjana Toṣaṇī* 2/7)

8. How much should one tolerate in order to destroy evil philosophy?

If evil philosophies exist in your country, then you should try to correct them. If even this causes a confrontation with cheaters and cunning people, still you should fight them for the sake of Śrīman Mahāprabhu.

(*Sajjana Toṣaṇī* 4/6)

9. Should one expose the characters of those who are opposed to pure devotional service while preaching?

Many activities that are illegal and hostile to devotional service are being widely performed in the name of devotional service. Unless those activities are clearly exposed, there cannot be any victory for preaching pure devotional service.

(*Sajjana Toṣaṇī* 2/4)

10. Why is it necessary to write the pastimes of Śrī Caitanya in all the world's languages?

It is extremely necessary to write Śrī Caitanya's pastimes in all the languages of the world. Within a short time, the name of Mahāprabhu will be spread all over the world, and He will become the only worshipable Lord of everyone.

(*Sajjana Toṣaṇī* 4/3)

11. How should the preachers propagate Mahāprabhu's teachings?

The preachers should propagate the teachings of Mahāprabhu simply out of love. They should expect neither salary nor reward. It is not possible to preach pure religious principles without pure devotees. That is why when other religious groups preach, they hardly achieve any results.

(*Caitanya-śikṣāmṛta* 1/2)

12. How did Śrīman Mahāprabhu and His associates preach Hari's holy names?

After accepting *sannyāsa,* Śrīmad Godrumacandra, who is the most merciful incarnation and the purifier of Kali-yuga, preached the holy names of Hari all over the world. While residing at Jagannātha Purī, the Lord personally distributed love of Kṛṣṇa to the residents of Orissa and South India. He ordered Śrīman Nityānanda Prabhu and Śrī Advaita Prabhu to preach the holy names of Kṛṣṇa and to reveal the science of the Absolute Truth in Bengal. He sent Śrīman Rūpa and

Sanātana Gosvāmīs to the western part of India to preach the glories of holy name and pure devotional service. Being ordered by Śrīman Mahāprabhu, Śrī Rūpa Gosvāmī preached in Vṛndāvana. Today I will sing before you the eight verses glorifying the holy names composed by Śrī Rūpa Gosvāmī, who was the *ācārya* of the mellows of the holy name. Kindly hear them and realize these glories.

(*Vaiṣṇava Siddhānta Mālā,* Song 5)

13. Who inaugurated *nāma-haṭṭa,* and what are His instructions?

nadīyā-godrume nityānanda mahājana
patiyāche nām-haṭṭa jīvera kāraṇa
(śraddhāvān jan he, śraddhāvān jan he)
prabhura ājñāy, bhāi, māgi ei bhikṣā
bolo kṛṣṇa, bhajo kṛṣṇa, koro kṛṣṇa-śikṣā
aparādha-śūnya ho'ye loho kṛṣṇa-nām
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prān
kṛṣṇera saṁsāra koro chāḍi' anācār
jīve doyā, kṛṣṇa-nām-sarva-dharma-sār

In the land of Nadīyā, on the island of Godruma, the magnanimous Lord Nityānanda has opened up the marketplace of the holy name, meant for the deliverance of all fallen souls.

O faithful persons! O faithful persons! O brothers! By the order of Lord Gaurānga, I beg this one request: Chant Kṛṣṇa! Worship Kṛṣṇa! Follow Kṛṣṇa's instructions!

Being careful to remain free of offenses, just take the holy name of Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, and Kṛṣṇa is the treasure of your life."

Giving up all improper behavior, carry on your worldly duties only in relation to Kṛṣṇa. The showing of compassion to all fallen souls by loudly chanting the holy name of Kṛṣṇa is the essence of all forms of religion.

(*Vaiṣṇava Siddhānta Mālā,* Song 6)

14. What were the duties of the principal *mahājanas,* workers, and guards of *nāma-haṭṭa,* and how did they perform their pure patrol?

Śrī Mahāprabhu displayed His mercy toward the living entities tortured by Kali-yuga by ordering Śrī Nityānanda Prabhu to preach the holy name from home to home. Therefore Śrī Nityānanda Prabhu is certainly the *mūla mahājana,* the chief proprietor of the *nāma-haṭṭa* located at Godruma. Even though all the employees of the *nāma-haṭṭa* are qualified for performing *ājñā-ṭahal*, the "patrol according to the Lord's order," still, the great *mahāśayas*, who are like patrolling watchmen, are especially empowered to render their duties in an entirely selfless manner. Above all the rest, Prabhu Nityānanda and patrolman Haridāsa Ṭhākura have each exhibited the glories of this post in their own unique ways. If one goes out on patrol with the hope of simply collecting money and rice, then that is not the pure form of *ājñā-ṭahal.*

The *mahāśaya* on patrol plays his *karatālas* and calls out, "O faithful persons! I do not wish to beg from you any worldly thing or mundane favor. The only alms I beg is that all of you honor the order of the Lord by chanting the name of Kṛṣṇa, worshiping Kṛṣṇa, and teaching others about Kṛṣṇa. Just invoke the true name of Kṛṣṇa. Specifically, by giving up *nāmābhāsa,* please chant the purely spiritual holy name of the Lord.

"O faithful persons! To give up *nāmābhāsa* and sing the pure holy names is certainly the true welfare of the living entities . Please worship Lord Kṛṣṇa by chanting *kṛṣṇa-nāma.* Perform *bhajana* by engaging in *śravaṇa, kīrtana, smaraṇa,*

sevana, arcana, vandana, dāsya, sakhya, and *ātma-nivedana*. Execute that *bhajana* either on the path of *vidhi-mārga* or *rāga-mārga* according to your specific qualification.

"O faithful persons! Remaining free from the ten offenses, just worship Lord Kṛṣṇa. Only Kṛṣṇa is the living entities' mother, father, offspring, wealth, husband, and life treasure. The living entities are the spiritual rays, Kṛṣṇa is the spiritual sun, and the material world is the living entities' prison. Truly, the pastimes of Kṛṣṇa, which lie beyond the material realm, are the factual riches you should seek.

"O faithful persons! You have turned away from Kṛṣṇa and thus suffered the experience of so-called happiness and distress in the realm of the material world. This situation is not befitting you.

"All the following things come under the heading of unfavorable actions, performed either by oneself or by society: theft, speaking lies, cheating, hostility, lust, inflicting bodily harm, duplicitous politics, and so forth. Abandoning all these, just resort to pious means and spend your life in Kṛṣṇa's world. The ultimate statement is this: showing mercy to all living beings, living a pure lifestyle, just chant the holy name of Kṛṣṇa. There is no difference whatsoever between *kṛṣṇa-nāma* and Lord Kṛṣṇa Himself. By the mercy of the holy name, Kṛṣṇa in the form of His names, forms, attributes, and pastimes will personally reveal Himself to the vision of the eyes of your spiritual body. Truly in a few days your spiritual consciousness will be awakened and you will remain floating in the ocean of eternally sweet *kṛṣṇa-prema*."

(*Vaiṣṇava Siddhānta Mālā,* Song 6, purport)

15. What kind of enthusiasm and happiness did Śrīla Jagannātha dāsa Bābājī Mahārāja and Śrīman Bhaktivinoda Ṭhākura display while preaching the *nāma-haṭṭa* program?

We were present in the village of Āmlājoḍā on 28th Phālguna. After staying up the whole night on account of Ekādaśī, the next morning all the devotees of the village went out for *nāgara-saṅkīrtana* with great pomp. Keeping the most worshipable Śrīla Jagannātha dāsa Bābājī Mahārāja in front, everyone reached Prapannāśrama. The symptoms of ecstatic love that Bābājī Mahārāja began to exhibit at the time of *kīrtana* are beyond description. Even though he was more than a hundred years old at that time, he wonderfully sang, cried, and rolled on the ground like a lion. His devotional display was unprecedented, and sang as follows: "What wonderful holy names has Lord Nityānanda brought! He is distributing the holy names in exchange for only one's faith. Although my most merciful Nityānanda was hit on the head by Jagāi, still He distributed love of God to everyone." On seeing the symptoms of Bābājī Mahārāja's ecstatic love, everyone became filled with the bliss of *kīrtana*, and displayed the symptoms of their own ecstatic love by shedding tears, dancing, and their hairs standing on end. Later, when the *kīrtana* was over, Jagannātha dāsa Bābājī delivered a brief lecture on *nāmahatta*. With great pleasure, he ordered the activities of Prapannāśrama to be carried out from that day onward. According to his order, the person in charge of the *nāmahatta* program completed the formalities of inaugurating Prapannāśrama that day.

It is customary in all countries that the head of the local administration is invited as the chief guest whenever a school or hospital is inaugurated. The most worshipable Śrīla Jagannātha dāsa Bābājī Mahārāja was invited as the chief guest during the inauguration of Prapannāśrama, and it was completely reasonable. Wherever Prapannāśrama is established, such a procedure should be followed.

(*Sajjana Toṣaṇī* 4/2)

63

Singing About the Mellows of Ecstatic Love

1. What is the correct procedure for singing about the pastimes of Lord Kṛṣṇa?

One should first sing about Lord Gauracandra's pastimes. It is the custom among devotees that they do not sing about Kṛṣṇa's pastimes without first have sung about the pastimes of Gauracandra.

(*Sajjana Toṣaṇī* 2/6)

2. What kind of music should a practitioner of devotional service hear?

A practitioner of devotional service should hear only those songs and music that do not only satisfy his senses but that describe the Lord's pastimes and help him to cultivate devotional service. We should carefully give up hearing ordinary music and songs, because such hearing simply increases our attachment for material objects and sense gratification.

(*Caitanya-śikṣāmṛta* 3/2)

3. When did Gauḍīya Vaiṣṇavas begin singing accompanied by musical instruments?

Singing accompanied by musical instrument began only during the time of Śrīnivāsa Ācārya. Śrīnivāsa Ācārya, Śrī Narottama dāsa, and Śrī Śyāmānanda Prabhu resided for some time in Vṛndāvana as students of Śrī Jīva Gosvāmī. With his approval, these three began to perform *kīrtana* accompanied by musical instruments. All three were expert in musical science. Moreover, they were proficient in the Indian classical music of Delhi. They were also intimate friends and shared a single life goal.

(*Sajjana Toṣaṇī* 6/2)

4. How did the process of singing songs in *manoharasāhī*, *garāṇahāti*, and *reṇetī* ways come into existence?

Śrīnivāsa Ācārya illumined the province of Katwa through his preaching. His area fell under the jurisdiction of the *manoharasāhī* subdivision. Therefore the process of singing he inaugurated is called *manoharasāhī*. Śrī Narottama dāsa was a resident of Kheturī village, which was under the jurisdiction of the *garāṇahāti* subdivision in the district of Rājashāhī, Bangladesh. That is why the process of singing he inaugurated is called *garāṇahāti*. Śrī Śyāmānanda Prabhu belongs to the district of Midnapur. The process of singing he inaugurated is called *reṇetī*. In order to encourage these three musical *ācāryas,* Śrī Jīva Gosvāmī awarded them each titles. Śrīnivāsa became known as Ācārya, Śrī Narottama dāsa as Ṭhākura, and Śyāmānanda as Śrī Śyāmānanda Prabhu.

(*Sajjana Toṣaṇī* 6/2)

5. Why is it improper for persons who are ignorant about the mellows of devotional service to add alphabets or words to the *mahājanas* songs?

There is neither overlapping *rasas* nor contradiction in the words of the *mahājanas*. Therefore, if persons or singers ignorant of the mellows of devotional service add anything to the *mahājanas'* songs, they will certainly add *rasābhāsa,* overlapping *rasas* opposed to the Vaiṣṇava conclusion.

(*Sajjana Toṣaṇī* 6/2)

6. What is the value of hearing professional singers sing *rasa-kīrtana*? Should Vaiṣṇavas hear such *kīrtana*?

Professional singers of *rasa-kīrtana* are *rasika* in name only. In fact, they are devoid of knowledge regarding *rasa* and averse to the Vaiṣṇava conclusion. Their songs are full of different musical modes and tunes, but their *kīrtana* is not fit to be heard by Vaiṣṇavas. They add so much to the original *mahājanas'* songs just to please the assembled women and fools. Such people are full of pride, because they gather money and praise from foolish audiences.

(*Sajjana Toṣaṇī* 6/2)

7. What is Śrī Bhaktivinoda Ṭhākura's strict instruction regarding hearing *rasa-kīrtana* sung by unqualified people?

The majority of people in this world are perverted. They love to make big shows and thus fulfill their whims in the name of actual *bhajana*. As long as this bad practice is not checked, one will not be able to realize the gravity of the conjugal *rasa*. O devotees! Do not hear *rasa-kīrtana* in the assembly of selfish singers and a foolish, ambitious audience. Forget about attending *śrāddha* ceremonies. Make sure that such a system does not exist inside a Vaiṣṇava *āśrama*. When unqualified persons are present, you should simply chant the holy names, and pray and sing only about *dāsya-rasa*. When only unalloyed, pure, *rasika* Vaiṣṇavas are present, it is permissible to hear *rasa-kīrtana*. While hearing such *rasa-kīrtana,* one should try to realize one's mode of *bhajana* that befits his own constitutional position. If as a result the practice of professional singing vanishes, that will be beneficial to Vaiṣṇavas. It is an act of Kali to let artificial *rasa-kīrtana* go on anywhere and everywhere simply so the singers can collect money and the people can indulge their senses.

(*Sajjana Toṣaṇī* 6/2)

8. What goal do materialists attain when they hear about the transcendental pastimes?

Those who glorify the happiness derived from the gross body and who are ignorant of the variegatedness of spiritual happiness should not glance at, think about, or discuss the Lord's transcendental pastimes, because by doing so, they will either blaspheme such activities, calling them obscene, think them born of flesh, or eagerly accept them as the *sahajiyās* do and fall down.

(*Caitanya-śikṣāmṛta* 7/7)

64

Activities Unfavorable to Devotional Service

1. Is it necessary to be determined to accept items favorable for devotional service and reject items unfavorable for devotional service?

It is extremely necessary for a practitioner of devotional service to possess utmost care and determination while accepting things favorable for devotional service and rejecting things unfavorable for devotional service. Materialistic persons often face many things detrimental to the Lord's worship, but with special care and determination, they should give them up. Otherwise such things create impediments to their *sādhana* and delay them in achieving the ultimate goal of life.

(*Sajjana Toṣaṇī* 11/5)

2. What does it mean to reject things unfavorable to devotional service?

I will not eat anything other than the remnants of the Lord and His devotees. I will not see anything other than temples and places connected with the Lord and His devotees. I will not hear anything other than topics concerning the Lord and His devotees. I will not engage my body in any activities devoid of any relationship with the Lord and His devotees. I will not meditate, consider, or relish anything other than the subject

matter related to the Lord and His devotees. I will not sing or read any other songs or literature other than those related to the Lord or His devotees. These resolutions are called rejecting things unfavorable to devotional service.

(*Sajjana Toṣaṇī* 4/9)

3. What does a devotee who is giving up unfavorable items promise the Lord?

O Lord! I will not associate with those who are averse to Your devotional service. I will not see the face of persons opposed to Śrī Gaurāṅga.

(Song from *Śaraṇāgati*)

4. What kind of association should be renounced?

It should be understood that wherever activities opposed to devotional service are performed, there is no question of pure devotional service there. One must give up such association.

(*Sajjana Toṣaṇī* 6/7)

5. How can we ascertain the difference between good and bad association?

Both the pious and sinful who are averse to the Lord are bad association. Even those who are sinful but who are inclined toward God should be considered good association.

(*Sajjana Toṣaṇī* 10/11)

6. Whose association is called "good association"?

One should always give up the association of godless people who are proud of their wealth, knowledge, high birth, and so on, and one should associate with those who are inclined toward Kṛṣṇa. Four types of persons are inclined toward Kṛṣṇa. They are:

1. Devotees who depend upon fruitive activities and religious principles;

2. Mature yogis who are indifferent to fruitive activities and religious principles;

3. Immature yogis and imitators of the above three;

4. Devotees who are sincere and non-duplicitous. These persons are certainly better association.

(Commentary on *Bhajanāmṛtam*)

7. What is the result of associating with sinful persons? Saintly persons?

The result of associating with sinful persons is material existence. Association with saintly persons keeps one aloof from associating with sinful persons.

(*Sajjana Toṣaṇī* 15/2)

8. Are materialists and impersonalists devotees of Kṛṣṇa?

Both materialists and impersonalists are devoid of devotion to Kṛṣṇa and their lives are useless.

(Song from *Śaraṇāgati*)

9. Who is more abominable, impersonalists or materialists?

Of the two, the materialist is better. One should never aspire to associate with an impersonalist.

(Song from *Śaraṇāgati*)

10. In ordinary dealings, how long should a devotee associate with a materialist?

One should not associate with persons who are averse to the Lord's service. One will have to meet such people in his ordinary dealings, but one should deal with them only until the work is finished. After the work is finished, one should not deal with them.

(*Sajjana Toṣaṇī* 11/6)

11. What kind of mentality makes association?

Giving charity to a materialist or accepting a materialist's charity, if done out of love, becomes *asat-saṅga*. When a materialist approaches you, whatever is required to be done should be done only out of duty. One should not speak confidentially with a materialist. Generally, there is some love involved in confidential speaking. Therefore, it is association. While meeting a materialistic friend, one should speak only what is extremely necessary. At that time, it is better not to exhibit heartfelt love.

(*Sajjana Toṣaṇī* 11/11)

12. Is intimate brotherhood with godless people not condemnable?

Sitting together in an assembly, crossing the river together on a boat, taking bath together at a bathing *ghāt,* or buying and selling together in the market is not called association. To deal intimately with someone as a brother is called association. One should never associate in this way with godless people.

(*Caitanya-śikṣāmṛta* 3/3)

13. What harm do the six enemies, which are unfavorable to devotional service, cause a practitioner of devotional service?

The six enemies (lust, anger, greed, illusion, pride, and envy) constantly appear in the human mind and create disturbances. These six enemies engage the mind in the following temporary material activities: the urge to speak in order to cause anxiety, the mental urge to speculate, the urge to speak harsh words in anger, the urge of the tongue to relish the four kinds of foodstuffs (sweet, sour, salty, and bitter), the urge of the stomach to eat palatable foodstuffs, and the urge of the genitals to enjoy the association of men and women. Because of these six enemies, pure cultivation of devotional service does not take place in the heart.

(Commentary on *Upadeśāmṛta*)

14. Is the happiness derived from eating, sleeping, mating, and defending eternal or temporary?

The sensual pleasure derived from associating with women, eating palatable foodstuffs, bathing, applying sandalwood paste, and chewing betel is extremely temporary. As soon as one indulges in these activities, he begins to feel distress. Drunkards and woman-hunters exemplify this truth. What eternal happiness is there in enjoying the atmosphere of Nandankānana in heaven, enjoying the dancing of Apsarās like Urvaśī and Menakā, or drinking *soma-rasa*? Such sense pleasures are simply products of the imagination.

(*Tattva-sūtra* 27)

15. Why is attachment for material assets an obstacle on the path of devotional service? How can such attachment be destroyed?

People tend to have a spontaneous attachment for home, household paraphernalia, clothing, ornaments, wealth, wife, the health of themselves and their children, eatables, trees, and animals. Many people are also addicted to bad habits such as smoking, chewing pan, eating fish and meat, and drinking alcohol. Thus the practice of their spiritual lives is obstructed. Because they are attached to eating fish and meat, they fail to respect the Lord's remnants. Because they are attached to bad habits in general, their relish for studying devotional scripture, hearing and chanting the Lord's name, and remaining in temples for considerable periods of time is obstructed. One should carefully give up material attachment. If one does not give up these things, he cannot derive happiness from devotional service. Attachment for these material things is easily destroyed when one associates with devotees. One should try to destroy such petty attachments by fully engaging in devotional service. By observing approved vows in devotional service, such attachments will be vanquished.

(*Sajjana Toṣaṇī* 11/11)

16. What is "association with eatables," and what are the prescriptions for renouncing or minimizing eatables?

There are two types of eatables, those that sustain life and those that gratify one's senses. Eating grains and drinking water are life-sustaining. Fish, meat, *pan,* intoxicants, and smoking are all taken to gratify the senses. While considering one's physical condition and needs, one must try as far as possible to reduce his acceptance of life-sustaining eatables. There is no prescription for acceptance of sense gratifying items; the only prescription is to reject them. One of the limbs of a *vrata* is to diminish one's propensity for enjoyment. On days of vows, unless one totally gives up sense gratifying items, it is not vow. If one thinks, "Today somehow or other I will renounce, but tomorrow I will enjoy profusely," then the purpose of the vow will not be successful. The reason is that vows have been prescribed to give up the association of such items by gradual practice.

(*Sajjana Toṣaṇī* 11/11)

17. Who is not fit to be seen? Whose association is desirable?

One should never see the face of a cruel person who is an offender at the spiritual master's feet. One should always associate with those who are firmly fixed at the feet of the spiritual master and the Vaiṣṇavas.

(*Sajjana Toṣaṇī* 7/4)

18. What is the behavior of an exalted devotee toward those who offend Vaiṣṇavas?

A Vaiṣṇava's character is always pure. I avoid those who blaspheme Vaiṣṇavas. Śrī Bhaktivinoda Ṭhākura does not converse with such a person but remains silent.

(*Kalyaṇa-kalpataru,* Song 7)

19. How should a surrendered soul deal with a person opposed to devotional service?

You should always keep me at your doorstep and maintain me. I will not allow persons who are averse to devotional service to come in. Rather, I will keep them away on the other side of the fence.

(Song from *Śaraṇāgati*)

20. Should one give up sincere adherence to the truth to please others?

A Vaiṣṇava should not agree with various opinions at various places for the sake of the people.

(*Sajjana Toṣaṇī* 11/12)

21. With whom should a Vaiṣṇava not live? If a materialist puts on the garb of a Vaiṣṇava, should we desire their association?

One should never live with a person who proudly considers his body himself. Even if the cheating materialist puts on the garb of a Vaiṣṇava, we should not live with him.

(*Sajjana Toṣaṇī* 7/4)

22. Why is attachment for material education detrimental to devotional service?

O Lord! All material education is simply *māyā's* influence and places obstacles on the path of Your worship. It creates attachment for this temporary material world and makes an ass of the living entity.

(Song from *Śaraṇāgati*)

23. How should one accept or reject education? How can one know whether education is favorable or unfavorable to devotional service?

One should kick out all education that places impediments in the path of devotional service. Goddess Sarasvatī, who is the personification of devotional service to Kṛṣṇa, represents spiritual education. She is the treasury of Śrī Bhaktivinoda Ṭhākura.

(*Kalyaṇa-kalpataru,* Song 10)

24. Does an intelligent person postpone his *hari-bhajana* until old age?

An intelligent person never says, "I will worship Hari at the end of my life, so now let me enjoy material happiness." An intelligent person knows that the material body can collapse at any moment.

(*Kalyaṇa-kalpataru,* Song 8)

25. How should a devotee make his livelihood? What is the harm if one accumulates too much or too little?

Don't endeavor for palatable foodstuffs and fine clothes. Accept the sanctified *bhāgavata-prasāda* that is easily obtained. This is the devotee's lifestyle. Whatever is required, take only that. Taking more or less will not yield auspicious results. If a devotee takes or accumulates more than necessary, his spiritual life will be lost due to his being controlled by material mellows. If he does not properly accumulate, then the body, which is his means of worship, will not be protected.

(*Sajjana Toṣaṇī* 10/9)

26. Why is blaspheming the demigods unfavorable to devotional service?

It is prohibited to disrespect the demigods. One should duly worship them and beg for their blessings to attain devotional service to Kṛṣṇa. One should not disrespect any living entity. One should also respect the deity forms of various gods as they are worshiped in the various countries, because by doing so persons on the lower level can graduate to devotional service. By disrespecting such gods, our false ego increases, our humility diminishes, and our heart does not remain fit to be the abode of devotional service.

(*Caitanya-śikṣāmṛta* 3/3)

27. Should we renounce the association of so-called Vaiṣṇavas? What are pseudo Vaiṣṇavas?

The association of the following pseudo Vaiṣṇavas must be given up: (1) Those who put on the garb of Vaiṣṇavas out of cunning; (2) Those who identify themselves as the followers of Vaiṣṇava *ācāryas* just to impress impersonalists; and (3) Those who identify themselves as Vaiṣṇavas because of greed for money, fame, or any other form of material enjoyment.

(*Caitanya-śikṣāmṛta* 3/2)

28. Should one associate with Māyāvādīs?

One should never associate with Māyāvādīs who proudly consider themselves liberated souls.

(*Śrī Bhāgvatārka Marīchimālā,* 14/47)

29. If symptoms of ecstatic love are found in a Māyāvādī, should he be considered a Vaiṣṇava?

The eight symptoms of ecstatic love displayed by Māyāvādīs are of no use.

(*Sajjana Toṣaṇī* 5/12)

30. How should one deal with those who are averse to devotional service?

O Lord! Awarding material enjoyment and liberation is a trick of Your illusory energy. They cheat the living entities and create havoc on the path of Your devotional service. However, they are good at bewildering the materialists. Śrī Bhaktivinoda Ṭhākura offers his obeisances to them from a distance and accepts the devotees' lotus feet as his life and soul.

(Song from *Śaraṇāgati*)

31. If some activities are detrimental to devotional service and need the support of many persons, what should one do?

If an activity cannot be performed without the help of many persons, yet there is no easy way to obtain such help, then it is better not to make the endeavor. It will simply create

a disturbance on the path of one's worship. If huge enterprises like building *maṭhas, āśramas,* temples, or assembly halls are difficult to carry out without a lot of help, and help is unavailable, then one should not try for them.

(*Caitanya-śikṣāmṛta* 3/3)

32. Can a practitioner of devotional service drink wine?

What to speak of wine, opium, and hemp, a Vaiṣṇava should not even consume tobacco. Consuming intoxicants is against the injunction of Vaiṣṇava literature. A person who smokes tobacco becomes addicted to and controlled by it. He will then even dare to commit sinful activities.

(*Caitanya-śikṣāmṛta* 3/3)

33. Why is greed for palatable foodstuffs and wine, and attachment to sinful and pious activities unfavorable for devotional service?

If one has greed for nice foodstuffs, drink, sleep, smoking tobacco, and wine, then one's devotion diminishes. Greed for wine, wealth, and women is most contrary to devotional principles. Those who desire to attain pure devotional service should carefully give such things up. Whether for auspicious things or sinful things, greed for anything not related to Kṛṣṇa is most despicable. Greed only in relation to Kṛṣṇa is the cause of all auspiciousness.

(*Sajjana Toṣaṇī* 10/11)

34. Can one compromise Śrī Caitanya's teachings just to please materialists?

If one tries to satisfy materialistic people, one will gradually face many *anarthas* and will float in the continuous waves of Māyāvāda. One can accept the faultless support of the materialists in order to preach devotional service to Śrī Gaurāṅga, but it is extremely unlawful to compromise the teachings of Śrī Caitanya just to please their minds.

(*Sajjana Toṣaṇī* 11/3)

35. Is the tongue's hankering hostile to devotional service?

It is extremely difficult for those who are simply busy satisfying the tongue to attain Kṛṣṇa.

(*Sajjana Toṣaṇī* 11/5)

36. What activities constitute "gambling"? Are such activities unfavorable to devotional service?

Wherever games are being played with nonliving things, that is a place of gambling. Playing cards, chess, dice, checkers, and so on, are all forms of gambling. The modern-day lottery is also gambling. If we discuss the histories of King Nala, Duryodhana, and Śakuni, we will see that all of them were ruined when they attempted to accumulate wealth by the cheating and stealing that constitute gambling. Fierce quarrel resulted from such gambling. Even today, gambling has destroyed many persons' religiosity, economic development, sense gratification, and liberation. Gamblers certainly become lazy and quarrelsome. They cannot perform any religious duties or pious activities.

(*Sajjana Toṣaṇī* 51)

37. Is taming birds or animals unfavorable to devotional service?

One should not become attached to taming birds or animals.

(*Śrī Bhāgavatārka Marīchimālā* 14/37)

38. What is envy? Are envy and love opposed to one another?

To become happy upon seeing others' distress, and to become distressed upon seeing others' happiness is called envy. Envy contradicts love. Wherever there is envy, there is no question of love, and wherever there is love, there is no question of envy.

(*Sajjana Toṣaṇī* 4/6)

39. Why is envy the leader of all enemies?

Lust, anger, greed, illusion, and pride are included within envy. Lust is included in anger; lust and anger are included in greed; lust, anger, and greed are included in illusion; lust, anger, greed, and illusion are included in pride; and lust, anger, greed, illusion, and pride are included in envy.

(*Sajjana Toṣaṇī* 4/7)

40. Why is Vaiṣṇava-dharma a nonenvious religion?

Vaiṣṇava-dharma, which consists of compassion for the fallen souls, eagerness to chant the Lord's holy names and to serve Vaiṣṇavas, stands on one side. Envy stands on the other.

(*Sajjana Toṣaṇī* 4/7)

41. What is liberation and bondage for the living entities?

Nonenviousness is the living entities' liberation, and enviousness is their bondage.

(*Sajjana Toṣaṇī* 4/7)

42. Can an envious person become compassionate toward the living entities, faithful to the Vaiṣṇavas, or lower than the straw in the street?

A person who feels distress upon seeing the happiness of others can never be compassionate toward living entities. Neither can he worship the Supreme Lord with a simple mind. Rather, because of his perverted nature, he maintains hatred and envy toward Vaiṣṇavas. It is to be understood that a person devoid of envy has actually understood the purport of the verse beginning, *"tṛṇād api."*

(*Sajjana Toṣaṇī* 4/7)

43. Can a cheater become pious?

One cannot become pious unless he gives up the cheating propensity and executes religious duties. When one commits sinful activities on the pretext of religion, he becomes a cheater.

(*Sajjana Toṣaṇī* 8/9)

44. Can a devotee of the Lord afford to spend his time desiring material happiness?

There is no more time left to neglect the spiritual cultivation while remaining absorbed in bodily happiness and to engage in activities hostile to pure devotional service.

(*Sajjana Toṣaṇī* 9/12)

45. How does a pure devotee pray?

O Lord! I do not want any benediction devoid of the happiness of serving Your lotus feet.

(Song from *Śaraṇāgati*)

46. Are the arguments of the followers of *nyāyā* and *vaiśeṣika* fruitful?

All the arguments of the followers of *nyāyā* and *vaiśeṣika* are simply godless quarrels. They do not yield any result other than wasting the mind's strength and increasing one's restlessness.

(*Sajjana Toṣaṇī* 10/10)

47. Should a devotee display a spirit of argument while discussing topics of the Lord?

While discussing topics of the Lord and His devotees, the practicing devotee should always be careful to avoid useless arguments.

(*Sajjana Toṣaṇī* 10/10)

48. Why can't one understand Śrī Caitanya's pastimes through dry argument?

The transcendental pastimes of Śrī Caitanya are a like deep ocean, whereas the process of mundane logic is troublesome, like the sheath covering the banana flower. Whoever wants to cross the ocean of material existence by logic and argument will simply toil in vain. He will receive nothing.

(*Śrī Navadvīpa-mahātmya,* Chapter 2)

49. Why should the mentality of finding fault in others be given up?

Faultfinding arises only from projecting one's own bad habits on others. This should be given up in all respects.

(*Sajjana Toṣaṇī* 10/10)

50. Why is talking about others unfavorable for devotional service?

Talking without reason about other people is extremely adverse to devotional service. Many people talk about others to establish their own reputation. Being envious, some people are accustomed to discuss others' characters. The minds of those who are busy with such topics can never be fixed on the lotus feet of Kṛṣṇa. Talking about others should be rejected in all respects. But in the practice of devotional service, there are many favorable and faultless topics, even though they require discussing other persons.

(*Sajjana Toṣaṇī* 10/10)

51. Is reading worldly newspapers unfavorable for devotional service?

Newspapers are full of useless talk. For the practicing devotee, reading newspapers is a great waste of time. But if pure devotees are described in a newspaper, that can be read.

(*Sajjana Toṣaṇī* 10/10)

52. Can a person who indulges in useless talk with materialistic persons or who reads worldly novels become a follower of Śrī Rūpa?

After finishing their meal, mundane people normally smoke and engage in useless talk with other godless people. It is certainly difficult for them to become followers of Śrīla Rūpa Gosvāmī. Reading novels is the same. But if one gets a novel with a story like that of Purañjana in the *Śrīmad-Bhāgavatam*, then reading that is not an impediment. Rather, it is beneficial.

(*Sajjana Toṣaṇī* 10/10)

53. Can a householder or a *sannyāsī* indulge in hearing and speaking worldly topics?

Worldly talk is completely rejected by renounced devotees. Householders may accept some worldly talk if it is favorable to devotional service.

(*Sajjana Toṣaṇī* 10/10)

54. What is the principal rule one should follow while practicing devotional service? Is there any harm if while making advancement, one gives up the previous rule to adopt the next?

Forgetting Kṛṣṇa is never allowed. All other prohibitions mentioned in the *śāstras* have arisen from this main prohibition. Keeping this main prescription in mind while advancing in Kṛṣṇa consciousness, the practitioner should give up his attachment for the prescriptions of the previous level and accept the prescriptions of the next level. Otherwise, he will be guilty of *niyamāgraha* and thus become weak in reaching up to the next level.

(*Sajjana Toṣaṇī* 10/10)

55. Should one associate with one's wife if she is unfavorable to devotional service?

If one's wife is an impediment to the discharge of devotional service, one should carefully give up her association. We should consider the behavior of the great Vaiṣṇava *ācārya* Śrīmad Rāmānujācārya in this connection.

(*Sajjana Toṣaṇī* 10/11)

56. Is it an impediment for a householder's devotional service to collect more than he requires?

If a householder collects more than he requires, that collection becomes an impediment to his devotional service and to achieving the Lord's mercy.

(*Sajjana Toṣaṇī* 10/9)

57. Is it unfavorable for a householder's devotional service to become overwhelmed by grief?

Householders lament if they lose their wives, children, etc., but a practitioner of devotional service should not maintain this lamentation for long. He should quickly renounce it and engage in the cultivation of Kṛṣṇa consciousness.

(*Sajjana Toṣaṇī* 11/6)

58. Why should a practitioner of devotional service give up lamentation and anger?

A practicing Vaiṣṇava should give up all urges like lamentation and anger. Otherwise, such urges will form obstacles to his constant remembrance of Kṛṣṇa.

(*Sajjana Toṣaṇī* 11/6)

59. What harm do lamentation and illusion cause?

If one's heart is filled with lamentation, Kṛṣṇa will not manifest there.

(*Śrī Bhāgavatārka Marīchimālā*-15/90

60. What harm is there in increasing the numbers of Vaiṣṇava *sannyāsīs*? Why does the increase of immature renunciants pose a threat to society?

It is natural that there should be few Vaiṣṇava *sannyāsīs;* if their numbers increase, society will become disturbed. It certainly creates anxiety if the number of pseudo renunciants increases. We can understand that Kali's evil plan is behind this increase. The character of genuine Vaiṣṇava renunciants must be pure and faultless.

(*Sajjana Toṣaṇī* 4/2 and 5/10)

61. Is it proper for a renunciant to lament if he lacks some material object?

A renunciant should not lament if he does not possess a quilt, water pot, or other alms, or if these things are stolen by man or animal.

(*Sajjana Toṣaṇī* 11/6)

62. Is any association with women approved for a renunciant?

A renunciant cannot talk with or touch a woman. Otherwise, his practice of devotional service will be completely spoiled. Association with such a deviant renunciant should be totally rejected.

(*Sajjana Toṣaṇī* 11/6)

63. What are the most serious prohibitions for a renunciant?

All topics regarding one's family and children are worldly topics. Such topics should not be heard or spoken by renunciants. A renunciant is also prohibited from eating palatable foods and wearing opulent clothes.

(Commentary on *Caitanya-caritāmṛta* Antya 6.236-37)

64. What *prayāsa* (endeavor) is unfavorable for devotional service?

Jñāna-prayāsa, karma-prayāsa, yoga-prayāsa, mukti-prayāsa, as well as over-endeavor for material enjoyment, worldly achievements, and association with materialistic persons are all hostile to those who have taken shelter of the holy name. These different forms of *prayāsa* ruin one's devotional service.

(*Sajjana Toṣaṇī* 10/9)

65. Is it favorable for devotional service for a devotee to accept just anyone as spiritual master?

The more one's greed to receive a bona fide spiritual master increases, the better, but one should not accept just anyone as spiritual master simply to fulfill this greed.

(*Sajjana Toṣaṇī* 2/1)

66. What harm does it cause one's devotional service if an unqualified spiritual master or an unqualified disciple do not give up one another's association?

The relationship between spiritual master and disciple is eternal. As long as they both remain qualified, their relationship will not break. If the spiritual master becomes fallen, then the disciple has no choice but to reject him; if the disciple becomes fallen, the spiritual master should reject him. If they fail to do so, then both of them will fall down.

(*Harināma-cintāmaṇi*)

67. What reasons allow us to reject our initiating spiritual master?

It is a fact that the initiating spiritual master cannot be rejected except for the following reasons: if a disciple did not test his spiritual master's credentials before accepting him as guru, then he cannot obtain any benefit from him. In such a case he should reject his spiritual master. Also, if at the time of accepting his spiritual master the guru was a Vaiṣṇava and knew the truth but later, due to bad association, became envious of Vaiṣṇavas or a Māyāvādī, he can be rejected.

(*Jaiva Dharma,* Chapter 20)

68. Who are the asslike people and the cheaters? Why is their association unfavorable to devotional service?

Those who do not understand proper spiritual qualification and who accept the instructions of a bogus guru, engaging in the process of worship meant for exalted devotees, are cheated, asslike people. Those who have understood their ineligibility, yet with the hope to accumulate money and prestige follow the process of worship meant for exalted devotees are called cheaters. Until this cheating in the name of religion is destroyed, one's attachment to Kṛṣṇa will not awaken. Such people deceive the entire world by making a show of sectarian formalities and pseudo renunciation.

(*Śrī Kṛṣṇa-saṁhitā,* Chapter 8/16)

69. What is the harm if one gives up the path of regulative principles before achieving maturity?

Many weakhearted people give up the path of regulative principles to enter the *rāga* path. When they are unable to realize the soul's spiritual attachment, they behave like Vṛṣabhāsura [Ariṣṭāsura] and cultivate perverted material attachment. They will be killed by Kṛṣṇa's prowess.

(*Śrī Kṛṣṇa-saṁhitā,* Chapter 8/21)

70. Are the impediments found in the realm of Mathurā, Dvārakā and Vraja unfavorable to devotional service?

Those who want to happily serve Kṛṣṇa in the pure mood of Vraja should carefully destroy eighteen obstacles.* Those who are on the path of *jñāna* should give up the offenses found in the realm of Mathurā, and those who are on the path of fruitive activities should give up the offenses found in Dvārakā. But devotees should give up the obstacles that pollute the mood of Vraja and be absorbed in love for Kṛṣṇa.

(*Śrī Kṛṣṇa-saṁhitā,* Chapter 8, 30-31)

71. If activities like *dhyāna* are not favorable for awakening love of God, do they create *anarthas*?

During the practice of *dhyāna, dhāraṇā,* and *samādhi,* if material thoughts have been destroyed, yet *prema* has not awakened, the living entity loses his individuality. If the understanding, "I am Brahman" does not awaken pure love, then it results in the destruction of his existence.

(*Prema-pradīpa,* Second Ray)

72. What etiquette should one follow toward his spiritual master, the Vaiṣṇavas, and the Supreme Lord?

One should never sleep with one's legs stretching toward his spiritual master's house, the Vaiṣṇavas, or the Supreme Lord.

(*Sajjana Toṣaṇī* 7/3)

*Readers are advised to read *Kṛṣṇa-saṁhitā* Chapter 8, Texts 13-29 for a clear explanation of these obstacles.

73. How should one deal with those who consider the glories of the holy name exaggeration?

One should not see the face of those who interpret the holy name. If by chance one happens to meet with such people, one should immediately bathe in the Ganges with his clothes on. If the Ganges is not available, he should bathe in some pure water. If even that is unavailable, he should purify himself with a mental bath.

(*Harināma-cintāmaṇi*)

74. Should pure Vaiṣṇavas participate in the *saṅkīrtana* performed by the offenders at the feet of the holy name?

Vaiṣṇavas should not participate in *saṅkīrtana* performed by those who offend the feet of the holy name.

(*Jaiva Dharma,* Chapter 24)

75. Are musical instruments used in *saṅkīrtana* to increase the sense pleasure of the *kīrtana* unfavorable for devotional service?

Apart from ancient musical instruments, such as *mṛdaṅgas* and *karatālas,* if modern and foreign musical instruments are introduced into the *kīrtana* the *kīrtana* certainly becomes attractive. At the same time, irregularity in the devotional process arises. Nowadays we are so overwhelmed by using foreign items that we even try to introduce such items into our *bhajana.*

(*Sajjana Toṣaṇī* 11/3)

76. Is it proper for a renounced Vaiṣṇava to accumulate possessions?

Renounced Vaiṣṇavas must not accumulate anything at all.

(*Sajjana Toṣaṇī* 10/9)

77. Should a renounced Vaiṣṇava build *maṭhas* or *āśramas*?

Renounced Vaiṣṇavas should not endeavor to build *maṭhas* or *āśramas,* because this will entangle them in worldly matters.

(*Sajjana Toṣaṇī* 11/12)

78. Is a renunciant's begging of alms favorable to his devotional service?

A renunciant should neither beg food from materialists nor invite other renunciants for lunch just to gather money.

(*Sajjana Toṣaṇī* 11/12)

79. Should a renunciant see a king, materialist, or woman?

A renunciant should not see kings, materialists, or women.

(*Sajjana Toṣaṇī* 11/12)

80. Should a renunciant live in his own village?

A *sannyāsī* should not live in his village with his family members.

(*Sajjana Toṣaṇī* 11/12)

81. Why is it prohibited for a renunciant to converse with women?

Conversing with women is the cause of falldown for Vaiṣṇava *sannyāsīs*.

(*Gaurāṅga-smaraṇa-maṅgala Stotra,* 62)

82. What is the fate of those who immaturely follow the path of attachment (*rāga*) by following the instructions of bogus gurus?

Bogus gurus who do not consider their disciples' qualification for the path of attachment and thus instruct many *śakaṭa*-like people to accept service in the mood of *mañjarīs* and *sakhīs* commit offenses by disrespecting confidential

subject matters. Thus they fall down. Those who worship according to such instructions also gradually fall away from spiritual life, because they do not attain the symptoms of deep attachment for those topics. Yet they may still be delivered if they associate with pure devotees and receive proper instructions.

(*Śrī Kṛṣṇa-saṁhitā,* Chapter 8/15)

83. What is the root of all sinful activities?

Being unable to tolerate another's progress is called envy. This is the root of all sinful activities.

(*Caitanya-śikṣāmṛta* 2/5)

84. What is debauchery toward women?

Debauchery toward women is a grave sin.

(*Caitanya-śikṣāmṛta* 2/5)

85. What should attachment to name and fame be called?

When one is attached to name and fame, all one's activities become extremely selfish. Therefore one should give up such debauchery.

(*Caitanya-śikṣāmṛta*-2/5)

86. Is it approved by the *śāstra* to leave home because one is disturbed by its mundaneness or lack of peace?

Many householders renounce family life because they are distressed or feel some other disturbance. This is a sin.

(*Caitanya-śikṣāmṛta* 2/5)

87. What are the various names of sin?

According to its gravity, sin is addressed by various names, such as *pāpa, pātaka, ati-pātaka,* or *mahā-pātaka.*

(*Caitanya-śikṣāmṛta* 2/5)

88. Is laziness abominable?

Laziness is counted among the sinful activities. To become free of laziness is the duty of every pious person.

(*Caitanya-śikṣāmṛta* 2/5)

65

Desiring Material Objects

1. Is there any limit to material desires?

There is no limit to material desires. In fact, the path of material desires is filled with the thorns of dissatisfaction. The more you want to advance, the more your material desires grow. Desires cannot be killed, and neither can they discriminate between temporary or permanent objects.

(*Kalyāna Kalpataru,* Song 2)

2. How many kinds of godless people are there?

There are six kinds of godless people: those who are unfaithful to God and devoid of morality; those who are moral yet unfaithful to God; those who fear God but think He is under the control of morality; those who lie or are proud; impersonalists; and those who believe in many gods.

(*Caitanya-śikṣāmṛta* 3/3)

3. What is it like to be an immoral, godless person?

Those who are immoral and godless are attached to sinful activities and impersonal ideas. Without morality one becomes whimsical.

(*Caitanya-śikṣāmṛta* 3/3)

4. Can a moral but godless person be trusted?

What guarantee is there that given the opportunity, a moral but godless person will not sacrifice his morality for his self-interest? If we analyze his character, we can confirm this possibility and thus realize the insignificance of the moral but godless philosophy.

(*Caitanya-śikṣāmṛta* 3/3)

5. Are God-fearing *karmīs* devotees?

The third kind of godless person is the God-fearing *karmī*. These *karmīs* are divided into two categories. In the first category are those who consider their principal duty to express their gratitude toward God but who do not accept His existence. They believe that one should imagine God and then offer Him obeisance with faith. When as a result of a moral and God-fearing life one's good character develops, God is no longer necessary and faith in Him can be given up. In the second category of God-fearing *karmīs* are those who believe that worshiping God by chanting His names and offering Him prayers purifies the heart. When the heart is purified, they think they will obtain knowledge of impersonal Brahman. At such time, these *karmīs* become inactive. According to this philosophy, the relationship between God and the living entities is temporary, not eternal.

(*Caitanya-śikṣāmṛta* 3/3)

6. How many kinds of liars are there?

Liars are the fourth category of godless persons. Liars are divided into two further categories, the hypocrites and the cheated.

(*Caitanya-śikṣāmṛta* 3/3)

7. What is the nature of a hypocrite and what fate awaits those who follow them?

By cheating people, hypocrites clear the path to irreligion. Many fools are cheated by following hypocrites. Eventually such fools become adverse to God. Hypocrites display the external symptoms of Vaiṣṇavism, chant the holy names constantly, appear detached from worldly objects, and speak sweet words; but internally they maintain a strong desire to accumulate gold and women.

(*Caitanya-śikṣāmṛta* 3/3)

8. Do material desires award peace?

Abandoning the position of Lord Brahmā, you will constantly think how to obtain Lord Śiva's position. Upon attaining the position of Lord Śiva, you will want to be one with Brahman, as is normally desired by followers of Śaṅkarācārya. Therefore, try to destroy the chain of material desire and keep material desire away from your heart. Take shelter of the lotus feet of Śrī Caitanya and always reside at Śāntipura in the mood of a beggar.

(*Kalyāna Kalpataru,* Song 2)

9. Does material desire have any place in pure devotional service?

In pure devotional service, we cannot have any desire other than to make advancement in spiritual life. If we wish to serve Kṛṣṇa, we cannot worship any object other than Kṛṣṇa. We do not worship Brahman or Paramātmā but only Kṛṣṇa. There can be no tinge of the performance of fruitive activities or the cultivation of impersonal knowledge.

(Commentary on *Caitanya-caritāmṛta* Madhya 19.168)

66

Fruitive Activities

1. What is karma?

Karma is nothing but selfish activity. *Karmīs* do not exclusively search for Kṛṣṇa's mercy. Although they respect Kṛṣṇa, their main purpose is to attain some kind of happiness.

(*Sajjana Toṣaṇī* 11/11)

2. Is there any direct spiritual cultivation in the performance of pious activities, even when those activities are aimed at Lord Viṣṇu?

Even though pious activities, such as the performance of sacrifice, are executed while accepting Lord Viṣṇu as the master of all sacrifices, yet there is no direct spiritual cultivation in the performance of such pious activities.

(*Harināma-cintāmaṇi*)

3. What is the unseen result of one's previous deeds?

A *jīva* acquires his nature in accordance with the impressions created in previous births. Thus in this life his activities have a beginning. This is called "the unseen," or the result of one's previous deeds. His natural impulse is formed according to the nature of the deeds he performed in previous lives.

(*Śrī Brahma-saṁhitā* 5/23)

4. How is the contamination caused by *karma* and *jñāna* purified?

When one offers the fruits of karma for the Lord's pleasure, one's performance of karma becomes purified. When one becomes attached to the Lord's service, then one's renunciation becomes purified. When one realizes himself as the servant of the Supreme Lord, then one's knowledge becomes purified.

(Commentary on *Bṛhat-Bhāgavatāmṛta*)

5. Is the fortune of theists undecided?

Like atheists, a theist's fortune is not undecided. The living entity's fortune is decided according to his or her respective karma.

(*Śrī Manaḥ Śikṣā,* Chapter 8)

6. What is a person's responsibility in the performance of karma?

Whatever activity a living entity performs, he always remains the original doer. By supporting the performance of that activity, the material nature becomes the secondary doer. By awarding the fruit of such activities, the Supreme Lord becomes the associate doer. Since the living entity has fallen into nescience by his own will, his original doer-ship never ceases. Whatever activities the living entity performs after entering nescience are called "fortune" when those activities are about to bear fruit.

(*Śrī Manaḥ-Śikṣā,* Chapter 8)

7. Why is karma considered beginningless?

To forget that I am Kṛṣṇa's eternal servant is called nescience. This nescience did not start from within the material time factor. Rather, the root of the living entity's karma grew

from the marginal juncture. Therefore, one cannot trace karma's origin within the material time factor. Therefore karma is said to be beginningless.

(*Jaiva Dharma,* Chapter 16)

8. What is the difference between devotional service and activities averse to the Lord?

If anyone performs karma in order to achieve Kṛṣṇa's mercy, then that karma is called *bhakti*. The karma that yields mundane results or mundane knowledge is averse to the Lord.

(*Sajjana Toṣaṇī* 11/11)

9. When does karma transform into devotional service?

Before changing its own form, karma goes through three different stages—the stage of desirelessness, the stage of offering the fruits of karma to the Lord, and the stage of performing *karma* on behalf of the Lord. When these three stages are surpassed, then karma transforms into devotional service.

(*Śrī Manaḥ-Śikṣā,* Chapter 10)

10. Are karma and *jñāna* pious acts that can award devotional service?

Karma leads the living entities up to the platform of devotional service and then ceases. Knowledge and renunciation mostly keep the living entities engrossed in the knowledge of undivided Brahman. The knowledge of impersonal Brahman often distracts the living entities from the Lord's lotus feet. That is why karma and *jñāna* cannot be faithfully accepted as the kind of piety that awards devotional service.

(*Jaiva Dharma*, Chapter 17)

11. What process has the Vedic literature ascertained as a safe practice for attaining the Supreme Lord?

The Vedic literature and *Purāṇas* have mentioned various processes for attaining the Supreme Lord. In some places, the scripture describes *karma-kāṇḍa* with the example of a bumblebee and matter. In some places, it is recommended that we practice yoga imitating the behavior of a python. In other places, *bhakti* is described as the easy process by which one avails a pot of hidden treasure. Therefore, the Vedic literature has concluded that one can attain Kṛṣṇa only by devotional service and not through karma, *jñāna,* or yoga.

(Commentary on *Caitanya-caritāmṛta* Madhya 20.135)

12. Is a *karmī* a servant of the Supreme Lord?

Those who are entangled by karma with the aim to achieve happiness consider karma the all-in-all and the Supreme Lord as part of the karmic process. The fruit of such person's karma is certainly not eternal. Their regular practice is not faultless. Such persons have no inclination to cultivate Kṛṣṇa consciousness. Rather, their dependence on the rules and regulations is the most prominent part of their lives.

(*Caitanya-śikṣāmṛta* Chapter 8)

13. Can karma be destroyed by karma? What is the perfection of karma?

It is not possible to use the cause of a disease to cure the same disease; such a disease will never be cured. The *karma-kāṇḍa* process is the cause of the living entities' material disease. It will never bear the fruit of destroying the living entities' material existence, whether the karmic activities are performed without material desire or the fruits of such activities are offered to the Lord. If one first accepts karma as the only means of his livelihood, then later dovetails karma with devotional service, then it may be possible to destroy karma. If one accepts only those karmic activities that can please the Lord, then all one's activities transform into *bhakti-yoga*. It is the intention of all *sāstras* to induce everyone to

engage in devotional service to Kṛṣṇa, and according to the teachings of the Lord, to constantly sing and remember the Lord's holy names, forms, qualities, and pastimes.

(*Śrī Manaḥ-Śikṣā,* Chapter 10)

14. What is the difference between a *karmī's* worship of Kṛṣṇa and a devotee's worship of Kṛṣṇa?

The *sādhana-bhakti* practiced by the Vaiṣṇavas is meant to awaken *prema*. However, when nondevotees practice *sādhana-bhakti,* their goal is either material enjoyment or liberation. There may be no difference in the actual practices of the two, but their intentions are certainly different. By worshiping Kṛṣṇa, the *karmīs* may eventually purify their hearts of the desire for liberation and become free from the desire for material enjoyment. By worshiping Kṛṣṇa the devotees become attached to Kṛṣṇa's holy names. By observing the vow of Ekādaśī, the *karmīs* counteract their sinful reactions. The devotees, however, increase their devotion to Lord Hari when they observe Ekādaśī vows. Just see the difference between the two.

(*Jaiva Dharma,* Chapter 5)

15. What is the difference between a godless family and a Vaiṣṇava family?

The only difference between a godless family and a Vaiṣṇava family is its motivation; there is no difference in appearance. The godless persons marry, earn money, build houses, beget children, and perform their activities in the name of justice; but their motivation in performing all these activities is simply to increase their own happiness and the happiness of this world. Even though Vaiṣṇavas perform the same activities as godless people, they do not grab the fruits of their activities. Rather, they engage in the Supreme Lord's service. Ultimately, the Vaiṣṇavas attain satisfaction. The godless become controlled by lust and anger, and, desiring only material enjoyment and liberation, lose their peace of mind.

(*Caitanya-śikṣāmṛta* 3/2)

16. When does one commit the *nāmāparādha* of blaspheming devotees?

Offenses at the feet of *sādhus* are committed when we are proud of our karma and *jñāna*. The first offense in chanting—blaspheming devotees—enters the heart of the nondevotees and takes up residence there.

(*Sajjana Toṣaṇī* 11/11)

17. Are sin and piety constitutional activities of the soul?

Both sin and piety are relative, not constitutional. The activity or desire that relatively helps a soul attain his constitutional position is called piety. The opposite is called sin.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 10/2)

18. For whom is the system of marriage beneficial?

Those who are attached to material objects should associate with women through marriage, as this is pious for such persons.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 10/3)

19. What is the ultimate fruit of traveling to the holy places?

By visiting holy places, people become purified. Although associating with saintly persons is the ultimate goal of visiting holy places, people who visit holy places consider themselves purified, because by visiting holy places their sinful propensities are destroyed.

(*Caitanya-śikṣāmṛta* 2/2)

20. What is constitutional piety? What is temporary piety?

Justice, compassion, truthfulness, purity, religiousness, and love are called constitutional piety. They are called so because they always remain with the living entity like an ornament. In the conditioned state, these pieties become

somewhat gross and are called *puṇya,* pious activities. Apart from that, all other pieties are temporary, because they have arisen from the living entity's contact with matter. In the perfected stage, however, both constitutional and temporary pieties have no existence.

(*Caitanya-śikṣāmṛta* 2/23)

21. Do Kṛṣṇa's devotees maintain a desire for sin or piety in their hearts?

Since devotional service to Kṛṣṇa is one's constitutional position, when one cultivates this service, then nescience, the root cause of relative situations (sin and piety), is gradually fried and abolished. Although the desire to engage in sinful activity may suddenly manifest like a fried *kai* fish, it is quickly subdued by the process of devotional service.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 10/2)

22. How many types of atonement are there? What is the result of each type?

There are three types of atonement—atonement through karma, atonement through *jñāna,* and atonement through *bhakti*. Remembering Kṛṣṇa is the atonement through *bhakti*. Therefore, devotional service is atonement through *bhakti*. There is no need for devotees to practice some separate form of atonement. Atonement in *jñāna* is done through repentance. By repentance, both one's sins and the seeds of one's sin (or desires) are destroyed. Still, nescience cannot be destroyed without practicing *bhakti*. If one atones through the practices of karma such as *candrāyaṇa* (a kind of expiatory penance), one's sins are checked, but the seeds of sinful desire and nescience, the root cause of sin and the desire to sin, remains. One must understand this science of atonement with careful consideration.

(*Śrī Kṛṣṇa-saṁhitā,* Chapter 10/2)

23. Why are whimsical persons, who give up the principles of *varṇāśrama-dharma,* fit to practice atonement?

By associating with *mlechhas,* those who give up the principles of *varnāśrama-dharma* and act whimsically like the *mlechhas* with whom they associate, fall down. This is because they oppose the proper scientific code of conduct.

(*Caitanya-śikṣāmṛta* 2/5)

24. Why are some people born outcastes?

The cause of an outcaste birth is one's fructified karma. Such karma can be destroyed by chanting the holy names of the Lord.

(*Jaiva Dharma,* Chapter 6)

25. How do the seeds of sinful activity become destroyed?

Among the methods of purifying the mind, remembering Lord Viṣṇu is principal. Atonement is designed to purify the sinful mind. By undergoing atonements such as *cāndrāyaṇa,* which fall under the category of *karma-kāṇḍa,* the sinful activities leave the sinner but the root of sinful activities—the desire to commit sin—does not. When one repents, a *jñāna-kāṇḍa* atonement, the desire to commit sinful activities—the root of sin—is destroyed. However, the seed of sinful activities in the form of aversion toward Lord is destroyed only by practicing remembrance of Lord Hari.

(*Caitanya-śikṣāmṛta* 2/2)

26. How many types of impurities are there and what are the differences between them?

Impurity is of two types; mental and physical. Mental and physical impurities are further divided into three categories, namely, impurities born of place, impurities born of time, and impurities born of person. If one goes to an impure country, one becomes affected. The impurity of place is caused by the sinful activities committed by the local inhabitants. That is

why the religious scriptures describe that if one goes or lives in a *mleccha* country, one becomes affected by the impurities of that country. However, there is no prohibition about going to a *mleccha* country to acquire knowledge about those countries, deliver those countries from the hands of miscreants by war or any other means, or to preach religious principles. Going to the *mleccha* countries to acquire insignificant education, learn religious teachings, or simply to live with the inhabitants certainly hampers Āryan prestige. Those who go for these reasons should practice atonement.

(*Caitanya-śikṣāmṛta* 2/5)

27. What is mental impurity?

Illusion and envy make the mind impure. It is extremely necessary to remove them.

(*Caitanya-śikṣāmrta* 2/5)

67

Empiric Knowledge

1. How is *jñāna* defined?

Jñāna is also a particular form of karma but in the mode of goodness.

(Commentary on *Bhagavad-gītā* 3.2)

2. What kind of knowledge and renunciation do devotees accept?

Knowledge and renunciation are not counted among the limbs of devotional service because they make the heart rock-hard. However, devotional service is smooth and sublime. Therefore, the knowledge and renunciation that arise from devotional service should be accepted.

(*Jaiva Dharma,* Chapter 20)

3. Can one attain pure knowledge as long as one is inquisitive?

Material knowledge consists only of physical knowledge. Our original knowledge is actually transcendental knowledge. Transcendental knowledge when perverted becomes material knowledge. The twenty-four material truths put forth by Sāṅkhya philosophy are entirely material. When knowledge

of these truths is refined through *samādhi,* it awakens transcendental knowledge. This transcendental knowledge is scientific. As long as one is inquisitive, one is still under the clutches of ignorance. Destruction of ignorance and the awakening of scientific, transcendental knowledge take place simultaneously. Receiving such knowledge and learning to relish it is called devotional service.

(*Sajjana Toṣaṇī* 11/10)

4. What kind of *jñāna* do Vaiṣṇavas condemn?

The knowledge usually condemned by Vaiṣṇavas is not pure knowledge. Vaiṣṇavas condemn that material knowledge by which the materialists try to ascertain the inconceivable Absolute Truth. If thieves are told that human beings are nonsense, this does not mean that all human beings are nonsense; it means that certainly the thieves are nonsense.

(*Sajjana Toṣaṇī* 11/10)

5. What kind of *jñāna* does devotional literature condemn?

Considering loving devotional service and pure knowledge as equal, impure knowledge has been condemned in the devotional literature. Pure knowledge is never referred to as *jñāna-kāṇḍa.*

(*Caitanya-śikṣāmṛta* 5/3)

6. What is *pratyag* and *parag-caitanya*?

Caitanya is of two kinds, *pratyag* and *parag.* When Vaiṣṇavas are absorbed in *prema,* internal knowledge (*pratyag-caitanya*) arises. When a Vaiṣṇava's absorption in *prema* is broken, he returns to his external senses and *parag-caitanya* arises. *Parag-caitanya* is not *cit* but a shadow of *cit.*

(*Prema-pradīpa,* Ninth Ray.)

7. Can human knowledge measure the Supreme Lord's pastimes?

Human knowledge is most insignificant. If one tries to measure the prowess and pastimes of the Supreme Lord, one will certainly fall into illusion.

(*Sajjana Toṣaṇī* 8/4)

8. What is the difference between knowledge of impersonal Brahman and knowledge of the Supreme Lord?

Knowledge of impersonal Brahman is just a branch of knowledge about the Supreme Lord.

(*Caitanya-śikṣāmṛta* 5/3)

9. Where does *kaivalya* or Brahman exist?

Kaivalya is the demarcation line between the world of limitation and the transcendental world.

(*Śrī Brahma-saṁhitā* 5/34)

10. What is the fate of those who follow the *jñāna-kāṇḍa* system?

The followers of *jñāna-kāṇḍa,* who are entangled in the conception of merging into the existence of Brahman, practice false renunciation in order to destroy their individuality. They achieve nothing in this life or in the next. They simply waste their life while contemplating indirect thoughts.

(*Caitanya-śikṣāmṛta* Chapter 8)

11. What is the danger in trying to go to Goloka through *jñāna* or yoga?

There are ten tridents in ten directions that prevent and disappoint those who are aspiring for entrance into Goloka through meditation without Kṛṣṇa's grace. Conceited people who try to reach this region through the paths of yoga (meditation) and *jñāna* (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents.

(*Śrī Brahma-saṁhitā* 5/5)

12. Who are the demigods and demons? What is the difference between their goal of life and the process to achieve it?

The devotees of the Supreme Lord are the demigods, and those who are envious of the Supreme Lord are the demons. Just as there is always a principle of opposition between the demigods and the demons, similarly, there is a principle of opposition between their *sādhana* and *sādhya*. The *sādhana* of the demons is to torture the devotees and to kill cows and *brāhmaṇas,* and their *sādhya* is to attain liberation. The *sādhana* of the devotees is devotional service, and their *sādhya* is love of God. Those who endeavor to achieve liberation necessarily take shelter of dishonest *sādhana* in the form of cultivating impersonal knowledge, like the nondevotees.

(Commentary on *Bṛhat-Bhāgavatamṛta*)

68

Mystic Yoga and Observing Vows

1. Isn't yoga an unbroken process?

Yoga is one, not two. Yoga is a particular path for spiritual cultivation. The first stage of yoga is desireless karma, or karma-yoga. When yoga is mixed with knowledge and renunciation, it becomes *jñāna-yoga,* which is the second stage. When *jñāna* is mixed with meditation on or remembrance of the Lord, it is called *aṣṭāṅga-yoga,* which is the third stage. When yoga is mixed with love for the Supreme Lord, it becomes *bhakti-yoga.* The entire process, which consists of various stages, is called yoga.

(Commentary on *Bhagavad-gītā* 6.47)

2. When are karma, *jñāna,* and yoga capable of awarding secondary fruit?

If karma, *jñāna,* and yoga and their respective processes do not aim at devotional service, they cannot award any kind of fruit to their followers. If devotional service to Kṛṣṇa becomes the ultimate goal of these processes, then only can they award secondary fruits.

(*Caitanya-śikṣāmṛta* 1/6)

3. In which scriptures is *haṭha-yoga* described?

Haṭha-yoga is described in the *Śākta* and *Śaiva Tantras,* as well as scriptures written based on those *Tantras,* such as the *Haṭha-yoga dīpikā* and the *Yoga-cintāmaṇi.*

(*Prema-pradīpa,* Third Ray)

4. What is the difference between *raja-yoga* and *haṭha-yoga*?

The yoga practiced by philosophers and Purāṇic scholars is called *rāja-yoga.* Yoga prescribed by the *tantric paṇḍitas* is called *haṭha-yoga.*

(*Prema-pradīpa,* Third Ray)

5. Why is the path of yoga fearful and the path of devotional service fearless?

Yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, and *samādhi*—these are all practices in *aṣṭāṅga-yoga.* It is true that by these practices one may achieve peace, but sometimes in the process, one may be overwhelmed by lust and greed. Then instead of attaining peace, one may enjoy yogic opulence for some time before ultimately falling. However, when practicing devotional service to Lord Kṛṣṇa, there is no fear of attaining irrelevant fruits. Kṛṣṇa's servants certainly attain peace.

(*Prema-pradīpa,* Second Ray)

6. What is the danger in practicing *haṭha-yoga*?

If someone practices *haṭha-yoga* he can do many wonderful things. We can believe this because we can see the results of our practice. However, by performing *mudrās* or other practices within the realm of *haṭha-yoga,* so many powers are acquired that the practitioner cannot make further progress.

(*Prema-pradīpa,* Third Ray)

7. What is the fate of a yoga practitioner who tries to separate his attachment for Vaikuṇṭha from his life?

Thought and practices such as *dhyāna*, *pratyāhāra*, and *dhāraṇā* are advised for those desiring to attain the end result of awakening one's spiritual attachment. Many people practice these. But they don't sufficiently discuss how to attain spiritual attachment. That is why yogis often become captivated by yogic opulence and ultimately fail to attain spiritual attachment. On the other hand, Vaiṣṇava practices are superior.

You see, any *sādhana* is a particular type of activity. One may develop attachment to whatever activities he must perform in his life and then also endeavor to achieve the Absolute Truth. By working in this way, can such a person awaken spiritual attachment? If the *sādhaka* keeps his attempts to develop spiritual attachment as a separate activity in his life, he will be pulled by material attachment on one hand and spiritual consciousness on the other.

(*Prema-pradīpa,* Fourth Ray)

8. What are the limbs of *rāja-yoga*?

Samādhi is the main process of *rāja-yoga*. In order to attain *samādhi,* one first practices *yama,* then *niyama,* then *āsana, prāṇāyāma, pratyāhāra, dhyāna,* and *dhāraṇā*. One must practice these processes.

(*Prema-pradīpa,* Fifth Ray)

9. What does one experience when one attains *samādhi* by practicing *rāja-yoga*?

When one attains *samādhi* by practicing *rāja-yoga,* one realizes truth beyond material nature. In that state, one can taste unalloyed love. That subject cannot be described in words.

(*Prema-pradīpa,* Fifth Ray)

10. What process do ascetics follow? How many yoga processes are there?

Undergoing great distress, the ascetics desire to loosen the knots of their karma. Ascetics practice Vedic *pancāgni-*

vidyā, nididhyasana, and yoga. The *śāstras* have proposed such yoga processes as *aṣṭāṅga-yoga, śaraṇga-yoga, dattātreyī-yoga,* and *gorakṣanārthi-yoga*. Other processes, such as the *haṭha-yoga* mentioned in the Tantras and the *rāja-yoga* propounded by Patañjali have been widely accepted in the world.

(*Caitanya-śikṣāmṛta* Chapter 8)

11. What is the main difference between the paths of yoga and devotional service?

The main difference between yoga and devotional service is this: when practicing yoga strictly, and when one attains *samādhi* after giving up false designations, he attains his constitutional position. That is, he awakens *prema*. During the long process of giving up false designations, however, there is a danger that the *sādhaka* may become captivated by the insignificant byproducts of his practice and fall down before he attains the ultimate goal. On the other hand, those practicing devotional service discuss only *prema*. Devotional service is simply the cultivation of the science of love of God. When all activities are meant to cultivate the ultimate result, one need not fear useless results. Rather, the means are the end and the end is the means.

(*Prema-pradīpa,* Second Ray)

12. What does one gain by achieving perfection in yoga practice?

The domination over material nature attained in yoga practice is only a temporary result. In that position, the ultimate result may be far off and time and again impediments will arise. On the path of yoga, there are hindrances at every step. First, while practicing *yama* and *niyama*, religiosity is awakened, and as a consequence of this insignificant result one becomes known as religious-minded, even though no attempt has been made to achieve *prema*.

(*Prema-pradīpa,* Second Ray)

13. When do one's sensual endeavors diminish?

The path of devotional service is to cultivate love for the Absolute Truth. The more attachment for such cultivation of love increases, the more the endeavor of the senses diminishes.

(*Prema-pradīpa,* Second Ray)

14. What is the purpose of observing vows and fasting?

Bathing in the morning, circumambulation, and offering obeisances are exercises related to physical vows. Due to the imbalance of any of the bodily elements, one falls sick. In order to check such sickness, vows such as fasting on the tenth day of both the waning and waxing moon, and on the full moon, have been prescribed. It is good to either fast completely or to make changes in one's eating routine on those days while simultaneously engaging the mind in thoughts of the Supreme Lord with controlled senses.

(*Caitanya-śikṣāmṛta* 2/2)

15. What is the point of observing the month-long vow?

The month-long vow consists of observing the twenty-four Ekādaśis and the six appearance days that include Janmāṣṭamī. Spiritual cultivation is the only purpose behind performing such a vow.

(*Caitanya-śikṣāmṛta* 2/2)

16. What is the gradual procedure for attaining renunciation?

By observing the physical vows of Cāturmāsya and fasting on the full moon day and every tenth day of both the waning and waxing moon, one becomes habituated to practicing renunciation. First, one should gradually give up the desire to eat and sleep. Thereafter, one should give up the desire for all happiness and should practice renunciation by accepting only

that material enjoyment that is required to maintain body and soul together. When one does these things, he will have become proficient in renunciation.

(*Caitanya-śikṣāmṛta* 2/2)

69

False Renunciation

1. What harm does false renunciant cause a practitioner of devotional service? What is the benefit of giving up false renunciation?

Markata-vairāgya, false renunciation, is a major weakness of heart. By carefully giving it up, one gains strength on the path of *bhajana*. Then enemies such as duplicity, the propensity to cheat, and the desire for name and fame become defeated. Thus, the living entities attain pure devotion and their lives become successful.

(*Sajjana Toṣaṇī* 8/10)

2. Should a renunciant watch cinema or theater?

There is no doubt that a renunciant who watches women acting in a cinema hall or theater behave like false renunciants. The renunciant who indulges in hearing and watching plays and dramas is certainly at fault.

(*Sajjana Toṣaṇī* 8/10)

3. Can one formally accept a renunciant's dress before attaining *bhāva*?

Simply identifying oneself as a renunciant does not make one renounced. If one has not automatically developed

detachment from sense gratification as a result of awakening *bhāva,* it would be illegal for him to accept a renunciant's dress.

(*Caitanya-śikṣāmṛta* 5/2)

4. Is it proper to take *sannyāsa* at an immature stage when the desire for female association is still present in the heart?

If the propensity to associate with women is present in any corner of his heart, a man should not take *sannyāsa*. Better he stay at home, try to give up false renunciation, and make progress in spiritual life by relishing the chanting of Kṛṣṇa's holy names. There is no hurry to take *sannyāsa,* and no one need accept the renounced order at an improper time.

(*Sajjana Toṣaṇī* 8/10)

5. Whose renunciation is prone to become false?

If a householder leaves his family before developing a strong natural detachment, his renunciation is prone to transform into false renunciation.

(*Sajjana Toṣaṇī* 8/10)

6. What are the symptoms of false renunciation?

Thinking of sense gratification within the heart, secretly enjoying the company of women, and externally putting on the signs of a renunciant, such as by wearing only *kaupinas* and a *cādar,* are the symptoms of false renunciation.

(Commentary on *Caitanya-caritāmṛta* Madhya 16.238)

7. Who is a false renunciant?

A renunciant who converses intimately with women is a false renunciant.

(*Harināma-cintāmaṇi*)

8. Can only *sannyāsīs* be false renunciants? What is false renunciation for a householder?

There are two kinds of false renunciants, householder's and *sannyāsis*. Among the householders, those who are unnecessarily eager to leave home are outrageous.

(*Sajjana Toṣaṇī* 8/10)

9. Can one become free of sense gratification simply by wearing a renunciant's dress?

Simply wearing the dress of a renunciant does not make a devotee free from sense gratification, because renunciants often collect and save objects for sense enjoyment. On the other hand, many persons resemble sense enjoyers, but utilize everything in their worship of Lord Hari with a mood of detachment.

(*Sajjana Toṣaṇī* 10/11)

10. What is the harm if one gives up the gradual path due to a desire for liberation?

If one gives up the gradual path because he desires liberation, then false renunciation overpowers him and makes him abominable.

(*Caitanya-śikṣāmṛta* 1/7)

11. Who are the unsteady renunciants?

Those who accept *sannyāsa,* being induced by a temporary detachment born of quarrel, distress, poverty, disease, accident, or in the process of getting married, are unsteady renunciants. Their detachment does not last long; soon they become pseudo renunciants.

(*Caitanya-śikṣāmṛta* 5/2)

12. Who are the conventional renunciants?

Those who become controlled by intoxication and thus useless to society, who try to exhibit the symptoms of devotional service to Hari while under the influence of

intoxication, and who try to execute loving devotional service while under the shelter of material attachment, are called conventional renunciants, even though they accept the symbols of renunciation.

(*Caitanya-śikṣāmṛta* 5/2)

13. What type of people disgrace Vaiṣṇava *dharma*? Do these people disturb society?

One who accepts the signs of a renunciant before he is actually detached certainly causes a social disturbance and disgraces Vaiṣṇava *dharma*.

(*Sajjana Toṣaṇī* 2/7)

14. Who is responsible for creating doubts in the minds of the people about the character of renounced saintly persons?

It is extremely necessary for *bābājīs*, who are in the renounced order, to give up greed for women, wealth, palatable food, and material happiness. Since some renounced saintly persons retain attachment for these things, worldly people tend to doubt the character of renounced saintly persons.

(*Sajjana Toṣaṇī* 2/7)

15. Is the *bābājīs'* custom of keeping maidservants in their cottages approved by Vaiṣṇava *dharma*?

It is extremely inauspicious for *bābājīs* who live in cottages to keep maidservants. Some *bābājīs* have their daughters from their previous *āśramas* living as their maidservants. A true renunciant would never live in a cottage where nothing can work without women. On the pretext of serving the Supreme Lord and His devotees, enjoyment of intimate association with the opposite sex becomes the goal of those *bābājīs* who keep maidservants.

(*Sajjana Toṣaṇī* 2/7)

16. Can one get spiritual results simply by subduing material attachment?

It is not that subduing material attachment awakens one's spiritual attachment. Many people take shelter of renunciation just to subdue material attachment without trying to increase their spiritual attachment. This ends only in misfortune.

(*Prema-pradīpa,* Fourth Ray)

17. Is there any point to renunciation if there is no spiritual goal?

Although by practicing *pratyāhāra* one can control his senses, if one does not develop *prema,* then such renunciation is dry or insignificant. This is because when attempting to attain the ultimate goal, enjoyment and renunciation give equal results. Useless renunciation simply makes one stone-hearted.

(*Prema-pradīpa,* Second Ray)

18. When is one qualified to leave home?

When one becomes totally introspective, he becomes qualified to leave home. If he leaves home before such time, he is in danger of falling down.

(*Jaiva Dharma,* Chapter 7)

70

Association with Women

1. What is "association with the opposite sex"?

A man's attachment for a woman and a woman's attachment for a man is called "association with the opposite sex." By chanting Kṛṣṇa's holy names while renouncing such attachment, a householder can achieve the ultimate goal of life.

(*Jaiva Dharma,* Chapter 25)

2. Is association with women detrimental to devotional service?

When there is no marital relationship and one converses with a woman with evil intentions, it is called *strī-saṅga*. Such *saṅga* is sinful and is detrimental to devotional service.

(*Sajjana Toṣaṇī* 10/11)

3. What should a person who desires to attain pure devotional service renounce?

Those who desire to attain pure devotional service should totally renounce the association of nondevotees and women.

(*Sajjana Toṣaṇī* 11/11)

4. What is the purpose of marriage? What kind of people are engaged in animalistic activities? What is the mentality of a person attached to spiritual life?

Those who possess a material body made of flesh and blood are always inclined to associate with women. To minimize this inclination, marriage is recommended. Those who wish to become free of the codes of marriage are almost like animals. But for those who have crossed beyond the rules of this natural inclination by the association of devotees and the strength of their service and have thus attained attraction for spiritual subject matter, associating with the opposite sex has no detrimental effect.

(*Sajjana Toṣaṇī* 11/5)

5. Who are the actual *stri-saṅgīs*?

Those who are attached to associating with women are called *stri-saṅgīs.* The materialists who are fond of gold and women, the *sahajiyās,* Bāuls, Sāins, and other so-called religiously minded persons who are greedy for women, as well as the woman-loving *tāntrics,* are all examples of *stri-saṅgīs.* The main point is that any men who are attached to womanly association are *stri-saṅgīs.* By all means the Vaiṣṇavas should give up the company of such *stri-saṅgīs*. This is Śrī Caitanya Mahāprabhu's order.

(*Sajjana Toṣaṇī* 11/6)

6. Is a Vaiṣṇava householder licentious?

A Vaiṣṇava, whether a householder or renunciant, desires only transcendental happiness. A householder Vaiṣṇava always works with his wife to achieve transcendental happiness. Although engaged in all kinds of work, he never becomes licentious. In this way, he remains free from women's association throughout his life. He totally renounces illicit, intimate speaking with women and the mundane licentious mood in licit association with his wife.

(*Sajjana Toṣaṇī* 11/11)

7. Is it good to become licentious?

One should never become licentious, for it ruins everything.

(*Caitanya-śikṣāmṛta* 2/5)

8. Is associating with his wife one of the limbs of devotional service for a householder?

It is not a limb of devotional service for a householder to associate with his wife, but it has been accepted as sinless as long as one uses such association to maintain family life.

(*Sajjana Toṣaṇī* 4/6)

9. How can women devotees give up bad association?

It is essential for women devotees to give up the association of their nondevotee husbands. It is difficult to consider the nondevotee a husband because such an illusory enjoyer acts like a bull and proudly considers himself as the master.

(*Śrī Bhāgavatārka Marīchi-mālā* 14/36)

10. What harm is there if a tinge of material conception enters into our worship of Lord Hari?

According to pure Vaiṣṇava philosophy, the male practitioner of devotional service should worship Hari separate from female practitioners of devotional service. Similarly, the female practitioner should not allow male practitioners near them. Worship of Hari is a fully spiritual activity. A little material conception can spoil everything.

(*Sajjana Toṣaṇī* 4/6)

11. Whose association is most detrimental to devotional service?

Association with those fond of women is most detrimental to devotional service.

(*Harināma-cintāmaṇi*)

12. What is the atonement for a renunciant who purposely sees a woman?

If a Vaiṣṇava in the renounced order of life deliberately sees a woman, he should atone by drowning himself in the Ganges at Triveni in order to become purified in his future lives.

(*Caitanya-caritāmṛta* Antya 2.165)

71

The Desire for Material Fame

1. What is the main purpose behind artificially displaying symptoms of ecstatic love, such as shedding tears or the standing of bodily hairs?

You have practiced shedding tears and jumping and rolling on the ground. You often fall on the ground unconscious. This is, however, purely drama meant to deceive people. In this way you spread bad association and ultimately get gold and women.

(*Kalyana Kalpataru*, Song 18)

2. What is most difficult to renounce, even when one is able to renounce almost everything?

Although one can renounce almost everything, it is very difficult to renounce *pratiṣṭhāśā,* the desire for name and fame.

(*Bhajana-rahasya,* Chapter 2)

3. Why do cheaters imitate great personalities? Can such imitation endure?

Cheaters try to hide their natures and attain name and fame by imitating great personalities, but such imitation cannot endure. A cheater's true nature will certainly be exposed within a few days.

(*Sajjana Toṣaṇī* 4/11)

4. Is verbal humility proof having renounced the desire for fame?

Until we can give up the desire for fame, we cannot claim to be Vaiṣṇavas. Verbal humility alone will not do. I often say, "I am not even qualified to become a servant of the servant of the Vaiṣṇavas," and I think that by hearing this, the audience will respect me as a pure Vaiṣṇava. Alas! The desire for fame does not want to leave us.

(*Sajjana Toṣaṇī* 8/3)

5. From what *anartha* do those who love peace suffer from, even after they have renounced family life?

Peace-loving people give up family life and accept the renounced order because they think that householders are more prone to desire for name and fame. At that stage, however, rather than see their own desire for name and fame decrease, their desire becomes stronger than ever.

(*Sajjana Toṣaṇī* 8/3)

6. Why is the endeavor to attain fame so abominable?

The endeavor to attain fame is the most abominable endeavor. Although it is abominable, few people can avoid it.

(*Sajjana Toṣaṇī* 10/9)

7. What means do cheaters adopt to achieve fame?

In order to obtain the spiritual master's appreciation, respect from devotees and ordinary people, praise from the holding of grand festivals, and in order to get their work done, many people cheat and artificially display the symptoms of ecstatic love like dancing, perspiring, shedding tears, rolling on the ground, and shivering. Actually they do not possess any of the symptoms of ecstatic love in their hearts.

(*Caitanya-śikṣāmṛta* 5/4)

8. Why is it improper to proudly identify oneself as a Vaiṣṇava?

If I think I am a Vaiṣṇava, then I cannot become *amānī,* free from the expectation that I should be respected. The desire for material fame will then pollute my heart and I will go to hell.

(*Kalyāna Kalpataru* Song 8)

72

The Cheating Propensity

1. What is *kutīnātī* and what is its result?

The phrase *kutīnātī* contains two words, *kutī* and *nātī*. Persons who have a mania for cleanliness always find *ku* (bad) in everything. In other words, they bathe in a pond, but since nearby is a place for passing stool, they always think bad about the pond and spend their whole day discussing it. They cannot discuss anything good. The mania for cleanliness is an example of *kutīnātī*. Those who are affected by this cannot think of any place in the world as pure, cannot think of any time as auspicious, and cannot accept any person as a pure Vaiṣṇava. When they see anything done by a pure devotee that is opposed to *smārta* principles, they immediately disassociate themselves from such a pure devotee and consider him a non-Vaiṣṇava. This is an example of *nātī,* negation. To not accept the remnants of the Deity installed by devotees from a lower caste is also an example of *kutīnātī*. As long as *kutīnātī* is prominent in one's heart, he cannot achieve any happiness from eating anything. *Kutīnātī* is a kind of mental disease. As long as one is influenced by it, he will find it very difficult to achieve devotional service. It is extremely difficult for a person afflicted with *kutīnātī* to serve and associate with Vaiṣṇavas.

(*Sajjana Toṣaṇī* 6/3)

2. What obstacles on the path of devotional service did Śrīmān Mahāprabhu consider *kutīnātī*?

In the course of Śrīman Mahāprabhu's instructions regarding the renunciation of *kutīnātī,* He listed activities such as committing sinful activity, violence toward living entities, and the desire for material fame. All of these He considered detrimental to devotional service.

(*Sajjana Toṣaṇī* 6/3)

3. How did Mahāprabhu explain the word *kutīnātī*?

Mahāprabhu explained *kutīnātī* with the words, *"Ei bhāla ei manda*," or, "This is good and this is bad."

(*Sajjana Toṣaṇī* 6/7)

4. How do people affected by *kutīnātī* become offenders toward the holy name and the Vaiṣṇavas?

Due to pride in caste and beauty, people affected by *kutīnātī* do not have firm faith in the remnants of the Lord's foodstuffs, in the water that has washed the Vaiṣṇavas' feet or in the dust from those feet. Therefore, they are always offenders at the feet of the holy name and the Vaiṣṇavas. It is impossible for such people to chant the Lord's holy names. There are some people who hate the pure Vaiṣṇavas when those Vaiṣṇavas are in distress. Mahāprabhu said, however, "O Sanātana! The Vaiṣṇavas do not hate you because you have scabs on your body.

(*Sajjana Toṣaṇī* 6/3)

5. What kind of affection is cheating affection?

Affection applied only to the body is nothing but cheating.

(*Sajjana Toṣaṇī* 2/1)

6. Why are cheaters eager to worship the demigods and demigoddesses?

With a desire to receive palatable foodstuffs, particularly

goat flesh, many cheaters worship the demigods and demigoddesses while displaying symptoms of ecstatic love. In this way they exemplify the possession of pseudo love of God.

(*Caitanya-śikṣāmṛta* 5/4)

7. Are people who simply carry the burden of the scriptures not crooked?

paramārtha-vicaria 'smin bāhya-doṣa-vicārataḥ
na kadācid dhata-śraddhaḥ sāragrāhī janor bhavet

We have discussed the Absolute Truth in this book, so please excuse any defects in grammar or language. Swanlike persons should not waste time discovering the faults. Those who criticize such external defects while studying this book will obstruct its main purpose, which is to accept the essence of the Absolute Truth. Such persons are not eligible to study this book. Arguments born of childish education are despicable when applied to serious subject matter.

(*Śrī Kṛṣṇa Saṁhitā* 10/19)

8. What is the definition of pseudo love of God?

Pseudo love of God resembles dramatic play. It results only in sense gratification. Therefore, O mind, always give up sensual pleasures, which are full of offenses.

(*Kalyāna Kalpataru* Song 19)

9. When does devotional service become ineffective?

When devotional service is performed with a desire to attain wealth, followers, and so on, then it is far away from pure devotional service and as such is not a real limb of devotional service.

(*Jaiva Dharma,* Chapter 20)

73

Violence Toward the Living Entities

1. How can one remove the sinful mentality of committing violence toward animals?

Mā hiṁsyāt sarvāni būtāni: "One should not commit any violence toward any living entity." This Vedic statement prohibits violence toward animals. Until human beings give up slaughtering animals, enjoying the association of women, drinking wine, and situating themselves in the mode of passion, they may, in order to diminish such propensities, associate with women through marriage, kill animals in sacrifice, and drink wine under particular condition. By so doing, their propensities will diminish and they will gradually be relieved of such desires. This is the purport of the *Vedas*. The *Vedas* do not teach that humans should kill animals.

(*Jaiva Dharma,* Chapter 10)

2. What is violence? What kind of violence must be given up?

Persons who are attached to sinful activities generally become envious and violent toward other living entities. Committing violence is a heinous sin. It is everyone's duty to give up violence. Violence toward human beings is the gravest

sin. The gravity of the offense depends upon the degree of glory the victim possesses. Violence toward *brāhmaṇas,* one's own relatives, women, Vaiṣṇavas, or to the spiritual master is extremely sinful. Violence toward animals is also not an ordinary sin. The killing of animals by selfish, greedy people is caused by a human being's abominable, animalistic propensity. Unless humans refrain from killing animals, their nature will not improve.

(*Caitanya-śikṣāmṛta* 2/5)

3. Why is violence toward other living entities detrimental to devotional service?

If one wants to eat the flesh of another living entity, he has to kill that living entity. Therefore, any activity that encourages violence toward the living entities is detrimental to devotional service.

(*Sajjana Toṣaṇī* 9/9)

4. Should a devotee of Hari maintain his propensity to commit violence?

Violence toward other living entities is the root of all sinful activities. Those who are fortunate enough to engage in Kṛṣṇa's devotional service naturally do not possess a propensity for violence.

(*Sajjana Toṣaṇī* 9/8)

5. Which activities are favorable for devotional service and which are unfavorable?

Those activities that aim at benefiting others are favorable for devotional service, while those activities that aim at causing them violence are opposed to devotional service.

(*Sajjana Toṣaṇī* 9/8)

6. How many kinds of violence are there? How should one utilize attachment and envy?

There are three kinds of violence: violence toward human beings, violence toward animals, and violence toward demigods. Violence is born from hate. To become attracted to any object of enjoyment is called attachment, and to become detached from any object of enjoyment is called hate. Proper attachment has been counted as piety, improper attachment as licentiousness. Hatred is the opposite of attachment. Proper hatred is also counted as piety, but improper hatred is the root of violence and envy.

(*Caitanya-śikṣāmṛta* 2/5)

7. Is violence toward the animals a religious principle for human beings?

The arrangement to kill animals in sacrifice that has been prescribed in Vedic literature is simply meant to gradually diminish people's animalistic propensities. Actually, violence toward animals is the nature of animals, not human beings.

(*Caitanya-śikṣāmṛta* 2/5)

8. How many types of cruelty are there and what are their results?

There are two types of cruelty, cruelty toward humans and cruelty toward animals. Cruelty toward men and women causes great disturbances in the world. When people practice cruelty toward one another, compassion leaves the world and irreligiousness in the form of cruelty become prominent.

(*Caitanya-śikṣāmṛta* 2/5)

9. Should cruelty toward animals be given up?

There is an arrangement for inflicting cruelty on animals in modern, insignificant religious principles. However, this arrangement is bringing its founder a bad name. The heart of a kind person is shattered when he sees how materialistic people trouble the bulls and horses that pull carts. One should give up such cruelty toward animals.

(*Caitanya-śikṣāmṛta* 2/5)

74

Committing Offenses

1. Is it an offense to unknowingly engage in bad association?

Even if you associate with nondevotees unknowingly, you commit an offense against devotional service.

(*Sajjana Toṣaṇī* 5/5)

2. What offense is the most grave?

If one disregards and disrespects Vaiṣṇavas, he commits an offense. Sinful reactions are nullified simply by undergoing ordinary atonement; but offenses are not nullified so easily. A sin is committed by both gross and subtle bodies; an offense degrades one's self-realization. Therefore, those who desire to worship the Supreme Lord must be careful not to commit offenses.

(*Sajjana Toṣaṇī* 5/2)

3. What is an offense?

When sinful activities are committed against saintly persons and the Supreme Lord, it is called an offense. Offenses are most grave and must be given up by all means.

(*Caitanya-śikṣāmṛta* 2/5)

4. Is it possible to attain *kṛṣṇa-prema* if one commits offenses?

One who does not attain love of God after worshiping Kṛṣṇa birth after birth has certainly committed heaps of offenses, for only by chanting Kṛṣṇa's name without offense can one attain *kṛṣṇa-prema*.

(*Navadvīpa-mahātmya,* Chapter 1)

5. Who are the offenders at Bhakti-devī's feet?

Being induced by propensities detrimental to devotional service, such as envy, hatred, pride, and the desire for fame, those who criticize others are offenders at Bhakti-devī's feet.

(*Sajjana Toṣaṇī* 10/10)

6. How do the *madhyama-adhikārīs* commit offenses against the Vaiṣṇavas?

Madhyama-adhikārīs begin to be counted as pure Vaiṣṇavas because their life's goal is to serve the pure Vaiṣṇavas. If a *madhyama-adhikārī* renounces the distinctions between Vaiṣṇavas and non-Vaiṣṇavas, however, he commits Vaiṣṇava *aparādha.*

(*Harināma-cintāmaṇi*)

7. What is more offensive than Vaiṣṇava *aparādha*?

For a living entity there is no graver offense than an offense committed against a Vaiṣṇava.

(*Sajjana Toṣaṇī* 2/6)

8. How are those who think that Vaiṣṇavas belong to particular castes tested?

Those who are averse to accepting the remnants of pure Vaiṣṇavas, thinking him to belong to a particular caste, are cheaters and cannot themselves be counted as Vaiṣṇavas. For those who are caste-proud, accepting the remnants of Vaiṣṇavas during festivals is a real test.

(*Prema-pradīpa,* Ray 7)

9. Is it improper to think that Vaiṣṇavas belong to a particular caste?

If you are really afraid of cheating yourself, then you should not think that Vaiṣṇavas belong to a particular caste.

(*Sajjana Toṣaṇī* 9/9)

10. Is criticizing the faults of Vaiṣṇavas the same as blaspheming them?

One who criticizes a Vaiṣṇava, thinking he belongs to a particular caste, because he unknowingly committed an offense, his almost-destroyed faults, or his sinful behavior before he surrendered to Kṛṣṇa, is certainly a blasphemer. Such a person will never develop taste for chanting the Lord's holy name. A pure Vaiṣṇava is he who has taken shelter of pure devotional service. We may occasionally find the above-mentioned four faults in him, but there is no possibility of him possessing any other fault.

(*Harināma-cintāmaṇi*)

11. What is the easiest way to achieve devotional service?

One should give up the mentality of thinking Vaiṣṇavas belong to particular castes. Then one should take the dust from the feet of a devotee who is fully engaged in chanting the Lord's holy names and respectfully smear it all over his body.

(*Harināma-cintāmaṇi*))

12. Is it a *sevāparādha* to offer obeisance to someone inside the temple?

One should not offer obeisance to anyone other than the Supreme Lord inside the temple. However, one must offer obeisances to one's spiritual master even inside the temple.

(*Harināma-cintāmaṇi*))

13. What is the definition of a Kṛṣṇa conscious family?

In a Kṛṣṇa conscious family, there is no cheating; there is only simplicity. Therefore, there is no question of offense.

(*Jaiva Dharma,* Chapter 7)

14. To whom should a pious householder give alms?

By giving alms to the illegitimate, professional beggars, householders commit an offense. As a result, they gradually fall down. This practice must be checked. Then the condition of the pious householders will improve, the beggars' distress will be destroyed, and the general advancement of society will take place. *Apātre dīyate dānaṁ tat dānaṁ tāmasaṁ vidum:* "Giving charity to an unqualified person is an act in the mode of ignorance." Following this statement made by the Supreme Lord, one should give charity only to qualified candidates.

(*Sajjana Toṣaṇī* 6/3)

15. Is it not an offense to hear or sing publicly about Śrī Rādhā-Kṛṣṇa's conjugal pastimes?

To sing and hear about Śrī Rādhā-Kṛṣṇa's conjugal pastimes is the principal and eternal mode of worship of the Lord. However, to sing about these pastimes before ordinary people is improper and offensive. *Āpana bhajana kathā nā kahibe yath tathā:* one should not disclose one's own process of devotional service to others. If one is to follow this instruction given by the *ācāryas,* then it also holds that it is offensive to hear a recitation of Kṛṣṇa's conjugal pastimes from a professional singer.

(*Sajjana Toṣaṇī* 6/2)

16. Is it not an offense to blaspheme a Vaiṣṇava by finding in him behaviors opposed to scripture?

If a Vaiṣṇava happens to engage in some uncivilized activity according to his karma, it is an offense to consider such activities uncivilized. Even though a Vaiṣṇava might exhibit

some improper conduct opposed to the *smṛti* literature, he should still be considered saintly. Otherwise, one commits an offense against the holy name.

(*Sajjana Toṣaṇī* 6/7)

17. Who is responsible for committing offenses against the Lord's service?

Offenses against the Lord's service are committed in regard to serving the Lord's Deity form. There are offenses to be avoided by those who worship Deities, by those who install Deities, and by those who go to see the Lord's Deity form. And there are offenses to be avoided by all.

(*Harināma-cintāmaṇi*)

18. What are the thirty-two offenses against the Lord's service?

1. One should not enter the temple of the Deity in a car or palanquin or with shoes on his feet.
2. One should not fail to observe the various festivals held for the pleasure of the Supreme Personality of Godhead, such as Janmāṣṭamī or Ratha-yātrā.
3. One should not avoid bowing down before the Deity.
4. One should not enter the temple to worship the Lord without having washed one's hands and feet after eating.
5. One should not enter the temple in a contaminated state.
6. One should not bow down on one hand.
7. One should not circumambulate in front of Śrī Kṛṣṇa.
8. One should not spread his legs before the Deity.
9. One should not sit before the Deity holding his ankles, elbows, or knees with his hands.
10. One should not lie down before the Deity of Kṛṣṇa.
11. One should not accept *prasāda* before the Deity.
12. One should never speak a lie before the Deity.

13. One should not talk loudly before the Deity.
14. One should not talk with others before the Deity.
15. One should not cry or howl before the Deity.
16. One should not quarrel or fight before the Deity.
17. One should not chastise anyone before the Deity.
18. One should not be charitable to beggars before the Deity.
19. One should not speak harshly to others before the Deity.
20. One should not wear a fur blanket before the Deity.
21. One should not eulogize or praise anyone else before the Deity.
22. One should not speak ill names before the Deity.
23. One should not pass air before the Deity.
24. One should not fail to worship the Deity according to one's means.
25. One should not eat anything that has not first been offered to Kṛṣṇa.
26. One should not fail to offer fresh fruits and grains to Kṛṣṇa according to the season.
27. After food has been cooked, no one should be offered any foodstuff unless it has first been offered to the Deity.
28. One should not sit with his back toward the Deity.
29. One should not offer obeisances silently to the spiritual master, or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances.
30. One should not fail to offer praise in the spiritual master's presence.
31. One should not praise himself before the spiritual master.
32. One should not deride the demigods before the Deity.

These *sevāparādhas* have been described in the *Purāṇas*. (*Harināma-cintāmaṇi*)

19. What are the different offenses and what are their symptoms?

Although offenses are of many kinds, they are mainly divided into three categories: *vaiṣnavāparādha*, *sevāparādha,*

and *nāmāparādha*. In the *Skanda Purāṇa* the six *vaiṣnavāparādhas* are listed as follows: "To kill a Vaiṣṇava, to blaspheme a Vaiṣṇava, to hate a Vaiṣṇava, to fail to offer respect to a Vaiṣṇava, to display anger toward a Vaiṣṇava, and to not feel happy upon seeing a Vaiṣṇava. By committing these offenses, one certainly falls down. No practitioner of devotional service should commit these offenses. The *sevāparādhas* are considered in regard to the deity worship. There are ten types of *nāmāparādhas*.

(*Sajjana Toṣaṇī* 11/7)

20. Why is the professional recitation of *Śrīmad-Bhāgavatam* rejected?

Give up this business [of professional recitation] immediately. You are supposed to be greedy to drink the mellows of ecstatic love, so do not commit an offense against those mellows. According to the *Taittiriya Upaniṣad* (2.7), *raso vai saḥ,* "Krṣṇa is nondifferent from the mellows of ecstatic love." The *śāstras* describe many professions by which people can maintain themselves, so you should choose from among those. Do not earn money by reciting *Śrīmad-Bhāgavatam* to ordinary people. If you find a qualified audience, then recite *Śrīmad-Bhāgavatam* with great ecstasy and without accepting a salary or fee.

(*Jaiva Dharma,* Chapter 28)

21. Are those who sell *hari-nāma* not offenders?

There are many other ways to earn one's livelihood, and one should maintain his life by following one of them. To earn money by selling *hari-nāma* and to consider this money as a means of livelihood is extremely improper and opposed to devotional service. It is impossible for both those who sell *hari-nāma* and those who purchase it to attain love of God, which is the fruit of chanting *hari-nāma.* In fact, by doing so,

such people simply accumulate sin. Money is not the price for *hari-nāma;* faith is the only price. Therefore, it is everyone's duty to faithfully chant and hear Hari's holy names.

(*Sajjana Toṣaṇī* 8/8)

22. What are the symptoms, activities, and fate of those who commit offenses against the Lord's abode?

With a desire to fulfill their self-interests, out of envy, some people are creating obstacles on the path of improving the standard of Śrī Māyāpur. Upon seeing the *dhāma's* prosperity, these people have become hopeless nowadays. Being controlled by intense envy, a few of them have even begun to publish articles against the *dhāma* in some small magazines. There is no doubt that Mahāprabhu will soon destroy them. The amazing factor is that for a long time, some people have been engaged in accumulating money and enjoying the association of women while hiding the actual glories of Śrī Māyāpur. As soon as the glories of Māyāpur began to manifest, these disciples of Kali began to conceal the glories of Māyāpur by various tactics, but both the Supreme Lord and the eternal truth are unconquerable. For the last two years, these disciples of Kali have been embarrassed. The society of devotees no longer trusts them. Therefore, they are making fools of themselves. What a game plan of Kali! They are trying to prove no-moon as full-moon and get away with it. But suddenly people have understood their game plan and are laughing at them. Now everyone has understood that Śrīdhāma Māyāpur is the crest jewel of the entire Navadvīpa.

(*Sajjana Toṣaṇī* 8/1)

75

Blaspheming the Vaiṣṇavas

1. What should one do if one happens to hear blasphemy of a pure Vaiṣṇava? How should one deal with a so-called guru who indulges in blasphemy of Vaiṣṇavas?

Devotees who are engaged in regulative devotional service should neither approve nor support the blasphemy of the Supreme Lord or His devotees. If such blasphemy is taking place in an assembly, if one is able he should immediately protest. If protest does not yield any result, one should remain like a deaf man and ignore the blasphemy. If one is unable to do even that, then he should immediately leave the place. If one hears blasphemy of Vaiṣṇavas even from his spiritual master's mouth, then one should humbly caution him. If such a spiritual master remains envious of Vaiṣṇavas, one should renounce him and take initiation from a qualified spiritual master.

(*Caitanya-śikṣāmṛta* 3-4)

2. What is the disadvantage of hearing blasphemy of Vaiṣṇavas?

A practitioner of devotional service should never hear blasphemy of Lord Kṛṣṇa or of the Vaiṣṇavas. Wherever such

speeches are taking place, he should leave the place. One who is weakhearted hears blasphemy of Kṛṣṇa and Vaiṣṇavas to please others and thus gradually falls from the platform of devotional service.

(*Sajjana Toṣaṇī* 11/6)

3. Why is blasphemy of devotees the gravest of offenses?

It is a great offense to blaspheme a devotee who has taken shelter of the Lord's holy names and given up the processes of karma, *dharma, jñāna,* and yoga, because Lord Hari cannot tolerate blasphemy of those who are spreading the holy name's glories all over the world. If one gives up blaspheming devotees engaged in chanting the holy names and instead chants the holy names in their association, considering them the topmost devotees, then he will soon attain the holy name's mercy.

(*Jaiva Dharma,* Chapter 24)

4. What is the result of blaspheming Vaiṣṇavas?

One should resolve to respect Vaiṣṇavas and give up the association of non-Vaiṣṇavas. The glories of the holy name will never manifest in the hearts of those who blaspheme Vaiṣṇavas.

(*Sajjana Toṣaṇī* 5/5)

5. What are the six types of Vaiṣṇava *aparādha* and what are their results?

A foolish person who blasphemes a pure devotee goes to hell along with his forefathers. Any person who kills a Vaiṣṇava, blasphemes a Vaiṣṇava, hates a Vaiṣṇava, who does not offer obeisances to a Vaiṣṇava when they meet, or who feels unhappy upon seeing a Vaiṣṇava certainly goes to hell.

(*Sajjana Toṣaṇī* 5/2)

6. What results from hearing Vaiṣṇavas blasphemed?

A person who does not immediately leave the place where the Supreme Lord or the Vaiṣṇavas are being criticized loses all his piety and degrades himself.

(*Sajjana Toṣaṇī* 5/2)

7. Can a pure Vaiṣṇava become the object of blasphemy?

If one is found to be inclined toward sinful activities, he cannot be counted amongst the Vaiṣṇavas. Even the neophyte Vaiṣṇava has no taste for either sin or piety. A pure Vaiṣṇava is faultless; therefore, he is above blasphemy. One who blasphemes such a Vaiṣṇava simply attributes false accusation to himself.

(*Sajjana Toṣaṇī* 5/2)

8. What topics do envious miscreants discuss in the course of their blasphemy of Vaiṣṇavas?

There are three topics discussed by envious, sinful people who wish to criticize Vaiṣṇavas. The faults a devotee had before awakening his Kṛṣṇa consciousness are their usual subject matter. As soon as devotional service to the Lord is awakened, all a devotee's faults are eradicated. The process of eradication takes time, however. During this period, those envious miscreants criticize the devotee for his leftover sins. The third topic of their discussion is that although a pure Vaiṣṇava has no desire to commit sin, sometimes by chance he may do so. However, such a fault does not last long in a Vaiṣṇava. Nevertheless, the envious, sinful people criticize Vaiṣṇavas and fall into the pit of formidable Vaiṣṇava *aparādha.*

(*Sajjana Toṣaṇī* 5/2)

9. How can one be careful when discussing a Vaiṣṇava's characteristics?

One should never discuss the faults a Vaiṣṇava had prior to the awakening of his Kṛṣṇa consciousness unless it is done

with a good purpose. One should never blaspheme a Vaiṣṇava by discussing his leftover faults after he has awakened to Kṛṣṇa consciousness.

(*Sajjana Toṣaṇī* 5/3)

10. Should a Vaiṣṇava's old, impulsively committed, or almost-destroyed faults be discussed without good purpose?

The almost natural sinful activities that accompany a person from before he awakens his Kṛṣṇa consciousness gradually diminish by the strength of devotional service and are soon exhausted. By discussing those faults without good purpose, one commits the offense of blaspheming a Vaiṣṇava. Even if we see some accidental fault in a devotee, we should not blaspheme him.

(*Sajjana Toṣaṇī* 5/5)

11. Criticizing which faults in a Vaiṣṇava constitutes Vaiṣṇava *aparādha*?

By criticizing a Vaiṣṇava's accidentally committed sinful activities without good intention, we commit the offense of blaspheming a Vaiṣṇava. The main point is that we falsely accuse a Vaiṣṇava and criticize his above-mentioned three faults, we commit an offense against the holy name. As a result, the pure name of god does not manifest in our heart. Unless the pure name of God manifests in our heart, we cannot become Vaiṣṇavas.

(*Sajjana Toṣaṇī* 5/5)

12. Is it desirable to criticize others without a good reason?

Discussing others' faults with a good purpose has not been condemned in *śāstra*. There are three kinds of good purpose. If by discussing a person's faults the person is benefited in any way, then such discussion is auspicious. If discussing a

person's sinful activities brings about auspiciousness to the world, then it is counted as a pious activity. The third purpose is if it brings good to the speaker.

(*Sajjana Toṣaṇī* 5/5)

13. Is it an offense against the Vaiṣṇavas to criticize the characteristics of nondevotees in order to reveal the Vaiṣṇavas' glories?

When a spiritual master is requested by his disciple to ascertain the quality of a Vaiṣṇava, the spiritual master, with a desire to benefit his disciple and the world, discriminates between the Vaiṣṇava and the non-Vaiṣṇava by declaring the sinful people non-Vaiṣṇavas. To give up the association of sinful hypocrites with a desire to take shelter at the feet of Vaiṣṇavas does not result in blasphemy or offense toward the non-Vaiṣṇavas.

(*Sajjana Toṣaṇī* 5/5)

76

Mental Speculation

1. Why is the conditioned soul's meditation considered mental speculation?

Meditation is the function of the mind. Until the mind is purified and spiritualized, meditation can never become spiritual.

(*Jaiva Dharma,* Chapter 4)

2. How do the mental speculators see the souls, the material world, and liberation?

Some people guess that the soul was first born in this gross world in the form of a human being. The Supreme Lord created this material world with the desire that the living entities would gradually advance by following religious principles. Some people say that this material world will become a happy place, like heaven, through human intelligence. Yet there are others who have decided that at the end of the body, they will achieve liberation in the form of *nirvāṇa*. All these conclusions are as useless as blind people ascertaining the shape of an elephant. Swanlike people do not enter into this type of useless argument, because no one can come to the proper conclusion by human intelligence.

(Introduction to *Śrī Kṛṣṇa Saṁhitā*)

3. Is mundane selflessness a figment of one's imagination?

It is impossible for selflessness to exist. Von Halbach wrote a book called *The System of Nature* in 1770. In fact in the book, he specifically said, "There is no selflessness in the material world at all; we call the art of becoming happy by others' happiness religion." We also find that the word *selflessness* is as useless as a flower in the sky. The goal of selflessness is to achieve happiness without difficulty. People think that if others respect them as selfless persons, they will get their job done easily. Are motherly affection, brotherly affection, friendly affection, and love between man and woman selfless? If there were no personal happiness in these acts, no one would have done them. Some people even give up their lives in order to attain personal happiness.

(*Tattva Viveka* 1.9-12)

4. Is it reasonable to accept that Satan has a separate existence?

Instead of imagining a strange matter like "Satan," one should carefully try to understand the science of nescience.

(*Jaiva Dharma,* Chapter 11)

77

Impersonal Philosophy

1. Who are the Māyāvādīs?

Those who accept all spiritual objects as illusion, think that Brahman is beyond illusion, the Supreme Controller is affected by illusion, and that the bodies of the Lord's incarnations illusory are Māyāvādīs. They say that the functions of *māyā* are present in the living entities' constitution. In other words, the living entities' false egos are created by *māyā*. Therefore, when the living entities are liberated, they do not remain in an individual state as pure living entities. They also teach that after liberation, the living entities become one with Brahman.

(Commentary on *Caitanya-caritāmṛta* Ādi 7.29)

2. Is impersonalism the conclusive opinion of the *Vedas*? Where was impersonalism born?

The philosophy of impersonalism has been around a long time. It is a partial Vedic opinion. Although many scholars have preached the philosophy of impersonalism outside India, there is no doubt that this philosophy was spread throughout the world from India. A few scholars came to India with

Alexander and carefully learned this philosophy. Those scholars then partially preached impersonalism in their respective books and countries.

(*Tattva-sūtra* 30)

3. Why are Māyāvādīs more condemned than Buddhists?

Since Lord Buddha opposed the Vedic injunctions, Vedic Āryans called him an atheist, but the Māyāvādīs' propagation of atheism under the shelter of the *Vedas* is more dangerous than Buddhism because an enemy in the guise of a friend is more dangerous than an enemy.

(Commentary on *Caitanya caritāmṛta* Madhya 6.168)

4. Are the Māyāvādīs' commentaries not opposed to Vyāsadeva's codes?

Factually, the Lord's devotional service is described in the *Vedānta-sūtra,* but the Māyāvādī philosophers prepared a commentary known as *Śārīraka-bhāṣya,* in which the Lord's transcendental form was denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the *Vedānta-sūtra* are completely opposed to the principle of devotional service.

(Commentary on *Caitanya caritāmṛta* Madhya 6.169)

5. Can the existence of the living entities be illusory?

The living entities are eternally spiritual; they are not subjected to bondage or distress. They suffer miseries due to the misconception of identifying their body as the self. Thinking the rope a snake and the oyster silver are two examples given in the *Vedas* in this regard. Māyāvādīs mistakenly consider the living entity's very existence illusory. When a person, by the mercy of a bona fide spiritual master, understands that these two examples have not been given in

regard to the living entity's existence but in regard to misunderstanding the gross and subtle bodies as the self, then he finds the real path.

(*Caitanya-śikṣāmṛta* 1/6)

6. How do the Māyāvādīs offend Kṛṣṇa?

A Māyāvādī naturally offends Kṛṣṇa because he says that Kṛṣṇa's form, name, and pastimes are material. The word "material" means illusory, or the product of matter. According to the Māyāvādīs' opinion, the Absolute Truth is formless and without variety. If the Absolute Truth wishes to accomplish something, therefore, He must take shelter of illusion and accept a material form. They consider the forms of Rāma and Kṛṣṇa to be material. Māyāvādīs consider the name of the Absolute Truth to be Brahman, Paramātmā, or Caitanya, the forms of Rāma or Kṛṣṇa products of matter, the names of Rāma and Kṛṣṇa material sound vibration, and Their pastimes mundane. The difference they see between the living entity and Rāma or Kṛṣṇa is that the living entity is forced to accept a material body as a result of karma, but Caitanya (or consciousness) accepts a material body out of His own sweet will to fulfill His mission in this world. He also gives up His material body out of His own sweet will. This proves to them that the names, forms, and pastimes of Rāma or Kṛṣṇa are material. According to the Māyāvādīs, as long as a practitioner has not attained knowledge, he should worship personalities like Rāma or Kṛṣṇa. After attaining knowledge, however, he will no longer need to chant or meditate on such material names and forms. At that point, he should chant only Brahman, Paramātmā, or Caitanya. This means that the Māyāvādīs think the forms of Rāma and Kṛṣṇa to be more abominable than the Absolute Truth. That is why the Māyāvādīs are the greatest offenders at Kṛṣṇa's feet.

(*Sajjana Toṣaṇī* 5/12)

7. Is the Māyāvādīs' glorification of Kṛṣṇa an offense against the chanting of the holy name?

The Māyāvādīs' glorification of Kṛṣṇa while they perform their *sādhana* is also offensive. Pure devotees should not approve their chanting of Kṛṣṇa's names, because in their association one will simply commit *nāmāparādha*. Even though Māyāvādīs display various symptoms of ecstatic love, such as shedding tears or having their hair stand on end, these symptoms are not genuine. They are simply a shadow of a reflection of the transformation of ecstatic love. Hence they are offenses.

(*Sajjana Toṣaṇī* 5/12)

8. Why shouldn't devotees hear Māyāvādī commentaries or philosophy?

Even though someone firmly fixed in devotion to Kṛṣṇa's service might not be deviated by hearing the Māyāvāda *bhāṣya,* that *bhāṣya* is nevertheless full of impersonal words and ideas, such as Brahman, which although representing knowledge are impersonal. The Māyāvādīs say that the world created by *māyā* is false, that there is no living entity but only a spiritual effulgence. They further say that God is imaginary, that people think of God only out of ignorance, and that when the Supreme Absolute Truth becomes fooled by the external energy (Māyā), He becomes a *jīva*. Upon hearing all these nonsensical ideas from the nondevotee, a devotee can become as afflicted as if his heart and soul were broken.

(Commentary on *Caitanya caritāmṛta* Antya 2.98-99)

9. Where did godlessness and impersonalism originate?

Nescience results in the adoration of matter, and too much *jñāna* results in atheism and monism. Adoration of matter has two forms. Positive adoration means to accept material characteristics as knowledge of the Supreme Lord, and negative adoration means to accept material characteristics as the

Supreme. Those who engage in positive adoration accept and worship a material image as the Supreme. Those who engage in negative worship accept the negative features of material characteristics as Brahman. Such people conclude that the Supreme is impersonal, without form, without activity, and without senses.

(*Śrī Kṛṣṇa Saṁhitā* Conclusion)

10. What is the result of dry argument and too much *jñāna*?

Therefore acceptance of the gross form of the Supreme, as well as acceptance of the impersonal form, are both products of nescience and always contradictory. When reasoning overcomes knowledge and becomes established as argument, then one does not accept the soul as eternal. In this situation the philosophy of atheism is born. When knowledge comes under the subordination of reasoning and gives up its nature, then one aspires to merge with Brahman. This aspiration is born from too much *jñāna* and does not benefit the living entity.

(*Śrī Kṛṣṇa Saṁhitā* Conclusion)

11. Is theosophy another form of impersonalism?

The theosophy preached in countries like America is also impersonalism. Whatever the proud scholars preach, the less intelligent people naturally accept. In our country, many proud scholars like Dattātreya, Aṣṭāvakra, and Śaṅkara, all of whom were fond of arguments, preached this philosophy from time to time in different forms. Nowadays, all philosophies other than Vaiṣṇava philosophy are subordinate to impersonalism.

(*Caitanya-śikṣāmṛta* 5/3)

12. Are atheism and merging into the existence of Brahman unhealthy symptoms of consciousness?

After becoming civilized, when a living entity cultivates

various types of knowledge, then through his false arguments he covers his faith to some extent and thereby either accepts atheism or the desire to merge into Brahman. It is to be understood that this clumsy faith is the symptom of an undeveloped, weak consciousness.

(*Caitanya-śikṣāmṛta* 1/1)

13. Does too much *jñāna* or *advaita* philosophy approach proper reasoning?

Even with proper reasoning, too much *jñāna* cannot be beneficial. We will now give four considerations in this regard:

1. If merging with the Supreme Brahman were the living entities' ultimate goal, then we would have to imagine that the Lord, out of cruelty, has created the living entities. If we did not introduce such an improper existence, we would not feel any difficulty. If we accept Māyā as the sole creator in order to verify Brahman as faultless, then we are bound to accept an independent truth separate from Brahman.

2. When a soul merges with Brahman, neither is benefited.

3. In the eternal pastimes of the Absolute Truth, there is no need for the souls to merge with Brahman.

4. If one does not fully accept the quality of variegatedness, which is the manifestation of the Lord's energies, then there is no possibility of existence, knowledge, or happiness, and as a result, the Supreme Brahman will be considered impersonal and without basis. One may even develop doubts about the existence of Brahman. But, if one accepts the quality of variegatedness as eternal, then the soul cannot merge with Brahman.

(*Śrī Kṛṣṇa Saṁhitā* Conclusion)

78

Idol Worship

1. Is it possible to renounce Deity worship in the course of worshiping the Supreme Lord?

It is a fact that the Supreme Lord has no material form; His *sat-cit-ānanda* spiritual form, however, is certainly accepted. It is not possible for a conditioned soul to receive the full manifestation of the Supreme. Therefore, whatever form of the Supreme Lord he meditates upon will certainly be incomplete and thus a form of idol worship. Idolatry can easily be rejected by words, but while worshiping the Supreme Lord, its practice is inevitable.

(*Tattva-sūtra* 35)

2. Has God's spiritual form been denied in Muslim literature?

Śrī Gaurāṅga instructed Chānd Kazi that the Koran has denied only God's material form. The Koran has not denied His purely spiritual form. According to his qualification, the Prophet has seen that blissful, transcendental form. The other forms revealing the Lord's transcendental mellows were covered.

(*Jaiva Dharma,* Chapter 6)

3. Who are among the first class of idol worshipers?

Uncivilized tribes, the worshipers of the fire-god, Jove, and the people of Greece who worship planets such as Saturn, are the frontline idol worshipers.

(*Caitanya-śikṣāmṛta* 5/3)

4. Who are among the second class of idol worshipers?

Those who, after scrutinizing material knowledge, accept with reasoning an impersonal image opposed to all material qualities as "God" are the second class of idol worshipers.

(*Caitanya-śikṣāmṛta* 5/3)

5. Who are among the third class of idol worshipers?

Those whose ultimate goal is to merge into the Lord's existence and who imagine that the worship of the qualitative forms of Lord Viṣṇu, Śiva, Durgā, Gaṇeśa, and Sūrya is the process by which they can achieve their goal are counted among the third class of idol worshipers. They do not accept God's eternal form, so they worship an imaginary form of God. Nowadays, such people are known as "five-god worshipers."

(*Caitanya-śikṣāmṛta* 5/3)

6. Who are among the fourth class of idol worshipers?

The *yogīs* who meditate on a concocted form of Viṣṇu are the fourth class of idol worshipers.

(*Caitanya-śikṣāmṛta* 5/3)

7. Who are among the fifth class of idol worshipers?

Those who worship living entities as God are the fifth class of idol worshipers.

(*Caitanya-śikṣāmṛta* 5/3)

8. What is the difference between worshiping the Supreme Lord's spiritual form and idol worship?

There is a great difference between serving the Lord's Deity and worshiping idols. Deity worship points to the Absolute Truth because by worshiping the Deity one attains the Absolute Truth. Idol worship, however, means to accept a material form or formlessness as the Absolute Truth. In other words, an idol worshiper accepts a material form as the Supreme Lord.

(*Śrī Kṛṣṇa Saṁhitā* 6/12)

79

The Philosophy of Synthesis

1. In what ways does one disregard the path of the *mahājanas*?

You have concluded that the authorized *sampradāyas* are faulty, so you have become eager to purify yourself. You did not accept *tilaka* or *tulasī* beads. You renounced the trouble caused by accepting initiation and invented your own system of religion.

(*Kalyāna Kalpataru* Song 67)

2. What do the Harmonizers gossip about? How were the modern "Gaurāṅgas" chastised?

The same persons who practiced Vaiṣṇavism four hundred years have now changed their mind and preached a new philosophy that harmonizes all religious systems. They thought this would be a universal religion. They further said that if one follows a particular religion, one could not pursue universal love. By merging all religious systems, universal love for all living entities can be awakened, they said. Last year, Śrīman Mahāprabhu punished them completely. Some of them were removed all together from this planet. The rest quarreled among themselves and finally took up their respective

professions. Only one or two are still trying to pose as Gaurāṅgas, but being unable to get attention from civilized society, they are taking shelter of the cobblers. What a pastime Mahāprabhu is exhibiting! However Kali raises his head, Mahāprabhu smashes his attempts by hitting his head with a stick.

(*Sajjana Toṣaṇī* 8/1)

3. Who are the real *paramahaṁsas* and how do they behave?

Those who have divine eyes consider the *paramahaṁsas* equipoised *yogīs,* and those who are less intelligent or third-class people think they are attached to material enjoyment. Some people may even occasionally think the *paramahaṁsas* averse to the Lord. A swanlike person can identify another swanlike brother who possesses all the appropriate symptoms, whether he is from the same country or not. Although their dress, language, worship, Deity, and behavior may appear different, they should freely address one another as brothers. Such people are called *paramahaṁsas,* and *Śrīmad-Bhāgavatam* is the scripture meant for such persons.

(*Śrī Kṛṣṇa Saṁhitā* Introduction)

4. Why are there different modes of behavior and different *sādhanas*?

According to one's nature one accepts his worshipable Lord, suitable *śāstras,* and like-minded associates. According to the logic *samaśilā bhajanti vai,* or, "One associates with like-minded persons," various worshipable Lords, *sādhanas*, associates, and behaviors naturally enter the world. The worshipable Lord, however, is one without a second, despite these differences among His worshipers.

(*Sajjana Toṣaṇī* 11/3)

5. Is neutrality a principle of devotional service? Can it help manifest one's faith in the Absolute Truth?

Without developing faith in the eternal Absolute Truth, a living entity is never benefited. If everything is good in this world, then what is bad? If whatever one does is good, then where is the distinction between good and bad? Puffed rice and sugar candy would become one and the same. If there is no need for a living entity to perform *sādhana,* then what is the difference between a debauche attached to prostitutes and a *paramahaṁsa* completely free of such desires? Truth and illusion become one. Therefore, faith in the Absolute Truth is supremely beneficial, whereas attachment for temporary objects is abominable. Maintaining neutrality toward everything cannot be good. Rather, one should take the side of good and reject neutrality.

(*Sajjana Toṣaṇī* 2/6)

80

Civilization

1. What is the meaning of the word *sabhyatā*, civilization?

Sabhyatā is to become qualified to sit in a *sabhā* or assembly. That is plain gentlemanliness.

(*Jaiva Dharma,* Chapter 9)

2. What is the definition of modern civilization?

The process of covering internal evil is the definition of modern civilization.

(*Jaiva Dharma,* Chapter 9)

3. How do cunning people protect their civilization?

The prestige of cunning people's civilization is protected by their useless arguments and physical strength.

(*Jaiva Dharma,* Chapter 9)

4. Is it proper to lose the treasure of devotional service for the sake of insignificant civilization?

I used to laugh within my mind to see the signs of devotional service, as I thought them to be utter madness. What happened to that civilization I considered topmost and through which, even as I tried to praise it, I lost the most valuable touchstone?

(*Kalyāna Kalpataru* Song 2)

5. Is the civilization of Kali-yuga not sinful?

If civilization means simply to wear attractive clothes, then the prostitutes are more civilized than you. Wine and flesh are naturally impure. Therefore, a civilization that grows by drinking and eating such things is certainly sinful. The modern state is certainly a Kali-yuga civilization.

(*Jaiva Dharma,* Chapter 9)

81

Politics

1. Is the present administration unfavorable to the worship of Hari?

May our present empress Śrīmati Queen Victoria continue to rule freely over India without anxiety. May we continue to relish and preach the pure Vaiṣṇava religion without anxiety under her administration.

(*Sajjana Toṣaṇī* 4/1)

2. How can the friendship between Englishmen and Indians remain intact?

Friendship between Englishmen and Indians is natural. The English are Āryans and the Indians are Āryans. Therefore, relationship between them is brotherly. Where is that natural brotherly affection? Because the Englishmen have become our rulers, why should the natural propensity between us be lost? Actually, the Indians are elder brothers to the younger Englishmen. When the younger brother matures and becomes competent, taking over the family responsibilities, the elder brother has usually become old and therefore weak. Therefore, he lovingly accepts his subordination at the hands of his younger brother. What is wrong with that? When we were

young, we also displayed authority over other castes. Now due to old age, we are incapable. Therefore, what could be more pleasing than to spend our lives under the care of our younger brothers? What could be more fortunate than blessing our younger brothers and constantly relishing the nectar from the ever-blissful lotus feet of Hari? The younger brothers will always protect us from all disturbances. We no longer have to undergo miseries on the battlefield. We will sit at home and chant Hari's holy names. If while working hard for the family the younger brothers sometimes become dissatisfied and express anger, then we as elder brothers will tolerate them and make them happy again by our sweet words and affectionate dealings. In this way, we will command their respect. We will not fail to commit monetary help to the best of our ability to our younger brothers if they ever require such help in the course of fulfilling their family duties. We will follow the same procedure for showing affection a well-to-do pious householder would show to his younger brother. We will never display opposition. O my nationalistic brothers! This is my advice to you. Please act in this way.

(*Sajjana Toṣaṇī* 2/5)

3. Is it possible to attain peace and prosperity in human life if there is enmity between Indians and Englishmen?

I appeal to both the Englishmen, who are endowed with good qualities and power, and my fellow Indians. O brothers! Give up your enmity. There is no profit in it. If you give up your aversion to one another, then my well-known Śāntī-devī, the goddess of peace, will award you with happiness. Everyone hankers after happiness. Find that happiness in the shelter of the goddess of peace. Originally all human beings were brothers. The Supreme Personality of Godhead does become pleased by your mutual aversion. You are all spirit souls. We are all constantly afflicted by various miseries, accidents, and scarcities. If we maintain universal brotherhood we can

decrease our miseries to some extent. By mutual cooperation, fulfillment of scarcities, and by joint effort, natural calamities can be taken care of. If we oppose one another in such a situation, then there is no hope of mitigating the miseries. Happiness will leave the world forever. Therefore, O brothers, give up envy, hatred, and false ego, and love one another.

(*Sajjana Toṣaṇī* 2/5)

4. Can the former glory of the Indians be protected, even if they refrain from war?

Due to old age, the Indians have retired from fighting in wars. Still, they are living happily by acting as instructors of the other castes.

(*Caitanya-śikṣāmṛta* 2/3)

5. What kind of war do religious scriptures approve?

All wars to expand one's kingdom are unlawful and harmful to the world. No war other than extremely legitimate war has been recommended in religious scripture.

(*Sajjana Toṣaṇī* 2/5)

82

Sociology

1. Why should the *varṇāśrama* system be appreciated?

In order to maintain social order, the Āryans divided society into four castes and four social orders. If the social system is protected, then good association and discussion will nourish people's spiritual lives. Therefore, the *varṇāśrama* system should be accepted in all respects. By this arrangement, it becomes possible to gradually attain love for Kṛṣṇa. The main purpose of this arrangement is to cultivate spiritual life, love for Kṛṣṇa.

(*Śrī Kṛṣṇa Saṁhitā* Chapter 5/9)

2. Is it possible for a conditioned soul to experience auspiciousness if he transgresses *varṇāśram* principles?

Those who have sufficiently studied sociology certainly conclude that the *varṇāśram* system is the topmost social system. If one is fixed in its principles, his nature cannot be lost. Rather, one receives the huge opportunity and advantage to cultivate Kṛṣṇa consciousness. *Varṇāśrama-dharma* is the social structure of the Vaiṣṇavas in their conditioned stage.

(*Sajjana Toṣaṇī* 2/7)

3. Can there be civilized society without following the principles of *varṇāśrama-dharma*?

The European mercantile communities love to do business and so prosper in so doing. Those who have *kṣatriya*-like natures enter military lines or perform activities such as joining the army. Those who have *śūdra* natures engage in ordinary service. Actually, unless some degree of *varṇāśrama-dharma* is followed, a society cannot function. Even though the principles of *varṇāśrama-dharma* have been established to some degree in European societies, they have not taken full scientific shape.

(*Caitanya-śikṣāmṛta* 2/3)

4. What kind of social system was followed before the excellent improvement of the *varṇāśrama* system?

Before ships were invented through scientific progress, voyages were conducted in simple boats made by an unscienfitic process. Similarly, until the *varṇāśrama* system was fully implemented, an unscientific state of a previous type ran society. This unscientific and earlier system has become the director of the societies in Europe and everywhere else but India.

(*Caitanya-śikṣāmṛta* 2/3)

5. What is the difference between Vaiṣṇava society and non-Vaiṣṇava society?

The difference between Vaiṣṇava society and non-Vaiṣṇava society is that the ultimate goal of Vaiṣṇava society is love of God. The goal of non-Vaiṣṇava society is selfish lust. Those who live in ordinary society consider that the nourishment of the body, sense gratification, worldly moralities, the discovery of objects through material knowledge that enhance sense gratification, and the attempt to temporarily stop material miseries are society's ultimate goal. Among such persons, some praise the happiness that comes after death, some praise

heavenly enjoyment, and some praise the state of merging into the Lord's existence. The living entities situated in Vaiṣṇava society use physical nourishment, sense gratification, worldly morality, science, and the rejection of material unhappiness as ways to favorably cultivate Kṛṣṇa consciousness. The shape of both Vaiṣṇava society and non-Vaiṣṇava society is one, but its characteristics are different.

(*Sajjana Toṣaṇī* 2/7)

6. What rules should be followed if we wish to revive India's *varṇāśrama* system?

In order to revive the principles of *varṇāśrama* the following few rules have to be reintroduced:

1. No one's caste should be ascertained simply by birth.

2. A person's caste should be determined according to the nature he develops in association as a child and by the accumulation of knowledge.

3. When ascertaining a person's caste, one should consider both the person's nature and taste, and his parents' caste.

4. After a person has matured to age of about fifteen, the family priest, landlord, parents, and a few selfless but educated persons from the village should sit together and determine his caste.

5. To which caste should a grown person belong? Such a question should never arise. Rather, it should be asked whether he is qualified to retain his father's caste or not.

6. If it is found that a person is qualified to retain his caste, then appropriate *saṁskāras* or purificatory rituals should be performed. If it is seen that he is qualified for a higher caste, then his *saṁskāras* should be performed accordingly. If it is found that, he is qualified for a caste lower than that of his father, he should be given two additional years to improve himself.

7. After the two additional years, the person should be re-examined and his caste ascertained.

8. Every village should have a committee consisting of landlords and scholars to protect the rules and regulations of society.

9. The king's support has to be obtained in order to keep these activities going. The king is actually meant to be the protector of the *varṇāśrama* principles.

10. One's marriage and other activities should then be carried out according to one's caste.

(*Sajjana Toṣaṇī* 2/7)

7. How many types of society are there? Can the living entities ever remain outside society?

Some people think that social people cannot be called Vaiṣṇavas. This is a misconception. Actually, society is divided into three, namely, the society of materialists, the society of liberationists, and the society of liberated souls. People can never become unsocialized; they are by nature social. Even when people are free from matter, it is inevitable that they will develop a pure society of devotees. Therefore, whether a person lives in the forest, at home, or in Vaikuṇṭha, he will always be a social creature. The difference between Vaiṣṇavas and ordinary people is that Vaiṣṇavas live in Vaiṣṇava society and ordinary people live in ordinary society. In conclusion, there is no difference between Vaiṣṇava religion and Vaiṣṇava society.

(*Sajjana Toṣaṇī* 2/7

8. What kind of social etiquette would benefit India? Is it proper to work for quick social reform?

There is danger on both sides. On one side, the insect of prejudice is eating away at our society. If we remain quiet, we will certainly invite inauspiciousness. Our social strength, heroism, and good fortune are gradually diminishing. Those same Āryan descendants by whose influence the entire world quaked with fear for a long time have now become lower than

mlecchas and are gradually becoming even more degraded. Those who have good hearts lament as they discuss this. Those who do not have good hearts live without anxiety and gradually degrade themselves.

If we glance on the other side, we also find danger. If we give up the *varṇāśrama* system and establish a new society, then we can no longer be called Āryans, because the Āryan's scientific society will cease to exist. It is worth noting that societies such as the Buddhist, Jains, Christians, and members of the Brāhmo Samāja, all of whom are devoid of knowledge of *varṇāśrama-dharma*, never before prospered in the land of India. Buddhism and Jainism remained hidden in caves, Christianity remained in the possession of *mlecchas,*. and the Brāhmo Samāja was locked in a cottage. None of them could lead an independent life. What happened to the *tantras* of the Buddhists? What happened to their newly-formed rules and regulations? They were all useless. They will never be of any use in India, which is the abode of science.

If we suddenly begin to reform society and try to reestablish *varṇāśrama* principles, we will simply create chaos. Therefore, we can see only darkness in all directions.

(*Sajjana Toṣaṇī* 2/7)

83

The Living Entities' Rights

1. What is the root of a devotee's qualification?

The mercy of Kṛṣṇa and His devotees is the agent by which our senses are purified. Out of compassion the *sādhus* give this mercy to the devotees through their association. We cannot become properly qualified by following the paths of karma, *jñāna,* or yoga. Only by the strength of devotional faith and association with devotees is material illusion conquered.

(*Navadvīpa-bhāva-taraṅga,* Verse 5)

2. When does a living entity become qualified to see the Lord's abode?

The moment the senses are released from the network of material illusion, the eyes will see the splendor of the spiritual *dhāma*.

(*Navadvīpa-bhāva-taraṅga,* Verse 6)

3. Are the material senses eligible to serving the Lord's abode?

By becoming properly qualified, the living entity's senses can taste the spiritual nectar of these *dhāmas*. Those with unqualified material senses repeatedly deride these places, calling them insignificant matter. They cannot taste that sweet nectar.

(*Navadvīpa-bhāva-taraṅga,* Verse 4)

4. Is it proper to publicly glorify the Lord's transcendental pastimes without considering the audience's qualification?

Unfortunate people do not understand the essential meaning of *rāsa-līlā* just as a pig does not understand the importance of a garland of pearls. Desiring the welfare of unqualified persons, I have thus completed my glorification of the Lord, considering that the time was appropriate.

(*Kalyāna Kalpataru*)

5. Who is qualified to attain the Lord's mercy?

Advancement made through material education and intelligence is not spiritual advancement. Spiritual advancement is achieved simply by maintaining a progressive, pure mood. Even a most foolish person can attain ample mercy from the Supreme Lord, while a most learned scholar, because of his godlessness, can become animalistic and unqualified to attain that same mercy. Therefore, when trying to attain the Lord's mercy, education, wealth, strength, beauty, and material expertise do not play a role. On the one hand, greatly learned scholars and powerful people are gradually running to hell because of their pride; on the other hand, the most foolish, weak people are attaining great peace of mind by engaging in the Supreme Lord's devotional service.

(*Śrī Manaḥ-Śikṣā,* Verse 5)

6. Are the devotees' characteristics fit discussions for nondevotees?

For those who have no devotion to discuss the characteristics of devotees like Śrī Haridāsa Ṭhākura is a mere mockery of real *sādhu-saṅga*. The nondevotees' discussions of the devotees' characteristics is as useless as a blind man's attempt to read or a deaf man trying to hear a song.

(*Sajjana Toṣaṇī* 8/4)

7. Which *brāhmaṇas* are qualified to study which *Vedas*?

Ordinary *brāhmaṇas* are qualified to study the *karma-kāṇḍa* section of the *Vedas,* and spiritual *brāhmaṇas* are qualified for the *Vedas* that deal with the Absolute Truth.

(*Jaiva Dharma,* Chapter 6)

8. What path should a living entity follow until his spiritual propensities are awakened?

Until a living entity's spiritual propensities are awakened, he has no alternative but to engage in religiosity, economic development, and sense gratification.

(*Sajjana Toṣaṇī* 11/11)

9. In which *āśrama* do ladies generally belong?

Ladies should not accept any *āśrama* other than the *gṛhastha-āśrama,* and in particular cases, the *vānaprastha-āśrama*. If any extraordinarily powerful woman becomes successful by accepting the *brahmacārī* or *sannyāsa-āśrama* with the help of her education, religiosity, and other abilities, it should not be seen as a prescription for ordinary women whose faith, bodies, and intelligences are shaky, soft, and immature.

(*Caitanya-śikṣāmṛta* 2/4)

10. What arrangements are safest regarding where men and women practitioners can worship?

Male and female embodied souls should always live separately. The women's place of worship should be separate from the men's. Otherwise, if they are together, a mundane distaste based on materialistic male and female relationships will gradually overcome those who have entered the science of *rasa*. Then in order to save their characters, they will be forced to distort the śāstric meanings and in the end blaspheme the exalted Vaiṣṇavas.

(*Sajjana Toṣaṇī* 10/6)

84

Renouncing Bad Association

1. Why doesn't one achieve any result even after performing thousands of acts of *sādhana*?

If one is influenced by bad association, he can never achieve good results, even after performing thousands of acts of *sādhana*.

(*Sajjana Toṣaṇī* 4/5)

2. What are a cheater's characteristics? Should devotees publicly expose them for the benefit of themselves and others?

Those averse to the association and conversation of Vaiṣṇavas are cheaters. Although they wear their polluted devotional service to Viṣṇu as an ornament, they have no desire to associate with devotees, and this is the cheater's chief symptom. One should test a disguised devotee by examining this symptom. People think that they should serve such pseudo Vaiṣṇavas, but that is their mistake. There are many genuine Vaiṣṇavas, and one should try to associate with and serve them. It is not that those who are intelligent, sincere, and pure remain indifferent to the affections of such so-called devotees, but they establish pure devotional service in this world by exposing such cheaters' deceit to the world. It is everyone's duty to

associate with pure devotees who are expert in destroying deceit and thus begin to relish love of God. This is a well-known fact.

(Commentary on *Bhajanāmṛtam*)

3. Why is nondevotee association totally fit to be rejected?

People who have faith in fruitive rituals are not devotees. They are nondevotees. If anyone performs karma in order to achieve Kṛṣṇa's mercy, then that karma is called *bhakti*. The karma that yields mundane results or mundane knowledge is averse to the Lord. *Karmīs* do not search exclusively for Kṛṣṇa's mercy. Although they respect Kṛṣṇa, their main purpose is to attain some kind of happiness. Karma is nothing but selfishness. Therefore, *karmīs* are called nondevotees.

Yogīs sometimes search for liberation, the fruit of *jñāna,* and sometimes for *vibhūtis,* or opulence, the fruit of karma. Hence, they too are called nondevotees. Because they lack full surrender, those who worship the demigods are nondevotees too. Those who are attached to discussing dry logic are also averse to the Lord, what to speak of those who conclude that the Lord is only a figment of the imagination. Those who are attached to sense gratification and thus have no opportunity to remember the Lord are counted among the nondevotees as well. If one associates with these nondevotees, in a short time one's intelligence will be polluted and his heart overcome by their propensities. If anyone desires to attain pure devotional service, he should carefully renounce the association of nondevotees.

(*Sajjana Toṣaṇī* 11/11)

4. Do the proud *jñānīs* accept devotional service to Kṛṣṇa?

Those who are not subordinate to the Lord are called nondevotees. The *jñānīs* are never subordinate to the Lord. They think that they can become one with the Lord on the strength of

their knowledge. They think, "*Jñāna* is the topmost object. The Lord cannot keep one who attains *jñāna* under His control. The Lord became Supreme by the strength of *jñāna,* and I too will become Supreme." Therefore, all their endeavors are aimed at becoming independent of the Lord. They also think that the Lord's power does not act on those who achieve liberation by merging with Him, which is attained by *jñāna*. This is the attempt of the *jñānīs*! The *jñānīs* and mundane scholars do not depend on the Lord's mercy. Rather, they try to achieve everything on the strength of their own knowledge and reasoning. They do not care for the Lord's mercy. Therefore, *jñānīs* are nondevotees. Although some *jñānīs* accept devotional service as their *sādhana* process, when they approach perfection in *jñāna,* they discard it.

(*Sajjana Toṣaṇī* 11/11)

5. What kind of guru is fit to be rejected?

When accepting a spiritual master, one should test whether he is expert in the science of transcendental sound vibration and Absolute Truth. Such a spiritual master is certainly capable of imparting instructions on all spiritual topics. Although an initiating spiritual master is not to be rejected, he can be rejected under two conditions: (1) If when the disciple accepted him, he did not test to see whether his spiritual master was a Vaiṣṇava and fully conversant with the science of the absolute truth, and the disciple discovers that his guru is not such a Vaiṣṇava, then such a spiritual master is no good for him and must be given up. There is much scriptural evidence for this. And (2) if a disciple accepted a spiritual master who was a Vaiṣṇava and fully conversant with the science of the Absolute Truth, but due to bad association, that guru later became a Māyāvādī or envious of Vaiṣṇavas, he should be rejected.

(*Jaiva Dharma,* Chapter 20)

6. Is an unauthorized spiritual master fit to be rejected?

One who does not know the path of attachment yet instructs others on this path, or who knows the path of attachment and instructs his disciples without considering their qualifications, is a bogus guru and must be rejected.

(*Śrī Kṛṣṇa Saṁhitā* 8/14)

85

Activities Favorable to Devotional Service

1. What is the devotee's resolve regarding items favorable to his devotional service?

I will surely execute with utmost care those activities favorable to Your pure devotional service. I will feel fondness for those things in this world that are conducive to devotional service, and with my senses, I will engage them in Your service.

(*Śaraṇāgati*)

2. What is most favorable for devotional service?

Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection and the root of the tender creeper of divine love.

(*Śaraṇāgati*)

3. What do exalted devotees conceptualize when they think of things that are favorable for devotional service?

Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari going on there. Upon seeing the Ganges, a river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.

(*Śaraṇāgati*)

4. What is considered a favorable or unfavorable *āśrama* for worshiping the Supreme Lord?

There is no hard and fast rule for a devotee who has taken complete shelter of the holy names. He may live either at home or in the forest. If his house is more favorable for his cultivation of the holy names, it is better that he remain there than in the renounced order. Moreover, it is the Vaiṣṇava's duty to renounce his home if it is unfavorable for the cultivation of his chanting the holy names.

(*Harināma-cintāmaṇi*)

5. What conceptions, those engaged in chanting the holy names, have regarding items favorable and unfavorable to devotional service?

Persons who are engaged in chanting the holy names should not do anything but what is favorable for devotional service. They should give up all *nāmāparādha*, which means giving up everything that is unfavorable for devotional service. They should also maintain without deviation that Lord Kṛṣṇa alone is their protector and sustainer.

(*Sajjana Toṣaṇī* 11/6)

6. Why is honoring *tulasī* leaves, sandalwood pulp, and other items that have been offered to the Lord favorable to devotional service?

Smelling items like *tulasī* leaves destroys the urge to smell strong, agitating scents. Attachment for aromatic substances leads one into many dangers in this world. By smearing their bodies with perfume, foolish people invite *anarthas* like debauchery and laziness to visit them. To control this urge, if one first offers the sweet-smelling *tulasī* leaves and sandalwood paste to the Lord, then honors them, he can simultaneously control his senses and cultivate spiritual consciousness.

(*Tattva-sūtra* 35)

7. Are the objects of material enjoyment favorable to devotional service?

It is not a fact that all objects of material enjoyment are hostile to the living entities. Only the attachment for or detachment from those objects are great enemies. Therefore, one should control one's attachment and detachment even while accepting the objects themselves. Then despite one's accepting those objects, one will not become entangled.

(Commentary on *Bhagavad-gītā*. 3.34)

8. Why is discussing the Absolute Truth favorable for strengthening one's devotional service? What is the definition of persons indifferent to discussing the Absolute Truth?

Just as it is essential for devotees to renounce dry knowledge, false renunciation, and useless argument, so they should engage in discussing the Absolute Truth and attribute pure attachment to spiritual objects. It is to be understood that those who disregard such discussions due to excessive attachment are either extremely liberated or extremely conditioned.

(*Tattva-sūtra* 4)

9. What kind of family life is favorable for a householder's devotional service? Is offering oblations to the forefathers according to the rules and regulations of the *smārthas* favorable for devotional service?

When it is time to offer the *śrāddha* ceremony to the forefathers, a householder devotee should first offer foodstuffs to Kṛṣṇa, then offer Kṛṣṇa's remnants to his forefathers, the *brāhmaṇas,* and the Vaiṣṇavas. In this way, a householder can make his family life favorable for devotional service. If devotional service is mixed with the performance of *smārtha* rituals, then the karmic reactions that accompany those rituals will be nullified.

(*Jaiva Dharma,* Chapter 7)

10. Does a surrendered devotee perform the *śrāddha* ceremony according to *karma-kāṇḍa*? What prescription is favorable for his devotional service?

There is nothing that recommends that the surrendered devotees perform the *śrāddha* ceremony according to the rules of *karma-kāṇḍa* in order to repay the debt to their forefathers. Rather, it is recommended that devotees first worship the Supreme Lord, then offer the Lord's remnants to their forefathers. After that, they and their family members should honor the Lord's remnants themselves.

(*Jaiva Dharma,* Chapter 10)

11. Is marrying a girl of another caste and giving up the principles of the four *varṇas* favorable for a Vaiṣṇava householder's devotional service?

If a Vaiṣṇava householder is an Āryan, or if he follows the principles of the four *varṇas,* then his marriage should be arranged with a girl from the same caste. Even though the principles of *varṇāśrama* are temporary, they are nevertheless beneficial. It is not a fact that by rejecting the principles of the four *varṇas* that one can become a Vaiṣṇava. A Vaiṣṇava should only do that which is favorable for his devotional service.

(*Jaiva Dharma,* Chapter 6)

12. What is the proper profession for renunciants and householders?

For the renunciants, begging alms door to door is a proper profession; for householders, professions that are approved by the rules and regulation of their respective *varṇas* and *āśramas* are proper professions.

(Commentary on *Upadeśāmṛta,* Verse 3)

13. Is becoming vegetarian favorable for devotional service to Hari? What is the spiritual result of becoming a vegetarian?

By eating foodstuffs that are in the mode of goodness, one's existence becomes purified. The word *existence* refers to the body and mind. If one's existence is purified but his behavior is not in the mode of goodness, however, his purified existence will gradually degrade. The word *behavior* refers to all activities other than eating. The renunciation of inhumanity, practicing truthfulness, simplicity, nonviolence, and sense and mind control are all included in what is understood as "behavior." Even though a human being's eating and behavior are in the mode of goodness, unless he regularly cultivates Kṛṣṇa consciousness, how can his human nature be improved? If anyone wants to personally see the results of eating in the mode of goodness, he should try eating sattvic food and engage in sattvic behavior and cultivation. One will certainly achieve results. (However, if there is any discrepancy in his endeavor, it will certainly affect those results.) In order to become qualified to behave in the mode of goodness one must first learn to eat in the mode of goodness.

(*Sajjana Toṣaṇī* 2/8)

14. How do activities based on the principles of *varṇāśrama* become favorable for devotional service?

A devotee who desires to properly pass his life still accepts the duties prescribed by *varṇāśrama-dharma,* because those duties are favorable to devotional service and counted as part of his practice. Such activities are no longer called karma. Rather, through these activities the *svaniṣṭha* devotees, devotees addicted to their own line of devotion, bring karma and its results into the realm of devotional service. The *pariniṣṭhitā* devotees, devotees fully addicted to devotional service, perform pious activities that are not contrary to devotional principles simply to attract others to devotional service.

The devotees who are *nirapekṣa,* neutral, accept activities favorable for devotional service without caring for popular approval.

(*Sajjana Toṣaṇī* 10/9)

15. What kind of karma does the *Bhagavad-gītā* recommend we practice?

Karma refers to maintaining one's livelihood. In *Bhagavad-gītā,* Lord Kṛṣṇa has instructed the transcendentalists to engage only in those activities that are favorable to devotional service and to give up those activities that are unfavorable.

(*Caitanya-śikṣāmṛta* 2/2)

16. What is the difference between the activities of devotees and *karmīs*?

Make as much advancement as you can in the fields of science, art, industry, and worldly morality. We do not object, because such pursuits will help the cultivation of devotional service in many ways. We are not renunciants but devoted. We only say that all activities should be performed in the Kṛṣṇa conscious spirit. May we never engage in activities induced by our own self-interest. Let all activities be performed with the aim of making advancement on the path of devotional service to the Lord. As far as the activities themselves are concerned, there is no difference between your life and mine. The only difference is that you engage in the activities as a matter of duty and I engage in them in the mood of serving the Supreme Lord. May my endeavor for karma be destroyed at some point by my own dissatisfaction with that path. You too will retire from karmic activities at some point. But you will retire uselessly, whereas I will retire only to be engaged in devotional service to the Supreme Lord. For you this material world is a field of activity; for me it is a field in which to cultivate Kṛṣṇa consciousness. I consider all your activities

hostile because you engage in them for their own sake. You do not act for the Lord's pleasure. You are a *karmī,* but I am a devotee.

(Conclusion of *Caitanya-śikṣāmṛta*)

17. Why is to forgive so glorious?

Forgiveness is glorious because it is favorable to devotional service.

(*Śrī Bhāgavatārka Maricimālā* 15/91)

18. What kind of faith is favorable for devotional service?

A Vaiṣṇava must maintain the firm faith that the Supreme Lord is his only protector.

(*Śrī Bhāgavatārka Maricimālā* 15/93)

19. Why is poverty helpful for a devotee's execution of devotional service? How does poverty help us renounce bad association?

One should not consider poverty a distress. The Supreme Lord has said He shows His favor to those from whom He gradually takes all their wealth. At that time, all the impoverished's artificial friends will consider him distressed and reject him. Thus his bad association will automatically be removed.

(*Śrī Bhāgavatārka Maricimālā* 15/99)

20. What is the benefit of observing devotional vows?

By observing vows like Janmāṣṭamī, Ekādaśī, and Kārttika, one's devotional service is increased.

(*Śrī Bhāgavatārka Maricimālā* 15/74)

21. What is enthusiasm?

Enthusiasm is to cultivate Kṛṣṇa consciousness with utmost care.

(Commentary on *Upadeśāmṛta,* Verse 3)

22. Why is enthusiasm favorable for devotional service?

If one has enthusiasm in the beginning stage of devotional service, and that enthusiasm does not become cold, then one will never become apathetic, lazy, or distracted while chanting the holy name. Enthusiasm is thus the only support for all types of devotional service. By enthusiastically performing devotional service, one can quickly give up *aniṣṭhitā* service and attain *niṣṭhā*.

(*Sajjana Toṣaṇī* 11/1)

23. Is enthusiasm without faith effective?

The word *śraddhā* certainly means faith, but enthusiasm is the life of *śraddhā*. Faith without enthusiasm is meaningless. Many people think they have faith in God, but because they have no enthusiasm, their faith has no meaning.

(*Sajjana Toṣaṇī* 11/1)

24. How does the conditioned soul advance in spiritual life?

By attaining the piety that helps one in his devotional service by the mercy of the devotees, the *mahājanas,* and Lord Kṛṣṇa, the conditioned soul attains auspiciousness.

(*Sajjana Toṣaṇī* 11/4)

25. Can useless talk be favorable to devotional service?

The practitioners of devotional service should not speak unnecessarily. Better to keep quiet. Aside from topics about Kṛṣṇa, all other topics are unnecessary. But to speak about the subjects favorable to devotional service is not unnecessary.

(*Sajjana Toṣaṇī* 11/5)

26. What is patience? Can the six urges be made favorable to devotional service?

To subdue the six urges is called *dhairya*. As long as one has a material body, these propensities cannot be totally uprooted, but by engaging them properly in their appropriate subjects, they no longer remain faulty.

(*Sajjana Toṣaṇī* 11/5)

27. What kind of patience is favorable for devotional service to Hari?

Being impatient because their *sādhana* is prolonged, some people fall from the path leading to the ultimate goal. Therefore, a practicing devotee who desires to achieve his goal attains that result only when he becomes patient. "Kṛṣṇa must be merciful to me either today, after one hundred years, or during some other birth. I will take shelter of His lotus feet with determination and never leave Him." This type of patience is most desirable for the practitioners of devotional service.

(*Sajjana Toṣaṇī* 11/5)

28. What kind of foods are favorable for those practicing devotional service?

One should fill his belly with whatever is easily available. By offering Kṛṣṇa foods in the mode of goodness and then honoring them as *prasāda,* the tongue is satisfied and one cultivates service to Kṛṣṇa.

(*Sajjana Toṣaṇī* 11/5)

29. Can both ordinary and spiritual dealings become favorable for devotional service?

It is certainly auspicious to dovetail all our ordinary and spiritual endeavors in the Lord's service.

(*Sajjana Toṣaṇī* 11/6)

30. Why is accepting only enough sense gratification to keep body and soul together favorable for devotional service?

At every stage of life one should accept only as much wealth as one needs to practice devotional service. If we desire more than is needed, *bhakti* will disappear. If we do not accept wealth according to our need, however, our devotional practices will also be hampered.

(*Sajjana Toṣaṇī* 11/6)

31. What kind of family life is favorable to devotional service? What is Kṛṣṇa conscious family life?

One marries to establish Kṛṣṇa's family, produces children to increase the number of Kṛṣṇa's servants, offers oblations to the forefathers in order to satisfy Kṛṣṇa's servants, and feasts to gratify Kṛṣṇa's living entities. All these activities should be dovetailed to become favorable service offered to Kṛṣṇa. Then one will not fall into the grip of unfavorable fruitive activities. The body, house, and everything else belongs to Kṛṣṇa. Thinking in this way, one should protect the body, house, and community. This is called Kṛṣṇa conscious family life.

(*Sajjana Toṣaṇī* 11/6)

32. Why is it necessary to observe Vaiṣṇava vows and associate with devotees?

It is extremely necessary to associate with *sādhus* if we wish to renounce attachment to our prejudices. We must follow all Vaiṣṇava vows in order to give up attachment for material objects. We should not be negligent in such practices. Rather, we should follow these instructions with care and respect. If we do not follow them carefully, then we will become duplicitous and cheat, rendering our whole endeavor useless. For those who do not respect Vaiṣṇava vows, attaining devotion to Śrī Hari becomes rare, even after hearing for many births.

(*Sajjana Toṣaṇī* 11/11)

33. Why is observing the Cāturmāsya vow favorable to devotional service?

By first practicing vows for three days, then for one month, then for four months (during Cāturmāsya), one should gradually and completely uproot attachment for the sense objects and leave them behind forever.

(*Sajjana Toṣaṇī* 11/11)

34. How should one decide whether to stay at home or to leave?

If the home is favorable for a devotee's service, he should not leave it. It is his duty to remain a *gṛhastha* and live with detachment. But when the home becomes unfavorable for service, a *gṛhastha* becomes eligible to leave it. At that time the detachment he develops toward his house through his devotional service is accepted. For this reason, Śrīvasa Paṇḍita did not leave home, and for the same reason, Svarūpa Dāmodara took *sannyāsa*. All genuine devotees have remained either at home or in the forest based on this consideration. Whoever has left home based on this consideration is a genuine renunciant.

(*Sajjana Toṣaṇī* 11/12)

35. How should a Vaiṣṇava householder earn his livelihood?

According to his own occupation a Vaiṣṇava householder should earn wealth to maintain his family. He should not accumulate wealth through unfair means.

(*Sajjana Toṣaṇī* 11/12)

36. What is a proper occupation?

To understand this one should examine the behavior of Śrī Caitanya Mahāprabhu's followers.

(*Sajjana Toṣaṇī* 11/12)

37. How does one's material bondage becomes exhausted?

If one accepts only those items favorable for devotional service to Kṛṣṇa, he will automatically cultivate Kṛṣṇa consciousness and his material bondage will become exhausted.

(*Sajjana Toṣaṇī* 4/9)

38. How can one engage his eyes in spiritual cultivation?

If one wants to make his eyes favorable to devotional service, he must see the Deities of the Supreme Lord, the Vaiṣṇavas, the beauty of those places where the Supreme Lord performed His pastimes, and the dioramas depicting those pastimes. The main point is that one should see the Lord's relationship to the object of one's vision.

(*Sajjana Toṣaṇī* 4/9)

39. How does one cultivate devotional service with one's ears?

In order to make one's ears favorable to devotional service, one must take a vow to hear only the topics of Hari, of the devotees, and of subject matters related to Hari.

(*Sajjana Toṣaṇī* 4/9)

40. What is the process for making the nose favorable to devotional service?

To make one's nose favorable to devotional service, one must take a vow to smell only *tulasī* leaves, flowers, sandalwood pulp, and other fragrant objects that have already been offered to Kṛṣṇa. Everything one smells should be connected to Kṛṣṇa.

(*Sajjana Toṣaṇī* 4/9)

41. How can one make his tongue favorable to devotional service?

Honoring the remnants of Kṛṣṇa and His devotees is the only process to make the tongue favorable to devotional service. One should not honor the Lord's remnants with a spirit of enjoyment. Rather, one should remember the pleasure of his beloved Lord Śrī Kṛṣṇa. If one takes *prasāda* with a spirit of enjoyment, one will miss feeling the Lord's grace.

(*Sajjana Toṣaṇī* 4/9)

42. How should one make his body favorable for devotional service?

To make one's body favorable to devotional service one should utilize his entire body in the service of the Supreme Lord and the Vaiṣṇavas.

(*Sajjana Toṣaṇī* 4/9)

43. Is accepting spiritual names and titles favorable to devotional service?

We find that during Śrīman Mahāprabhu's time, devotees were awarded spiritual names and titles like Ratnabāhu, Kavikarṇapura, and Premanidhi. Devotees have continued to accept names and titles such as Bhāgavatbhuṣana, Gītābhuṣana, and so on.

(*Sajjana Toṣaṇī* 4/1)

44. How does an exalted personality regard those things that are favorable and unfavorable to devotional service?

The mental state of a great personality regarding things that are favorable for devotional service is as soft as a flower. As soon as a great personality sees any item, paraphernalia, time, candidate, or place that is favorable to devotional service, his heart melts. When a great personality sees any item, paraphernalia, time, candidate, or place that is unfavorable to devotional service, his heart becomes as hard as a thunderbolt. He never accepts such things.

(*Sajjana Toṣaṇī* 4/11)

45. How can conversation, song, or poetry be favorable to devotional service?

If one can relate ordinary talk, song, or poetry to Kṛṣṇa, then one will become perfect in making them favorable to devotional service.

(*Sajjana Toṣaṇī* 4/9)

46. Is talking about others while instructing others about Kṛṣṇa consciousness unfavorable for devotional service?

When a guru enlightens his disciple on some topic, unless he occasionally talks about others, his instructions may not be clear. When previous *mahājanas* talked about others in that way, there was merit in such talk, not fault.

(*Sajjana Toṣaṇī* 10/10)

47. Is the kind of *prajalpa* that is favorable to devotional service harmful?

All the *mahājanas* have respected the kind of *prajalpa* that enhances one's devotional service to Hari.

(*Sajjana Toṣaṇī* 10/10)

48. When is discussing others not a fault?

Discussingother's faults with a good purpose has not been condemned in the scripture. There are three good reasons to do so. If by talking about someone's sinful activity the person is benefited, then such a discussion is auspicious. If such a discussion amounts to benefiting the world, then it is counted among pious activities. And if such a discussion gives one benefit, then it is also auspicious, not faulty.

(*Sajjana Toṣaṇī* 5/5)

49. How can one transform his ordinary activities into devotional service?

Since it is impossible to maintain one's life without action, one must work. If such work is done with an enjoying spirit, then one's qualification as a human being is lost and he becomes like an animal. But if one can transform all his bodily activities into activities favorable to devotional service, then they become *bhakti-yoga*.

(*Sajjana Toṣaṇī* 10/9)

50. Does accepting sense objects amount to *atyāhāra*, too much eating?

The purport is that if one accepts sense objects in the spirit of enjoyment, it is *atyāhāra*. If, however, sense objects are accepted as the Lord's mercy and only as far as required in a mood favorable to devotional service, then accepting them is not *atyāhāra*.

(*Sajjana Toṣaṇī* 10/9)

51. How should a person who is fully surrendered to Kṛṣṇa spend his life?

I will perform all my bodily activities out of habit, just to keep body and soul together. I will become attached to all those activities that are favorable for Kṛṣṇa's worship.

(*Kalyāna Kalpataru* Song 4)

86

Five Types of *Saṁskāras* or Purificatory Processes

1. What is the end result of undergoing purificatory processes?

A living entity who has already undergone the purificatory processes becomes more purified when he is tested by his spiritual master. When one is thus purified, the spiritual master will decorate his body with the marks of Viṣṇu's *cakra* and make an arrangement so that he will continue to decorate himself with these marks for the rest of his life without fail.

(*Sajjana Toṣaṇī* 2/1)

2. What is the purpose of Deity worship?

The purpose of Deity worship is to cultivate Kṛṣṇa consciousness by engaging the senses—touch, sight, hearing, and smell—and the mind—thinking, meditating, and relishing. This is called *yāga*. These activities are especially recommended while worshiping Śālagrāma-śilā. Deity worship is called Vaiṣṇava-yāga. As long as one remains within this material world, one must engage in many activities in order to maintain his life. Therefore, it is recommended that an initiated person offer all his activities for the Lord's pleasure through proper rules and regulations. By instructing his

disciple to perform Deity worship properly, the merciful spiritual master certainly delivers his disciple from the ocean of material existence.

(*Sajjana Toṣaṇī* 2/1)

3. Why is it necessary to decorate one's forehead with *tilaka*?

Wearing *tilaka* is meant to help a Vaiṣṇava to go upwards or make advancement in spiritual life. After becoming purified through purificatory processes, a living entity properly renounces his family life, but until he decorates his body with *tilaka,* he does not get any result from undergoing the purificatory processes. All his miseries, all his renunciation, all his resolve to abandon material happiness, and all his sense control goes in vain if he does not endeavor to make further advancement in spiritual life. Marking the body with *tilaka* means decorating the temple of Lord Hari. In other words, to fully take shelter of the *sac-cid-ānanda* Lord, one needs to put on *tilaka* all over his body. These markings, apart from their effect on the body, have a bearing on the mind and soul. To become attached to the Supreme Lord by becoming detached from the material world is called purification and inclination toward the Lord. These two ornaments are extremely necessary for the conditioned souls. A body without *tilaka* marks is a dead body. If one sees such a body, he should purify himself by bathing in the ocean of repentance. The mind of a person who does not decorate himself with *tilaka* simply wanders in insignificant matters, becomes attached to insignificant objects, and engages in discussing insignificant topics. O service-inclined living entities! Do not waste your time. Mark your mind, body, and self with *tilaka* and proceed toward the abode of the Vaiṣṇavas. The most important characteristics of a person who does not decorate his body with *tilaka* become lost. Therefore, one must decorate his body with *tilaka*.

(*Sajjana Toṣaṇī* 2/1)

4. What did Śrīman Mahāprabhu teach when He enacted the pastime of accepting initiation?

By accepting initiation from Śrīmad Iśvara Purī, who was the crest-jewel among the *parivrājakācāryas* in the Madhva-*sampradāya*, Śrīman Mahāprabhu taught all living entities the necessity of taking shelter at the lotus feet of the devotees and the spiritual master.

(Commentary on *Śikṣāṣṭaka,* Verse 8)

5. Should ordinary practitioners reject the rule to accept initiation?

It is not the duty of materialistic persons to renounce the process of initiation because a few great souls such as Jaḍa Bharata did not take initiation. Initiation is a constitutional injunction for every birth of every living entity. If we do not see a perfected soul taking initiation, we should not take his example. General rules are not changed because something happens to a particular person in a special situation. Śrī Dhruva Mahārāja went to Dhruvaloka in his material body. Seeing that, should we waste time hoping the same will happen to us? The general rule is that a living entity gives up his material body and goes to Vaikuṇṭha in his spiritual body. The people in general should accept general rules. The Lord is full of inconceivable potencies. Whenever He desires something, and whenever He desires it to happen, that's all that will happen. Therefore, we should never transgress general rules.

(*Sajjana Toṣaṇī* 11/6)

6. When does a spiritual master award his disciple a devotional name?

When a spiritual master initiates his disciple, he also mercifully bestows upon him a name indicating a relationship in devotion to Lord Hari.

(*Sajjana Toṣaṇī* 2/1)

87

Spiritual *Varṇāśrama*

1. Is it proper to confine a Vaiṣṇava within the rules of *varṇāśrama*?

Thinking that there is no difference between a Vaiṣṇava and an ordinary person, many people inquire about a Vaiṣṇava's caste and try to establish him as belonging to one of the four *varṇas*. This endeavor is extremely detrimental to Vaiṣṇava principles and is an act of ordinary people.

(*Sajjana Toṣaṇī* 11/10)

2. Is the illegal system of *varṇāśrama*, known as the caste system and based on birth rather than qualification, the reason for the Indian Āryans' downfall?

Alas! The Āryans of India are the administrators and spiritual masters of all other castes. It is not a fact that their degradation has been caused by the fact that the culture is ancient. Rather, it has been caused by the illegal *varṇāśrama* system. If the Supreme Personality of Godhead, who is the controller of all living entities, rules and regulations, and who is capable of reestablishing auspiciousness where we see only inauspiciousness, desires it, then some empowered personality will again reestablish actual *varṇāśrama-dharma*.

(*Caitanya-śikṣāmṛta* 2/3)

3. Is it proper to destroy the principles of *varnāśrama*?

The principles of *varṇāśrama* are the life and soul of the human beings. If the *varṇāśrama* system is destroyed, then the scientific basis of human society will be destroyed with it. We will be cursed by the old saying, "Again become a mouse," and will thus lead an illegal life like the wayward *mlecchas*. It is every man's duty to remove the contamination that has polluted the principles of *varṇāśrama.*

(*Sajjana Toṣaṇī* 2/7)

4. What qualities must one cultivate if he is to become a *brāhmaṇa*?

A person who does not possess peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, forgiveness, simplicity, knowledge, compassion, truthfulness, or devotion to the Supreme Lord cannot be called a *brāhmaṇa*.

(*Sajjana Toṣaṇī* 4/6)

5. What kind of *āśrama* should a devotee who desires to attain love of God accept?

One who desires to attain love of God, whether he belongs to the *gṛhastha aśrama, vānaprastha aśrama,* or *sannyāsa aśrama,* should accept whatever *āśrama* is favorable for his cultivation of love of God and should renounce any *āśrama* that is unfavorable for such cultivation.

(*Caitanya-śikṣāmṛta* 6/4)

6. What is *kṣetra-sannyāsa,* or *vānaprastha*?

When one takes *kṣetra-sannyāsa,* he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Purī), Navadvīpa-dhāma, and Mathurā-dhāma. The *kṣetra-sannyāsī* lives in these places alone or with his family members. *Kṣetra-sannyāsa* is considered preferable to *vānaprastha* in this age of Kali.

(Commentary on *Caitanya-caritāmṛta* Madhya 16/130)

7. Is it proper for a householder to accept the dress of a *sannyāsī*? What is the fate of those who dress according to another *āśrama*?

Among the householder Vaiṣṇavas, many shave their heads, wear *kaupins,* and live at home as *bābājīs*. What can be more of an *anartha* than this? Why do they need to change their *āśramas* illegally? If they were really detached, let them accept the proper dress of a renunciant. But if they are not detached, then what is the use of accepting such artificial and external signs? By doing so they disgrace the Vaiṣṇava religion in the world's eyes. Such persons will certainly suffer the consequences of their hypocrisy in their next lives.

(*Sajjana Toṣaṇī* 2/7)

8. When did the destruction of the *varṇāśrama* system begin in India?

The *varṇāśrama* principles were followed purely in India for a long time. In due course of time, however, when the sage Jamadagni and his son, Paraśurāma, who were both *kṣatriyas,* were illegally made *brāhmaṇas,* the trouble began. Because they were *kṣatriyas,* their warlike natures overcame their attempt at brahminical peacefulness. They broke the peace between the *brāhmaṇas* and *kṣatriyas*. The seed of quarrel that was then planted between *brāhmaṇas* and *kṣatriyas* resulted in people ascertaining their *varṇas* according to birth. Over time, when this unnatural rule became included in the literatures of the Manus, the *kṣatriyas,* no longer having a way to attain the higher *varṇa,* began to create a way to ruin the *brāhmaṇas:* they invented the religion known as Buddhism. It is a fact that every action has an equal and opposite reaction. That is why the determination of *varṇas* according to birth became prominent.

(*Caitanya-śikṣāmṛta* 2/3)

9. Why did Buddhism and Jainism appear in the world?

By composing selfish religious literature, the so-called *brāhmaṇas* began to cheat people. Being unable to fight, so-called *kṣatriyas* lost their kingdoms and eventually began to preach Buddhist philosophy. The so-called *vaiśyas* began to preach philosophies like Jainism. As a result, India lost a great deal of business. The so-called *śūdras,* being unable to engage in their natural service activities became plunderers. The study of Vedic literature gradually diminished. Taking advantage of the situation, the kings of the *mleccha* countries attacked and conquered India.

(*Caitanya-śikṣāmṛta* 2/3)

10. What caused the *varṇāśrama-dharma* to become degraded in India?

Since the time when one's *varṇa* began to be determined by birth, *varṇāśrama-dharma* has become degraded in India.

(*Sajjana Toṣaṇī* 2/3)

11. Is spiritual life dependent on the practice of *varṇāśrama-dharma*?

The *varṇāśrama* or caste system is meant to maintain social etiquette. There is no tinge of spiritual cultivation in it. Spiritual cultivation is always based on the individual.

(*Sajjana Toṣaṇī* 9/9)

12. Why are the Indian Āryans still in existence in India?

At one time, the Romans and Greeks were more powerful and courageous than the present-day Europeans. What is their condition now? Being bereft of the qualities of their own original castes, they changed completely by accepting the qualities and principles of modern castes. Aside from this, they are no longer proud of the prowess displayed by their national heroes. Despite being older than the Romans and Greeks, our native Āryans have maintained their pride in their

ancient heroes. Why? Because the *varṇāśrama* system was so prominent in ancient days, the caste qualities did not deteriorate. Rana, who was killed by *mlecchas,* proudly considered himself a descendant of Lord Rāmacandra.

(*Caitanya-śikṣāmṛta* 2/3)

13. What is the purpose of accepting *tridaṇḍa-sannyāsa*?

In order to control the body, mind, and speech, *sannyāsīs* accept the *tridaṇḍa.*

(Commentary on *Caitanya-caritāmṛta* Madhya 5.143)

14. Is there any point in ascertaining *varṇa* according to one's occupation? What is the purpose of *varṇāśrama dharma*?

A human being's nature is developed by birth, association, and education. If one does not accept a *varṇa* according to his nature, he cannot achieve perfection in life. Although there are many types of nature, there are four main categories. Those who are inclined toward the Supreme Lord and who cultivate spiritual knowledge are *brāhmaṇas.* Those whose natural propensity is to fight and administer are *kṣatriyas.* Those who engage in farming, trade, and animal protection are *vaiśyas,* and those whose nature is to work for the above three *varṇas* are *śūdras*. If one worships Lord Viṣṇu while properly maintaining his life, situated according to the principles of *varṇāśrama,* his nature will become uplifted. If one acts contrary to this, one's nature will become degraded. Therefore religious life is the root of the human being's advancement.

(Commentary on *Caitanya-caritāmṛta* Madhya 8.58)

15. Can anyone other than an incarnation of the Supreme Lord protect the principles of *varṇāśrama*?

I (Lord Kṛṣṇa) incarnate by My own sweet will. I am always fully independent. Whenever there is a decline in religious principles and an increase in irreligiosity, I appear by My own sweet will. The rules and regulations by which I

maintain the functions of the material creations are beginningless, but in due course when these rules become perverted for some reason or other, then the principles of irreligiosity become prominent. No one other than Me is able to remove such a discrepancy. Therefore, I appear in this material world through My internal potency and stop the decline of religious principles. It is not a fact that I only appear in the land of Bhārata (India). Rather, I appear among the demigods and animals according to the need by My own sweet will. Therefore, do not think that I do not appear in the country of the *mlecchas* and *antajas*. If the religious principles among these people decline, I appear as an empowered incarnation to protect their religion. Since the occupational duties based on *varṇāśrama* are properly performed in India, however, I take more care to reestablish My subjects' religious principles. Thus all My transcendental incarnations, such as My *yugāvatāras* and *aṁśāvatāras* are found only in India. Where there is no system of *varṇāśrama*, *karma-yoga*, *jñāna-yoga,* and *bhakti-yoga* cannot be executed properly. But whatever little devotional service is found among the *antajas* you should know for certain that it has appeared spontaneously by the devotees' mercy.

(Commentary on *Bhagavad-gītā* 4.7)

16. What is the difference between Brāhmaṇism and Vaiṣṇavism?

Brāhmaṇism is a stage or qualification of Vaiṣṇavism, and Vaiṣṇavism is the fruit of Brāhmaṇism.

(*Sajjana Toṣaṇī* 4/6)

17. If one is attached to the principles of *varṇāśrama*, can he make progress in spiritual life?

Due to being firmly attached to its principles, many followers of *varṇāśrama-dharma* become indifferent to the achievement of *bhāva* and *prema*. As a result, their gradual progress on the spiritual path is hampered.

(*Caitanya-śikṣāmṛta* 3/1)

18. What kind of dealings are proper between *brāhmaṇas* and Vaiṣṇavas?

No one can become a Vaiṣṇava by disregarding the *brāhmaṇas'* position, and *brāhmaṇas* can never become successful by disregarding the position of Vaiṣṇavas.

(*Sajjana Toṣaṇī* 4/6)

19. How many kinds of *brāhmaṇas* are there? What is the stage of Brāhmiṇism prior to Vaiṣṇavism?

There are two kinds of *brāhmaṇas,* namely ordinary *brāhmaṇas* and spiritual *brāhmaṇas*. Ordinary Brāhmaṇism is based on caste, and spiritual Brāhmaṇism is based on qualification. Unless one becomes a spiritual *brāhmaṇa,* he cannot become a Vaiṣṇava.

(*Sajjana Toṣaṇī* 4/6)

20. What kind of prestige do the caste *brāhmaṇas* and spiritual *brāhmaṇas* respectively deserve?

There are two kinds of *brāhmaṇas,* those who are *brāhmaṇas* by nature and those who are *brāhmaṇas* by caste. The *brāhmaṇas* by nature are almost Vaiṣṇavas. Therefore, everyone should respect them. The caste *brāhmaṇas* deserve ordinary respect.

(*Jaiva Dharma,* Chapter 6)

21. When is social, mental, and spiritual inauspiciousness destroyed?

Until the principles of *varṇāśrama* are refined and properly established, social, mental, and spiritual inauspiciousness will continue to trouble us. There is no doubt that the Supreme Lord, who is the source of all auspiciousness, will certainly bestow His mercy on us one day.

(*Sajjana Toṣaṇī* 2/7)

22. Do the *śāstras* approve identifying a person as a *brāhmaṇa* simply by his caste?

No one is either a *brāhmaṇa* or *śūdra* by birth. Birth gives one only a worldly designation. If the sons of *brāhmaṇas* have no brahminical qualifications, no spiritual knowledge, no peacefulness, or self-control, then according to their vocations they can be called *kṣatriyas, vaiśyas,* or *śūdras,* but not *brāhmaṇas*. Manu himself clearly accepts this principle.

(*Tattva-sūtra,* 44)

23. Do the rules and regulations of *varṇāśrama* affect how one performs devotional service to Hari?

The Vaiṣṇavas are not busy establishing their own reputation in the four *varṇas* and *āśramas*. A Vaiṣṇava is not embarrassed if his actions violate the rules and regulations of the *varṇāśrama* system, because the only purpose of his activities is to increase his devotion toward the Supreme Lord. It does not matter whether a Vaiṣṇava is a *brāhmaṇa, mleccha,* or *caṇḍāla*, whether he is a householder or renunciant, because he has no honor or dishonor. If a Vaiṣṇava goes to hell or heaven to practice devotional service to the Supreme Lord, it is all the same to him.

(*Sajjana Toṣaṇī* 11/10)

88

Vaiṣṇava Etiquette

1. With which devotional symptoms should one associate?

It is the eternal duty of a Vaiṣṇava to develop symptoms of love by associating with and serving devotees and remaining indifferent to external formalities.

(*Śrī Kṛṣṇa-saṁhitā* 8/17)

2. What is the duty of every Vaiṣṇava? Can one become detached by his personal endeavor?

One should not find fault with Vaiṣṇavas even if they were previously engaged in sinful activities, if they still have sins left, or if they accidentally commit sins. Unless one has a good reason, one should not criticize others' sins. Rather, one should display appropriate mercy toward all living entities and should consider himself a fallen soul. Thus he should expect no respect for himself, but give all respect to others. A householder Vaiṣṇava should remain detached from material objects and accept only that material enjoyment that relates purely to Kṛṣṇa. In this way, he should cultivate the mellow of chanting the Lord's holy names. When taste for Kṛṣṇa increases, the taste for sense gratification is automatically

destroyed. In such a situation, a mood of spontaneous detachment will automatically arise. However, this mood cannot be awakened artificially.

(*Śrī Manaḥ-Śikṣa,* Verse 10)

3. How should one glorify a Vaiṣṇava's qualities?

One should not speak about a Vaiṣṇava's birth, sleeping, or laziness even if one happens to see them. One should quickly stop finding fault with Vaiṣṇavas and rather glorify their qualities.

(*Sajjana Toṣaṇī* 7/3)

4. How should one sit in front of Lord Viṣnu or a Vaiṣṇava?

One should not sit before Lord Viṣnu or a Vaiṣṇava with his legs stretched out.

(*Sajjana Toṣaṇī* 7/3)

5. Is it right to either glorify oneself or criticize others in front of a Vaiṣṇava?

One should neither glorify oneself nor criticize others before a Vaiṣṇava.

(*Sajjana Toṣaṇī* 7/4)

6. Should a practitioner consider himself equal to other Vaiṣṇavas?

A practitioner of devotional service should not consider himself equal to other Vaiṣṇavas.

(*Sajjana Toṣaṇī* 7/4)

7. Is it proper to associate with hypocrites and Māyāvādīs on the pretext of showing them compassion?

Those who want name and fame, sense gratification or liberation, take shelter of cheating and either become hypocrites and woman-hunters or take shelter of impersonal

philosophy and thus offenders or envious. Devotees should carefully avoid such association and never indulge in it. On the pretext of showing such cheaters compassion, many people associate with them and eventually fall down.

(*Sajjana Toṣaṇī* 11/6)

8. Is it right to associate with those who are attached to materialists?

There are some people who themselves are not materialists but who take pleasure in associating with materialists. Their association should also be given up.

(*Sajjana Toṣaṇī* 10/11)

9. In whose house can householder Vaiṣṇavas accept *prasāda*?

A Vaiṣṇava householder can accept *prasāda* and drink in the house of pious, well-behaved householders. He should be extremely careful about accepting *prasāda* at the houses of nondevotees and sinful people.

(*Sajjana Toṣaṇī* 11/11)

11. If one does not give up bad association, is there any hope that one can attain devotional service to Kṛṣṇa?

There is no hope of attaining devotional service to Kṛṣṇa unless one gives up bad association.

(*Sajjana Toṣaṇī* 11/11)

12. What is the main etiquette practiced by Vaiṣṇavas?

The principle etiquette practiced by Vaiṣṇavas is to renounce bad association. There are two kinds of bad association, woman-hunters and nondevotees. For women, associating with men is to be considered bad association. Illicit association with women and being henpecked by them are both forms of bad association.

(*Harināma-cintāmaṇi*)

13. What specifically should one think about on each Ekādaśī?

On each Ekādaśī one should think about how much advancement he has made since the last Ekādaśī. If one finds that he has not made any advancement, or has even degraded his position, then he should understand that his lack of progress was caused by bad association. Thus he should endeavor to renounce that association.

(*Sajjana Toṣaṇī* 4/5)

14. How is Vaiṣṇava etiquette protected?

Unless one renounces bad association, one cannot become situated on the platform of Vaiṣṇava etiquette. There are two kinds of bad association, namely, association with those who are overly attached to women, and association with those who are devoid of devotional service to Kṛṣṇa.

(*Sajjana Toṣaṇī* 4/5)

15. How should Vaiṣṇavas respect one another according to their status?

If an *uttama-adhikārī* is a householder and a *madhyama-adhikārī* is a *sannyāsī*, the *madhyama-adhikārī sannyāsī* should offer obeisances to the *uttama-adhikārī* Vaiṣṇava.

(*Jaiva Dharma,* Chapter 8)

16. What are the characteristics of a renunciant?

The first characteristic of a renunciant is that he is completely devoid of the desire to associate with women. He is compassionate toward all living entities, he considers money insignificant, he accumulates only as much wealth as he needs, he is purely attached to Kṛṣṇa, he renounces the association of materialists, and he is equipoised when honored or dishonored. He is also reluctant to undertake huge enterprises and is neither attached nor detached in life or death.

(*Jaiva Dharma,* Chapter 7)

89

Proper Renunciation

1. How can one practice *yukta-vairāgya*?

It is everyone's duty to bring his or her mind under control by offering it some token sense gratification, exactly as one would control a horse by offering it a morsel of grass. This is called *yukta-vairāgya,* proper renunciation. By this process one can make spiritual advancement.

(*Caitanya-śikṣāmṛta* 6/5)

2. What is actual renunciation?

When genuine detachment is awakened within a man, he should cultivate renunciation befitting the *sannyāsa-āśrama* or should gradually diminish his family activities by becoming more and more inclined toward the Supreme Lord's service. This is actual renunciation.

(*Caitanya-śikṣāmṛta* 2/5)

3. When one advances in spiritual life, what increases proportionately?

Pure knowledge and pure renunciation must increase in proportion to one's advancement in devotional service.

(*Caitanya-śikṣāmṛta* 1/7)

4. What is the purport of accepting only as much material enjoyment as necessary?

The purport of the instruction to accept only as much material enjoyment as necessary is that one should not accept material enjoyment for sense gratification. Rather, one should accept only as much material enjoyment as will help one establish his relationship with Lord Kṛṣṇa.

(*Caitanya-śikṣāmṛta* 1/7)

5. How do spiritual knowledge, renunciation, and devotional service help a soul?

Knowledge of one's relationship with the Supreme Lord and detachment for material objects automatically develop in one who engages in devotional service. If they have not been developed, it is to be understood that devotional service is absent. Whatever is being practiced is actually pseudo devotional service. By practicing renunciation, a soul attains satisfaction. Through knowledge of one's relationship with the Supreme Lord, a soul is nourished. By practicing devotional service, a soul's hunger is mitigated.

(*Śrī Bhāgavatārka Marichi Māla* 15/117)

6. How does one on the topmost platform of *yukta-vairāgya* think?

One should care for his body, knowing that it is useful for achieving Kṛṣṇa conscious perfection. Without a body, one cannot worship Kṛṣṇa. Therefore, even though one takes special care to protect his body as part of his favorable cultivation of devotional service, one considers all objects related to the body that are unfavorable for devotion insignificant. This mentality is the topmost platform of *yukta-vairāgya*.

(*Śrī Bhāgavatārka Marichi Māla* 17/21)

90

Humility

1. What mentality should a devotee maintain?

A devotee should always maintain humility within his heart.

(*Śrī Bhāgavatārka Marīci Mālā*)

2. What is humility?

I am a servant of Kṛṣṇa. I am poor and do not possess anything. Kṛṣṇa is my all-in-all. This is humility.

(*Jaiva Dharma,* Chapter 8)

3. What type of devotional service helps us directly cultivate Kṛṣṇa consciousness?

When one's humility is strong, one certainly attains Kṛṣṇa's mercy. As a result, debauchery, profit, adoration, and distinction are immediately destroyed. This helps one to directly cultivate Kṛṣṇa consciousness. This process is naturally confidential, and one must learn how to practice it from a bona fide spiritual master.

(*Caitanya-śikṣāmṛta* 6/6)

4. How is actual humility expressed?

I am a pure spirit soul. Due to my previous misdeeds, I am suffering from various material miseries. I am a proper

candidate for punishment. Even though I am Kṛṣṇa's eternal servant, due to my forgetfulness of His lotus feet I have become trapped on the wheel of karma. Now I have to suffer so much misery. Thus who is more unfortunate than me? I am the most fallen, wretched, and poor person.

(*Sajjana Toṣaṇī* 4/9)

5. Is a humble devotee proud of his strength?

I have not performed any pious activities and have no spiritual knowledge. I have no devotion for Lord Kṛṣṇa. Please tell me how I can attain the shelter of Your lotus feet. Your mercy is my only hope. It is the conclusion of the *Vedas* that Your mercy is causeless.

(*Kalyāna Kalpataru*, *Prārthanā,* Song 2)

6. What is the spontaneous prayer of the pure devotee?

This ocean is full of fearful crocodiles in the form of material sense objects. The waves of lusty desires always agitate me. My mind is restless because I do not see any captain.

(*Kalyāna Kalpataru*, *Prārthanā,* Song 3)

7. What humble prayer should a pure devotee offer to the Gosvāmīs, headed by Śrī Rūpa and Sanātana?

When will Śrī Rūpa Gosvāmī bestow his mercy on me and deliver me by imparting the principles of true renunciation? When will Śrī Sanātana Gosvāmī, out of compassion, remove my attachment for sense gratification and offer me at the lotus feet of Śrī Nityānanda Prabhu? When will Śrī Jīva Gosvāmī extinguish the blazing fire of my arguments by pouring on them the water of scriptural conclusions? My heart is constantly burning.

(*Kalyāna Kalpataru*, *Prārthanā* Song, 4)

8. How should one who desires personal benefit offer honest and humble prayers to the Vaiṣṇavas?

As soon as I see a Vaiṣṇava, I will hang a cloth on my neck. With folded hands and taking a straw in my mouth, I will stand before him without duplicity. I will relate to him my miserable condition and cry and beg for respite from the fire of material existence.

(*Kalyāna Kalpataru*, *Prārthanā,* Song 1)

91

Tolerance

1. What is the duty of a tolerant person?

If anyone blasphemes you, you should tolerate it. Do not insult anyone. Taking shelter of the material body, you should not envy anyone else. There is no doubt that lust is a place where Kali can reside. Becoming lusty to serve Kṛṣṇa is transcendental and is also known as love of God. To desire sense gratification is mundane and is Kali's residence. One must give up such mundane desires.

(*Sajjana Toṣaṇī* 15/2)

2. Is it part of one's occupational duty to display intolerance toward other processes?

Those who blaspheme, hate, or envy other processes are certainly ignorant and foolish. They are not as concerned about their own goal of life as they are about indulging in useless argument.

(*Caitanya-śikṣāmṛta* 1/1)

3. Can devotees who maintain material desires become tolerant?

Those whose devotional service is motivated cannot conquer anger. It is not possible to conquer anger only by one's

intelligence. In a short time, attachment for sense enjoyment will overcome the intelligence and give anger a place in the intelligence's kingdom.

(*Sajjana Toṣaṇī* 11/5)

4. How should a devotee who chants the holy names practice tolerance?

One should be more tolerant than a tree. One should also give up envy and maintain proper respect for everyone.

(*Śikṣāṣṭaka* 3)

5. What kind of compassion is indicated by the phrase "more tolerant than a tree"?

The phrase "more tolerant than a tree" indicates that although a tree is cut, it does not protest. Rather, it helps others by its shade, fruits, and flowers. Similarly, Kṛṣṇa's devotees should show greater compassion than a tree by helping everyone whether friends or enemies. Such compassion is the ornament of the nonenvious devotees who chant the holy names.

(*Śikṣāṣṭaka* 33)

6. Can one who is impatient engage in the worship of Hari?

For the practitioner of devotional service, *dhairya,* patience, is extremely necessary. Those who possess *dhairya* are called *dhīra,* sober. When men lack this quality, they become restless. Those who are impatient cannot work. By *dhairya,* a practitioner controls first himself and then the whole world.

(*Sajjana Toṣaṇī* 11/5)

92

Not Expecting Respect from Others

1. How can one become *amānī,* or free from the desire to be offered respect?

One should not consider proudly, "I am a *brāhmaṇa,* rich, a learned scholar in the scriptures, a Vaiṣṇava, or a *sannyāsī.*" Even if others offer me respect, I will not proudly expect respect from them, nor will I desire others' adoration. I will think myself a poor, fallen, wretched person, lower than the straw in the street.

(*Jaiva Dharma,* Chapter 8)

2. How should a person who chants Kṛṣṇa's names become humble?

I will give up false ego and consider myself lower than a straw in the street, a fallen and insignificant beggar.

(*Śikṣāṣṭaka* 3)

3. How can one make himself *amānī*?

One can make oneself *amānī* by thinking oneself a fallen soul and offering respect to others.

(*Śrī Manaḥ-Śikṣā* 10)

4. What should an embodied soul think of himself?

This material body is simply a prison house. The spirit soul has a temporary relationship with the body. Therefore, as long as one is destined to live in it, he should consider himself lower than the straw in the street.

(*Tattva-sūtra* 23)

5. Is it not proper for a conditioned soul to become humbler than a blade of grass?

To become humbler than a blade of grass is not unjustified, because for a conditioned soul to take shelter of false identification is certainly improper. This is the actual meaning of being humbler than a blade of grass.

(*Śikṣāṣṭaka* 3)

6. What is the purport of the word *"amānīnā"*?

The word *amāninā* means to become free from false pride. The conditioned soul's pride in his opulence, beauty, high birth, social status, bodily strength, influence, and fame, which are all related to his gross or subtle bodies, is false. These things contradict the living entity's constitutional propensities. To give up pride in such things frees us from false ego. Only one who is free from false ego and who is endowed with transcendental qualities like forgiveness can always chant the holy name. Whether one lives at home or in the forest, he should give up the false egotism of being a *brahmana* or *sannyāsi* and should simply chant Kṛṣṇa's holy names without deviation.

(*Śikṣāṣṭaka* 3)

93

Giving Respect to Everyone

1. What does the word *mānada,* to offer everyone respect, mean?

Mānada means to offer due respect to all living entities. Realizing that all living entities are servants of Kṛṣṇa, one should never become envious or hate them. One should please everyone by speaking sweet words and caring for their welfare.

(*Śikṣāṣṭaka* 3)

2. What does it mean to offer due respect?

Vaiṣṇavas alone are worthy of respect. If the son of a Vaiṣṇava becomes a pure Vaiṣṇava, then how much respect he should be offered will be proportionate to the degree of his devotional service. If the son of a Vaiṣṇava is only an ordinary human being, he should be counted as ordinary and not respected as a Vaiṣṇava. A Vaiṣṇava must be offered the respect appropriate to a Vaiṣṇava, and one who is not a Vaiṣṇava should be respected as an ordinary human being. Unless one offers respect to others, one does not develop the qualification to chant the holy names of Hari.

(*Jaiva Dharma,* Chapter 8)

3. Is it not contrary to the principle of *mānada* to consider oneself an exalted guru?

If I consider myself topmost and thus distribute my remnants to others, I will be heavily burdened by pride. Therefore, I will constantly remain a servant of the Vaiṣṇavas and not accept anyone's worship.

(*Kalyāna Kalpataru* Song 8)

94

Unalloyed Surrender to the Holy Names

1. What conviction does an unalloyed devotee hold?

Kṛṣṇa is my only protector. Nothing nor anyone else can protect me. This is the conviction of an unalloyed devotee.

(*Caitanya-śikṣāmṛta* 6/3)

2. What is the mood of a devotee who has taken shelter of the holy names when he is faced with worldly distress?

The mind of one who has taken shelter of the holy name is undisturbed, even if he cannot easily obtain food and clothes, or if he obtains them and then they are lost. Leaving behind all material attachment, such an unalloyed devotee takes complete shelter of Govinda.

(*Śrī Bhajana-rahasya,* Chapter 4)

3. What is the difference between transcendental liberation and transcendental devotional service?

There is no difference between transcendental liberation and transcendental devotional service. Rather those who make a distinction between them are to be understood to have not understood either of them.

(*Tattva-sūtra,* 19)

4. What limbs of devotional service do the unalloyed devotees perform?

Kṛṣṇa's unalloyed devotees are extremely attached to remembering Kṛṣṇa and chanting His holy name. Mostly they remain busy executing these two limbs.

(*Sajjana Toṣaṇī* 10/6)

5. What three activities should devotees be eager to perform?

One who desires to attain the result of chanting Kṛṣṇa's holy names should be eager to practice three activities: they should associate with devotees, live in a solitary place away from nondevotees, and remain determined. This is called *nirbandha*.

(*Harināma-cintāmaṇi*)

6. What is the meaning of the word *nirbandha*?

Nirbandha means that a practitioner should chant the sixteen-name, thirty-two syllable *mahā-mantra* on *tulasī-mālā* one hundred and eight times. Chanting four rounds is called one *granṭha*. One should start with one *granṭha* and gradually increase the number to sixteen *granṭhas,* or sixty-four rounds. That will make a prescribed number of one hundred thousand holy names. By gradually increasing the number of holy names to three hundred thousand, one will spend his entire life simply chanting. All previous *ācāryas* have attained perfection by following this order of the Lord.

(*Harināma-cintāmaṇi*)

7. Should there be interruptions while chanting *japa*?

The chanting of the holy names must be constant. One should be careful that while chanting the holy names, no sensual activities create obstacles.

(*Śrī Bhāgavatārka Marīci-Mālā* 13/15)

8. What mentality should a person have while chanting?

While chanting the holy names, may this desire arise in my heart: As the baby birds who cannot fly desire to see their mother, as the hungry calves wait intensely to drink their mother's milk, and as a wife becomes morose while meditating on her husband who is away in a foreign country, similarly, O Lord, let my mind become extremely eager for Your *darśana*.

(*Śrī Bhāgavatārka Marīci-Mālā* 13/16)

9. Should a person who has taken shelter of the holy name need to undergo atonements based on karma and *jñāna*?

Those who have fully taken shelter of the holy name have no need to undergo atonements based on karma and *jñāna.*

(*Śrī Bhāgavatārka Marīci-Mālā* 13/17)

10. What are the characteristics of a person who has taken complete shelter of the holy names?

By misusing the six propensities of the heart (lust, anger, greed, illusion, pride, and envy) one commits sin. One who has taken complete shelter of the holy name does not commit sin. He engages his lust in discussing topics about Kṛṣṇa and maintaining his Vaiṣṇava family based on service to Kṛṣṇa. He never engages in sinful activities, such as enjoying the wives of others, accumulating more money than he requires, desiring name and fame, cheating, or stealing. He uses his anger against those who are envious of Kṛṣṇa and the Vaiṣṇavas. In this way, he remains aloof from materialistic association. He avoids subduing and torturing others. Thus, his anger transforms into the tolerance of a tree. He uses his greed to relish the mellows of ecstatic love for Kṛṣṇa and thereby does not bother to eat palatable foodstuffs, wear opulent clothes, enjoy beautiful women, or accumulate unlimited wealth. He uses illusion in experiencing transcendental mellows and thus becomes bewildered by the beauty of Kṛṣṇa's pastimes and

the Vaiṣṇavas' characteristics. Wealth, followers, and material happiness do not enamor him. Not bewildered by their improper conclusion, such a person does not become involved in impersonalism, atheism, or false argument. He engages pride in Kṛṣṇa's service and thus renounces the pride coming from high birth, wealth, beauty, education, followers, and bodily strength. He totally renounces envy and violence toward others. By regulating his life in this way, he does not have the opportunity to commit sin. Rather, his propensity for sinful activities is uprooted. If, however, he accidentally commits a sin, it is nullified without his having to practice atonement.

(*Sajjana Toṣaṇī* 8/9)

11. Do so-called devotees who take shelter of duplicity attain love of God?

As a patient attains the result of his medication even without knowing its power, similarly, one who chants the holy name of the Lord without knowing the holy name's strength easily achieves the results of his chanting. If persons who are affected by prejudice and a faulty interpretation of the holy name take shelter of duplicity, the holy name reserves the right to award such persons a result according to their own duplicity. The holy name never awards them the supreme fruit of love of God.

(*Śrī Bhāgavatārka Marīcī-Mālā* 13/24)

12. What is real Vrajavāsa, residence in Vraja?

To live in a solitary place while experiencing transcendental emotion is called Vrajavāsa. One should chant the holy names of the Lord a prescribed number of times and engage in the Lord's service twenty-four hours a day. One should engage in favorable service to the Supreme Lord in such a way that it does not create any impediment to his livelihood.

(*Jaiva Dharma,* Chapter 40)

95

Rāgātmika-bhakti

1. What is *rāgātmikā-bhakti*?

The materialist's natural attraction for material enjoyment is called *rāga,* attachment. As their eyes become agitated by seeing beautiful objects, so their hearts become fully absorbed in material enjoyment. When Lord Kṛṣṇa becomes the object of one's attachment, however, it is called *rāga-bhakti,* the devotion of attachment. Śrī Rūpa Gosvāmī has said that *rāga* means full absorption in one's worshipable Lord. When devotional service to Kṛṣṇa is executed through such attachment it is called *rāgātmikā-bhakti.* In brief, the loving and intense thirst for Kṛṣṇa is called *rāgātmikā-bhakti.* Intense greed to enter Kṛṣṇa's pastimes is a symptom of *rāgātmikā-bhakti.*

(*Jaiva Dharma,* Chapter 21)

2. Where does *rāgātmikā-bhakti* exist?

The devotional service executed by the Vrajavāsīs with intense attachment is the topmost form of devotional service. Such devotional service is not found anywhere else. Devotional service performed under the guidance of the Vrajavāsīs is called *rāgānugā-bhakti.* The service propensity that includes

natural absorption in one's worshipable Lord is called *rāga*. When that devotional service is executed with intense greed, it is called *rāgātmikā,* and is fully present among the Vrajavāsīs.

(Commentary on *Caitanya-caritāmṛta* Madhya 22.145-146,150)

96

Rāgānugā-bhakti

1. Who is a qualified to practice *rāgānugā-bhakti*?

As regulative faith awards one the qualification to perform *vaidhi-bhakti,* so faith mixed with intense greed awards one the qualification to perform *rāgānugā-bhakti*. Based on their respective relationships with the Lord, the Vrajavāsīs practice *rāgātmikā-bhakti*. One who is greedy to attain the same mood that a particular Vrajavāsīs has toward Kṛṣṇa is qualified to practice *rāgānugā-bhakti*.

(*Jaiva Dharma,* Chapter 21)

2. How many types of *sādhana* are there and what are they?

The *Śrīmad-Bhāgavatam* describes nine types of *sādhana-bhakti.* They are hearing, chanting, remembering, serving the lotus feet, worshiping, offering prayers, offering service as a menial servant, friendship, and surrendering everything to the Lord. Śrī Rūpa Gosvāmīpāda has further divided these nine processes into the sixty-four limbs of devotional service. The point to consider here is that *sādhana-bhakti* is of two types, namely *vaidhi* and *rāgānugā*. Of the two, *vaidhi-bhakti* is of nine kinds. *Rāgānugā-sādhana-bhakti* is mainly performed in one's mind under the direction of the residents of Vraja.

(*Jaiva Dharma,* Chapter 4)

3. What is the natural propensity of the spirit soul?

As it is the natural propensity of a magnet to attract iron; as it is the nature of heat to melt things; the strength of fire to burn; the propensity of the mind to think, feel, and will; and the natural characteristic of every object to be utilized according to its intended usage; so it is the natural propensity of the spirit soul to become attached to the Supreme Lord. In the liberated state, this propensity is pure and manifest. In the conditioned state, it is perverted.

(*Tattva-sūtra,* 17)

4. What is the difference between attachment for material objects and attachment for spiritual objects?

The embodied soul's attachment for material objects is the perverted reflection of their attachment for spiritual objects. When this propensity is completely purified and thus devoid of material designation, it is called spiritual attachment; but when it is materially contaminated and covered with material designation, it is the perverted reflection of spiritual attachment.

(*Tattva-sūtra,* 17)

5. What are the names and functions of attachment when it is materially designated?

Attachment to any object is the same propensity, but it acquires different names according to its different designations. When one is attached to wealth, such attachment is called greed. When one is attached to a woman's beauty, it is called debauchery. When one becomes attached to helping those in distress, it is called compassion. When attachment is displayed toward brothers and sisters, it is called affection. When one feels attached to helpful people, it is called gratitude. When one becomes attached to showing kindness, it is called love. When attachment is mixed with hatred, it becomes envy. In this way, a single propensity transforms and manifests itself

in various ways. Plurality is the characteristic of attachment. This same attachment remains with liberated souls in a pure, uncontaminated state. It is not that this attachment remains confined to only one state. Rather, it increases unlimitedly and takes various shapes. This is its beauty.

(*Tattva-sūtra,* 17)

6. Who are the actual worshipers of the Supreme Lord?

Those who worship the Supreme Lord compelled by fear, ambition, or a sense of duty are not pure worshipers. Those who worship the Supreme Lord on the path of attachment are certainly the actual worshipers.

(*Caitanya-śikṣāmṛta* 1/1)

7. Who is eligible to practice *rāgānugā-bhakti*?

One who has not realized the science of *rāga* and who desires to worship the Lord according to rules and regulations is eligible to practice *vaidhi-bhakti*. One who does not wish to be controlled by scriptural rules and regulations while worshiping Hari, and who has developed a natural attachment for His worship, is alone eligible to practice *rāgānugā-bhakti*.

(*Jaiva Dharma,* Chapter 4)

8. What is anxiety caused by *rāga*?

O my mind! For a long time I have yearned to see Your lotus feet. Will this difficult-to-attain desire be fulfilled in this birth? This thought overwhelms my heart.

(*Gītā Māla,* Song 32)

9. What is the root of *rāgānugā-bhakti*?

The taste to engage in the Lord's service by following in the foot steps of the Vrajavāsīs is the root of *rāgānugā-bhakti*.

(*Āmnāya-sūtra,*116)

10. Why is it necessary to possess knowledge about the *rasas* while performing *bhajana* under the guidance of Śrī Rūpa?

One who wishes to understand the truth of Śrīla Rūpa Gosvāmī's teachings must understand the *rasas*. The spiritually blissful *rasas* are the complete treasury of the Supreme Lord, and all other truths are subordinate to it.

(*Gītā Māla,* Song 6)

11. What is the difference between *vaidhi* and *rāgānugā-bhakti*?

Vaidhi-bhakti is a slow process and *rāgānugā-bhakti* is a fast process. By following *rāgānugā-bhakti,* one quickly attains the stage of *rasa*. One who has a taste for performing devotional service on the path of attachment certainly becomes a follower of Śrī Rūpa Gosvāmī.

(*Gītā Māla,* Song 5)

12. How many types of spiritual cultivation do the practitioners of *rāgānugā-bhakti* engage in?

It is everyone's duty to follow these seven categories of cultivation, but all the descriptions are not to be performed by everyone, because there is a need to consider one's qualification:

1. **Spiritual cultivation**—(1) *prīti,* and (2) realization of *sambandha, abhidheya,* and *prayojana*.

2. **Mental cultivation**—(1) remembrance, (2) thought, (3) meditation, (4) concentrated meditation, (5) *samādhi,* (6) consideration of the science of *sambandha,* (7) repentance, (8) *yama:* truthfulness, refraining from theft, renunciation of bad association, intelligence, not accumulating more than necessary, religiosity, celibacy, refraining from unnecessary talk, steadiness, forgiveness, fearlessness, and (9) purification of the heart.

3. **Bodily cultivation**—(1) *Niyamas:* cleanliness, chanting of *japa,* austerity, sacrifice, faith, hospitality, worship, pilgrimage, welfare work, satisfaction, proper behavior, serving the spiritual master, (2) serving others, (3) seeing and touching the devotees and the *Śrīmad-Bhāgavatam*, (4) prayer, (5) hearing, (6) engaging the senses in devotional service, (7) transformations of ecstatic love, and (8) developing the mood of servitude toward the Lord.

4. **Cultivation of speech**—(1) chanting hymns, (2) study, (3) *kīrtana,* (4) teaching, (5) prayer, and (6) preaching.

5. **Cultivation of one's relationship**—(1) *śānta,* (2) *dāsya,* (3) *sakhya,* (4) *vātsalya,* and (5) *kānta.* There are two types of relationships—relationships with the Lord, and relationships with the Lord's associates.

6. **Social cultivation**—(1) *varṇa—brāhmaṇa*, *kṣatriya*, *vaiśya, śūdra*—their occupations and positions are divided according to one's nature, (2)*āśrama—gṛhastha*, *brahmācārya*, *vānaprastha*, and *sannyāsa*—divided according to peoples' social situations, (3) assemblies, (4) general festivals, and (5) activities like sacrifices.

7. **Cultivation of sense objects**—The following sense objects help one in the development of Kṛṣṇa consciousness. (1) Objects for the eyes are the Deity, the temple, the scriptures, the holy places, spiritual dramas, and spiritual festivals. (2) Objects for the ears are the scriptures, songs, lectures, and conversations. (3) Objects for the nose are *tulasī,* flowers, sandalwood, and other fragrant items offered to the Lord. (4) Objects for the tongue are *kīrtana* and the acceptance of vows, the acceptance of palatable foodstuffs and drinks offered to the Lord. (5) Objects for the touch are the air of holy places, pure water, the body of a Vaiṣṇava, the soft bed offered to Kṛṣṇa, and association with a chaste woman in order to propagate a God-centered family. (6) Also, times like Hari-vāsara (Ekādaśī) and festival days, and (7) places like Vṛndāvana, Navadvīpa, Jagannātha Purī, and Naimiṣāraṇya.

(Conclusion to *Śrī Kṛṣṇa Saṁhitā*)

13. What is the *rāgānugā-bhakta's* procedure for serving Kṛṣṇa?

Those who have developed greed to engage in *rāgātmikā-bhakti* should, according to the activities of the Vrajavāsīs, externally serve as *sādhakas* and internally as perfected devotees.

(Commentary on *Caitanya-caritāmṛta* Madhya 22.154)

14. How should *rāgānugā-bhaktas* worship the Lord according to mood, process, and endeavor in order to realize the Lord's pastimes?

One should engage in the Lord's service in the way it is described in *Vilāpa-kusumāñjali*. One should behave with one another in the way that is described in *Vraja-vilāsa-stotra.* One should endeavor to realize the Lord's pastimes in the way that is described in the prayers offered by Viśākhā and Nanda. One should perceive these pastimes within the Lord's eight-fold pastimes. One should engage one's mind in Kṛṣṇa's pastimes according to the process described in *Manaḥ-śikṣa.* One should also strengthen one's mood as the pure mood is revealed in *Śvaniyama-dvādasakam.*

(*Jaiva Dharma,* Chapter 39)

97

The Teachings of Śrī Caitanya

1. What is the importance of Śrīman Mahāprabhu teachings? How can one adopt them?

Śrī Caitanya Mahāprabhu's teachings are confidential and scientific. They are incomprehensible to those who do not study them with special attention. Nowadays, many people read novels while relaxing after lunch. Śrī Caitanya Mahāprabhu's teachings should not be read like that. These teachings are the confidential purport of the *Vedas* and *Vedānta*. If one slowly and faithfully studies them, giving them special attention, in the association of devotees, one can understand their purport.

(*Śrī Manaḥ-Śikṣa,* Verse 1)

2. In what form has the essence of Śrī Caitanya Mahāprabhu's teachings appeared?

Śrī Gauracandra's direct instruction is that the Vedic literature is the only evidence. His teachings establish the following nine axiomatic truths:

1. Lord Hari is one without a second.
2. He is always vested with infinite power.

3. He is an ocean of *rasa*.
4. The spirit soul is His part and parcel.
5. Certain souls are engrossed in His illusory energy.
6. Certain souls are liberated from the grasp of His illusory energy.
7. All spiritual and material worlds are simultaneously one and different from Him.
8. *Bhakti* is the only means to attain the ultimate goal of life.
9. Love of Kṛṣṇa is the ultimate goal of life.

(*Śrī Gaurāṅga-smaraṇa-maṅgala-stotra,* 75)

3. Why has Śrī Caitanya Mahāprabhu condemned *bhakti-siddhānta-viruddha* and *rasābhāsa*?

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, known philosophically as *acintya-bhedābheda,* simultaneous oneness and difference. *Rasābhāsa* is something that resembles a transcendental mellow but is not. Pure Vaiṣṇavas should avoid both these things, because they are both opposed to devotional service. These misconceptions practically parallel Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he will gradually fall down from the devotional service. By indulging in overlapping mellows (*rasābhāsa*), one eventually becomes a *prākṛta-sahajiyā* and takes everything too cheaply. One may also become a member of the Bāula community and gradually become attracted to material activity. Śrī Caitanya Mahāprabhu has therefore advised us to avoid *bhakti-siddhānta-viruddha* and *rasābhāsa*. In this way, we can remain pure and free from falldown. Everyone should try to remain aloof from *bhakti-siddhānta-viruddha* and *rasābhāsa*.

(Commentary on *Caitanya-caritāmṛta* Madhya 10.113)

4. Does Mahāprabhu approve of immorality?

Mahāprabhu tells us that a man should earn money in a proper way, engaging in sincere dealings with others and their masters. He should not earn money immorally. When Gopīnātha Paṭṭanāyaka, one of Rāmānanda Rāya's brothers, was being punished by the *rāja* of Orissa for immoral gains, Śrī Caitanya warned all who attended upon Him to be moral in their worldly dealings.

(*Śrī Chaitanya Mahaprabhu, His Life & Precepts*)

5. What did Mahāprabhu teach through His own behavior regarding a householder's duty?

In His own early life, He taught *grhasthas* to help the needy and helpless, and showed the necessity, for one who has power to do so, to help people become educated, especially *brāhmaṇas,* who are expected to study the higher subjects of human knowledge.

(*Śrī Chaitanya Mahaprabhu, His Life & Precepts*)

6. Can any fault be found in the behavior, preaching, or teachings of Śrī Caitanyadeva?

Śrī Caitanya as a teacher taught both by precept and by His holy life. There is scarcely an event in His life that can be criticized. His practice of *sannyāsa,* His severity toward Junior Haridāsa, and such other acts have been questioned by certain persons, but as far as we understand, we think as all other independent men would think, that those men have come to hasty conclusions or criticism based on party spirit.

(*Śrī Chaitanya Mahaprabhu, His Life & Precepts*)

7. What work did Śrīman Mahaprabhu accept as the commentary on *Vedānta*? What are His teachings in this regard?

Śrī Caitanya Mahāprabhu said that *praṇava* (Oṁ) is transcendental sound vibration. The purport of this particular

sound vibration has been described vividly in the *Upaniṣads*. The Upaniṣadic teachings are completely supported in Vyāsadeva's *sūtras*. *Śrīmad-Bhāgavatam* is the commentary on Vyāsadeva's *sūtras*. In Vyāsadeva's first *sūtra* it is stated, *"janmādi asya yataḥ,"* and thus *parināma-vāda* is taught. In the Vedic *mantra, "yato vā imāni bhutāni,"* the same principle is taught. The *Śrīmad-Bhāgavatam* also teaches it. Fearing that in the philosophy of *parināma-vāda* the supreme Brahman becomes transformed, Śaṅkarācārya established his own philosophy called *vivartavāda*. Actually *brahmavivarta* is the root of all misconceptions, and *parināma-vāda* is the pure spiritual truth approved by all the scripture.

(*Caitanya-śikṣāmṛta* 1/5)

8. What is the essence of Śrīman Mahāprabhu teachings?

The essence of Śrīman Mahāprabhu's teachings is that love of Kṛṣṇa is the living entity's eternal constitutional propensity. The living entity can never be eternally separated from this propensity. But due to forgetfulness of Kṛṣṇa, the living entity has become bewildered by the Lord's illusory energy and thus become attached to material objects. In this way, his constitutional propensity has gradually been lost. That propensity has almost become dormant in the core of his heart. This is the cause of the living entity's suffering in material existence. If by good fortune the living entity can remember that he is an eternal servant of Kṛṣṇa, his dormant propensity will be revived and he will certainly regain his spiritual health.

(*Caitanya-śikṣāmṛta*)

9. What is Śrīman Mahāprabhu's ultimate instruction?

Śrīmad-Bhāgavatam has declared that those who faithfully hear or glorify the transcendental pastimes of Vraja will certainly achieve love of God in the form of pure devotional service. Thus they will attain liberation from their mundane heart ailments.

(*Caitanya-śikṣāmṛta* 1)

98

Instructions to the Living Entities

1. What is Ṭhākura Bhaktivinoda's chief instruction to human beings?

The human form of life is very rare. Even one day of it should not be misused.

(*Sajjana Toṣaṇī* 4/6)

2. How did Śrī Bhaktivinoda Ṭhākura instruct one to lead a religious life?

There is no superior wealth in this material world than the wealth of religious principles. This material body is temporary. Today it is alive; tomorrow it may be dead. Our most merciful Lord has kindly given this world the holy name and the treasury of love of God. One should accept them from a bona fide spiritual master and the Vaiṣṇavas. *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* are the two invaluable jewels in this world. One should discuss them with utmost care. There is no need to advertised oneself as a learned man. One should distribute the wealth of devotional service to all living entities. One should lead a pious life and earn one's livelihood through pious means and thus maintain himself and his dependents. But one should never forget the holy names of Kṛṣṇa.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

3. Is a devotee of Kṛṣṇa afraid of plague?

Fear of plague is certainly not a Vaiṣṇava emotion. Just consider, O brothers! What can plague do to you? What harm can it do you by taking away your useless life? If you care about your self-interest, then take a lesson from this plague. If you are attacked by the plague tomorrow, then you will be no more. Who can imagine where all your happiness and wealth will go then? Therefore, without wasting time uselessly, constantly and sincerely chant the holy names of Hari with devotion. Then millions of plague will not be able to harm you.

(*Sajjana Toṣaṇī* 10/2)

4. What ideal did Śrī Bhaktivinoda Ṭhākura stress for those who were distressed upon seeing the distress of others?

Offer your respect to all living entities in this world. Always endeavor to mitigate the distress of all living entities. Always try to remain by the side of other living entities and benefit them. At the same time, never forget the supreme characteristics and most essential instructions of Śrī Gaurāṅga.

(*Sajjana Toṣaṇī* 11/3)

5. When does a living entity's birth in this material world become successful?

A person who has accepted Kṛṣṇa as his eternal father has no need to lament. All his temporary attachment will become destroyed. In order to worship Kṛṣṇa, you have come to this material world. Therefore, always contemplate the eternal science of the Absolute Truth.

(Gita Mālā Song 2)

6. What duty has been prescribed for those traveling on the path of spiritual life?

"After completing my family responsibilities I will go to Vṛndāvana. Now I am trying hard to repay the three types of

debts." One should not maintain such a desire, because under the influence of such ill desire, one will ultimately give up his body. Then one will not be able to serve the lotus feet of Kṛṣṇa, who is the friend of the poor. If you want auspiciousness, then always chant Kṛṣṇa's holy names. It is useless to argue about whether you live at home or in the forest.

(*Kalyāna Kalpataru* Song 3)

7. What does Śrī Bhaktivinoda Ṭhākura prescribe for those wishing to attain the topmost duty of one's temporary human life?

You do not have many more days to live, and whatever days are left are full of obstacles. Therefore, O brothers! Continue to drink the mellows of *Śrīmad-Bhāgavatam* with special attention and care.

(*Sajjana Toṣaṇī* 20/3)

8. What is Śrī Bhaktivinoda Ṭhākura's instruction regarding caste pride?

O brother mind! You remain a *brāhmaṇa* with your social prestige, but do not insult the Vaiṣṇavas.

(*Kalyāna Kalpataru* Song 9)

9. How does Śrī Bhaktivinoda Ṭhākura instruct pseudo renunciants and those who desire material fame?

You are a servant of Śrī Caitanya and should desire devotional service to Hari. What is the use of all the external signs of *āśrama* life? Please reject material honor and reside in Śāntipura. Your only asset is the devotees' mercy.

(*Kalyāna Kalpataru* Song 13)

10. How does Śrī Bhaktivinoda Ṭhākura instruct those attached to matter?

A living entity is constitutionally pure. O brother! Why are you becoming illusioned in this material world again and again? Please consider only once that the spirit soul is immortal and like a flow of nectar.

(*Kalyāna Kalpataru* Song 1)

11.How does Śrī Bhaktivinoda Ṭhākura instruct those who identify themselves as Vaiṣṇavas?

There is no need to introduce yourself as a Vaiṣṇava. Never proceed in order to accumulate material opulence. Śrī Bhaktivinod Ṭhākura requests that you always loudly sing the transcendental qualities of Śrī Rādhā and Kṛṣṇa.

(*Kalyāna Kalpataru* Song 13)

12. What does Śrī Bhaktivinoda Ṭhākura advise the proud people who neglect the path of the *mahājanas*?

Because many cheaters artificially put on *tilaka,* beads, and accept initiation, you have become attached to them. You find fault with the path of the *mahājanas* and become angry. As a result, you give up attachment for this path. Just see, O brother mind! You have grabbed ashes instead of gold and have wasted your life and the life after your death. Everyone is calling you a cheater. Moreover, you have not achieved devotional service. What will happen after your death?

(*Kalyāna Kalpataru* Song 17)

13. How does Śrī Bhaktivinoda Ṭhākura instruct so-called exalted devotees?

O my mind! What else will I tell you? You are talking about love of God, but actually you have rejected gold and tied an empty knot in your cloth.

(*Kalyāna Kalpataru* Song 18)

14. What is Śrī Bhaktivinoda Ṭhākura's warning to demoniac people?

By discussing historical incidents, you know well that there were many sinful demons whose goal was sense gratification. They engaged in various sinful activities and finally met death. At the time of death, they lost all hope and were burnt in the fire of repentance. They spent their lives like dogs and hogs and never cared for spiritual life.

(*Kalyāna Kalpataru* Song 1)

15. How does Śrī Bhaktiyinoda Ṭhākura advise those who uselessly carry the burden of family life?

I work hard like an ass, but I do not know for whom I am doing so much. Yet still my illusion is not removed. My days are spent in useless activities, my nights in sleeping. Yet still I do not realize that death is sitting next to me. I eat palatable foods, see beautiful things, and wear nice clothes, free from anxiety. I never remember that on any day I will have to give up this body.

(*Kalyāna Kalpataru* Song 4)

16. What is Śrī Bhaktivinoda Ṭhākura's warning to those who consider the body the self?

My body will lie down in the crematorium, and birds and insects will enjoy it. The dogs and jackals will happily feast on my body. Such is the destination of the body. And the most amazing thing is that all material opulences—my house, family and friends—have exactly the same destination.

(*Kalyāna Kalpataru* Song 4)

17. What is Śrī Bhaktivinoda Ṭhākura's instruction to those who desire to attain eternal happiness by understanding what is favorable and unfavorable to devotional service?

O living entities, if you want to constantly experience the flow of eternal bliss, then please take shelter of the spiritual

master's lotus feet. Give up all types of dry worship—such as meditating on the impersonal Brahman—and cultivate attachment for the Supreme Lord. The abode of Vṛndāvana is full of flowers where *rāsa-līlā* pastimes are enacted. You are pure spirit soul. The pride of being an enjoyer is extremely weak in Vṛndāvana. You are intimately related to Śrī Rādhikā as Her eternal companion. You are meant to experience spiritual ecstasy. Enjoying the illusory material objects is the cause of your downfall.

(*Kalyāna Kalpataru* Song 2)

18. What does Śrī Bhaktivinoda Ṭhākura advise those who are lazy?

O brother, death is certain. It may come today or after a hundred years. Therefore, do not remain without anxiety. Please worship the lotus feet of Śrī Kṛṣṇa as soon as possible, because there is no guarantee your life will last.

(*Kalyāna Kalpataru* Song 2)

19. What is Śrī Bhaktivinoda Ṭhākura's instruction regarding our constitutional propensity and a practitioner's hope?

For thee thy Sire on High has kept
A store of bliss above.
To end of time, thou art Oh! His
Who wants but purest love.

(*Saragrahi Vaishnava*)

20. Who gives the living entities information about immortality when they are unable to solve the mystery of life?

Man's life to him a problem dark!
A screen both left and right!

No soul hath come to tell us what
Exists beyond our sight!
But then a voice, how deep and soft,
Within ourselves is left:
Man! Man! Thou art immortal soul!
Thee Death can never melt!
(*Saragrahi Vaishnava*)

21. How did Śrī Bhaktivinoda Ṭhākura want travelers on the spiritual path to be determined?

Maintain thy post in spirit world
As firmly as you can,
Let never matter push thee down,
O stand heroic man!
(*Saragrahi Vaishnava*)

22. How does Śrī Bhaktivinoda Ṭhākura instruct those who read *Śrī Caitanya-caritāmṛta*?

As one should carefully study *Vedānta* and literature that deals with transcendental mellows from a bona fide spiritual master, so one should read the great *Śrī Caitanya-caritāmṛta* like that.
(*Sajjana Toṣaṇī* 3/11)

23. What is Śrī Bhaktivinoda Ṭhākura's warning to those who read transcendental literature?

Whenever you read a transcendental book, you should read it completely. Otherwise, you will fail to abstract the actual meaning and ultimately become a logician.
(*Caitanya-śikṣāmṛta* 3/3)

24. What is Śrī Bhaktivinoda Ṭhākura's instruction to those who are fond of reading literature?

Do not remain confined simply by the discussion of literature. Rather, you should approach saintly persons and Vaiṣṇavas and understand from them the distinction between *sādhana-bhakti, bhāva-bhakti,* and *prema-bhakti*. The science of Vaiṣṇavism is not confined within books. The word *nirgrantha* defines the spiritual master and the Vaiṣṇavas as beyond the books. Therefore the science of Vaiṣṇavism is a mystery, because it has to be understood only from devotees.

(*Sajjana Toṣaṇī* 6/2)

25. Which process did Śrī Bhaktivinoda Ṭhākura prescribe for practitioners afraid of Kali?

Always remember that this is Kali-yuga. In order to create impediments in one's cultivation of devotional service, Kali invents many sinful means. Kali has no control over what you do, however, when following the instructions and prescriptions of Mahāprabhu.

(*Sajjana Toṣaṇī* 6/1)

26. How determined and tolerant should a practitioner be?

If someone pushes or insults you, if a sinful person cheats you or becomes envious of you, if someone chastises you or arrests you, if someone steals your wealth or spits on you, if someone passes urine on your body or if foolish people frighten you in so many ways, you should still remain determined to achieve your life's goal. You must deliver your mind from sinful subject matter with the help of your devotion-filled intelligence.

(*Śrī Bhāgavatārka Marīci Māla*)

27. What kind of assurance did Śrī Bhaktivinoda Ṭhākura give to the honest devotees of the Lord?

There is no doubt that soon, by the mercy of the most merciful Mahāprabhu, all social inauspiciousness will be destroyed. There is no need to worry anymore if you take shelter of the lotus feet of Mahāprabhu without duplicity.

(*Sajjana Toṣaṇī* 2/7)

28. How has Śrī Bhaktivinoda Ṭhākura invited the people of the world to see Śrī Caitanya Mahāprabhu's pastimes and attain love of Kṛṣṇa?

Why didn't I, the most unfortunate fallen soul, take birth when Śrī Gauracandra was inundating the entire world up to the highest mountains with the flood of love of God? Because of this I was unable to relish those waves of love of God. Why didn't I take birth at that time so I could serve Śrī Caitanya's lotus feet? Why did I not become a servant of Śrī Rūpa and Sanātana? Why did I not carry Raghunātha's water pot? Why did I not wander with Rāmānanda Rāya around Cakratīrtha? Why did I not see Sārvabhauma Bhaṭṭācārya delivered? When Prakāśānanda Sarasvatī, the leader of the *sannyāsīs* of Kāśī, attained spiritual bliss in the form of devotional service to the Lord, why did I not take birth to relish the devotion-filled nectarean waves of the Lord's arguments with him? Even though such a coveted desire is rare, still, if I would have taken birth as a mundane logician in the family of a *brāhmaṇa* at that time, Śrī Kṛṣṇa Caitanya, the friend of all living entities, would have punished me with His sharp arrowlike words and accepted an atheist like me as His servant. Then He would have entrusted me to Harīdāsa Ṭhākura to be rectified by chanting the holy names. Alas! If I could only have seen with my spiritual eyes the Lord sitting in the midst of the Vaiṣṇavas and delivering all living entities as they burned in the fire of material existence through the distribution of the holy name's nectar. How much would the Lord's associates become ecstatic when the Lord would raise His hands, and after awakening all living entities from illusion's lap, say, "Take this remedy for your material disease. Drink the mellow of ecstatic love and become immortal." As a result, countless human beings, now afraid of demonlike material enjoyment, would have begged for His shelter. Then the Lord would have embraced them out of love and happily awarded them love of Kṛṣṇa. Thus, the living entities' material disease would have

been cured. I am a servant of Śrī Caitanya and have fallen into the material ocean. The Lord is my only guide and protector. According to His order I am inviting all of you to chant His holy names. O living entities! O friends! Give up *karma-kāṇḍa, tarka-kāṇḍa,* and *brahma-kāṇḍa.* Come and take to your full satisfaction the love of God distributed by Śrī Caitanya. Then your disappointment will be destroyed. Your contaminated state of conditioned life will be vanquished, and you will regain your original constitutional position. You will then attain peace, which is your constitutional characteristic. You will relish ecstatic love of Kṛṣṇa unlimitedly.

(Servants of the Vaiṣṇavas, Kedārnātha Sacīdānanda *Premālaṅkāra* 27th February, 1870, *Sajjana Toṣaṇī* 19/2)

99

Various Topics

1. What is the basis of a living entity's gradual advancement?

If the living entity can remain fixed in his respective position, then he can make gradual advancement. If he falls from his position, he will become degraded.

(*Sajjana Toṣaṇī* 10/6)

2. Can one arouse others' faith through preaching, or is it better to let them hear the holy name?

Until one destroys whatever desires he has that are opposed to devotional service, no amount of good instruction can affect a person's life. The instructions will simply hit the ears and return. They will never reach the heart. Therefore whatever principle of devotional service you preach, whatever devotional topic you discuss, it will not yield a result because the listeners' karma disqualifies them from hearing it. My order to all of you is that you constantly sing the holy name's glories for the benefit of all living entities. By hearing the holy names, the living entities will accumulate piety and develop faith in the holy name's glories. Then by the holy name's mercy, these persons will develop nonduplicitous faith in devotional service in this lifetime or the next.

(*Sajjana Toṣaṇī* 15/1)

3. What are beauty, happiness, distress, learning, foolishness, the actual path, the wrong path, heaven, hell, a friend, home, the rich, the poor, the miser, the controller, and the controlled?

Qualities such as detachment are called beauty. The absence of happiness and distress is called happiness. The lack of sense gratification is called distress. The power to discriminate between bondage and liberation is called learning. A person who thinks he is his body is a fool. Kṛṣṇa's orders are the actual path. Bewilderment of heart is the wrong path. The development of qualities in the mode of goodness is heaven. The development of a body in the mode of ignorance is hell. Kṛṣṇa and the spiritual master are friends, and the human body is a home. A person enriched with good qualities is wealthy, and a dissatisfied person is poor. A person whose senses are uncontrolled is a miser. A person who is transcendental to material qualities is a controller, and a person who associates with the material qualities is the controlled.

(*Śrī Bhāgavatārka Maricī Mālā* 1/44-47)

4. What does the phrase, "soon ripe" (precocious) mean?

Nowadays, there is a disease that as soon as tender boys learn to write A,B,C, they begin to instruct like teachers. This is called "soon ripe," or precocious.

(*Sajjana Toṣaṇī* 6/4)

5. What is the symptom of a modern scholar?

Simply to attack the ancient way of life has become the symptom of a modern scholar.

(*Sajjana Toṣaṇī* 4/2)

6. What is the difference between word jugglery and learning? Which one does the young generation prefer?

Word jugglery and learning are two separate things. The Western scholars are more interested in word jugglery than learning. However, the Indian authors are highly learned scholars and less interested in word jugglery. The young generation prefers word jugglery to learning.

(*Sajjana Toṣaṇī* 4//4)

7. Is it proper to claim one's age as proof of one's qualification?

Age alone cannot be accepted as proof of one's qualification. Many old people crawl within their minds. There are many people who are sufficiently aged, who have no teeth and who have gray hair, yet they dye their hair, artificially install silver teeth, and enjoy sense gratification like young men. When such old people cannot become detached, then old age is not the root of detachment.

(*Sajjana Toṣaṇī* 8/10)

8. What are *dhāraṇā*, *anubhuti*, and *yukti*?

As soon as the sense objects meet the senses, a reflection of that object enters the heart through the door of the senses. There, an internal sense carefully preserves the reflection. This propensity is called *dhāraṇā*. Later, when the propensity of the internal sense interacts with the preserved reflection, one feels the imaginary objects to be real. This is called *anubhuti*. Thereafter the internal sense spreads its sovereignty over those imaginary objects and decides whether they are good or bad. This is called *yukti*. If one scrutinizingly studies this process, one will find that the entire process is sensory.

(*Tattva-sūtra* 16)

9. What is pure reasoning and what is mixed reasoning?

Logic (*yukti*) is of two kinds: pure (*śuddha*) and mixed (*miśra*.) Pure logic is present in the spirit soul in his original, pure nature. When the spirit soul is imprisoned in matter and

his activities are mixed with material conceptions, he possesses what I call mixed logic (*miśra-yukti*). This mixed logic is of two kinds: mixed with fruitive action (*karma-miśra*) and mixed with philosophical speculation (*jñāna-miśra*) This mixed logic is also known by the word "*tarka,*" material speculation. This mixed logic is very bad, because it is accompanied by the four defects: *bhrama* (tendency to commit mistakes), *pramāda* (tendency to be illusioned), *vipralipsā* (tendency to cheat), and *karaṇāpāṭava* (sensory inefficiency). The conclusions attained by this mixed logic are always faulty. Pure logic always arrives at the same conclusions, whereas mixed logic arrives at a host of mutually contradictory conclusions. By acting according to the conclusions of mixed logic, the souls in the material world attain the result of being more and more stringently confined in the prison of the material world.

(*Tattva Viveka* 1/18)

10. Is it reasonable for mundane scholars to be proud to be judges of spiritual truth?

As immature doctors promise to cure physical disease by administering heavy doses of medicine, similarly our modern mundane scholars, in order to summarize confidential truth regarding human life use insignificant mundane methods. Disregarding the faults born from their imperfect senses, they rely heavily on material education, which is as illusory as a dream, as they try to research all subject matters.

(*Sajjana Toṣaṇī* 7/7)

11. Why have even thoughtful people been unable to understand the actual purport of *Śrīmad-Bhāgavatam*?

Men of brilliant thoughts have passed by the *Bhāgavat* in pursuit of truth and philosophy, but the prejudice they have imbibed from its useless readers and their conduct has prevented them from making a candid investigation.

(*The Bhāgavat: Its Philosophy; Its Ethics and its Theology*)

12. What kind of mentality should one maintain while studying scripture?

In fact, most readers are mere repositories of facts and statements made by other people. This is not study. The student is to read the facts with a view to create and not simply for fruitless retention. Students, like satellites, should reflect whatever light they receive from authors and not imprison their facts and thoughts as magistrates imprison convicts in a jail!

(*The Bhagavat: Its Philosophy; Its Ethics and its Theology*)

13. Why are the *mahājanas'* words confidential? When can we realize them?

All great men's expressions are nice, but they are also somewhat mysterious. When understood, they bring the truth near to the heart. Otherwise, they remain mere letters. The reason for this mystery is that men, advanced in their inward approach to the Deity, are in the habit of receiving revelations that are but mysteries to those who are behind them.

("To Love God," *Journal of Tajpur*, August 25, 1871)

14. Does the material world give any hint of the spiritual world?

The outward appearance of nature is nothing more than a sure index of its spiritual face. Matter is the dictionary of spirit, and material pictures are but shadows of spiritual affairs that our material eye carries back to our spiritual perception.

(*The Bhāgavat: Its Philosophy; Its Ethics and its Theology*)

15. Is there any difference between the worship process of learned scholars and the way fools worship, despite the fact that they have equal rights under the religious principles preached by Śrī Caitanya?

The religion preached by Mahāprabhu is universal and not exclusive. Both the most learned and the most ignorant

are entitled to embrace it. The learned people accept it with knowledge of *sambandha-tattva* as it is explained according to its categories. The ignorant also accept it, but simply by uttering the name of the Deity and mixing with pure Vaiṣṇavas.

(*Śrī Caitanya Mahāprabhu, His Life & Precepts*)

16. Is it possible to describe spiritual variegatedness in words?

Spiritual variegatedness is not a subject matter for consideration; rather, it is a subject matter to be realized. Those whose hearts are filled with such wonderful realizations refer to them as "transcendental truth."

(*Sajjana Toṣaṇī* 6/2)

17. Can less qualified people understand the prayers offered by the self-realized *mahājanas* and the demigods?

The *mahājanas,* while attaining self-realization, and the demigods headed by Brahmā, while experiencing the Supreme Lord's mercy, offer prayers in glorification of the Lord according to their respective realizations. These prayers are generally condensed, so the less qualified find them incomprehensible. Devotees do not need to worry about this.

(*Jaiva Dharma,* Chapter 40)

18. Why are ordinary people unable to understand the subtle differences between the transcendental and the metaphysical?

People often fail to understand the subtle differences between the transcendental and the metaphysical. This is caused by their lack of knowledge about transcendental objects.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

19. What does the trident symbolize?

The trident symbolizes the three modes of material nature and the three divisions of material time.

(*Brahma-saṁhitā,* 5.5)

20. What does it mean to see Kṛṣṇa's artistry in the material world?

Seeing Kṛṣṇa's artistry within the material world is called "seeing Kṛṣṇa's picture." This material world is the reflected shadow of spiritual variegatedness. Whoever has realized this is said to have seen Kṛṣṇa's picture.

(*Śrī Kṛṣṇa Saṁhitā* 9/17)

21. Who is the supreme director of all the creations?

If the universes were created by matter or dry consciousness, they would contain no variety. Can wonderful activities, such as the inconceivable relationship between the senses and their objects, the arrangement of ingredients according to the body's requirements, the arrangement of the human being's residence through the division of earth into land and water, the beautification of the solar system by dividing the duties of the stars and planets, the ascertainment of good or bad times by establishing the rules of the seasons, and the fulfillment of the conditioned state's requirements by the human being's bodily limbs be the acts of dry consciousness? Unless one accepts that all these are simply part of the Supreme Lord's pastimes, one cannot come to a satisfactory conclusion.

(*Tattva-sūtra,* 6)

22. Is trust in God not a normal, human characteristic?

Trust in God is a human being's general propensity. Although uncivilized tribes eat animal flesh and live like animals, they worship the sun, moon, huge mountains, rivers, and trees as their suppliers and controllers.

(*Caitanya-śikṣāmṛta* 1/1)

23. Are small amounts of Vaiṣṇava principles not found in religious systems that nourish devotional service?

Some degree of Vaiṣṇava principles will be found in every religion that nourishes devotional service.

(*Sajjana Toṣaṇī* 2/6)

24. What is the difference between Vaiṣṇavas and Hindus?

Staunch atheists like Cārvāka were Hindus but not Vaiṣṇavas. We are Vaiṣṇava Hindus, not simply Hindus. In other words, we are Hindus by nationality, but not by religion. In the same way, worshipable personalities like Haridāsa Ṭhākura were not Hindus but Vaiṣṇavas worshipable by all. According to the purport of the Vedic literature, Śrīman Mahāprabhu has instructed that people of all castes are eligible to practice Vaiṣṇava *dharma*.

(*Sajjana Toṣaṇī* 2/10-11)

25. What kind of intelligence is required to understand the science of Vaiṣṇavism?

It is extremely important for Vaiṣṇavas to possess subtle discrimination. Those who invent social distinctions and preach the unbreakable principles of Vaiṣṇavism while breaking them to suit their own needs are said to possess only gross discrimination.

(*Śrī Kṛṣṇa Saṁhitā* 8/20)

26. What is the fate of those who, despite following the Vaiṣṇava religion, remain entangled in the concept of regulative principles?

Vaiṣṇava principles are so unlimitedly exalted that those who simply remain entangled in the regulative process without endeavoring to understand the science of attachment (*rāga*) are comparable to ordinary fruitive workers.

(*Śrī Kṛṣṇa Saṁhitā* 8/20)

27. What is the goal and process of *śāstra*?

There are two subject matters described in *śāstra.* The subject matter that is the ultimate purpose of the scripture is called the goal, and the subject matter by which the goal is pointed out is called the process.

(Commentary on *Bhagavad-gītā* 2.45)

28. Should devotees who follow regulative devotional service or *rāgānugā* practices transgress their respective statuses?

If one who follows regulative devotional service tries to instruct one who follows *rāgānugā-bhakti,* then he will not receive a good result. His position will be like that of a blacksmith trying to make yogurt. Similarly, it is improper for a *rāgānugā-bhakta* to blaspheme the regulative principles followed by *vaidhi-bhaktas.* And if a neophyte tries to instruct a *rāgānugā-bhakta,* it becomes an unauthorized interference.

(*Sajjana Toṣaṇī* 4/1)

29. How does Śrī Bhaktivinoda Ṭhākura instruct those who would like to preach using the songs written by the exalted Vaiṣṇava *ācāryas*? What is the appeal of such songs?

We humbly request Rabindra Bābu and Śrīśa Bābu to carefully publish a scientific history of Vaiṣṇava *kīrtana* or songs and thus please the entire Vaiṣṇava community. In that book, all aspects of the song, such as melody and other musical notes, should be provided. They should also include a biography of the *ācāryas* who wrote the songs in *renetī, garānahātī,* and *manoharasāhī* languages. As far as possible they should also describe the time and descriptions of the later *mahājanas.*

(*Sajjana Toṣaṇī* 2/9)

30. What is the future impediment, or three faults, facing Śrīmad Gaurāṅga Samāja?

If the followers of Śrīmad Gaurānga Samāj are not careful to avoid selfishness, name, fame, and duplicity, the Samāja will not last long. Any big activity that takes place in the land of Bengal soon becomes spoiled by the above-mentioned three faults.

(*Sajjana Toṣaṇī* 10/11)

31. Is it easy to oppose the truth by taking shelter of a lie? Does an enthusiastic liar make any gain?

It is not easy to oppose truth. Those who are determined to oppose truth soon fall prey to time even as they remain sheltered by their lie. Taking shelter of lies is the same as taking shelter of illusion. This material world is illusory. The more the truth regarding the Supreme Lord is manifest, the more the illusion created by Māyā is destroyed. Moreover, we have also seen that whenever there is a wealth of truth, illusion will come forward and try to create havoc. Illusion always opposes truth by the Supreme Lord's will. Unless there is opposition, actual truth will be difficult to establish. As we do not feel the need of light unless we experience darkness, so unless there is illusion, enthusiastic persons sheltered by truth do not relish victory or happiness.

(*Sajjana Toṣaṇī* 8/1)

32. Why have so many Āryans in holy India become meat-eaters?

Nowadays a strong misconception has rooted itself deeply into the hearts of the people. They think that unless they eat fish and meat, their body and senses will not remain healthy over time. This misconception has come about due to the advice of foreign doctors and by the urging of those who love to eat meat and fish and carry various inherited prejudices. Particularly susceptible to this misconception are those who are fully controlled by their senses. Greedy to take advantage of this idea, they try to arouse the meat-eating propensity in

the younger generation. As a result, the Āryan descendants of holy India are giving up their traditional foods and taking pleasure in eating foreign foods. Thus they are gradually becoming weak and powerless.

(*Sajjana Toṣaṇī* 2/8)

33. Isn't self-interest natural?

Self-interest is natural, because the word "nature" refers to one's own interest. It is selflessness that is extremely unnatural.

(*Tattva Viveka* 1.9.12)

34. Is it possible to give up sense gratification?

As soon as the living entity gives up sense enjoyment, he leaves his body. Therefore, the idea of giving up sense enjoyment is a figment of the imagination. It cannot be applied in practice.

(*Sajjana Toṣaṇī* 10/9)

35. How should one handle an unreasonable instruction given by the spiritual master? Should he disobey it?

It is not that we should follow the spiritual master's instructions if they are unreasonable. At the same time, we should not express hatred toward our spiritual master through harsh words or insulting behavior. Rather, we should try to check our spiritual master from imparting unreasonable instructions by sweet words, humility, and by humbly reminding him about his conduct and instruction at an appropriate time.

(*Caitanya-śikṣāmṛta* 2/2)

36. Is the love between men and women eternal beyond their physical existence?

The relationship between men and women is based on the body. When the body is finished, where will that love be reposed? One living entity is male and the other female, but these

differences are not eternal; the difference between men and women is based on the body, not the soul. Therefore, the love between men and women remains only until death. If, like the Vedāntists, we accept transmigration and residence in heavenly planets, and we believe that the satisfaction of sincere love is revived in that heavenly state, still, loving relationships between men and women cannot exist in the completely liberated state.

(*Prema-pradīpa, Ray* 9)

37. What is the root and purpose of moral science? How many kinds of worldly morality are there?

Moral science mainly deals with the root of happiness and distress. Happiness refers to the mind's indulgence in favorable activities, and distress refers to the mind's hatred for unfavorable activities. The entire purpose of moral science is to uplift the standard of one's happiness and diminish one's hatred. Morality takes many forms, including political morality, the penal code, the law of trade, utilitarianism, the division of labor, health rules, socialism, education, and emotional development. But knowledge of morality does not contain knowledge of the spiritual world or of the Supreme Controller. Some people accept moral knowledge as transcendental and call it positivism, but since human beings possess a superior propensity to this, they do not become satisfied simply by understanding morality. Morality includes a little bit of both religiosity and irreligiosity, piety and sin, as well as focusing on physical, mental, and social activities and their results. Such morality is then prescribed for human beings. But after death nothing remains except one's own fame or infamy.

(*Caitanya-śikṣāmṛta* 5/3)

38. Is it reasonable to cause quarrel in foreign countries simply to establish the philosophy taught by one's own spiritual master?

If even to develop one's own firm faith, one accepts that the teachings of the *ācāryas* of his own country are better than the teachings of *ācāryas* from other countries, one should not preach such a quarrelsome and controversial doctrine. No auspiciousness results from this.

(*Caitanya-śikṣāmṛta* 1/1)

39. Where is sage Gautama's *āśrama*? What did Śrī Bhaktivinoda Ṭhākura do to develop this place?

Sage Gautama's *āśrama* is in Godana. It is here that Ahalyā became stone. Because it is Gautama's *āśrama,* it is therefore the birthplace of logic. With a desire to develop this place and to open a school for the study of logic, I arranged a meeting at Chāprā and delivered a discourse entitled "Gautama's Speech."

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

40. How did Śrī Bhaktivinoda Ṭhākura feel when he saw Śrī Vṛndāvana?

I had a conversation with King Rādhākānta in Vṛndāvana. He was very pleased to see me. He was reading *Garga-śaṁhitā* at the time. After seeing the temples of Vṛndāvana I was ecstatic.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

41. What was Śrī Bhaktivinoda Ṭhākura's journey to Jagannātha Purī like?

I expressed a desire to visit Jagannātha Purī. Then, I took *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* with me and went to Calcutta. It took me four days from Calcutta to reach Jagannātha Purī. On the way, I spent one night at Bhadrak, one night at Baleshvara, and one night at Cuttack

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

42. What did Śrī Bhaktivinoda Ṭhākura see at Bhubaneshvara and Khandagiri?

I arrived in Bhubaneshwara. There I met with my *paṇḍa* (guide), Gopīnātha Miśra, along with a few more *paṇḍas* from Purī. In the afternoon, I visited Khandagiri. Khandagiri is the place where the Buddhists lived. The caves in the mountainous range of Khandagiri looked beautiful.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

43. When did Śrī Bhaktivinoda Ṭhākura visit Vraja-maṇḍala? Which places did he see and what devotees did he meet there? What activities did he perform?

I went to Vṛndāvana in the month of Śrāvaṇa (July) in 1881. Rādhāmohan Bābu took me to a place called Kālākuñja. I associated with many saintly persons in Vraja for a few days. I used to receive palatable *prasāda* from Lālābābu's *kuñja*. I saw Govindajī, Gopīnātha, and Madana-mohana. I had a verbal argument at the house of Gopīnātha over a donation. I honored *prasāda* at the *kuñja* of Rūpadāsa Bābājī. In his *kuñja* I found a book written by Nimbārkācārya consisting of ten verses. Thereafter I heard the discourse of Nīlamaṇi Gosvāmī while remaining incognito. It was here that I met Śrī Jagannātha dāsa Bābājī for the first time. I took a palanquin and went to Rādhā-kuṇḍa and Govardhana to take *darśana*. Then I returned to Vṛndāvana and again went out to see various temples. From Vṛndāvana I went to Lucknow via Mathurā. There I stayed at the house of Prince Sarvādhikāri and visited the entire city in his care. From Lucknow I went to Ayodhya via Faizabād. Out of fear of the *paṇḍas,* I returned to Faizabād before dark and stayed at the home of one Bengali gentleman. On the next day, I took bath at Gopratā ghāt. On that same day, I departed for Kāśī. At Kāśī I stayed at the house of Tinubābu.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

44. When did Śrī Bhaktivinoda Ṭhākura visit Śrī Rāmpur, Memari, and Kulina-grām?

I lived at Śrī Rāmpur. Rādhika, Kamal, and Bimal studied there. In 1885, Rādhika, Kamal, Bimal, Prabhu and I went to Memari and Kulina-grām. Thereafter we went to Saptagrām.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

45. When did Śrī Bhaktivinoda Ṭhākura go to Baghnapada, Kalna, Jannagar, Pyariganj, Denur, Indrarkapur, Kakshashali, Purbasthali, Kuliya-Navadvipa, and Amlajoda?

I went to Baghnapada on March 26, 1890, and stayed in a tent. There I visited a school and got some judicial work done. I saw the deity of Baladeva and took *prasāda*. On March 30, I returned to Kalna. On March 31, I went to Parulgrām via Jannagar. Thereafter on April 9, I visited Pyariganj and saw the place of Nakula Brahmacārī. On April 23, I went to Kaigrām, and on the twenty-fifth, I visited Denur and saw Vṛndāvana dāsa Ṭhākura's place. On the eighteenth of May I visited Godruma. From there I went on foot with Kamala to Indrarkapur. From there we crossed and went to Kakshashali. From there, I went to Purbasthali via Chupi and had my lunch at the police station. On the next day, I walked down to Kuliya-Navadvipa and took *darśana* of Jagannātha dāsa Bābājī at his *bhajana-kuṭir*. On June 17, I again went to Burdwan. On the afternoon of October 18, I went to Amlajoda. I gave discourses at Āmlājoḍa and Gopālpur.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

46. Which Vṛndāvana forests did Śrī Bhaktivinoda Ṭhākura visit?

On 27th Phālgun (March) 1892, I started for Vṛndāvana along with Bhakti Bṛṅga Mahāśaya. On the same day we reached Āmlājoḍā. With great care, we took Mahendrabābu on a palanquin and brought him to the house of Kṣetrabābu.

We observed the vow of Ekādaśī with Śrīla Jagannātha dāsa Bābājī Mahāśaya. The next day we inaugurated a Prapannāśrama there. On the 29th Phālgun we arrived at Gidhaur. From there we went to Umānātha's house at Allahabad on 1st Caitra. On 6th Caitra we moved from Allahabad to Etawa. On 8th Caitra, we went to Hathras. I lost my purse and money there. On 9th Caitra, we went to Śrī Vṛndāvana. On 11th Caitra I first went to Vilvavana, then to Bhāndiravana. I spend that night at Māṅṭha. On 12th Caitra I went to Mānsarovara, on 13th and 14th Caitra, Śrī Vṛndāvana; 15th Caitra, Mathurā; 16th Caitra, Gokula; 17th Caitra Madhuvana, Muhulī village, Kṛṣṇa-kuṇḍa, Tālavana, Baladeva-kuṇḍa, Kumudvana, Śāntanu-kuṇḍa, and Bahulāvana. On 18th Caitra I went to Rādhā-kuṇḍa. On 20th Caitra I returned to Śrī Vṛndāvana in a horse cart.

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

47. How are the minute consciousness of the living entities and the supreme consciousness of the Lord attracted to one another?

The minutely conscious living entities are spontaneously attracted to the supremely conscious Personality of Godhead just as iron is attracted to a magnet.

(*Dutta Kaustubha*)

100

Words of Blessing

1. What blessings did Śrī Bhaktivinoda Ṭhākura shower on the new year?

O New Year, all glories to you! Pay special attention to the development of Śrī Māyāpura. Publish all devotional literature. Satisfy the people of the world by distributing the Lord's holy names. Guide the living entities in such a way that they take to chanting the holy names of the Lord while cultivating pure devotional service

(*Sajjana Toṣaṇī* 6/1)

2. How did Śrī Bhaktivinoda Ṭhākura advise the *jñānīs*?

O brothers! March ahead. Penetrate the realm of the transcendental effulgence and enter the Supreme Lord's spiritual abode. There you can meet with the Supreme Brahman face to face and see His pastimes. Then you will actually relish uninterrupted spiritual bliss and not be dry like a piece of wood.

(*Caitanya-śikṣāmṛta* 6/3)

3. What is Śrī Bhaktivinoda Ṭhākura's order to all living entities?

O brothers! Remain detached from material enjoyment, but throw detachment from your heart when it comes to serving the Supreme Lord. Cultivate remembrance of the Supreme Lord's eternal pastimes and become intimate with the Supreme Personality of Godhead. Attain *bhāva-bhakti* by practicing *sādhana-bhakti.* Then, with the help of *bhāva-bhakti,* attain the transcendental state of *prema-bhakti*. See past the relative forms of the Controller or Supersoul and attain the original eternal form of the Supreme Lord with love and devotion.

(*Sajjana Toṣaṇī* 2/6)

VOLUME THREE

PRAYOJANA

101

Goal of Life

1. What is *prayojana*, the ultimate goal of life?

Who am I? What is this material world? Who is God? What is our relationship with one another? The answers to these four questions are known as *sambandha-jñāna*, knowledge of our relationship with the Lord. What is the duty of a person who has attained this knowledge? Having received such knowledge, we then perform our prescribed duties to achieve the goal of life. This is known as *abhidheya*, the process we must follow to achieve the goal. The result we attain by performing our duties is called *prayojana*, the ultimate goal of life.

(Commentary on *Caitanya-caritāmṛta* Ādi 7.146)

2. What is real *prayojana*?

Happiness is the goal of life, but material sense gratification, the desire for mundane happiness, is not eternal happiness. Real happiness is spiritual. Such happiness is the ultimate goal of life. There is no happiness in liberation; liberation is only the cessation of distress. By understanding that *prayojana* is eternal happiness, we nourish our *sambandha-jñāna* and strengthen and purify our execution of *abhidheya*.

(*Śrī Bhāgavatārka-marīci-mālā* 17/2)

3. What is the most auspicious *prayojana*?

Learned scholars have concluded that love of God is the living entities' ultimate goal of life. For love, human beings are even willing to give up their lives. Love is nectar. When this love is applied to Kṛṣṇa, it becomes extremely relishable; when it is applied to objects other than Kṛṣṇa, it becomes abominable. Therefore love of God has been defined as the ultimate goal of all pious activities, such as worship, austerity, sacrifice, charity, yoga, cultivation of impersonal knowledge, and *samādhi*. Love of God is the living entities' most auspicious goal of life. It is attained by following the prescribed process given in scripture.

(*Śrī Bhāgavatārka-marīci-mālā* 17/22)

4. What is the difference between the desire to satisfy Kṛṣṇa's senses and the desire to satisfy our own senses?

All desires arising from the mentality, "I am a servant of Kṛṣṇa," are desires to satisfy Kṛṣṇa's senses. Desires arising from the mentality, "I am the enjoyer," are desires to satisfy one's own senses.

(Commentary on *Caitanya-caritāmṛta* Adi 4.165-68)

5. What is the spirit soul's natural propensity?

The mood of separation from Kṛṣṇa is the spirit soul's natural propensity.

(Commentary on *Caitanya-caritāmṛta* Adi 4.197)

6. What is the perfect stage of worship for those following Śrī Caitanya Mahāprabhu?

The perfect stage of worship for the followers of Śrī Caitanya's lotus feet is to internally see oneself in a *sakhī's* grove dependent upon the maidservant there who assists Śrīmatī Rādhikā in Her constant service to Kṛṣṇa, while constantly taking shelter of chanting the Lord's holy name.

(*Sajjana-toṣaṇī* 9/11)

102

Four Objectives of Life

1. Is bondage to fruitive activities destroyed by observing vows and fasts with a desire to achieve heavenly pleasure?

O my mind! I have wasted my time in the pit of fruitive activities. The knots of karma entangle me because I desired to enjoy heavenly pleasures. The network of karma is just like a spider's web. I voluntarily accepted bodily suffering by fasting and observing vows, but this was as useless as pouring ghee on ashes. Due to my faults, I am now entangled in the cycle of birth and death. Hence I cannot be delivered.

(*Kalyāṇa-kalpataru,* Song 3)

2. Are lust and love the same?

O brothers! There is no difference between lust and love as far as the symptoms are concerned. Still, lust cannot be called love. How will you benefit if you engage in lust and call it love?

(*Kalyāṇa-kalpataru* Song 18)

3. Why is liberation, or merging into the Brahman effulgence, suicidal?

We cannot achieve happiness through renunciation or cultivating knowledge. Renunciation and knowledge vanquish

our material bondage and deliver liberation, but liberation does not bring happiness. Rather, it brings ruination. Liberation is therefore extremely abominable. Just consider this: on the one hand, liberation means we lose material enjoyment, yet do not achieve the highest benefit.

(*Navadvīpa-māhātmya* 7)

4. Why is merging into Brahman useless?

The impersonalist desires to merge the soul into the impersonal Brahman, but searching for liberation by merging into Brahman is a mistake. It is the stealing of the self, because there is no happiness in that state. Neither the living entity nor the Lord gains anything from such merging.

(*Śrī Kṛṣṇa-saṁhitā* 8.23)

5. Why isn't the liberation that comes from merging into Brahman praiseworthy?

How can the liberation of merging into the existence of Brahman be praiseworthy when even demons like Kaṁsa, who have been condemned by *śāstra* as killers of cows and *brāhmaṇas,* attained this state?

(*Bṛhad-bhāgavatāmṛta,* purport)

6. Why is merging into the Supreme Lord's body more abominable than merging into the Brahman effulgence?

There are two kinds of merging, merging into the Brahman and merging into the Supreme Lord's body. According to the opinion of Māyāvādī Vedāntists, the living entity's ultimate goal is to merge into Brahman. According to Patañjali, in the liberated stage the living entity merges into the Supreme Lord's body. Of these two types of liberation, merging into the Supreme Lord's body is more abominable. When merging with the Brahman, we attain nonvariegatedness because we have cultivated impersonal knowledge, but when merging into the Lord's body after meditating on that personal body, we

are more condemnable. This type of liberation only proves what a degraded mentality we possess. The Patañjali system describes the Lord's form as *kleśa-karma-vipākāśayair aparāmṛṣṭa puruṣa-viśeṣa īśvara:* "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The followers of the Patañjali system therefore accept the eternality of the Supreme Lord. They also say, *sa pūrveṣām api guru kālānavacc hedāt*: "Such a person is always supreme and is not influenced by the element of time." Yet according to them, *puruṣārtha-śūnyānāṁ pratiprasava kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti.* That is, they believe that in the perfectional stage, the *puruṣa* conception is vanquished. This yoga system is therefore abominable because its final conception is impersonal. The purport is that instead of attaining a substantial result due to substantial worship, such people attain an abominable result.

(Commentary on *Caitanya-caritāmṛta* Madhya 6.269)

7. Why is happiness derived from devotional service unlimitedly greater than happiness derived from merging into the Lord's existence?

Happiness derived from merging into the Lord's existence is always insignificant and abominable, but the happiness derived from devotional service is wonderful and full of variety, because Śrī Hari's ecstatic pastimes are full of sweetness. These two kinds of happiness are always opposed to one another. Those who have not relished the happiness of devotional service find the topic about which happiness is superior worth debating, since they *are* able to discuss the topic.

(*Bṛhad-bhāgavatāmṛta,* purport)

103

Sthāyi-bhāva or Rati

1. What is *sthāyi-bhāva*?

Sthāyi-bhāva brings all other *bhāvas* under its control and governs them. When a person's attachment for Kṛṣṇa becomes stronger and is mixed with undeviated affection, it transforms into *sthāyi-bhāva*. When *sthāyi-bhāva* is mixed with the necessary ingredients, it is called *rasa*. Although this attachment has crossed its determined limit and has reached the platform of *prema,* still it should be called attachment. *Prema* is unlimited and is not always identified only as attachment. Sometimes *prema* becomes manifest when it conquers the highest ingredients of *rasa.* Attachment, *rati,* should therefore be accepted as *sthāyi-bhāva*.

(*Caitanya-śikṣāmṛta* 7/1)

2. What is *rati*? How many types of *rati* are there?

Rati is the preliminary stage of *prema,* and *prema* is the mature stage of *rati*. *Prema* is just like the sun whereas *rati* (*bhāva*) is the sun's ray. When our *rati* is awakened, we slowly exhibit the symptoms of ecstatic transformation. Although *rati* appears within the mind of the conditioned soul, it is fully spiritual. Despite being self-manifest, it appears like an object

and function of the mind. There are two types of *rati*. One arises by the mercy of Kṛṣṇa or His devotees and the other from *sādhana*. *Rati* that arises only from *sādhana* is found most often in this world. *Rati* arising from mercy is rarely found. The *rati* that arises from *sādhana* is further divided into two: *vaidhi-sādhana-rati* and *rāgānugā-sādhana-rati*.

(*Śrī Manaḥ-śikṣā,* Chapter 11)

3. What are temporary and eternal *rati*?

Rati (affection) for the material body is burned at the crematorium along with the body. It does not remain with us permanently. *Rati* experienced in dealings between men and women in this world is insignificant, because the body's pleasure is finished with the body. The living entities are spirit souls; they have eternal bodies. In the eternal body every living entity is *strī,* enjoyed, and Śrī Kṛṣṇacandra is the only *puruṣa,* enjoyer. The material body's demands should be reduced and those of the eternal body increased. As a woman's *rati* rushes powerfully toward a man, the transcendental *rati* of the eternal *strī's* body rushes toward Śrī Kṛṣṇa. The heart's lust for sense objects is called temporary *rati,* and the spiritual body's natural lust for Kṛṣṇa is our eternal *rati.*

(*Prema-pradīpa* 7)

4. Where does the *bhāva* appearing in the hearts of those who have no concept of *rasa* come from?

People have no concept of *rasa.* Lacking knowledge, they discuss *rasa,* considering it meditation, trance, worship, glorification, or prayer. Whenever a worshiper absorbs himself in the activities of worship or prayer, a flash of *bhāva* appears in his heart like lightning and moves his mind. It also awakens symptoms such as horripilation. He feels at that time that if such *bhāva* can remain within him eternally, he will no longer have to suffer. O brother! What is that *bhāva*? Is it of the nature of matter or thought? Is it the opposite of matter? You

will never find such *bhāva,* even if you search the entire world. Even the most subtle material objects—electricity and magnetism—do not possess it. You will not find this *bhāva* even after scrutinizing all material thoughts, what to speak of those thoughts that are considered the opposite of matter. Where did such *bhāva* come from? Consider deeply and you will find that this *bhāva* appeared from the living entity's perfect existence.

(*Caitanya-Śikṣāmṛta,* Part 2, 7/2)

5. Is *rati* a conditional function of the mind?

Rati is a natural propensity. It has no cause. It becomes agitated as soon as it sees its object. *Rati* is the seed of *prema*—and as such, should be sprouted by the watering process of hearing and chanting.

(*Prema-pradīpa* 7)

6. What is the symptom of a person who has attained *rati*?

In its preliminary stage, unblossomed *prema* is full of bliss. At that time it is called *rati*. This *rati* is first realized in *śānta-rasa*. When we develop *rati,* everything other than Kṛṣṇa appears insignificant.

(*Śrī Manaḥ-śikṣā,* Chapter 11)

7. How does *sthāyi-bhāva* or *rati* gradually transform into *rasa*?

The more our *anarthas* are destroyed, the more we surpass higher levels like *niṣṭhā, ruci,* and *āsakti* and gradually approach *bhāva*. When *bhāva* or *rati* becomes permanent and mixes with various ingredients, it becomes *rasa*.

(*Sajjana Toṣaṇi* 10/10)

8. How do those practicing devotional service see themselves after attaining *bhāva*?

On the platform of *bhāva,* a person does not identify himself with his material body. Rather, he predominantly identifies himself with his spiritual body.

(*Hari-nāma-cintāmaṇi*)

9. Does *rati* bring fearlessness?

Possessing mystic opulence and material enjoyment both cause fear, but developing our *rati* in the abode of Vṛndāvana brings no fear.

(*Kalyāṇa-kalpataru* Song 1)

10. How can someone develop pure *rati* in this life without practicing *sādhana*?

Someone may not have practiced *sādhana,* yet he may develop pure *rati*. In such a case, we can understand that for some reason the progress of his previous devotional service was checked. When the obstacle was removed, his devotional service bore fruit.

(*Śrī Mana-śikṣā,* Chapter 11)

11. If we see a discrepancy in the behavior of a person who has developed *rati,* should we disregard him?

Even if we find a discrepancy in the behavior of a person who has developed *rati,* we should know that that person is still glorious. No one should be envious of him. Actually a person who has developed *rati* is faultless. Some small act may appear contradictory to the regulative principles, but such a glorious person should not be blamed for that. These things appear faulty only in the eyes of neophytes attached to regulative principles.

(*Śrī Mana-śikṣā,* Chapter 11)

12. Is it possible for those desiring liberation or material enjoyment to develop *rati*?

It is rare to attain *rati*. The symptoms of *rati* that are found in those desiring liberation or material enjoyment are simply

rati's reflections. There are two types of such reflections, perverted and shadow. When seeing either of these reflections, the ignorant think them genuine *rati*.

(*Śrī Mana-śikṣā,* Text 11)

13. Māyāvādīs or those who synthesize matter and spirit exhibit the external transformations of love. Are these exhibitions real transformations of love born of transcendental realization?

If an indifferent *bābājī* develops *bhāva,* his life is glorious, but if he artificially displays the symptoms of *bhāva* for some purpose, we can understand that his symptoms are not real but reflective. Śrī Rūpa Gosvāmī, who was an *ācārya* of pure love of God, said, "*Rati* has two types of reflections, perverted and shadow. All the symptoms of *rati* are found in its reflections, and foolish people become wonderstruck when they see them. Only those who actually relish *rati* can recognize true *rati* from its reflection."

(*Sajjana Toṣaṇi* 2/6)

14. What result do we achieve when we reach *bhāva* by practicing *sādhana-bhakti*?

When a devotional practitioner attains *bhāva,* his eyes are anointed with love of God by Kṛṣṇa's mercy. Then he is able to see the Lord face to face.

(*Brahma-saṁhitā* 5/38)

15. How does *śānta-rati* manifest?

The living entity's pure *rati* becomes perverted because of his extremely long association with matter. When the living entity is free of *anarthas,* he is reinstated in his original position. On that platform a devotee becomes peaceful. This is called the platform of *śānta-rati*.

(*Caitanya-śikṣamṛrta* 7/1)

16. Who is the object and who is the subject of *śānta-rati*?

One is called *śānta,* peaceful, when he is confident that the worshipable object is not indistinguishable but personal. The *rati* developed by such a peaceful worshiper is called *śānta-rati*. The peaceful living entities are the subject of *śānta-rati,* and the personal God is the object of that *rati*. Living entities on the platform of *śānta-rati* are devoid of the mundane mentality. Their mode of worship gives them spiritual happiness. They give up material enjoyment because they are situated in that happiness. Thus Kṛṣṇa appears to them as Paramātmā, or as the partial personal manifestation of Brahman, and becomes the object of their worship.

(*Caitanya-śikṣamṛrta* 7/3)

17. When does *dāsya-rati* manifest?

When unalloyed affection is mixed with *rati,* it is called *dāsya-rati*. In *dāsya-rati,* a living entity establishes his relationship with the Supreme Lord by considering the Lord the master and himself the eternal servant. *Dāsya-rati* is of two types: *dāsya-rati* based on awe and reverence and *dāsya-rati* based on affection. In the first form, the living entity thinks himself favored, and in the latter form, he thinks himself cared for. The Lord's servants take shelter of *dāsya-rati* based on awe and reverence, while the Lord's sons take shelter of *dāsya-rati* based on affection.

(*Caitanya-śikṣamṛrta* 7/1)

18. What is the nature of *dāsya-rati*?

When *dāsya-rati* is saturated with affection, it becomes *prema,* love of God. Therefore, on the platform of *dāsya,* the symptoms of both *rati* and *prema* are present as *sthāyi-bhāva*. On this platform, affection and attachment are also present to some extent.

(Caitanya-śikṣamṛrta 7/1)

19. What is love of God in awe and reverence?

Persons who proudly identify themselves as Kṛṣṇa's servants find that their love for Nanda's son develops with awe and reverence. When mature, this love is called love with awe and reverence. In this *rasa,* both Kṛṣṇa and His servants are *ālambana,* the shelter.

(*Jaiva Dharma,* Chapter 29)

20. What is *sthāyi-bhāva* in *sakhya-rati*?

In *sakhya-rasa* the *sthāyi-bhāva* is *praṇaya* (with love). *Rati* and *prema* are included in that *bhāva*. The awe and reverence, as well as the affection, that is present in *dāsya* becomes mature and transforms into firm faith on the platform of *sakhya*.

(*Caitanya-śikṣamṛta* 7/1)

21. How is *vātsalya-rati* superior to *sakhya-rati*?

In *vātsalya-rasa,* firm faith matures and transforms into compassion.

(*Caitanya-śikṣamṛrta* 7/1)

22. To what extent does the *sthāyi-bhāva* of *śṛṇgāra-rasa* mature?

The *sthāyi-bhāva* of *śṛṇgāra-rasa* gradually passes through *prema, praṇaya,* and affection, then reaches the platform of attachment or *rāga*. *Bhāva* and *mahābhāva* are awakened in this *rasa.*

(*Caitanya-śikṣamṛrta* 7/1)

23. Where do the transformations of ecstatic love (horripilation, etc.) come from in those who desire liberation?

The standing of the hairs on end of those who worship the Lord to attain liberation is simply a reflection of *rati*. A sudden reflection of unexpected joy and astonishment may appear in the hearts of those whose hearts are cold. All transformations born from this reflection are illusory.

(*Caitanya-śikṣamṛrta* 7/1)

104

Mellows of Devotional Service

1. What is the awakening of *rasa*?

Rasa is awakened when a living entity establishes his eternal relationship with the Lord.

(*Caitanya-śikṣamṛrta* 7/1)

2. Is the science of *rasa* mundane?

The science of *rasa* is fully transcendental. It has no tinge of material relationship, such as the material nature of relationships between men and women. It is entirely spiritual.

(*Sajjana Toṣaṇi* 5/3)

3. What is the proper ground to awaken *rasa*?

Rasa is cultivated only in the spiritual body of the living entity, never in the material body.

(*Caitanya-śikṣamṛrta* 7/1)

4. How many kinds of *rasa* are there and what are their origins?

Rasa is of three kinds: Vaikuṇṭha *rasa,* heavenly *rasa,* and worldly *rasa.* Worldly *rasa* is of six types. It is found in sugarcane, dates, and so on. Heavenly *rasa* is found in

emotional feelings. Because of this *rasa,* some living entities consider themselves enjoyers and others enjoyed. Vaikuṇṭha *rasa* is found only in pure spirit souls.

(*Prema-pradīpa,* Eighth Ray)

5. What is the difference between Vaikuṇṭha *rasa,* heavenly *rasa,* and worldly *rasa*?

When there is an abundance of *rasa* in the soul, its waves may touch the mind. Those waves cross over the mind and pervade the *sādhaka's* body. Then there is reciprocation between *rasa* and the ***sādhaka.*** In spiritual *rasa,* Śrī Kṛṣṇacandra is the only hero. The one spiritual *rasa* is transformed and reflected as heavenly mental *rasa*. Then it is further reflected as worldly *rasa*. The rules, process, and nature of the three types of *rasa* are therefore of one kind. Spiritual *rasa* is the life of the Vaiṣṇavas. The other two are extremely detestable and irrelevant if they do not bring one to the platform of spiritual *rasa*. People who are influenced by base, low propensities are enchanted by heavenly and worldly *rasa.* Vaiṣṇavas carefully renounce them and desire only spiritual *rasa.*

(*Prema-pradīpa,* Eighth Ray)

6. What is the difference between *bhāva* and *rasa*?

Bhāva is like a painting and *rasa* is like a canvas that contains many paintings. Unless the *bhāvas* that conjointly give rise to *rasa* are described, *rasa* cannot be explained. *Rasa* is attained when all the *bhāvas* combine.

(*Prema-pradīpa,* Eighth Ray)

7. What is the speciality of Mādhavendra Purī's line, who was the root of transcendental conjugal *rasa*?

Uncontaminated devotees who depend strictly on Vedānta philosophy are divided into four *sampradāyas* or transcendental parties. Of the four *sampradāyas*, Mādhavendra Purī accepted the Śrī Madhvācārya-*sampradāya*.

Thus he took *sannyāsa* according to that *parampara*. From Madhvācārya down to Lakṣmīpati, Mādhavendra Purī's spiritual master, no one realized devotional service in conjugal love. Mādhavendra Purī first introduced the Madhvācārya-*sampradāya* to the concept of conjugal love, and Śrī Caitanya Mahāprabhu further revealed this conclusion. He toured South India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-*sampradāya*.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of Her ecstasy of separation, expressed how Kṛṣṇa can be loved in that mood. Worship in separation is considered the topmost level of devotional service by the Gauḍīya-Madhva-*sampradāya*. According to this concept, the devotee thinks himself poor and neglected by the Lord. Thus he addresses the Lord, as Mādhavendra Purī did, as *dīna-dayārdra nātha,* the supremely merciful Personality of Godhead. Such ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected and expressed Herself thus: "My dear Lord, because of separation from You, My mind has become overly agitated. Now tell Me, what can I do? I am poor and You are merciful, so kindly have compassion upon Me and let Me know when I shall see You." Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions Śrīmatī Rādhārāṇī exhibited when She saw Uddhava in Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse:

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

"O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not

seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

Therefore Vaiṣṇavas in the Gauḍīya-Madhva-sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came in line from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the Gauḍīya-Madhva-*sampradāya* accept these principles of devotional service.

(Commentary on *Caitanya-caritamṛta* Madhya 4:197)

8. Are dry renunciants and sense enjoyers eligible for transcendental *mādhurya-rasa*?

Mādhurya-rasa is unsuitable for persons who follow the path of dry renunciation. Persons who are attached to material enjoyment are also disqualified from entering into the mystery of *mādhurya-rasa*.

(*Caitanya-śikṣamṛrta* 7/7)

9. Who are the real authorities on transcendental *rasa*?

Only those who are detached from material sense gratification and have attained love of God are qualified to relish *rasa*. The endeavor to relish *rasa* by persons who have not yet developed pure *rati* or attained detachment from matter is completely useless. If they try to do so, they will engage in sinful activities by accepting *rasa* as *sādhana.*

(*Caitanya-śikṣamṛrta* 7/1)

10. Can *rasa* be taught by just anyone?

Rasa is not a limb of *sādhana.* If anyone says, "Come, I will teach you *rasa,*" he is certainly a cheater and a fool.

(*Caitanya-śikṣamṛrta* 7/1)

11. Is the science of *rasa* a subject for *jñāna* or knowledge?

Rasa is not a subject for *jñāna* or knowledge but a subject to be relished. Relishing *rasa,* the ultimate goal of life, does not take place until we are finished with the two basic functions of knowledge, inquiry and collection.

(*Caitanya-śikṣamṛrta* 7/1)

12. Can we understand the science of *rasa* through reason and argument?

We cannot realize the science of *rasa* through argument. What to speak of spiritual *rasa,* we cannot even understand mundane *rasa* through reason and argument.

(*Caitanya-śikṣamṛrta* 7/1)

13. Can a living entity become the hero or object of *rasa*?

The devotees' duty is to serve Kṛṣṇa in *mādhurya-rasa,* following in the *gopīs'* footsteps. One who imitates Kṛṣṇa and tries to become the hero of *rasa* will certainly go to hell. Hypocrites, cheaters, and duplicitous persons commit such an offense.

(*Caitanya-śikṣamṛrta* 7/7)

14. What is the progressive limit of spiritual *rasa* and the limit of its reflection?

Rasa is eternal, unbroken, inconceivable, and full of ecstasy. From the platform of pure *rati, rasa* progressively advances to the platform of *mahābhāva*. When pure *rati* is diverted, it perverts to mundane illusion.

(*Caitanya-śikṣamṛrta* 7/1)

15. What is an example of *rasa*? What is aversion to *rasa*?

Worship is an example of *rasa*. Material activities or nonmaterial, impersonal thoughts are never considered worship. They are always dry and averse to ***rasa.***

(*Caitanya-śikṣamṛrta* 7/2)

16. Where is *rasa* found?

If we regard the Absolute Truth as impersonal, there is no question of experiencing *rasa.* Then Vedic statements such as *raso vai sah,* "The Supreme Lord is the reservoir of all pleasure," become meaningless. The impersonal concept is unpalatable because in it there is a total absence of happiness. The more the personal concept manifests, the more *rasa* increases.

(*Caitanya-śikṣamṛrta* 7/7 and *Jaiva Dharma,* Chapter 31)

17. What is transcendental *parakīya-rasa*?

The wonderful *rasa* that arises when the hero and heroine meet out of spontaneous attachment, although they are yet unknown to one another, is called *parakīya-rasa*. The more we are inclined toward self-satisfaction, the more *rasa* dries up. The more we are inclined toward the Lord's pastimes, the more *rasa* increases. Where Kṛṣṇa is the only hero, there is no question of *parakīya-rasa* being improper.

(*Caitanya-śikṣamṛrta* 7/7)

18. Why is transcendental *parakīya-rasa* most relishable?

The damsels of Gokula, even though they are eternal energies of Kṛṣṇa, relish pastimes in Goloka. The *parakīya-rasa* they relish is topmost. To bring that topmost *rasa* into this world, Lord Kṛṣṇa brought His Goloka consorts to Gokula. Where is the fault in His action? He is not a mundane hero; He acts for the living entities' benefit. Otherwise, how could the living entities become qualified to achieve the topmost *rasa* of relishing the supreme *mādhurya-rasa*?*

(*Caitanya-śikṣamṛrta* 7/7)

---

*To shed more light on the Goloka and Gokula pastimes being non-different and eternal, here are more passages from *Śrī Caitanya-śikṣamṛrta*:

"Amongst millions of liberated souls, to find a devotee of the Lord is very rare. Even the devotee interested in the majestic aspect of the

19. Why is Vraja's *parakīya-rasa* transcendental and not improper?

Worldly marriage does not exist in the Vraja pastimes. When the Lord of Goloka brings His supreme *parakīya-rasa* into Gokula in this material world, the damsels of Gokula

---

Lord cannot see Goloka. They attain service to the majestic form of the Lord in Vaikuṇṭha, after getting liberation. Amongst those who worship Kṛṣṇa in the *rasa* of Vraja, only those to whom Kṛṣṇa bestows mercy are able to see Goloka. By the mercy of Kṛṣṇa the *vastu siddha bhakta* is brought to Goloka. Those who are *svarupa siddhas* remain in this world with the identity of a *gopī*. Those who are covered by the mode of ignorance, see only the material world, even when performing their worship. Those covered by the mode of passion can see a little better. Those devotees in *sattva* mode realize a reflection of Goloka when they see the earthy Gokula. The devotees beyond the modes of nature very quickly obtain a body of a *gopī* in Goloka, the spiritual world, by the mercy of Kṛṣṇa. Goloka becomes realized to the extent of the removal of Maya. Yasodā's giving birth, Kṛṣṇa's birth in the prison, the marriage of eternal *gopīs* with Abhimanyu and others which gives rise to the mood of *parakīya* appear to be very material in the earthly Vraja. But these events all occur by the influence of Yogamaya with specific spiritual intentions behind them. They are not false, but are the perfect replica of Goloka. But they appear material in Vraja due to the material vision of the seer. In Goloka those same events are eternally present in the form of beliefs, which nourish the *rasas*. Those who are aspirants for service of the eightfold pastimes by taking the form of *gopīs* must take support of earthly Vraja. According to the amount of mercy from Kṛṣṇa, they obtain purity in their service.

"Will Vraja pastimes continue during the final devastation? At that time all the pastimes remain in Goloka. Through practice during eight times of the day, a person realizes the eternal nature of the daily pastimes of Kṛṣṇa. During the duration of universes, the Vraja pastimes rotate from one universe to another. At the time of final devastation, the pastimes remain in Goloka. Though Kṛṣṇa may disappear from the earth, Vraja and Mathura do not disappear, but remain for the benefit of the devotees performing *sadhana*."

cannot be accused of the improper conduct of mundane paramour love.

(*Caitanya-śikṣāmṛta* 7/7)

20. Why is transcendental *parakīya-rasa* pure?

According to the opinions of Śrī Rūpa and Śrī Sanātana, the pastimes that took place in Gokula in this world are fully present in Goloka. Therefore, the *parakīya-rasa* in Goloka must be present in an inconceivably pure state. The pastimes arranged by *yogamāyā* are pure. The mood of *parakīya* is created by *yogamāyā* and it is certainly pure.

(*Brahma-saṁhitā* 5.37)

21. Which *rasa* is extremely rare?

The *rasa* in *sakhya-rati* is not fully blossomed. Therefore, from time immemorial, the *gopīs* have shown a natural inclination for *parakīya-rasa*. Lord Kṛṣṇa accepts the mood of a paramour in accordance with the *gopīs'* feelings and performs the *rāsa-līlā* with the support of His dearmost flute.

(*Brahma-saṁhitā* 5.37)

22. Is it possible while meditating on the Lord's transcendental pastimes to see Goloka in Gokula?

The pastimes beginning from the killing of Pūtanā to the killing of Kaṁsa are in the category of the Lord's demon-killing pastimes. These pastimes are manifest in Gokula and are present only as feelings in the transcendental abode of Goloka. They do not exist there. While relishing the Lord's pastimes, a pure *rasika* devotee in Gokula can see the Goloka pastimes.

(*Caitanya-śikṣamṛrta* 7/7)

23. Is it possible to enter the great *rasa* ocean while following rules and regulations?

If we merely follow rules and regulations while cultivating Kṛṣṇa consciousness, we cannot enter the great ocean of *rasa*.

(*Caitanya-śikṣamṛrta* 7/7)

24. What is the difference in *rasika* feelings between the inhabitants of Goloka and the inhabitants of Gokula?

Vaikuṇṭha-*rasa* is based on the principle of majesty. Therefore, in Vaikuṇṭha, there is no *rasa* of parental affection toward the source of all *avatāras*. In Goloka, however, the seat of all superexcellent deliciousness, there is only the original sentimental assumption of parental *rasa*. There, Nanda and Yaśodā are visibly present, but there is no real birth. Thus the assumed sentiment of Nanda and Yaśodā's parental affection has no foundation in the actual sense of giving birth to Kṛṣṇa. Still, they maintain a parental ego toward Kṛṣṇa (*jayati jana-nivāso devakī-janma-vāda,* etc.). For the perfection of *rasa,* that sentiment is eternal.

Similarly in the *rasa* of amorous love, if the corresponding sentiments of concubinage and paramourship are merely eternal assumptions, there is no blame in them; they do not go against the scripture. When those transcendental entities of Goloka become manifest in Gokula Vṛndāvana, then those two sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference: In the parental *rasa,* Nanda and Yaśodā's sentiments appear much more "earthy" because they appear to give birth to Kṛṣṇa, and in the amorous *rasa,* the corresponding sentiments of concubinage in the *gopīs* appear more "earthy" because they appear to be married to Abhimanyu, Govardhana, and other cowherd men. In reality, there is no such thing as the *gopīs* being married to husbands or associating with husbands either in Goloka or Gokula.

(*Brahma-saṁhitā* 5.37)

25. How adulterous is *rasa* among followers of unauthorized sects?

Unauthorized *sampradāyas* take shelter of mundane *rasa* on the pretext of manifesting spiritual *rasa*. They are completely misguided.

(*Caitanya-śikṣamṛrta* 7/1)

26. How do we determine which living entities belong to which *rasa*?

A living entity's *rasa* is determined according to his confidential taste. When a practitioner's faith awakens and he gradually attains taste, then he begins to love his own *rasa*. After determining his taste, his spiritual master teaches him his particular process of *bhajana*.

(*Caitanya-śikṣamṛrta* 6/5)

27. Who is the object and who are the followers of *śānta-rasa*?

Śānta-rasa is first among all *rasas*. *Śānta-rati* is the *sthāyi-bhāva* of this *rasa*. The happiness found in merging into the impersonal Brahman and the *yogī's* self-satisfaction are extremely insignificant in relation to this type of happiness. Spiritual happiness is so much more confidential. Realization of the Lord's personal form is the cause of this happiness.

The object of *śānta-rasa* is the four-handed Nārāyaṇa. This form of the Lord possesses transcendental qualities like opulence and greatness. Persons who are peaceful and are situated in neutrality are the shelter of *śānta-rati*. The *ātmārāmas,* the self-satisfied, and the ascetics who have firm faith in the Absolute Truth, follow *śānta-rasa*. The four great personalities, Sanaka, Sanandana, Sanat-kumāra, and Sanātana. are the principal *ātmārāmas*. They wander about as celibates. In the beginning they were attached to the impersonal Brahman, but becoming attracted by the Lord's sweet, transcendental form, they began to worship that spiritual form.

Although the ascetics have been able to renounce material enjoyment by practicing *yukta-vairāgya,* they have not yet vanquished their desire for liberation. Such people enter *śānta-rasa*.

(*Jaiva Dharma,* Chapter 29)

28. What are the characteristics of a *śānta-bhakta*? What are the *vibhāva* and *anubhāva* of *śānta-rati*?

The devotees in the *śānta* mood have not developed intense affection for Kṛṣṇa. Affection is a natural mood based on our constitutional position.Therefore the *rati* of a *śānta-bhakta* is always pure. Lord Hari is eternal, blissful, unchangeable, compassionate, and full of knowledge, full of all opulence, the Supersoul, the Supreme Brahman, the giver of liberation, and the crest jewel among the *ātmārāmas*. He is the object of *śānta-rati*. The living entities under this *rati's* shelter are either *ātmārāmas* or ascetics.

This *rasa's sthāyi-bhāva* is to meet a personality named Mukunda, who is self-illuminated, fully spiritual, completely devoid of material qualities, and beyond the reach of sense perception. The activities that stimulate *śānta-rasa* are hearing the principal *Upaniṣads,* associating with renunciants, introspection, contemplating truth, cultivating spiritual knowledge, seeing the Lord's universal form, associating with the learned, and discussing the *Brahma-sūtras* and *Upaniṣads* with like-minded persons.

The *anubhāvas* of *śānta-rasa* are remaining silent, staring at the tip of the nose, behaving like a mendicant, looking only to a distance of five feet while walking, displaying the *mudrā* of knowledge by touching the tip of the thumb with the tip of the index finger, not being envious of those who are envious of the Supreme Lord, not exhibiting sufficient respect to the devotees; longing for perfection in the form of relief from material existence, glorifying liberation while living free of

attachment within the gross and subtle bodies, and remaining impartial, devoid of false ego, and without a sense of proprietorship.

The devotees in *śānta-rasa* exhibit all the transformations of ecstatic love except *pralaya,* but because they do not identify with their bodies, such ecstatic transformations are exhibited only in the form of smoke (*dhūmāyita*). Sometimes they are illuminated *(jvalita),* but never brightly illuminated (*dīpta*). Sometimes *vyabhicārī-* and *sañcārī-bhāvas* such as desire, emotion, patience, happiness, argumentativeness, remembrance, enthusiasm, and indifference are found in *śānta-rasa*. Being decorated with such characteristics, *śānta-rasa* is considered one of the *rasas.*

(*Caitanya-śikṣamṛrta* 7/3)

29. When do the mellows of loving devotional service manifest?

Śānta-rasa is not found in the description of the Vraja pastimes because it is not aimed at a particular form of the Lord. Rather, it is devoid of affection. By immense good fortune, a living entity develops affection for the Lord's transcendental form. As soon as this affection is born, pure *rati* is nourished and becomes *prema*. Then the mellows of loving devotional service manifest.

(*Caitanya-śikṣamṛrta* 7/1)

30. What is *śānta-rasa* according to Vaiṣṇava literature?

"You must love God with all thy heart. Your heart now runs to things other than God, but you must make your feelings run to loving God as you would train a horse to run in a particular way." This is one of the four principles of worship, or what is called *śānta-rasa,* in Vaiṣṇava literature.

(To Love God, *Journal of Tajpur*, August 25, 1871)

31. What is the difference between the mellows of loving devotional service and *dāsya-rasa*?

Many people call the mellows of loving devotional service *dāsya-rasa,* but the mellows of loving devotional service are twofold: loving devotional service with awe and reverence, and loving devotional service with affection. The mellows of loving devotional service with awe and reverence are known as *dāsya-rasa*. Loving devotional service with affection is called *prīti-bhakti-rasa,* not *dāsya-rasa*.

(*Caitanya-śikṣamṛrta* 7/4)

32. What is *dāsya-rasa*?

You must love God with all your mind. When you perceive, conceive, remember, imagine, and reason, you must not allow yourself to be a dry thinker; you must love. Love alone can soften the intellect's dryness. You must develop the intellect on all good and holy things by means of harmony, love of truth, and spiritual beauty. This is the second phase of Vaiṣṇava development and is called *dāsya-rasa*.

(To Love God, *Journal of Tajpur*, August 25, 1871)

33. How far does *dāsya-rasa* advance?

Dāsya-rasa advances up to *rāga,* surpassing *prema* and *sneha*.

(*Caitanya-śikṣamṛrta* 7/4)

34. What is *viśrambha*?

Firm faith, devoid of pain, is called *viśrambha*. It has been explained as faith without awe and reverence.*

(*Caitanya-śikṣamṛrta* 7/5)

---

*Strong faith in Kṛṣṇa without the obstacle of awe reverence is called *viśrambha* or familiarity.

35. What is *praṇaya*?

Despite possessing the quality of awe and reverence, when *rati* remains aloof from the touch of awe and reverence, it is called *praṇaya*.

(*Caitanya-śikṣamṛrta* 7/5)

36. What are the progressive stages of *praṇaya*?

Praṇaya gradually surpasses the stages of *prema* and *sneha* and reaches *rāga* in *sakhya-rasa*.

(*Caitanya-śikṣamṛrta* 7/5)

37. Is there separation between Śrī Kṛṣṇa and the residents of Vraja?

According to the Lord's manifest pastimes, separation is described in relation to *sakhya-rasa,* but actually there is never any separation between Śrī Kṛṣṇa and the residents of Vraja.

(*Caitanya-śikṣamṛrta* 7/5)

38. What are the characteristics of *vātsalya-rasa*?

When there is a lack of confidence in Kṛṣṇa, *prīti-rasa* is not nourished. In such an instance, *sakhya-rasa* disappears. But there is no harm if this lack of confidence occurs in *vātsalya-rasa*. It is a special quality of *vātsalya-rasa*.

(*Caitanya-śikṣamṛrta* 7/6)

39. What are the characteristics of Baladeva, Yudhiṣṭhira, and Āhuka's respective *rasas*?

Baladeva's *sakhya* mood is mixed with *vātsalya*. Yudhiṣṭhira's *vātsalya* mood is mixed with *dāsya* and *sakhya*. Āhuka's *dāsya* mood is mixed with *vātsalya*. The elderly cowherd men's *vātsalya* mood is mixed with *sakhya*. Nakula, Sahadeva, and Nārada's *sakhya* mood is mixed with *dāsya*. Śiva, Garuḍa, and Uddhava's *dāsya* mood is mixed with *sakhya.* A similar mixture of moods is found in Kṛṣṇa's grandsons, such as Aniruddha and others. Other devotees also possess mixed moods.

(*Caitanya-śikṣamṛrta* 7/6)

40. What is the *sakhya-rasa* of the Vaiṣṇavas?

You must love God with all thy soul. You must perceive yourself in spiritual communication with the Deity and receive holy revelations in your most sublime hours of worship. This is called the *sakhya-rasa* of the Vaiṣṇavas: the soul approaching the Deity in holy and fearless service.

(*To Love God,* Journal of Tajpur, August 25, 1871)

41. Why is *mādhurya-rasa* topmost and worship of the Lord under Śrī Rūpa's guidance most relishable?

Among the five principal *rasas, mādhurya-rasa* is topmost. I glorify this *rasa* with all my heart. All the characteristics of the other *rasas* are present in *mādhurya-rasa*. All the secondary *rasas,* which are categorized into *vyabhicārī-bhāvas,* nourish *mādhurya-rasa*. Anyone who worships the Lord under Śrī Rūpa's guidance attains *mādhurya-rasa*.

(*Gītāmālā*)

42. How are the secondary *rasas* relishable in the mellows of devotional service to Kṛṣṇa?

There are seven secondary *rasas* in Kṛṣṇa's devotional service. They are relishable because they nourish Śrī Kṛṣṇa's pastimes. The seven secondary *rasas,* which include laughter, are within the *vyabhicārī-* and *sañcārī-bhāvas*. Appearing at appropriate times as the waves of the transcendental mellows, they nourish and increase the beauty of the *prema* ocean. Being unable to realize the transcendental position of the science of *rasa,* one may have the following doubt: laughter, astonishment, and enthusiasm are accepted as part of auspicious *rasa,* but how can fear, anger, hatred, and lamentation be part of *rasa,* which is fearless, calm, and free from grief? I am afraid that by accepting them, we are making *rasa* mundane, a product of matter. The answer is this: ecstatic *rasa* is variegated, yet it is full of bliss and not at all distasteful.

(*Caitanya-śikṣamṛrta* 7/1)

43. What are the root, cause, function, and support of *rasa*?

Sthāyi-bhāva is the root of *rasa, vibhāva* is its cause, and both *anubhāva* and *sāttvika-bhāva* are its function. *Sañcārī-* and *vyabhicārī-bhāvas* support *rasa*. *Vibhāva, anubhāva,* and *sāttvika-* and *vyabhicārī-bhāvas* make *sthāyi-bhāva* most relishable.

(*Caitanya-śikṣamṛrta* 7/1)

44. What is *rasābhāsa* and what are its characteristics?

When *rasa* is incomplete and devoid of a limb, it is called *rasābhāsa*. *Rasābhāsa* is divided into three categories according to *uttama, madhyama,* and *kaniṣṭha: uparasa, anurasa,* and *aparasa.*

(*Jaiva Dharma,* Chapter 30)

45. What is the symptom of *rasābhāsa*?

Rasābhāsa makes *rasa* unpalatable; just as a salt and sour preparation mixed with a sweet drink is unpalatable. A contradiction of *rasa* is called *rasābhāsa*.

(*Jaiva Dharma,* Chapter 30)

46. What causes *uparasa*?

Uparasa can occur to any of the twelve *rasas* with the help of *sthāyi-bhāva, vibhāva,* and *anubhāva. Uparasa* is caused by aversion to *sthāyi-bhāva, vibhāva,* and *anubhāva*.

(*Jaiva Dharma,* Chapter 30)

47. What is *anurasa* and what are some examples of it?

Rasa without a direct relationship with Kṛṣṇa is called *anurasa*. The cowherd boys laughing upon seeing the dance of the *kakkhati* birds and Nārada's wonder upon seeing the parrots discussing *Vedānta* in the trees of Bhāṇḍīravana are examples of *anurasa*. In *anurasa,* Kṛṣṇa is seen in the distance, not directly.

(*Jaiva Dharma,* Chapter 30)

48. What is *aparasa* and what is an example of it?

If Kṛṣṇa or His opponents become the object of laughter, then this laughter is called *aparasa*. An example of *aparasa* is Jarāsandha laughing repeatedly upon seeing Kṛṣṇa running away.

(*Jaiva Dharma,* Chapter 30)

49. Who are the friends and enemies of the *rasas* beginning with *śānta*?

The friends of *śānta-rasa* are *dāsya, bībhatsa, dharmavīra,* and *adbhuta-rasa. Adbhuta-rasa* is also a friend of *dāsya, sakhya, vātsalya,* and *mādhurya-rasa*. The enemies of *śānta-rasa* are *mādhurya, yuddhavīra, raudra,* and *bhayānaka-rasa*.

The friends of *dāsya-rasa* are *bībhatsa, śānta, dharmavīra,* and *dānavīra-rasa*. The enemies of *dāsya-rasa* are *mādhurya, yuddhavīra,* and *raudra-rasa*.

The friends of *sakhya-rasa* are *mādhurya, hāsya,* and *yuddhavīra-rasa*. The enemies of *sakhya-rasa* are *vātsalya, bībhatsa, raudra,* and *bhayānaka-rasa*.

The friends of *vātsalya-rasa* are *hāsya, karuṇa,* and *bhayabhedaka-rasa*. The enemies of *vātsalya-rasa* are *mādhurya, yuddhavīra, dāsya,* and *raudra-rasa*.

The friends of *mādhurya-rasa* are *hāsya* and *sakhya-rasa*. The enemies of *mādhurya-rasa* are *vātsalya, bībhatsa, śānta-, raudra,* and *bhayānaka-rasa*.

The friends of *hāsya-rasa* are *bībhatsa, mādhurya,* and *vātsaya-rasa*. The enemies of *hāsya-rasa* are *karuṇa* and *bhayānaka-rasa*.

The friends of *adbhuta-rasa* are *vīra, śānta, dāsya, sakhya, vātsalya,* and *mādhurya*. The enemies of *adbhuta-rasa* are *hāsya, sakhya, dāsya, raudra,* and *bībhatsa-rasa*.

The friend of *vīra-rasa* is *adbhuta-rasa*. The enemy of *vīra-rasa* is *bhayānaka-rasa*. According to some opinions, *śānta-rasa* is also an enemy of *vīra-rasa*.

The friends of *karuṇa-rasa* are *raudra* and *vātsalya-rasa*. The enemies of *karuṇa-rasa* are *vīra, hāsya, mādhurya,* and *adbhuta-rasa*.

The friends of *raudra-rasa* are *karuṇa* and *vīra-rasa.* The enemies of *raudra-rasa* are *hāsya, śṛṇgāra,* and *bhayānaka-rasa*.

The friends of *bhayānaka-rasa* are *bībhatsa* and *karuṇa-rasa*. The enemies of *bhayānaka-rasa* are *vīra, śṛṇgāra, hāsya,* and *raudra-rasa*.

The friends of *bībhatsa-rasa* are *śānta, hāsya,* and *dāsya-rasa.* The enemies of *bībhatsa-rasa* are *śṛṇgāra* and *sakhya-rasa*.

All other *rasas* are neutral.

(*Jaiva Dharma,* Chapter 30)

50. Please explain the mystery of the *gopīs* becoming the wives of other men?

The Vraja *gopīs* never have sexual relationships with their so-called husbands. Their husbands are only illusory incarnations of the conjugal mood. The marriages are also illusory. The *gopīs* do not have husbands, but their mood of being the wives of others is eternally present. If this mood were not present, how would they be able to manifest the wonderful play of being afraid or prohibited by their husbands, of obstacles and aversion? Unless we develop such a mood, we cannot become damsels of Vraja, as proven by the example of Lakṣmī.

(*Jaiva Dharma,* Chapter 32)

51. Why don't we consider the *rasa* of Śrī Kṛṣṇa's transcendental pastimes vulgar?

Moral persons naturally hate mundane *rasa*. If we hate the thought of transcendental *rasa,* we are certainly prejudiced. Controlled by such prejudice, unfortunate people hate the

transcendental *rasa* in Kṛṣṇa's *rāsa-līlā* wherein the Lord associates with spirit souls who possess spiritual bodies. Thus such unfortunate people cheat themselves and gain nothing.

(Śrī Manaḥ-śikṣā, Verse 5)

52. How do devotees under the shelter of *parakīya-rasa* respect rules and regulations?

When a married woman becomes overwhelmed by the beauty of another man and secretly becomes attached to him, she outwardly respects her husband even more to avoid arousing his suspicion. Similarly, Kṛṣṇa's lovers take shelter of *parakīya-rasa* by internally cultivating attachment while externally following the regulative principles.

(*Śrī Kṛṣṇa-saṁhitā* 8/10)

53. What is the history of the development of transcendental *rasa* in the Eastern and Western countries?

If we were to study the history of the five *rasas,* clearly we would find that *śānta-rasa* was visible in India's beginning days. Transcendentalists like Sanaka, Sanātana, Sananda, Sanat-kumāra, Nārada, and Mahādeva, who were not satisfied by performing sacrifices with material ingredients, became detached from this world and situated in transcendence. They realized *śānta-rasa*.

Much later, Hanumān, the leader of the monkeys, manifested *dāsya-rasa*. *Dāsya-rasa* gradually expanded to the northwest and appeared in the great personality, Moses. Long after Hanumān's time, Uddhava and Arjuna became qualified authorities of *sakhya-rasa*. They preached this *rasa* throughout the world. Gradually this *rasa* expanded to the Arabian countries and touched the heart of Mohammed, the knower of religious principles.

Vātsalya-rasa manifested throughout India in different forms at different times. Among the different forms, *vātsalya* mixed with opulence crossed India and appeared in the great

personality, Jesus Christ, who was a preacher of Jewish religious principles.

Mādhurya-rasa first shone brightly in Vraja. This *rasa* rarely enters the hearts of conditioned souls because it tends to remain with qualified, pure living entities. Navadvīpa-candra, Śrī Śacīkumāra, preached this secret *rasa* along with His followers. This *rasa* has not yet gone beyond India. A short while ago, a scholar from England named Newman realized something about this *rasa* and wrote a book about it.

The people of Europe and America are not satisfied with *vātsalya-rasa* mixed with opulence, as preached by Jesus Christ. I hope that by the Lord's grace they will soon become attached to the intoxicating nectar of *mādhurya-rasa*. We can see that any *rasa* that appears in India eventually spreads to the Western countries. *Mādhurya-rasa* will therefore soon be preached throughout the world. Just as the sun first rises in India and gradually spreads its light to the Western countries, similarly the matchless shining of spiritual truth first appears in India and gradually spreads to the Western countries.

(Introduction to *Śrī Kṛṣṇa-saṁhitā*)

54. What is the difference between the *ācāryas'* preaching of *mādhurya-rasa* before and after Śrī Caitanyadeva's advent?

Ācāryas such as Viṣṇusvāmī, Nimbāditya, and Rāmānuja preached *mādhurya-rasa* long before Mahāprabhu's advent. Śrī Mādhavendra Purī, the *parama-gurudeva* of Mahāprabhu, first established preaching *mādhurya-rasa's* scientific basis and Śrī Īśvara Purī improved upon his work. Śrī Mahāprabhu then displayed the ultimate perfection of this *rasa*. Although poets like Jayadeva and Vidyāpati scientifically relished this *rasa,* it was not popular during their time. What to speak of Jayadeva, *Śrīmad-Bhāgavatam* itself is the complete storehouse of *mādhurya-rasa*. Still, no one before Mahāprabhu opened the gate of that storehouse and allowed the ordinary people to drink of the nectarean love of God.

(*Sajjana-toṣaṇi* 2/9)

55. Are the mellows of ecstatic love subject matter for argument?

The mellows of love of God are just like an ocean of milk. If one pours cow dung and cow urine in the form of arguments into milk, the whole pot becomes tasteless.

(*Jaiva Dharma,* Chapter 34)

56. What is the characteristic of *vipralambha-rasa*?

Vipralambha means separation. When dyeing an already colored cloth, the color of the cloth intensifies. Similarly, through separation, the desire for conjugal enjoyment intensifies. Without *vipralambha,* the conjugal pastimes cannot be nourished.

(*Jaiva Dharma,* Chapter 37)

57. In what *rasa* does the mood of female arise in the living entity's spiritual body?

The eternally pure body of the living entity is fully spiritual. There is no difference between male or female in that body. The living entity's spiritual body is full of pure, independent desires. According to each soul's mood, the pure body manifests either as a male or a female. In *śānta-rasa,* however, the mood is neither male nor female. In *dāsya-* and *sakhya-rasa,* the mood is male. In *mātri-vātsalya,* the mood is female, and in *pitri-vātsalya,* male. In the brightly shining *mādhurya-rasa,* the mood of all pure living entities is female. All these devotees serve Kṛṣṇa, the only supreme enjoyer.

(*Caitanya-śikṣamṛrta* 6/5)

58. Is mundane *rasa* eternal and factual?

Mundane *rasa,* which is preached by mundane literature, is the perverted reflection of supreme, transcendental *rasa*. It is not eternal. It is a shadow of the original *rasa,* a mirage in the desert.

(*Gītāmālā,* Song 6)

59. What causes transcendental mellows to develop or decrease?

Life cannot be sustained without *rasa*. Material life is full of material *rasa*. In a devotee's life, spiritual *rasa* appears momentarily like a flash of electricity. By the mercy of a bona fide spiritual master and on the strength of *sādhu-saṅga,* this mood gradually increases and fully blossoms. Due to a lack of *sādhu-saṅga* and hearing atheistic and impersonal instruction, undeveloped *rasa* gradually decreases and is finally lost. This is a most unfortunate state.

(*Caitanya-śikṣamṛrta* 7/2)

60. What is the preliminary stage of *vātsalya-rasa* as Jesus Christ preached it?

Jesus said, "You must love man as thy brother." This understanding is the fourth phase of love, which is a feeling that all men are brothers with God as their common father. It is *vātsalya-rasa* in its first stage of development.

(To Love God, *Journal of Tajpur*, August 25, 1871)

61. What is the difference in *rasa* between the Nimbārka and Gauḍīya *sampradāyas*? Why is the *bhajana* the Gauḍīya Vaiṣṇavas perform the best?

The Nimbārka line has not accepted the mood of *parakīya-rasa*. Rather, they perform *bhajana* in the mood of *svakīya-rasa*. In the Gauḍīya line, *parakīya-rasa* is topmost. The sweetness of *parakīya-rasa* is greater than the sweetness of *svakīya-rasa*.

(*Sajjana Toṣaṇi* Vol.7)

62. Why did Śrī Jīva Gosvāmī sometimes give instructions on *svakīya-bhajana*? Was he himself a follower of that *rasa*?

Śrī Jīva Gosvāmī did not perform *bhajana* in the mood of *svakīya-rasa,* but he saw that a few devotees in Vraja were

inclined to it. Therefore he gave instructions according to the different tastes of his various disciples. His commentary, *Locana Rocanī,* states this clearly.

(*Jaiva Dharma,* Chapter 69)

63. How does Bhaktivinoda Ṭhākura describe *parakīya-rasa* as topmost?

Transcendental pastimes are like mysterious jewels. *Parakīya-madhura-rasa* is the Kaustubha gem among such jewels.

(*Caitanya-śikṣamṛrta* 7/7)

64. Do the devotees experience separation in the Lord's unmanifest pastimes due to His going to a distant place?

The Lord's pastimes are of two types, unmanifest and manifest. The separation experienced in *vipralambha-rasa* pertains only to the Lord's manifest pastimes. Actually, there is no separation between Śrī Kṛṣṇa and the Vraja *gopīs*. *Mathurā-māhātmya* states that Lord Kṛṣṇa enjoys His pastimes in Vraja in the company of the cowherd boys and girls. The word *kriḍati,* "plays," is in the present tense, so we can understand that Kṛṣṇa's Vṛndāvana pastimes are eternal. Even if Kṛṣṇa goes to a distant place, there is no separation in the Kṛṣṇa's unmanifest pastimes in Goloka Vṛndāvana. There, enjoyment is eternal.

(*Jaiva Dharma,* Chapter 38)

105

Love of God

1. How is *prema* defined?

Dṛḍha mamatāśayātmikā prīti prema means, "When *prīti* is firm and mixed with affection, it is called *prema*."

(*Āmnāya-sūtra* 87)

2. How does *prema* gradually develop? How are *prema-sneha-māna* and *praṇaya* defined?

Rati has the power to surpass everything. Therefore, it is called *samarthā*. It also has the power to make us forget everything. When *rati* intensifies and is unaffected by opposing moods, it is known as *prema*. Gradually manifesting its own sweetness, *prema* transforms into *sneha, māna, praṇaya, rāga, anurāga,* and *bhāva*. When *prema* matures and possesses the power of illumination, it melts the heart and is called *sneha*.

Sneha is of two types, butterlike and honeylike. *Sneha* with intense affection is like butter. *Sneha* in the form of possessiveness is like honey.

Rati is also of two types, "I belong to Him," and, "He is mine." The mood of "I belong to Him" is the butterlike *sneha* of Candrāvalī. The mood of "He is mine" is the honeylike *sneha* of Śrī Rādhā. When *sneha* matures and manifests symptoms like inability and arrogance, it is called *māna*.

Māna is of two kinds, *udātta* and *lalita*. When *māna* becomes more intense and the lover and the beloved are considered one, it is called *praṇaya*. When *praṇaya* matures, both the extreme happiness and the miseries experienced through the relationship are called *rāga,* which appears in two types, *nīlimā* and *raktimā*.

The forty-one types of *bhāva* are *sthāyi-mādhurya-bhāva*, thirty-three *vyabhicārī-bhāvas,* and seven secondary *bhāvas*. The *rāga* that gives ever-newer pleasures to the lover is called *anurāga*. Fully controlled varieties of *prema* and the desire to take birth among inanimate beings are symptomatic of *anurāga*. *Anurāga* manifests Kṛṣṇa in the mood of separation. The variegatedness of love of God contains the mood of separation.*

(*Caitanya-śikṣamṛrta* 7/7)

3. What is the definition and function of *prīti*?

Prīti is the personification of spiritual pastimes. It always gives unlimited pleasure to Kṛṣṇa, who is eternally full of knowledge and bliss. Because of *prīti's* nature, Kṛṣṇa enjoys the wonderful mellow of ecstatic love. Kṛṣṇa's holy names

---

*Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: "The loving propensity of the *āśraya* (devotee) toward the *viṣaya* (Lord) becomes so ecstatic that even after enjoying the company of the beloved, the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called *anurāga*. When *anurāga* reaches its highest limit and becomes perceivable in the body, it is called *bhāva*. When the bodily symptoms are not very distinct, however, the emotional state is still called *anurāga*, not *bhāva*. When *bhāva* ecstasy is intensified, it is called *mahā-bhāva*. The symptoms of *mahā-bhāva* are visible only in the bodies of eternal associates like the *gopīs*."

(Commentary on *Caitanya-caritāmṛta* Madhya 6.13 BBT)

are the manifestation of Kṛṣṇa's all-attractive feature. His form as Śyāmasundara is the embodiment of complete spiritual bliss and is full of nectarean love. Kṛṣṇa, the lover of the *gopīs,* is always complete with His unlimited auspicious qualities. He eternally enjoys the mellows of the transcendental pastimes. By meditating on the Lord's holy names, forms, qualities, and pastimes, the living entity associates directly with his beloved Lord, Śrī Kṛṣṇa.

(*Śrī Manaḥ-śikṣā,* Verse 11)

4. What is the ultimate goal of life?

According to the teachings of Śrīman Mahāprabhu, love of God is the ultimate goal of life. Love of God is twofold, love of God born from *bhāva* and love of God born from mercy. Love of God born from *bhāva* is divided into two: *vaidhī* and *rāgānugā.* Love of God born from mercy is very rare, whereas love of God born from *bhāva* is common.

(*Śrī Manaḥ-śikṣā,* Verse 11)

5. What is the difference between unalloyed love of God and love of God in awe and reverence?

Love of God is divided into two classes, unalloyed love of God and love of God in awe and reverence. By cultivating *rāgānugā-bhakti,* we awaken unalloyed love of God. Those practicing *vaidhī-bhakti* attain love of God mixed with opulence. They obtain liberation, such as possessing the same opulence as the Lord.

(*Śrī Manaḥ-śikṣā,* Verse 11)

6. What are the symptoms and impediments of *prema*?

The absence of satisfaction is a symptom of love of God. Love of God is the ultimate fruit of devotional service. Liberation and so forth are devotion's irrelevant fruits. Since self-satisfaction is an impediment to love of God, saintly persons consider it loathsome.

(*Bṛhad-bhagavatamṛta,* purport)

7. What is the prayer of one who loves Kṛṣṇa?

With my body, mind, and speech, may my love for the reddish lotus feet of Śrī Caitanya Mahāprabhu increase day by day. Let me have unflinching love for the pure Vaiṣṇavas. Let me have love for the ocean of the Lord's transcendental qualities. Let me have love for the service of Kṛṣṇa and the Vaiṣṇavas. Let me have love for chanting Kṛṣṇa's holy name. Let me love those persons who have taken shelter of the Lord and who are inclined to worship Him. Let me also love myself, who am inclined toward Kṛṣṇa, so that I may attain devotion to Him.

(Commentary on *Bhajanāmṛtam*)

8. What is the most important object of life?

Pure devotees of Kṛṣṇa are the *mahājanas* or great personalities. Love for them is desirable. We are the field into which the seed of love is to be sown. Try to capture love of God within your heart. Kṛṣṇa alone is the only wealth in this world. The Vaiṣṇavas are dear to Him. Love of God is the most important object of life. There is nothing greater than this.

(Commentary on *Bhajanāmṛtam*)

9. What branch among the innumerable branches of the *Vedas* is dear to Gaurasundara? What is the goal of that branch?

The Vedic literature has thousands of branches. Among them, only one is dear to the Lord. That branch is devotional service to Kṛṣṇa. Love of God is the fruit of that branch. There is nothing better than love of God in the material world. Love of God is the only desirable object.

(Commentary on *Bhajanāmṛtam*)

10. What is Mahāprabhu's weapon?

Love of God is the Lord's only weapon. If that weapon is put to use, all obstacles will be destroyed and everyone will be happy; the living entities will no longer suffer the pangs of material existence.

(Commentary on *Bhajanāmṛtam*)

11. If love of God is the eternally perfect object, why does attachment develop for objects not related to Kṛṣṇa?

Just as a childless father does not develop affection for a child, an unmarried woman does not realize affection for a husband, a benefited person does not express gratitude to his benefactor due to ignorance, those foolish people who are attached to objects not related to Kṛṣṇa cannot understand love of God.

(*Tattva-sūtra* 4)

12. Which is greater, love or liberation? How does a devotee who has attained love of God live?

There is nothing greater than love of God for a living entity. Liberation is temporary, and, when compared to love of God, insignificant. Among the many irrelevant fruits of love of God, liberation is only one. If love of God awakens while we are still connected with matter, we will find that we no longer appreciate our connection with matter. Those who have attained love of God are devoid of material association and full in Kṛṣṇa consciousness. Glowworms hide when the sun rises. Similarly, the rules and regulations hide when love of God awakens. For a loving devotee, this material world appears as Vaikuṇṭha.

(*Caitanya-śikṣamṛrta* 6/1)

13. What are the irrelevant and principal fruits of devotional service?

As soon as a living entity becomes free from material contamination by the strength of devotional service, he attains liberation. But liberation is an irrelevant fruit of devotional service, not the principal fruit. Pure love of Kṛṣṇa is the principal fruit of *sādhana-bhakti,* and it can be achieved by liberated souls.

(*Sajjana Toṣaṇi* 10/11)

14. What is the difference between loving oneself and loving others?

Universal love, or love between people, is simply a transformation of loving oneself. Love between spirit souls is the only ideal love.

(*Sajjana Toṣaṇi* 8/9)

15. Is it possible to awaken love of God without the association of saintly persons?

Love of God is the supremely pure medium for exchanging spiritual reciprocation. Only the hearts of saintly persons are qualified and prone to accept this medium. Nondevotional hearts distract from it. Unless we associate with saintly persons, this medium will not enter our heart. Just as attraction and repulsion are opposites in magnestism, so association with *sādhus* and nondevotees are opposites. Their association pushes us in opposite directions. Therefore, if we wish to attain love of God, we should associate with saintly persons.

(*Hari-nāma-cintāmaṇi*)

16. What is the difference between love of Kṛṣṇa and love of humanity?

Pure love of God is the root of all varieties of love. Uncivilized living entities experience pure love in a materially perverted state. A Western moralist named Comte instructed his followers to become a little selfless and to endeavor for universal love. Śrī Mahāprabhu taught everyone to cultivate

pure transcendental love of God. Comte, a materialist, tried to expand the materially perverted form of pure love instead. The living entity finds no benefit in following Comte; his teachings instruct us to give up our iron shackles for gold ones. To relish pure love of God, Mahāprabhu taught the living entities about Śrī Rādhā-Kṛṣṇa's pastimes.

(*Sajjana Toṣaṇi* 2/9)

17. What is the inconceivable influence of love of Kṛṣṇa?

Love of Kṛṣṇa is such that it transforms happiness into distress and distress into happiness.

(*Jaiva Dharma,* Chapter 39)

18. What are the eternal *rāsa-līlā* pastimes of Kṛṣṇa? What is the nature of pure love?

A giant object attracts a tiny object. The sun, a gigantic object, attracts other planets and satellites toward it, but to remain apart from the sun, the planets and satellites move in a circle. Moreover, the speed and attraction between the planets keeps them in orbit. As we understand things in this perverted world, we should understand things in the spiritual world. The transcendental personality, who enjoys His pastimes in Vṛndāvana, is the sun of the spiritual world; the living entities are His associates. Lord Kṛṣṇa attracts the living entities on the principle of love. Because of their independent nature, the living entities try to remain apart from Him. Still, the attraction forcefully pulls the living entities and brings them toward Kṛṣṇa. Although the tiny living entities are defeated, they circle around the sun, Kṛṣṇa. This is Kṛṣṇa's eternal *rāsa-līlā*. The companions who belong to His internal potency are particularly close to Him, and the companions who have attained perfection through *sādhana* are a little distant. Kṛṣṇa's transcendental pastimes have the nature of pure love.

(*Sajjana Toṣaṇi* 8/9)

19. What are the primary symptoms of pure love?

According to its natural tendency, iron is attracted toward a magnet when it enters the magnetic field. Similarly, the minute spirit souls display their natural inclination toward Kṛṣṇa, the supreme consciousness, when they are fully Kṛṣṇa conscious. This inclination toward Kṛṣṇa is the primary symptom of pure love.

(*Śrī Manaḥ-śikṣā,* Verse 11)

20. What is the difference between love of God and love for material objects?

The difference between love for matter and love for Kṛṣṇa is seen when the loving propensity transcends matter and becomes purely inclined toward Kṛṣṇa. When that propensity is deviated toward material enjoyment, it is love for matter or attachment for material objects.

(*Śrī Mana-śikṣā,* Verse 11)

21. Is conjugal *rasa* enjoyable for the living entities in the material world?

According to Mahāprabhu, the living entities who have taken birth in the material world should relish the mood of separation, *vipralambha-rasa*.

(Commentary on *Śikṣāṣṭaka*)

22. Do the devotees who relish the mellows of devotional service respect anything other than the happiness of chanting Kṛṣṇa's holy name?

yoga-śruty-upapatti-nirjana-vana-dhyānādhva-sambhāvita-svārājyaṁ pratipadya nirbhayam amī muktā bhavantu dvijā asmākaṁ tu kadamba-kuñja-kuhara-pronmīlad-indīvara-śreṇī-śyāmala-dhāma-nāma juṣatāṁ janmāstu lakṣāvadhi

"Let the twice-born enter the fearless kingdom of yoga, Vedic study, and solitary meditation in the forest. Let them become liberated in that way. As for us, we will spend hundreds of thousands of births chanting the holy name of Lord Kṛṣṇa, whose splendid dark complexion and yellow garments are like a host of blue lotus flowers blooming in a grove of yellow-flower-bearing *kadamba* trees."

This verse was spoken by Śrīmad Īśvara Purī, a dear disciple of Śrīmad Mādhavendra Purī. In this verse he states that for devotees who can relish the mellows of devotional service, the happiness of liberation is insignificant. Instead, we derive our happiness from chanting the Lord's holy names, because such happiness is much more intense than the happiness of liberation.

There are eight types of yoga, beginning with sitting postures, breathing excercises, and so on. Study of the *Vedas* in this verse refers to the knowledge of impersonal Brahman contained in the *Upaniṣads*. Residing in a solitary place means practicing *vānaprastha*. Devotees who are devoid of pride in their *varṇāśrama* status and who are satisfied by chanting Kṛṣṇa's holy name do not care if they have to accept millions of births.

23. What is the difference between residing in Vṛndāvana in the self-realized state and in the perfected state?

Lord Kṛṣṇa is present in the spiritual abode of Vṛndāvana as the fresh Cupid. The materialistic poets describe "Cupid" as extremely mundane. Their explanations are full of abominable, lusty topics, and their poems refer only to the attraction of material flesh for material flesh. Being conditioned by *māyā* and identifying the body as the self, the living entities have become subordinate to lust.

When a living entity understands his relationship with Kṛṣṇa, he resides in the transcendental abode. This state is

twofold. When we are self-realized but our contact with matter has not yet been destroyed, spiritual truth is revealed to some extent and we reside in Vṛndāvana. This state is called *svarūpa-siddhi*. When our relationship with the gross and subtle bodies is completely destroyed by Kṛṣṇa's will, we *actually* reside in Vṛndāvana. This stage is called *vastu-siddhi.**

In *svarūpa-siddhi,* we must practice *sādhana*. At that time, we continue to worship Kṛṣṇa by chanting the spiritual *kāma-gāyatrī* and *kāma-bīja mantras*. The all-attractive Kṛṣṇa, who can enchant even Cupid, attracts everyone—men, women, and all other animate and inanimate beings.

(Commentary on *Caitanya-caritāmṛta* Madhya 8.137-138)

---

*Śrīla Bhaktivinoda Ṭhākura considers the *brahma-bhūta* stage in two divisions—*svarūpa-gata* and *vastu-gata*. One who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his svarūpa, his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called *vastu-gata*.

One should execute his spiritual activities in the *svarūpa-gata* stage of consciousness. He should also chant the *cinmayī gāyatrī*, the spiritual *mantras*; *oṁ namo bhagavate vāsudevāya* or *klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā,* and *klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt.* These are the *Kāma-gāyatrī* or *kāma-bīja mantras*. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental *mantras*.

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī in the previous verse and the current verse:

vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yāṅra upāsana
puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana

24. What is the ultimate goal of life? What is the first stage of pure devotional service?

Loving devotional service is the ultimate goal of life. In its first stage, pure devotional service appears as *śānta-bhakti*. At this stage there are no feelings of affection toward Kṛṣṇa.

(Commentary on *Caitanya-caritāmṛta* Madhya 8.68)

25. Why is ecstatic love of Kṛṣṇa the crest jewel of all happiness?

In pursuit of happiness, living entities in the material world follow various processes such as logic and mystic yoga. Some kings, seeking happiness, wage war with one another; other people

---

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by chanting this mantra, the *kāma-gāyatrī* with the *kāma-bīja*. As the *Bhagavad-gītā* (18.65) confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to the material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, *sarva-cittākarṣaka*: "Everyone is naturally attracted by Kṛṣṇa." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifested.

(Śrīla Prabhupāda's commentary on *Caitanya-caritāmṛta* Madhya 8.139)

in search of happiness renounce the material world and go to the forest. Others run after women and wealth, while others study arts and sciences. In pursuit of happiness, some people reject happiness and learn to tolerate life's miseries, while others simply drown themselves in the ocean.

Raising His lotus hands in the air, Lord Nityānanda exclaims, "Come, living entities! Give up the troubles of karma and *jñāna*. Since you are endeavoring for happiness, I will give you happiness without asking anything in exchange. In this happiness I will give you, there will be no trouble, loss, or pain. Just chant the name of Gaurāṅga and dance without anxiety. There's nothing equal to the happiness I am offering. That happiness is pure, eternal ecstasy, beyond all illusion!"

(*Navadvīpa-māhātmya,* Chapter 1)

26. Are a pure soul's ecstatic transformations (such as *praṇaya* or *mahābhāva*) transformations of material nescience?

jīvasya nitya-siddhasya sarvam etad anāmayam
vikārāś cid-gatā śaśvat kadāpi no jaḍānvitam

Some people say that unless there is oneness between the *ātmā* and the Paramātmā, there will be no *praṇaya* in spiritual affairs. They add that *mahābhāva* is a false acceptance of material feelings as spiritual. Regarding these impure opinions, we say that the living entity's different emotions arising from *praṇaya* are not transformations of material nescience. Rather, they are spiritual emotions.

vaikuṇṭhe śuddha-cid-dhāmni vilāsā nirvikārakā,
ānandābdhi-taraṅgās te sadā doṣa-vivarjitā

"The pastimes in the pure spiritual abode of Vaikuṇṭha are faultless and are like waves in the ocean of bliss. The word *vikāra*, transformation, cannot be applied to these pastimes."

(*Śrī Kṛṣṇa-saṁhitā,* Chapter 1/11-12)

27. Where is the temple of love situated?

The temple of *Kṛṣṇa-prema* is situated on the highest peak of Goloka Vṛndāvana. To reach that peak, we must first cross the fourteen planetary systems of *karma-kāṇḍa,* the Virajā River, and the Brahmaloka of *jñāna-kāṇḍa.* Then we must rise above Vaikuṇṭha. By gradually giving up attachment to *karma* and *jñāna,* we become eligible for *bhakti*. After crossing the various stages of *bhakti,* we reach the temple door of *prema*.

(*Sajjana Toṣaṇi* 10/10)

28. How did Śrī Bhaktivinoda Ṭhākura instruct those who have attained love of God about progress on the devotional path?

O devotees of Kṛṣṇa! You have surpassed the fourteen gross planetary systems in the material world and attained *bhāva* by following regulative devotional service. Now try to cross the four subtle layers of Hari-dhāma, which are situated above the fourteen planetary systems. Then penetrate the two pure layers of the Virajā, Brahma-dhāma and Vaikuṇṭha. Thus you will reach the border of Goloka Vṛndāvana. There are five brightly shining layers in Goloka: *śānta, dāsya, sakhya, vātsalya,* and *mādhurya*. After reaching *mādhurya,* take the eternally perfect spiritual body of a *gopī* and enter among the associates of Śrīmatī Lalitā in Śrīmatī Rādhikā's group. By Śrī Rūpa-mañjarī's mercy, enhance the *sthāyi-bhāva* in your own heart with the help of pure, transcendental *vibhāva* and the *sāttvika-* and *vyabhicārī-bhāvas*. If you are attracted both to chanting the holy names and to someone who understands transcendental mellows, you can easily obtain the treasury of love to the point of *mahābhāva*. In this way, you should make your life successful. After considering your present qualification and becoming detached from your material body, you should earn the highest qualification of constantly drinking the nectar of the holy names.

(*Caitanya-śikṣamṛrta* 7/7)

29. What is the difference between those who have attained love of God and those who are fully enriched with love of God?

Love of God is the living entity's ultimate goal. When *bhāva* is fully mature, it is called *prema.* When a living entity makes further advancement and becomes inclined toward Kṛṣṇa, he gradually attains the temple of love of God. There are thus two stages to love of God; the stage where the devotees have attained love of God and the stage where the devotees are fully absorbed in ecstatic love. Those who have reached the latter stage have nothing more to achieve, because their love for Kṛṣṇa is uninterrupted. In the former stage, we are simply unalloyed devotees of Kṛṣṇa; full surrender is our general symptom.

(*Caitanya-śikṣamṛrta* 6/3)

30. Who are *prema-rūḍha-bhaktas*—devotees fully absorbed in love of God?

While aiming for love of God, swanlike personalities quickly achieve their desired result. They are on the platform of love of God. Very soon, such devotees become devotees fully absorbed in love of God and are called *prema-rūḍha-paramahaṁsas, sahaja-paramahaṁsas,* or spontaneous *paramahaṁsas*.

(*Caitanya-śikṣamṛrta* 6/4)

31. Can the symptoms of love be found anywhere other than in a pure soul? Is there any pure love in this material world? Where did the attraction and movement for matter come from?

Both the supreme consciousness and the minute consciousness possess the symptoms of love. Pure love cannot exist anywhere except in a soul. The perverted reflection of pure love is found in the material world, a shadow of the spiritual world. Pure love cannot therefore be found in any

material object in this visible world. Attraction and movement, which are perverted forms of pure love, are found here. Because of that perverted nature, all atoms are attracted to one another and are transformed into gross objects. Moveover, being attracted to one another, gross objects come closer to one another.

(*Sajjana Toṣaṇi* 8/9)

32. What is *prema-vilāsa-vivarta,* inebriety or confusion in the enjoyment of love?

There are two moods in the enjoyment of love. They are the mood of direct enjoyment and the mood of separation. Without the mood of separation, the mood of direct enjoyment does not become inspired. Disconnection is called separation, and it causes inebriety and confusion in love of God. During separation, the devotee still enjoys, but direct enjoyment is absent because of intense love. When Rāmānanda Rāya sang a song he had composed, Mahāprabhu became overwhelmed by ecstasy and immediately covered Rāmānanda's mouth with His own hands. The song contained the words Rādhārāṇī spoke while She was separated from Kṛṣṇa. This proves that even while experiencing separation, the devotee can still enjoy.

(Commentary on *Caitanya-caritāmṛta* Madhya 8.193)

33. What is enjoyment like during separation?

Just as there is enjoyment during loving pastimes, there is enjoyment during separation. In the mood of separation, one becomes particularly confused. The devotee might mistake a *tamāla* tree for Kṛṣṇa just as we might mistake a rope for a snake. This confusion comes because of *mahābhāva,* and it brings pleasure.

(Commentary on *Caitanya-caritāmṛta* Madhya 8.194)

106

Samādhi or Trance

1. What are the various stages of natural *samādhi*?

When a spirit soul practices natural *samādhi,* he progressively realizes the following subjects: (1) himself, (2) the insignificance of the self, (3) the supreme shelter, (4) the relationship between the shelter and the sheltered, (5) the beauty of the qualities, activities, and form of the shelter, (6) the relationships among the sheltered, (7) the abode of the shelter and the sheltered, (8) the absolute time factor, (9) the various moods of the sheltered, (10) the eternal pastimes between the shelter and the sheltered, (11) the energies of the shelter, (12) the advancement and degradation of the sheltered by the energies of the shelter, (13) the illusion of the degraded sheltered, (14) the cultivation of devotional service for restoration of the degraded sheltered, and (15) the degraded sheltered regaining their constitutional position through devotional service. These fifteen subjects, as well as other inconceivable truths, are realized in *samādhi.*

(*Śrī Kṛṣṇa-saṁhitā* Chapter 9/5)

2. What is the difference between the *jñānī's* artificial *samādhi* and the Vaiṣṇava's absolute *samādhi*?

There are two types of *samādhi,* artificial and absolute. Devotees accept natural *samādhi* as absolute and fabricated *samādhi* as artificial regardless of how the *jñānīs* define the two states. Because the soul is spiritual, we naturally possess the qualities of self-knowledge and the knowledge of other objects. Self-knowledge means we can understand ourselves. The quality of knowing other objects allows us to understand them. Since such qualities are constitutional to the living entity, why should we doubt that natural *samādhi* is absolute? A living entity does not need to take shelter of another instrument in order to understand the supreme object. This *samādhi* is faultless.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 9 /2)

3. How does the conclusion of devotional service manifest in the *ācāryas'* hearts?

samudra-śoṣaṇaṁ reṇor yathā na ghaṭate kvacit
tathā me tattva-nirdeśo mūḍhasya kṣudra-cetasa
kintu me hādaye ko 'pi puruṣa śyāmasundara
sphuran samādiŚat kāryam etat tattva-nirūpaṇam

Just as a particle of dust cannot absorb the ocean, a foolish person like me cannot understand truth. Although a living entity is never able to understand 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 understanding truth. For this reason I have boldly taken up this work.

(*Śrī Kṛṣṇa-saṁhitā* Chapter 1.2-3)

107

Self-Realization and the Achievement of Perfection

1. How many types of liberation are there for devotees and what are their characteristics?

There are two kinds of liberation for devotees, *svarūpa-mukti* and *vastu-mukti*. Liberation personified begins to serve those who, by the strength of devotional service, have realized their constitutional position in the material world. This state is called *svarūpa-mukti.* When by the mercy of Kṛṣṇa such devotees give up their bodies, they attain *vastu-mukti,* ultimate liberation.

(*Śrī Manaḥ-śikṣā,* Verse 8)

2. When do we achieve *āpana-daśā* and *svarūpa-siddhi*?

A devotee reaches *āpana-daśā* when he gradually remembers the Lord's holy name, meditates on the Lord's form, qualities, and pastimes, and absorbs himself in the mellows of Kṛṣṇa by entering into the Lord's pastimes. In this state he meditates on Kṛṣṇa's eternal pastimes twenty-four hours a day. When the devotee is fully absorbed in this state, he attains *svarūpa-siddhi.*

(*Caitanya-śikṣamṛrta* 6/4)

3. When do we feel happy to serve Śrī Rādhā Kṛṣṇa, and when will the Lord's transcendental pastimes manifest in our heart?

In the state of *āpana-daśā,* from time to time a devotee resides in Vraja in his constitutional position. There is great pleasure in serving Rādhā-Kṛṣṇa when we are situated on this level of self-realization. What to speak of such pleasures, we will often see the abode of Vraja and remain there in our constitutional position, relishing the Lord's transcendental pastimes.

(*Hari-nāma-cintāmaṇi*)

4. After crossing *āsakti,* when do we attain self-realization?

Even though we surpass *āsakti,* we will remain in contact with matter as long as we possess a subtle body. However, by Kṛṣṇa's mercy, the subtle body can be quickly destroyed. Contact with matter is an impediment. As long as this impediment is present, a living entity will not attain *vastu-siddhi,* ultimate perfection. As soon as we attain *prema,* however, our constitutional position will awaken and we will become eligible to achieve *rasa.*

(*Caitanya-śikṣamṛrta* 7/1)

5. What is *svarūpa-siddhi*? What is its relationship with *sambandha, abhidheya,* and *prayojana*?

Realization of the Absolute Truth is called *svarūpa-siddhi.* Another name of this is *sambandha-jñāna,* knowledge of our relationship with the Lord. When knowledge of our relationship with the Lord awakens, we begin to practice *abhidheya* and cultivate love of God. Then, we can attain *prayojana,* love of God itself.

(*Caitanya-śikṣamṛrta* 6/4)

6. What state do we attain when we become perfect in devotional service?

There are two kinds of perfection in devotional service, *svarūpa-siddhi* and *vastu-siddhi*. When we are situated in *svarūpa-siddhi,* we see Goloka in Gokula. When we are situated in *vastu-siddhi,* we see Gokula in Goloka.

(*Brahma-saṁhitā* 5/2)

7. What is the ultimate goal of karma?

The goal of karma is to become free from fruitive activities; any other goals presented regarding karma have been spoken only to create a taste for fruitive activities.

(*Śrī Bhāgavatārka-marīci-mālā* 124)

8. What is *vastu-siddhi*?

By Kṛṣṇa's mercy, when we attain a spiritual body after giving up our material body and become an associate in the Lord's Vraja pastimes, we will have achieved *vastu-siddhi.* This is the ultimate goal of chanting the Lord's holy names.

(*Caitanya-śikṣamṛrta* 6/4)

9. What is the meaning of the phrase, "entering into the Lord's eternal pastimes"?

While performing *bhajana,* we will see Kṛṣṇa face to face and, by the sudden desire of the Lord, our gross and subtle bodies will be vanquished. As soon as our material body, which is composed of five gross material elements, is destroyed, our subtle body (mind, intelligence, and false ego) will also be destroyed. At that time, our pure spiritual body will manifest and we will begin to serve their Lordships Rādhā and Kṛṣṇa in the spiritual abode. This is called "entering into the Lord's eternal pastimes."

(*Hari-nāma-cintāmaṇi*)

10. Is it possible to reside in the material world after attaining *vastu-siddhi*?

When we attain *vastu-siddhi,* we can no longer stay in the material world. A devotee then lives only in the transcendental world.

(*Śrī Bhāgavatārka-marīci-mālā* 17/24)

11. What does a *mahā-bhāgavata* realize when he attains perfection?

When will I beg food from the house of dogeaters and eat? When will I drink water from the Ganges? When will I roll on the ground in the forests near the bank of the Ganges while singing Kṛṣṇa's names?

(*Gītāmālā,* Song 1)

12. How does a loving devotee feel separation from Śrī Rādhā, who is his life and soul?

If I give up Śrī Rādhikā's lotus feet for even a moment, I fall unconscious. For Rādhikā's sake I am prepared to die hundreds of times. I have no problem tolerating such distress.

(*Gītāmālā,* Song 10)

13. What is the mentality of a servant of Śrī Rādhā?

I cannot tolerate Śrī Rādhikā's distress, caused by Her separation from Kṛṣṇa. My only happiness is to see Rādhā and Kṛṣṇa together. To accomplish this, I can even give up my life.

(*Gītāmālā,* Song10)

14. What does Śrī Bhaktivinoda say regarding partiality to Śrī Rādhikā?

Let anyone give up the side of Rādhā and live as they want. Always remaining partial to Rādhikā, I will never look at the face of such people.

(*Gītāmālā,* Song 9)

15. What is the symptom of *svārasikī-siddhi*?

The supremely chaste and restless *gopīs* of Vraja are the treasury of *svārasikī-siddhi*. The meditation of *yogīs* and the knowledge of impersonalists cannot reach that stage. On such a platform, one can directly see the Lord during His midday pastimes. O servants of the lotus feet of Rādhā! Please engage me in appropriate service to Śrī Rādhā according to the moment's need.

(*Gītāmālā,* Song 6)

16. What does those who follow in the footsteps of Śrī Rūpa desire as their perfection?

When will this maidservant achieve perfection and live on the banks of Śrī Rādhā-kuṇḍa, giving up her previous memories and constantly serving the lotus feet of Śrī Rādhā and Kṛṣṇa?

(*Gītāmālā,* Song 8)

17. What are the characteristics of those who serve Śrī Rādhā?

You are a maidservant of Rādhikā. Therefore, you should not independently serve Kṛṣṇa without Her permission. Even though you display equal affection toward both Rādhā and Kṛṣṇa, you should endeavor more for the loving service of Rādhikā than for the loving service of Kṛṣṇa. This is called *sevā*. Your service is to serve Śrī Rādhā twenty-four hours a day.

(*Jaiva Dharma,* Chapter 39)

18. What does it mean to take birth in the house of a cowherd of Vraja?

Some Vaiṣṇava authors have explained that *svarūpa-siddhi* means to take birth in the house of a cowherd in Vraja even before the practitioner completes his *sādhana.* This is correct. Thus a Vaiṣṇava attains second birth before *vastu-siddhi*. The

devotee's attainment of a *gopī* form is the complete attainment of his pure second birth, *āpana-daśā*. When a practitioner's body, which is made of material qualities, is destroyed, then he progresses from *svarūpa-siddhi* and achieves *vastu-siddhi*.

(*Caitanya-śikṣamṛrta* 6/5)

19. How much respect does a pure devotee give to the Lord's abode and the service of the Lord's devotees?

When will I offer my respectful obeisances at the feet of the residents of the *dhāma* and beg their mercy? When will I wander like a mendicant after smearing the dust from the feet of the Vaiṣṇavas on my body?

(*Gītāmālā,* Song 1)

20. Does a pure devotee differentiate between Gaura-maṇḍala and Vraja-maṇḍala?

When will I attain service to Śrī Rādhā? When will I stop making a distinction between Gaura-maṇḍala and Vraja-maṇḍala and thus become a resident of Vraja? At that time, the *dhāma's* actual form will manifest before my eyes and I will become Śrī Rādhā's maidservant.

(*Gītāmālā,* Song 1)

108

Benedictions for the Whole World

1. How will the world truly be benefited? Is Śrī Bhaktivinoda Ṭhākura's heartiest desire to benefit the entire world beyond understanding?

We are completely indifferent to the advancement and deterioration of our material situation, but we are naturally busy for the advancement of the living entity's spiritual life. We are even ready to throw the happiness of our life in the water to benefit our brothers. The primary engagement of Vaiṣṇavas is to deliver their fallen brothers from the well of material existence. The more the Vaiṣṇava's family expands, the more the atheist's family diminishes. This is the natural law of the universe. Let the love and devotion of all living entities flow toward the unlimited Supreme Lord. Let Vaiṣṇava principles, which are the source of happiness, gradually spread from one end of the universe to the other. Let the hearts of those who are averse to the Lord melt with love of God. By the Lord's mercy, the association of devotees, and the influence of devotional service, let third-class people become first-class and take shelter of pure ecstatic love. Let the exalted *madhyama-adhikārīs* renounce their doubts and their cultivation of knowledge and establish themselves in the

science of love. Let the whole universe echo with the sound of the congregational chanting of the holy names of Hari.

(*Śrī Kṛṣṇa-saṁhitā,* Introduction)

2. Did Śrīla Ṭhākura Bhaktivinoda have a strong desire to preach the holy names of Hari all over the world and to thus fulfill Śrī Caitanya Mahāprabhu's mission?

Alas! When will that day come when the fortunate people of England, France, Russia, and America constantly and congregationally chant the names of Hari and glorify the names of Śrī Caitanya Mahāprabhu, holding flags, *mṛdaṅgas,* and *karatālas* in their hands? Alas! When will that day come when the white Western devotees stretch up their hands and, while chanting *"Jaya* Śrī Śacīnandana *kī jaya,"* embrace the devotees of our country as brothers? When will that day come when they say, "O Vaiṣṇava brothers! We have taken shelter of the lotus feet of Śrī Caitanyadeva, who is the ocean of love. Now please embrace us!" When will that day come when pure transcendental love for the Vaiṣṇavas is the only occupation of all living entities and, as the rivers mix into the ocean, all insignificant religions mix into the unlimited Vaiṣṇava religion?

(*Sajjana Ṭoṣaṇi* 4/3)

3. Did Śrīla Ṭhākura Bhaktivinoda appeal to all Vaiṣṇavas and saintly persons to preach Mahāprabhu's *saṅkīrtana-dharma* all over the world?

O pure devotees! Vaiṣṇava-dharma, preached by Śrī Gaurāṅga, is the supreme treasury of all living entities. The religious principles that are being preached with pomp in every country are incomplete and full of faults. When those religious principles diminish and hide inside their fort, supreme religious principles will come forward and be spread all over the world. That happiest moment has arrived! Now everyone should encourage the preaching of *Śrī Nāma Haṭṭa* with determination. All the hawkers, the devotees of Gaurāṅga, should carry the

merchandise of the pure holy names on their heads. They should preach in India and the rest of the world about the purifying holy names of Hari and the topics of our beloved Śrī Gaurāṅga.

(*Viṣṇupriyā Pallī* magazine)

4. How did Śrī Ṭhākura Bhaktivinoda start preaching through *Śrī Nāma Haṭṭa* and how did he desire its future success?

The preaching work of *Śrī Nāma Haṭṭa* has begun. Godrūma which is one of the nine island of Navadvīpa, is the ideal and original place of *Nāma Haṭṭa*. At that place, a few Vaiṣṇavas who are attached to the chanting of the holy names of Hari are arranging the preaching work of *Nāma Haṭṭa*. Those who are preaching the Lord's holy names by establishing an *āśrama* in a remote village or in the city are the shopkeepers of the holy names. Those who are preaching the holy names village to village, carrying the merchandise of the holy names on their heads, are the hawkers of the holy names. In a brochure about Godrūma, names of a few servants of *Nāma Haṭṭa* have been published. Perhaps Śrīmad Gaurāṅga Prabhu, Who delivered the entire universe, desires to award the pure holy names to the people of the whole world. We hope that within a short time, Vaiṣṇava-dharma, preached by Śrīman Mahāprabhu, will purify the sinful Western countries.

(*Viṣṇupriyā Pallī* magazine)

5. What prediction was made by a *mahājana* to indicate that the Hari's holy names would be glorified all over the world?

Those who selflessly preach the Lord's holy names will be worshipable everywhere. There is no doubt that the spiritual effulgence of the pure holy names will soon dissipate the darkness of false argument. We hope that very soon the *Nāma Haṭṭa* program will expand in a huge way. The positions and

titles that have entered into the Śrī Gaurāṅga-*sampradāya* will soon be destroyed, and ultimately the victory flag of the pure holy names will continue to soar in the Eastern and Western countries.

(*Viṣṇupriyā Pallī* magazine)

6. What is the sign that Śrī Caitanya's mission will spread all over the world in the near future?

The Vaiṣṇavas will be glad to hear that a Muslim from the District of Noyakhali took shelter of Vaiṣṇava-dharma after careful consideration. On the strength of great piety, that saintly person has attained such a reward. I hope that by the mercy of Śrī Mahāprabhu all Muslims and *mlecchas* will soon accept this pure Vaiṣṇava religion. There is no doubt that the use of *mṛdaṅgas*, *karatālas,* and *kīrtana* melodies are forcefully entering other religions, and soon Śrī Caitanya's mission will spread all over the world.

(*Sajjana Toṣaṇi* 2/9)

7. Is there any indication that Śrīman Mahāprabhu's prediction will soon become successful?

The signs that the unique supreme religious principle, congregational chanting of Hari's holy names, will soon be preached all over the world are seen everywhere. Christians have started to relish chanting the holy names accompanied by *mṛdaṅgas* and *karatālas*. Soon they will take Śrī Caitanyadeva's *mṛdaṅgas* and *karatālas* to countries like England. They will realize that Śrī Kṛṣṇa is the Supreme Brahman, the greatest of all. The Lord's holy names are unlimitedly glorious, and simply by the Vaiṣṇavas' mercy we make spiritual advancement. The Christians will sing, "The two brothers Gaura and Nitāi have come. By seeing Them, the eyes become fully satisfied." They will dance, accompanied by *mṛdaṅgas* and *karatālas*. Moreover, Christians who are striving for liberation are also establishing the supremacy of *saṅkīrtana* in some way or other.

After seeing all these signs, we hope that the time has come for everyone to follow Śrī Caitanya Mahāprabhu's order. Although *kīrtana* has not manifest in other *sampradāyas* in a completely pure state, there is no doubt that within a short time, Śrīman Mahāprabhu's prediction will bear fruit. Nothing becomes pure immediately. In the beginning, *kīrtana* appears with contamination, then gradually becomes completely pure.

(*Sajjana Toṣaṇi* 4/3)

8. In what religion is pure brotherhood possible?

Singing the transcendental qualities of the Supreme Lord and establishing brotherhood with everyone based on love for God is the pure religious principle. Gradually, when the offensive portions of the established religions are destroyed, there will no be no more differences in the *bhajana* performed by the various *sampradāyas* nor any quarrel between them. Then as brothers, the people of all *varṇas,* castes, and countries will spontaneously chant the holy names of the Supreme Lord together. At that time, no one will hate anyone or consider others dogeaters; nor will anyone be overwhelmed by the pride of high birth. The living entities will not forget the principle of natural brotherhood.

Taking a pitcher filled with the mellows of love of God, Haridāsa will then pour nectar into Śrīvāsa's mouth, and Śrīvāsa, after smearing the dust from Haridāsa's feet on his body, will spontaneously dance while chanting, "O Caitanya! O Nityānanda."

(*Sajjana Toṣaṇi* 4/3)

9. How did Śrī Bhaktivinoda pray to the Supreme Lord for the welfare of the entire world?

O God! Reveal Thy most valuable truths to all so that "Your own" may not be numbered among the fanatics and the crazed, and the whole of mankind may be accepted as "Your own."

(To Love God, *Journal of Tajpur*, August 25, 1871)

10. How does the Supreme Lord call the devotees who have attained love of God?

I have carefully saved this storehouse of *rasa* for you. You alone are qualified for this. Do not worry or lament, because you have attained immortality. You have broken all shackles for Me. I can never repay the debt of your love.

(*Caitanya-śikṣamṛrta,* Conclusion)

Appendix

Pūtanā

An essay by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, printed in the January 1932 edition of *The Harmonist*.

The first act of infant Kṛṣṇa that the *Bhāgavatam* records is the slaying of the Pūtanā demon. The divine sage Nārada Muni had just informed King Kaṁsa that his would-be slayer, Kṛṣṇa, had recently been born, so Kaṁsa deputed Pūtanā to kill all the newborn babies in Vraja. In the meantime, Śrī Kṛṣṇa had been born in Kaṁsa's prison, and on the night of His advent, conveyed by His father Vasudeva to the house of His foster parents, Nanda and Yaśodā in Vraja. The iron chains, bolts, and locks of the barred prison gates had opened of their own accord when Vasudeva took Kṛṣṇa in his arms, and the prison guards failed to detect Vasudeva's movements. On his way to Vraja, Vasudeva had carried Kṛṣṇa across the flooded Yamunā River, the waters of which had been lashed into a fury by the tempestuous weather of that moonless night. Still, Vasudeva waded through the deepest waters even though they had become yawning whirlpools at the tempest's fury. Vasudeva was then able to return to his cell with Yaśodā's newborn daughter. He had exchanged the babies without Yaśodā realizing.

Upon his return, however, the presence of Yaśodā's daughter was duly reported to King Kaṁsa as Devakī's dreaded eighth issue. The king rushed to the prison cell upon

receipt of this long-awaited news, the anticipation of which had caused him many sleepless nights. At first he was willing to spare the baby's life, because the prophecy had definitely specified that Devakī's eighth child—the child who would kill him—would be male. But then he decided to relieve himself of all possible doubt by putting the newborn girl to death. However, as King Kaṁsa was about to dash the baby on a rock, she slipped from his grip and disclosed that she was the Godhead's deluding energy. She remained visible for a short time mid-sky, assured the king that his future slayer had indeed been born, and dissuaded him from thinking that his fruitless attempts to avoid his fate by cruelly murdering innocent infants would be effective. After saying this, Mahāmāyā disappeared from the astounded king's vision.

Nārada subsequently informed Kaṁsa that his future slayer must have been born among the denizens of Vraja, and that if he was mindful of his safety, he would lose no time in nipping the danger in the bud. The bloodthirsty coward relished this advice, and he accordingly deputed Pūtanā to stealthily kill all the newborn infants in the surrounding countryside.

Accordingly, the Pūtanā demon appeared in Vraja, presenting herself at Yaśodā's home during Nanda's absence. (Nanda was in Mathurā paying his required tribute to King Kaṁsa.) Pūtanā had assumed the form of a most beautiful mother with a most benign aspect. She approached the couch where Yaśodā had put infant Kṛṣṇa to sleep. Yaśodā noticed the unknown woman as she entered the house, but did not suspect foul play. Instead, she watched the newcomer without anxiety as she made her way to the baby's couch, took Him in her arms, and offered Him her breast to suck. Pūtanā's nipples had been tipped with the deadliest poison.

Infant Kṛṣṇa was aware of the demon's intention and took hold of the monster's breast with His supple arms. The infant's grip was so severe that it drove Pūtanā to despair for her life. She convulsed with the mortal agony of the pressure of Kṛṣṇa's

little hands. Kṛṣṇa then applied His lips to Pūtanā's breast and in an instant, sucked out her life. The terrible monster, bellowing with pain, was compelled to disclose her huge, loathsome demoniac form as she fell lifeless to the ground, covering a long distance of it with her hideous carcass, infant Kṛṣṇa still clinging to her poisoned nipple.

The first act of the milkmaids who, with Yaśodā, rushed to the spot was to snatch Kṛṣṇa from the terrible demon's breast. Then they marveled at how the baby had escaped unhurt from such a demon's clutches. They attributed His safety to the gods' mercy, because the gods are especially kind to the helpless. The frightened milkmaids then invoked the help of all the gods and goddesses, begging them to continue to protect infant Kṛṣṇa.

Meanwhile, Pūtanā was saved by her service to Kṛṣṇa—for having offered Him her poisoned breast to suck. The author of the *Bhāgavatam* is careful to mention that the demon's good fortune equaled Yaśodā's in that Kṛṣṇa had suckled from her breast. Pūtanā, therefore, attained to the eternal status of the Supreme Lord's foster mothers in the absolute realm.

The above *Bhāgavatam* narrative embodies a most important moral for those seeking the Absolute, but before offering the textual interpretation favored by the previous *ācāryas,* I would like to draw the reader's attention to certain possible misconceptions regarding the nature of the interpretation about to be offered. There is a class of persons who insist on the texts being taken in their literal, worldly sense. Interpreters have used much ingenuity to extract meanings that satisfy the empiric judgment of those working by the literal method. Their arguments are not unintelligible. As revealed literature is to be regarded as containing information of the Absolute, the language used to express it should be regarded as part and parcel of the text's meaning. From this conclusion, literal interpreters make a wrong

inference: they think it should be possible for the conditioned soul to ascertain the real meaning of scripture by sticking to the lexicographical sense of its wording. However, the lexicographical sense is inapplicable to the subject, which is transcendental. Rather, the words possess a double meaning. The lexicographic meaning refers to this world's entities and is therefore inapplicable to the case. The conditioned souls' gross senses and mind cannot access the esoteric meaning. This is a great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning err grievously when they overlook this all-important consideration.

The transcendental meaning of the words cannot be conveyed to the conditioned soul's senses as long as the conditioned soul does not agree to listen submissively to the transcendental sound spoken by a pure devotee. There is a definite line of succession of bona fide teachers of the truth. Hypocrites and atheists, who do not want to serve Godhead, cannot recognize bona fide *ācāryas*. Sooner or later, though, a real spiritual seeker will find and recognize a bona fide teacher. Before finding such a teacher to enlighten him, however, a spiritual candidate should concentrate on self-examination. In this way he will not harbor any lurking traces of insincerity. The *sādhu's* words are also available, by his causeless mercy, to help such candidates discover their own insincerity.

It is by overlooking or deliberately neglecting this preliminary training to understand transcendental meaning that the literal interpreters fail to understand the need to never deviate from the explanations offered by self-realized souls. It is only to such souls that the transcendental meanings are available. Some empiricists, while following the lexicographical and syntactical method of literal interpretation, do not hesitate to read their own meanings into the texts, imagining that the scriptures are the product of human reason and therefore subject to error. They see the scriptures as fit to be corrected

by the equally erring caprices of other hypothetical thinkers. On what do they base this view? They say that allegations of error can neither be proven nor disproven. They are thus disposed to think that the *ācāryas'* interpretations are not scrupulously faithful to the text; then offer allegorical explanations to support their own sectarian views.

I list these possible misunderstandings in order to attract the reader's attention to the importance of the following interpretation of the Pūtanā narrative. It is based on the exposition of previous *ācāryas* and was originally spoken by a bona fide teacher of the Absolute. I do not offer this interpretation as a literal, lexicographical explanation nor as an allegory created to satisfy what people feel they know about the race's history.

Śrī Kṛṣṇa manifests His eternal birth in the pure cognitive essence of the serving soul, who is located above all mundane limitations. King Kaṁsa is the typical aggressive empiricist. He is ever on the lookout for the Truth's appearance, because he wishes to suppress the Truth before He has time to grow up. I am not exaggerating the real purpose and understanding of the usual empiricist's position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion. He is also equally under the delusion that there is and can be no real dividing line between matter and spirit. His delusions are strengthened by reading scriptural interpretations presented by those who are of like-minded with himself. This includes all lexicographic interpreters. Kaṁsa upholds the lexicographical interpretation as the real scientific explanation of scripture and one that is perfectly in keeping with his dread of and aversion for the transcendental. Kaṁsa employs these lexicographical interpreters in suppressing the first suspected appearance of any genuine faith in the transcendental.

King Kaṁsa knows that if faith in the transcendental were allowed to grow, it would upset his empiric prospects. There are historical grounds for such a misgiving. If the empiric domination is to be preserved intact, it is necessary to immediately put down the transcendental heresy the moment it threatens to appear. Acting on this traditional fear, King Kaṁsa is quick to take the scientific precaution of deputing empiric scriptural teachers, backed by dictionary, grammar, and all their empiric subtleties, to put down, by specious arguments based on hypotheses, the true interpretation of eternal religion revealed by the scriptures. Kaṁsa strongly believes that empiricism can effectively defeat faith in the transcendental if prompt and decisive measures are adopted at the outset. He attributes the past failures of atheism to the neglect of such measures before the theistic fallacy had time to spread among the fanatical masses.

But Kaṁsa counts without his host. When Kṛṣṇa is born, He is able to upset all sinister designs against those whom He has apprised of His advent. The apparently causeless faith displayed by persons irrespective of age, sex, or condition may confound all rabid empiricists who are on principle averse to the Absolute Truth. Why are they so averse? Because His appearance is utterly incompatible with the domination of empiricism. But no adverse attempt of the empiricists, whose rule seems till then perfectly well-established over the minds of the world's deluded souls, can dissuade anyone from exclusively following the Truth when the Truth appears to take birth in the pure cognitive essence of his soul.

Pūtanā is the slayer of infants. When a baby emerges from its mother's womb, it at once falls into the clutches of pseudo religious teachers. These teachers are successful in forestalling the good preceptor's attempts, whose help atheists never seek when they baptize their children. All the world's established churches ensure this by the arrangements they make. They have been successful only in supplying watchful Pūtanās to

effect the spiritual destruction of persons from the moment of birth, with the cooperation of their worldly parents. No human contrivance can prevent these Pūtanās from possessing the pulpits. This is because most people in this world are disposed toward atheism. The church with the best chance to survive in this damned world is the atheistic church that functions under the convenient guise of theism. The churches have always proven the staunchest upholders of the grossest forms of worldliness, from which even the worst of non-ecclesiastical criminals are found to recoil.

It is not from any deliberate opposition to the ordained clergy that I make these observations. The original purpose of the world's established churches may not have always been objectionable, but no stable religious arrangement for instructing the masses has yet been successful. The Supreme Lord Śrī Kṛṣṇa Caitanya, in pursuance of scriptural teachings, enjoins the absence of conventionalism among teachers of the eternal religion. It does not follow that mechanically adopting an unconventional life will make one a fit religious teacher. Regulation is necessary if one wishes to control the conditioned souls' inherent worldliness, but no mechanical regulation has ever succeeded for such a purpose. The mere pursuit of fixed doctrines and liturgies cannot hold a person to the true spirit of doctrine or liturgy. The bona fide religious teacher, however, is neither a product nor the proponent of any mechanical system. In his hands, no system can degenerate into a lifeless arrangement.

The idea of an intelligibly organized church indeed marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and dams to retain a current that cannot be held by such contrivances. They indeed indicate the masses' desire to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona fide spiritual teacher. The world's people understand preventive systems, but they have no idea of the

unprevented positive eternal life. Neither can there be any earthly contrivance among the people to permanently preserve life on this mundane plane.

Those who are disposed, therefore, to look forward to improvement of the worldly state in a mundane sense from the worldly success of any really spiritual movement are greatly mistaken. It is these worldly aspirants who become the patrons of the mischievous race of pseudo religious teachers, the Pūtanās, whose congenial function is to stifle the theistic disposition the moment they suspect its appearance. But the real theistic disposition can never be stifled even by the Pūtanās' efforts. The Pūtanās have power only over atheists, and it is for these willing victims that they perform their salutary task.

As soon as the theistic disposition makes its appearance in the pure cognitive essence of the awakened soul, the Pūtanās are decisively silenced at the earliest stage of their encounter with newborn Kṛṣṇa. The would-be slayer is herself slain. This is how the negative service the Pūtanās unwittingly render to theists is rewarded: all their hypocritical demonstrations are strangled. But Pūtanā does not like to receive her reward, because it involves the total destruction of her wrong personality. Neither does King Kaṁsa like to lose the service of his most trusted agents. The effective silencing of the whole race of pseudo religious teachers is the first clear indication of the appearance of the Absolute on the mundane plane. The bona fide teacher of the Absolute heralds Kṛṣṇa's advent by his uncompromising campaign against pseudo teachers of religion.

Index

A

Abhimanyu 389
Absolute Truth 6
Accumulating Wealth 18
Āśrama 17
Actual Renunciation 309
Adbhuta-rasa 397
Adoration 311
Aghasura 47
Ajāmila 117
Alms 140
America 247, 400
Anartha 43
Anarthas 21, 30
Annapū Rnā 181
Aṣṭāṅga-yoga 199
Aṣṭakāla 80
Anubhāva 396
Anubhāvas 69
Anurāga 406
Anurasa 396
Āpana-daśā 42
Aparasa 397
Arcana 82
Ariṣṭāsura 50
Art 24
Artificial Symptoms Of Ecstatic Love 16
Āryan 193
Āsakti 26, 63, 424
Asat-saṅga 160
Asatṛṣṇā 43
Ascetics 24, 201
Association With Eatables 162
Atithi-sevā 140
Ātma-nivedana 85, 101
Atonement 80, 191
Attachment 13
Atyāhāra 291
Ayodhya 360

B

Bābājī Mahārāja 152
Bad Association 23
Bakasura 47
Beautiful Young Woman 120
Bībhatsa 397
Begging Alms 18
Benediction 37
Bhāgavata-dharma 92
Bhāgavata-prasāda 164
Bhāgavatārka-maricimālā 35
Bhajana 4, 41, 44
Bhajanāmṛtam 32, 34
Bhajanānandī 145
Bhakti 14, 94
Bhakti-devī 44
Bhakti-rasāmṛta-sindhu 26
Bhaktisiddhānta-viruddha 334
Bhaktidevi 10
Bhārata 302
Bhāva 22
Bhāva-bhakta 68
Bhāvābhāsa 113
Bhayānaka-rasa 397
Bhūr 24
Bhuvaneshwara 360
Bhuvar 24
Blade Of Grass 318
Blasphemy Of Devotees 236
Blasphemy Of Vaiṣṇavas 235
Bodily Cultivation 331
Bondage 244, 369
Brahmā 24
Brāhmaṇas 198
Brahman 6, 24, 183
Brahman Effulgence 370
Brāhmo Samāja 267
Buddhists 244
Burden Of Family Life 341

C

Caṇḍāla 304
Caitanya-caritamṛta 1
Caitanya-śikṣāmṛta 49
Cakratīrtha 345
Calcutta 111
Caste Pride 339
Castes 228
Cāturmāsya 286
Chanter Of The Holy Names 111
Chanting The Holy Name 23
Chaste Woman 331
Childhood 19
Childish Nature 47
Christians 267, 432
Cinema 205
Civilization 257
Civilized 19
Civilized Society 264
Codes Of Marriage 212
Compassion 4, 131, 316
Concubinage 389
Conditioned Souls 13
Confidential 11
Constitutional Propensity 87
Consuming Intoxicants 166
Conventional Renunciants 207

Crematorium 341
Cultivation Of One's Relationship 331
Cultivation Of Sense Objects 331
Cultivation Of Speech 331
Cupid 413

D

Daśa-mūla 21
Darkness 6
Dāsya-rasa 393
Dāsya-rati 378
Debauchery 178
Debauchery 278, 311
Deity Worship 249
Demoniac People 341
Determination 4
Develop Taste For Chanting 135
Devotional Limbs 7
Dhāraṇā 25
Dharma 8, 90
Dhenukāsura 48
Dhyāna 25, 80
Diplomacy 42
Disciple 21
Disciplic Succession 40
Distressed 6
Divine Eyes 35
Dry Argument 169, 247
Duplicity 23, 105, 205
Durgā 250
Duty Of Every Vaiṣṇava 305

E

Ecstatic Love 415
Eighteen Obstacles 175
Ekādaśī 17, 308
Embodied Soul 14, 318
England 430
Englishmen 259
Enthusiasm 283
Envy 167
Eternal Rāsa-līlā 411
Eternal Rati 374
Etiquette 307
European Societies 264
Evil-minded 56

F

Faith 13, 27
Faithful Persons 150
False Renunciant 205
Fame 37
Family Guru 40
Family Life 286
Fasting 203
Faultfinding 170
Fearful Crocodiles 312
Female Association 206
Five-god Worshipers 250
Foreign Countries 358
France 430
Fruitive Activities 15
Fruitive Activity 120

G

Gaṇeśa 250
Gṛhastha-āśrama 271
Gambling 167
Gāndharvike 66
Ganges 81, 176
Garāṇahāti 154
Gauḍīya-madhva-sampradāya 383
Gaura-pūrṇimā 111
Gauracandra 153
Gaurahari 89
Gaurānga Samāj 356
Gaurasundara 408
Gautama 359
Genital 15
Gīta Mālā 98
Goal Of Life 367
God 1, 20
God-fearing Karmīs 182
Godless Family 189
Godlessness 246
Goloka 25
Goloka Vṛndāvana 277
Goṣṭyānandī 145
Good Association 158
Good Fortune 266
Gopāla Bhaṭṭa Gosvāmī 4
Gopī 17
Govardhan 389
Govinda 321
Gradual Advancement 20
Granṭha 322
Greece 250
Gurudeva 103

H

Hṛdaya-daurbalya 43
Hagavad-gītā 2
Hanumān 399
Hari 4
Hari-bhajana 164
Hari-bhakti-vilāsa 4
Hari-kīrtana 107
Hari-saṅkīrtana 32
Haribhakti-vilāsa 26
Harināma-cintāmaṇi 29, 38
Hāsya-rasa 397
Heavenly Pleasures 45
Helā 115
Heroism 266
Hindus 354
Holy Place 32
Honest Devotees 344
Householder 15, 171
Human Being 1
Human Life 26
Humility 9, 18, 37, 57, 311
Hypocrite 183

I

Idol Worshipers 250
Idolatry 249
Immoral, Godless Person 182
Immorality 335
Impersonalism 49, 243
Impure Country 192
Inattention 128
Indians 259
Initiated Devotee 129

Initiating Spiritual Master 174
Iṣṭagoṣṭhi 143
Internal Evil 257
Intimate Brotherhood 160
Introspection 24
Introspective 24, 209

J

Jagatguru 111
Jain 267
Jaiva Dharma 1, 16
Jamadagni 299
Janaloka 24
Janmāṣṭamī 111
Japa 322
Jayadeva 400
Jesus Christ 400
Jīva-dayā 131
Jñāna 5
Jñāna-prayāsa 173
Jñāna-yoga 14
Jñānīs 27
Jove 250

K

Kali's residence 315
Kalyāṇa-kalpataru 32
Kṛṣṇa 3, 101
Kṛṣṇa Conscious Family 230
Kṛṣṇa Consciousness 21
Kṛṣṇa Mantra 82
Kṛṣṇa-kīrtana 29
Kṛṣṇa-saṁhitā 133
Kṛṣṇa's Family 102
Kṛṣṇa's Mercy 18
Kṛṣṇa's Senses 368
Kaniṣṭha-adhikārīs 33
Karatālas 110
Karma 3
Karma-kāṇḍa 14, 280
Karma-prayāsa 173
Karma-yoga 14
Karmīs 27
Kārttika Vrata 17
Karuṇa-rasa 398
Keśī 50
Khandagiri 360
Kṣīrodakaśāyī Viṣṇu 24
Kṣetra-sannyāsa 298
Knowledge 1
Knowledge 5
Kuṭīnāṭi 42
Kutīnātī 219, 220

L

Lalita 406
Laziness 179
Liars 182
Liberation 10, 409
Lord Caitanya 4
Love 409

M

Mṛdaṅga 110
Mādhavendra Purī 382
Mādhura-rasa 384
Mādhurya 25
Mādhurya-rasa 93
Madhva-sampradāya 295

Madhyama-adhikārī 34
Madhyama-adhikārīs 33, 228
Madman 105
Mahā-bhāgavata 426
Mahābhāva 10, 417
Mahājanas 3
Mahāprabhu 1
Maharloka 24
Mānada 320
Mankind 433
Manoharasāhī 154
Manu 299
Marital Relationship 211
Markata-vairāgya 205
Market 34
Material Activities 4
Material Desires 22, 181
Material Enjoyment 13, 204
Material Existence 10
Material World 31
Mathurā 383
Mātri-vātsalya 401
Mature Stage 5
Mature Yogis 33, 159
Māyāvādīs 16
Mental Cultivation 330
Mental Speculation 15, 241
Mentality Of "I" And "Mine" 129
Milkmaids 437
Mixed Reasoning 349
Mlechhas 192
Mode Of Goodness 18
Modern Civilization 257
Moral Science 358
Mukti-prayāsa 173
Musical Instruments 153
Musical Modes 155
Muslim 432
Muslim Literature 249
Mystery Of Life 342

N

Nadīyā 149
Nāgara-kīrtana 110
Nāma-haṭṭa 150
Nāmābhāsa 15, 113
Names Of Sin 178
Nanda 49
Nārada 435
Nārāyaṇa 7, 117
Natural Samādhi 421
Navadvīpa 234
Navadvīpa-bhāva-taraṅga 14
Nescience 191
Neutrality 255
New Year 363
Newman 400
Newspapers 170
Nididhāsana 80
Nimbāditya 400
Nimbārka 402
Niṣṭhā 53
Niṣṭhā 26
Nirapekṣa 17, 282
Nirbandha 322
Nirvāṇa 24
Nitya-dharma 8, 91
Niyama 202
Non-vaiṣṇava 239

Nondevotees 16
Nonenvious Religion 168
Nyāyā 169

O

Obstacles 121
Offense 227
Opposite Sex" 211
Opulent Dress 18
Ordinary Guest 139
Organized Church 441
Orissa 148

P

Pāda-sevana 81
Padma Purāṇa 68
Pādya 83
Palatable Food 208
Paraśurāma 299
Parakīya-rasa 64, 386
Paramahaṁsas 254
Paramārtha 73
Paramārtha-dharma 91
Paramātmā 8, 183
Paramourship 389
Parihāsa 115
Pariniṣṭhitā 17
Pariniṣṭhitā Devotees 281
Pastimes Of Lord Kṛṣṇa 153
Perishable Material Body 20
Perverted Nature 87
Perverted Vaiṣṇava Dharma 90
Philosophy 358
Piety 36
Pious Activities 191
Plague 338
Poetry 289
Poor Person 312
Possessions 37
Praṇaya 394
Prajalpa 290
Prakāśānanda Sarasvatī 345
Pralambāsura 48
Prasāda 16, 285
Pratyag-gati 94
Pratyāhāra 25, 201
Prayer 408
Prayojana 367
Preaching 145
Prejudice 35
Prema 22, 405
Prema-bhakti 67
Prema-pradīpa 25, 46
Prema-rūḍha-bhaktas 418
Prema-vilāsa-vivarta 419
Premābhāsa 113
Prīti 53, 406
Prīti-bhakti-rasa 393
Previous Deeds 185
Pride 4
Professional Beggars 230
Professional Teacher 139
Propensity To Cheat 205
Pseudo Devotees 16
Pseudo Love Of God 221
Pseudo Renunciants 339
Pseudo Vaiṣṇavas 165
Purāṇas 188
Purāṇic Scholars 200

Pure Brotherhood 433
Pure Devotees 24
Pure Intellect 42
Purificatory Processes 293
Pūtanā 441

Q

Queen Victoria 259

R

Rādhā's Footprints 66
Rāga 13
Rāga-bhakti 59
Rāga-sakhya 85
Rāgānugā-bhakti 13, 60, 327
Rāgātmikā-bhakti 29, 325
Rāgātmikā-sevā 59
Raghunātha's Water Pot 345
Rāma 245
Rāmānanda Rāya 345
Rāmānuja 400
Rāmānujācārya 171
Rasa-kīrtana 155
Rāsa-līlā 270
Rasika 155
Rasika Feelings 389
Rati 373
Raudra 397
Raudra-rasa 397
Reasoning 248
Reṇetī 154
Reflections 116
Regulative Devotional Service 5
Regulative Principles 13, 354
Religion 4
Religious Systems 353
Religiousness 24
Renounced Vaiṣṇava 18
Renunciant 173
Renunciation 6
Repentance 330
Restless Chanter 128
Romans 300
Royal Minister 26
Ruci 26, 59
Russia 430

S

Sac-cid-ānanda 294
Sadāśiva 124
Sādhaka 25
Sādhana 2, 50, 198
Sādhana-bhakti 14
Sādhu 35
Sādhu-saṅga 30, 34, 36, 402
Sādhus 3, 35
Sādhya 3, 198
Śaiva Tantras 200
Śākta 200
Śālagrāma-śilā 293
Saṅkīrtana-dharma 430
Saṅket-nāmābhāsa 117
Sakhya 84
Sakhya-rati 379
Samādhi 9, 92, 196
Samarthā 405
Sampatti-daśā 78
Saṁskāras 265
Sanaka 390

Sanandana 390
Sanat-kumāra 390
Sanātana 390
Sanātana Gosvāmī 4
Sandalwood Pulp 278
Śaṅkhacūḍa 50
Sannyāsa 3
Sannyāsī 24
Śānta-bhakta 391
Śānta-rati 377
Śāntī-devī 260
Śaraṇāgati 28
Saragrahi Vaishnava 343
Śārīraka-bhāṣya 244
Sārvabhauma Bhaṭṭācārya 345
Satan 242
Śāstric Meanings 271
Sāttvika-vikāras 68
Saturn 250
Satyaloka 24
Science 1
Science Of Kṛṣṇa 18
Secondary Rasas 395
Self-interest 357
Self-realization 21
Self-realized Physicians 13
Self-realized Saintly Persons 30
Sense Gratification 25
Sensory Inefficiency 350
Sevāparādha 229
Sex 15
Shedding Tears 215
Siddha-deha 42
Śikṣāṣṭakam 14
Simplicity 230
Sinful activity 119
Sinful mentality 223
Six Enemies 160
Six Urges 284
Six Vaiṣnavāparādhas 233
Skanda Purāṇa 233
Smārta-dharma 14
Smārtas 105
Smṛti Literature 231
Sneha 405
Social Etiquette 266
Social Order 263
Sociology 264
South India 148
Spirit Soul 6
Spiritual Advancement 37
Spiritual Brāhmaṇa 303
Spiritual Cultivation 330
Spiritual Disease 136
Spiritual Goal 209
Spiritual Life 21
Spiritual Names And Titles 289
Spontaneous Prayer 312
Śraddhā 26, 27
Śrāddha 155
Śraddhābhāsa 113
Śravaṇa-daśā 78
Śrī Bhāgavatārka-maricīmāla 18
Śrī Caitanya Mahāprabhu's Teachings 333

Śrī Caitanya's Pure Religious Principles 147
Śrī Dhruva Mahārāja 295
Śrī Mādhavendra Purī 400
Śrī Manaḥ-śikṣā 38
Śrī Māyāpur 234
Śrī Nityānanda Prabhu 312
Śrī Rāmānujācārya 34
Śrī Vṛndāvana 359
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura 435
Śrīla Jagannātha Dāsa Bābājī Mahāśaya 362
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī 36
Śrīmatī Lalitā 417
Śrīmatī Rādhārāṇī's Lotus Feet 64
Srila Haridāsa Ṭhākura 4
Sthāyi-bhāva 373
Stobha 115
Stobha 115
Strī-saṅga 211
Strict Celibates 24
Śuddha-nāma 22
Suicidal 369
Sukṛti 15
Sunlike Holy Name 44
Supersoul 9
Supreme Controller 24
Supreme Lord 1
Sūrya 250
Svakīya-bhajana 402
Svaniṣṭhā 17
Svaniṣṭha Devotees 281
Svārasikī-siddhi 427
Svarlokas 24
Svarūpa Dāmodara 287
Svarūpa-mukti 423
Svarūpa-siddhi 414
Śyāma-rasa 64
Symptoms Of Ecstatic Love 215
Synthesis 253
System Of Marriage 190

T

Tapaloka 24
Tattva Sūtra 2, 6
Tattva-sūtra 26
Ten Kinds Of Nāmāparādha 121
The System Of Nature 242
Third-class People 429
Thirst For Material Enjoyment 43
Threefold Miseries 10
To Love God 402
Tolerant Person 315
Touchstone 27
Transcendence 30
Transcendental Knowledge 195
Trident 352
Tulasī 74
Tulasī Leaves 278
Turbulent Ocean Of Material Existence 56
Two Colors Of Devotional Service 7

U

Udātta 406
Uddha Vaiṣṇava Dharma 91
Unalloyed Devotee 321
Unalloyed Devotional Service 8, 15, 121
Unauthorized Gurus 38
Unauthorized Spiritual Master 276
Unfortunate 4
Unqualified People 155
Unsteady Renunciants 207
Upaniṣadic Teachings 336
Uparasa 396
Upāya-buddhi 40
Upeya-buddhi 40
Utilitarianism 358
Uttama-adhikārī Vaiṣṇava 308
Uttama-adhikārīs 33

V

Vaiśeṣika 169
Vaidhī-bhakti 407
Vaidhi-bhakti 13
Vaidhi-śraddhā 29
Vaidhi-sādhana-bhakti 67
Vaidhi-sakhya 85
Vaiṣṇava 18
Vaiṣṇava Conclusion 154
Vaiṣṇava Dharma 90
Vaiṣṇava Etiquette 147
Vaiṣṇava Family 95, 189
Vaiṣṇava Sannyāsīs 172
Vaiṣṇava School 146
Vaiṣṇava Society 264
Vaiṣṇava-prāya 116
Vaiṣṇava-sevā I 137
Vaiṣṇava-yāga 293
Vaiṣṇavābhāsa 113
Vaiṣṇavas 4
Vaiṣṇava's Chastisement 41
Vaiṣṇavism 25
Vairāgya 9
Vṛṣabhānunandinī 65
Vandana 84
Vṛndāvana Forests 362
Varṇāśrama 20
Varṇāśrama System 304
Varṇāśrama-dharma 2
Variegatedness 248
Vastu-siddhi 414
Vasudeva 435
Vātsalya-rati 379
Vatsāsura 47
Vedānta-sūtra 244
Vedic Āryans 244
Vedic Injunctions 57
Vedic Literature 122
Vedic Literatures 1
Vedic Mantras 135
Vedic Opinion 243
Viśrambha 393
Viśvambhara 55
Vilāpa-kusumāñjali 332
Viṣṇusvāmī 400
Violence 223
Vipralambha 401
Vipralipsā 350
Virajā 417

Vraja 25
Vraja-dhāma 4
Vrajavāsa 324
Vyabhicārī-bhāvas 417
Vyomāsura 50

W

War 261
Weakness Of Heart 205
Wealth 287, 323
Welfare Activities 132
Western Countries 399
Witch-haunted Man 38
Woman-hunters 306
Woman's Beauty 328
Women 18, 34
Worldly Moralities 264

Y

Yamalārjuna 47
Yoga-prayāsa 173
Yuddhavīra 397
Yukta-vairāgya 309

There is no superior wealth in this material world than the wealth of religious principles. This material body is temporary. Today it is alive; tomorrow it may be dead. Our most merciful Lord has kindly given this world the holy name and the treasury of love of God. One should accept them from a bona fide spiritual master and the Vaiṣṇavas. *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* are the two invaluable jewels in this world. One should discuss them with utmost care. There is no need to advertised oneself as a learned man. One should distribute the wealth of devotional service to all living entities. One should lead a pious life and earn one's livelihood through pious means and thus maintain himself and his dependents. But one should never forget the holy names of Kṛṣṇa

(*Autobiography of Śrī Bhaktivinoda Ṭhākura*)

ISBN 81-87897-13-9