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In this issue:

Appearance of Lord Chaitanya	2
Akshaya Tritiya	3
Sri Jahnava Mata's instruction to her disciple	4
Sage Yajnavalkya's advice to Matreyi	4
The Nature of Spirit Souls	11



All of you are going through the calamity of corona virus in the world these days. Bear in mind that whatever the Lord does is ultimately beneficial for us, although we do not know at this point what that benefit is. During this time, I request you to please pray to Lord Nrsimha Dev to protect all of us from these dangers around us, and chant Hare Krishna Mahamantra, while following the government restrictions around the world, to stay safe.

In the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,

His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja
President, Sri Gopinath Gaudiya Math



APPEARANCE OF LORD CHAITANYA

by HDG Srila Bhakti Bibudha Bodhayan
Goswami Maharaja

The earth was suffering from high turbulence of castism and racism, and was dominated by cruel rulers of demoniac nature whose actions were inhuman and irreligious. There was a lot of violence and to live a peaceful life was next to impossible. Brahmins and other upper castes in the society, whom the people would normally look up to for leadership and guidance, created and forced others religious practices for selfish motives and pseudo asceticism instead. Thus, people were extremely distressed and had no choice but to follow these sinful principles in the name of religion in order to maintain their livelihood. With no options left, these people in their despair begged for mercy from the Supreme Lord and prayed for shelter at His lotus feet. Would there be any hope for them?

When entire society was in the tremendous turbulence, the land of Bengal was blessed with the appearance of a great luminary on 7 March 1486. Sri Chaitanya Mahaprabhu, prophesized as the incarnation of divine love by the Vedic scriptures, was born in a Brahmin family in the town of Navadwip, West Bengal, India. Throughout his life, acquaintances affectionately referred to Him by many names, such as Sachinandan, the son of Sachi, His mother. Because His birth took place under a neem tree, He was also lovingly called Nimai, especially during His childhood and youth. The townspeople knew Him as Gauranga, because of His light, golden skin and physical beauty. Later in life, upon taking vows of renunciation, He would formally be given the name Chaitanya, and after His reputation as a great saint spread, the honorific title Mahaprabhu (great master) was further bestowed upon Him.

Chaitanya's forefathers came from Sylhet in East Bengal, but had left their ancestral home to come to Navadwip, which was then a great center of learning. They established the new family home on the banks of the Ganges, where Chaitanya's father Jagannath Mishra had been born. Chaitanya's mother Sachi was the eldest daughter of another Navadwip scholar, the astrologer Nilambar Chakravarti. The young couple had eight successive daughters, but none survived childbirth. Finally, Sachi's ninth child, a boy named Vishwarupa, was born. Twelve years later, Chaitanya followed.

Chaitanya's birth corresponded with Krishna's spring swing festival, Dol Yatra, which is celebrated on the full moon day between February and March. Vaishnava theologians say that Krishna, who is always absorbed in the love of His precious gopis, accepted the mood and golden hue of the Goddess Radharani and left his beloved Vrindavan to appear in his secret abode of Navadwip, the hidden Vrindavan. In this incarnation, He flooded the land of Bengal with divine love and brought order back into the land's political, judicial and social orders.

Ordinarily, on the full-moon day, the moon proudly rises to bathe the world in pure, gentle rays of silver. On the Dol Purnima of 1486, however, there was an eclipse, as though nature was announcing that another moon, unique and divine, was also rising on that night—one that was greater in fullness, purity, coolness, gentleness, generosity, and poetic beauty than any ordinary moon, or indeed any other joy-giving thing in the world. As it was spring, the still leafless trees were filled with fresh new twigs and copper-colored sprouts. The mango buds were attracting swarms of buzzing bees in search of nectar, while the flower shrubs and creepers waved their branches and spread their fragrance in the wind. It was as though the goddess of nature herself was a young bride who, on hearing the jingling ankle bells of her groom, the Lord of the infinite worlds, had dressed herself in all her finery



and was now eagerly awaiting his arrival for the wedding. Seeing nature take on such a beautiful aspect, one could easily conclude that this truly was the day that the Creator and His creation were to be united.

The ladies of the town blew their conch shells, filling the earth and sky with an auspicious reverberation. In every direction, the earth was filled with peace; the river waters were calm and even the ordinary plants and creatures seemed to be filled with joy. The world was awash with bliss. The sound of the Supreme Lord's name was on everyone's lips and all hearts overflowed with happiness. It was as though all were holding their breath in expectation of His appearance as Nimai, the son of Sachi.

At the very moment the world was filled with the sound of people everywhere calling out the names of God [in response to the eclipse], Krishna descended to the earth in his golden form. (Chaitanya Charitamrita 1.13.94)

*kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra*

Krishna appears in this age of Kali in the form of His name. This entire universe will be saved by chanting the names of God. (Chaitanya Charitamrita 1.17.22)

There is no religious practice in this age of Kali other than the chanting of the Holy Names. The Holy Name is the essence of all mantras—this is the fundamental meaning of all the scriptures. (Chaitanya Charitamrita 1.3.99)

After Chaitanya's birth, astrologers assessed his birth chart in preparation for his name-giving ceremony. They concluded that, in accordance with the scriptures, the name Vishwambhar was appropriate, for it means one who supports, nourishes and protects (*bhara*) the universe (*viśvam*). Nevertheless, everyone continued to affectionately call him Nimai. He was born under the *neem* tree

and his mother's nickname was *Ai*; thus, he got the nickname "Nimai." He also had other names according to his qualities. He was golden in color, so people used to call Him Gaura, Gauranga, Gaurahari, Gaurasundara, and Gauragopala. He was also known as Sachinandana and Jagannathsuta because He was the son of Mother Sachi and Father Jagannath Mishra.

*Written by HDG Srila Bhakti Bibudha Bodhayan
Goswami Maharaja, May 2020*

AKSHAYA TRITIYA

Akshaya Tiritiya is the third tithi of the bright half of the month Vaisakh. The word *aksaya* means 'inexhaustible' or 'eternal'. It is observed as an auspicious day, signifying prosperity. On this day, various events of significance to Vaishnavas have taken place, and some of those include:

- ❖ Lord Parasu Ram appeared
- ❖ Holy River Ganga descended to Earth
- ❖ Marked the beginning of Satya Yuga
- ❖ Sudama vipra visited Lord Krishna in Dwaraka and received unlimited wealth
- ❖ Draupadi and the Pandavas received Akshaya Patra from Lord Krishna
- ❖ Vyasadeva started composing the Mahabharata
- ❖ Kubera, the Lord of Wealth received his wealth from Goddess Annapoorna Devi
- ❖ The construction of the chariots for Lord Jagannath's Ratha Yatra begins
- ❖ In the temple of Khira-Chora Gopinath in Remuna, Odisha, the Deities of Madan Mohan Jiu and Gopinath Jiu are smeared with sandalwood pulp

Compiled by the editors



SRI JANHAVA MATA'S INSTRUCTION TO HER DISCIPLE

by Sri Nityananda das

“After several days of journey, her disciple Nityananda Das asked Jahnava Mata, “Mother, kindly tell me how one can obtain a Vaishnava’s food remnants and the water that has washed his lotus feet.” Jahnava Mata replied, “My dear son, the remnants of a Vaishnava’s food and the water that has washed a Vaishnava’s lotus feet and are rarely attained in this world. Great piety is needed to be able to drink such water and eat such remnants. Please put faith in my words, because serving the Vaishnavas and honouring their remnants is the supreme form of worship. One should serve exalted Vaishnavas who naturally possess all good qualities. But don’t serve in order to get something in return from the Vaishnavas. This attitude is counter to the purpose of service”

“Unless one renders devotional service to the Lord, no matter how important they seem by material estimation, all his activities are factually useless. One can achieve Krishna’s mercy by becoming detached from material life. In to attain Krishna, in his life one should take shelter of a bona fide spiritual master and cultivate devotional service under his direction.”

“All pure devotees are part of Krishna’s family and so one should never be envious of any of them. In the same way that Krishna is great, the spiritual master and other Vaishnavas are also great. This is the truth and one must realise it. Anyone who thinks he is superior to the Vaishnavas and has the audacity to take service from them has not even reached the platform of kanistha-adhikari. He can never achieve the spiritual master’s mercy.”

Adapted from Prema Vilasa- Sri Jahnava mata meets the Goswamis of Vrindavana by Sri Nityananda das

SAGE YAJNAVALKYA'S ADVICE TO MAITREYI

by HDG Srila Bhakti Promode Puri Goswami

Why should we renounce all things that are non-Self and worship the Self or the Supersoul? In order to understand the answer to this question, the Brihad-aranyaka Upanishad states—

*tad etat preyaḥ putrāt preyo vittāt
preyo'nyasmāt*

sarvasmād antaratarāṁ yad ayam ātmā.

That which is the innermost thing of all is the Self. It is dearer to us than our children, dearer to us than our possessions, and dearer to us than any other thing. (1.4.8)

One has to hear from the pure devotee spiritual master about the nature of this Supreme Self, the most worshipable Supreme Person. But then, in order to attain it, we must renounce everything that comes between us and this Truth. One can learn a lot about this from the conversation between Yajnavalkya and his wife and disciple, Maitreyi. This story appears in exactly the same form twice in the Brihad-aranyaka Upanishad, in the second chapter, fourth *brāhmaṇa*, and in the fourth chapter, fifth *brāhmaṇa*. According to the Nyaya philosophy of Gautama, such repetition is called *nigamana*, or the conclusion, defined as “the repetition of a statement of what was to be proved after showing proofs.”

Once there was a great sage named Yajnavalkya, who had two wives, Maitreyi and Katyayani. Both were pious and saintly women, and equally devoted to their husband. Of the two, however, Maitreyi had more interest in spiritual matters and was more aware of the transitory nature of this material world and therefore indifferent to its



pleasures. Katyayani, on the other hand, was somewhat attached to the world.

One day, as Yajnavalkya grew old, he decided that it was time for him to leave family life and go to the forest to finish his days as a hermit. He called Maitreyi to him and said, “O Maitreyi, I intend to leave this householder life to dedicate my life to go to higher things, namely the renounced order of life. I wish to ask for your permission to do so. Before going, however, I would like to divide whatever possessions I have between you and Katyayani.”

On hearing this, Maitreyi said,

*yan nu ma iyaṁ bhagoḥ sarvā pṛthivī
vittena
pūrṇā syāt, katham tenāmṛtā syām ?*

O master, if this entire world
were filled with riches, would
that make me immortal?
(Bṛhad-aranyaka Upanishad
2.4.1)

Yajnavalkya answered, “No—

|
*yathai vopakaraṇavatām jīvitam tathaiva te
jīvitam syāt,
amṛtatvasya tu nā’śā’asti vitteneti.*

“You may be able to enjoy life
in this world, as the rich are
able to. But all the wealth in
the world will not give you
any hope of immortality.”
(2.4.2)

On hearing this, Maitreyi said,

*yenāham nāmṛtā syāṁ, kim aham tena
kuryām ?
yad eva bhagavān veda tad eva me brūhīti.*

“What do I need of that which
cannot make me immortal? O
my lord, please tell me what

you know that will give me
freedom from death.” (2.4.3)

Yajnavalkya was pleased to hear his
intelligent wife say this and he said,

*priyā batāre naḥ satī priyaṁ bhāṣase.
ehy āssva vyākhyāsyāmi te. vyācakṣāṇasya
tu me nididhyāsaveti.*

“O Maitreyi, you were always
very dear to me. Now that you
are speaking these words that
are so close to my heart, you
are even more dear. So sit
down here next to me and I
will explain these things. I will
tell you everything you want
to hear, but you must listen to
me with attention.” (2.4.4)

Then Yajnavalkya spoke a long passage
that is one of the most famous in all the
Upanishads.

*na vā are patyuh kāmāya patiḥ priyo
bhavati,
ātmanas tu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā
bhavati,
ātmanas tu kāmāya jāyā priyā bhavati |
na vā are putrāṇām kāmāya putrāḥ priyā
bhavanti,
ātmanas tu kāmāya putrāḥ priyā bhavanti
|
na vā are vittasya kāmāya vittam priyam
bhavati,
ātmanas tu kāmāya vittam priyam bhavati
|
na vā are brahmaṇaḥ kāmāya brahma
priyam bhavati,
ātmanas tu kāmāya brahma priyam
bhavati |
na vā are kṣatrasya kāmāya kṣatram
priyam bhavati,
ātmanas tu kāmāya kṣatram priyam
bhavati |*



*na vā are lokānām kāmāya lokāḥ priyā
bhavanti,*

ātmanas tu kāmāya lokāḥ priyā bhavanti

|

*na vā are devānām kāmāya devāḥ priyā
bhavanti,*

ātmanas tu kāmāya devāḥ priyā bhavanti

|

*na vā are bhūtānām kāmāya bhūtāni
priyāṇi bhavanti,*

*ātmanas tu kāmāya bhūtāni priyāṇi
bhavanti |*

*na vā are sarvasya kāmāya sarvaṁ priyaṁ
bhavati,*

*ātmanas tu kāmāya sarvaṁ priyaṁ
bhavati |*

Truly, it is not for the sake of the husband that one's husband is dear, but for the sake of the self that the husband is dear.

Truly, it is not for the sake of the wife that one's wife is dear, but for the sake of the self that the wife is dear.

Truly, it is not for the sake of children that one's children are dear, but for the sake of the self that the children are dear.

Truly, it is not for the sake of wealth that one's wealth is dear, but for the sake of the self that the wealth is dear.

Truly, it is not for the sake of the brahmin that the brahmin is dear, but for the sake of the self that the brahmin is dear.

Truly, it is not for the sake of the kshatriya that the kshatriya is dear, but for the sake of the self that the kshatriya is dear.

Truly, it is not for the sake of the worlds that the worlds are dear,

but for the sake of the self that the worlds are dear.

Truly, it is not for the sake of the gods that the gods are dear, but for the sake of the self that the gods are dear.

Truly, it is not for the sake of all creatures that the creatures are dear, but for the sake of the self that all creatures are dear.

Truly, it is not for the sake of anything else that those things are dear, but for the sake of the self that all things are dear.

In other words, one is not really interested in the happiness of one's husband or wife when one loves them. Ultimately, one is really interested in pleasing oneself.

So, says Yajnavalkya,

*ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyaḥ.*

*maitreyi ātmano vā are darśanena
śravaṇena matyā vijñānenedaṁ sarvaṁ
viditam.*

“Therefore, Maitreyi, the self is what you must seek out. You must hear about the self, reflect on the self and meditate in depth on the self. O Maitreyi, when you have seen the self, heard it, reflected on it, and come to know it perfectly, then you shall know all things.” (2.4.5)

In other words, if it is for the self or atma that one loves anything in this world, then it should be the principle thing that we attempt to understand. We must learn what will truly please the self. The thing that is truly most dear to the atma is the Paramatma, or “beyond self,” what we often call the Supersoul, or God.



The word *atma* in the Vedic literature is sometimes held to mean the individual soul (*jīvātmā*) and sometimes the Supreme Soul (*paramātmā*), the Param Brahma, the Cause of all Causes and Supreme Lord, the Whole of which all others are parts, the reservoir of all loving relationships and the Supreme Lover, Sri Krishna. He is the most dear and the ultimate object of all our love. So, that Supreme Soul is what we must strive to see. We should hear from the spiritual masters and the scriptures about the Supreme Soul to understand His nature and form. Then comes reflection on what one has heard, with the aim of removing all contradictions and establishing the real meaning of what is being said in the Vedānta. This is, of course, not a matter of dry argument, but an act of devotion and faith. When one has come to this understanding, then one should engage in *nididhyāsana*, or meditation with firm faith. When one has seen, heard, reflected on and meditated with firm faith on the Supreme Soul Krishna, then one will understand all things.

Earlier in the same Bṛhad-āraṇyaka Upaniṣad, a similar statement was made—

*tad etat preyaḥ putrāt preyo vittāt
preyo'nyasmāt
sarvasmād antarataraiṃ yad ayam ātmā.*

That which is the innermost thing of all is the Self. It is dearer to us than our children, dearer to us than our possessions, and dearer to us than any other thing. (1.4.8)

The conclusion that one should arrive at after hearing a text such as this is to renounce everything and turn to the one Supreme Truth, the Supreme Self, Krishna, and engage in His service.

Bhaktivinoda has discussed these texts from the Bṛhad-āraṇyaka Upaniṣad in his Caitanya-śikṣāmṛta as follows:

The nature of bhakti is revealed here: O Maitreyi ! The *atma* alone must be seen, heard, reflected upon and it alone is worthy of being meditated upon with constancy. When that *atma* is seen, heard, meditated upon and realized, then everything will be known. Krishna is dearer than one's son, dearer than one's wealth, because He is the indwelling soul of all creatures. Whatever one desires is not necessarily dear, but they become dear as a result of one's desire for the Self. Therefore the eternal joyful relationship that the individual soul has with Krishna is called *prema*, or divine love. This *prema* is a completely spiritual thing. (Caitanya-śikṣāmṛta 6.3)

The passage from the Upanishads under discussion states that one's husband, wife, children, wealth, priests, rulers, heavenly planets, gods—in short, everything—seem dear to us only because of the presence of the Soul within them. Maharshi Yajñavalkya said these things to his wife and disciple Maitreyi in order to awaken in her a detachment from all these impermanent relationships, for unless one can become detached, how can there be any possibility of liberation? Krishna is the soul of the world, and therefore He alone is the dearest person, the only true object of our love. Therefore all the affection we feel is really a displacement of our eternal and as yet unmanifest love for Him.

If we take the word *atma* in the above passage to mean the individual self, in other words, everyone loves their husbands, wives and children due to the presence of a soul in that entity. But that Soul is the beloved of the individual soul, the supreme object of love is the Supreme Soul or Paramatma.



Furthermore, this Supreme Soul is the shelter or source of the worshipable object of the philosophers, namely the impersonal Brahman or “Ground of Being.” Furthermore, the Paramatma worshiped by the yogis is a portion of the Supreme Person. These things are stated by Krishna Himself in the Bhagavad Gita—*brahmaṇo hi pratiṣṭhāham* “I am the basis of the Brahman” (14.27).

*athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekāṁśena shīto jagat*

On the other hand, what need is there for you to know all these things, Arjuna? I pervade this entire universe with just a single portion of Myself. (Gita 10.42)

The “single portion” is a reference to the God’s indwelling Supersoul aspect. In order to create the material world, Krishna first expands as the Vishnu who dwells in the Causal Ocean from whose pores an infinite number of universes emanate. This portion of the Lord is called Karanarnavashayi Vishnu. He is also sometimes called the Antaryami or “indweller” of the entire material nature. So this single portion of the Lord sustains and pervades the entire material creation. The conclusion is that Krishna is the ultimate object of our love.

However, the Mundaka Upanishad (3.1.9) uses the word *atma* to mean the *jivatma*. It says *eṣo’ñur ātmā*— “The *atma* is infinitesimal.” Krishna’s internal energy has its most infinitesimal manifestation as the *jiva*, who is also called Krishna’s marginal potency. The Svetasvatara Upanishad says that the individual soul is smaller than the 10,000th portion of a hair in an attempt to show how small it is.

In his commentary to Brahma Sutra 2.3.18, Madhvacharya cites the Paugavana-śruti, which says:

*añur hy eṣa ātmāyam vā ete
sinītaḥ puṇyam cāpuṇyam
ca.*

This self is infinitesimal, and therefore it can become the refuge of both sin and piety.

However, in the Gita, Krishna clearly states that ultimately, the individual soul is transcendental to matter, and therefore untouched by the body.

*yathā prakāśayaty ekaḥ
kṛtsnam lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnam
prakāśayati bhārata*

As the sun alone illuminates this entire solar system, so a single living entity pervades the body with consciousness. (13.34)

In the Vedanta Sutra 2.3.24, it is said, *guṇād vālokavat*. The meaning of this is that, just as a lamp in one room lights up the entire room, the soul in the body lights up the entire body with consciousness.

This *jivatma* or individual soul has an eternal, unbreakable relationship with Krishna. Therefore it is constantly searching for Him. But when Krishna is pleased, then all creatures are pleased, when He is satisfied, all are satisfied. He is more pleasing than any of the things that are accepted as pleasing in this world. Therefore, each living being has the necessity of seeking Him out. He is the closest, most intimate thing that we can imagine, and therefore the *Śruti* tells us to make a global effort, with every fiber of our being, to attain Him.

Both the individual soul, the infinitesimal particle of consciousness, and the all-



pervading Paramatma are fragmental parts of the Supreme Lord. Both of them are “knowers of the field” in the language of the Gita. The body is considered the field, and the living entity is the owner of the consciousness that is aware of the body. Simultaneously, the Paramatma is also present, though not in a single body, but in all bodies everywhere. He is the controller and maintainer of each jiva and his field. The living beings are like puppets riding helplessly on the roller-coaster of this material energy, wandering from body to body in this universe and entangled in the cycle of action and its results. Those fortunate souls who have had the intelligence to take shelter of the Lord’s lotus feet are freed from this cycle by the Lord’s grace and they attain peace and his eternal abode.

In his commentary to Brahma-sutra 2.3.18, Madhvacharya cites the Paugavana-śruti, which says:

*aṅgur hy eṣa ātmāyaṁ vā ete
sinītaḥ puṇyaṁ cāpuṇyaṁ
ca.*

This Self is infinitesimal, and therefore it can become the refuge of both sin and piety.

There are many contradictory ideas about the jivatma in this world. Krishna is the controller of Maya, whereas the jiva is subject to the control of Maya. Therefore there could be no question of non-difference of the two. Nevertheless, the Lord is the supreme conscious reality, whereas the jivatma is only an infinitesimal spark of consciousness. So, from the point of being spiritual beings, conscious by nature, there is a commonality between the jiva and the Lord. So from certain points of view, there is an insurmountable difference between the jiva and the Lord, from others there are points of commonality. Therefore Kaviraja Goswami comes to the conclusion:

*jīvera svarūpa hay kṛṣṇa
nitya-dāsa
kṛṣṇera taṭastha śakti
bhedābheda-prakāśa*

The eternal constitutional position of the living entity is to be Krishna’s servant, His marginal potency, which is simultaneously one and different from Him. (CC 2.20.108-9)

The jiva is a part of Krishna’s energies. In the Bhagavad Gita, Krishna calls the jiva His *parā prakṛti*, his higher potency. Since God and his energies are not different from each other, we can conclude that the relationship between them is inconceivably one and different—*acintya-bhedābheda*.

These things can be found in the Upanishads also. The *Śvetāśvatara Upaniṣad* says—

*asmān māyī sṛjate viśvam
etat
tasminś cānyo māyayā
sanniruddhaḥ
māyāṁ tu prakṛtiṁ vidyāt
māyinaṁ tu mahēśvaram*

With his wondrous power of Maya, he made all things. And by this Maya is the jiva soul bound to this world. Know therefore that Maya is one of the Lord’s potencies. And that the controller of Maya is the Supreme Lord. (*Śvetāśvatara Upaniṣad* 4.9-10)

In this matter, the jiva cannot be considered separate or absolutely different from the Supreme Lord. By nature, the jiva is the eternal servant of God; he is Krishna’s marginal energy, simultaneously one with and different from Him. That energy which has potential to be part of either the Lord’s internal or external potencies is called Krishna’s marginal potency. Even so, it is still



simultaneously different and not different, not exclusively the one or the other. This is clearly stated in the *Bṛhad-āraṇyaka Upaniṣad*—

*tasya vā etasya puruṣasya
dve eva sthāne bhavataḥ.
idaṁ ca para-loka-sthānaṁ
ca. sandhyaṁ tṛtīyaṁ
svapna-sthānam.
tasmīn sandhye sthāne
tiṣṭhann ete ubhe sthāne
paśyatīdaṁ ca para-loka-
sthānaṁ ca*

There are only two states for the soul: one here in this world, the other in the next. There is a third, intermediate position, which is the dream state. When in that intermediate state, he is able to survey both this world and the next. (4.3.9)

This is taken to mean that the jiva surveys both this material energy and the transcendent, divine realm that is the Lord's internal energy. The jiva is situated between the two and is ultimately obliged to choose between them.

A similar point is made a little further on in the same Upanishad—

*tad yathā mahā-matsya ubhe
kūle'nusamīcarati
pūrvam cāparam caivam
evāyaṁ puruṣa etāv ubhāv
antāv anusamīcarati
svapnāntam ca buddhāntam
ca.*

This intermediate state can be described as follows—Just as a large fish swims from one bank of the river and back to the other, so does the jiva, who is capable of swimming in the Causal Ocean between

the material and spiritual worlds, sometimes comes to wakefulness and sometimes to the dream state. (4.3.18)

The Lord's marginal energy, the jiva, issues from the Lord, but he nevertheless has a separate existence from the Lord. Thus Jiva Goswami has given the name “separated portion” (*vibhinnāṁśa*) to the jiva, distinct from the “personal portion” (*svāmśa*) that refers to the unlimited incarnations of the Lord. The latter, though appearing like separate individuals, never lose the sense identity with Krishna. They continue to possess all his potencies. They fully identify with Krishna's will and show no independence from him. On the other hand, the jivas, who are separate from Krishna, though by nature beyond the material nature, due to their tininess and their separatedness, are able to come under the influence of the illusory energy.

*ayam ātmā sarveṣāṁ
bhūtānāṁ madhu
sa vā ayam ātmā sarveṣāṁ
bhūtānāṁ adhipatiḥ
sarveṣāṁ bhūtānāṁ rājā*

This atma, Krishna, is the “honey,” in other words, the supreme object of love, for all beings. He is the overlord of all creatures, the king of all creatures. (2.5.14-15)

Krishna is overtly identified as the atma in the Srimad Bhagavatam—

*sarveṣāṁ api bhūtānāṁ nrpa
svātmaiva vallabhaḥ
itare'patya-vittādyās tad-
vallabhatayaiva hi
tad rājendra yathā snehaḥ
sva-svakātmani dehinām
na tathā mamatālambi-
putra-vitta-grhādiṣu
dehātma-vādināṁ puṁsām
api rājanya-sattama*



*deho'pi mamatā-bhāk cet
tarhy asau nātmavat priyah
yathā dehaḥ priyatamas
tathā na hy anu ye ca tam
yaj jīryaty api dehe'smin
jīvitāśā balīyasi
tasmāt priyatamaḥ svātmā
sarveśām eva dehinām
tad-artham eva sakalan
jagac caitac carācaram*

In all beings, O King, it is one's own self alone that one finds dear. All other things, whether children or property, are dear only because of the love one has for oneself. Therefore, O king, embodied beings never have as much affection for those like their children, wealth or homes, who are merely connected to them, as they do for the body, with which they identify themselves.

O greatest of kings! Those who identify with the body, still have more affection for the soul than for the body, to which they are so attached. Thus, when the body grows old and becomes useless, they still continue to desire life. Therefore, one's own self is the most dear thing to every living being. It is for the self that this world exists, whether moving or unmoving.

*kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so'py atra
dehivābhāti māyayā
vastuto jānatām atra kṛṣṇam
sthāsmu carīṣṇu ca
bhagavad-rūpam akhilam
nānyad vastu iha kiñcana
sarveśām api vastūnām
bhāvārtho bhavati sthitaḥ*

*tasyāpi bhagavān kṛṣṇaḥ kim
atad vastu rūpyatām*

Know this : This Krishna is the Self of all selves. For the benefit of the world, He has appeared here by His illusory potency, as though an embodied being. Those who know things in their truth see Krishna in all conscious and unconscious manifestations. They see everything as the form of the Lord and do not see any substance other than Him. There is a meaningful essence present in all things, but the essence of that essence is the Lord Krishna. Please tell me if you can identify anything that is not Him.

*Written by HDG Srila Bhakti Promode Puri
Goswami Thakur and published in Chaitanya Vani,
February 1988.*

THE NATURE OF THE SPIRIT SOULS (JIVA-TATTVA-PRAKARANA)

*by Sacchidananda Srila Bhaktivinoda
Thakur*

Sutra 30

paratma-surya-kirana-paramanavo jivah

“The individual spirit souls are rays of light coming from the sun of the Supreme Personality of Godhead.”

Commentary by Srila Bhaktivinoda Thakura

In the Brihad-aranyaka Upanishad it is said:

*yathagneh kshudra visphulinga
vyuccaranti evam evasmad atmanah
sarvani bhutani vyuccaranti.*



"As sparks fly from a fire, so the individual spirit souls are manifest from the Supreme."

In the Svetasvatara Upanishad (5.9) it is said:

*balagra-sata-bhagasya satadha
kalpitasya ca
bhago jivah sa vijneyah sa canantyaaya
kalpate*

"If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. Knowing this fact, a soul becomes eligible for liberation."

In the Bhagavad-gita (7.4-5), Lord Krishna explains:

*bhumir apo 'nalo vayuh kham mano
buddhir eva ca
ahankara itiyam me bhinna prakritir
ashtadha*

*apareyam itas tv anyam prakritim
viddhi me param
jiva-bhutam maha-baho yayedam
dharyate jagat*

"Earth, water, fire, air, ether, mind, intelligence, and false ego, all together these eight constitute My separated material energies. Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature."

Sri Chaitanya Mahaprabhu (Sri Caitanya-caritamrita, Madhya 20.108-109) explains:

*jivera svarupa haya krishnera nitya dasa
krishnera tatastha sakti bhedabheda-
prakasa*

suryamsu kirana yena agni jvala caya

"It is the living entity's constitutional position

to be an eternal servant of Krishna because he is the marginal energy of Krishna and a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire."

Sutra 31

ubhaya-vaibhava-yogyas tatastha-dharmat

"Because the individual spirit souls are situated between them, the souls can stay in either of the Lord's two energies."

Commentary by Srila Bhaktivinoda Thakura

In the Brihad-aranyaka Upanishad it is said:

*asya va etasya purushasya dve eva sthane
bhavata idam ca para-loka-sthanam ca
sandham tritiyam svam.*

"The Supreme Personality of Godhead has two abodes: the spiritual world and the material world. The individual spirit souls are situated between those worlds."

In Srimad-Bhagavatam it is said:

*tasmad bhavadbhih
kartavyam karmanam tri-
gunatmanam
bija-nirharanam yogah pravaha-
paramo dhiyah*

"Therefore please destroy the seeds of material actions, which are based on the three modes of nature, and fix your thoughts on the Supreme Personality of Godhead."

Sri Nimbarka Svami explains:

*anadi-maya-parimukta-rupam tv enam
vidur vai bhagavat-prasadat.
baddham ca muktam ca kila baddha-
muktam prabheda-bahulyam tathapi
bodhyam.*

"By the mercy of the Lord the devotees



understand the nature of the beginningless material world and the nature of liberation from it."

Sutra 32

svarupatah suddha-cin-mayah

"By nature they are pure spirit."

Commentary by Srila Bhaktivinoda Thakura

In the Brihad-aranyaka Upanishad (4.3.11) it is said:

*svapnena sariram api prahatyasuptah
suptan abhicakasiti sukram adaya punar
eti sthanam hiranmayam purusha eka
hamsah.*

"The Supreme Personality of Godhead, who is graceful like a swan, wakens the souls sleeping in material bodies and takes them back to His effulgent spiritual abode."

In Srimad-Bhagavatam it is said:

*atma nityo 'vyayah suddha ekah
kshetrajna asrayah
avikriyah sva-drig-ghetur vyapakoh
sanganavritah*

"Atma' refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration, and free from material contamination. They are individual, they are knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered."

Sri Sankaracaraya explains:

*atha sthitam caitat nyayato nityam
svarupam caitanya-jyotishtamatmanah.*

"Thus by logic it is proved that the soul is eternal, conscious, and effulgent."

Sutra 33

asmad-arthah

"We are the individual spirit souls, each of us endowed with a distinct identity."

Commentary by Srila Bhaktivinoda Thakura

In the Svetasvatara Upanishad (5.8) it is said:

*angushtha-matro ravi-tulya-
rupah sankalpahankara-samanvito
yah
buddher gunenatma-gunena
caiva aragra-matro 'py aparo 'pi
drishtah*

"The conditioned soul is small like a thumb, splendid like the sun, and filled with false-ego and material desire. Different from him is the Supersoul, whose form is also very small, but who is filled with intelligence and spiritual knowledge."

In Padma Purana, Uttara-khanda it is said:

*aham-artho 'vyayah kshetri bhinna-
rupah sanatana
adahyo 'cchedyo 'kledyo 'soshya eva ca
evam-adi-gunair yuktam seshabhutah
parasya vai*

"I am the knower of the field of activities that is the material body. I am different from the body. I am eternal. I cannot be burned, cut, moistened, or dried. I have many other spiritual qualities like these."

Sri Chaitanya Mahaprabhu (in Sri Caitanya-caritamrita, Madhya 22.9-10) explains:



*vibhinnaṃsa jīva tanra saktite ganana
sei vibhinnaṃsa jīva dui ta prakara
eka nitya mukta eka nitya samsara*

"The separated expansions are living entities. Although they are expansions of Krishna, they are counted among His different potencies. The living entities (jivas) are divided into two categories. Some are eternally liberated, and others are eternally conditioned."

Sutra 34

jñāna-jñātritva-guṇakas ca

"The souls also have the quality of being knowers of knowledge."

Commentary by Srila Bhaktivinoda Thakura

In the Mundaka Upanishad (3.1.9) it is said:

*esho 'mur atma cetasa
veditavyo yasmin pranah pancadha
sannivesa
pranais cittam sarvam otam
prajanam yasmin visuddhe vibhaty
esha atma*

"The soul is atomic in size and can be perceived by perfect intelligence. The atomic soul is floating in the five kinds of air (prana, apana, vyana, samana, and udana), is situated within the heart, and spreads its influence all over the body of the embodied living entities."

In Srimad-Bhagavatam (11.10.8) it is said:

*vilakshanah sthula-sukshmad dehad
atmekshita sva-drik
yathagni-daruno dahyad dahako
'nyah prakasakah*

"Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material

body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are different entities."

In his commentary on Vedanta-sutra, Srila Baladeva Vidyabhushana explains:

*jñāna eva atma jñāna-svarūpate sati jñātri-
svarūpah.*

"By its nature the soul possesses knowledge."

Sutra 35

*paresa-vaimukhyat tesham
avidyabhinivesah*

Because they rebelled against the Supreme Lord they have entered into ignorance.

Commentary by Srila Bhaktivinoda Thakura
In the Mundaka Upanishad (3.1.1-2) it is said:

*dva suparna sayuja sakhaya samanam
vriksham praishasvajate
tayor anyah pippalam svadv
atty anasnann anyo 'bhicakasiti*

"The individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.

*samane vriksho purusho
nimagno 'nisaya socati muhyamanah
jushtam yada pasyati anyam
isam asya mahimanam iti vita-sokah*

"Although the two birds are on the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other



he turns his face to his friend who is the Lord, and knows His glories, at once the suffering bird becomes free of all anxieties."

In Srimad-Bhagavatam (11.2.37) it is said:

*bhayam dvitiyabhinivesatah syad
isad apetasya viparyaya-smritih*

"When the living entity is attracted by the material energy, which is separate from Krishna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krishna, he becomes Krishna's competitor. This is called 'viparyayo 'smritih'."

Sri Nayananda dasa sings:

*kali-ghora timire garasala jagajana
dharana karama bahu-dura
asadhane cintamani vidhi milaula ani
gora bada dayara thakura*

"Plunged by their materialistic deeds into the terrible darkness of Kali-yuga, the people cannot find the cintamani jewel of Lord Gaura's mercy.

*bhai re bhai gora guna
kahane na yaya
kata sata-anana kata catur-anana
baraniya ura nahi paya*

O my brother! O my brother! No one has told you the glories of Lord Gaura. How great is Lord Brahma? How great is Lord Sesha? They are not as great as Lord Gaura.

*cari veda shad-darasana padiya se
jadi gauranga nahi bhaje
kiba tara adhyayana locana vihina jena
darpane kiba tara kaje*

"What use are the four Vedas and the six systems of philosophy if one does not

worship Lord Gauranga? Why study them? What use is a mirror to a blind man?"

*veda vidya dui kichui na janata
sei jadi gauranga jane sara
nayananda bhane sei se sakala jane
sarva-siddhi kara-tale tara*

"If one knows the two kinds of Vedic knowledge, he still does not know anything. But if one knows Lord Gauranga, he knows the most precious knowledge. Nayananda says: Such a person knows everything. All perfections stay in the palm of his hand.

*Adapted from Sri Ananya Sutra, translation and
commentary by Sacchinanda Srila Bhaktivinode
Thakur*



VAISHNAVA FESTIVALS: MARCH – APRIL 2020

Date	Festival
2 May	Appearance day of Sri Jahnava Mata
4 May	Mohini Ekadashi
6 May	Appearance day of Lord Nrasimha Dev (Nrsimha Chaturdashi)
7 May	Vaisakh (Buddha) Purnima, Appearance day of Lord Buddha and Srila Srinivas Acharya
12 May	Disappearance day of Srila Ramananda Ray
18 May	Apara Ekadashi
19 May	Appearance Day of Srila Vrindavan Das Thakur
1 June	Disappearance Day of Srila Baladev Vidyabhushan Prabhu
2 June	Nirjala Ekadashi
4 June	Festival of Srila Raghunath Das Goswami at Panihatti
5 June	Snan Yatra of Lord Sri Jagannath, Disappearance day of Srila Mukunda Datta and Sridhar Pandit
6 June	Disappearance day of Srila Shyamananda Prabhu
10 June	Appearance day of Srila Vakreshwar Pandit
17 June	Yogini Ekadashi
21 June	Disappearance day of Srila Sachchinananda Bhaktivinode Thakur and Gadhadhar Pandit
22 June	Gundicha Marjan
23 June	Ratha Yatra of Lord Sri Jagannath

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Dedicated to:

His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, Founder Acharya of Sri Gopinath Gaudiya Math, and
His Divine Grace Srila Bhaktisiddhanata Saraswati Goswami Thakur PRABHUPADA.

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