

June 2, 2000, Badger (New Braja) California, USA



[Respected Hari-katha Readers,
As we mentioned in a previous hari-katha mail-out, upon Srila Bhaktivedanta Narayana Maharaja's request we are preparing a publication of some of his lectures on the truths of the spirit soul. In the course of preparing the individual discourses, we are sharing them with you. As usual, we look forward to your feedback.]

In his discourse below, Srila Narayana Gosvami Maharaja discusses a conversation between Sri Caitanya Mahaprabhu and Srila Sanatana Gosvami, from Srila Krsnadasa Kaviraja Gosvami's book, Sri Caitanya-caritamrta. Srila Sanatana Gosvami is playing the role of a conditioned soul who is seeking divine self-awareness and freedom from material miseries. He has inquired about his own true identity, beyond the body.]

Crest Jewel of Enquiry

[Srila Bhaktivedanta Narayana Gosvami Maharaja:] Srila Sanatana Gosvami inquired from Sri Caitanya Mahaprabhu, "I have come to this world, but I do not know who I am. Who am I?"

Please read from the translations and purports of Srila Bhaktivedanta Swami Maharaja.

[Devotee reads:] Sri Caitanya Caritamrta, Madhya-lila, chapter 20, text 102-103:

'ke ami', 'kene amaya jare tapa-traya'
iha nahi jani--'kemanee hita haya'
'sadhya'-'sadhana'-tattva puchite na jani
krpa kari' saba tattva kaha ta' apani"

Translation by Srila A.C. Bhaktivedanta Swami Prabhupada: "In this verse Srila Sanatana Gosvami is inquiring from Sri Caitanya Mahaprabhu, 'Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually, I do not know how to inquire about sadhya, the goal of life, and sadhana, the process for obtaining it. Being merciful upon me, please explain all these truths.'"

[Srila Narayana Maharaja:] Why did Srila Sanatana Gosvami ask this question? He asked for our spiritual benefit. Actually, none of us know who we are by spiritual constitution. Someone may think, "I am Isa Prabhu," another may think, "I am Kesava Prabhu," and others may consider themselves to be this or that person.

Mahaprabhu replied to Sanatana Gosvami, "You know everything, but you are questioning for the upliftment of others. Although a sadhu, a saintly person, knows everything, he remains very humble and tries to confirm his statement by inquiring from the higher authorities."

krsna-sakti dhara tumi, jana tattva-bhava
jani' dardhya lagi' puche,-sadhura svabhava

["Since you possess Lord Krsna's potency, you certainly know these things. However, it is the nature of a sadhu to inquire. Although he knows these things, the sadhu inquires for the sake of strictness." (Sri Caitanya-caritamrta, Madhya-lila, 20.106)]

Mahaprabhu then said, "You are not really Sanatana, in the sense that you are not this physical body."

What has Srila Bhaktivedanta Swami Maharaja translated?

[Devotee reads:] Sri Caitanya-caritamrta, Madhya-lila 20.108-109:

jivera 'svarupa' haya-krsnera 'nitya-dasa'
krsnera 'tatastha-sakti' 'bhedabheda-prakasa'
suryamsa-kirana, yaiche agni-jvala-caya
svabhavika krsnera tina-prakara 'sakti' haya

"It is the living entity's constitutional position to be an eternal servant of Krsna, because he is the marginal energy of Krsna - a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or spark of fire. Krsna has three varieties of energy."

[Srila Narayana Gosvami Maharaja:] Sri Caitanya Mahaprabhu explained, "Jivera svarupa haya krsnera nitya dasa." By spiritual constitution, all those who have life - including human beings, birds, animals, trees and creepers, and even very small worms and insects - are eternal servants of Lord Krsna. There is no doubt of this, and this also applies to us. *[See endnote 1]

Then He said, "Krsnera tatastha sakti - all souls are transformations of the Lord's marginal potency (tatastha-sakti)." *[See endnote 2] They are not direct transformations of His pleasure potency (hladini-sakti) or His knowledge potency (samvit-sakti), which are aspects of the svarupa-sakti (His intrinsic internal potency), and therefore they are not pure svarupa-sakti. *[See endnote 3]

Two Kinds of Souls

[Srila Narayana Gosvami Maharaja:] Sri Caitanya Mahaprabhu then said:

Krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duukha

[Devotee reads:] Mahaprabhu continued, "Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore, the illusory energy, maya, gives him all kinds of misery in this material existence." (Sri Caitanya-caritamrta, Madhya-lila 20.117)

[Srila Bhaktivedanta Narayana Gosvami Maharaja:] A question arises: if all souls are eternal servants of Sri Krsna, when did they become adverse (bahirmukha) to Him? When did they turn away from Him? Srila Krsnadasa Kaviraja Gosvami has explained this by quoting the version of Sri Caitanya Mahaprabhu: "Krsna bhuli' sei jiva." Who is the jiva referred to in this verse? He is the eternal servant of Sri Krsna, Krsna's marginal potency (tatastha-sakti). This should be remembered always; the jiva is not a direct manifestation of Sri Krsna's internal potency.

Svarupa-sakti, that is, Sri Krsna's complete spiritual, internal potency, has three transcendental manifestations, namely hladini (Krsna's potency of transcendental happiness), samvit (His divine knowledge potency), and sandhini (His spiritual existence potency). From svarupa-sakti Lord Nrsimha, Lord Rama, and other incarnations manifest, and these incarnations are called svamsa, personal expansions of Krsna. The vibhinnansa jiva, meaning the separated, infinitesimal part and parcel of Sri Krsna, never came directly from svarupa-sakti, and that is why he is called vibhinnamsa. *[See endnote 4]

Why did the jiva become adverse to Krsna? This is the question. If he is Krsna's eternal servant, he must certainly be engaged in His service. The answer is explained in Sri Caitanya-caritamrta, Madhya-lila chapter 22, verses 10-13, beginning, "sei vibhinnansa..."

[Devotee reads:]
sei vibhinnamsa jiva-dui ta' prakara
eka-'nitya-mukta', eka-'nitya samsara'
(Sri Caitanya-caritamrta Madhya-lila 22.10)

"The living entities, the jivas, are divided into two categories. Some are nitya-mukta, eternally liberated, never having been conditioned, and others are eternally conditioned (nitya-samsara)." [See endnote 5]

[Srila Bhaktivedanta Narayana Gosvami Maharaja:] What is the meaning of 'eternally conditioned'? It does not mean 'forever conditioned'. It means that the time we have been conditioned is so vast that it cannot be calculated.

[Devotee reads:]

'nitya-mukta'-nitya krsna-carane unmukha
'krsna-parisada' nama, bhunje seva-sukha
(Sri Caitanya-caritamrta Madhya-lila 22.11)

"Those who are eternally liberated are always awake to Krsna consciousness, and they render transcendental loving service at the feet of Lord Krsna. They are to be considered eternal associates of Krsna, and they are eternally enjoying the transcendental bliss of serving Him."

[Srila Bhaktivedanta Narayana Gosvami Maharaja:] This verse conveys a very important point. Those who are senior in bhakti will greatly benefit by attentively hearing the meaning of this verse. Those who are beginners may not be able to comprehend the meaning, but they will profit by even trying to understand.

The liberated jivas are eternal associates of Sri Krsna, always engaged in serving Him and always tasting and relishing the sweetness of their service. In the Lord's abode there is no maya (the material potency, which bewilders the conditioned soul and encourages him to identify with his body and bodily extensions). Only yogamaya (the spiritual potency that nourishes the service mood of liberated souls) is there. There is nothing in the spiritual world to make one forget Krsna, and therefore the Lord's associates there cannot forget Him or become adverse to Him. The love and affection of these associates is always fresh and ever-new. Even though, on one hand, there is no room for their ever-fresh love to become still newer, it does so.

