

ŚRĪLA BHAKTIVINODA ṬHĀKURA'S

# PREMA-PRADĪPĀ



ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATAḤ

ŚRĪLA BHAKTIVINODA ṬHĀKURA'S

# PREMA-PRADĪPĀ

A SPIRITUAL NOVEL

*Translated from the Hindi edition of*

ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOŚVĀMĪ MAHĀRĀJA



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## **PREMA-PRADĪPA**

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## DEDICATION

I offer this book, *Prema-pradīpa*, authored by Śrīla Bhaktivinoda Ṭhākura, into the lotus hands of my most compassionate and causelessly merciful *gurupāda-padma*, the honorable *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, who is a non-different manifestation of *nitya-līlā-praviṣṭa om viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda*, at whose lotus feet he has long since sold himself.

Aspiring to serve Śrī Hari, Guru and Vaiṣṇavas,  
Śrī Bhaktivedānta Nārāyaṇa

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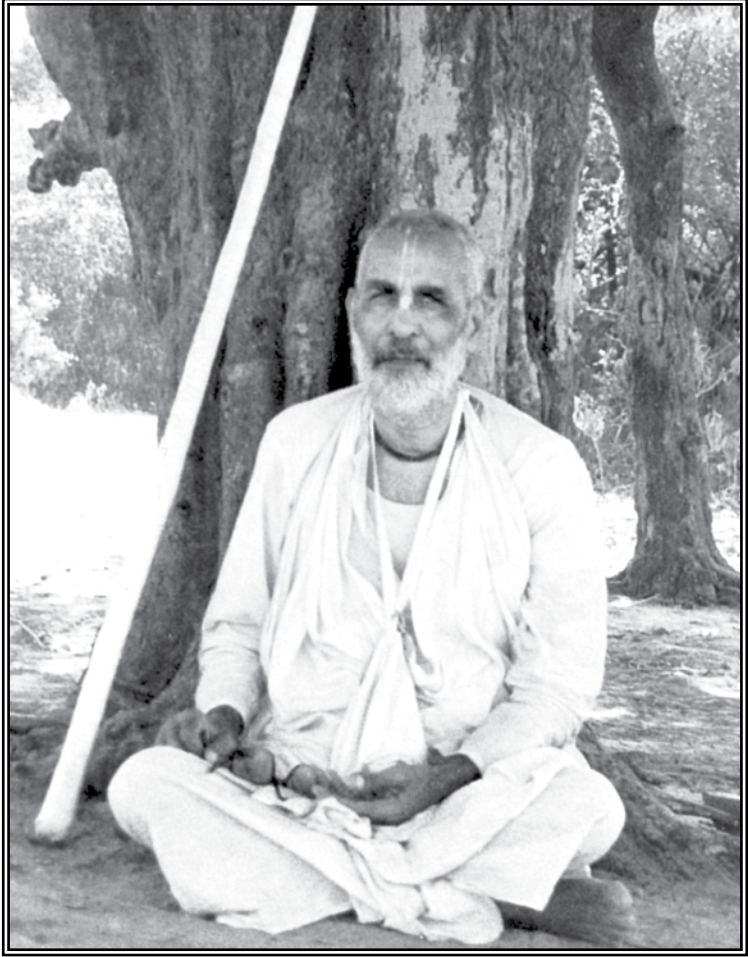
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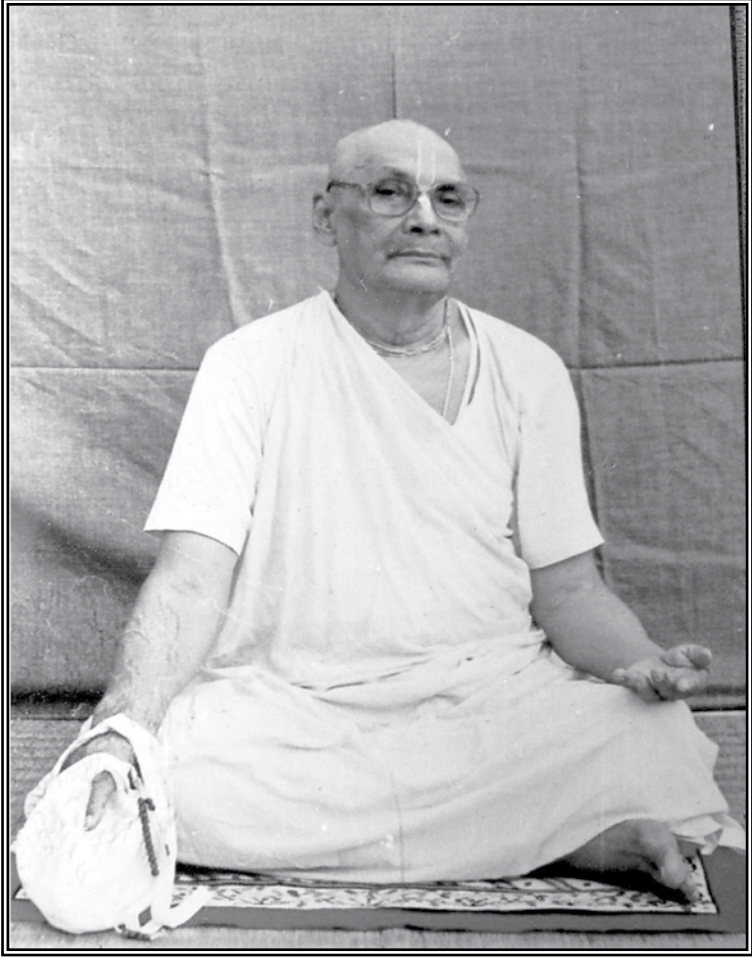
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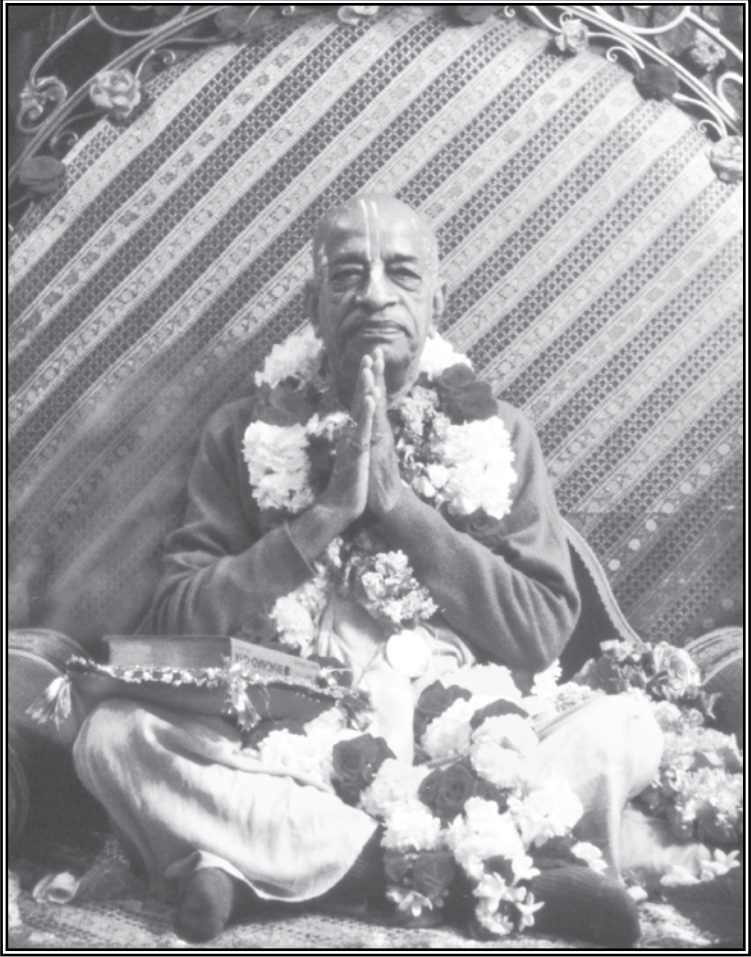
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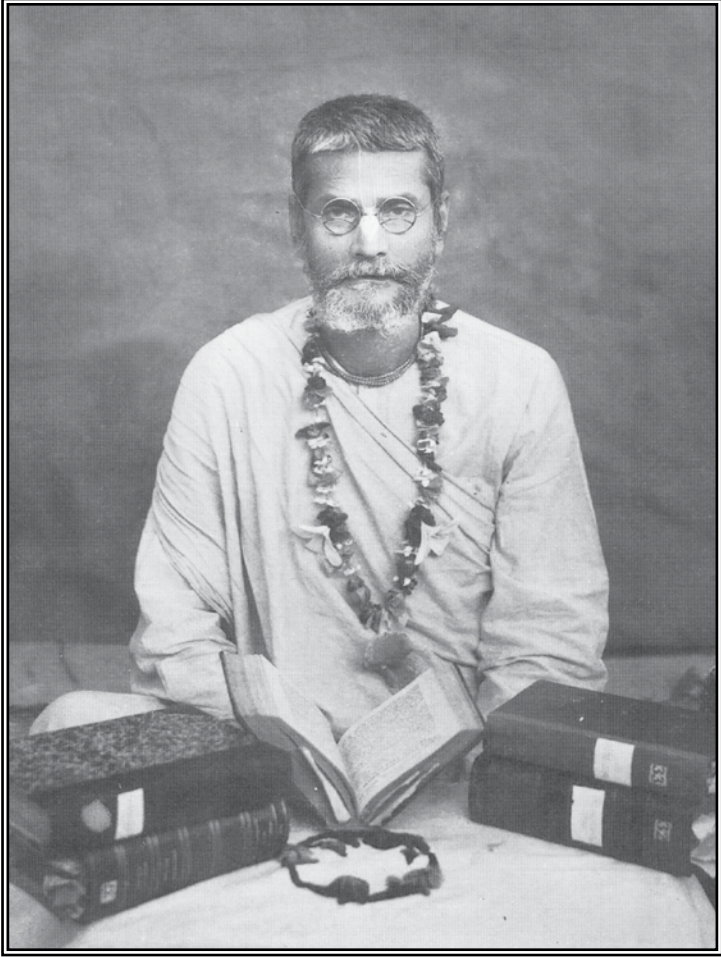
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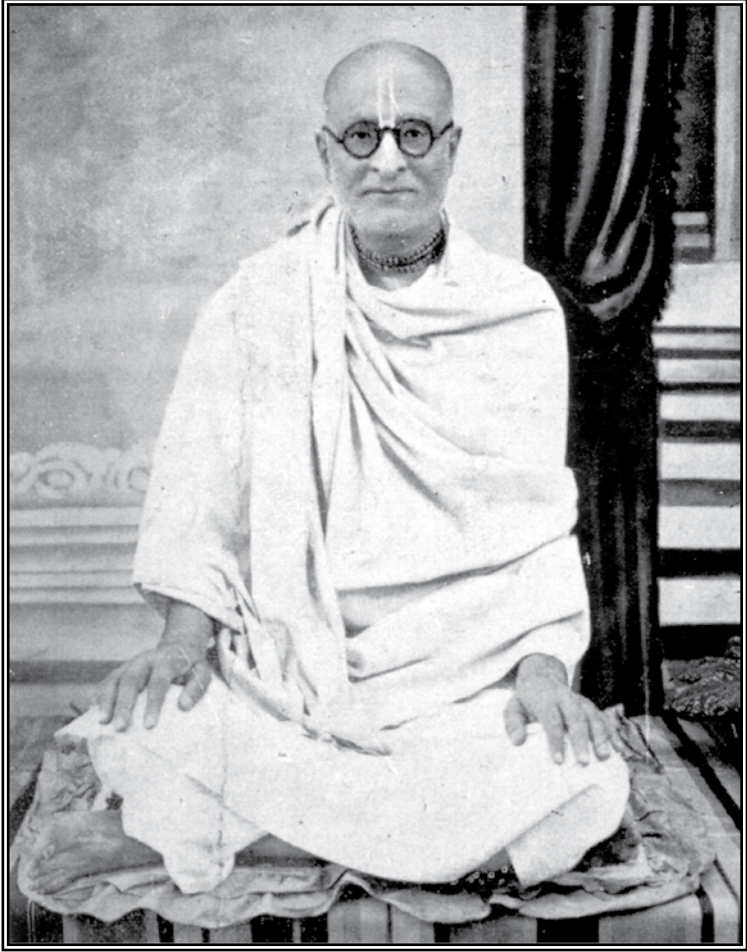
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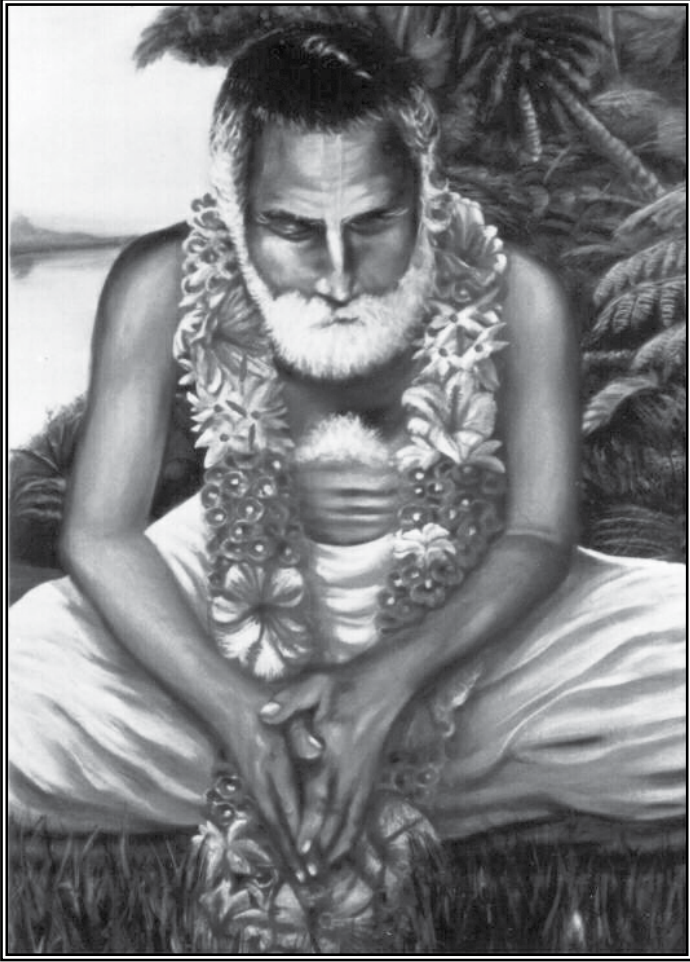
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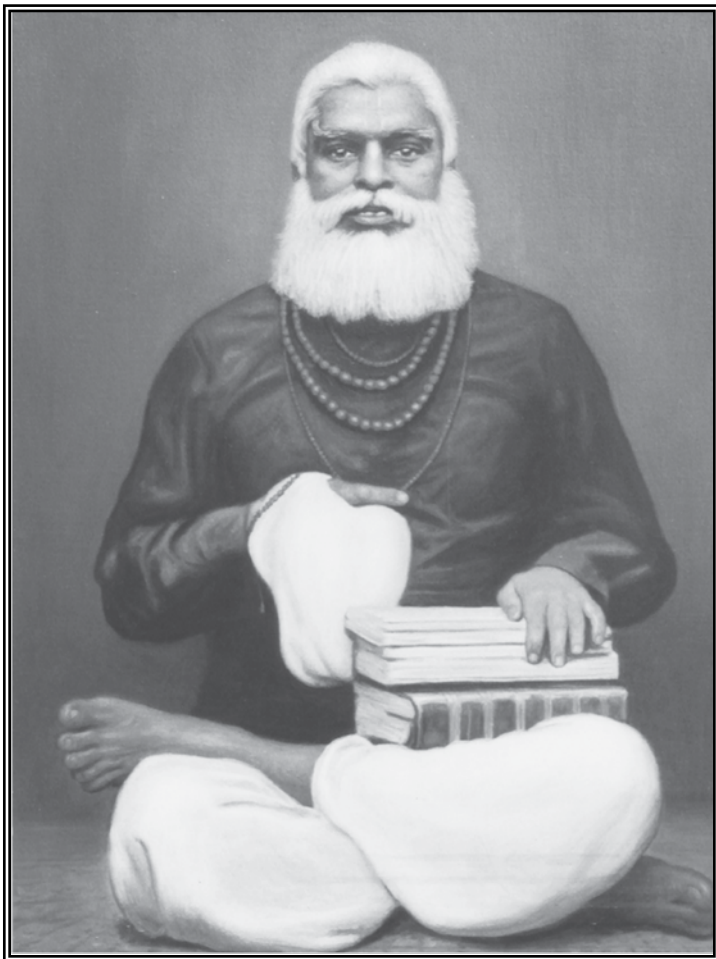


*nitya-līlā-praviṣṭa om viṣṇupāda*

ŚRĪ ŚRĪMAD BHAKTISIDDHĀNTA SARASVATĪ ṬHĀKURA PRABHUPĀDA



*nitya-lilā-praviṣṭa om viṣṇupāda paramahaṁsa*  
ŚRĪLA GAURA-KĪSORA DĀSA BĀBĀJĪ MAHĀRĀJA



*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪLA SACCIDĀNANDA BHAKTIVINODA ṬHĀKURA



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- Paṇḍita Bābājī again deliberates on the principles of vaikunṭha-rasa
- Because they are eternal, Vaikunṭha and Parabrahma are variegated, otherwise they would not exist
- Brahma is Vaikunṭha's boundary and covering
- Eternal variety establishes the difference between Bhagavān and the diversified living entities
- Variegation is the feat of potency (śakti), which is of three types: sandhinī, samvit, and hlādinī

- This world is material and impure, while *Vaikuṅṭha* is spiritual and pure
- The word *cit* refers to 'knowledge obtained through *samādhi*,' 'the soul' and 'the soul's body'
- *Cit*, or consciousness, is of two types: *pratyag* and *parāga*
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- A deliberation on *dāśya-*, *sakhya-*, *vātsalya-* and *madhura-rasa*
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## EDITORS' PREFACE

to the first English edition

**W**e are delighted to present to the English readers this translation of the compelling spiritual novel by Śrīla Bhaktivinoda Ṭhākura, entitled *Prema-pradīpa*, which has been translated from the Hindi edition of *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja* (Śrīla Gurudeva). We humbly offer this English edition into his hands.

In his *Bhagavad-gītā* (4.29) commentary, Śrīla Gurudeva states:

*Śrīmad-Bhāgavatam* (11.15.1) explains, 'When a person controls his senses and his breathing process and fully absorbs his mind in Me [the Supreme Person], all the mystic perfections naturally come under his control.' For more information on this subject, readers should study *Prema-pradīpa* by Śrīla Bhaktivinoda Ṭhākura.

Written in Bengali in 1886, at a time when the people of India were turning away from their own spiritual heritage

to embrace divergent philosophies, this book enchanted its readers and inspired them to again cherish genuine spiritual life.

Sixty-five years later, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the author of this edition's first introduction (entitled *Pradīpa-śikhā*), championed the mission of Śrīla Bhaktivinoda Ṭhākura, boldly denouncing pseudo-spiritual influences, which are incongruent with authentic Vedic scriptures. He again published this great work, which is both delightful and profound and which illuminates the means of attaining the true and ultimate goal of *yoga* in accordance with the Vedic version.

### **What is Brāhmoism?**

*Prema-pradīpa* contains extensive references to a religious movement known as Brāhmoism. While this religion may seem obscure for Western readers, it was prevalent during the time the book was written. Founded by Rāja Rāma-mohana Rāya in the 19th century, Brāhmoism was conceived as a Hindu reform movement and monotheistic religion. The movement's philosophy was steeped in rationalism and a modern scientific approach. Brāhmoist philosophy asserts that worship of the Supreme Lord's form equates to idolatry, that the Vedic scriptures are unworthy of faith, and that one should not place faith in the *avatāras* of Bhagavān (the Supreme Lord). According to the Vedas and those who have perfectly imbibed Vedic thought, such thinking prevents a person from ever relishing the bliss inherent in the soul and from tasting full freedom. It was with grave concern



## Editors' Preface

for the spiritual well-being of all that Śrīla Bhaktivinoda Ṭhākura penned this great literature.

\*\*\*

It is important to note that although *Prema-pradīpa* is referred to as a novel, everything conceived of by a pure devotee of Śrī Kṛṣṇa consists of spiritual reality. In this sense, the characters you will meet within the following pages and the situations they encounter are not fictitious.

All footnotes are by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja unless otherwise noted.

All insertions in square brackets are by the editors.

We pray at the lotus feet of Śrīla Bhaktivinoda Ṭhākura and the authors of the three introductions herein that they are satisfied by our humble presentation and that they one day bless us with realization of its sublime contents.

Aspiring to serve Śrī Guru and the Vaiṣṇavas,  
The publication team

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# PRADĪPA-ŚIKHĀ

## The Lamp's Flame

### The purpose of publishing Prema-pradīpa

**I**t may be questioned whether India has obtained independence or a state of wretchedness. We see an alarming scarcity of the provisions needed for human survival, most notable of which is the scarcity of food; secondly is the scarcity of clothes, and thirdly is the scarcity of suitable housing. It is doubtful whether people would have desired independence had they known they would be affected by such adversity. Despite one's best efforts, peace cannot be found in such hard times. Who, then, will describe the means to attain it in such conditions?

The teachings preached by Śrīla Ṭhākura Bhaktivinoda during the adversities of the Indian rebellion (and while Orissa was still suffering the aftermath of subjugation) were echoed when *Prema-pradīpa*—literally, 'the lamp of divine love'—was 'lit,' sixty-five years later. At that time, due to the effect of receiving Arabic and Farsi educations,

members of the Brāhma Samāja were engrossed in attacking Hindus, disrespecting the deity forms of Bhagavān and destroying pious activity, thus slaughtering society and causing terrible hardship to the country. Not only this, but they also fueled the atheistic mentality brought upon the world by the *yogīs*' focus on mere bodily exercises. In the meantime, however, the heyday of such persons was being curtailed by this book, *Prema-pradīpa*. It is a matter of great fortune that, through his tireless endeavors, Śrīla Ṭhākura Bhaktivinoda saved India from the clutches of the Brāhma Samāja and the line of atheistic *yogīs*. By his mercy, both have virtually disappeared from India today. A few followers of those religions are still here and there, however, so to purify their intelligence and desiring to bring about great peace in the present state of tribulation, this book has again been published.

When the teachings of *Prema-pradīpa* are ignited within the hearts of the living entities, their suffering is fully dispelled. To this end, the author has based his presentation of the subject matter on the highly instructional verses of *Śrīmad-Bhāgavatam*. I end this section with one of those verses:

*tad eva ramyaṁ ruciraṁ navāṁ navāṁ  
tad eva śaśvan manaso mahotsavam  
tad eva śokārṇava-śoṣaṇāṁ nṛṇāṁ  
yad uttamaḥśloka-yaśo 'nugīyate*

*Śrīmad-Bhāgavatam* (12.12.50)

In the parlance of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, the essence of the above verse is this:

“Discourses on *Śrīmad-Bhāgavatam* arouse eternal auspiciousness for the living entities. *Kīrtana* in glorification of Bhagavān is capable of drying up the bottomless waters of the ocean of sorrow brought about by man’s lacking. Discussions about Bhagavān are capable of creating a perpetual festival in the minds of the living entities. Such ever-fresh exchanges bestow the topmost relish and are most pleasing, whereas talks other than those about Śrī Kṛṣṇa drown the living entities’ minds in the ocean of lamentation. By their natural magnificence, narrations of Bhagavān’s glories bring health to the living entity who resides in a place where some lacking exists.”

## An introduction to Prema-pradīpa

When Śrīla Ṭhākura Bhaktivinoda first composed and published this book in the year 1886 (400 Caitanyābda), he introduced it in this way:

This is a novel about attraction to sacred devotion to the Supreme Lord, the uselessness of logic, the fruitlessness of dry yogic activities and the degradation of Brāhmoism and other religions.

Although Śrīla Bhaktivinoda Ṭhākura did not write a preface to that edition, we can become somewhat acquainted with *Prema-pradīpa* through the letter of dedication he wrote to the king of the independent state of Tripurā, His Excellency Vīracandra Māñiya:

With the desire to establish the superiority of Vaiṣṇavism, I have written this composition, entitled

*Prema-pradīpa*, and published it in installments in my magazine *Sajjana-toṣanī*. Through this, many learned youths have taken up *kṛṣṇa-bhakti*, and according to their desire, I have now printed it in book form. Having observed Mahārāja's profound appreciation for Vaiṣṇavism and his inclination to expend unlimited resources for its propagation, I have gratefully offered this book to his lotus hands, which are ceaselessly absorbed in the service of Śrī Hari. My hard work will be successful if the subjects described in this book are ever discussed in your learned assembly.

Śrīla Ṭhākura Bhaktivinoda has composed many works in Sanskrit, Bengali, English, Hindi, Urdu and various other languages. In my introduction to *The Collected Essays of Śrīla Bhaktivinoda Ṭhākura*, I have given a brief biography of Śrīla Bhaktivinoda Ṭhākura which includes a list of his compositions. Each and every essay in that book incorporates the essence of all the scriptures, and *Prema-pradīpa* is no exception.

### **A spiritual novel**

*Prema-pradīpa* is not like ordinary novels, which, being dedicated to enjoyment, are a distraction to the mind. Descriptions of women in such novels drive the reader's mind toward being fixated on sense pleasure. Although the character of women is briefly mentioned in this book, not even the slightest unvirtuous thought is intended. They are mentioned with deep honor and reverence, and not in an inappropriate manner.

This book is not merely a novel, and I have therefore qualified the word ‘novel’ with the term *pāramārthika*, which means ‘related to the highest spiritual attainment.’ Thus, I refer to it as a spiritual novel. We see that nowadays many people have a taste for reading novels, and this book has thus been presented in this form. We are publishing it again to give such persons an opportunity to receive spiritual instructions.

### **The specialty of the present edition**

Various salient features distinguish this present edition from the previous one. For example, each subject has its own subheading, and each topic is in the table of contents. This particular edition has been published according to the conception of *jagad-guru om viṣṇupāda paramahaṁsa-svāmī Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda*, which propounds the worship of the Lord in a mood of separation (*vipralambha*), rather than union (*sambhoga*). This, too, is a defining feature of this book.

I will conclude this *Pradīpa-śikhā* after dedicating a few words to the subjects of *yoga* and Brāhmoism.

### **Fie on yoga**

In this book, the author has demonstrated that Patañjali’s philosophy of *yoga* is only fit to be discarded, and has not discussed the atheistic Sāṅkhya philosophy. The adherents of the Sāṅkhya school of thought have imposed the role of the doer on material nature (*prakṛti*) and rendered the Person (*puruṣa*) inactive, reducing Him

to a mere word to suit the purposes of their philosophy. Therefore, the believers of Sāṅkhya philosophy have fabricated the concept of twenty-five elements of reality in place of [the traditional] twenty-four. They say that by contemplating these elements of *prakṛti*, knowledge is acquired and all miseries cease. They say that this is *mokṣa* (liberation). However, the Vedas, Vedānta, Upaniṣads, *Śrīmad-Bhāgavatam*, Purāṇas, Itihāsas and all other scriptures refute this, stating that it is absurd that *mokṣa*, which is transcendental to this world, can be attained through material knowledge. Thus, *sāṅkhya-yoga* is in fact cursed by Vedānta philosophy. Furthermore, it is impossible to know the Supreme Absolute Truth (*parama-brahma*) through Patañjali's *aṣṭāṅga-yoga*. In actuality, the reverence of the Lord that is found in *aṣṭāṅga-yoga* is a part of *sāṅkhya-yoga*. Therefore, it should be understood as such.

### The extinction of Brāhmoism

Rājā Rāma-mohana Rāya, leader and preacher of the new Brāhmoism religion, has brought about the extinction of his respected society, the Brāhma Samāja, by bearing malice toward Vaiṣṇavas. In order to attack the Vaiṣṇavas, he argued against Śrīla Vedavyāsa's statement in *Garuḍa Purāṇa*, "*bhāṣyo 'yaṁ brahma-sūtrānām—Śrīmad-Bhāgavatam* is the actual commentary of Vedānta." He failed to accept *Śrīmad-Bhāgavatam* as a commentary of *Brahma-sūtra* [the foundational scripture of Vedānta philosophy]. Being scholarly, he had studied the Muslims'



Arabic and Farsi languages, and was thus influenced by the Muslim line of thought. He could not understand that the difference between Vaiṣṇava society and his Brāhmoist society was the difference between knowledge and ignorance. The service of the Lord and the so-called knowledge that arises from ignorance can never be the same.

In his objection, this leader of Brāhmoism has said that *Śrīmad-Bhāgavatam* is a book about Śrī Kṛṣṇa's pastimes, and if it is accepted as a commentary on Vedānta, then Kṛṣṇa's name should be mentioned somewhere in Vedānta's five hundred fifty *sūtras*. But I say that it is absurd to think that Kṛṣṇa's name not being there (in *Brahma-sūtra*) proves that *Śrīmad-Bhāgavatam* is not a commentary on Vedānta. To say that a narration is unrelated to the very subject it is explaining is simply ignorance, but the modern practice of separating a narration from its subject and vice versa has now become the rule. Furthermore, I wish to say that to assume Vedānta and Kṛṣṇa's pastimes are unrelated simply because the name 'Kṛṣṇa' is not explicitly mentioned in *Vedānta-darśana [Brahma-sūtra]*, is quite erroneous. When asked, a chaste and honorable wife will never mention the name of her husband, but if on this basis, the inquirer were to conclude that she does not have a husband or that she has no relation with him, he would be quite wrong.

Many people hesitate naming a dear one whom they revere. An example of this is found in the conduct and writing of the Brāhmoist leader, Rājā Rāma-mohana Rāya himself. Feeling shy to mention the name of his dearest, most honored Ācārya Śrīla Śaṅkara, Rājā Rāma-mohana

Rāya always referred to him in writing as 'Bhagavān Bhāṣyakāra.' If he himself hesitated to mention the name of Ācārya Śaṅkara, then what is so unusual about the reluctance of *Śrīmad-Bhāgavatam's* author, Śrī Vyāsadeva, to mention the name of He who is dearest to all?

Another point is that Ācārya Śaṅkara composed his commentary on *Brahma-sūtra* on the basis that *jñāna* (knowledge of the impersonal aspect of the Absolute Truth) is supreme and that *brahma* (the unvariegated, impersonal and all-pervading oneness) is the very substance of *jñāna*. The leader of Brāhmoism, also, considered this a fixed truth. My question, however, is this: Has this word *jñāna* been mentioned in any of the verses in *Brahma-sūtra*? The word *jñāna* is not mentioned anywhere in its five hundred fifty verses. So, in accordance with this logic, the leader of Brāhmosim would be unable to accept a commentary on *Brahma-sūtra* that favors *jñāna*.

*Tridaṇḍi-bhikṣu*

Śrī Bhakti Prajñāna Keśava

Śrī Gauḍīya Vedānta Samiti

21 March, 1951

The appearance day of  
Śrī Gaurāṅga Mahāprabhu

## INTRODUCTION

The 21st of March, 1951, was the anniversary of the appearance of Śrī Gaurāṅga Mahāprabhu. On that day, in Chuñchurā (Huglī), West Bengal, the founder and chairman of Śrī Gauḍīya Vedānta Samiti, my most worshipful master, *jaḡad-guru nitya-līlā-praviṣṭa om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, published his first edition of *Prema-pradīpa*, a spiritual novel by Śrīla Bhaktivinoda Ṭhākura. In his introduction, entitled *Pradīpa-sikhā*, our *śrīla gurupāda-padma* has elucidated and expanded on subjects concerning both the contents of the book, and the author himself.

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Śrīla Bhaktivinoda Ṭhākura succeeded in bringing to print most of the philosophical devotional literature that he desired to publish. He has thus broadcast the innermost heart's desire of Śrī Gaurahari and the Gauḍīya *gosvāmīs* and *ācāryas*. In each and every one of his books, he has encapsulated the essence of all the scriptures, *Prema-pradīpa* being no exception.

Śrīla Bhaktivinoda Ṭhākura published *Prema-pradīpa* in book form in 1886. He printed several other books at this time, also: Śrīla Cakravartī Ṭhākura's commentary on *Śrīmad Bhagavad-gītā*, *Śrī Śikṣāṣṭakam*, *Daśopaniṣad-cūrṇikā* and *Śrī Viṣṇu-sahasra-nāma-stotram* with Śrīla Baladeva Vidyābhūṣaṇa Prabhu's commentary.

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From the storehouse of his self-evident, exceptional genius, Śrīla Bhaktivinoda Ṭhākura disseminated the ten chapters of *Prema-pradīpa* at a time when Western customs, values and ways of thinking were weaving a net of illusion and causing a social and religious revolution among the Bengali people—and indeed all Indians. The modern educated class, carrying the banner of that revolution, held a contemptuous and stigmatic view of *sanātana-dharma* (i.e. Vaiṣṇavism)—the form of which was disfigured—a pretext they used to justify their own hedonism. At such a time, Śrīla Bhaktivinoda Ṭhākura established once again the intensely brilliant light of Śrī Caitanya Mahāprabhu's Gauḍīya Vaiṣṇavism and advanced the flow of the current of pure *bhakti* in the present *yuga*. Thus, pure devotion and the light of Vaiṣṇavism were propagated among the Vaiṣṇava society and the educated public.

Śrīla Bhaktivinoda Ṭhākura made a comparative study of scientific and Vedic principles, thus constructing a channel of reconciliation, which checked the overflow of unsettled religious and social dilemmas of the day.

## Introduction

Therefore, not only the Vaiṣṇava sect, but all groups of men, present and future, will remain forever indebted to him. Amidst the illusion stemming from society's imitation of the West and its lack of faith in the antiquity of the East, he empowered his non-different manifestation, the great lion-like personality Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, thus ushering in victory for Vraja.

Having been opposed to Bhagavān since time immemorial, we often fail to recognize the great personalities who are both the source of auspiciousness for the world and our only true friends. Therefore, the enthusiasm seen in Bengal to adore and remember mundane poets, artists, teachers, authors and politicians, who can offer fleeting benefits only, is not found even slightly for greatly auspicious personalities. From now on, may their benevolence and sincere, causeless compassion for the human race be our only focus.

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Śrī Caitanyadeva's instructions are the solution to all of life's problems. No group or society can ever attain total peace through material knowledge. Therefore, instructions regarding the cultivation of the science of the self—or in other words, the science of consciousness—have been propagated in our land of India since ancient times. O intellectuals from both the East and the West! If you constantly analyze and study this book with careful attention, and not with worldly eagerness, typical of those who read mundane dramatic novels, then you will attain

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true knowledge about the topmost goal of the eternal Vedic religion. May the victory flag of Śrī Gaurāṅga's teachings forever be waved upon this Earth.

Tridaṇḍi-bhikṣu,  
Śrī Bhaktivedānta Vāmana

The auspicious appearance day of  
Śrīla Bhakti Prajñāna Keśava Gosvāmī  
17 February, 1995

## A WORD FROM THE EDITOR

of the first Hindi edition

It brings me great transcendental pleasure that out of affection for our most worshipful spiritual master, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, and by his causeless compassion and encouragement, this *Prema-pradīpa*, a spiritual novel authored by the Seventh Gosvāmī, Śrīla Saccidānanda Bhaktivinoda Ṭhākura, is being presented before the Hindi speaking readers.

From 1995 to 1997, this book was published in Hindi as a series of articles in the 40th and 41st year of our *Śrī Bhāgavata-patrikā*. Today, approximately eleven years later, it is being published in the form of a complete book.

Although my most worshipful *śrī gurudeva*, in his introduction named *Prema-sikhā*, and my revered senior godbrother Śrī Bhaktivedānta Vāmana Mahārāja, in his introduction, have presented the characteristics of this book and of its author, thus fully covering all the main points, still, I cannot check my eagerness to write a few

words. I implore the readers to attentively read those introductions before beginning this book, as it is my firm conviction that by doing so, they will find a beautiful guiding light by which they will enter into spiritual truths.

Upon studying the books that Śrīla Bhaktivinoda Ṭhākura has composed, compiled, edited and published, one can see that a primary characteristic of his writing is that regardless of where his books start, they always conclude with an explanation of the *unnata-ujjala-rasa* (the most sublime and radiant mellow of devotional service) of Vraja.

In his introduction to Śrīla Bhaktivinoda Ṭhākura's *Śrī Caitanya-sikṣāmṛta*, the most respected Śrī Bhaktivedānta Vāmana Mahārāja has written, "Śrīla Bhaktivinoda Ṭhākura is a manifestation of Śrī Gaura-kṛṣṇa's mercy potency, which bestows peace.

"In Nīlācala (Jagannātha Purī), Śrīla Svarūpa Dāmodara, who is Śrī Gaurahari's second form, offered an unprecedented lotus-like verse to Śrī Gaurasundara's lotus feet. In that verse, he has indicated that Gaurasundara's powerful mercy appears with the name 'Bhaktivinoda':

*heloddhūnita-khedayā viśadayā pronmīlad-āmodayā  
 sāmyac-chāstra-vivādayā rasa-dayā cittārṇipitonmādayā  
 śaśvad-bhakti-vinodayā sa-madayā mādhyura-maryādayā  
 śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā  
 Śrī Caitanya-candrodaya-nāṭaka (8.10)*

O Śrī Caitanya Mahāprabhu, ocean of compassion!  
 May Your auspicious mercy, which easily dispels all  
 kinds of mundane lamentation and which illuminates



## A Word from the Editor

everything with purity, be awakened everywhere. It fully arouses supreme transcendental bliss and removes all confusion arising from disparities among scriptures. Your auspicious mercy bestows all transcendental humors headed by paramour love and intoxicates the soul, thus vanquishing his absorption in his mortal frame. In other words, situated in the fully condensed bliss of separation, his heart surges with divine madness and delusion. Your mercy perpetually stimulates *bhakti's* own delightful nature, so that by the influence of the original transcendental Cupid, profuse ecstatic transformations are aroused that plunder the soul's faculty of discrimination between right and wrong. The appearance of Your mercy heralds the complete cessation of the soul's selfish desires and simultaneously confers the last limit of divine sweetness. Your boundless mercy, in the freedom of unmeasuring love, recklessly distributes, without restriction, the most valuable benediction. I beg You to awaken this causeless mercy within my heart.

“Therefore, Śrī Gaura-kṛṣṇa's powerful mercy potency, or *bhakti-vinoda*, is such that it uproots the living entity's endeavor to delight in *karma*, *jñāna* and *yoga* and manifests the delight of devotion (*bhakti-vinoda*) inherent in the soul.”

Upon seeing in *Prema-pradīpa* discussions on such subjects as *rāja-yoga* and *haṭha-yoga*, ignorant persons may conclude that Śrīla Bhaktivinoda Ṭhākura approved of the practice of *prāṇāyāma*, *yama*, *niyama* and the other limbs of *yoga* being performed alongside the practice of *bhakti*, but this conception is completely erroneous. Only

in the context of establishing the superiority of the path of *bhakti* has he analyzed *rāja-yoga* and *haṭha-yoga*. Śrīla Bhaktivinoda Ṭhākura has not approved of such paths, but rather simply brought to light their incompleteness. Attaining the following real truths becomes possible by impartially studying this book under the guidance of a pure *guru* and Vaiṣṇavas. The following are the main topics Śrīla Bhaktivinoda Ṭhākura has discussed this book, *Prema-pradīpa*:

- (1) The devotees' discussions of *karma* and *jñāna* are included in the category of *hari-kathā*, or discourses about the Supreme Lord.
- (2) Peace is attained through serving Śrī Kṛṣṇa, and not through practicing *yama*, *niyama* and the other limbs of *yoga*.
- (3) The path of *bhakti* is superior to the path of *yoga*.
- (4) In the life of a practitioner of *bhakti*, there always exists a fear of falling from one's position due to the association of worldly persons
- (5) The difference between material attachment and spiritual attachment.
- (6) Due to an inability to properly understand Vaiṣṇavism and *bhakti*, the Western school of thought currently considers Vaiṣṇavas to be hedonists and *bhakti* to be mere debauchery. (Their position is exactly like a fox who, being unable to reach the grapes of a tall vine, consoles himself by saying, "These grapes are sour, anyway.")

## A Word from the Editor

- (7) By analyzing the precepts of Vaiṣṇavism, one can understand that serving the deity of Bhagavān is not idolatry.
- (8) In their books, the Gosvāmīs have perfectly recorded the philosophy of Śrīman Mahāprabhu.
- (9) The science of *bhakti* is the greatest science of all.
- (10) Understanding the true nature of all philosophies is only possible upon obtaining the good fortune of performing *śravaṇa* (hearing) and *kīrtana* (chanting) in the association of pure Vaiṣṇavas.
- (11) The glories of the Vaiṣṇavas' remnants.
- (12) The instruction to drink the *rasa* of *Śrīmad-Bhāgavatam*, which is the essence of all scriptures.
- (13) An introduction to the five types of *rasa*—*śānta* (neutrality), *dāsyā* (servitude), *sakhya* (friendship), *vātsalya* (parental affection) and *madhura* (amorous love).
- (14) The difference between *svakīya* (wedded love) and *pārakīya* (paramour love).
- (15) Entrance into the truths (*tattva*) of *rasa* is possible only by the mercy of *śrī gurudeva*.

I implore the readers to analyze the above subjects discussed by Śrīla Bhaktivinoda Ṭhākura and judge for themselves what this book is really about. Should any errors be found, may the spiritual readers, due to their own good qualities, forgive us and accept only the essence.

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My prayer is that faithful persons who desire to attain the supreme goal of life, will be led to the spiritual path by reading and reciting this book. Everything that needed to be said has now been expressed.

Aspiring for a particle of mercy from  
*śrī guru* and the Vaiṣṇavas,

Śrī Bhaktivedānta Nārāyaṇa

The appearance day of Śrīman Nityānanda Prabhu  
7 February, 2009

*śrī godruma-candrāya namaḥ*  
Obeisances unto the Moon of Godruma



## **Haridāsa Bābājī encounters Premadāsa Bābājī**

**I**t was the beginning of the month of Madhu (March–April), and the blazing rays of the sun, the son of Aditi, were setting. Having completed his evening prayers and rituals, Śrī Haridāsa Bābājī, the crest jewel of saintly personalities, came out from his grove-dwelling (*kuñja*) and set off on a forest trail along the bank of the river Yamunā, the daughter of the sun.

As Haridāsa Bābājī strolled along the path in the bliss of *prema* (divine love), so many indescribable feelings began to manifest in his heart that it would be rather impossible to describe them all. At one spot, he saw heaps

of dust that reminded him of certain pastimes of Śrī Hari, and he began rolling in that dust while loudly shouting, “O Vrajendra-nandana, son of the king of Vraja! O Gopī-jana-vallabha, beloved of the cowherd girls!”

Tears of joy flowed uninterruptedly from Haridāsa Bābājī’s eyes, washing away the names of Hari stamped on his chest. The hair on his limbs stood on end, making his body look like a beautiful *kadamba* flower. He lost control of his hands and was unable to maintain a grip on his chanting beads. He gradually lost awareness of his surroundings and began dancing as if mad. His voice became choked, he trembled and perspired, and his complexion underwent rapid changes. As he experienced these states along with the other symptoms of ecstasy, he appeared to be transported to that realm beyond this material world. He sighed again and again, and weeping called out, “O Kṛṣṇa! O Prāṇanātha, Lord of my life!”

Such was the spiritual bliss Haridāsa Bābājī was relishing, when the renowned Premadāsa Bābājī happened to arrive there, having just passed through Keśī-ghāṭa. The feelings of friendship that arise between two Vaiṣṇavas when they suddenly meet are not of this world. Such sentiments danced in beautiful expressions on their lotus faces when they saw each other. Before they could speak, their natural affection pulled their holy bodies together into a tight embrace, while they bathed each other with the tears cascading from their eyes.

After some time, they managed to behold each other and began to talk in great delight.

## Haridāsa Bābājī and Premadāsa Bābājī converse

Premadāsa Bābājī said, “Bābājī, I have not seen you for a long time and was feeling anxious at heart. I was on my way to your *kuñja*, hoping to purify myself by seeing you. For many days, I have been wandering around Jāvaṭa, Nanda-grāma and other villages in Vraja.”

Haridāsa Bābājī replied, “Bābājī, seeing you is not a matter of little fortune. I have been staying for some time in Govardhana, associating with Śrī Paṇḍita Bābājī, and I returned from there this very morning. My pilgrimage has now earned me the fruit of beholding your lotus feet.”

At the mere mention of Paṇḍita Bābājī’s name, a look of love flooded Premadāsa Bābājī’s face, which was beautifully adorned with *ūrdhva-puṇḍra*<sup>1</sup>. On the occasion of his accepting the dress of a renunciate, he had heard Paṇḍita Bābājī discourse on two scriptures: *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī*. Recollections of that time awakened in him an unprecedented feeling that was indicative of his genuine devotion to Paṇḍita Bābājī. After remaining silent for some time, Premadāsa Bābājī said, “Bābājī, it is my ardent desire to go with you to visit Paṇḍita Bābājī, to hear what is being discussed in his learned assembly.”

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<sup>1</sup> A marking on the forehead made from sacred clay, consisting of two vertical lines meeting at the bottom in a ‘U’ shape.—Ed.

## The devotees' discussions about karma and jñāna are also hari-kathā

Haridāsa Bābājī lovingly embraced Premadāsa Bābājī and said, “Bābājī, all of Paṇḍita Bābājī’s activities are transcendental. I had planned to visit him for only a day, but I was unable to leave his lotus feet for one whole week. At present, many highly experienced personalities are residing in his sacred cave, and I think they will stay there until the upcoming Kumbha-melā. New topics are being discussed there every day, with questions and answers being exchanged on various aspects of knowledge (*jñāna*), pious conduct (*karma*) and pure devotion (*śuddha-bhakti*).”

Premadāsa Bābājī immediately responded, “Bābājī, we have heard that great devotees are preoccupied only with savoring topics concerning Śrī Hari, and that they do not engage in questions and answers concerning *karma* and *jñāna*. Why, then, does our most worshipful Paṇḍita Bābājī Mahodaya spend his time on such exchanges?”

Haridāsa Bābājī replied, “Bābājī, this same doubt arose in my heretical mind. But when I heard the questions and answers in Paṇḍita Bābājī’s holy assembly, I came to understand that when devotees of Kṛṣṇa discuss *karma*, *jñāna* or indeed any other topic, it is a special type of discourse about Śrī Hari (*hari-kathā*). Unlike the rants of antagonistic persons, these discussions do not agitate the heart. Rather, if continually heard in an assembly of Vaiṣṇavas, they actually destroy the living entity’s shackles of *karma* and *jñāna*.



## First Ray

When he heard Haridāsa Bābājī's explanation, Premadāsa Bābājī began to lament and said, "Bābājī Mahāśaya, your conclusion is nectar. And why would this not be so? You are the very dear disciple of Siddha Govardhana dāsa Bābājī of Śrī Navadvīpa-dhāma and are renowned in the three sacred *dhāmas*<sup>2</sup>. What doubts can remain for one who obtains your mercy? Even Śrī Lokanātha Nyāya-bhūṣaṇa Bhaṭṭācārya Mahāśaya, the renowned teacher of *nyāya* (dialectics), was delivered from that dried-up well [of *nyāya*] by the mercy of your lotus feet. Indeed, he accepted the name Śrī Govinda dāsa Kṣetravāsī and took shelter of Vaiṣṇavism, which mitigates all distress. When it comes to dispelling doubts, what can you not accomplish? Let's go. We shall arrive at the base of Giri-Govardhana this very day while singing the glories of Śrī Hari."

### **Haridāsa Bābājī and Premadāsa Bābājī journey to Govardhana while performing kīrtana**

Without further discussion, the two Bābājīs immediately departed for Govardhana, dancing along, intoxicated by singing the glories of Śrī Hari. As they continued, it seemed as if Mother Nature had blossomed at the sound of their singing and, chuckling to herself, began to proliferate the beauty of the world around them.

The late-spring breeze from the Malaya Hills blew ever so gently. The immaculate rays of the moon, who is king of the twice-born and husband of the lily, showered

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2 Śrī Vraja-maṇḍala, Śrī Gauḍa-maṇḍala and Śrī Kṣetra-maṇḍala.

the two Bābājīs' Vaiṣṇava bodies with nectar. Enchanted by the singing of Hari's glories, Kalinda-nandinī Kālindī (Yamunā) made a "*kala, kala*" sound with her murmuring waves, lending rhythm to the Bābājīs' melodies. The leaves of the coniferous *deva-dārus* and other tall trees rustled in the air like resplendent flags, rising to the call of *hari-kīrtana*. Both Bābājīs danced and leapt as they journeyed along. They were so immersed in singing the glories of Hari that they could not tell when that blissful night came to an end and when morning began.

Upon ceasing their dancing and singing, the two Bābājī Mahāśayas saw the eastern horizon blooming with the rays of the sun as it rose over one end of Govardhana Hill. They completed their morning ablutions some distance from Govardhana Hill and then hurried toward Paṇḍita Bābājī's cave, entering it within the first hour-and-a-half of the day.

### End of the First Ray



## SECOND RAY

### Haridāsa and Premadāsa Bābājīs enter Paṇḍita BāBājī's cave in Govardhana

**H**aridāsa and Premadāsa Bābājīs entered Paṇḍita Bābājī's *āśrama* in full attire. Their foreheads shone with *ūrdhva-puṇḍra* markings made with *gopī-candana* paste, three strands of *tulasī* beads were visible around their necks, and with their right hands holding *mālās* (rosaries) in small bags, they continuously chanted the holy names of Śrī Hari. Each wore a loincloth and outer garment covering the lower half of their body. The backs of their heads were beautified by tied locks of hair (*śikhās*), and the names of Śrī Hari were stamped on their limbs. Their lips vibrated "Hare Kṛṣṇa," and although they had walked over thirty-six miles the previous night without stopping to sleep, they did not feel fatigued. Their eagerness to receive *darśana* (sacred audience) of a Vaiṣṇava was so strong that they paid no attention to the many people who sat at the cave's entrance.

Paṇḍita Bābājī performed his *bhajana* (meditative worship) inside the cave, but outside, he had a few cottages constructed for visiting saints, and in a central spot was a pavilion with a canopy of flowering *mādhavi* vines.

The two Bābājīs entered the cave, offered prostrated obeisance to Paṇḍita Bābājī and received his *darśana*. Paṇḍita Bābājī was filled with tremendous bliss by seeing them, and after listening to the discussions of the assembled devotees for a few moments, he took the two Bābājīs with him to the pavilion. There, a Vaiṣṇava from Vīrabhūma, who was adept at performing *kīrtana*, seated himself before Paṇḍita Bābājī and, with Paṇḍita Bābājī's permission, began singing a short song from *Gītāvalī*<sup>1</sup> :

(*lalita-rāga*)

*nākarṇayati suhr̥d-upadeśam*  
*mādhava cāṭu paṭhanam-api leśam* (1)

Alas! I did not listen to the instructions of My dear *sakhis*, headed by Lalitā. Mādhava spoke so many loving words, but I did not hear them even in the slightest.

*sīdati sakhi mama hṛdayam-adhīram*  
*yad-abhajam-ihā nahi gokula-vīram* (2)

O *sakhī*! In this *kuñja* I have not served the hero of Gokula, and therefore My unsteady heart is being torn apart.

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<sup>1</sup> The sixth section of Śrīla Rūpa Gosvāmī's *Stava-mālā*. The *kīrtana* mentioned here is Song Thirty-one, under the heading *Kalahāntarītā* ('The Conflicted Maiden') of that section.

## Second Ray

*nālokayam-arpitam-uru hāram  
praṇamaṁ taṁ ca dayitam-anuvāram (3)*

Aho! That Mādhava offered Me a most excellent necklace, and also offered His respects to Me again and again. But I did not even so much as once glance at Him.

*hanta sanātana-guṇam-abhiyāntam  
kim adhārayam aham urasina-kāntam (4)*

Alas! Why did I not embrace My beloved, who is endowed with eternal qualities, even when He chose to come near Me?

### **Only service to Kṛṣṇa, and not yoga, affords peace**

All became satisfied upon hearing the *kīrtana*, and the singer embraced Paṇḍita Bābājī. Meanwhile, the many devotees who had gradually gathered there sat down to discuss various topics.

Haridāsa Bābājī then declared, “The servants of Śrī Kṛṣṇa are certainly blessed. Wherever they may be situated, their path is proper. We are the servants of their servants.”

Premadāsa Bābājī supported this, saying, “What Bābājī says is correct. *Śrīmad-Bhāgavatam* (1.6.35) also has mentioned this:

*yamādibhir yoga-pathaiḥ  
kāma-lobha-hato muhuḥ  
mukunda-sevayā yadvat  
tathāddhātmā na sām्यati*

“By practicing the eight limbs of *aṣṭāṅga-yoga*—*yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇā* and *samādhi*—one can attain self-peace. But if the *sādhaka* practicing these techniques comes under the control of lust or greed at any stage and is unable to attain peace, his ultimate goal, then he becomes preoccupied with enjoying his mystic abilities, which are ultimately trivial results, and thus becomes fallen. The servants of Śrī Kṛṣṇa, however, undoubtedly attain peace, because there is no fear of attaining any extraneous results in the process of serving Śrī Kṛṣṇa.”

### **A yogī in the assembly asserts the superiority of yoga over deity worship**

An *aṣṭāṅga-yogī* was present in Paṇḍita Bābāji’s assembly who, although a Vaiṣṇava, had attained yogic perfections from his long-term practice of *prāṇāyāma*. As a result, he accepted *aṣṭāṅga-yoga* to be of more importance than the nine limbs of *bhakti*, or devotional service. He was somewhat perturbed to hear Premadāsa Bābāji’s words. “Bābāji,” he said, “Do not disregard the *yoga* scriptures. *Yogīs* can live indefinitely, despite having renounced food and sleep. Will you be able to match their profound worship of Kṛṣṇa? Know that the path of *yoga* is superior to the path of *arcana* (deity worship).”

Although by nature Vaiṣṇavas consider argument to be improper, the assembly found the *yogī* Vaiṣṇava’s belief that the limbs of *yoga* are superior to the limbs of *bhakti* to be unappealing. They all remained silent. Feeling

humiliated, the *yogī* requested Paṇḍita Bābājī to offer his verdict on this topic.

### **Paṇḍita Bābājī establishes the superiority of bhakti over yoga**

At first, Paṇḍita Bābājī was reluctant to enter into an argument on the matter, but as the *yogī* repeatedly gave his assurance that he would accept Bābājī's conclusion, Paṇḍita Bābājī began. "Bhagavān (the Supreme Lord) is the one and only goal of the paths of *yoga* and *bhakti*," he said. "All souls worship only Him. From a general perspective, souls are of two types: (1) pure souls and (2) entrapped, or conditioned, souls. A soul who has no relation with matter is a pure soul, whereas a soul who does is an entrapped soul. Only the entrapped souls are practitioners (*sādhakas*). Pure souls do not need to perform spiritual practice.

"The main difference between these two types of souls is that pure souls are situated in their pristine constitutional position; they are preoccupied only with spiritual activities, and their nature is transcendental bliss, free from any material designation or conditioning. The entrapped souls, entangled in materiality, adopt a condition (*dharma*) fraught with material designations. This condition is a combination of materiality and the innate condition of the soul. To give up a condition constrained by mundane designations and become situated in one's inherent condition, which is devoid of material designations, is called *mokṣa* (liberation).

“Pure love (*viśuddha-prema*) is alone the soul’s unconditioned function. The attainment of pure love and the attainment of liberation cannot be separate principles. *Prema*, which is the ultimate fruit of the path of *bhakti*, is the very liberation sought after by the followers of the path of *yoga*. The ultimate goal of both spiritual practices is one and the same. Thus, the foremost *bhakta*, Śukadeva, has been described in the scriptures as a great *yogī*, and the foremost *yogī*, Mahādeva (Śiva), has been described as a great *bhakta*.

“The sole difference between the paths of *yoga* and *bhakti* is that in *yoga*, *prema* ignites in the heart during *samādhi* (trance) once one’s material designations have been removed. In this there is one fear: a long time passes in the endeavor to eradicate material designations, and, at any point before attaining the ultimate fruit, the practitioner may be snared by lesser fruits and thus fall from his position.

“Conversely, on the path of *bhakti*, which is nothing other than the cultivation of the science of *prema*, *prema* is the only concern. The fear of secondary, insignificant attainments does not exist when all of one’s practices are performed exclusively for the cultivation of the ultimate goal; the means is the goal, and the goal is the means. Therefore, *bhakti* is a much simpler path than *yoga* and is to be accepted in all respects.



## Establishing the inferiority of the path of yoga

“Mastery over the realm of material elements, as attained on the path of *yoga*, is but an illusory result, and instead of facilitating the attainment of one’s ultimate goal, it usually proves obstructive. On this path of *yoga*, there are obstacles at every step.

“Firstly, the adherence to injunctions (*yama*) and observance of prohibitions (*niyama*) followed in the practice of *yoga* lead to religiosity, and though many people established in the consequent trivialities are deemed religious, they never become inclined to strive for the fruit of *prema*.

“Secondly, as one practices postures (*āsana*) and breathing exercises (*prāṇāyāma*), one becomes proficient in the prolonged retention of the breath (*kumbhaka*), thus attaining longevity and freedom from disease. However, if such impressive life expectancy and immunity have no relation to *prema*, they simply become the roots of vice.

“Thirdly, if a person has reigned over his senses by withdrawing them from external objects yet still lacks *prema*, then his abstinence is merely dry, worthless renunciation. This is because when it comes to the ultimate spiritual goal, attraction and repulsion produce the same result. Meaningless renunciation simply causes one to become stone-hearted.

“Fourthly, as one practices meditation (*dhyāna*), absorption (*dhāraṇā*) and trance (*samādhi*) and material thoughts are dispelled, the living entity, which is comprised

of consciousness, can cease to be if *prema* does not arise. If the knowledge “I am *brahma*” does not arouse pure *prema*, then one becomes the destroyer of one’s own existence.

“Therefore, please consider this and see that although the ultimate aim of *yoga* is excellent, it is a very thorny path. These types of thorns do not exist on the path of *bhakti*. You are both a Vaiṣṇava and a *yogī*, and therefore, you can remain impartial and understand the point I am making.”

As Paṇḍita Bābājī finished speaking, all the Vaiṣṇavas exclaimed, “Well done! Bravo!”

**Although satisfied, Yogī Bābājī proclaims yoga to be more suitable for subduing the senses than the nine limbs of bhakti**

Yogī Bābājī said, “Your conclusion is most excellent, Bābājī. But I have one more thing to say about this. Before learning about *yoga*, I properly practiced the nine limbs of *bhakti*, headed by hearing and chanting. But what can I say? The impulses of my senses were so strong that I sought to satisfy them through all my activities. Specifically, Vaiṣṇavism teaches about amorous love [for the Supreme Lord] in a way that rendered my heart incapable of transcending its material conditioning. But after controlling my senses through the yogic practice of *pratyāhāra*, I have tasted that amorous love (*śṛṅgāra-rasa*). Now, I don’t have even the slightest desire to gratify my senses. My nature has been transformed.

## Second Ray

“In the process of deity worship (*arcana*), there is a prescription to perform *prāṇāyāma* exercises. It would seem that this instruction is for all Vaiṣṇavas on the path of *bhakti*, in order to facilitate *pratyāhāra*, or withdrawal of the senses. So from my perspective, the path of *yoga* is advantageous.”

**A fall-down is inevitable for a practitioner who, through dry speculation and practice, uses the limbs of *bhakti* as a means of enjoyment**

After reflecting on Yogī Bābājī’s words for some time, Paṇḍita Bābājī said, “Bābājī, you are very fortunate, because even in your practice of *pratyāhāra* you did not forget *rasa-tattva*, the essential truths about transcendental loving relationships. Dry speculation and insipid practices often lead a person to fall from his intended path, because the soul, being full of *rasa* (savor), can never endure dryness. The soul’s nature is to form attachments. That is why conditioned souls deviate from worthy objects and become attached to inferior ones.

“As one strays far from satisfying the soul, one’s drive to gratify the senses strengthens. However, when a person who is impelled by his senses glimpses the *rasa* (specific flavor of love) suitable for him, then the divine affection (*rati*) that is naturally perfect for him arises and eradicates his fondness for materiality. The path of *bhakti* is the cultivation of *prema* (divine love) for the Supreme Truth, and a person’s endeavors to please his senses will

naturally lessen in proportion to the intensity of his loving attachment (*anurāga*) to the Supreme.

“It would seem that when you entered the path of *bhakti*, you did not associate, in the true sense, with *sādhus* (saintly personalities). Because of this, you were unable to experience the taste of *bhakti*. Considering the limbs of *bhakti* to be like the limbs of fruitive action (*karma*), you dryly practiced them with self-interest in mind, and therefore, no transcendently blissful taste arose. I believe this to be why the greed of your senses increased. In such circumstances, the path of *yoga* can possibly prove beneficial. It is necessary for practitioners of *bhakti* to taste the flavor of *bhakti* in the association of devotees. (When one properly follows the limbs of *bhakti* under the guidance of pure devotees,) then even if one enjoys all material sense objects, the fruit of such enjoyment, which is an increased desire to enjoy, does not arise. For devotees, indulgence in sense enjoyment is the primary cause of their renouncing the desire for sense objects.”

Upon hearing Paṇḍita Bābājī’s words, the Vaiṣṇava *yogī* said, “I was unaware of all this, Bābājī. I will return in the evening to clarify whatever remaining doubts I may have. Kindly allow me to take my leave now, as I’ve been informed that a gentleman is coming from Calcutta<sup>2</sup> to meet me today. I implore you to be merciful to me.”

After Yogī Bābājī stepped outside, Paṇḍita Bābājī’s assembly dispersed.

## End of the Second Ray

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2 Now known as Kolkata.—Ed.



## THIRD RAY

### **Mallika Mahāśaya, Narena Bābū and Ānanda Bābū arrive**

**Y**ogī Bābāji left Paṇḍita Bābāji's *āśrama* and took to the road. He glanced up at the sun and could tell it was almost half past ten. Quickening his pace a little, he hurried toward his *kuñja*. Nearing a *tamāla* tree, he could see three Bengali gentlemen approaching. It occurred to him that Mallika Mahāśaya may be among them. Having received prior notice of their arrival, Yogī Bābāji had already cleaned and tidied his *kuñja*. As the three gentlemen came closer, Yogī Bābāji asked them, "Where are you from? Where are you going?"

One of them appeared distinguished and of senior age; about sixty years. His hair and beard were nearly white. He wore a tailored light cotton shirt, a *dhotī* and a shawl. He carried a bag in his hand and wore a pair of Chinese sandals. The other two seemed to be about thirty to thirty-two years old, and both kept beards. Each had a

pair of glasses perched on his nose and carried a walking stick and bag in his hands. Their shoes were European. Each of the three men held a small umbrella over his head.

The older man stepped forward and replied, “We have come from Calcutta, and we are going to Yogī Bābājī’s *āśrama*. We have already sent him word through Nitāi dāsa Bābājī.”

“Then you are looking for me,” Yogī Bābājī said. “Are you Mallika Mahāśaya?”

“Yes,” the man replied. At this, Yogī Bābājī cordially brought them to his *kuñja*.

The grove was an exceptionally sanctified area. Trees on all four sides surrounded three or four huts, one of which housed the deities. Yogī Bābājī engaged some of his students in serving the guests and arranged for the gentlemen to honor *prasāda* after they had first bathed in Mānasī Gaṅgā. Upon finishing their meal, they settled down under a cluster of auspicious trees, a *pañcavaṭī*<sup>1</sup>, and started conversing.

Mallika Mahāśaya said, “Everyone in Calcutta sings your praises, Bābājī Mahāśaya. We have come to your feet hoping to receive some instruction.”

Yogī Bābājī was most delighted and said, “Mahāśaya, the three of you are exalted personalities. Nityānanda dāsa Bābājī wrote that he has never met such keen and inquisitive Hindus in all of Calcutta. He mentioned that you have not only studied many scriptures on *yoga*, but have also put those teachings into practice.”

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<sup>1</sup> A place where *pīpala*, *bela*, *vaṭa*, *aśoka* and *āmlā* trees all grow together.

## Mallika Bābū introduces himself

Mallika Bābū chuckled and said, “Today is a blessed day for me, for I have met a *yogī* like you face to face.” Saying this, he fell at Yogī Bābājī’s feet and implored him, “O Bābājī, please forgive me, for I have committed an offense. When I first saw you, I did not offer you prostrated obeisance. Nowadays in Calcutta, the old customs have so completely disappeared that we do not offer full obeisance even upon seeing our *gurus*. Now, being away from the masses, I can appreciate the joy of touching the dust of your feet.

“Concerning my background, I was very skeptical in my youth. Later, when I was introduced to Christianity, I considered that religion to be superior to my own, and for a long time I attended church. After that, I adopted the new Brāhmoism religion preached by Rājā Rāma-mohana Rāya.

“For some time now, I have been practicing various forms of European paranormal psychotherapy, as well as clairvoyance, Mesmerism<sup>2</sup> and forms of induced trance (*samādhi*). To master these disciplines, I visited Madam Lawrence in Madras<sup>3</sup> last year. Now, by mind, I can summon the dead and, with little effort, receive telepathic messages over great distances. One day, having witnessed these abilities of mine, Nityānanda dāsa Bābājī told me, ‘Bābū, if you were ever to visit Yogī Bābājī from Govardhana, you would be able to acquire many other supernatural powers.’

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2 A form of hypnotherapy founded by the Austrian physician Franz Anton Mesmer.—Ed.

3 Now known as Chennai.—Ed.

“Since then, I have developed firm faith in the Hindu scriptures. I no longer eat meat, and I always keep myself pure. By reforming myself in this manner, I have developed even greater abilities. Now, I even observe many Hindu *vratas* (religious vows and fasts). I drink Gaṅgā water, and I do not accept food touched by persons of lower castes. Every morning and evening, I perform *āhnikā* (daily *mantra* meditation).

### **Mallika Bābū introduces Narena Bābū and Ānanda Bābū**

“Narena Bābū and Ānanda Bābū have come with me. They have faith in Brāhmoism, but they are not opposed to accepting whatever truths the *yoga* scriptures have to offer. I have shown them many different results of *yoga*. They now have the same degree of faith in me as they have for their religious leader. They had no desire to visit a Hindu holy place such as this, because it would involve indulging in antiquated customs and superstitions. I could tell by the expression on Narena Bābū’s face that his mind was a bit troubled while taking *prasāda* today. Whatever the case, I think they will quickly develop a confidence in the Hindu scriptures that is similar to my own. I have taken shelter at your feet. Please give me some instructions on *rāja-yoga*.”

### **In his heart, Yogī Bābājī fears a fall-down as a result of associating with worldly persons**

Hearing Mallika Bābū’s pleas put Yogī Bābājī in an unusual mood. He felt happy, yet somewhat distressed. He



said, “Bābūjī, I am quite detached and have little connection with the affairs of this world. I have mastered the retention of breath within the body (*kumbhaka*) and, on the strength of that, I went without eating for about one year while residing in a cave in the mountains of Badrikāśrama. In that time, I suddenly came face to face with Śrī Śukadeva Gosvāmī. That exalted, godlike personality, the son of Vyāsa, ordered me to come to the sacred land of Vraja. Since doing so, I have become somewhat worldly in my interactions with the local residents of Vraja. Still, I do not live with those who are overly given to sense enjoyment. So far, your dress, diet and company is like that of a person immersed in mundanity. I am afraid that if I come in too much contact with materialism, I will fall from the path of *yoga*.”

**Mallika Mahāśaya takes a vow, changes his attire and accepts śrī nāma, while Narena Bābū and Ānanda Bābū remain independent, their faith still in Brāhmoism**

Hearing Yogī Bābāji’s words, Mallika Bābū said, “I am prepared to change my dress, diet and such as per your instructions, but how shall I escape from my two companions? I suppose Narena Bābū and Ānanda Bābū could stay here for a day or two and then go to the Baṅgiya Samāja in Vṛndāvana. As for me, I will stay at your feet for six months and practice *yoga*.”

Narena Bābū and Ānanda Bābū fully welcomed this proposal. “In two days, we will head to Vṛndāvana. The servants there will already be waiting for us.” Thus, they all settled on this plan.

When Narena Bābū and Ānanda Bābū went out to wander around and take in the beauty of the scenery, Mallika Bābū, seeing that Yogī Bābāji was alone, approached him and said, “Bābāji, it was improper of me to bring those two with me. Seeing the way in which they dress, everyone here avoids them. If you are merciful, I will quickly relinquish all such uncultured association.”

Yogī Bābāji replied, “Many people reject the company of Vaiṣṇavas upon seeing their dress and dealings. That is not my practice. I am not opposed to living among even foreigners and non-Hindus. Vaiṣṇavas do not harbor enmity toward other classes of people. Still, for the sake of convenience, I consider it obligatory to accept Vaiṣṇava dress and conduct.”

No one accepts Vaiṣṇava dress after a single day of instruction, but either because of his previous impressions or his faith in Yogī Bābāji, Mallika Bābū immediately threw out his expensive, five-rupee leather shoes, fastened *tulasī* beads around his neck, applied *urdhva-puṇḍra* markings to his forehead and offered prostrated obeisance to Yogī Bābāji. (Upon seeing this display of faith,) Yogī Bābāji granted him permission to chant the *harināma mantra*, and Mallika Mahāśaya started doing just that.

Narena Bābū and Ānanda Bābū returned from their walk, and upon seeing Mallika Mahāśaya’s appearance, they remarked, “What is going on here? I don’t think it would be good for us to stay here at all. Mallika Bābū is certainly very learned and open-minded, but he is not very levelheaded. Look at the way he’s dressed himself up today. Why take it so far in just one day? I suppose

we'll have to see what happens next. We will not betray our blessed Brāhmoism. Let's just enjoy the scenery and continue to contemplate human nature."

When Mallika Mahāśaya saw that Narena Bābū and Ānanda Bābū were close by, he became slightly nervous. "Narena!" he said, "Look what has happened to me. Ānanda, do you not like it?"

"We have faith in you," Narena Bābū and Ānanda Bābū both responded. "We are not upset by anything you do."

### **When Yogī Bābājī asks about their philosophy, Narena Bābū, a teacher of Brāhmoism, points out a host of faults in Hinduism**

Yogī Bābājī asked them, "You two are learned and religious, but what spiritual truths (*tattva*) have you studied?"

Narena Bābū was a teacher of Brāhmoism. He mentored the members of the Brāhma Samāja<sup>4</sup>, having long since held the position of its vice-chancellor. Upon hearing Yogī Bābājī's question, Narena Bābū put on his glasses and commented, "India has long been disgraced by many flaws, which are as follows. (1) *Jāti-bheda*, or racial discrimination. Every human is the son of one Father; we are all brothers. Because of the caste system, we cannot even talk about progress. Step by step, the people of India are falling behind and drawing the sharp disdain of those from high class European society.

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4 A societal organization of Brāhmoism.—Ed.

“(2) The people here have distanced themselves from the Supreme Lord because they have forsaken *brahma*, or divinity that is beyond form, to worship a host of imaginary demigods and goddesses. And then there is (3) idol worship, (4) observing useless fasts and vows, (5) giving meaningless respect to deceitful *brāhmaṇas*, and (6) indulging in immorality, which is sending our Indian brothers to hell. (7) Because people believe in reincarnation and refer to insignificant creatures as possessing souls, or as being *jīvas*, they (8) refrain from eating the meat of those so-called *jīvas*. As a result, their food supply is insufficient, their bodies are weak, and they are incapable of running this country. Additionally, (9) we have imposed wretched conditions on unmarried women by enforcing oppressive customs regarding widowhood.

“Rājā Rāma-mohana Rāya was a man who had his country’s best interests at heart. To elevate the country from this sort of misconduct, he sowed the seed of the blessed religion of Brāhmoism, and now that seed has become a tree and is bearing fruit. I pray to that formless Lord that all residents of India may be rescued from the darkness of illusion and accept this Brāhmoism, which is preached by the Upaniṣads. O Bābājī Mahāśaya, when will the day come when you join together with us and pray?” Narena Bābū’s voice started to falter and he fell quiet. No one said anything.

Yogī Bābājī steadied himself somewhat and said, “Yes, having some faith in the Lord is certainly better than being doubtful. Once, I went from Vālmīki Muni’s *āśrama*

to Kanpur, and there I heard an Englishman talk about these issues at a public event. After that, I never again heard such discourses.

“Very well, I will ask you some basic questions: (1) What form does Īśvara assume? (2) What is His relationship with the living entities? (3) How can He be satisfied? (4) What can the living entities gain by satisfying Him? And (5) why do they worship Him?”

### **Ānanda Bābū outlines fundamental tenets of Brāhmoism**

Ānanda Bābū was a young man born of a good family. He had given up his sacred thread and become a preacher of Brāhmoism. When he heard Yogī Bābāji’s erudite questions, he eagerly stood up and said, “Listen, Mahātman. The storehouse of Brāhmoism has answers to every question. Do not assume Brāhmoism is inferior just because it doesn’t have a scripture. Religions that revere a particular scripture are found to maintain outdated misconceptions. Compared to the ocean of Brāhmoism, your Vaiṣṇavism is like a puddle in a field. Pearls are found in the ocean, not in a puddle. Although we do not have any lengthy scripture, with the one booklet we have, titled *Brāhma-dharma*, you will find the answers to all your questions at your fingertips.”

Ānanda Bābū opened his bag and put on his glasses. Then, from his bag, he produced a small book and began to read [in response to Yogī Bābāji’s questions]:

“(1) Īśvara, the Lord, is formless; (2) His relationship with the living entities is that of a father with his sons; (3) if we try to do what is pleasing to Him, He will be satisfied; (4) when He is satisfied, we attain happiness on Earth; and (5) He creates for us milk in our mothers’ breasts, crops in the fields, and fish in the bodies of water. Therefore, out of gratitude, we are obliged to worship Him.’

“Just see how our teacher has articulated such profound truths in so few words. You people have written an entire *Mahābhārata* to express these five points. Blessed be Rājā Rāma-mohana Rāya! All glories to him! May the flag of Brāhmoism be flown from one end of the Earth to the other!”

Yogī Bābājī’s face broke into a smile at the sight of the bearded Ānanda Bābū’s fiery eyes. “May you be blessed with auspiciousness,” he said. “And may the Almighty Lord attract you once and for all. Today, you have become my guests, so it is not my duty to say anything to trouble you. If Śrī Gaurāṅga so desires, we will explore all these matters before long.”

Hearing how humbly Yogī Bābājī spoke, Narena Bābū and Ānanda Bābū put away their glasses. They smiled, laughing slightly, and said, “As you wish. We will listen to your conclusions one by one.”

### **Yogī Bābājī describes the differences between haṭha-yoga and rāja-yoga**

When everyone was quiet, Mallika Mahāśaya again prompted Bābājī Mahāśaya, saying, “Please tell us about *rāja-yoga*.”

“*Tathāstu*,” Yogī Bābājī said. “So be it. Scholars of ontology and of the Purāṇas practice *rāja-yoga*, whereas the *yoga* prescribed by scholars of the Tantras is called *haṭha-yoga*. I do not have much taste for *haṭha-yoga*, as it hinders Vaiṣṇavism quite significantly. The Śākta and Śaiva Tantras, as well as their derivations—such as *Haṭha-yoga-dīpikā* and *Yoga-cintāmaṇi*—describe *haṭha-yoga*. Of these, *Śiva-saṁhitā* and *Gheraṇḍa-saṁhitā* are, in my opinion, the best. When I lived in Kāśī-dhāma, I studied these scriptures and practiced something that resembled *haṭha-yoga*. But finally, I realized that this path of *yoga* produces only trivial, physical results. Attaining *samādhi* by that process is not easy.”

### An analysis of haṭha-yoga

Yogī Bābājī continued: “This, in short, is the philosophy of *haṭha-yoga*:

- (1) By performing pious and sinful activities, the living entity attains a body, which is like a vessel. Being subject to *karma*, the living entity in this vessel takes birth and dies.
- (2) This vessel is like an unbaked clay pot. In other words, it has not been fired and fully hardened. The ocean of material existence is always rife with calamity. Through *haṭha-yoga*, one’s vessel becomes fired and purified.
- (3) Purification of the vessel is of seven types:
  - (i) *śodhana*—‘cleansing,’ by means of six techniques (*ṣaṭ-karma*)
  - (ii) *dr̥dhī-karaṇa*—‘strengthening,’ by postures and exercises

- (iii) *sthiri-karaṇa*—‘stabilizing,’ by *mudrās*, or body locks
- (iv) *dhairya*—‘composure,’ attained through self-control
- (v) *lāghava*—‘weightlessness,’ achieved by mastering the breath
- (vi) *pratyakṣa*—‘self-perception,’ achieved by meditation
- (vii) *nirlipti-karaṇa*—‘dissolving,’ or the attainment of liberation through *samādhi* (trance)

[These will now be described in detail.]

**(i) Śodhana—six types of cleansing (ṣaṭ-karma)**

(1) *Dhauti*, internal cleansing, is of four types:

(1.1) *Antara-dhauti* is divided into four types:

- (a) *Vātasāra-dhauti* [swallowing air into the stomach to cleanse the digestive tract]
- (b) *Vārisāra-dhauti* [drinking warm salt water and holding various poses to flush out the digestive tract]
- (c) *Vāhniśāra-dhauti* [various abdominal exercises that create heat in the body]
- (d) *Bahiṣkṛta-dhauti* [a very advanced technique that involves standing in navel-deep water and washing out the rectum manually by pushing it out]



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(1.2) *Danta-dhauti*, cleansing the teeth, includes five tasks:

- (a) *Danta-mūla*, cleaning the teeth
- (b) *Jihvā-mūla*, cleaning the tongue
- (c) *Karṇa-randhra-dvaya*, cleaning the right and left ear passages
- (d) *Kapāla-randhra*, cleaning the upper-back portion of the palate

(1.3) *Hṛd-dhauti*, cleansing of the upper torso, has three aspects:

- (a) *Daṇḍa-dhauti* [cleaning the esophagus with a soft, two-foot-long core of a banana tree stem that has been cut to a half-inch diameter]
- (b) *Vamana-dhauti* [cleaning the stomach by inducing vomiting]
- (c) *Vastra-dhauti* [further cleaning the stomach by swallowing and regurgitating a strip of wet cloth that measures three by one hundred thirty-eight inches]

(1.4) *Mala-dhauti*, manually cleaning the rectal cavity of excrement through the use of a stick, fingers and water

- (2) *Vasti*, cleansing the lower abdominal cavities, is of two types:
  - (2.1) *Jala-vasti*, an enema achieved by expanding and contracting the rectum while sitting in water that is up to one's navel
  - (2.2) *Śuṣka-vasti* [a dry enema of sorts that uses the sphincter muscle to draw in and expel air]
- (3) *Netī*, cleansing the nasal passages by passing a waxed thread or catheter through the nasal cavity.
- (4) *Laulikī*, swiftly rolling the neck and head around and around in both directions
- (5) *Trāṭaka*, staring at single point and resisting blinking until one draws tears
- (6) *Kapālabhātī*, or *bhālabhātī*, clearing the head, is of three types:
  - (6.1) *Avyut-krama* [a breathing technique in which exhalation is active and inhalation is passive]
  - (6.1) *Vyut-krama* [inhaling water through the nose and expelling it through the mouth]
  - (6.1) *Śīta-krama* [drawing water in through the mouth and expelling it through the nose]

**(ii) Dṛḍhī-karaṇa—postures and exercises to strengthen the body**

[In the *yoga* scriptures,] thirty-two types of *āsana* have been described. Once the body has been purified, the system of *āsana* makes the body strong. This is the second process of *haṭha-yoga*. [The thirty-two yogic postures are as follows:]

- |   |   |
|---|---|
| (1) <i>Siddhāsana</i> ,<br>'pose of perfection'       | (11) <i>Mṛtāsana</i> ,<br>'corpse pose'                   |
| (2) <i>Padmāsana</i> ,<br>'lotus pose'                | (12) <i>Guptāsana</i> ,<br>'hidden pose'                  |
| (3) <i>Bhadrāsana</i> ,<br>'pose of grace'            | (13) <i>Matsyāsana</i> ,<br>'fish pose'                   |
| (4) <i>Muktāsana</i> ,<br>'liberation pose'           | (14) <i>Matsyagrāsana</i> ,<br>'forward fish pose'        |
| (5) <i>Vajrāsana</i> ,<br>'thunderbolt pose'          | (15) <i>Gorakṣāsana</i> ,<br>'cow protector pose'         |
| (6) <i>Svastikāsana</i> ,<br>'pose of auspiciousness' | (16) <i>Paścimottāsana</i> ,<br>'rising in the west pose' |
| (7) <i>Simhāsana</i> ,<br>'lion pose'                 | (17) <i>Utkaṭāsana</i> ,<br>'fierce pose'                 |
| (8) <i>Gomukhāsana</i> ,<br>'cow's face pose'         | (18) <i>Śakaṭāsana</i> ,<br>'wagon pose'                  |
| (9) <i>Vīrāsana</i> ,<br>'warrior pose'               | (19) <i>Mayūrāsana</i> ,<br>'peacock pose'                |
| (10) <i>Dhanurāsana</i> ,<br>'bow pose'               | (20) <i>Kukkuṭāsana</i> ,<br>'rooster pose'               |

- |   |  |
|---|--|
| (21) <i>Kūrmāsana</i> ,<br>'turtle pose'                | (27) <i>Vṛṣāsana</i> ,<br>'bull pose'        |
| (22) <i>Uttāna-kūrmāsana</i> ,<br>'risen turtle pose'   | (28) <i>Śalabhāsana</i> ,<br>'locust pose'   |
| (23) <i>Maṇḍukāsana</i> ,<br>'frog pose'                | (29) <i>Makarāsana</i> ,<br>'crocodile pose' |
| (24) <i>Uttāna-maṇḍukāsana</i> ,<br>'jumping frog pose' | (30) <i>Uṣṭrāsana</i> ,<br>'camel pose'      |
| (25) <i>Vṛkṣāsana</i> ,<br>'tree pose'                  | (31) <i>Bhujāṅgāsana</i> ,<br>'snake pose'   |
| (26) <i>Garuḍāsana</i> ,<br>'eagle pose'                | (32) <i>Yogāsana</i> ,<br>'unified pose'     |

Perfecting any one of these *āsanas* fulfills the purpose of them all.

**(iii) Sthirī-karaṇa—stabilizing  
the body by mudrās, or body locks**

When the vessel becomes strong through the practice of *āsana*, it is then stabilized through the practice of *mudrās*. Among the many *mudrās*, twenty-five are taught universally. They are as follows:

- (1) *Mahā-mudrā*, the 'great gesture' [involves pressing the heel into the perineum and retaining the breath; cures various infections and digestive ailments]
- (2) *Nabho-mudrā*, the 'sky gesture' [entails probing the palate with the tongue to stimulate the pineal gland]

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- (3) *Uḍḍiyāna*, the 'lift lock' [is practiced by contracting the abdomen after fully exhaling; massages abdominal organs and tones adrenal glands]
- (4) *Jālandhara*, the 'throat stream lock' [entails locking the chin in the small of the throat between the collar bones; tones the thyroid and regulates metabolism]
- (5) *Mūla-bandha*, the 'root lock' [involves pressing the heel into the perineum and contracting it while holding and releasing the breath]
- (6) *Mahā-bandha*, the 'great lock' [is a combination of *mūla-*, *uḍḍiyāna-* and *jālandhara-bandhas*]
- (7) *Mahā-vedha*, the 'great piercing lock' [is said to pierce all seven *cakras*; combines the *mūla-*, *uḍḍiyāna-* and *jālandhara-bandhas* with holding the breath and staring at the tip of one's nose]
- (8) *Khecari*, the 'tongue lock' [involves slowly exercising the tongue to extend past the uvula at the back of the mouth and enter the nasal cavity where it stimulates various glands at the base of the brain; eventually yields the renowned *amṛta*, or nectar, that nourishes the *yogī's* body]
- (9) *Viparīta-karaṇī*, the 'inversion' [is performed by raising one's legs straight into the air and supporting the torso with the arms]
- (10) *Yoni-mudrā*, the 'vulvar gesture' [entails plugging the ears with the thumbs, holding the eyes shut with the index fingers, closing the nostrils with the middle fingers, and shutting the mouth between the ring and little fingers; this practice brings about mental clarity]

- (11) *Vajrani*, or 'lightning' [is practiced by engaging the all three *bandhas*, constricting the urethral muscles and drawing energy up through the spine]
- (12) *Śakti-cālanī*, the 'energy stimulator' [involves contracting the abdominal muscles; this practice stimulates great physical vitality]
- (13) *Taḍāgī*, the 'lake' [entails exhaling fully, flattening the abdomen and contracting the anal sphincter]
- (14) *Māṅḍukī*, the 'frog gesture' [involves squatting with the perineum to the ground and stimulating the palate with the tongue; this exercise helps with the secretion of *amṛta*]
- (15) *Śāmbhavī* [entails simply gazing at the center of one's eyebrows; is said help one reach the stage of *samādhi*]
- (16) *Adhodhāraṇā*, the 'Earth meditation' [involves meditating on the principle of Earth, its seed sound *lam*, and *Brahmā*, its presiding deity]
- (17) *Unmanī*, the 'mindless gesture' [refers to a simple breathing exercise in which one visualizes a dot descending through the center of all seven *cakras* until one reaches the *mūlādhāra-cakra*]
- (18) *Vaiśvānarī* [involves meditating on the principle of fire, its seed sound *ram* and the deity of fire, *Agni*]
- (19) *Vāyavī* [is a meditation on the principle of air, its seed sound *yam* and its deity, *Vāyu-deva*]
- (20) *Nabho-dhāraṇā* [is a meditation on the principle of ether and its seed sound, *ham*; *Śivajī* is commonly accepted to be the presiding deity of this element]

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- (21) *Aśvinī*, or 'horse' [entails contracting the anal sphincter muscles and holding one's breath]
- (22) *Pāśinī*, the 'rope lock' [involves interlocking the feet behind the head]
- (23) *Kākī*, the 'crow's seal' [is performed by slowly drinking air through the mouth while pursing it like a beak]
- (24) *Mātāṅgī*, the 'elephant's seal' [is accomplished by drawing water through the nose and into the stomach; stimulates special secretions from the palate and nasal cavity that enhance memory]
- (25) *Bhujāṅginī*, the 'serpent's lock' [combines the 'snake pose,' familiar to *yoga* practitioners, with hissing as one exhales; has a revitalizing and clarifying effect on the mind]

Each *mudrā* bestows its own individual result.

#### (iv) Dhairya—steadying the mind through self-control

By stabilizing the vessel through the practice of *mudrās*, a state of equanimity is achieved. Gradually withdrawing the mind from the objects of the senses is called *pratyāhāra*.

#### (v) Lāghava, or 'weightlessness'—purifying the nervous system (nāḍī-śuddhi), and mastering breath retention (kumbhaka) through prāṇāyāma

When the mind becomes regulated through the practice of *pratyāhāra*, it achieves steadiness. After this, the body

is made light through the practice of *prāṇāyāma*, which includes prohibitions regarding time and place, as well as several rules about the intake of food. It is necessary to understand all these factors before beginning its practice. First, one must perform *nāḍī-śuddhi*, or purification of the body's nervous system, which takes about three months. After completing *nāḍī-śuddhi*, one can perform *kumbhaka*, retention of the breath for extended or indefinite periods of time. *Kumbhaka* is practiced in eight stages:

- (1) *Sahita*, or 'with' [refers to retaining the breath for increasingly longer periods of time between inhaling and exhaling]
- (2) *Sūrya-bhedī*, the 'solar piercing breath' [involves applying the *jālandhara*- and *mūla-bandhas* while holding one's breath as long as possible, inhaling and exhaling only through the left nostril]
- (3) *Udvāyī*, or *ujjayī*, meaning 'to lift up' [is sometimes called 'the ocean breath' and is performed by rolling the tongue back and onto the palate and breathing through the throat]
- (4) *Śitalī*, the 'cooling breath' [involves inhaling through the folded length of the tongue]
- (5) *Bhastrikā*, the 'bellows breath' [entails rapid inhalation, which increases blood circulation]
- (6) *Bhrāmarī*, the 'humming bee breath' [is performed by closing one's ears and humming]
- (7) *Mūrcchā*, the 'fainting breath' [is achieved by inhaling deeply and applying *jālandhara-bandha*, the chin lock]



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- (8) *Kevalī*, which means 'exclusive' [refers to the advanced ability of being able to hold one's breath 'hugged' within the body, without inhalation or exhalation]

Once one has rigorously practiced proper inhalation (*pūraka*), exhalation (*recaka*) and retention (*kumbhaka*), one will finally be able to perform *kumbhaka* on its own.

**(vi) Pratyakṣa, perception of the self through the practice of meditation (dhyāna), and (vii) nirliptī-karaṇa, liberation through trance (samādhi).**

After attaining lightness through the practice of *prāṇāyāma*, the *sādhaka* is able to practice *dhyāna* (meditation), then *dhāraṇā* (one-pointed absorption on the object of meditation), and finally *samādhi* (trance). I will give an in-depth explanation of these points at the appropriate time.

### The final word on haṭha-yoga

Yogī Bābājī continued: "By practicing *haṭha-yoga* in this way, a man becomes capable of astonishing feats. Observing this increases his faith. Practitioners of *tantra* express a diversity of opinions on the subject of *yoga*. The fourth chapter of the *Niruttara-tantra* states:

*āsanaṁ prāṇasaṁrodhaḥ  
pratyāhāraś ca dhāraṇā  
dhyānaṁ samādhiretāni  
yogāṅgāni vadanti ṣaṭ*

The six limbs of *yoga* are *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*.

“Although the opinions of Dattātreyā and other *ṛṣis* differ, the core practices of *haṭha-yoga* are the same in almost all of its schools. I was not satisfied when I practiced *haṭha-yoga*, because the practice of *mudrās* arouses a power that leaves the practitioner unable to make further progress. The *ṣaṭ-karmas*, especially *dhauti* and *neti*, are so difficult that unless one resides with a qualified *guru*, there is a high risk of killing oneself. When I went to Badrīnātha from Kāśī, a *rāja-yogī* was merciful to me and instructed me in *rāja-yoga*. After that, I abandoned my practice of *haṭha-yoga*.”

At this point, Yogī Bābājī said, “That is enough for now. I will give instructions on *rāja-yoga* another day. The day is almost over. Also, at some point, I want to visit the venerable Paṇḍita Bābājī’s *āśrama* again.”

### **Narena Bābū and Ānanda Bābū develop faith in the Vaiṣṇavism practiced by Yogī Bābājī**

When Narena Bābū and Ānanda Bābū saw the gravity with which Yogī Bābājī explained *haṭha-yoga*, they listened to his words attentively and with great respect. As they did so, they developed a sense of conviction in Yogī Bābājī and a disdain for their own insignificant knowledge. They both said, “We have become quite blissful by analyzing philosophical truths (*tattva*) with you. Therefore, we are thinking of staying with you here

for some days. We have developed special faith in your words.”

Yogī Bābājī said, “If Bhagavān will be merciful, then no doubt you two will very quickly become pure devotees of Śrī Kṛṣṇa.”

“It is impossible for us to accept the idea of idol worship,” Narena Bābū said, “but now it is evident that Vaiṣṇavas do not lack substance. Rather, they are distinctly more knowledgeable of *tattva* than followers of Brāhmoism. However, it is regrettable that despite this, they do not abandon the practice of worshiping deities. I do not understand this. If Vaiṣṇavism were to cease the practice of deity worship, it could merge with Brāhmoism and we would not be vexed or ashamed by referring to you as Vaiṣṇavas.”

Yogī Bābājī was extremely grave. He knew very well how to present the path of *bhakti* to young persons, and he therefore said, “Let these topics rest for today.”

Mallika Mahāśaya was stunned by Yogī Bābājī’s knowledge and affection. Mulling over the descriptions of *haṭha-yoga* in his mind, he thought, “Alas! What a fool I am. I went to Madras to visit Madam Lawrence for some ordinary Mesmerism, and for some talk about *haṭha-yoga* and paranormal psychotherapy. I have never before met such an experienced *yogī* [as Yogī Bābājī]. I owe this auspicious day to the mercy of Nityānanda dāsa, no doubt.”

Narena Bābū and Ānanda Bābū stayed with Yogī Bābājī for a few days and discussed many philosophical topics. As a result, they developed great faith in Vaiṣṇavism and came to understand much about the principles of pure *bhakti*.

Previously, they had not known the excellent explanations Vaiṣṇavism had to offer. Narena Bābū's keen intelligence perceived in Vaiṣṇavism the same pure devotion spoken of by Theodore Parker, the famous transcendentalist. Ānanda Bābū had also read many English books about pure *bhakti*, but he was astonished to see in the ancient religion of Vaiṣṇavism the extensive scope of discussion on such topics. However, Narena Bābū and Ānanda Bābū began trying to reconcile how persons who could give such profound descriptions of pure *bhakti* could still preach about the worship of Rāma, Kṛṣṇa and other men, as well as the worship of idols.

One day, Yogī Bābājī said, "Let's go and have *darśana* of Paṇḍita Bābājī." As the end of the day drew near, they all headed for Paṇḍita Bābājī's cave.

### End of the Third Ray



## FOURTH RAY

**Yogī Bābājī, Mallika Mahāśaya, Narena Bābū  
and Ānanda Bābū hear a song on their way  
to Paṇḍita Bābājī's cave**

**T**he day was almost over, and the sun's ferocity had relented considerably. A breeze gently drifted in from the west. Numerous people were out visiting various holy places. A group of many women who had come to circumambulate Girirāja-Govardhana sang the following song as they walked along:

*tyaja re mana hari-vimukha loka-saṅga  
jāka saṅga hi, kumati upajatahi,  
bhajana hi paḍatô vibhaṅga (1)*

O mind! Give up the company of those who are averse to Śrī Hari. By their association, wicked-mindedness arises and obstacles appear in one's *bhajana*.

*satata asat patha, lei jo jāyatô,  
upajāta kāmīnī-saṅga*

*śamana dūta, paramāyu parakhata,  
dūra hi nehārata raṅga (2)*

The servants of Yamarāja feel great bliss in their hearts when they see from afar the diminishing lifespan of those whose association always leads to the wrong path and the company of lusty persons, as well as those whose association leads one to engage in useless activities.

*ataeva se harināma sāra parama madhu  
pāna karahô choḍi dhaṅga kaha mādha-hari-caraṇa-  
sevoruhe māti rahu janu-bhṛṅga (3)*

(If after hearing this, the mind asks, “What then shall I do?” the answer is,) “I am calling out the name ‘Mādhava,’ so that I may completely give up all deceitfulness and make you, my dear mind, drink the essence of the topmost nectar (*harināma*) from the lotus that is Śrī Hari’s holy feet, just as a bee loses his mind in a lotus flower newly blossomed in a lake.

As they were listening to this song, Mallika Mahāśaya shot a glance at Narena Bābū and Ānanda Bābū from the corner of his eyes, which inspired them to change their minds a bit. Narena Bābū whispered, “From this day forth, we will no longer criticize Vaiṣṇavism. I now see that there isn’t even the least bit of difference between Brāhmoism and Vaiṣṇavism. The only thing I don’t understand is the purpose of deity worship.” No one responded, and they slowly walked on.

“Let’s also sing a song as we make our way,” said Yogī Bābājī. As he caught hold of a melody and began to sing, the others joined in:

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*hari hari! kabe ha' bô vṛndāvana-vāsī  
nirakhibô nayane jūgala-rūpa-rāśī*

O Śrī Hari! When will I become a resident of Vraja and behold with my eyes the radiantly beautiful forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa?

*tejyā śayana-sukha vicitra pālaṅka  
kabe vrajera dhūlāte dhūsara ha' be aṅga*

Relinquishing the pleasure of sleeping on a wonderful bed, when will my body become covered in dust from [sleeping in] the dirt of Vraja?

*ṣaḍ-rasa-bhojana dūre parihari'  
kabe yamunāra jala khābô karô pūri'*

Giving up the enjoyment of the six flavors of palatable food (sweet, sour, salty, pungent, bitter and astringent), when will I drink water from the Yamunā River and beg alms?

*narottama dāse kaya kôri' parihāra  
kabe bā emôna daśā hōibe āmāra*

Narottama dāsa prays, "When will such a state be mine?"

As they sang this prayerful song, nearly everyone felt like dancing. Narena Bābū and Ānanda Bābū had often danced in the Brāhmoist *kīrtanas* they performed in the streets of Calcutta, so they saw no harm in dancing with Yogī Bābājī, as it kept with the moods of Brāhmoism. However, when Yogī Bābājī sang "*jūgala-rūpa-rāśī*—the radiantly beautiful forms of the Divine Couple," they

instead sang “*aparūpa-rūpa-rāśi*—the radiantly beautiful form of the formless Lord.”

As they moved along singing and dancing together—a genuine Bābājī, a worldly Vaiṣṇava without a *śikhā*, and two men wearing shoes and glasses—something remarkably beautiful happened: they drew curious looks from people who wondered, “Has Bābājī delivered another Jagāi and Mādhāi?”

### **The two Vaiṣṇavas and the two men reach Paṇḍita Bābājī’s āśrama**

Swimming in the blissful ocean of *kīrtana*, they arrived at Paṇḍita Bābājī’s *āśrama*. At the sound of their chanting, Paṇḍita Bābājī and all the other assembled Bābājīs became intoxicated in the *kīrtana* and offered prostrated obeisance. The *kīrtana* did not finish until one *muhūrta* (forty-eight minutes) of the night had passed.

When everyone had seated themselves, Mallika Mahāśaya took the dust from the feet of the Bābājīs, smeared it all over his limbs, and then rubbed his hands on his two companions, saying, “May all your doubts be dispelled.”

The two men answered, “Anyone can take someone’s foot dust, but now a new type of feeling has arisen in us, as if we have been purified by a morning bath. However, we are fearful of becoming idol worshippers as a result of maintaining this kind of faith. But in all honesty, although we have performed and witnessed many Brāhmoist *kīrtanas*, we have never seen the kind of *prema* that is present in



the *kīrtana* of the Vaiṣṇavas. Let us see what the formless Hari has in store for us.”

Hearing these remarks, Premadāsa Bābājī and Haridāsa Bābājī were quite astonished, and they inquired, “From where have these people come?” After Yogī Bābājī told them the whole story, Premadāsa Bābājī commented, “Śrī Gauracandra has undoubtedly used you as an instrument to attract these two noble personalities.”

### **Yogī Bābājī asks Paṇḍita Bābājī how rasa-samādhi and rāga-sādhana are possible without practicing yoga**

Everyone was happily seated in the pavilion. An oil lamp flickered in one corner. Many were chanting *harināma* and keeping count on *tulasī-mālās* they kept inside immaculate, sacred pouches. Yogī Bābājī said to Paṇḍita Bābājī, “Your instructions have eliminated much of the darkness in my heart, Bābājī. Still, one doubt remains: If we do not accept or practice the limbs of *yoga*—namely *prāṇāyāma*, *dhyāna* and *dhāraṇā*—then how can we attain *rasa-samādhi*, the state of trance in which one relishes love in a particular relationship with Bhagavān? *Sādhana*, or practice, is required to awaken the objective of perfection in the heart. What is the means to arouse *rāga* (ardent spiritual attachment)?”

Upon hearing this question, everyone cast their thirsty eyes upon Paṇḍita Bābājī’s beautiful face, which held a grave expression. Mallika Mahāśaya was somewhat wonderstruck. He considered Yogī Bābājī to be the greatest

of Vaiṣṇavas, but when Yogī Bābājī asked his question, he understood that Yogī Bābājī had the kind of faith in Paṇḍita Bābājī that one reserves for a *guru*. Mallika Mahāśaya’s faithful attention then shifted toward Paṇḍita Bābājī.

**Paṇḍita Bābājī’s answer: the difference between material *rāga* and spiritual *rāga*, the impossibility of attaining renunciation without spiritual practice, and the impossibility of attaining spiritual *rāga* through the practice of yoga**

Paṇḍita Bābājī said, “It is quite difficult for conditioned souls to attain their natural state, which is *viśuddha-vaikuṅṭha-rāga* (pure transcendental attachment). This *viśuddha-vaikuṅṭha-rāga* has become perverted and transformed into material attachment. The more material attachment (*viśaya-rāga*) increases, the more spiritual attachment (*vaikuṅṭha-rāga*) diminishes. Conversely, to the extent that spiritual attachment increases, material attachment wanes. This is how the soul functions naturally. It is not that spiritual attachment appears only once one has subdued material attachment. Many people resort to renunciation because they are striving solely to subdue material attachment, but as they do not endeavor to foster spiritual attachment, all they end up with is misfortune.

“The practices and meditations involved in *dhyāna*, *pratyāhāra* and *dhāraṇā* are taught for the purpose of awakening *rāga* and are pursued by many people. However,

as there is not enough actual focus on *rāga*, *yogīs* almost always become preoccupied with yogic perfections and consequently find themselves being unable to attain it. The practice of Vaiṣṇavas, by contrast, is superior.

“You see, *sādhana* is simply a specialized activity. If people are fully absorbed in their livelihood and employ nothing but wishful thinking and forced labor when it comes to spiritual life, will they be able to awaken *rāga* after only a short time?

“If the practitioner separates his day-to-day life from his efforts for that *vaikuṅṭha-rāga*, then his *rāga* for material pleasures will pull him one way, and thoughts of Vaikuṅṭha will keep pulling him the other way. In this sort of situation, the living entity is destined to go in whichever direction *rāga* is greater. A boat moves by the propulsion of oars, but the force of the oars is overpowered by the pull of the current, which is likened to *rāga*. In this way, although the *sādhaka* endeavors again and again to bring the boat of the mind to shore by means of the oars of *dhyāna*, *pratyāhāra* and *dhāraṇā*, before long, the current of material attachment casts it toward the objects of the senses.”

### **The superiority of the Vaiṣṇavas’ practice of *rāga-mārga* over the practices of *yoga* and *brahma-jñāna***

“The practice of the Vaiṣṇavas is accomplished through *rāga-mārga*, or the path of ardent attachment. With the assistance of *rāga*, the practitioner will most certainly attain *vaikuṅṭha-rāga* without delay.

“One must understand just what the current of *rāga* is. Whatever the conditioned soul’s consciousness naturally loves and whatever that person holds dear for his body’s maintenance constitute the kind of *rāga* for material pleasure that is particular to human beings. Deliberation on this reveals that there are five types of *rāga*, or ardent longing, that correspond to the five senses. The mind follows after *rāga* for material pleasures through the senses. For example, the tongue pursues food; the nose, fragrance; the ears, sound; the skin, touch; and the eyes, sight. The consciousness of the conditioned soul is always attached to some object or another.

“What can give one the strength to extricate one’s consciousness from sense objects? Although dry contemplation of *brahma*—the formless, all-inclusive Spirit—can help somewhat, it does not provide the practitioner sufficient strength, because *brahma* is inactive. Therefore, *yogīs* and *brahma-jñānīs*, or those who cultivate knowledge of *brahma*, experience great suffering. But there is no such distress on the path of *bhakti*.

“The life of a devotee of Kṛṣṇa is not separate from *brahma*, or absolute transcendence. In the practice of *bhakti*, material attachment and spiritual attachment are not separate from one another. [For example,] the mind desires to see objects through the eyes, so let it behold the indescribable beauty of the most excellent deity. Here, sense enjoyment and the bliss of *brahma* are but one activity. Do you desire to hear? Then hear about Kṛṣṇa’s glories and discussions related to Him. Do you want to

eat palatable foods? Then eat all types of tasty foods after offering them to Śrī Kṛṣṇa. For smelling fragrances, there is *tulasī*, sandalwood paste and other items that have been offered (to the lotus feet of Bhagavān).

“In this way, for those striving to achieve Kṛṣṇa, all sense objects are mixed with spirituality. *Kṛṣṇa-sādhakas* are in all respects spiritual (*brahma-maya*), and the entirety of their activities cultivates spiritual attachment. For them, an obsession with the senses is not an obstacle, but rather a means to attain the fruit of *prema*.

“I have thus briefly shown the connection between *rāga-mārga* and other practices. You are a greatly experienced Vaiṣṇava, so I will not speak further. Please forgive me if I have said anything amiss.”

**Everyone is captivated by Paṇḍita Bābājī’s analysis, and Narena Bābū and Ānanda Bābū become doubtful about Rāja Rāma-mohana Rāya**

Everyone was astonished to hear Paṇḍita Bābājī’s explanation. Different moods arose in everyone’s minds. Although Yogī Bābājī was expert in *yoga*, he was also properly qualified for *vaiṣṇava-rasa*, the taste devotees experience in relationship with Bhagavān. Now, free from doubt, he began to relish the dust of Paṇḍita Bābājī’s lotus feet, and Paṇḍita Bābājī lovingly embraced him. What Mallika Mahāśaya felt at that time, no one could understand.

For some days, Narena Bābū and Ānanda Bābū had been pondering the basic truths of deity worship. Yogī Bābājī had given them the book *Śrī Caitanya-gītā*<sup>1</sup> to peruse. After studying and thoroughly reflecting on the text, they understood, for the most part, the many imports of deity worship, but still had not developed faith in it. But after hearing Paṇḍita Bābājī's grave instructions, which were pregnant with love, they said to one another, "Alas! We have been bewitched by foreign knowledge. We know nothing of the invaluable jewels to be found in our own country."

Narena Bābū said, "Ānanda Bābū, what made Rāma-mohana Rāya disregard the truths of the deity? It seems he was quite mistaken on this subject. Rājā Rāma-mohana was wrong? I am scared to even speak this! His discourses convinced us that even Vyāsa, Nārada and other great sages were incorrect. How can I all of a sudden say he was wrong?"

"What is there to fear?" Ānanda Bābū asked. "We can give up even Rāma-mohana Rāya for the sake of the truth."

### **Yogī Bābājī performs a kīrtana appropriate for the situation as he returns to his kuñja with his three companions**

It was late at night. Yogī Bābājī began making his way back to his *āśrama* with his three companions. The four sang all the way to the *kuñja*:

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<sup>1</sup> In his autobiography, Śrīla Saccidānanda Bhaktivinoda Ṭhākura has included *Śrī Caitanya-gītā* in a list of the books that he himself composed.

## Fourth Ray

*kenô āra karô dveṣa, bideśi-jana-bhajane  
bhajanera liṅga nānā, nānā deśe nānā jane (1)*

Why do you belittle the worship of other cultures?  
*Bhajana* takes on many different forms, and it is  
performed in many lands by many different people.

*kehô mukta-kacche bhaje, kehô hâṭu gāḍi' pūje  
kehô bā nayana mudī' thāke brahma-ārādhane (2)*

Some worship on the open shore, others worship on  
bended knee, and still others, with eyes closed, meditate  
on the impersonal spirit.

*kehô yogāsane pūje, kehô saṅkīrtane maje  
sakale bhajiche sei, eka-mātra kṛṣṇa-dhane (3)*

Some worship through practicing *yoga*, and others  
through being enraptured in congregational chanting  
of the Lord's names. Indeed, each of them worships that  
one Śrī Kṛṣṇa, the supreme wealth, by their respective  
method.

*ataeva bhrātr-bhāve thākô sabe su-sad-bhāve  
hari-bhakti sādho sadā, e-jīvane bā maraṇe (4)*

Therefore, remain fraternal, keep good relations with  
all, and constantly pursue *bhakti*, through life and  
through death.

Ānanda Bābū and Narena Bābū were reluctant to sing  
the words *kṛṣṇa-dhane*, or 'Kṛṣṇa, the supreme wealth,'  
and instead sang the word *bhagavāne*, or 'the Supreme  
Lord.' Yogī Bābājī immediately noticed this, but did not  
say anything that night.

## PREMA-PRADĪPA

After devotionally honoring a small amount of *prasāda*, they went to sleep.

**End of the Fourth Ray**





## FIFTH RAY

**Those who follow the modern-day traditions of the West consider Vaiṣṇavas to be licentious and bhakti to be nothing but debauchery**

**D**espite trying, Narena Bābū and Ānanda Bābū were unable to fall asleep, due to the many thoughts racing through their minds. Narena Bābū said, “How are you finding it here, Ānanda Bābū? For so long, we have detested Vaiṣṇavism. So many depraved individuals consider Śrī Kṛṣṇa, the crown jewel of debauchees, to be their God. Do you remember that day when the honorable Reverend Chart gave a long, compelling lecture about this? The most prominent of our leaders, Ācārya Mahodaya, also cautioned us many times about Kṛṣṇa. One day, he even said that Vaiṣṇavas talk at length about *bhakti*, but at the same time they consider the illicit affairs of men and women to be *bhakti*. He clearly hasn’t done even the slightest research into that special tendency called *bhakti*. After observing the emotional expressions of the Vaiṣṇavas and hearing their instructions, which are

replete with fundamental truths (*tattva*), I am no longer so distrustful of them. What do you say?”

Ānanda Bābū replied, “I don’t know why, but I too have developed a special faith in the Vaiṣṇavas. What a blessed personality is Paṇḍita Bābājī! Simply by seeing him, *bhakti* for Īśvara (the Lord) arises. His humility is most exemplary, and the way he teaches is like nectar; there is no limit to his erudition. When it comes to the *yoga* scriptures, Yogī Bābājī is such a visionary and scholar, but look how he seeks instruction from Paṇḍita Bābājī.”

### **Narena Bābū doubts that deity worship is idolatry, and speculates on the matter**

Narena Bābū said, “I have gleaned from Paṇḍita Bābājī’s lecture something that had not occurred to me before: the sacred deity that Vaiṣṇavas worship is not an idol separate from the Lord, but rather a symbol that stimulates devotion to Him. My doubt, however, is this: Is it proper to project one’s concept of Īśvara, or God, onto a symbol? Īśvara is the almighty, omnipresent Person. Is His majesty not diminished by manufacturing His form and subjecting it to time and space? And is it intelligent to imagine one object to be another?”

### **Ānanda Bābū’s concept of deity worship is clearer than Narena Bābū’s**

Ānanda Bābū’s understanding was a bit more developed. “Narena Bābū,” he said, “I do not wish to harbor such doubts any longer. Parameśvara, the Supreme Lord, is one

without a second. There is no one equal to or greater than Him. All are subordinate to Him. Nothing can harm Him. He awards the results of whatever activities one performs to develop *bhakti* for Him in accordance with the conviction present in one's heart. To be more specific, all intangible, abstract objects can be represented symbolically through concrete objects. Although these concrete objects are fundamentally distinct from the abstract objects they represent, they manifest, in an immediately tangible way, a sense of those abstract objects.

“[For instance,] clocks indicate time, which is otherwise formless, and through writing, extremely subtle concepts can be expressed. When art can convey formless subjects such as mercy or piety, then what doubt can there be that the manifest form of the deity, upon which one meditates during the practice of *bhakti*, can also facilitate that practice? I feel it improper to despise the deity and refer to it as an idol. Rather, by contemplating the subject of symbolism, we can give honor to the deity. If even clocks and books are tended to with care, then what is the harm in worshiping the deity, which stimulates devotion for Īśvara? Īśvara knows if your intentions are directed toward Him, and He will certainly be pleased.”

**Bābājī assures them he will discuss idolatry with them later, and orders everyone to sleep**

Narena Bābū and Ānanda Bābū thought that Yogī Bābājī and Mallika Mahāśaya had fallen asleep, and their discussion about all these topics had become plainly

audible. Yogī Bābājī, however, never slept, and so he heard everything. Motioning to them, he said, “It is very late. Go to sleep now. Tomorrow I will address all these matters.”

Narena Bābū and Ānanda Bābū had by that time developed substantial faith in Yogī Bābājī. Seeing his graciousness, they respectfully said, “Bābājī! We have accepted the shelter of your lotus feet just as Śrīyūta Mallika Mahāśaya has, and we therefore beg for your mercy.”

“Tomorrow I will try my best,” said Yogī Bābājī.

Finally, they fell asleep. Once he was sure everyone was in a deep slumber, Yogī Bābājī, unseen by the others, performed various *yoga* practices.

### **Yogī Bābājī’s explanation of rāja-yoga and its eight limbs**

After rising in the morning, everyone completed their morning duties and sat beneath the *pañcavaṭī*.

Mallika Mahāśaya inquired about *rāja-yoga*, and Yogī Bābājī began to speak [on the following eight limbs of *rāja-yoga*]:

“*Samādhi*, the state of trance, is the primary limb of *rāja-yoga*. To attain *samādhi*, one must, in sequence, practice *yama* (regulations), *niyama* (prohibitions), *āsana* (postures), *prāṇāyāma* (breathing techniques), *pratyāhāra* (withdrawal of the senses), *dhāraṇā* (concentration) and *dhyāna* (meditation). If the practitioner is of good character and is religious and pure, then he can start his practice from the stage of *āsana*. But if there is some fault in his conduct or if he has adopted the impure habits of

*mlecchas* and other undesirables, then *yama* and *niyama* are absolutely essential. Patañjali's treatise on *yoga* constitutes the *yoga* scriptures, so I will explain *rāja-yoga* according to his philosophy:

*yama-niyamāsana-prāṇāyāma-pratyāhāra-  
dhāraṇā-dhyāna-samādhayo 'ṣṭāvaṅgāni*

*Yoga-sūtra* (2.29)

The eight limbs of *rāja-yoga* are *yama* (regulations), *niyama* (prohibitions), *āsana* (postures), *prāṇāyāma* (breathing techniques), *pratyāhāra* (withdrawal of the senses), *dhāraṇā* (concentration), *dhyāna* (meditation) and *samādhi* (trance).

**(1) Yama—five types, headed by  
non-violence and truthfulness**

*ahiṃsā-satyāsteya-brahmacaryāparigrahā yamāḥ*

*Yoga-sūtra* (2.30)

The five *yamas* are (i) *ahiṃsā*, non-violence; (ii) *satya*, truthfulness; (iii) *asteya*, refraining from theft; (iv) *brahmacarya*, celibacy; and (v) *aparigraha*, non-covetousness.

- (i) *Ahiṃsā*—The desire to kill other living beings is called *hiṃsā*. Before studying *yoga*, anyone in whom the modes of ignorance and passion are predominant, whether foreigner or follower of Vedic culture, must follow *ahiṃsā*, or non-violence.
- (ii) *Satya*—Those who speak falsehoods should practice *satya*, or truthfulness.

- (iii) *Asteya*—Those who steal the wealth of others should practice *asteya*, or the abstinence of theft.
- (iv) *Brahmacarya*—Those who are fond of sex should practice abstinence.
- (v) *Aparigraha*—Those who covet the wealth of others should subdue such a desire.

**(2) Niyama—five types, headed by  
cleanliness and contentment**

*sauca-santoṣa-tapaḥ svādhyāyeśvara-  
praṇidhānāni niyamāḥ*

*Yoga-sūtra* (2.32)

The five types of *niyama* are (1) *sauca*, cleanliness; (2) *santoṣa*, contentment; (3) *tapa*, austerity; (4) *svādhyāya*, self-observation; and (5) *īśvara-praṇidhāna*, meditation upon the Supreme Lord.

A practitioner of *niyama* should keep his body clean, teach his mind to be content, and learn to tolerate all types of difficulties. If he commits many sins, he must learn to repent. He should acquire knowledge through studying the Vedic scriptures and receive instructions about meditating on Īśvara.

**(3) Āsana—Padmāsana and svastikāsana  
belong to the thirty-two types of āsana**

*(tatra) sthira-sukham-āsanam*

*Yoga-sūtra* (2.46)

## Fifth Ray

The *āsana* postures I previously mentioned in my description of *haṭha-yoga* are also accepted in *rāja-yoga*. *Padmāsana* and *svastikāsana* are well-known postures in *rāja-yoga*. *Padmāsana* is described as follows:

*urvāru-parivinyasya samyak pādātale ubhe  
aṅguṣṭhau ca nibadhniyāt hastābhyām vyutakramāttathā*

Keep the soles of both feet atop the thighs and hold the big toes with both hands after wrapping the arms around the back.

Next, *svastikāsana* is described as follows:

*jānūrvārantare yogī kṛtvā pādātale ubhe  
rjukāyaḥ samāsīnaḥ svastikaṁ tat pracakṣyate*

*Haṭhayoga-pradīpikā (1.19)*

Tucking the soles of the feet between the knees and thighs and sitting straight is called *svastikāsana*.

### **(4) Prāṇāyāma—accomplished through exhalation, inhalation and retention**

*tasmin sati śvāsa-praśvāsayor  
gati-vicchedaḥ prāṇāyāmaḥ*

*Yoga-sūtra (2.49)*

After *āsana*, one should practice *prāṇāyāma*, which is characterized by controlling the movement and retention of the breath. The breath exhaled through the nostrils is called *recaka*. The breath inhaled through the nostrils

is called *pūraka*. The breath that is consciously retained is called *kumbhaka*. *Prāṇāyāma* is perfected through *recaka*, *pūraka* and *kumbhaka*.

After performing the *āsana* postures, a person perfected in *yama* and *niyama* will practice *prāṇāyāma*.

### The rules of *prāṇāyāma*

(*sa tu*) *bāhyābhyāntara stambha-vṛttir-  
deśa-kāla-saṅkhyābhiḥ paridrṣṭā*

*Yoga-sūtra* (2.50)

[In the practice of *prāṇāyāma*,] there are many rules regarding place, time and number of repetitions.

**Place:** The practitioner should practice *prāṇāyāma* in a place that is level, sanctified and peaceful, where his body, mind and intelligence can attain stillness. He should sit upon a mat made of *kuśa* grass (covered with deerskin and a soft cloth). He should have access to a body of clear water, and his dwelling should be kept clean and tidy. The air should be healthy, and the ingredients needed to prepare whatever lightly cooked foods the practitioner likes should be readily available. There should be no disturbances in the vicinity, nor should there be any trouble from snakes, scorpions or mosquitoes. Such a place should not be far from the practitioner's country of origin, nor should it be his childhood home.

**Time:** It is best to perform *prāṇāyāma* either at the beginning or end of winter. It can be practiced nicely in the morning, afternoon, evening or late at night, but



should not be performed when hungry or after eating. One should generally eat small meals. Intoxicants and meats (including fish) are forbidden, as are sour, dry, salty and spicy foods. Small portions of sweet, fatty foods, such as sweet rice, should be taken every now and then. It is forbidden to take bath very early in the morning, to eat very late at night, or to otherwise engage in activities that disturb one's regulation.

**Repetitions:** Once the practitioner is seated, he should mentally recite the *bīja-mantra* [usually *om̐*] sixteen times while swiftly inhaling through the *iḍā*, or *candra* (left) nostril. Then, he should hold his breath while chanting the *bīja-mantra* sixty-four times, and exhale while chanting the *bīja-mantra* thirty-two times. He should then inhale through the *piṅgalā*, or *sūrya* [right] nasal passage while chanting the *bīja-mantra* sixteen times, hold his breath while chanting the *bīja-mantra* sixty-four times, and then exhale through the *iḍā* while chanting the *bīja-mantra* thirty-two times. He should again inhale through the *iḍā*, hold his breath and then exhale through the *piṅgalā* in the same manner and sequence as he did previously. Performing this sequence three times is one *mātrā*, or unit, of *prāṇāyāma*. The left nasal passage is called *iḍā* or *candra*, which means 'lunar,' and the right nasal passage is called *piṅgalā* or *sūrya*, which means 'solar.' The passageway in which the breath is retained is called the *suṣumnā*. According to some, one should begin by fully exhaling before the first inhalation. Regardless, the result remains the same.

**The stage of kumbhaka is complete  
when the blood vessels have been  
purified through mātṛā**

*Adhama-mātṛā*, or the beginner's quantity, consists of practicing *mātṛās* one by one until twelve have been completed. *Madhyama-mātṛā*, or an intermediate quantity, is achieved when one can perform sixteen *mātṛās*, and *uttama-mātṛā*, or an advanced quantity, is achieved when one performs twenty *mātṛās*. *Mātṛās* must be performed five times a day: morning, midday, afternoon, dusk and midnight.

The passageways of the nervous system, or *nāḍīs*, become purified by practicing *prāṇāyāma* in this way for three months. Once the *nāḍīs* are purified, one has completed *kevala-kumbhaka*, which is the fourth limb of *prāṇāyāma*. Patañjali has stated:

*bāhyābhyāntara-viṣayākṣepī caturthaḥ*

*Yoga-sūtra* (2.51)

In the fourth *kumbhaka*, which is called *kevala*, one performs *prāṇāyāma*, or 'controlling the life airs,' without inhaling or exhaling.

When *kumbhaka* is properly completed, there are two principal results. Firstly, the mind's covering, which prohibits it from fully manifesting, is removed, and secondly, the mind becomes fit to perform *dhāraṇā*.

## Fifth Ray

### (5) Pratyāhāra

*sva-viṣayāsamprayoge cittasya svarūpānukāra  
ivendriyāṇām pratyāhārah*

*Yoga-sūtra (2.54)*

When the faculties of the senses are no longer absorbed in their respective objects, but are instead withdrawn to the seat of consciousness, it is called *pratyāhāra*.

When one gradually withdraws the faculty of sight into the seat of consciousness, where it lies dormant, it is called *pratyāhāra*. When one is able to control all the senses in this way, then gradually the fluctuations of consciousness cease, as does greed for sense objects. Only a dedicated practitioner can fully experience this. I myself have obtained great results through this practice.

### (6) Dhāraṇā

*deśa-bandhaś-cittasya dhāraṇā*

*Yoga-sūtra (3.1)*

Focusing one's consciousness on a particular point, such as the navel or nose, is called *dhāraṇā*. The main purpose of *dhāraṇā* is to facilitate *dhyaṇa* (meditation) and arouse *samādhi* (trance). However, by perfecting *dhāraṇā*, many mystic powers are awakened, but I don't think it is necessary to mention them now. We need only know that those who seek the ultimate spiritual attainment do not pursue mystic powers. Although *dhāraṇā* rouses many yogic powers, Vaiṣṇavas do not accept them. What

is called *mudrā* in *haṭha-yoga* is called *dhāraṇā* by *yogīs* of a more philosophical type.

### (7) Dhyāna

*tatra pratyayaikatānatā-dhyānam*

*Yoga-sūtra* (3.2)

When concentration (*dhāraṇā*) on a particular bodily limb produces exclusive cognition of that limb, the subsequent state is called *dhyāna*.

For example, when one concentrates on Śrī Kṛṣṇa's lotus feet, the resulting state of one-pointed awareness is called *caraṇa-dhyāna*. Attaining steadiness in *dhyāna* is not possible without first attaining steadiness in *dhāraṇā*.

### (8) Samādhi—in rāja-yoga, prema can be relished during the stage of samādhi

*tad-evārtha-mātra-nirbhāsam  
svarūpa-śunyam-iva samādhiḥ*

*Yoga-sūtra* (3.3)

The result of concentration (*dhāraṇā*) manifests as meditation (*dhyāna*), but when the awareness of individuated form (*svarūpa*) disappears, the consequent state is known as trance (*samādhi*).

When those who subscribe to the philosophy of impersonal monism (*nirviśeṣa-vāda*) attain *samādhi*, they no longer recognize the function of distinction. This type of *samādhi* arises in the final stage of *haṭha-yoga*. But in

the stage of *samādhi* in *rāja-yoga*, one attains an affinity with truths that lie beyond material nature. In that state, one relishes *viśuddha-prema*, or immaculate divine love. It is impossible to properly express this subject in words. When you attain *samādhi* yourself, you will properly understand what it is like.”

### **Mallika Mahāśaya becomes enthusiastic upon learning about rāja-yoga**

Having spoken this much, Yogī Bābājī fell silent. Throughout the discourse, Mallika Mahāśaya had been writing brief notes on each and every point. When the instructions on the stages leading to *samādhi* were thus concluded, Mallika Mahāśaya fell at Yogī Bābājī’s feet and said, “O Prabhu! Please be merciful to this servant and instruct me on the practice of *yoga*. I have sold my life at your holy lotus feet.”

Lifting Mallika Mahāśaya up and embracing him, Yogī Bābājī said, “*Yoga* is practiced in solitude. You can begin your practice tonight.”

Narena Bābū and Ānanda Bābū had gradually developed a fondness for Yogī Bābājī’s erudition and gravity. They offered him respects by faithfully bowing their heads.

### **Narena Bābū and Ānanda Bābū’s proposal to study under Yogī Bābājī**

Ānanda Bābū said, “Bābājī Mahāśaya, we came here like lions, but now we are laying here like pups. When we

arrived here, we thought that Hindus gave up their social lives to worship idols and perform useless penances. We thought we would preach Brāhmoism to them and give them back that life. We thought Vaiṣṇavas had no capacity for knowledge about existential truths (*tattva*) and that they pointlessly renounced the material world just because they had been told to do so. We had the view that they saw renunciation simply as a means to attain status as Vaiṣṇavas. We were going to dispel the darkness in their hearts with the light of Brāhmoism, but after spending only a few days sitting at your lotus feet and witnessing your conduct, erudition and transcendental *prema*, our bad impressions have been dispelled. What can I say? We have decided to remain at your lotus feet and learn the truth from you about many subjects.”

**Narena Bābū and Ānanda Bābū express their doubts and ask Yogī Bābājī why the faultless Vaiṣṇavas worship idols**

After offering prostrated obeisance at Yogī Bābājī’s lotus feet, Narena Bābū humbly submitted, “If you would be so kind, please address some of our doubts and deliver us from mental anguish. I am convinced that Vaiṣṇavism is completely faultless. What we assumed to be flaws, due to various misconceptions arising in our contentious minds, were simply particulars of parlance, which is how remote concepts are explained in an accessible way. I cannot imagine that greatly experienced *paṇḍitas* such as yourself would adulate a slew of misconceptions.”

## Yogī Bābājī discusses the truths about Vaiṣṇavas and Vaiṣṇavism

Yogī Bābājī smiled and said, “You are almost correct, Bābūjī. The doctrine (*vāda*) of Vaiṣṇavism is actually self-evident (*aparokṣa*). But just because the teachings are self-evident, that doesn’t mean they can be immediately perceived, for Vaiṣṇava philosophy is concerned only with transcendental subject matters. All histories, descriptions and narrations related to Vaiṣṇavism deal with the world beyond material nature. When speaking to people in general, I refer to that world as Vaikuṅṭha. Language cannot describe the beauty and variety that exist in that world, nor can the mind grasp it by meditation, because language and cognition are forever limited to material endeavor. Therefore, to describe and explain the truths of Vaikuṅṭha, Vaiṣṇavism employs various analogies from this realm of gross elements.

“Vaiṣṇavism has been assessed and perceived through the ultimate unifying practice of enlightened trance (*samādhi-yoga*), and the truths thus revealed are more perfect and confidential than any and all religious systems based on argument and conjecture. Such religions are trivial and incomplete, whereas that which is realized through *samādhi-yoga* is understood to constitute the soul’s eternal propensity. *Prema* alone is the life of Vaiṣṇavism, and it can never be attained through any religion based on conjecture. By some great fortune, you have become attracted to the *prema* the Vaiṣṇavas possess. After honoring *prasāda* today, I will listen to all your doubts and try to dispel them to the best of my ability.”

## The two Bābūs and Yogī Bābājī dance and perform kīrtana before the deity

Just then, a conch shell sounded from the deity room, and Yogī Bābājī said, “Worship is complete. Let us go and have *darśana* of the deity.”

Everyone got up, folded their hands and beheld [the deity of] Bhagavān. As tears of *prema* steadily flowed from Yogī Bābājī’s eyes, he began to dance and sing:

*jaya rādhe kṛṣṇa, jaya rādhe kṛṣṇa*  
*jaya vṛndāvana-candra*

Seeing Yogī Bābājī’s dancing and witnessing his *prema*, Mallika Mahāśaya also began to dance.

Narena Bābū said to Ānanda Bābū, “Let us also dance. There is no one here to make fun of us. If my doubts have been dispelled today, then I should no longer be ashamed to chant ‘Rādhā-Kṛṣṇa.’” Saying this, they began to clap their hands and dance with Yogī Bābājī. The priest then brought the water that had bathed the lotus feet of the deity, and it was honored by everyone. After some time, the deity was offered a meal, and Yogī Bābājī and the three Bābūs honored the remnants with great faith.

## End of the Fifth Ray





## SIXTH RAY

### **Narena Bābū receives a letter from a Brāhmoist leader**

**I**t had not rained for many days, and sun's rays were scorching. After honoring *prasāda*, Yogī Bābājī took his companions to sit beneath the shade of the *pañcavaṭī*, and, as a gentle breeze blew, they discussed many subjects. During this time, a postman arrived with two letters: one for Narena Bābū and one for Mallika Mahāśaya. Each took his letter and began to read.

Narena Bābū read his letter aloud and informed everyone that it had been written by a Brāhmoist leader from Calcutta:

Narena Bābū,

I have not received a letter from you in approximately ten days. The sacred order of Brāhmoism has many hopes for you. Try to rescue the minds of Vṛndāvana's youth from the pit of idolatry. The only good thing about Vaiṣṇavas is the sound of their *kīrtana*; nothing

else. If possible, learn a new melody from them and then when you return here, Harendra Bābū can use it to compose a song about Brāhmoism. Please also send a weekly report on your efforts to teach Brāhmoism there. Furthermore, I wish to remind you that your previous month's donation remains outstanding.

Always your friend,  
----Śrī----

After reading the letter, Narena Bābū smiled slightly. "We'll see what what happens," he said softly. "Anyway, I'm not planning to give the Brāhma Samāja a donation."

### **Mallika Mahāśaya's letter from Nityānanda Bābājī**

When Narena Bābū finished reading his letter, Mallika Mahāśaya began to joyfully read his own. Nityānanda dāsa Bābājī had written from Āhirīṭaulā:

Wishing the best for all.

I am quite anxious to hear news of your spiritual well-being. Last night, in a dream, I saw that you were wearing the dress of a Vaiṣṇava and dancing in *kīrtana*. I would not be surprised if this were true, because you have obtained the saintly association of Yogī Bābājī, and as a result, you have undoubtedly received the seed of the creeper of *bhakti*. Kṛṣṇadāsa Kavirāja Gosvāmī has said:

*brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija  
Śrī Caitanya-caritāmṛta (Madhya-līlā 19.151)*

## Sixth Ray

Of all living entities wandering throughout the universe, those who are most fortunate receive the seed of the creeper of *bhakti* through the mercy of *śrī guru* and Kṛṣṇa.

Even so, I know that you have a special desire to practice *yoga*. However, you should not simply practice dry *yoga*. Although Yogī Bābājī is a *yogī*, he is also greatly *rasika* (adept at relishing spiritual humors) and so you should learn about the principles of *rasa* from him. If possible, you should take Yogī Bābājī's permission to visit the most worshipful Paṇḍita Bābājī. It is a matter of sadness that aside from the Vaiṣṇavas, the association you keep is not good. The followers of Brāhmoism, Christianity and Islam, being very fond of logic, are devoted to debate, and the association of such persons causes a heart replete with *rasa* to dry up. It is insufficient to simply know that Parameśvara is the Creator of everything and that worshiping Him is the duty of all. Worship is of two types: external (*bahiraṅga*) and internal (*antaraṅga*). External worship is dependent upon logic; one's prayers and praises arise out of gratitude and obligation. These kinds of moods do not exist in internal worship, where one's activities of worship occur naturally due to an indescribable and confidential yearning of the soul.

My hope is that you will act on the suggestions of this wretched Vaiṣṇava. For today, I will leave it at that.

Insignificant,  
Śrī Nityānanda dāsa

## The two Bābūs curse their lives

Narena Bābū listened attentively to the letter. “Fie on dry logic!” he sighed. “What Nityānanda Bābājī wrote is very true. O Ānanda Bābū! Why have we neglected to speak to him for so long? He used to visit Mallika Mahāśaya, but thinking his association to be undesirable, we used to run away at the mere sight of him. If Parameśvara Hari will again take us to Calcutta, then we will beg forgiveness for our offense.”

## Two Bāūla Bābājīs arrive while performing kīrtana

Before Narena Bābū had finished speaking, two Bāūla *bābājīs* arrived. In their hands were coconut bowls and *gopī-yantras*<sup>1</sup>. They kept beards, their hair was tied up in a topknot, they wore loincloths, and they covered the lower half of their bodies with a single cloth. As they approached, they sang the following song:

*āre! guru-tattva jene kṛṣṇa-dhana cinle nā  
dhruva-prahlādera môtô emôna bhakta āra habe nā*

Alas! You know everything about the principle of *śrī guru*, but you cannot recognize the wealth that is *Śrī Kṛṣṇa*. Devotees of the caliber of Dhruva and Prahlāda no longer exist.

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<sup>1</sup> A simple, single-stringed folk instrument that is associated with Bāūla singers; otherwise known as an *ekatāra*.—Ed.

*dekhô cātaka-nāme eka pakṣa, tārā kṛṣṇa-nāme haya dakṣa  
kevala-mātra upalakṣa, bōle phaṭika jala de' nā  
tārā navaghana bāri-bine, anya bāri pāna kare nā*

Look, the *cātaka* bird is adept in chanting Kṛṣṇa's name, but this is only a pretense; he simply wants clean water, for he will not drink any water other than that of a fresh raincloud.

*dekhô sarva-aṅge bhasma mākḥā, āra sarvadā śmaśāne thākā  
gājā bhāṅga dhuturā phākā, bhāva-rase haya maganā  
se je tripurāri, prema-bhikhārī, kṛṣṇa-pada bai jāne nā*

Look! There is a person who smears ash all over his body and always resides in cremation grounds. He smokes cannabis, takes *bhāṅga*<sup>2</sup> and *dhatūrā*<sup>3</sup>, and thus remains immersed in his mood of choice. He is Tripurāri (Śiva), a beggar of love, who knows nothing but the feet of Kṛṣṇa.

*jāte ati apakṛṣṭa, mucī-rāma-dāsa premīra śreṣṭha  
mahā-bhāvete niṣṭha, kare iṣṭa-sāadhanā  
tāra mana je cāṅgā, kātuwāya gaṅgā, gaṅgāte gaṅgā thāke nā*

Though of a low caste, Mucī-rāma dāsa is the foremost lover of God. He is transfixed in *mahābhāva*, the greatest state of *prema*, and thus worships his cherished deity. His mind is so pure, he does not need to go to the Gaṅgā, because that very Gaṅgā is in his water pot.

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2 An edible cannabis preparation.—Ed.

3 *Datura stramonium*; a poisonous psychedelic otherwise known as thorn-apple, jimsonweed or devil's snare.—Ed.

## The Bāūla-sampradāya is actually monistic

After they had finished their song and rested for a while, the two Bāūla *bābājīs* took permission from Yogī Bābājī and headed off in the western direction.

“Who were those people?” asked Ānanda Bābū.

Yogī Bābājī answered, “They are *bābājīs* from the Bāūla *sampradāya*. Their philosophy differs from ours. Although they chant the name of Śrī Caitanya Mahāprabhu while travelling here and there, we do not consider them to be our Vaiṣṇava brethren, because they follow their own fabricated philosophy. In reality, they are monists (*advaitavādīs*).”

## The ācāryas of the four Vaiṣṇava sampradāyas and the similarities in their philosophies

Narena Bābū humbly asked, “Bābājī Mahāśaya, how many primary branches of Vaiṣṇavism are there, and on which subjects do all these branches agree?”

Yogī Bābājī said, “There are four main *sampradāyas*, or branches, of Vaiṣṇavism. They are the Śrī *sampradāya*, Mādhva *sampradāya*, Viṣṇusvāmī *sampradāya* and Nimbāditya *sampradāya*. The four original preachers of the philosophies of these respective branches are Śrī Rāmānuja, Śrī Madhvācārya, Śrī Viṣṇusvāmī and Śrī Nimbāditya Svāmī, who all appeared in South India. All Vaiṣṇava *sampradāyas* agree on the following points:

## Sixth Ray

- (1) Parameśvara is one without a second. He is the possessor of all potencies and the Master of all that is ordained.
- (2) Parameśvara possesses a form that is most beautiful, completely auspicious and transcendental and beyond the laws of the material world. In Him, all contradictions are unprecedentedly reconciled. He is all-pervading, even in His deity form. Although He possesses beauty, He is not accessible through the material senses. Even when He is situated in one place, He remains simultaneously fully present everywhere.
- (3) The material world and the souls who inhabit it are manifested by His potency, and He is the creator, maintainer and destroyer of time, place and all that is ordained.
- (4) The living entity is by nature transcendental. However, by the will of Bhagavān, he becomes bound by the gross elements and suffers happiness and distress according to the laws of material nature. It is only through *bhakti* to Bhagavān that the living entity can be delivered from such materiality.
- (5) The paths of *jñāna* and *karma* are painfully difficult. While there is no fault in knowledge (*jñāna*) and activities (*karma*) that relate to devotion, *bhakti* is a principle that is independent of *jñāna* and *karma*.
- (6) The sole duty of the living entities is to associate with saintly persons and learn about *bhakti*.

“After deliberating on all these points, one can see that these four branches of Vaiṣṇavism share the

same opinions. Their philosophies differ only on very insignificant details. All Vaiṣṇavas have adopted the path of *bhakti*, and they all understand that the living entity and Īśvara are separate principles.

**Śrī Caitanya-deva belongs to the Mādhva-sampradāya, while Neḍās, Dervishes, Sāīs and other so-called sādhus are pretentiously devout non-Vaiṣṇavas**

“Mahāprabhu Śrī Caitanya-deva considered Himself to be included within the Mādhva *sampradāya*, and we are all therefore members of this branch. The doctrines of the Bāūlas, Sāīs, Neḍās, Dervishes, Karttā-bhajās, Atibaḍīs and other such groups are all non-Vaiṣṇava philosophies, and the followers of such sects do not practice what they preach. Although many people lose faith in Vaiṣṇavism after encountering the philosophies of these groups, true Vaiṣṇavism cannot be held responsible for the faults of such pretentiously devout persons. The Vaiṣṇavism strongly prevalent in Bengal is that which was propagated by Mahāprabhu and preached by the saintly Gosvāmīs. This philosophy is bona fide, whereas the philosophy of the Bāūlas is not.”

**The philosophy of Śrīman Mahāprabhu has been perfectly recorded in the books of the Gosvāmīs**

Narena Bābū asked, “Has Śrī Caitanya Mahāprabhu written about His philosophy in any particular book?”



“No,” Yogī Bābājī replied. “Mahārabhu has not authored any book. However, His philosophy has been perfectly recorded in the books of His associates such as Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, all of whose works are universally accepted.”

Narena Bābū inquired, “Bābājī, which books have they written, and where can we obtain them?”

“They have written many books,” Yogī Bābājī replied, “and it would take a long time to name them all. I will mention the names of just one or two. The *Ṣaṭ-sandarbhās*, which were written by Śrī Jīva Gosvāmī, wonderfully explain everything there is to know about the principles of *bhakti*. All that can be said about *bhakti* is described in this series.

### **Of all sciences, the science of bhakti is the greatest**

“Each and every component of this world possesses its own science, or *viññāna*. There are various different branches of science that cover everything from music to electricity, water, smoke and biology, and one cannot understand these sciences without deep study. *Bhakti* is the most complex of all the world’s subjects. If such a subject lacked scientific explanation, then how could it be analyzed? The science of *bhakti* is not found in modern religions but within *sanātana-dharma*, the eternal path for approaching the Absolute, a path that dawned in the minds of the Āryans. Vaiṣṇavism is the essence of this

*sanātana-dharma*, and therefore, realization of *bhakti* is possible only in Vaiṣṇavism. The science of *bhakti* has been explicitly delineated in Śrī Jīva Gosvāmī's *Sandarbhas* and Śrī Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*. Both are available in print in various places, and it is my special request that you read them."

### **Bhakti does not arise from studying and debating the scriptures**

Narena Bābū said, "I now understand that the *bhakti* of those who do not know the devotional scriptures is very limited."

"Narena Bābū!" Yogī Bābājī exclaimed. "That is not what I said! *Bhakti* is the living entity's very constitution, and it is spontaneous. It is not pulled from some book. Rather, it is revealed by the devotional scriptures. You will never see someone attain *bhakti* merely by studying those scriptures. The *bhakti* that arises from the faith of the simple (that is, the faith of one who resists his meddling intellect and instead practices devotion due to his firm faith in the teachings of the great saints) does not arise from the myriad types of logic. The seed of *bhakti* exists within the souls of all. In order for that seed to sprout and eventually become a tree, a gardener is required, along with certain activities, such as studying the scriptures, worshipping Parameśvara, associating with saintly persons and staying in places tended by devotees. As the seed sprouts, it is absolutely imperative that the soil be fully cleared of thorns and stones. All such activities can be

performed properly when one comprehends the science of *bhakti*.”

**Thinking Kṛṣṇa to be a mortal man,  
Narena Bābū asks a question about  
Īśvara**

Narena Bābū said, “Bābāji Mahāśaya, kindly dispel this overwhelming doubt of mine. Offering devotion to Parameśvara is the supreme activity of the living entity, so how can offering devotion to Kṛṣṇa be supreme? Is Kṛṣṇa Parameśvara? We have heard how Kṛṣṇa took birth at a certain point in time and performed various activities before eventually losing His life at the hands of a hunter. If this is true, then how can offering devotion to Kṛṣṇa be devotion to the Lord? Can offering *bhakti* to a mortal man be considered devotion to the Supreme Lord? From my perspective, it seems that it would be more auspicious to abandon Kṛṣṇa and perform devotion to Caitanya, for the qualities of Īśvara reside in the character of saintly persons.”

**Due to differences between the  
practitioners of karma, jñāna and bhakti,  
the truth about Bhagavān, which is one,  
appears to be variegated**

Yogī Bābāji answered, “Narena Bābū, what would be the significance of Vaiṣṇavism if we were to abandon Kṛṣṇa? There are so many monist philosophies, but they are all devoid of *rasa*, because the almighty Śrī Kṛṣṇa is

absent from them. There are three aspects of *sādhana* (spiritual practice): (1) the practitioner, or *sādhaka*, (2) the practice itself, or *sādhana* (3) and the objective, or *sādhyā*. In order to qualify as *bhakti-sādhana*, each of these three aspects must meet certain requirements. In the endeavor for spiritual welfare, the activities of *sādhana* are divided into three parts: the activities prescribed in the scriptures delineating fruitive activities (*karma-sādhana*), the activities of cultivating knowledge of the impersonal oneness (*jñāna-sādhana*) and the activities of devotion (*bhakti-sādhana*).

**Karma-sādhana:** “In the practice of prescribed action, the practitioner is determined in his duties and very eager for results. His only practice is *karma* (to perform his religious duties as prescribed in the scriptures). Whether performed with or without a desire to enjoy the fruits of that practice, these activities are mandatory. The goal is Parameśvara, He who bestows all results.

**Jñāna-sādhana:** “In the cultivation of knowledge of the all-pervading impersonal oneness (*brahma*), the practitioner is contemplative, the *sādhana* is contemplation, and the goal is *brahma*, the object of such arduous contemplation.

**Bhakti-sādhana:** “In the practice of devotion, the practitioner is affectionate and the goal is Bhagavān.

“*Sādhakas* are eligible to take up that path for which they have taste (*ruci*). We are *bhakti-sādhakas*, and as such, we do not perform any activity aimed at attaining

Paramātmā or *brahma*. All our activities are performed only for Bhagavān. Don't think, however, that Paramātmā, *brahma* and Bhagavān are separate principles. The goal is one, but it manifests differently according to the practice. But do not conclude that Bhagavān exists in many different states. The fundamental truth about Bhagavān, or *bhagavat-tattva*, is one, and is independent of any particular, inherent state. However, Bhagavān manifests in distinctly different ways according to the qualification of the practitioner. Through careful deliberation you will come to understand this.”

Narena Bābū requested “Please clarify this point further, Bābājī Mahāśāya. Although I have understood something of this, I remain a little confused.”

### **An analysis of the separateness of Paramātmā, brahma and Bhagavān**

Yogī Bābājī explained, “Paramātmā, *brahma* and Bhagavān are three states of a single entity. That state known as Paramātmā is the world's creator, maintainer and destroyer, the Lord of all living entities, and the powerful Almighty, and He is one with Parameśvara. Paramātmā makes His appearance in the heart of the living entities when their vision becomes elevated.

“That indescribable state beyond all material universes is known as *brahma*. *Brahma* is unconditioned and not subject to transformation, and yet it encompasses everything. This is the state attainable by the living entities who possess the second type of qualification.

“That personality who is distinct from both the living entities and material nature, who possesses a unique form and all potencies, who accomplishes inconceivable feats, and who is the sum total of all opulence (*aiśvarya*) and sweetness (*mādhurya*), is known as Bhagavān. By His potency, He enters the world as Paramātmā, and while situated beyond everything [material existence] as *brahma*, He nevertheless always retains His form and variegated pastimes.”

Deep in thought, Narena Bābū said, “I now understand that your philosophy is supreme. I see that it is bona fide and not merely speculative; it is beyond all logic. I have obtained great bliss today. The philosophy of the Vaiṣṇavas is greatly liberal, for it encompasses the philosophies of all *sampradāyas*, and yet it stands alone, resplendent with the light of its knowledge.”

Ānanda Bābū said, “Narena Bābū, let the nectar continue to flow from Bābājī’s lotus lips. The more it enters my ears, the more I become intoxicated with an indescribable bliss.”

Narena Bābū said, “Today we bid farewell to Paramātmā and *brahma*. This is good. Bhagavān has become our hearts’ all in all; we will remain satisfied with Him alone.”

**Bhagavān is full of opulence and sweetness; Narena Bābū and Ānanda Bābū have a natural taste for sweetness**

“There is more,” Yogī Bābājī said. “As I’ve already mentioned, Bhagavān is replete with both majesty and sweetness. Therefore, the *sādhakas* who worship Him

are also of two types. Some perform *bhajana* of that Bhagavān who possesses majesty (*aiśvarya*), while others show affection for that Bhagavān who is pervaded by sweetness (*mādhurya*). What type of *sādhaka* would you like to become, Narena Bābū?”

“I have a doubt,” Narena Bābū confessed. “What happens to Bhagavān’s Godhood if He becomes devoid of majesty? Despite this doubt, my heart is becoming mad upon hearing the word *mādhurya*, but I have no idea why.”

Yogī Bābāji explained, “Both majesty and sweetness are always present in Bhagavān. Sometimes majesty is predominant, and sometimes, though still present, majesty becomes covered by sweetness. When sweetness is predominant, it intoxicates the entire world.”

Narena Bābū and Ānanda Bābū both said, “We want that Bhagavān in whom sweetness is predominant.”

“Then you are by nature devotees of Śrī Kṛṣṇa,” Yogī Bābāji replied. “As Bhagavān’s *mādhurya* increases, Kṛṣṇa’s form (*svarūpa*) becomes manifest. All these topics have been described in detail in the book *Bhakti-rasāmṛta-sindhu*. Śrī Kṛṣṇa is the full moon of Godhead, the culmination of all previous phases or incarnations, and He is overflowing with sweetness. May He appear in your lotus-like hearts.”

Yogī Bābāji’s words can never be fruitless. After seriously pondering the principles of *aiśvarya* and *mādhurya*, Narena Bābū and Ānanda Bābū said, “From today on, we are Kṛṣṇa’s servants. Kṛṣṇa-candra, who plays the flute and who has the complexion of a fresh raincloud, has comfortably seated Himself in our hearts.”

Yogī Bābājī said, “You see, where can a devotee who prefers sweetness take shelter if not in *kṛṣṇa-bhakti*? Can devotees who are inclined toward *aiśvarya* fearlessly express affection in their service to Nārāyaṇa [the manifestation of Bhagavān worshiped by those in the mood of majesty]? Without Bhagavān Śrī Kṛṣṇa, to whom can we offer friendship (*sakhya-rasa*), parental affection (*vātsalya-rasa*) or the highest *rasa* of amorous affection (*mādhurya-rasa*)?”

After taking the dust of Yogī Bābājī’s lotus feet on their heads and thus making their lives successful, Narena Bābū and Ānanda Bābū requested him, “Starting today, please instruct us on the book *Bhakti-rasāmṛta-sindhu*.”

Seeing the two Bābūs in this state, Mallika Mahāśaya became overjoyed and thought to himself, “Nothing is impossible for my revered *gurudeva*.”

### **On Yogī Bābājī’s instruction, the two Bābūs study Śrī Caitanya-caritāmṛta**

Yogī Bābājī said, “Although both of you have studied many subjects in English, you have not studied Sanskrit. Since *Bhakti-rasāmṛta-sindhu* is written in Sanskrit, you will not be quick to understand it. You should therefore study *Śrī Caitanya-caritāmṛta* [which has been composed in Bengali].”

In accordance with Yogī Bābājī’s order, one of his students brought a copy of *Śrī Caitanya-caritāmṛta* and gave it to the two Bābūs. Ānanda Bābū and Narena Bābū



took the book, sat in a hut and began studying it with great seriousness. Whenever they had a doubt, they approached Yogī Bābājī and had him clarify the matter. Ānanda Bābū and Narena Bābū vowed that they would not leave the *kuñja* until they had finished reading it.

While Ānanda Bābū and Narena Bābū sat in one hut, Mallika Mahāśaya sat in another hut and practiced retaining his breath. Many other listeners came and sat with Ānanda Bābū and Narena Bābū and together recited *Śrī Caitanya-caritāmṛta*. All those who heard that recitation were filled with an immense sweetness.

### **Dancing, singing and crying tears of prema are the natural results of reading Śrī Caitanya-caritāmṛta**

In this way, they completed the book in approximately ten days. As they read, tears of *prema* often flowed from their eyes. Sometimes the hairs of their bodies would stand on end and they would set aside the book to sing the following prayerful *kīrtana* while dancing:

*‘gaurāṅga’ bōlite ha’be pulaka śarīra  
‘hari hari’ bōlite nayane ba’be nīra (1)*

When will the hairs on my body stand on end upon chanting, “Gaurāṅga”? When will my eyes overflow with tears upon chanting, “Hari Hari”?

*āra kabe nitāi-cāda karuṇā kōribe  
viṣaya-bāsanā mora kabe tuccha ha’be (2)*

And when will the moon-like Nityānanda Prabhu bestow His mercy upon me? When will my material desires become insignificant?

*saṁsāra-bāsanā chāḍi' śuddha ha'be mana  
kabe hāma herabô śrī vṛndāvana (3)*

When will my mind, as a result of my renouncing material desire, become purified? When will I behold Śrī Vṛndāvana?

*rūpa-raghunātha bô'le kôribô ākuti  
kabe hāma bujhabô se jugala-pirīti (4)*

When will I fervently call out the names of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, by whose mercy I will be able to understand the conjugal pastimes flourishing in the groves of Śrī Vṛndāvana?

*rūpa-raghunātha-pade sadā mora āśa  
prārthanā karôye sadā narottama-dāsa (5)*

“I always hope for the lotus feet of Śrī Rūpa-Raghunātha.”  
This is the constant prayer of Narottama dāsa.

Many Vaiṣṇavas would listen to Narena Bābū's sweet recitation. The profound principles found in the instructions that Mahāprabhu gave to Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī, as well as those found in His conversation with Rāya Rāmānanda, were discussed in great detail. After reading *Śrī Caitanya-caritāmṛta* twice, they commenced their study of *Bhakti-rasāmṛta-sindhu*, and Yogī Bābājī Mahārāja was delighted to give them instructions on (the book's) many topics.

## **Narena Bābū and Ānanda Bābū take shelter of Śrī Nāma**

One day, Narena Bābū and Ānanda Bābū offered prostrated obeisances at Yogī Bābājī's lotus feet and said, "O Prabhu! If you would be so merciful as to bestow *śrī harināma* upon us, then our lives would be successful." Yogī Bābājī, observing their devotional enthusiasm, bestowed the *harināma mahā-mantra* upon them without delay. Henceforth, they began to worship the Lord through the chanting of His holy names, while keeping count on a rosary of beads made of *tulasī* wood the number of names recited. One day, they asked, "O Prabhu! Should we apply *tilaka* and wear neck beads?"

Yogī Bābājī said, "You may do as you like. I do not give any directives regarding external things."

## **In the association of Vaiṣṇavas, the two Bābūs accept the dress of Vaiṣṇavas**

Although Yogī Bābājī had expressed his indifference to external dress, still, due to the association of Vaiṣṇavas, an eagerness to accept Vaiṣṇava dress arose in the minds of Narena Bābū and Ānanda Bābū. Upon seeing that Narena Bābū and Ānanda Bābū had decorated themselves with *tilaka* and neck beads one morning, Mallika Mahāśaya thought to himself, "There is nothing Kṛṣṇa cannot do."

From that day forward, Ānanda Bābū and Narena Bābū no longer kept their big mustaches or wore their foreign shoes. They completely accepted the attire of householder Vaiṣṇavas.

## Compassion for the living entities arises within the heart of the two Bābūs

One evening, Narena Bābū and Ānanda Bābū sang a song composed by Narena Bābū, hearing which Yogī Bābājī's heart became enraptured in delight:

*kabe vaiṣṇavera dayā āmā prati ha'be  
āmāra bāndhava-varga kṛṣṇa-nāma la'be (1)*

When will the Vaiṣṇavas be merciful to me, and when will my friends chant the names of Kṛṣṇa?

*śuṣka juktivāda ha'te hōibe uddhāra  
brahma chāḍi' kṛṣṇe mati hōibe sabāra (2)*

They will give up their speculative logic, and as a result, they will give up the desire to attain *brahma*. Thus, their intelligence will become engaged in devotional service to Kṛṣṇa.

*sakalera mukhe guru-kṛṣṇa-nāma śuni'  
ānande nācibō āmi kare hari-dhvani (3)*

Hearing them chant the names of *śrī guru* and Śrī Kṛṣṇa, I will loudly shout "Hari!" and dance in great bliss.

*prabhu gurudeva-pade prārthanā āmāra  
mama saṅgī-gaṇe prabhu karahô uddhāra (4)*

This is my prayer at the lotus feet of *śrī gurudeva*:  
"O Prabhu! Please deliver my companions."

## End of the Sixth Ray



## SEVENTH RAY

### **Narena Bābū sends a letter of inquiry to the leader of Brāhmoism**

**O**ne morning, Narena Bābū went to the post office and sent a letter to Ācārya Mahāśaya, the foremost leader of Brāhmoism, which he had written the previous night. In the letter, he had revealed his mind in great detail, posing a number of questions and describing the excellence of *bhakti* and how the process of logic (*yukti-vāda*) is abominable.

### **Everyone contributes to a festival in Prema-kuñja**

After Narena Bābū posted the letter, a Vaiṣṇava came along and invited everyone to a festival at Prema-kuñja. Ānanda Bābū, Yogī Bābājī, Mallika Mahāśaya and Narena Bābū decided they would attend.

At about ten o'clock in the morning, after finishing their daily rituals, worship, *mantra* meditation and study of

devotional scriptures, everyone set off for the supremely sacred Prema-kuñja, where deities of Śrī Nityānanda and Śrī Gaura-candra presided over a courtyard beautifully enclosed by groves of *mādhavi* vines. Countless Vaiṣṇavas were there performing *kīrtana*.

The Vaiṣṇava guests gradually began to arrive, and after seating themselves in the courtyard, they proceeded to discuss many different subjects.

### **The ladies' quarters at Prema-kuñja and Prema-bhāvinī's recitation of Śrī Caitanya-caritāmṛta**

One section of the *kuñja* was designated for Vaiṣṇavīs, female devotees, and in that section was a Vaiṣṇavī named Prema-bhāvinī, who was reciting *Śrī Caitanya-caritāmṛta*. Although the room for Vaiṣṇavīs was separate, male Vaiṣṇavas were not barred from entering.

Narena Bābū told Ānanda Bābū, “Just see. There seems to be no difference between the Vaiṣṇava *āśramas* and the Brāhmoist *āśramas*. The Vaiṣṇavīs here are singing songs and reading from various scriptures just like the Brāhmoist ladies. But without doubt, the followers of Brāhmoism have adopted these practices from the Vaiṣṇavas—these traditions are nothing new.”

As Narena Bābū and Ānanda Bābū slowly made their way into the ladies' quarters, they saw those maidservants of Kṛṣṇa seated on the dirt floor. In their midst, on a small mat, sat Prema-bhāvinī, reciting from a book. She was wrapped in a white *dhotī*, her forehead was decorated

with the long lines of *ūrdhva-puṇḍra tilaka*, she wore thin strands of *tulasī* beads around her neck and her limbs were stamped with the holy names of Śrī Hari. Next to her was a small pot of sacred water (*pañca-pātra*). She was surrounded on all sides by similarly dressed ladies, all of whom were holding beads for chanting *harināma*. Just like *cātaka* birds<sup>1</sup>, everyone's gaze was fixed on Prema-bhāvinī's mouth as she recited the following verses in a sweet voice:

*kona bhāgye kona jīvera śraddhā jadi haya  
tabe sei jīva sādhu-saṅga je karaya*

If, by the strength of a living entity's past devotional activities, faith (*śraddhā*) for exclusive devotion arises, then that living entity attains the association of pure devotees (*sādhu-saṅga*).

*sādhu-saṅga hôte haya śravaṇa-kīrtana  
sādhana-bhaktye haya sarvānārtha-nibartana*

In that saintly company, he practices *sādhana-bhakti*, and to the extent that he hears (*śravaṇa*) and chants (*kīrtana*) [the glories of Śrī Hari's name, form, qualities and pastimes], all his misguided desires (*anarthas*) are destroyed.

*anārtha-nivṛtti hôte bhaktye niṣṭhā haya  
niṣṭhā hôte śravaṇādye ruci upajaya*

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<sup>1</sup> *Cātaka* birds are said to drink nothing but rainfall. Here, the Vaiṣṇavīs in Prema-bhāvinī's assembly are compared to *cātaka* birds due to their exclusive desire to drink the nectar of her *hari-kathā*.—Ed.

By hearing and chanting, his gross misguided desires (*anarthas*) are expelled, and his faith matures into firm conviction (*niṣṭhā*) in exclusive devotion. This *niṣṭhā* gradually becomes *ruci* (taste).

*ruci bhakti hôte haya āsakti pracura  
āsakti hôte citte janme ratira ankura*

From *ruci*, attachment (*āsakti*) arises. When *āsakti* develops and becomes completely pure, the seed of love and affection for Kṛṣṇa (*bhāva*, or *rati*) appears.

*sei rati gāḍha hôte dhare prema-nāma  
sei premā—prajojana sarvānanda-dhāma*

When this *rati* thickens, it becomes known as *prema*, or pure love. That *prema* is the ultimate goal (*prajojana-tattva*) and the abode of all bliss.

Śrī Caitanya-caritāmṛta (*Madhya-līlā* 23.9-13)

Translation taken from Śrīla Bhaktivinoda Ṭhākura's  
*Amṛta-pravāha Bhāṣya*

## What is rati? Identifying its abode and repository

A young woman in the audience named Rasa-bhāvinī inquired, “My dear friend, what is *rati*?”

Prema-bhāvinī, answered, “*Rati* is the seed of *prema*.”

Rasa-bhāvinī smiled. “Where does *rati* (affection) reside?” she asked. “And to whom should it be directed?”

Prema-bhāvanī was an elderly Vaiṣṇavī. She had examined this subject many times and properly understood



all the conclusions. After hearing Rasa-bhāvinī's question, streams of tears flowed from her eyes, her heart melting with the bliss of *prema*. "O my dear friend," she replied, "do not apply your material intelligence to transcendental subjects. This is not the type of *rati* that you have heard of previously that exists among debauchees. The *rati* of a material body is not permanent; it will be burnt on a funeral pyre. Since bodily happiness is thus destroyed along with the body, the behavior between the men and women of this Earth is absolutely worthless.

"The living entities are spirit souls, who possess eternal bodies. When situated in their eternal bodies, all living entities are female, Bhagavān Śrī Kṛṣṇa-candra being the only male. So, just as the *rati* of the material female body passionately chases after a man, the transcendental *rati* of the eternal female body should be directed toward the supreme male, Śrī Kṛṣṇa. In this way, one should cease the activities of the material body and cultivate those related to one's eternal spiritual body.

"The greed in the heart for sense objects is material *rati*, whereas the natural greed for Kṛṣṇa possessed by the spiritually perfected body is the living entity's eternal *rati*. O friend, if you have not experienced an awakening of that *rati*, then why have you abandoned everything, including your doubts and misgivings, to come and live in Vraja?

"*Rati* is causeless; it is an innate proclivity stimulated by the mere sight of its object, and, as I have said before, it is the seed of *prema*. You must sprout that seed by the watering process of hearing and chanting."

As she spoke in this way, transcendental emotion awoke in Prema-bhāvinī; she became unsteady and cried out, “Oh, where is Prāṇa-vallabha, the love of my life!” And with this, she fainted. With feelings of great concern, everyone began chanting *harināma* for her.

Narena Bābū said to Ānanda Bābū, “Just see the abundance of pure *prema* here. Foolish persons who consider Vaiṣṇavas to be debauchee womanizers are unfortunate, for they cannot understand the Vaiṣṇavas’ *prema*.”

### **Honoring prasāda at the Prema-kuñja festival**

Hearing the sound of a horn, all the Vaiṣṇavas assembled in the courtyard to sit and honor the festival *prasāda* (sanctified food). The householder Vaiṣṇavas respectfully waited for the renounced Vaiṣṇavas to be seated first. Everyone was calling out the names of Śrī Gaura and Śrī Nityānanda, and after shouting “*Prema sukhe!* (Oh, the happiness of divine love!)” they proceeded to accept *mahāprasāda*. As they started to take their rice and spinach, one Vaiṣṇava began weeping. “Oh!” he cried, “Kṛṣṇa-candra Himself must have relished this spinach; I’ve never tasted anything like it!” In this way, with hearts aflutter, the Vaiṣṇavas honored *kṛṣṇa-prasāda* as they contemplated the happiness of Śrī Kṛṣṇa. Upon finishing honoring *prasāda*, they rose to their feet, lovingly calling out the name of Hari.

## **The two Bābūs and Mallika Mahāśaya hear about and honor the remnants of the Vaiṣṇavas**

Ānanda Bābū asked Yogī Bābājī why the organizer of the festival was collecting the remnants from the Vaiṣṇavas' plates. "This *prasāda* is called *adharāmṛta*," Yogī Bābājī replied, "or nectar that has touched the lips of Vaiṣṇavas. Those who give importance to considerations of caste and familial lineage and are opposed to honoring such *adharāmṛta* are unenlightened and deceitful. Such persons are not to be considered Vaiṣṇavas. This *adharāmṛta* from the festival is a test for those who are proud of their caste and position. The Vaiṣṇavas present here have sanctified their respective castes, and upon honoring their *adharāmṛta* with love, the pride of one's own caste is removed. Once this pride is removed, *kṛṣṇa-bhakti* appears."

Ānanda Bābū, Mallika Mahāśaya and Narena Bābū then honored those remnants with great devotion.

## **Vaiṣṇavism alone is capable of creating equality among castes**

Narena Bābū said, "Vaiṣṇavism is the only doctrine that can preach equality among men. Despite being proud of their ideologies on unity, the followers of Brāhmoism are not at all liberal in their behavior. I now see that it is essential to understand that from a spiritual perspective, all living entities are equal. However, from a worldly

perspective, the Āryans opine that it is appropriate to consider some distinctions of birth and conduct. A person who understands that caste is simply a worldly distinction can see that the followers of Brāhmoism criticize the caste system solely because they have been influenced by foreign opinion.”

Ānanda Bābū and Mallika Mahāśaya seconded this conclusion.

After they had finished honoring *prasāda*, all the Vaiṣṇavas chanted “*Haribol!*” as they returned to their respective residences. The proprietor of Prema-kuṅja was an elderly Vaiṣṇavī. She very affectionately took Ānanda Bābū, Narena Bābū and Mallika Mahāśaya and sat them in the ladies’ quarters. They were charmed by her motherly affection. “Where do you live?” she asked them. “Because of your accents, I presume you are from Calcutta.”

Mallika Mahāśaya, Ānanda Bābū and Narena Bābū then introduced themselves.

### **Prema-bhāvinī introduces herself**

After Narena Bābū introduced himself, Prema-bhāvinī came forward and asked him, “Do you recognize me?”

“No,” replied Narena Bābū.

Prema-bhāvinī then asked, “Tell me, do you know where your aunt is?”

Narena Bābū replied, “When I was very little, my aunt went on pilgrimage to Kāśī-dhāma, but she never returned. I only have faint memories of what she looks like. She

used to put me to sleep after telling me tales of robbers and bandits.”

“I am that very aunt of yours!” Prema-bhāvinī proclaimed. “I was suffering intensely when I left you and went to Kāśī-dhāma. I stayed there for a while, but when I realized that the association there was not very favorable, I came to Vṛndāvana. Once here, I adopted Vaiṣṇavism. Twenty years have now passed, and I have been residing here in this *kuṅja*. After reading all the Vaiṣṇava scriptures and hearing the instructions of saintly persons, I gradually took one-pointed shelter at the lotus feet of Śrī Hari.

“Since coming here, I have neither inquired about you nor written to you, because if I were to have heard news of you, I may have fallen back into the ditch of material life. I was paralyzed by this fear. But you don’t know how thrilled I am to see you again. Seeing you wearing *tilaka*, neck beads and other Vaiṣṇava markings, I did not recognize you either. After all, everyone on my father’s side of the family chants *mantras* to worship *śakti* (the potency principle). So tell me, how have you come to accept these markings of a Vaiṣṇava?”

Narena Bābū told her his entire story, and Prema-bhāvinī became choked up with bliss and could not carry on the conversation. “O Nanda-tanaya! O Gopī-jana-vallabha! Who can understand the tricks You employ to claim someone and bestow Your mercy upon them?” Speaking in this way, Prema-bhāvinī fell to the ground unconscious. Horripilation appeared on all her limbs and her body began to tremble.

Like a loving son, Narena Bābū lifted his aunt up into his arms. Ānanda Bābū and Mallika Mahāśaya were watching, but were unsure how to react. Then, Rasa-bhāvinī, Kṛṣṇa-kāṅgālinī, Hari-raṅginī and other Vaiṣṇavīs took the dust from Prema-bhāvinī's lotus feet and smeared it on all their limbs while performing *kīrtana*. "Prema-bhāvinī's life has become successful!" said an elderly Vaiṣṇavī. "She is illuminated with that *prema* which is rare for even Brahmā to attain."

After some time, Prema-bhāvinī regained external consciousness. Upon opening her eyes, she again started to weep, saying, "Narena, if you could, please stay here for a few days and give me your *darśana*. May your devotion to the lotus feet of your *gurudeva* become firm, for without the mercy of *guru*, one cannot attain the mercy of Kṛṣṇa. When you return home, take a little dust from Vraja for your mother."

Narena Bābū said, "Auntie, if you wish to return home, I will make special arrangements to take you."

"Bābā!" replied Prema-bhāvinī. "I have become completely detached from all worldly affairs. I am not eager to obtain palatable foods, a nice house, fancy clothes or intimate friends. My only desire is for one-pointed service to Śrī Kṛṣṇa. If you had not taken shelter of Vaiṣṇavism, I would not have even come near you to introduce myself. The devotees of Kṛṣṇa alone are my mother and father; they alone are my friends and brothers. Śrī Kṛṣṇa is my only husband, and I will not leave His house to go elsewhere. All of you please take care and perform *bhajana* of Śrī Kṛṣṇa."

**After leaving Prema-kuñja, everyone  
has darśana of the cowherd boys'  
springtime festival**

Yogī Bābājī then called for Mallika Mahāśaya, Narena Bābū and Ānanda Bābū, all of whom had exited the room after offering prostrated obeisances to the elderly Vaiṣṇavī and Prema-bhāvinī.

“The day is coming to an end,” said Yogī Bābājī. “Come, let us leave for our *kuñja*.” The four then departed.

After travelling for some distance, they saw a grove of *kadamba* trees. Under one of the trees, some young Vrajavāsī boys dressed up as cowherds were dancing and very sweetly singing a song in *vasanta-rāga*<sup>2</sup>:

*abhinava kuṭmala, guccha samujjvala  
kuñcita kuntala-bhāra  
praṇayī-jane rata, candana-sahakṛta  
cūrṇita vara-ghana-sāra (1)*

Your loose, curly locks of hair magnify the beauty of the bunches of fresh flower buds tied to them, and Your limbs are decorated with colored powders mixed with sandalwood that have been thrown at You by Your beloveds.

*jaya jaya sundara nanda-kumāra  
saurabha sañkaṭa, vṛndāvana-taṭa  
vihita-vasanta-vihāra (2)*

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<sup>2</sup> A classical Indian musical scale generally sung in the spring season.—Ed.

O most beautiful son of Nanda! All glories to the springtime pastimes You perform on the banks of the Yamunā in Vṛndāvana, where the air is permeated with the fragrance of flowers.

*adhara-virājita, mandatarā smita  
locita nija-parivāra  
caṭula dṛgañcala, racita rasoccala  
rādhā-madana-vikāra (3)*

The gentle, radiant smile on Your lips makes your associates mad with desire, and Your exceedingly charming, ever-restless sidelong glances heighten *rasa* and cause transformations of divine love (*prema*) to appear in Śrīmatī Rādhikā, who is possessed of intense eagerness (*anurāga*) for You.

*bhuvana-vimohana, mañjula nartana  
gati valgita maṇi-hāra  
nija-ballava-jana suhṛt-sanātana  
citta viharadavatāra (4)*

Your resplendent jeweled necklace is tossed about by the pace of Your enchanting dancing, which captivates the entire world. You are eternally affectionate to those who are dear to You, and You forever sport in their hearts. (Or, being affectionate to Śrīla Sanātana Gosvāmī, You forever sport in his heart.)

Śrī Rūpa Gosvāmī  
*Stava-mālā (Gītāvalī 3)*

Coming closer, Ānanda Bābū asked, “What are you doing, children?”



One of them came forward and said, “We are joyfully absorbed in the spring festival of our life’s wealth, Śrī Kṛṣṇa.”

“Will you accept a donation?” Ānanda Bābū asked.

The young boy replied, “Śrī Kṛṣṇa’s sporting pastimes in the forest do not require money. Leaves, flowers, flutes, horns, sticks, cows and loved ones are all that is needed in the pastimes of Śrī Kṛṣṇa, and sweetness (*mādhurya*) is the only mood. Indeed, we know nothing of grandeur (*aiśvarya*). This is Śrīdāma, this is Baladeva, and I am Subala. We are all dear to Kṛṣṇa, as are this stick, this horn and this *kadamba* grove, so what else do we need?” Please be on your way now, otherwise we will lose this opportunity to serve.”

### **They experience the moods of Vraja while returning to Yogī Bābājī’s kuñja**

Ānanda Bābū and Narena Bābū approached Yogī Bābājī and submitted a few questions. “Why are you asking me about the moods of Vraja?” Yogī Bābājī asked. “Everyone in Vraja, including the children, is comprised of pure consciousness! Here everyone is a connoisseur of *bhāva* (transcendental sentiment), and that *bhāva* pervades everything. You see, even the trees are captivated by Kṛṣṇa’s pastimes, and the birds call out to one another ‘Rādhe, Rādhe!’ ‘Kṛṣṇa, Kṛṣṇa!’ Oh! Vṛndāvana must seem so strange to the academics.” As Yogī Bābājī spoke, *bhāva* began to arise in his heart. He shouted, “O Rādhā! O Vṛndāvaneśvarī!” and fell unconscious.

Seeing Yogī Bābājī's condition, Ānanda Bābū and Narena Bābū madly chanted "Hari, Hari!" and began to dance.

"Isn't it amazing!" exclaimed Ānanda Bābū. "The leader of Brāhmoism wants to deliver these Vrajavāsī children from the pit of idolatry! If I were to write him a letter, I would say, 'Physician, first heal thyself.' "

In due course, they all arrived at Yogī Bābājī's *kuñja* while dancing in great bliss.

### **Completely renouncing debate, the two Bābūs observe the limbs of bhakti in the association of sādhus**

The two Bābūs began to read the devotional scriptures every day, along with deeply studying various aspects of the philosophy, performing *kīrtana* of Śrī Hari's qualities, travelling to places of pilgrimage, honoring *mahā-prasāda*, beholding the deity and many other devotional activities. Eventually, they lost interest in everything but the association of Vaiṣṇavas. If anyone tried to debate them, they would say, "The time for debate has come to an end. Although our Brāhmoist brethren may debate about things like form and formlessness or religion and heathenism, we will remain captivated by drinking *hari-rasa*. I will beat the knowledge that 'ignorance is the highest bliss' in the face with a broom."

In this way, several weeks passed.

### **End of the Seventh Ray**



## EIGHTH RAY

### The leader of Brāhmoism answers Narena Bābū's questions in a letter

One morning, Narena Bābū was sitting under an *āmlā* tree and reading a long letter, when Ānanda Bābū, Mallika Mahāśaya and a few other Vaiṣṇavas came and stood near him.

Ānanda Bābū asked, "Who wrote that letter, Narena Bābū?"

Narena Bābū grimaced and said, "I received a reply from Brāhmācārya Mahodaya today." At the request of Ānanda Bābū, Narena Bābū read the letter aloud:

Brother,

I was very saddened to read your letter. I do not know into whose web of poor logic you have fallen that has influenced you to bid farewell to the jewel of knowledge you have acquired after so much effort. Do you not remember how extensively I labored to

remove your bad habits? For what reasons do you again choose to foster those impressions? The head of the followers of Brāhmoism, Prabhu Yīśu<sup>1</sup>, said that of all activities, reforming people's religious affiliations is most difficult. People do not quickly give up their bad habits, because human beings are always prone to err. Even Prabhu Yīśu never gave up his belief in ghosts. Thus, regardless of how much instruction you may have accepted, your confusion has not been removed. Although your mind has changed its course, still, it is my duty to try to bring you to the correct path. Therefore, I will answer your questions one by one. Try your best to understand.

### **The opinion of the followers of Brāhmoism on the nature of bhakti**

You wrote that *bhakti* is the inherent proclivity in humans to love. There is another aspect of *bhakti* that you do not accept. According to my conception, all humans are completely subjugated by sense objects, and the propensity for *bhakti* is something totally separate and unexplainable. Addressing Parameśvara as “Father” is an expression of the external devotion one possess for one's father, and internally, it evokes symptoms of an indescribable relationship with the *bhūmā-puruṣa*, the Supreme Person. Similarly, when one refers to Him as a friend, then an ordinary mood of friendship arises. However, in that relationship, some confusion about the Lord's eminence remains. The truth is, we have no actual acquaintance with the

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1 Lord Jesus.—Ed.

propensity for *bhakti*; we will only be able to identify it when we are delivered.

## **Brāhmoism rejects the beauty of the Absolute Truth**

You wrote that the followers of Brāhmoism often mention the beauty of Parameśvara. How can He be beautiful if He does not possess a form? Is there any logic in this, Narena? You are making excuses as a way to forge faith in the deity of Kṛṣṇa. When we followers of Brāhmoism describe such beauty, it is simply an expression of sentimental infatuation. (You have written that) such beauty can be seen through eyes endowed with *bhāva*, but in reality, how is it possible to attribute beauty to the Almighty God?

## **In impersonalism, bhāva is dominated by logic**

You have also written that in order to develop *bhāva*, one must abandon logic. This is a useless statement. On the strength of logic alone, humans are superior to all the various types of animals. If a person abandons logic, then he again becomes equal to a lowly animal. Let *bhāva* increase as long as it does not oppose logic, but know that when it does so, it will lead only to suffering. Therefore, one should always apply logic in one's performance of *bhakti*. Our highest duty is not to simply offer sentiments to Parameśvara. In this world we can only please Him by producing progeny and fulfilling our responsibilities to others. Becoming a renunciate

and indulging in sentimentality will certainly lead to a fall down. Read Theodore Parker's book with great care, and then think about all these things.

### **According to the philosophy of Brāhmoism, bhakti is simply impersonal monotheism**

You have said that Brāhmoism is speculative logic, but this is incorrect. You know well that in foreign countries, monotheism is of two types: (1) deistic, or reason-based acceptance of an impersonal creator, and (2) theistic, or devotion to a Supreme Being. Deists are known as rationalists. They accept Parameśvara but perform no worship. Theists, however, do perform worship, and we, the followers of Brāhmoism, consider them to be misguided. Islam and Christianity are not monotheistic religions. Christians consider God, Jesus and the Holy Spirit to be one. How, then, can they be called pure monotheists? Although there is no Jesus or Holy Spirit in the Muslim religion, they do accept the existence of Satan, who is in the same category as Parameśvara. Furthermore, many people consider Mohammed to be a demigod, so in reality, Muslims also cannot be called monotheists. The only monotheists who have created a *sampradāya* are the followers of Brāhmoism. None of the other monotheists have done so; they have only written books. I cannot understand why you have left such an unprecedented *sampradāya* and entered the pit of idolatry. If we refer to Brāhmoists as speculative logicians, then what can be said about a follower of *bhakti*? *Bhāva* is acceptable in Brāhmoism, but by allowing *bhāva*

## Eighth Ray

to go unchecked, it gradually becomes opposed to monotheism.

### **Narena Bābū is offered employment**

O Narena, give up the association of sentimentalists and immediately come to Calcutta. There is a position available in the Forest Office. I have implored the superintendent, and he is prepared to offer you this position. If you do not come within the week, you will not get the job.

Your brother at heart,

---Śrī---

Narena Bābū read this letter from the Brāhmoist leader four or five times. After He and Ānanda Bābū had carefully scrutinized all his points, they decided that everything he had written was useless.

### **Yogī Bābājī reveals the fault of Brāhmoist philosophy, and they all depart for Paṇḍita Bābājī's cave**

When they asked Yogī Bābājī about the subjects discussed in the letter, he replied, "There is no difference between the living entity's propensity for *bhakti* and his propensity for *prema*. *Rāga*, or *prema*, is the soul's only occupation, and when offered to Parameśvara, it is called *bhakti*. But if it is offered to material sense objects, it becomes *viṣaya-āsakti*, or attachment to such objects. However, as confirmed by what you have read in *Bhakti-rasāmṛta-sindhu*, these are not two separate propensities.

Any remaining doubt will be removed by inquiring from Paṇḍita Bābājī.”

Narena Bābū assured himself that whatever else the Brāhmoist leader had written was clearly only bias in favor of his *sampradāya*.

Before dusk that day, Narena Bābū, Ānanda Bābū, Mallika Mahāśaya and Yogī Bābājī set off together to visit Paṇḍita Bābājī.

Approximately fifty saintly Vaiṣṇavas were seated in Paṇḍita Bābājī’s pavilion, including Haridāsa and Premadāsa, who were sitting close to him. Seeing Yogī Bābājī and his companions, everyone greeted them with a joyful roar. “Kindly permit us to come inside,” submitted Yogī Bābājī. The four guests then offered prostrated obeisance to the Vaiṣṇavas and seated themselves as they pleased.

“Bābājī”, remarked Premadāsa to Yogī Bābājī, “I see that the dress of your associates has changed.”

“Yes”, answered Yogī Bābājī. “Śrī Kṛṣṇa has fully accepted them. All of you please bless them so that they may attain the wealth of *kṛṣṇa-prema*.”

All the Vaiṣṇavas responded, “It shall certainly be so. What is not possible through your mercy?”

**Paṇḍita Bābājī explains rasa-tattva  
and instructs everyone to drink  
the rasa of Śrīmad-Bhāgavatam,  
the essence of all scriptures**

When everyone was happily seated, Yogī Bābājī humbly petitioned Paṇḍita Bābājī, “These gentlemen have completely given up logic and become devotees of Kṛṣṇa.



## Eighth Ray

I am certain that they have attained the qualification to hear about *rasa-tattva*. They have situated themselves at your lotus feet today, with the hope of receiving extensive instructions.”

Upon the mere mention of *rasa-tattva*, Paṇḍita Bābājī became filled with *rasa*. After taking permission from all the Vaiṣṇavas present, he offered prostrated obeisance at the lotus feet of Śrī Gaurāṅga, and keeping *Śrīmad-Bhāgavatam* in front of him, began speaking on the topic of *rasa*.

*nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavataṁ rasam ālayaṁ  
muhur aho rasikā bhuvi bhāvukāḥ*

*Śrīmad-Bhāgavatam* (1.1.3)

“The author of *Śrīmad-Bhāgavatam* is saying, “The Vedic scriptures are a desire tree, and the ripened fruit of that desire tree is *Śrīmad-Bhāgavatam*. Just as a parrot (*śuka*) causes fruit to fall, Śrī Śukadeva Gosvāmī has brought this ripened fruit of *Śrīmad-Bhāgavatam* down to this world from the spiritual world of Goloka Vṛndāvana. What distinguishes this fruit from all others is that it has no skin or seeds; it consists of nothing but *rasa* (juice). By mediating on the transcendental *brahma*, one merges into the spiritual plane (*vaikuṅṭha-tattva*); this merging is the pinnacle of such dry contemplation. However, Śrī Kṛṣṇa is described by such statements of the Śruti as “*raso vai saḥ*—He is certainly the embodiment of all *rasa*,” and *rasa*-filled meditation on Him arouses an ecstasy that causes one

to fall unconscious. This ecstasy is the awakening of life for one who relishes purely spiritual emotion (*bhāva*). O connoisseurs of *bhāva*! Honor *rasa-tattva* by drinking the *rasa*-laden fruit of *Śrīmad-Bhāgavatam*, and thus merge into transcendental bliss!

### What, truly, is *rasa*?

“O *rasika* Vaiṣṇavas! *Rasa* is the ultimate spiritual attainment. That *rasa* which is described by the gross materialists of this world is not what we refer to as *rasa*. When literary scholars use the word *rasa*, they are not talking about the *rasa*, or sap, of trees, but rather the *rasa*, or taste, that exists within the mind, something that is superior to the fluids of a tree. Similarly, we are not referring to anything related to the material body and mind when speaking about *rasa*. Rather, we are talking about the *rasa* of the soul; that by which one’s nature is driven. Sometimes, for the sake of comparison, we refer to date and cane juice as *rasa*, along with their derivatives, jaggery, sugar, rock candy and so on. And sometimes we refer to the inferior mellows between worldly lovers as *rasa*. Ultimately, however, we use the term *rasa* only to refer to that which exists within every soul and to the *rasa* within Śrī Kṛṣṇa, the Soul of all souls.

“In his unadulterated state, man is a pure soul, completely devoid of a material mind or body. Such a state is pursued by those who seek liberation (*mukti*). Of this there is no doubt. When the living entities become thus situated, they reside with Parabrahma (the Supreme Lord) in His abode beyond the material world. The name of that

abode is *Vaikuṅṭha*. There, the living entity's inherent form (*svarūpa*) is manifest; it is beyond all material elements, supremely pure and comprised of transcendence. The unalloyed happiness the living entity experiences as a result of residing with the Absolute Truth (*brahma*) is *rasa*.

### **Material *rasa* is a distorted reflection of *bhakti-rasa***

“The living entity bound by materiality is not separated from his spiritual identity. In the state of material bondage, the spiritual identity of the living entity becomes contaminated by association with mundanity and transforms into the mind. Nevertheless, the soul's native function is not terminated.

“At present, the soul is investing his faith, hope and happiness in material conditioning. When the original form of the living entity is thus perverted, one's original constitutional *rasa* also undergoes a distortion and manifests as the happiness and distress caused by sense enjoyment. This distortion of one's pure nature is known as *vikāra*. However, one's original nature can still be perceived even when distorted. Whatever *rasa* is experienced in the activities of sense enjoyment is but a distortion of the *rasa* found in the soul.

“The *rasa* present in the soul is to a slight extent perceived as self-confidence. Although the distortion of *rasa* can be instinctively discerned from the inherent *rasa* of the soul, still, when chanting *harināma*, the *rasa* of the soul is referred to as *bhakti-rasa* in order to differentiate between the two.

“The propensity for devotion (*bhakti-vṛtti*) and the propensity to adore sense objects (*viṣaya-prema-vṛtti*) are not different principles, the latter being merely a reflection of the former. Although logicians mistakenly consider the propensity for devotion and the propensity to adore sense objects to be two separate principles, those who have experienced *bhakti-rasa* to even a slight degree and who have analyzed the nature of both, do not hold such a belief.

### **The difference between bhāva and rasa: rasa is the aggregate of bhāvas**

“The *rasa* of the Supreme Absolute Truth is one undivided principle, but it is diversely manifest through the influence of His inconceivable potency (*acintya-śakti*). *Rasa* arises when many *bhāvas* are experienced simultaneously; that is the distinction between *bhāva* and *rasa*. Similarly, it should be known that the meanings of the words *bhāvuka* (one who relishes *bhāva*) and *rasika* (one who relishes *rasa*) also have different meanings. If *bhāva* is likened to a painting, then *rasa* is like a collage of paintings. If the different *bhāvas* that assemble to give rise to *rasa* are not separately examined, then the word *rasa* cannot be explained.

“The state of *rasa* is attained when an aggregate of *bhāvas* merge, the most prominent of which is called the *sthāyī-bhāva*, or permanent sentiment. The remaining *bhāvas* are of three types: *vibhāva* (causative emotion), *anubhāva* (indicative emotion) and *sañcārī-bhāva*

(transitory emotion). When the *sthāyī-bhāva* takes the assistance of these other three *bhāvas* and thus acquires the ability to be tasted, it becomes *rasa*.

“*Rasa-tattva* is like an ocean from which I cannot relish even a particle of a drop. I am a very ordinary person with no ability to instruct you on this subject matter. I am simply repeating the teachings of Lord Gaurāṅgadeva like a parrot.

### **An explanation of the three types of rasa: worldly, heavenly and spiritual**

“I will try to help you understand *rasa-tattva* by explaining it in another way. *Rasa* is of three types: spiritual (*vaikuṅṭha*), heavenly (*svargīya*) and worldly (*pārthiva*). Worldly *rasa*, or *pārthiva-rasa*, is of six types, headed by sweetness; this is found in sugar cane, dates and other such sources. Heavenly *rasa*, or *svargīya-rasa*, is observed in the mind’s hub of emotions. Here, *rasa* is aroused when two living entities share the feelings of a lover and beloved. Spiritual *rasa*, or *vaikuṅṭha-rasa*, is observed only in the soul, and even if it were to arise in a materially conditioned being, it would still not be situated anywhere other than the soul. When it saturates the soul, it inundates the mind, and when it over-floods the mind, it spreads throughout the *sādhaka*’s body. At that time, he experiences a mutually reciprocated *rasa*.

“In *vaikuṅṭha-rasa*, Śrī Kṛṣṇa-candra is the only beloved. When this one spiritual *vaikuṅṭha-rasa* is reflected, it transforms into the mental *svargīya-rasa*.

When it is further reflected, it becomes *pārthiva-rasa*. Thus, the creation, process and nature of these three *rasas* are of one type. *Vaikuṅṭha-rasa* is verily the life of the Vaiṣṇavas, whereas those who are subjugated by base tendencies are captivated by *svargīya-rasa* and *pārthiva-rasa*. But because *svargīya-rasa* and *pārthiva-rasa* are not directed toward *vaikuṅṭha-rasa*, the Vaiṣṇavas consider them abominable and unworthy of their faith; they are therefore attentive to give them up and discuss only *vaikuṅṭha-rasa*.

“There are four categories of *bhāva* to be noted when speaking of *rasa*: *sthāyī-bhāva*, *vibhāva*, *anubhāva* and *sañcārī-bhāva*. The following is an example of how they relate to *pārthiva-rasa*.

### **Pārthiva-rasa**

“When one tastes something sweet, several *bhāvas* are present. First is the *sthāyī-bhāva*, or permanent emotion, which is a particular fondness (*rati*) for the taste, or *rasa*, of sweetness. The repository of that *rati* is its *vibhāva*, or causative emotion, and is of two types: the subject (*āśraya*) and the object (*viṣaya*). The possessor of fondness, or *rati*, for that sweetness is the subject, or *āśraya*, of *rati*. In this case, it is a person’s tongue. That which *rati* runs toward—in this case, jaggery (*guḍa*) or a sweetmeat—is the *viṣaya*, or object. The *viṣaya*’s alluring quality is the *uddipana*, or stimulus, of that *rati*. The symptoms that manifest when *rati* for a sweet arises are called *anubhāvas*. The emotions, such as joy, that nourish this *rati* are called *sañcārī-bhāvas*.

When, with the assistance of these aforementioned four *bhāvas*, the fondness for sweetness (*miṣṭa-rati*) is finally relishable, it is known as *miṣṭa-rasa*.

### The inferiority of *svargīya-rasa* to *vaikuṅṭha-rasa*

“Let’s also look at examples of *svargīya-rasa*, which, being a subtler principle, is generally more expansive and liberal than the more worldly *pārthiva-rasa*. Consider the *rati* (affection) between a lover and beloved, between a father and son, between a master and his servant, or the *rati* shared between friends. All these relationships are based on a *sthāyī-bhāva*, and *rasa* is created when the *sthāyī-bhāva* takes assistance from the other three types of *bhāva*.

“Just as *svargīya-rasa* is more expansive and liberal than *pārthiva-rasa*, *vaikuṅṭha-rasa* is similarly more expansive and liberal than *pārthiva-rasa*, but to an unlimited extent. In *pārthiva-rasa*, there is only one relationship: that between the enjoyer and the object of enjoyment. In *svargīya-rasa*, however, there are four types of relationships: servitude (*dāsya*), fraternal (*sakhya*), parental (*vātsalya*) and conjugal (*madhura*). This *rasa*, however, is inappropriate and misdirected<sup>2</sup> because it cannot be eternal. The same four types of relationship existing in *svargīya-rasa* are also present in *vaikuṅṭha-rasa*, but with the addition of a fifth *rasa*: neutrality (*śānta*).

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2 When *rati* is invested not in the desired direction but elsewhere, due to its being for sense enjoyment, it is known as misdirected.

“The same types of relationship are found in both the material world and the domain of the soul, therefore both types of *rasa* (*vaikuṅṭha* and *svargīya*) share the same moods. The only difference between the two categories of *rasa* is that all elements of the eternal *vaikuṅṭha-rasa* are everlasting and undivided, being wholly reposed in the Supreme Personality (Parabrahma). However, as no component of *svargīya-rasa* is eternal, it is therefore imperfect, its results being fleeting, shameful and base.

### **Vaikuṅṭha-rasa is not subject to logic**

“I have explained the relationship between the three types of *rasa* in a general way. I will now speak, as far as I am able, only about *vaikuṅṭha-rasa*.

“Again and again, we have heard from the logicians that *vaikuṅṭha-rasa* is not real, but rather a product of imagination. In *vaikuṅṭha-rasa*, there is no need for logic, because logic cannot penetrate the truths of Vaikuṅṭha. Those who have not relished *vaikuṅṭha-rasa* can never be made to understand this subject. Therefore, those in whom great fortune has arisen should not give logic any place in this matter. You will have realization of *rasa-tattva* when you have relished it in the association of *sādhus*.

“It is very late at night. Tomorrow, I will again try to speak on this subject as much as possible. You are Vaiṣṇavas, and you therefore know all about these matters. But you have granted me your blessings, and so I have spoken something.”



## Eighth Ray

When Paṇḍita Bābājī fell silent, the assembly dispersed. Narena Bābū and Ānanda Bābū were speechless. As they departed, they discussed the subjects they had heard.

**End of the Eighth Ray**





## NINTH RAY

### The two Bābūs' conclusions on Paṇḍita Bābājī's teachings about rasa

**M**allika Mahāśaya was in his hut practicing *Mkumbhaka*, or retention of the breath, according to the merciful instructions of Yogī Bābājī. Meanwhile, Narena Bābū and Ānanda Bābū were unable to sleep; they were deeply contemplating everything they had heard from Paṇḍita Bābājī, and started discussing between themselves.

“Ānanda Bābū,” began Narena Bābū, “the venerable leader of Brāhmoism, Ācārya Mahāśaya, said that the propensity of *bhakti* has nothing to do with the propensity to love sense objects (*viṣaya-prema*). I have no faith whatsoever in this. My mind is completely fixed in the instructions of Paṇḍita Bābājī. It does not seem likely that a person's inclination changes when he becomes conditioned. The soul's *sākṣāt-dharma* (activities performed in the liberated stage) are performed mentally in the conditioned stage. Therefore, the loving attachment

(*anurāga*) within the soul is directed toward sense objects when one becomes averse to Bhagavān. The *rasas* found in the worldly relationships of *dāsya*, *sakhya*, *vātsalya* and *śṛṅgāra* (amorous love) are merely transformations of *vaikuṅṭha-rasa*. This is most certain.

### **Narena Bābū's conclusions regarding svargīya-prema**

“Everyone praises the character of those pious persons in this world who are possessed of a heavenly disposition. Servants who genuinely devote themselves to their masters, knowing that their well-being lies in their masters’ well-being; friends who share the happiness and distress of their friends; sons who are prepared to spend their entire life in the service of their fathers; and wives who are willing to accept even death for the sake of their husbands’ happiness—everyone respects such pious persons and regards them as heavenly souls. Therefore, the *rasa* born of worldly relationships, which Paṇḍita Bābāji referred to as *svargīya-rasa*, is completely scientific and rational.

“We have read in many reputable books about various women who, being devoted to their beloved husbands, gave up their lives for them. When we hear about the characters of such women, how much devotion arises for them! But the relationship between men and women is based on the body, so what relationship will remain between them when they give up their bodies? Gender is a bodily distinction, not a spiritual one, and so it is improper to consider that

even in the eternal state, one soul is female and another is male. Therefore, the love between men and women remains only until the time of death. Even if, like the Vedāntists, we believe in reincarnation or ascendance to heaven and that one can be worthy of genuine *prema* in that state, still, the love between men and women cannot exist in the state of complete liberation. I therefore believe that the *prema* that Paṇḍita Bābājī referred to as being temporary is certainly just that—temporary.

### **Narena Bābū's proper conclusions regarding *vaikuṅṭha-rasa***

“*Vaikuṅṭha-prema* is doubtlessly eternal. Even those who are extremely unfortunate accept *prema* as being more valuable than anything of this world. Indeed, even refined philosophers such as Auguste Comte have accepted *prema* as the abode of all bliss. *Madhura-rasa* is far superior to *dāsya-*, *sakhya-* and *vātsalya-prema* and can be understood simply by observing its nature. If there were no astonishing *prema* known as *vaikuṅṭha-rasa*, then *prema* would not possess eternity. This *prema* alone, which is the very nature of the soul, should be the living entity's greatest objective. Of this there is no doubt.”

Ānanda Bābū responded, “The instruction Paṇḍita Bābājī has given regarding *vaikuṅṭha-prema* is the living entity's only objective. *Svargīya-prema* can never be the goal, because it is finite. What, then, can be said of *pārthiva-prema*?”

## Narena Bābū refutes the philosophy of Brāhmoism

### (1) Bhāva is not subject to logic

Narena Bābū continued, “Ācārya Mahāśaya has said that despite the excellence of *bhāva*, it is useless if it does not comply with logic. Just see the extent of his bewilderment. If *bhakti* is the embodiment of *bhāva*, then how can *bhāva* be subject to logic, which is blind and lame? As soon as *bhāva* rushes toward Vaikuṅṭha, logic will certainly endeavor to keep it bound to the material world. If at that moment one gives precedence to logic, then how can one possibly have *darśana* of Vaikuṅṭha? O Ānanda Bābū! Logic has nothing to say on the subject of Vaikuṅṭha.

### (2) Devotion to one’s father is not bhakti

“The leader of Brāhmoism has said that when one addresses Īśvara as ‘Father,’ one surely does so with filial devotion (*vātsalya-bhakti*), but at the same time, an indescribable feeling arises for the *bhūmā-puruṣa*, the Supreme Person—a feeling that could be described as *bhakti*. O Ānanda Bābū! I cannot say why this Brāhmoist leader holds such blind logic so dear. When the devotional propensity is directed toward one’s worldly father, it is *svargīya-rasa* and can never be called *bhakti*. Only when such devotion is directed toward the Supreme Personality can we call it *bhakti* in *vaikuṅṭha-rasa*’s filial mood. One can attain everything through firm conviction in

these matters. The term *bhūmā-puruṣa* refers to ‘the all-opulent Bhagavān.’ However, if one’s relationship with Him thickens, then His opulence (*aiśvarya*) will certainly become covered and His sweetness (*mādhurya*) will be revealed.

### **Lamenting the condition of the Brāhmoist leader**

“In conclusion, through relationships such as *vātsalya*, *sakhya* and so on, the living entity’s naturally perfect spiritual attachment (*vaikuṅṭha-ratī*) is directed toward Śrī Kṛṣṇa. When Ācārya Mahāśaya understands something of this, thoughts of the Lord’s opulence will appear and cause a latent *rasa* to become evident. According to Paṇḍita Bābājī, this would merely be the *sānta-rasa* (passive admiration) of Vaikuṅṭha. After reading Ācārya Mahāśaya’s conclusions, I can understand that he is unfortunate, because as long as he favors *sānta-rasa* over *vātsalya*- and *sakhya-rasas*, I do not know how he will ever be able to advance his understanding of the principle truths of Vaikuṅṭha.

### **Both Bābūs possess a taste for śṛṅgāra-rasa**

“Ānanda Bābū, however much logicians may despise it, I desire to worship that Bhagavān who is full of sweetness, in the amorous moods existing in that love, known only to the limitless Vaikuṅṭha realm. What do you think?”

Ānanda Bābū replied, “Narena, what you have said is as valuable and revered as the Koh-i-Noor<sup>1</sup>. I too suffer from a thirst for this *śṛṅgāra-rasa*.”

They passed the night in such discussion until eventually dawn came, and they spent most of the following day performing their regular activities.

### **Paṇḍita Bābājī again deliberates on the principles of *vaikuṅṭha-rasa***

As the end of the day drew near, they all visited Paṇḍita Bābājī’s pavilion, just as they had the previous day. After being humbly reminded by Haridāsa Bābājī of the previous day’s discussion, Paṇḍita Bābājī spoke. “In composing the books *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī*,” he began, “Lord Gaurāṅgadeva’s associate Śrī Rūpa Gosvāmī has explained the entirety of *vaikuṅṭha-rasa* to the world. Reading these two books will give one extensive knowledge of *rasa-tattva*. Because these books are quite lengthy, it is difficult for those whose intelligence is meager to understand their import, and therefore, many people want to hear a concise summary of their subject matter. As I do not possess the vigor to explain everything concerning these truths, I shall give a brief overview of all the main points. The Vaiṣṇavas, who never see others’ faults, will certainly forgive any pride that may arise in me as I describe the shoreless ocean of *rasa*. I am a servant of the

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<sup>1</sup> A famous, colorless diamond that has been possessed by many generations of rulers in South Asia and is set in the crown donned by Queen Elizabeth II during her coronation in 1953.—Ed.



Vaiṣṇavas, and following their command is the main duty of my life.

**Because they are eternal, Vaiṣṇava and Parabrahma are variegated, otherwise they would not exist**

“*Vaiṣṇava-rasa* is eternal; it is without beginning and it is infinite. In some places, the Upaniṣads have described Parabrahma, or the Absolute Truth, as being without variety (*nirviṣeṣa*). In such instances, it should be understood that the mundane differentiation that separates the atomic particles of water, air and fire in this material world does not exist in Vaiṣṇava. None of the Vedic scriptures teach that Vaiṣṇava is without variety. Existence and variety always go hand in hand. Everything that exists possesses distinct features through which it can be distinguished from other things. To say that an object does not possess characteristics is to say it does not exist. If Parabrahma is devoid of features (*nirviṣeṣa*), then how can it be differentiated from created objects or from the material world? If we cannot say that Parabrahma is different from created objects, then the Creator and the world become one. In that case, hope, faith, fear, logic and all forms of knowledge become non-existent.

**Brahma is Vaiṣṇava’s boundary and covering**

“In order to differentiate Vaiṣṇava from the material world, a distinguishing characteristic is needed. Although

Vaikuṅṭha is an undivided principle, it is variegated through divine distinction. The world of Vaikuṅṭha is fully spiritual and beyond materiality. The unvariegated *nirviśeṣa-brahma* refers to the covering of Vaikuṅṭha, because where material variety ends, a boundary has been marked out before the [spiritual] variety of Vaikuṅṭha begins.

### **Eternal variety establishes the difference between Bhagavān and the diversified living entities**

“Parabrahma and the liberated living entities reside in Vaikuṅṭha. Through variety, the constitutional form (*svarūpa*) of Bhagavān is eternally established there, and the living entities are eternally situated in their spiritual bodies. There, variety prevents the living entities from becoming one with each other and gives them no opportunity to merge into Bhagavān and become one with Him. Variety establishes mutual diversity, dominion and relationship; it is not considered a separate principle from Bhagavān. The variety of Bhagavān’s prowess finds form as Sudarśana-cakra, which is the primordial might of Bhagavān’s potency (*śakti*).

### **Variegation is the feat of potency (śakti), which is of three types: sandhinī, samvit and hlādinī**

“Bhagavān’s inconceivable potency (*acintya-śakti*) manifests the power of variegation that generates the bodies of both Bhagavān and the living entities—along with their respective positions—as well as the spiritual realm, which

is comprised of *bhāva*, or transcendental sentiment. The power (*vikrama*) of the variegated potency (*śakti*) is of three types: *sandhinī-vikrama*, *samvit-vikrama* and *hlādinī-vikrama*. Through the potency of *sandhinī*, all of existence manifests. The existence of the body, of dissolution, time, relativity, the elements, and all other states of being have been created through *sandhinī*. Through the power of *samvit*, all relationships and moods manifest, and the power of *hlādinī* manifests all *rasa*. Existence, relationships and moods culminate in *rasa*. Monists, who do not believe in variety, are devoid of *rasa*, the life of which is variety.

### **This world is material and impure, while Vaikuṅṭha is spiritual and pure**

“To summarize and resolve this once and for all, Vaikuṅṭha is spiritual, the living entity is spiritual, Bhagavān is spiritual, the relationships in Vaikuṅṭha are spiritual, the activities there are spiritual and everything achieved there is spiritual. Do you understand this? Just as the material world is composed of matter, similarly, the spiritual abode is composed of spiritual substance, or *cit-vastu*. What is *cit*? Is it variegated matter, subtle matter, or the inverse of matter? It is none of these; it is the archetype of matter. Just as *cit* is pure, matter is impure.

### **The word *cit* refers to ‘knowledge obtained through samādhi,’ ‘the soul’ and ‘the soul’s body’**

“When the word *cit* (cognizance, or knowledge) is mentioned, it is immediately compared to [material]

knowledge. Why is this? Our knowledge is born of matter, so is *cit* also material? No. If pure knowledge is obtained in the soul through *samādhi*, then knowledge born of *cit* may be relished. It is not that the word *cit* indicates only the soul. The pure form of the soul—that is, its body—is composed of *cit*. Bhagavān’s inconceivable potency (*acintya-śakti*) eternally manifests an aggregate of the ingredient known as *cit*. In that substance, components such as place, body and so on are eternally manifest in the realm of Vaikuṅṭha. The *ātmā*, or soul, is an element (*tattva*) of Vaikuṅṭha, and so it comes into this world with its spiritual form and reflects the elements of this material world. Thus, the subtlety and utility of spiritual substance (*cit-vastu*) are greater than that of matter, subtle matter, the material body and the unvariegated (*nirviśeṣa*) inverse of matter.

### **Cit, or consciousness, is of two types: pratyag and parāga**

“*Cit*, or spirit, and *caitanya*, or consciousness, are but one substance. We should know something about the word *caitanya*. It is of two types: *pratyag* and *parāga*. The consciousness that awakens when Vaiṣṇavas are immersed in *prema* is *pratyag-caitanya*, or internal awareness. When this absorption breaks and their vision returns to the mundane world, they awaken to *parāga-caitanya*, or external consciousness, which is not *cit*, but rather a semblance of *cit* (*cid-ābhāsa*).

“In the liberated stage, we exist in our original spiritual form, whereas in the conditioned stage, we exist in

a partially spiritual and partially material form. In the liberated stage, *vaikuṅṭha-rasa* is the object of our service (*sevya-rasa*), and in the conditioned stage, it is the object for which we search. We have already discussed the perverted form of this *sevya-rasa*.

### **An introduction to the five types of rasa: śānta, dāsyā, sakhya, vātsalya and madhura**

“All spiritual objects are replete with *śānta-rasa*, or peaceful neutrality. In accordance with different types of relationships, *rasa* is of five types, of which *śānta* is the first. Some of the *bhāvas* of *śānta-rasa* include tranquility at the lotus feet of Bhagavān, deliverance from the suffering caused by *māyā* (the deluding potency) and an aversion to everything but Bhagavān. This *rasa* awakens when *brahma-vāda*, or the philosophy of dry, unvariegated impersonalism, is terminated. Sanaka, Sanātana, Sanandana and Sanat-kumāra were previously impersonalists. Later, however, they accepted the shelter of Bhagavān and became drowned in *śānta-rasa*. *Sthāyī-bhāva*, *vibhāva*, *anubhāva* and *sañcārī-bhāva* are present in *śānta-rasa*, but in a dormant state. In *śānta-rasa*, *sthāyī-bhāva* forever remains in the form of *rati*; it does not take the form of *prema*, even when nourished.

“When by good fortune *rasa* increases, then *dāsyā-rasa*, the second stage of *rasa*, arises. In this stage, a profound feeling of possessiveness (*mamatā*) appears in the relationship and nourishes that relationship’s moods. In this *dāsyā-rasa*, *rati*, which is the *sthāyī-bhāva*, is

enriched and develops into *prema*. At that time, Bhagavān becomes the living entity's only master, and the living entity becomes Bhagavān's one-pointed servant, as the two parties accept a mutual relationship.

“The third *rasa* is *sakhya-rasa*, in which the foundational mood (*sthāyī-bhāva*) of love, or *rati*, develops beyond *prema* and attains the stage of *praṇaya*, or intimate, loving affection. Thus, it becomes *rasa* in full. The reverence between master and servant dissipates and trust is deepened.

“The fourth *rasa* is *vātsalya-rasa*. Here, *rati* surpasses *prema* and *praṇaya* to become *sneha*. Trust becomes stronger and solidifies.

“The fifth *rasa* is *madhura-rasa*. In this *rasa*, the *rati* of the *sthāyī-bhāva* surpasses the stages of *prema*, *praṇaya* and *sneha* and increases to the point where it becomes either *māna* (sulky anger), *bhāva*<sup>2</sup> or *mahābhāva*<sup>3</sup>. In this *rasa*, the force of trust increases to the point of a mutual oneness of heart and soul.

## The various sections of Vaikuṅṭha and their respective rasas

“These five *rasas* are all present in Vaikuṅṭha. The outer section of Vaikuṅṭha is full of awe and reverence (*aiśvarya*), whereas the inner section is full of sweetness (*mādhurya*). Bhagavān Nārāyaṇa-candra, who is an

2 One of the stages in the development of *prema*. This *bhāva* is not to be confused with the eighth stage of the creeper of devotion's development, which comes before the attainment of *prema*.—Ed.

3 The highest stage in the development of *prema*.—Ed.

## Ninth Ray

expanded portion of the complete Svayam Bhagavān, resides in the *aiśvarya* section, and Bhagavān Kṛṣṇacandra resides in the *mādhurya* section, which is divided into two parts, Goloka and Vṛndāvana. *Śānta* and *dāsyā* are forever manifest in the *aiśvarya* section, and *sakhya*, *vātsalya* and *madhura* are eternally and resplendently situated in the *mādhurya* section.

“The living entity finds respite and obtains bliss only in the *rasa* that he is naturally inclined toward.”

### End of the Ninth Ray







## TENTH RAY

### Rati is the root of rasa

**P**aṇḍita Bābājī continued, “*Rasa* does not awaken as long as *sthāyī-bhāva*, *vibhāva*, *anubhāva* and *sañcārī-bhāva* do not unite.

“It is essential to first take *sthāyī-bhāva* into consideration. *Sthāyī-bhāva* is the prominent *bhāva* in the illumination of *rasa*. *Rati* is *sthāyī-bhāva*, because it becomes *rasa* when it obtains the ability to be tasted. This happens with the assistance of *vibhāva*, *anubhāva* and *sañcārī-bhāva*, which, on their own, can never become *rasa*. *Vibhāva* is the cause of the illumination of *rasa*, *anubhāva* is the act of illumination, and *sañcārī-bhāva* assists in that illumination. Therefore, *rati* is the root of *rasa*, *vibhāva* is its cause, *anubhāva* is its action and *sañcārī-bhāva* is its assistant. These particular conditions are similar in all the various types of *rasa* found in the five *rasas* of *śānta*, *dāsya*, *sakhya*, *vātsalya* and *madhura*.”

### Three symptoms of *rati*: it is full of *bhāva*, full of eagerness and full of desire

“What is *rati*? To simply answer ‘*sthāyī-bhāva*’ conveys nothing. *Rati* is a spiritually favorable state of consciousness that is full of desire and exuberance, and it is the primary function of the soul. The soul itself is consciousness and is therefore perceptive. This perception is of two types: contemplative (*cintā-mayī*) and relishable (*rasa-mayī*). When contemplative perceptiveness is nourished, every aspect of *jñāna* is fully awakened. But when perception characterized by *rasa* finds expression, then *rati* awakens. The symptom of *rati* is that it is spiritually favorable, or full of joy and a desire to attain one’s worshipful Lord. In other words, it is characterized by its zeal and longing for the Lord.

### The seed of the endeavors for *rasa* is *rati*, not *ruci* (taste)

“*Rati* is the first sprout of the soul’s endeavor for *rasa*. Some say that *ruci* (taste) is the sprout of the soul’s endeavor, but this is not grounded in reality, because the sprouts of the soul’s endeavor for *jñāna* and *rasa* are also referred to as *ruci*. *Rati* is the sprout of the endeavor for pure *rasa*, and anguish (*vedanā*) is the sprout of the endeavor for pure *jñāna*. *Rati* is known as the *sthāyī-bhāva*, or permanent sentiment, because *rasa* is illuminated when the various *bhāvas* take its shelter. In *vaikuṅṭha-rasa*, *sthāyī-bhāva* is the inherent attachment

of the soul, whereas in *svargīya-rasa*, *sthāyī-bhāva* is the attachment found in the mind. This is why mundane rhetoricians use the word *rati* to refer to the desires of the mind. In *pārthiva-rasa*, *sthāyī-bhāva* is the attachment that delights the senses.

“The hidden *rati* becomes manifest when the five relationships beginning with *śānta* and *dāsya* are united with some *bhāva*, resulting in the sequential illumination of *prema*, *sneha*, *praṇaya*, *māna*, *rati*, *rāga*, *anurāga* and eventually *mahābhāva*. When *rati* is nourished, *prema* is nourished along with it.

### **The difference between the two types of support (ālabhana) included within vibhāva: the object and the shelter**

“*Vibhāva* is of two types: *ālabhana* (the support, in whom *rati* is stimulated) and *uddīpana* (the stimulus). *Ālabhana* is further divided into two types: the *āśraya* (the abode of affection) and *viśaya* (the object of affection). The possessor of *rati* is called the *āśraya*, and that to which the endeavors of *rati* are directed is called the *viśaya*. Although the different *rasas* share a single root, in some instances they possess considerable distinction. Śrī Nārāyaṇa Himself is the example of the *rasa* found in the mood of opulence (*aiśvarya*), whereas Śrī Kṛṣṇa is the example of the *rasa* found in the mood of sweetness (*mādhurya*). I will use the amorous mellow (*śṛṅgāra-rasa*) as an example. [In this *rasa*,] Śrī Kṛṣṇa and His devotees are the *ālabhana*. Śrī Kṛṣṇa is the *āśraya* of the *rati*

He possesses for His devotees, and His devotees are the *viṣaya* of that *rati*. Inversely, Śrī Kṛṣṇa is the object of the *rati* His devotees possess for Him, and His devotees are the *āśraya* of that *rati*.

### **Uddīpana: the second type of vibhāva**

“The various qualities the *āśraya* and *viṣaya* possess are known as *uddīpana*, or stimuli. The attractive qualities of the *viṣaya* are *uddīpana*. Śrī Kṛṣṇacandra’s sweet qualities are endless and incomparable, and the living entity becomes charmed by them. All such qualities should be known to be the stimuli of the living entity’s *rati*. Similarly, Śrī Kṛṣṇa-candra is attracted by the devotee’s quality of devotion. All these qualities are the stimulus of *rati* for Kṛṣṇa. The mood of relationship that manifests *rati* is dependent on *vibhāva*.

### **Śṛṅgāra-rasa is of two types: svakīya and pārakīya**

“In *śṛṅgāra-rasa*, or the amorous mellow, Śrī Kṛṣṇa is the only male, and all His devotees are female; He is the husband, and they are His wives. The topic of *svakīya* (marital) and *pārakīya* (paramour) love is confidential, and must be learned privately at the lotus feet of one’s *śikṣā-guru* (the spiritual master from whom one receives instructions in *bhakti*). It could be very inauspicious for the unqualified if I were to discuss these topics in an assembly such as this. A person cannot receive higher truths unless he is situated on a high platform. Just as studying

scientific literatures gradually awakens higher knowledge, studying the devotional scriptures gradually leads to a higher qualification to obtain confidential truths.

### **One is situated in only the rasa for which one is qualified**

“Those in *śānta-rasa* tremble at the thought of calling the Supreme Lord their friend. Those in *vātsalya-rasa* would be paralyzed if they were to call Him their husband. Those who serve their beloved Lord as married wives are completely unqualified to cultivate contrary moods like sulky anger (*māna*). Only great *rasika* Vaiṣṇavas such as Śrī Jayadeva Gosvāmī understand the extent to which Śrī Kṛṣṇa becomes submissive to His devotees according to their qualification. You, too, are *rasika* devotees, and so I will refrain from speaking further on this topic. I will address only the basics of *rasa-tattva* and not venture into any subtleties. When discussing *vibhāva*, I will speak as far as Śrī Kṛṣṇa’s adopting the moods of a husband and a paramour, and I will mention the three types of devotees: wedded, paramour and ordinary. You will be able to fully understand all these topics from the book *Ujjvala-nīlamaṇi*.

### **Āṅgika-anubhāvas and sāttvika-anubhāvas**

“First of all, *anubhāvas* are of two types: those related to the limbs of the body (*āṅgika*) and those related to one’s state of being (*sāttvika*). Some describe *sāttvika* as an independent limb of *anubhāva*, but ultimately it is one principle.

**(1) Āṅgika-anubhāvas are of three types:**

- (1) *alaṅkāra* (ornamental) is of three types:
- (1.1) *aṅgaja-anubhāvas*, or those produced from the body, which, yet again, are of three types:
- (a) *bhāva*, the initial transformation of the *citta*, or heart
- (b) *hāva*, gestures
- (c) *helā*, amorous dalliance
- (1.2) *ayatnaja-anubhāvas* (those that are produced spontaneously) are of seven types:
- (a) *śobhā*, or beauty
- (b) *kānti*, or luster
- (c) *dīpti*, highly splendidous luster
- (d) *mādhurya*, sweetness
- (e) *pragalbhatā*, boldness
- (f) *audārya*, magnanimity
- (g) *dhairya*, steadiness
- (1.3) *svabhāvaja-anubhāvas* (those that appear according to one's nature) are of ten types:
- (a) *līlā*, imitating the charming attire and activities of one's beloved
- (b) *vilāsa*, enjoyment
- (c) *vicchitti*, dressing simply without ornaments
- (d) *vibhrama*, bewilderment
- (e) *kila-kiñcita*, the arousal of conflicting emotions arising due to jubilation

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- (f) *moṭṭāyita*, intense longing
- (g) *kuṭṭamita*, superficial anger
- (h) *virvoka*, disrespect
- (i) *lalita*, tenderness
- (j) *vikṛta*, expressing the moods of the heart

(2) *Udbhāsvara-anubhāvas* (those that are conspicuous) are of five types:

- (2.1) *veśa-bhūṣā śaithilya*, the slackening of one's garments and hair
- (2.2) *gātra-moṭana*, bodily contortions
- (2.3) *jṛmbhā*, yawning
- (2.4) *ghrāṇakā phullatva*, flaring the nostrils
- (2.5) *niśvāsa-praśvāsa*, deeply sighing

(3) *vācika-anubhāvas* (those that are verbal) are of twelve types:

- (3.1) *ālāpa*, flattery
- (3.2) *vilāpa*, sorrowful speech
- (3.3) *saṁlāpa*, conversation
- (3.4) *pralāpa*, meaningless talk
- (3.5) *anulāpa*, repetitious speech
- (3.6) *upalāpa*, applying different meanings to words
- (3.7) *sandeśa*, sending messages
- (3.8) *atideśa*, declaring a oneness in speech
- (3.9) *apadeśa*, indirectly addressing the matter at hand
- (3.10) *upadeśa*, instruction
- (3.11) *nirdeśa*, confession
- (3.12) *vyapadeśa*, revealing one's heart through some pretext

**(2) Sāttvika-anubhāvas are of eight types:**

- (1) *stambha*, becoming stunned
- (2) *sveda*, perspiring
- (3) *romāñca*, horripilation
- (4) *svara-bhaṅga*, a faltering voice
- (5) *vepathu*, trembling
- (6) *vaivarṇa*, changing of complexion
- (7) *aśru*, weeping
- (8) *pralaya*, losing consciousness

**The difference between āṅgika-anubhāvas and sāttvika-anubhāvas**

Paṇḍita Bābājī continued: “There is a very subtle distinction between *aṅga* and *sattva*. If one does not consider and understand this difference, then one will never properly comprehend the points we have just discussed. The heart (*citta*) presides over all the limbs (*aṅgas*) of the body, and the changes it undergoes are called *sattva*. Although the *bhāvas* that arise in the heart do pervade the limbs, they are called *sāttvika-vikāras* because of their place of origin. However, *bhāvas* related to the *aṅgas* arise in each and every limb. *Sāttvika-vikāras* are evident in the *sattva*, or the modulations of the heart, whereas *āṅgika-vikāras*, transformations of the limbs of the body, originate from *bhāvas* in the body. This distinction is extremely subtle and takes time to understand.



## The thirty-three sañcārī-bhāvas

“We should understand that, like *sthāyī-bhāva* and *vibhāva*, *anubhāva* is a primary component of *rasa*, as is *sañcārī-bhāva*. *Sañcārī-bhāvas* are thirty-three in number:

- (1) *nirveda*, indifference
- (2) *viṣāda*, despair
- (3) *dainya*, humility
- (4) *glāni*, physical and mental debility
- (5) *śrama*, fatigue
- (6) *mada*, intoxication
- (7) *garva*, pride
- (8) *śaṅkā*, suspicion
- (9) *trāsa*, fear
- (10) *āvega*, agitation
- (11) *unmāda*, madness
- (12) *apasmāra*, confusion, or absence of mind
- (13) *vyādhi*, disease
- (14) *moha*, fainting or delusion
- (15) *mṛti*, death
- (16) *ālasya*, laziness
- (17) *jādyā*, inertness
- (18) *vrīḍā*, bashfulness
- (19) *avahittha*, concealment of emotions
- (20) *smṛti*, remembrance
- (21) *vitarka*, deliberation or reasoning

- (22) *cintā*, anxiety
- (23) *mati*, resolve or wisdom
- (24) *dhṛti*, fortitude
- (25) *harṣa*, jubilation
- (26) *autsukya*, ardent desire
- (27) *augrya*, ferocity
- (28) *āmarṣa*, impatience and indignation
- (29) *asūyā*, envy
- (30) *cāpalya*, restlessness
- (31) *nidrā*, sleep
- (32) *supti*, deep sleep
- (33) *prabodha*, wakefulness

### Vyabhicārī-bhāvas

“These *sañcārī-bhāvas* are also called *vyabhicārī-bhāvas*, and they nourish the *rati*, or *sthāyī-bhāva*. If we compare *sthāyī-bhāva* to an ocean, then *sañcārī-bhāvas* can be compared to its waves. Just as waves sometimes rise swiftly, causing the ocean to swell, *sañcārī-bhāvas* similarly cause the *rasa-sādhaka* to rise and sink in an ever-fresh, ever-expanding ocean of *rasa*. Because these moods in particular rush toward the *sthāyī-bhāva*, they are called *vyabhicārī*, or fleeting.

### Sañcārī-bhāvas nourish rati

“*Sañcārī-bhāvas* are a special type of *bhāva* situated in the heart (*citta*). These thirty-three *bhāvas* arise naturally in the heart, and it is only when they are

reposed in Śrī Kṛṣṇa in *śṛṅgāra-rasa* that they become the *sañcārī-bhāvas* of *śṛṅgāra-rasa*. This aggregate of *bhāvas* is accentuated by competing *bhāvas*; it is not that all *bhāvas* are active at one time. *Sañcārī-bhāvas* arise according to the time and the activity of *rasa* that takes place. Sometimes the *sañcārī-bhāva* is indifference, and sometimes it is intoxication. At other times it is laziness or wakefulness. Sometimes it is despair, sometimes jubilation, sometimes delusion, and sometimes clarity. Without these *sañcārī-bhāvas*, how will *rati* be nourished?

### **Rati becomes prema when it takes shelter of a particular relationship**

“You can think of it like this: *rati*, in the form of *sthāyī-bhāva*, is like a hero; *vibhāva*, which is characterized by relationships, is his throne; the activities of *anubhāva* are the hero’s might; and *sañcārī-bhāvas* are his soldiers. The differences between the five types of *rasa* manifest due to the different types of relationships. *Rati* is the indivisible root of *rasa-tattva*. When it is alone, it is *rati*, and when a relationship is formed, it is *prema*. When *rati* takes refuge in a specific relationship and develops according to the attained *vibhāva* (stimuli), it transforms into whichever *prema* exists in the shelter of the *rasa* of that relationship. According to how much that *rasa* develops, the practitioner moves away from other *rasas*. The *rasa* in which the practitioner finds himself progressing is auspicious and best for him. This is a deliberation on *rasa-tattva*’s constitutional nature.

## An impartial view of the sequence of rasa and a deliberation on śānta-rasa

“From an impartial perspective, we can see the gradations of *rasa*. *Dāśya* is superior to *śānta*, *sakhyā* is superior to *dāśya*, *vātsalyā* is superior to *sakhyā*, and *madhura-rasa* is superior to *vātsalyā-rasa*. In *śānta-rasa*, *rati* remains situated on its own; *vibhāva*, *anubhāva* and *sañcārī-bhāva* are unmanifest. In this condition, the practitioner becomes transcendently situated after renouncing the material energy and nearly becomes unvariegated, like invisible matter. Although this is one type of liberation, it is not the fruit of liberation. The indistinguishable *rati* of *śānta-rasa* is totally insubstantial, like a lotus in the sky. For advanced practitioners, such *rati* is base. However much the adherents of the impersonal aspect of the Lord may glorify this position, Vaiṣṇavas know it to be similar to being inside the womb.

## A deliberation on dāśya-, sakhyā-, vātsalyā- and madhura-rasas

“When *rati* unites with *vibhāva*, it gives rise to *dāśya-rasa*, which is of two types: *siddha-dāśyaunnati-garbha-dāśya*. *Siddha-dāśya* is limited to *dāśya-rasa*, whereas *unnati-garbha-dāśya* bears the seeds of *sakhyā-*, *vātsalyā-* and *madhura-rasas*.

“*Sakhyā* is similarly of two types: *siddha-sakhyā* and *unnati-garbha-sakhyā*. *Rati*, *prema*, and affectionate love (*praṇaya*) are present in *siddha-sakhyā*. *Unnati-garbha-*

*sakhya* carries the seeds of the parental and amorous moods.

“*Vātsalya* is always perfect, and it never culminates in another *rasa*. When [*unnati-garbha*-] *sakhya-rasa* is nourished, it becomes either *vātsalya-rasa* or *madhura-rasa*. Although *vātsalya-rasa* is in a way the pinnacle, it remains subservient to *madhura-rasa*. There is no limit to *praṇaya*, *māna*, *sneha* and the other stages of *prema* in *madhura-rasa*; it is completely independent.

### **Rasa-tattva is realized by relishing it in the association of śrī gurudeva**

“O most merciful Vaiṣṇavas! I have briefly spoken about *rasa-tattva*. This subject cannot be further explained by words alone. *Rasa* is meant to be relished. No one can know it simply through hearing about it. You all know the feelings that arise when pure *rasa* is tasted; they can never be revealed through words. If anyone among us has not relished *rasa-tattva*, then it is his duty to take shelter of a suitable *guru*, confidentially relish *rasa*, and realize all these teachings. I am unable to say any more. Offering unlimited respects to the lotus feet of the Vaiṣṇavas, I finish here.”

### **Ānanda Bābū and Narena Bābū attain the status of being Vaiṣṇavas**

Overjoyed to hear Paṇḍita Bābāji’s nectarean words, all the Vaiṣṇavas shouted, “*Sādhu! Sādhu!*” and departed for their respective residences.

The venerable Paṇḍita Bābājī's address inspired in Ānanda Bābū and Narena Bābū a substantial thirst for *rasa*, and so the two took shelter of Yogī Bābājī's lotus feet in order to receive instructions on the matter. Because what they received from *śrī gurudeva* was extremely confidential, they could not display it externally. As fate would have it, Mallika Mahāśaya became distinctly competent in [his studies of] the *yoga* scriptures, but he was unable to understand anything about *rasa-tattva*.

### End of the Tenth Ray

## GLOSSARY

***aiśvarya***: (1) opulence, splendor, majesty or supremacy; (2) devotion to the Supreme Lord imbued with awe and reverence.

***Ārya***: a virtuous follower of Vedic culture.

***āśrama***: a collective dwelling that is established to facilitate spiritual practices.

***bhājana***: transcendental service performed through spiritual practices.

***bhakti***: loving devotional service performed unto Bhagavān, the Supreme Person.

***bhāva***: (1) spiritual emotions, love, or sentiments; (2) the initial stage of perfection in devotion (*bhāva-bhakti*), which is also known as *rati*.

***brahma***: the impersonal, all-pervading oneness, which is devoid of qualities and form; described as being the effulgence of Śrī Kṛṣṇa's toe nails.

***Brāhmoism***: A Hindu reform movement and monotheistic religion founded in the 19th century by Rāja Rāma-

mohana Rāya. The movement's philosophy was steeped in rationalism and modern scientific approach.

**darśana:** meeting, visiting or beholding, especially in regard to an exalted Vaiṣṇava, the deity or a sacred place.

**dhotī:** a traditional garment consisting of four meters of cloth, worn by Indian men.

**harināma:** the sacred names of the Supreme Lord; the *mahā-mantra*.

**japa-mālā:** A rosary with which one performs *japa*, or utterance, of the *mahā-mantra*.

**jīva:** a living entity; the soul.

**jñāna:** (1) knowledge in general; (2) the cultivation of knowledge of impersonal *brahma*, the aim of which is impersonal liberation.

**karma:** (1) any action performed while in material existence; (2) the cultivation of ritualistic activities prescribed in the Vedas.

**kīrtana:** call-and-response chanting of the names, forms, qualities and/or pastimes of the Supreme Lord.

**kuñja:** a forest bower or other shady retreat, often used as a residence.

**mādhurya:** (1) sweetness (2) devotion to Śrī Kṛṣṇa that is imbued with sweetness and intimacy.

**mahā-mantra:** 'the great *mantra*,' which is comprised of the principal names of the Supreme Lord—*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma hare hare*.



## Glossary

**mleccha:** one who does not conform to the Vedic social and religious customs.

**Parameśvara:** the Supreme Controller.

**prasāda:** (1) mercy; (2) sanctified food that has been offered to the Supreme Lord.

**pratyāhāra:** the fifth limb of *aṣṭāṅga-yoga* that involves removing the focus of the senses from their respective sense objects and placing them in the seat of consciousness.

**prema:** transcendental, divine love for the Supreme Person that is the ultimate objective of the practice of *bhakti*.

**rāga:** deep attraction or ardor that is characterized by spontaneous and intense absorption.

**rati:** (1) attachment or fondness; (2) the initial stage of perfection in devotion, which is also known as *bhāva*.

**rasa:** (1) literally 'juice,' or 'liquid taste.' This refers to the taste to be had in any experience. In the context of *bhakti*, it refers to the blissful experience found in one's fully-blossomed relationship with the Supreme Person.

**sādhana:** spiritual practice.

**samādhi:** a deep meditative trance in which one's pure intelligence becomes cent per cent absorbed in the object of meditation.

**tantra:** (1) a class of Vedic literature that deals with mysticism and spiritual practice. (2) adherence to the doctrines and principles described by those texts.

**tattva:** truth, reality, philosophical principle. For example, *bhakti-tattva* would be defined as ‘the principle truth of devotion to the Supreme Lord.’

**tilaka:** clay markings worn on the forehead and other parts of the body that signify one’s adherence to a particular philosophical doctrine.

**tulasī:** a sacred plant who is very dear to the Supreme Lord and whose leaves and blossoms are used by the followers of *bhakti*. The wood of the *tulasī* plant is used to make *japa-mālās* and neck beads.

**Vaikunṭha:** the spiritual realm, which is totally devoid of any tinge of materiality.

**Vaiṣṇavism:** The Vaiṣṇava religion, which is characterized by devotion to Śrī Kṛṣṇa or any of His incarnations.

**vikrama:** power, might.

**vṛtti:** tendency, propensity. For example, *sevā-vṛtti* would be defined as ‘the propensity to serve.’

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