

Prema Pradīpa

First Ray

The meeting of Premadāsa Bābājī with Haridāsa Bābājī

As the sun set one spring day, Haridāsa Bābājī, the crest jewel of the devotees, finished his evening prayers, came out of his *kuñja*, and went out on the forest path along the Yamunā. It is difficult to describe the various feelings of love which manifest in him as he went along in great ecstasy. On the way, Bābājī had a vision reminding him of the Lord's pastimes, and he began rolling on the ground exclaiming, "O Vrajendra-nandana! O Gopī-jana-vallabha!" Incessant tears of ecstasy washed away the Lord's names that were written on his cheeks. The Bābājī's limbs, resembling the *kadamba* flower, were beautified by hairs standing on end. His hands became numb, and he was unable to hold his *japa-mālā*. He gradually lost external consciousness and began dancing like a madman. All the ecstatic symptoms like trembling, perspiring, faltering of the voice, and fading of the body color arose, as the Bābājī fully entered into the transcendental realm, beyond material nature. The Bābājī deeply sighed, "O Kṛṣṇa! O Prāṇanātha!" and he began crying. As Haridāsa Bābājī enjoyed the bliss of Vaikuṅṭha, the famous Premadāsa Bābājī passed Keśi-ghāṭa and arrived there. As the two Vaiṣṇavas met, ecstatic feelings of friendship suddenly awoke in them. And as they looked at each other's beautiful face, they began dancing. Before verbally greeting each other, they embraced out of natural affection and bathed each other in their tears. After some time they greeted each other with loving words.

Conversation between Haridāsa Bābājī and Premadāsa Bābājī

Premadāsa Bābājī said, "Bābājī! My heart was broken because of not seeing you for some days. Therefore, to purify myself, I was coming to your *kuñja* to see you. For the last few days I was visiting places like Yāvat and Nanda-grāma."

Haridāsa Bābājī replied, "Bābājī, is it possible for a less fortunate person to get your *darśana*? For the last five days I was staying near Govardhana to see Śrī Paṇḍita dāsa Bābājī. I came here this morning. By seeing your lotus feet I've obtained the results of a pilgrimage."

Just by hearing Śrī Paṇḍita dāsa Bābājī's name, Premadāsa Bābājī's face, which was decorated with *tilaka*, became inundated with love. When Premadāsa Bābājī took the renounced order, he had read *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamaṇi* before Paṇḍita dāsa Bābājī. Remembering that, his unprecedented ecstasy gave an indication of his unalloyed devotion for Śrī Paṇḍita dāsa Bābājī. Remaining silent for a moment, Premadāsa Bābājī said, "Bābājī, what is being discussed these days in Paṇḍita dāsa Bābājī's enlightened assembly of devotees? My cherished desire is

to attend his assembly with you.”

Topics regarding Paṇḍita dāsa Bābājī and discussions on karma, jñāna, and hari-kathā

On hearing this, Haridāsa Bābājī lovingly embraced Premadāsa Bābājī and said, “Bābājī, all of Paṇḍita Bābājī's activities are transcendental. I went to see him for one day, but I was unable to leave his association for seven. Nowadays many saintly persons are present in his sacred cave. I think they will stay there until the next Kumbha-mela. Everyday there are discussions on new subjects. There are questions and answers on various topics regarding *jñāna*, karma, and pure devotional service.”

Hearing this, Premadāsa Bābājī suddenly said, “Bābājī, we've heard that *mahā-bhāgavatas* remain intoxicated relishing the sweet topics of Lord Hari. They don't engage in discussions on karma or *jñāna*. Why then does our most worshipable Paṇḍita dāsa Bābājī spend his time on such topics?”

Haridāsa Bābājī said, “Bābājī, such a doubt also arose in my atheistic mind. But when I heard those discussions in Paṇḍita dāsa Bābājī's holy association, I came to know that all the devotees' discussions on karma and *jñāna* are nothing but *hari-kathā*. Such discussions are nothing like the topics discussed by the materialists which simply agitate the mind. Rather, by hearing such discussions in the association of devotees, the living entity is freed from the bondage of karma and *jñāna*.”

On hearing this, Premadāsa Bābājī wept and said, “Bābājī Mahāśaya, your conclusive statement is like nectar. And why not? You are famous in the three *maṇḍalas* (Vraja, Gauḍa, and Kṣetra) as the dear disciple of Siddha Govardhana dāsa Bābājī of Śrī Navadvīpa-dhāma. If you are merciful, who can remain doubtful? By the mercy of your lotus feet, Bhaṭṭācārya Mahāśaya, who is famous by the name Professor Lokanātha Nyāyabhūṣaṇa, was delivered from the dark well of logic, accepted the name Śrī Govinda dāsa Kṣetravāsī, and took shelter of Vaiṣṇavism, which destroys all kinds of distress. Then what is impossible in your ability to remove doubts? Now let us chant the glories of Lord Hari and go this very day to the valley of Giri-govardhana.”

Haridāsa and Premadāsa have kīrtana on their way to Govardhana

As they finishing speaking, they immediately began chanting the glories of Lord Hari and dancing in ecstasy on their way to Govardhana.

The two Bābājīs sang as they proceeded, and the beauty of the surrounding area appeared as if Prakṛtidevī was joyfully smiling from hearing their songs. It was the end of spring and a vernal south breeze was softly blowing. The sun—king of the twice-born and lord of the lotus—appeared to shine brightly on the two Vaiṣṇavas, but was actually showering them with nectar. Yamunādevī, the daughter of the sun, being enamored by hearing the glorification of Hari, kept time by producing sweet sounds. The leaves of the tall *deodar* trees were beautifully rustling in the wind, flapping like flags in Lord Hari's *sankīrtana* party. The two Bābājīs jumped high as they danced on the way. They were so absorbed in *kīrtana* that they didn't

notice how the sweet night turned into morning. When they stopped their chanting and dancing, they saw the sun glorifying the east as it rose to the side of Govardhana.

Completing their morning duties a short distance from Govardhana, they entered Paṇḍita dāsa Bābājī's cave before midday.

Second Ray

Haridāsa and Premadāsa Bābājī enter Paṇḍita Bābājī's cave in Govardhana, they go with him to the assembly stage, and a Bābājī from Birbum performs kīrtana

Fully decorated as Vaiṣṇavas, Haridāsa and Premadāsa arrived at Paṇḍita dāsa Bābājī's *āśrama*. *Gopī-candana* shone on their foreheads, and three strands of *tulasī* beads decorated their necks. Their right hands continuously counted the holy names on *japa-mālā* within their *japa* bags. The lower part of their bodies were covered with *kaupīna* and outer cloth, their heads were beautified by *śikhās*, and their limbs were marked with the Lord's holy names. From their lips came the two names, “Hare Kṛṣṇa, Hare Kṛṣṇa.” They had not slept that night, as they had come almost sixteen miles, yet they did not appear tired or exhausted. They were so enthusiastic for the Vaiṣṇavas' *darśana* that they hardly noticed the crowd of people at the entrance of the cave.

Although Paṇḍita dāsa Bābājī usually performed *bhajana* in his cave, in order to discuss with other sadhus he had built some *kuṭīras* and a *maṇḍapa*, which was covered with *mādhavī* creepers. The two Bābājīs entered the cave and offered obeisances before Paṇḍita dāsa Bābājī. Seeing the two Bābājīs, Paṇḍita dāsa Bābājī became filled with bliss. After a while, when he heard that other sadhus were assembling, he went with the two Bābājīs and sat in the *maṇḍapa*. At that time a singer from Birbum sat facing the Vaiṣṇavas and, taking their permission, began singing from *Gītāvalī* (in *Lalita rāga*):

nākarṇayati suhr̥d upadeśam mād̥hava cāru paṭhanam api leśam
sīdati sakhi mama hṛdayam-adhīramyada bhajam iha nahi gokula-vīram
nālokayam arpitam uru hārampranamantam ca dayitam anuvāram
hanta sanātana-guṇam abhiyāntam kim adhārayam aham urasina-kāntam

“Alas! I didn't listen to the advice of My dear friends like Lalitā. And I didn't listen a bit to all of Mādhava's flattery. O Sakhi! Because I didn't serve the hero of Gokula in this *kuñja*, My heart is breaking. Oh! Mādhava offered Me the best garland and repeatedly offered Me obeisances, but I didn't even glance at Him. Alas! Why didn't I embrace My beloved, who is decorated with eternal transcendental qualities?”

Only by serving Kṛṣṇa can one attain peace, not by yoga practices beginning with yama and niyama

Everyone was fully satisfied by hearing the *kīrtana*, and they embraced the singer.

As the *kīrtana* finished many sadhus gradually came and sat and began talking on various topics. At that time Haridāsa Bābājī said, “Only the devotees of Kṛṣṇa are blessed. Wherever they may be, they are on the right path. We are servants of their servants.”

In support of this statement, Premadāsa Bābājī said, “Bābājī spoke rightly. In the *Śrīmad Bhāgavatam* (1.6.35) it is stated:

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

“*Yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā,* and *samādhi* these are *aṣṭāṅga-yoga*. It is true that by these practices one may achieve peace, but sometimes in the process one may be overwhelmed by lust and greed. Then instead of attaining peace one may enjoy some yogic opulences for sometime before ultimately falling. But in the devotional service of Lord Kṛṣṇa, there is no fear of irrelevant fruits, for the servants of Kṛṣṇa certainly attain peace.”

When a yogi in the assembly advocates the superiority of yoga over arcana, there was a request for a settlement on the topic

At that time there was an *aṣṭāṅga-yogi* present in Paṇḍita dāsa Bābājī's assembly. Although he was a Vaiṣṇava, he had achieved perfection after practicing *prāṇāyāma* for a long time. As a result, he gave more importance to *aṣṭāṅga-yoga* than to the ninefold process of *bhakti*. Being slightly dissatisfied with Premadāsa Bābājī's statement, he said, “Bābājī! Don't disregard the *yoga-śāstras*. The yogis can give up eating and sleeping and live for a very long time. Can you render devotional service as seriously as they can? Therefore you should know that yoga is superior to *arcana*.”

Vaiṣṇavas are naturally not inclined to argue. No one, however, liked the yogi's statement minimizing the importance of devotional service over yoga practice. Everyone remained speechless. Feeling almost insulted, the yogi requested Paṇḍita dāsa Bābājī for his conclusion.

Paṇḍita dāsa Bābājī establishes the superiority of devotional service over yoga

At first Paṇḍita dāsa Bābājī was not inclined to enter into argument, but when the yogi repeatedly assured him that he would accept his conclusion, Bābājī began to speak.

“The only goal of all yoga practice and devotional service is Bhagavān, who is worshiped by all living entities. The living entities are basically classified in two categories—one is pure and one is conditioned. The pure living entity is one who has no material connection, and the conditioned entity is one who has material connection. The *sādhaka* is certainly a conditioned soul, while the pure entity has nothing to practice. The basic difference between the conditioned and pure living entities is that the latter is situated in his constitutional position. His only activity

is spiritual engagement, and his nature is pure bliss. The conditioned living entity, being bound by material nature, accepts materially designated duties that are of mixed material and spiritual qualities. When one gives up materially designated duties and accepts pure duties, that is called liberation. Pure love is the constitutional activity of the soul and cannot be differentiated from liberation. The liberation sought by yoga practice is the same as love of Godhead attained by devotional service. Therefore the ultimate result of both practices is one. For this reason the scriptures portray the foremost devotee Śukadeva as a great yogi and the foremost yogi Mahādeva as a great devotee. The main difference between yoga and devotional service is this: in the strict practice of yoga, when one attains *samādhi* by giving up false designations, he attains his constitutional position—that is, *prema* is awakened. There is fear, however, that in the long process of giving up false designations the *sādhaka* may become captivated by insignificant by-products and fall down before attaining the ultimate goal. On the other hand, in devotional service there is only discussion of *prema*. Devotional service is simply the cultivation of the science of love of God. When all activities are meant for cultivating the ultimate result, there is no fear of useless results. The means are the end, and the end is the means. Therefore devotional service is easier than the practice of yoga and should be accepted in all respects.”

Showing the inferiority of the yoga path

“The domination over material nature attained in the practice of yoga is only a temporary result. In that position the ultimate result may be far off and time and again impediments are observed. In the path of yoga there are hindrances at every step. First, at the time of practicing *yama* and *niyama*, religiosity is awakened, and as a result of attaining this insignificant result one becomes known as religious-minded, even though no attempt has been made to achieve *prema*. Second, during the long period of practicing *āsana* and *prāṇāyāma* one achieves a long life free of disease by controlling the breathing. But if there is still no connection with *prema*, then one's long life free of disease becomes a source of trouble. Third, although by the process of *pratyāhāra* one achieves control of the senses, if *prema* is lacking this is called dry or insignificant renunciation. The reason is that for attaining the ultimate goal, enjoyment and renunciation give equal results. Useless renunciation simply makes one stone-hearted. Fourth, during *dhyāna*, *dhāraṇā*, and *samādhi*, even if material thoughts are removed, if *prema* is not awakened the living entity loses his individuality. If the understanding, ‘I am Brahman’ does not awaken pure love, then that results in destruction of his existence. Therefore, please consider: the ultimate goal of yoga is excellent, but the path is full of difficulties. You are a Vaiṣṇava as well as a yogi, therefore you can understand my words without bias.” Before Paṇḍita dāsa Bābājī even finished his statement, all the Vaiṣṇavas exclaimed, “Sadhu! Sadhu!”

Though pleased, Yogi Bābājī advocates the usefulness of yoga over devotional service in the matter of sense control

Yogi Bābājī said, “Bābājī, your conclusive statement is excellent, but there is one

thing I would like to say. I had properly practiced the ninefold process of devotional service, beginning with hearing and chanting, previous to learning yoga. But frankly I tell you that in every activity I used to look for sense gratification. I could not free my heart from false designations as described in Vaiṣṇava instructions on conjugal *rasa*. I was able to taste conjugal *rasa* only after practicing *pratyāhāra*, and now I have no desire for sense gratification. My nature has completely changed. There is arrangement for *prāṇāyāma* in the path of *arcana*, so I feel that *pratyāhāra* practice is also seen in the instructions of *bhakti-yoga*. Therefore I feel that yoga practice is necessary.”

By dry speculation or practice the sādḥaka will certainly fall down if the limbs of bhakti are used as fruitive rituals for sense gratification

After hearing Yogi Bābājī's statement, Paṇḍita dāsa Bābājī thought for a while. Then he began to speak, “Bābājī, you are blessed because you did not forget *rasa-tattva* while practicing *pratyāhāra*. In many cases one falls down due to dry speculation and dry practices, for the soul is by nature full of bliss, it can never appreciate dryness. The soul is always in love or attached, therefore the conditioned soul who falls down from his proper position develops love or attachment for another inferior object. For this reason there is hardly any possibility of self-satisfaction, and therefore material sense gratification becomes prominent. When the soul, who is lord of the senses, realizes his eternal *rasa*, his natural spontaneous attraction awakens and his material affection diminishes. The path of devotional service is the discussion of love for the Supreme Personality of Godhead. In this path as one's attachment thickens the endeavor to gratify the senses naturally diminishes. I feel that when you began devotional service, you didn't have the association of genuine sadhus. That is why you didn't relish the sweetness of devotional service. You executed the ninefold processes of *bhakti* as if they were dry or selfish fruitive rituals. As a result you were unable to relish even a little transcendental bliss. I think that's why your hankering for sense gratification increased. In that case there is possibility of benefit in yoga practice. It is necessary for the practicing devotee to relish *bhakti-rasa* in the association of devotees. Even though a devotee enjoys all types of material sense gratification, that enjoyment does not produce hankering for more enjoyment. Sense enjoyment is the main cause of a devotee's renouncing the desire for material enjoyment.”

After hearing this statement, the Vaiṣṇava yogi said, “I didn't know about this, Bābājī. I will come in the evening to try to become free of whatever doubts I have. I've heard one gentleman will come from Calcutta today, so I'm taking leave. Please be merciful to me.”

As Yogi Bābājī went out, Paṇḍita dāsa Bābājī's *sabhā* broke up.

Third Ray

Mallik Mahāśaya, Naren Bābu, and Anand Bābu arrive at Yogi Bābājī's kuṅja

On the way, while leaving Paṇḍita dāsa Bābājī's *āśrama*, Yogi Bābājī could

understand by the sun's position that it was about eleven o'clock. He was walking rather quickly towards his *kuñja*. Near a *tamāla* tree he saw three Bengali gentlemen coming. He considered that one of them was Mallik Mahāśaya. Bābājī had previously received news of their intended arrival, so he had kept his *kuñja* cleansed. As the three gentlemen came near, Bābājī inquired, “Where do you live? Where are you going?” Among the three, one was wise by age—perhaps sixty years old. His hair and moustache were practically white. He was wearing a fine cotton shirt with *dhotī* and *cādara*. He was carrying a bag in his hand and wearing Chinese shoes. The other two had beards and were thirty or thirty-two years old. They were wearing glasses and holding walking sticks and bags. They all held umbrellas over their heads. The wise gentleman came forward and said, “We've come from Calcutta. We will go to Yogi Bābājī's *āśrama*. Nitaidāsa Bābājī has written him a letter.”

On hearing this, Yogi Bābājī said, “Then you're looking for me. Are you Mallik Mahāśaya?” The gentleman said, “Yes sir.” Bābājī cordially received them and brought them to his *kuñja*.

The *kuñja* was very sanctified. Three or four *kuṭiras* were surrounded by trees. There was one temple room. Bābājī arranged for their meal after first engaging his disciple in their service. After taking bath in *Mānasa-gaṅgā*, they took *prasāda*. On finishing their meal, they sat under the *pañcavaṭī*—*pañcavaṭī* is a place where five different types of *vaṭa* trees—*aśvattha*, *bilva*, *vaṭa*, *dhātrī*, and *aśoka*—are growing—and conversed.

Mallik Mahāśaya said, “Bābājī Mahāśaya! Everyone in Calcutta glorifies you. We've come to your feet with the hope of getting enlightenment.”

Bābājī happily said, “Mahāśaya, you are a great soul. Nityānanda dāsa Bābājī wrote me that such a Hindu lover of learning as you is hardly seen in Calcutta. You've studied many yoga scriptures and practiced the same.”

Mallik Bābu introduces himself

Slightly smiling, Mallik Bābu said, “This is a good morning for me, that I've met such a yogi as you.”

As he spoke, Mallik Bābu fell at Yogi Bābājī's feet and continued, “Bābājī, please forgive me for the offense I committed. The first time I met you I didn't offer obeisances. Bābājī, nowadays in Calcutta the old customs are so far lost that we don't even offer obeisances when we see our superiors. Now let me have the pleasure of touching your feet in this secluded place. My history is this: in my early days I was an atheist. Later, when I received education from the Christians, I thought their religion was better than ours. I went many days to pray in church. Then I embraced Brahmoism, the modern religion preached by Rājā Rāma Mohan Rāya. Then for some days I practiced the foreign arts of demonology, clairvoyance, and mesmerism. In order to properly practice that art I went last year to Madras to see Madam Laurence. By that art I could make departed personalities appear by remembering them. With a little endeavor I could get messages from distant places. Seeing all my abilities, one day Nityānanda dāsa Bābājī said to me, ‘Bābu! If you can see Yogi Bābājī at Govardhana you may attain many supernatural powers.’ Since then I've developed firm faith in Hindu scriptures. I no longer eat meat, and I always remain pure. I've developed more abilities due to these habits. Now I follow

many Hindu vows. I drink Ganges water, I don't take food touched by non-Hindus, and morning and evening I offer prayers to God.”

The introduction of Naren Bābu and Anand Bābu

“Naren Bābu and Anand Bābu came with me. They have faith in Brahmoism, but they don't hesitate to accept that there is some truth in the *yoga-śāstras*. I've shown them a number of results from yoga. Now they have as much faith in me as they have in their preceptor. They had no desire to visit Hindu *tīrthas*, where one must indulge in many forms of idolatry. While taking *prasāda* today it appeared from Naren Bābu's facial expression that he felt distressed. I feel, however, that they will soon have faith in Hindu *śāstras* like I do. I'm taking shelter at your feet; would you please give me some instructions in *rāja-yoga*?”

Yogi Bābāji fears falling down due to materialistic association

Listening to Mallik Bābu's prayer, Yogi Bābāji displayed an amazing mood of slight joy and sorrow. “Bābuji, I'm indifferent and don't have much connection with worldly life. I stayed in a cave in Badrikāśrama and, by the practice of *kumbhaka*, I hardly ate for almost a year. Suddenly I met the great devotee son of Vyāsa, Śukadeva, who told me to return to Vraja. Since then, I've become somewhat worldly-minded by the association of the Vraja-vasis. Still, I don't live with those who are extremely attached to material life. So far, your dress, eating, and association is like that of extremely worldly-minded people. I'm apprehensive; if I associate with worldly-minded people, I may fall from the yoga path.”

Mallik Mahāśaya's vow, change of dress, and acceptance of the holy name, as well as Naren and Anand Bābu's independence due to their faith in Brahmoism
Hearing Bābāji's words, Mallik Bābu said, “I'm prepared to accept dress and eating habits according to your orders, but how can I renounce my two companions? Here is my plan: let Naren Bābu and Anand Bābu stay here one or two days, and then they can go to Bangiya Samaj in Vṛndāvana. I will stay under your feet for six months and practice yoga.”

Naren Bābu and Anand Bābu fully accepted that proposal and said, “Within two days we'll be going to Vṛndāvana, where our servants are waiting for us.” This arrangement was finalized.

Naren Bābu and Anand Bābu then went to see the surrounding natural beauty.

Seeing Bābāji alone, Mallik Bābu said to him, “Bābāji, it wasn't right for me to bring them here, because on seeing their dress everyone neglects them. If you are merciful to me, then I will soon give up the association of all non-Āryans.”

Bābāji said, “By seeing a Vaiṣṇava's dress and behavior, many people give up their company. That is not my habit. I never hesitate to be even with *yavanas*. Vaiṣṇavas are never envious of other classes, still, for the sake of convenience, I feel one should accept Vaiṣṇava dress and behavior.”

One hardly accepts Vaiṣṇava dress after one day's instruction, still, either due to previous *samskāras* or to acquire Yogi Bābāji's confidence, Mallik Bābu immediately gave up his Rs.5/- leather shoes. He wore a *tulasī-mālā* on his neck

and *tilaka* on his forehead and then offered obeisances to Bābājī. Bābājī gave him permission to chant *hari-nāma* softly on beads, and Mallik Mahāśaya began this practice.

When Naren Bābu and Anand Bābu returned from their walk and saw Mallik Mahāśaya's condition, they conversed, "What sort of mentality is this? It seems our staying here is not good. Though he's a great *paṇḍita* and seeker, still he's restless. What is this new appearance? Why so far in one day? Let's see what happens. We won't disrespect our sacred Brahmoism. Anyway, we will examine human character by watching him."

Seeing Naren Bābu and Anand Bābu coming near, Mallik Mahāśaya became somewhat restless and said, "Naren! See what I've become. Anand! Are you displeased?"

Both Naren and Anand said, "You are the object of our respect. We are not displeased with any of your actions."

When Yogi Bābājī makes some spiritual inquiry, Brahma preceptor Naren Bābu exposes defects in Hindu dharma

Bābājī said, "You are learned and religious-minded. But have you discussed the Absolute Truth?"

Naren Bābu was a Brahma preceptor. He often assisted teaching the Brahmos. On hearing Bābājī's questions, he put his glasses on and began to speak.

"Bharat is contaminated with some defects since a long time. The defects are: (1) *Jatibheda*, or castism. Every human is the son of one father. Everyone is brother. Far from making progress, Indians are gradually becoming fallen because of castism. Especially they are greatly disliked by the advanced European races. (2) By giving up impersonal Brahman and worshiping many imaginary gods and goddesses, they have gone very far from God. (3) Idol worship. (4) Uselessly taking vows such as fasting. (5) Uselessly giving respect to cunning *brāhmaṇas*. (6) Due to abominable habits, our brothers are gradually going to hell. (7) Belief in rebirth and considering all animals are living entities. (8) Refrain from meat eating. As a result of a lack of proper food their bodies become weak and they are unable to rule the kingdom. (9) Weak husbandless women suffer humiliated conditions due to widowhood. In order to deliver India from these malpractices, the seed of sacred Brahmoism sown by philanthropist Rājā Rāma Mohan Rāya has grown into a tree which is giving fruit these days. We pray to the impersonal Lord that all Indians may become free from the darkness of illusion and accept Brahmoism as taught in the *Upaniṣads*. Bābājī Mahāśaya! When will that day come when we will all pray together?"

Naren Bābu spoke in a faltering voice and then became silent. At that point no one spoke further.

Bābājī became a little resolute and said, "Yes, it is better to develop some God consciousness than to have doubts. I once stopped at Vālmīki Muni's *āśrama* on my way to Kanpur. In a public place there I heard these things from an Englishman. After that, I never heard such talk again."

When Bābājī asks some basic questions, Anand Bābu responds with the

teachings of Brahmoism

Bābājī further said, “Alright, I would like to ask about some basic topics. (1) What is the constitution of God? (2) What is His relation with the living entities? (3) What is the process to please Him? (4) What happens to the living entity if God is pleased? (5) Why is the Lord worshiped?”

Anand Bābu was a modern man from a good family. He gave up his sacred thread and became a preacher of the Brahmo philosophy. When he heard Bābājī's scientific questions, he was enthused and stood up. He said, “O Mahātmā! Please listen. There are answers to all questions in the storehouse of Brahmoism. Don't minimize Brahmoism because it has no scriptures. All those religions which highly regard some scripture certainly have some old mistakes in them. Your Vaiṣṇava philosophy appears like a small pond in a field compared to the ocean of Brahmosim. Pearls are not found in that pond, pearls are obtained from the ocean. Although we don't have voluminous scriptures, still the scriptures we have, named *brāhma-dharma*, answer all questions like someone who has all knowledge at his fingertips.”

Anand Bābu opened his bag and put on his glasses. He took a small book from his bag and began to read: “(1) God is formless. (2) His relationship with the living entities is like a father to His sons. (3) He is satisfied by activities which are dear to Him. (4) We get abundant joy. (5) He provides us the mother's breast milk, the grains in the field, and the fish in the reservoir of water. Therefore we are indebted to Him and obliged to worship Him. You see how our *dharmācāryas* have given the essential truths in a few words. You would have written a voluminous scripture like *Mahābhārata* to explain these five points. Blessed is Rājā Rāma Mohan Rāya! All glories to him! Let the flag of Brahmoism fly from one corner of the world to the other.”

Seeing the intense gaze of the bearded Anand Bābu, Bābājī smiled and said, “All good to you. May the Supreme Lord one day attract you. Today you are my guests. I should not say anything which could give you anxiety. If Lord Gaurāṅga desires we will soon discuss the whole subject.”

On hearing Bābājī's humble statement, Naren Bābu and Anand Bābu put their glasses away and smilingly said, “As you say. We will gradually listen to all your conclusions.”

In answering Mallik Bābu's questions, Yogi Bābājī compares rāja-yoga with haṭha-yoga

When everyone became silent, Mallik Mahāśaya continued saying, “Bābājī Mahāśaya! Kindly explain *rāja-yoga*.”

Yogi Bābājī said, “So be it.” and began speaking.

“The yoga practiced by philosophers and Puranic scholars is called *rāja-yoga*. Yoga prescribed by the *tantric paṇḍitas* is called *haṭha-yoga*. I've little taste for *haṭha-yoga*, because it is an obstacle in the practice of Vaiṣṇavism. *Haṭha-yoga* is described in the *śākta* and *śaiva tantras* as well as the scriptures written from those *tantras*, like *Haṭha-yoga dīpikā* and *Yoga-cintāmaṇi*. Among those scriptures I consider *Śiva-saṁhitā* and *Gheraṇḍa-saṁhitā* the best. During my stay at Kāśī I

studied those scriptures and practiced some of them, but ultimately I came to see that one can only get some bodily benefit from that system of yoga. Attaining *samādhi* by that process is not easy.”

Analysis of the science of haṭha-yoga

“This is the science of *haṭha-yoga* in short:

(A) Through pious and impious activities, the living entity gets a container in the form of a body. The living entity within the container is born and dies according to his karma.

(B) That container, in the form of an unfired pot, is not useful even after burning. There is always chance of danger in the ocean of material existence. By *haṭha-yoga* that container is purified by fire.

(C) Seven kinds of bodily purification are:

- (1) *śodhana*, or purification by six activities;
- (2) *drdhīkaraṇa*, or becoming strong by practicing *āsanas*;
- (3) *sthirīkaraṇa*, or becoming steady by practicing *mudrās*;
- (4) *dhairya*, or becoming indifferent by practicing *pratyāhāra*;
- (5) *lāghava*, or becoming light by *prāṇāyāma*;
- (6) *pratyakṣa*, or direct perception by *dhyāna*; and
- (7) *nirliptīkaraṇa*, or becoming free from worldly attachments by *samādhi*.

(C1) Six activities for purification are:

(1) *dhauti* (2) *vasti*, (3) *neti*, (4) *laulīkī*, (5) *trāṭaka*, and (6) *kapāla-bhāti*—by these six activities the body is purified.

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

(a) *antar-dhauti*, or internal cleansing *vātasāra*, by air; *vārisāra*, by water; *bahisāra*,

and *bahiśkr̥ti*, also by air, are the four kinds of *antar-dhauti*.

(b) *danta-dhauti*, or cleansing the teeth *danta-mūla*, the roots of the teeth; *jihvā-mūla*, the root of the tongue; *karṇa-randhra-dvaya*, the ears; and

kapāla-randhra,

massaging the forehead; are the five kinds of *dhauti* known as *danta-dhauti*.

(c) *hṛd-dhauti*, or cleansing the heart *daṇḍa-dvārā*, by stick; *vamana-dvārā*, by vomiting;

and *vastra-dvārā*, by cloth, are the three kinds of *hṛd-dhauti*.

(d) *mala-dhauti*, or cleansing the stool *daṇḍa*, by stick; *aṅgulī*, by finger; and *jala-dvārā*, by water; will purify the *mala*.

(2) *Vasti*, cleansing the abdomen, is of two types:

(a) *jala-vasti*, or sitting in water upto the navel and contracting, and

(b) *śuṣka-vasti*, dry contraction.

(3) *Neti*, passing a string (the length as measured from the tip of the thumb to the tip of the outstretched small finger) into the nostril and out the mouth.

(4) *Laulīkī*, quickly swinging the head from side to side.

(5) *Trāṭaka*, without blinking the eyes, staring at a point till tears come.

(6) *Kapāla-bhāti*, or *bhāla-bhāti*, (inhaling through one nostril and exhaling through the other, then vice versa) is of three kinds:

(a) *avyutkrama*, (b) *vyutkrama*, and (c) *śītkrama*.

(C2) Becoming strong by practicing *āsanas*:

Thirty-two kinds of *āsanas* are advised. After cleaning the container, *āsana* is practiced to make the body strong. This is the second process of *haṭha-yoga*. *Siddhāsana*, *padmāsana*, *bhadrāsana*, *muktāsana*, *vajrāsana*, *svastikāsana*, *siṃhāsana*, *gomukhāsana*, *vīrāsana*, *dhanurāsana*, *mṛtāsana*, *guptāsana*, *matsyāsana*, *matsyāgrāsana*, *gorakṣāsana*, *paścimottanāsana*, *utkaṭāsana*, *śakaṭāsana*, *mayurāsana*, *kukkuṭāsana*, *kurmāsana*, *uttāna kurmāsana*, *maṇḍukāsana*, *uttāna maṇḍukāsana*, *vṛkṣāsana*, *garuḍāsana*, *vṛṣāsana*, *śalabhāsana*, *makarāsana*, *uṣṭrāsana*, *bhujāṅgāsana*, and *yogāsana*. Any one of these *āsanas* can be practiced.

(C3) Becoming steady by *mudrās*:

By practicing *āsana* the container is made strong, then by performing *mudrās* it becomes steady. Out of many *mudrās* twenty-five are always and everywhere suggested. They are *mahāmudrā*, *nabhomudrā*, *uḍḍīyana*, *jālandara*, *mūlabandha*, *mahābandha*, *mahāvedha*, *khecarī*, *viparītakaraṇī*, *yonimudrā*, *vajrani*, *śakticālanī*, *taḍāgī*, *māṇḍukī*, *śāmbhavī*, *adhodhāraṇā*, *unmanī*, *vaiśvānarī*, *vāyavī*, *nabhodhāraṇā*, *aśvinī*, *pāśinī*, *kākī*, *mātāṅgī*, and *bhujāṅginī*. For each *mudrā* there is a particular benefit.

(C4) Becoming indifferent by *pratyāhāra*:

By performing *mudrās* the container becomes steady, then by *pratyāhāra* the container becomes undisturbed. When the mind is gradually withdrawn from the objects of the senses and kept equipoised, that is called *pratyāhāra*.

(C5) By performing *prāṇāyāma* one becomes light and the nerves are purified, then one may progress to *kumbhaka*, *dhyāna*, *dhāraṇā*, and *samādhi*.

By performing *pratyāhāra*, the mind is controlled and the container becomes undisturbed. After that the body is made light by practice of *prāṇāyāma*. In order to practice *prāṇāyāma*, the place and time should be considered. There are some rules regarding eating. One should know all these things at the time of starting. First, the nerves must be purified. After purifying the nerves, one should practice *kumbhaka*. It takes about three months to purify the nerves. The eight types of *kumbhaka* are: *sahita*, *sūryabhedī*, *udvāyī*, *śītalī*, *bhastrikā*, *bhrāmarī*, *mūrcchā*, and *kevalī*. When *recaka*, *pūraka*, and *kumbhaka* are regularly practiced, then one comes to the stage of *kevala-kumbhaka*.

When the practitioner becomes light by the practice of *prāṇāyāma*, he can then go on to *dhyāna*, then to *dhāraṇā*, and at last to *samādhi*. I will give elaborate descriptions on this at the proper time.

Closing remarks on *haṭha-yoga*

If someone practices *haṭha-yoga* in this way, he can do many wonderful feats. By seeing the results, one can believe this. The *tantrics* express different opinions on the limbs of yoga. For example, in the *Niruttara-tantra*, fourth petal it is said,

*āsanaṃ prāṇasaṃrodhaḥ
pratyāhāraś ca dhāraṇā
dhyānaṃ samādhiretāni
yogāṅgāni vadanti ṣaḍ*

“*Āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi* are the six limbs of yoga.’ Although Dattātreyā and others have different opinions, still according to

almost all, the origin of *haṭha-yoga* is the same. I did not get satisfaction by practicing *haṭha-yoga*, because by practicing *mudrās* so many kinds of powers are acquired that the practitioner cannot make more progress. Especially the six activities of *dhauti*, *neti*, etc. are so difficult to perform that unless the guru is nearby there is often risk of death. When I went to Badrikāśrama from Kāśī, one *rāja-yogi* kindly taught me *rāja-yoga*. Since then I've given up *haṭha-yoga*.”

After saying this, Bābājī said, “That's enough for today, I will give instructions on *rāja-yoga* another day. The day is almost over, and we wish to go to the *āśrama* of Pūjyapāda Paṇḍita dāsa Bābājī.”

Naren and Anand Bābu develop faith in Vaiṣṇavism as preached by Yogi Bābājī

While Yogi Bābājī was explaining *haṭha-yoga*, Naren Bābu and Anand Bābu observed his gravity and became somewhat respectful and listened attentively to his words.

While hearing, they developed some faith in Bābājī and some disrespect for their own insignificant knowledge. They said, “Bābājī, we will be happy to discuss spiritual topics with you. Therefore we've decided to stay here a few days. We've developed special faith in your words.”

Bābājī said, “If the Lord is merciful, there is no doubt that very soon you can all become pure devotees of Kṛṣṇa.”

Naren Bābu said, “It is not possible for us to accept idol worship, but we no longer feel that Vaiṣṇavism is utterly without substance. Rather, they have more knowledge of the Absolute Truth than the followers of Brahmoism. But, unfortunately, even though they understand the Absolute Truth, they don't give up idol worship—I can't understand why. Had there been no idol worship in Vaiṣṇavism, then there would be unity with Brahmoism and we wouldn't hesitate to recognize you as a Vaiṣṇava.”

Bābājī became extremely grave. He knew how to show young people the path of *bhakti*. He therefore said, “Let us leave these topics today.”

Being enchanted by Bābājī's wisdom and devotion, Mallik Mahāśaya became silent. While meditating on the description of *haṭha-yoga*, he thought, “Alas! What fools we are! I went to Madam Laurence in Madras for insignificant things like mesmerism, demonology, and a few details on *haṭha-yoga*. I haven't seen such a great magnanimous yogi so far. By the grace of Nityānanda dāsa, I'm without doubt seeing auspicious days.”

For some days Naren Bābu and Anand Bābu discussed many spiritual topics with Bābājī. As a result they developed much faith in Vaiṣṇavism. They came to understand, to a large extent, the science of devotional service. Previously they had not known the nice points in Vaiṣṇavism. With his fine intelligence Naren Bābu could see the pure devotional service referred to by Theodore Parker. Anand Bābu read about pure devotional service in many English books, but he was a little surprised to see it described in ancient Vaiṣṇavism. Still, they both argued how those who can discuss pure devotional service to such an extent can preach worship of idols and men such as Rāma and Kṛṣṇa.

One day Yogi Bābājī said, “Come, let us go see Paṇḍita dāsa Bābājī.” As the day came to an end, they all started for Paṇḍita dāsa Bābājī's cave.

Fourth Ray

Accompanying Yogi Bābājī, Mallik Mahāśaya and the two Bābus go to the Govardhana cave, and they hear a song on the way

The day was almost over. The heat of the sun had reduced. A soft western breeze was blowing. Many people were out on pilgrimage. Some lady pilgrims were singing the following song as they walked along:

*tyaja re mana hari-vimukha loka-saṅgajāka saṅga hi,
kumati upajatahi, bhajana hi paḍata vibhaṅga.
satata asat patha, lei yo yāyata, upayāta kāmīnī-saṅgaśamana dūta,
paramāyu parakhata, dūra hi nehārata raṅga.
ataeva se hari-nāma sāra parama madhupāna karaha choḍi dhaṅga, kaha mādha-hari-
caraṇa-saroruhe māti rahu janu bhṛṅga.*

“O dear mind, please give up the company of those averse to Hari. Their company gives birth to wicked thoughts, and one's devotion is spoiled. Such association always leads one towards materialistic life and the association of women. Yamarāja's servants enjoy seeing those people's duration of life diminishing. Therefore give up all hypocrisy and drink the supreme nectar of the holy names. Stay absorbed in Lord Hari's lotus feet as the bee is absorbed in the lotus flower.”

While listening to the song, Mallik Mahāśaya cast a sidelong glance at Naren Bābu and Anand Bābu and their minds slightly changed. Naren Bābu somewhat jokingly said, “From today we'll not deride Vaiṣṇavism. I don't see any difference between Vaiṣṇavism and Brahmoism; only I can't understand the meaning of idol worship.” On hearing this no one replied. They all proceeded forward. Yogi Bābājī said, “Let us also sing as we go.” Bābājī started singing, and they all followed:

*hari hari! kabe vṛndāvana-vāsīnirakhiba nayane yugala-rūparāśitejiyā śayana-sukha
vicitra pālaṅkakabe vrajera dhūlate dhūsara habe aṅgaṣaḍ-rasa bhojana dūre
pariharikabe yamunāra jala khāba kara purinarottama dāse kaya kari parihārakabe
vā emana daśā haibe āmāra*

“O Hari! When will I become a resident of Vṛndāvana and always see the beautiful forms of Śrī Śrī Rādhā and Kṛṣṇa? Giving up the enjoyment of sleeping in wonderful beds, when will my body be covered with the dust of Vraja? When will I give up the six kinds of tasty foods and drink the waters of the Yamunā with my two hands? Narrotama dāsa says, when will I give up these things and come to the state?”

They almost all felt like dancing while singing this prayer. Naren Bābu and Anand Bābu had often danced in the Brahmo's *nagara-kīrtana* in Calcutta, so they didn't see anything wrong in dancing with Yogi Bābājī in that mood. Only when Bābājī sang *yugala rūparāśi* (the beautiful forms of Śrī Śrī Rādhā and Kṛṣṇa), they sang

aparūpa rūparāśi (the beautiful form of the formless Lord). As they chanted, a beautiful scene was created. One was a genuine Bābājī, one was a worldly Vaiṣṇava with no *śikhā*, and the other two were wearing shoes and glasses. As they proceeded, many people were eagerly watching them thinking, “Is Bābājī delivering Jagāi and Mādhāi?”

The two Vaiṣṇavas and two Bābus in Paṇḍita dāsa Bābājī's āśrama

Swimming in the ocean of *kīrtana* ecstasy, they arrived at Paṇḍita dāsa Bābājī's *āśrama*. When Paṇḍita dāsa Bābājī and the other Bābājīs heard the *kīrtana*, they approached the party, offered obeisances, and joined in the ecstatic chanting. The *kīrtana* ended after about one hour of the night had passed.

After everyone sat in the *maṇḍapa*, Mallik Mahāśaya took the dust of the Bābājīs' feet and smeared it all over his body. He then smeared the bodies of his two companions with his hands saying, “Let all your doubts be dispelled.” They replied, “Anyone can take the dust of other's feet, but today we've had a new feeling in our hearts—just as one feels purified after morning bath. But we're afraid that if we continue like this we may become idol worshipers. To tell the truth, we've chanted and seen many *kīrtanas* with the Brahmos, but we've never experienced such *prema* as we have experienced now with the devotees. Let us see what formless Hari has in store for us.”

On hearing their talk, Premadāsa Bābājī and Haridāsa Bābājī became somewhat astonished and asked, “Where do they come from?” When Yogi Bābājī told everything about them, Premadāsa said, “There is no doubt that Gauracandra has attracted these two great souls through you.”

Yogi Bābājī asks Paṇḍita dāsa Bābājī how one can attain rasa-samādhi and rāga-sādhana without practicing yoga

Everyone was seated happily in the *maṇḍapa*. One lamp dimly flickered in the corner. Most of those present were counting *hari-nāma* on *tulasī-mālā* in their *japa* bags. Yogi Bābājī said to Paṇḍita Bābājī, “Your instruction has dispelled much of the darkness in my heart. But I have one doubt. It is this: if we don't recognize and practice *prāṇāyāma*, *dhyāna*, and *dhāraṇā* of the yoga path, then how can we attain *rasa-samādhi*? In order to awaken one's constitutional position within the heart, one is required to execute *sādhana*. What is the *sādhana* for arousing *rāga*, or spontaneous attachment?”

On hearing the question, everyone expectantly looked toward Paṇḍita Bābājī's grave, auspicious face. Mallik Mahāśaya became a little astonished. Perhaps he had believed that Yogi Bābājī was the greatest Vaiṣṇava. On Yogi Bābājī's inquiry, Mallik Mahāśaya understood that Yogi Bābājī respected Paṇḍita Bābājī like his guru. He then looked on Paṇḍita Bābājī with great respect.

Paṇḍita Bābājī's reply: The difference between material attachment and spiritual attachment, and attaining renunciation without performing Vaiṣṇava sādhana or attaining spiritual attachment by yoga practice is impossible

Paṇḍita Bābājī began to speak, “It is difficult for the conditioned soul to act on the spiritual platform with pure spiritual attachment. It is this pure spiritual attachment which is pervertedly transformed into material attachment. As material attachment increases, spiritual attachment proportionately decreases. As spiritual attachment increases, material attachment proportionately decreases. This is the natural characteristic of the living entity. It is not that subjugating material attachment awakens one's spiritual attachment. Many people take shelter of renunciation just to subjugate material attachment, but they don't try to increase their spiritual attachment. This ends in misfortune.

“Thought and practice like *dhyāna*, *pratyāhāra*, and *dhāraṇā* are advised for attaining the end result of awakening one's spiritual attachment. And many people practice these. But they don't sufficiently discuss how to attain spiritual attachment. That is why yogis often become captivated by yogic opulence and ultimately fail to attain spiritual attachment. On the other hand, Vaiṣṇava practices are superior.

“You see, any *sādhana* is just a special activity. One may develop attachment to whatever activities are required to be performed in human life, and one may only think and labor hard while endeavoring to achieve the Absolute Truth. Are those who work in this way able to quickly awaken spiritual attachment? If the *sādhaka* keeps his attempts to develop spiritual attachment as a separate activity in his life, then he will be pulled by material attachment on one hand and spiritual consciousness on the other. In that case, his life will follow whichever attachment is greater. A boat moves by the strength of oars, but when the water's current carries away the boat, the oars are defeated. In the same way, as the *sādhaka* tries to cross the ocean with the boat of the mind and various oars like *dhyāna*, *pratyāhāra*, and *dhāraṇā*, sometimes the current of attachment quickly carries him into sense gratification.”

Analysis of the superiority of devotional service in spontaneous love over yoga practice and cultivating impersonal knowledge

“Devotional service to Viṣṇu is executed with spontaneous love. The *sādhaka* certainly achieves spiritual attachment in no time through spontaneous devotional service. One should know what the current of attachment is. Whatever the heart of the conditioned soul naturally likes and whatever pleasing things he accepts for his maintenance are all material attachments in human life. After consideration, it is observed that among these attachments there are five kinds connected with the five sense organs. Being attracted to the sense objects, the mind runs towards them. One eats with the tongue, smells with the nose, hears with the ears, feels with the skin, and sees with the eyes. The mind of the conditioned soul is always attached to some sense object. What power can detach the mind from the objects of the senses? Though dry impersonal speculation could be helpful to some extent in this matter, still, due to the passive nature of impersonal Brahman, the worshiper is unable to get complete strength. Therefore the yogis and *jñānīs* face so many difficulties. In devotional service there are no difficulties. The lives of Kṛṣṇa's devotees are not separated from Brahman. Material attachment and spiritual attachment in this path are nondifferent. When the mind wants to see the

sense object through the eyes, good—let it see the indescribable beauty of the Deity. In this case material enjoyment and spiritual enjoyment are the same. You want to hear? Then hear the songs and talks which glorify Kṛṣṇa. Do you like to eat palatable dishes? Then offer all types of tasty dishes to Lord Kṛṣṇa and accept the *prasāda*. To smell—there is the *tulasī* and sandalwood pulp which was offered to the Lord. Like this, all objects are spiritualized for the practitioner of Kṛṣṇa consciousness. One who executes Kṛṣṇa consciousness is always merged in spiritual existence. All of his activities enhance his spiritual attachment. For him, the activities of the senses are not impediments, rather they are the means of attaining love of God. I've briefly explained the relation between spiritual attachment and other spiritual paths. You are a great Vaiṣṇava. Now I'm finished speaking. Please forgive me if I made any mistake.”

Everyone was enchanted by Paṇḍita dāsa Bābājī's explanation, and Naren and Anand Bābu grow doubtful about Rājā Rāma Mohan Rāya

Everyone was amazed by listening to Paṇḍita Bābājī's speech. Different persons had different feelings arise. Although Yogi Bābājī was adept in the field of yoga, still, he was fully qualified in Vaiṣṇava mellows. He was now free from doubt and relished the dust particles of Paṇḍita Bābājī's feet. Paṇḍita Bābājī embraced him with love and affection. Mallik Mahāśaya's feelings could not be understood by anyone.

Naren Bābu and Anand Bābu considered for some days the basic truths about Deity worship. Yogi Bābājī gave them *Śrī Caitanya-gītā* to study. After studying and considering the various aspects, they more or less understood the purport, but still had no faith. They heard the grave, devotionally pregnant instructions of Paṇḍita Bābājī and they discussed together: “Alas! We are enchanted with foreign knowledge! We don't know what priceless jewels our own country has!”

Naren Bābu said, “Anand Bābu! What education made Rājā Rāma Mohan Rāya neglect the science of Deity worship? Perhaps he was somewhat mistaken on this subject! Rājā Rāma Mohan Rāya can make a mistake? I'm afraid to say this! This Rāma Mohan Rāya made us believe that our Vyāsa and Nārada were mistaken, so today how will we say that he is wrong?”

Anand Bābu said, “Why fear? For the sake of truth we can reject even Rāma Mohan Rāya.”

Yogi Bābājī tactfully chants while taking his three companions back to the kuñja

It was late in the night. Yogi Bābājī started moving with his three companions. Returning to the *kuñja*, they sang the following song on the way:

kena āra kara dveṣa, videśī-jana-bhajanebhajanera liṅga nānā, nānā deśe nānā
janekeha muktakacche bhaje, keha hāṅṅu gāḍi pūjekeha vā nayana mudi, thāke
brahma-ārādhanekeha yogāsane pūje, keha saṅkīrtane majesakale bhajiche sei, eka
mātra kṛṣṇa-dhaneataeva bhrāṭṛbhāve, thāka sabe susadbhāvehari-bhakti sādha
sadā, e-jīvane vā maraṇe

“Why are you envious of those who follow a different process of worship? There are different persons in different countries. Someone worships dressed in a loincloth, and someone worships while stooping. Someone worships Brahman with his eyes closed. Someone worships while sitting in yogic posture, while some are absorbed in *saṅkīrtana*. But everyone worships Him, Kṛṣṇa, the abode of wealth. Therefore in the mood of brotherhood, everyone should live in full cooperation. Always execute devotional service to Lord Hari in this life or in death.”

While singing, Anand Bābu and Naren Bābu felt embarrassed to sing *kṛṣṇa-dhane* and sang *bhagavāne* instead. This immediately caught Yogi Bābājī's attention, but that night he didn't say anything to them.

With devotion, they all honored some *prasāda* and took rest.

Fifth Ray

According to modern western thought, Vaiṣṇavas are debauchees and bhakti is simply licentiousness

Naren Bābu and Anand Bābu were lying down together, but for a long time they were unable to sleep because of various thoughts. Naren Bābu said, “Anand Bābu! What do you think? For a long time we knew Vaiṣṇavism as most despicable. Some debauchees turned Kṛṣṇa, the crest jewel of debauchees, into God. Even that day Reverend Chart gave a long captivating speech on this subject. Our own head *ācārya* especially warned us many times about Kṛṣṇa. One day he said that the Vaiṣṇavas speak highly about devotional service, but actually they take the lusty affairs of men and women to be *bhakti*. He doesn't see that there is a natural propensity which is known as *bhakti*. But seeing the Vaiṣṇavas' devotional mood and listening to their instructions, so pregnant with knowledge, I no longer feel disrespect towards them. What do you say?”

Anand Bābu said, “I don't know, for some reason I now have special faith in them. Paṇḍita Bābājī is such a saintly person! Simply seeing him awakens one's devotion for God. His instructions are like nectar. His humility is exemplary. His knowledge is boundless. Just see, Yogi Bābājī is such a scholar and expert in *yoga-śāstra*, yet he still learns so much from Paṇḍita Bābājī.”

Naren Bābu's doubt concerning Deity worship as idolatry and his speculation on this subject

Naren Bābu said, “I've noted a wonderful point from Paṇḍita Bābājī's talks. The Deity worshiped by the Vaiṣṇavas is not an idol separate from the Lord, but it is just a representation which invokes devotion to the Lord. But my doubt is this: can the divinity be observed in such a token form? The Lord is the all-pervading, omnipresent person. If we put Him in a limited form, are His glories not minimized by subjugating Him into a particular time and place? Moreover, is it a

sign of intelligence to imagine one thing in another?”

Anand Bābu's more refined conception of Deity worship

Anand Bābu understood a little more. He said, “Naren Bābu! I no longer like to have such doubts. The Supreme Lord is that person who is without a second, no one is equal or superior to Him. Everything is controlled by Him. There is nothing that can arouse enviousness in Him. Whatever activity one does to attain devotion to Him, He awards the fruits according to the firm determination in one's heart. Particularly, all formless truths have some representation. Although the representation is different from the represented object, still, it symbolizes the mood of that object. As watches represent formless time, essays represent subtle knowledge, and pictures represent acts of mercy, in the same way there is no doubt about the benefit obtained from the form of the Deity in the execution of devotional service. I don't feel Deity worship should be despised as idolatry. Rather, the Deity may be especially adored, considering it a representation of the Supreme. If the watch and books are kept with care, then what is wrong in worshipping the Deity which invokes devotional feelings? The Lord knows that such activities are meant for Him. He will certainly be pleased as a result.”

Bābājī assures them to discuss idol worship later and advises them to sleep

Naren Bābu and Anand Bābu thought Yogi Bābājī and Mallik Mahāśaya had fallen asleep. That is why they were openly discussing all those subjects. Yogi Bābājī was always beyond sleep, therefore, after hearing all their talk he gestured and said, “It is late in the night, go to sleep. Tomorrow I will discuss all these topics.”

Naren Bābu and Anand Bābu had now become quite faithful. Apprehending Bābājī's mercy, they respectfully said, “Bābājī! We also take shelter at your feet as Mallik Mahāśaya did. We pray for your mercy.”

Bābājī said, “I'll try to explain tomorrow.”

In a short time everyone fell asleep. Seeing them sleep, Bābājī engaged in yoga practices which they were unable to see.

Yogi Bābājī explains rāja-yoga - the eight processes of rāja-yoga

Rising early in the morning they performed their morning duties and sat at the base of the *pañcavaṭī*.

Mallik Mahāśaya inquired about *rāja-yoga*, and Bābājī began to explain, “*Samādhi* is the main process of *rāja-yoga*. In order to attain *samādhi* one first practices *yama*, then *niyama*, then *āsana*, then *prāṇāyāma*, then *pratyāhāra*, then *dhyāna*, and then *dhāraṇā*. One must practice these processes. If the *sādhaka* is of good character, religious, and pure, however, he then first practices *āsana*. If he has faulty character or any impure *mleccha* habits, then he must certainly first practice *yama* and *niyama*. The philosophy of Patañjali is the *śāstra* of the yoga system. I will explain *rāja-yoga* based on Patañjali's statements.

“He says:

“yama-niyama-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samadhayo 'ṣṭāvaṅgāni”
(Pd. 2.29)

“(1) *Yama*, (2) *niyama*, (3) *āsana*, (4) *prāṇāyāma*, (5) *pratyāhāra*, (6) *dhāraṇā*, (7) *dhyāna*, and (8) *samādhi*—these are the eight processes of *rāja-yoga*.”

(1) Yama - five kinds such as nonviolence and truthfulness

ahiṃsā-satyāsteya-brahmacaryāparigrahā yamāḥ (Pd. 2.30)

(A) *Ahiṃsā*, nonviolence; (B) *satya*, truthfulness; (C) *asteya*, refraining from theft; (D) *brahmacarya*, celibacy; and (E) *aparigraha*, freedom from possessiveness—these five are *yama*. Those who are violent should carefully give it up.

(A) The desire to kill other living entities is called *hiṃsā*. *Yavanas*, as well as *Āryans* who are influenced by *tamo-guṇa* or *rajo-guṇa*, should practice *ahiṃsā* before taking instructions in yoga.

(B) Those who are liars should practice speaking the truth.

(C) Those who steal other's wealth should practice *asteya*.

(D) Those who are fond of sex should refrain from that habit.

(E) Those who desire other's wealth should subjugate that desire.

(2) Niyama—five kinds such as cleanliness and satisfaction

śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ (Pd. 2.32)

‘*Śauca*, cleanliness; *santoṣa*, satisfaction; *tapa*, austerity; *svādhyāya*, Vedic study; and *iśvara-praṇidhāna*, meditation on the Supreme Lord—these five are *niyama*.’ The body should be kept clean. Learn to keep the mind satisfied. Learn to tolerate all kinds of difficulties. If one has committed many sins, one should learn to repent for them. One should acquire knowledge by studying the Vedic literatures. One should learn to engage his mind in the Lord.

(3) Āsana—Out of thirty-two kinds, *padmāsana* and *svastikāsana*

(tatra) *sthira-sukhamāsanam* (Pd. 2.46)

All the *āsanas* I previously mentioned in the description of *haṭha-yoga* are accepted in *rāja-yoga* also. *Padmāsana* and *svastikāsana* are famous in *rāja-yoga*. For example, *padmāsana* is described as follows:

urvoru-parivinyasya samyak pādātale ubheṅguṣṭhau ca nivadhniyāt hastābhyām vyutkramāt tathā

‘Placing the soles of both feet on the thighs and holding the big toes with the hands (is called *padmāsana*).’

And *svastikāsana* is described in these words:

jānūrvorantare yogī kṛtvā pādātale ubheṛjukāyaḥ samāsīnaḥ svastikaṁ tat
pracakṣyate

'Placing the soles between the knee and thigh and sitting straight is called
svastikāsana.'

(4) Prāṇāyāma—Perfection by *recaka*, *pūraka*, and *kumbhaka*

tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ (Pd. 2.49)

'When performing *āsanas*, *prāṇāyāma* in the form of moving and stopping the incoming and outgoing airs should be practiced.' When the air is exhaled through the nostrils, that is called *recaka* or *svasa*. When the air is inhaled through the nostrils, that is called *pūraka* or *prasvasa*. When the air is retained, that is called *kumbhaka*. By *recaka*, *pūraka*, and *kumbhaka* one becomes perfect in *prāṇāyāma*. People who have perfected *yama* and *niyama* and mastered *āsanas* should practice *prāṇāyāma*.

Three rules in the practice of *prāṇāyāma*: (A) relating to place, (B) relating to time, and (C) relating to number

(sa tu) bāhyābhyantara-stanbhavṛttir deśa-kāla-saṅkhyābhiḥ paridṛṣṭo dīrgha-sūkṣmaḥ (Pd. 2.50)

'In the practice of *prāṇāyāma*, while inhaling, exhaling, and retaining air, there are a few rules relating to the place, time, and number.'

(A) The rules regarding place are as follows: The *sādhaka* should go to a sacred, level, undisturbed place where the body, mind, and intelligence can remain fixed. Sitting on a seat of *kuśa* grass covered with deerskin and soft cloth, the *sādhaka* should practice *prāṇāyāma*. Nearby there should be a transparent reservoir of water. The room should be clean, and the air should be healthy. Light foods which are pleasing to the *sādhaka* should be easily available nearby. There should be no disturbances from snakes, animals, and mosquitos. The place should not be far from one's native land, but it should also not be one's own house.

(B) The rules regarding time are as follows: The best time for practicing *prāṇāyāma* is at the beginning or end of winter. *Prāṇāyāma* may be nicely practiced in the morning, midday, afternoon, and late night. *Prāṇāyāma* should not be done on an empty stomach or just after eating. The *sādhaka* must take light food. Intoxicants, meat, and fish are forbidden. Sour, dry, salty, and spicy foods are also forbidden. Slightly sweet and fatty foods, especially sweet rice should be taken from time to time. Irregular activities like early morning bath and late night eating are forbidden.

(C) Rules regarding number are as follows: Being seated, one should mentally chant *bīja* mantra sixteen times while inhaling through the nerves *idā*, or *candra*.

That air should be retained while chanting upto sixty-four times. Then that air should be exhaled while chanting upto thirty-two. After that one should inhale through the nostril called *sūrya*, or *piṅgalā*, while chanting sixteen times, retain while chanting sixty-four times, and exhale through *idā* chanting thirty-two times. Again one should inhale through the *idā* and, after retaining, exhale through the *piṅgalā* while chanting as before. By doing this three times, one *matra*, or unit, of *prāṇāyāma* is complete. The left nostril is called *idā*, or *candra*, and the right is called *piṅgalā*, or *sūrya*. The retention cavity is called *suṣumnā*. According to other opinions *recaka* is done first. In either case the result is the same.

Through purification of the nerves by 'matra,' *prāṇāyāma*'s *kumbhaka* is performed

By practicing *prāṇāyāma* from one to twelve *matras*, *adhama-matra* is done. If one can do sixteen *matras* it is *madhyama-matra*. By practicing twenty *matras*, *uttama-matra* is accomplished. All *matras* are done five times—morning, midday, afternoon, after dusk, and midnight.

After three months of practice in this way the nerves are purified. After the nerves are purified, *prāṇāyāma*'s fourth part, *kevala-kumbhaka* is completed. Patañjali has stated:

bāhyābhyantara-viṣayākṣepī caturthaḥ (Pd. 2.51)

'*Prāṇāyāma* is performed without *recaka* and *pūraka* in the fourth *kumbhaka* (called *kevala*).'

If *kumbhaka* is performed well, two great fruits are obtained. First, the mind's covering of external perception is reduced. Second, one's mind becomes eligible for *dhāraṇā*.

(5) *Pratyāhāra*

svaviṣayāsamprayoge cittasya svarūpānukāraivendriyāṇām pratyāhāraḥ (Pd. 2.54)

'When the senses are not fully engaged in their respective sense objects but are restrained within and simply superficially touch the sense objects, that is called *pratyāhāra*.' When one practices to gradually engage the act of seeing within, that is called *pratyāhāra* of the eyes. Similarly, when all the senses are withdrawn, the mind is gradually controlled and hankering for sense gratification diminishes. Only a *sādhaka* can experience how this happens. I got special benefit by practicing this system.

(6) *Dhāraṇā*

deśa bandhaś cittasya dhāraṇā (Pd. 3.1)

'When the mind is fixed on some place like the navel or nose this is called *dhāraṇā*.' The ultimate result of *dhāraṇā* is obtained with the help of *dhyāna* and the awakening of *samādhi*. But, during the practice of *dhāraṇā* many powers are

acquired. I don't think it's necessary to mention them here. It should be known that those who are seeking the ultimate truth don't look for powers. Although many powers are present while practicing *dhāraṇā*, the Vaiṣṇavas don't accept them. What the yoga philosophers call *dhāraṇā* is called *mudrās* in *haṭha-yoga*.

(7) Dhyāna

tatra pratyayaikatānatā-dhyānam (Pd. 3.2)

‘In the place where *dhāraṇā* is executed, the harmony of *jñāna* is called *dhyāna*.’ For example, when *dhāraṇā* is fixed on Kṛṣṇa's lotus feet, that state of harmonious knowledge or conviction is called *carāṇa-dhyāna*, or meditation on the Lord's feet. If *dhāraṇā* is not fixed, then undisturbed *dhyāna* is not possible.

(8) Samādhi: In rāja-yoga one can relish prema while practicing rāja-yoga in the state of samādhi

tad evārtha mātra-nirbhāsaṁ svarūpa-sūnyam iva samādhiḥ (Pd. 3.3)

‘When the object obtained by *dhāraṇā* remains manifest in *dhyāna*, but it appears devoid of identity, that state is called *samādhi*.’ Those impersonalists who achieve *samādhi* no longer note the characteristic called *viśeṣa*, or variety. That sort of *samādhi* is attained in the final stage of *haṭha-yoga*. In the state of *samādhi* in *rāja-yoga*, truth beyond material nature is realized. In that state one can taste unalloyed love. That subject cannot be described by words. When you attain *samādhi*, you can understand that state. Anything more than what I've instructed cannot be expressed in words.”

Mallik Mahāśaya's eagerness to learn rāja-yoga

Yogi Bābājī spoke until here and then stopped. During the explanation, Mallik Mahāśaya wrote down a little summary of each topic. When the instructions came to *samādhi*, he fell at Bābājī's feet and said, “Prabhu! Be kind on this servant and teach me yoga practice. I'm selling my life at your holy feet.”

Bābājī picked Mallik Mahāśaya up, embraced him, and said, “Yoga practice is done alone. You can start tonight.”

Being pleased by Bābājī's scholarship and gravity, Naren Bābu and Anand Bābu humbly bowed their heads and offered their respectful obeisances to Bābājī.

Anand and Naren Bābu propose to take instructions from Bābājī

Anand Bābu said, “Bābājī Mahāśaya! We came like lions, now we've become like dogs. When we came we thought that the Hindus have given up social life for idol worship and useless vows. We were to offer them life again with our preaching of Brahmoism. We thought Vaiṣṇavas were bereft of understanding the Absolute Truth and uselessly renounce the world on the advice of others. They accept the renounced order simply as a means to get a woman. Our preaching the

illuminating teachings of Brahmoism would dispel the darkness from the Vaiṣṇavas' hearts. We have come to your holy feet for just a few days, but our misconceptions have been dispelled by seeing your behavior, scholarship, and divine love. What more can we say, we've decided to stay at your holy feet.”

**Vaiṣṇavas are faultless, but doubting why they're called idol worshipers, the
Bābus inquire from Bābājī**

Naren Bābu offered his obeisances at Bābājī's feet and humbly said, “If you have compassion on us, then please dispel these few doubts and free us from our mental distress. I'm convinced that Vaiṣṇavism is almost faultless. Whatever appears defective in our speculative hearts, whatever misconceptions arise, are all actually not mistakes but some kind of special traditions. By these traditions unknown subjects are made known to the common people. I don't think that such an exalted scholar as you would practice any illusory worship.”

Bābājī explains the science of Vaiṣṇavism

With a smile on his face, Bābājī said, “Bābuji! You've come close to the truth. The Vaiṣṇava science is actually *aparokṣavāda*. What is suddenly heard or seen is not necessarily true. The science of Vaiṣṇavism is completely transcendental. That's why all the histories, descriptions, and delineations on Vaiṣṇavism are related to the spiritual world. We commonly call that world *Vaikuṅṭha*. The wonder and variety of that world can not be put in words, nor can it be comprehended by the mind. The reason is that words and mind are always bound by material endeavor. The nature of *Vaikuṅṭha* is described and delineated in Vaiṣṇavism with the support of similar truths in respective subjects within the material world. Vaiṣṇavism is examined and scrutinised by supreme *samādhi*. That is why in Vaiṣṇavism more faultless, confidential truths can be attained than in religions which arise from speculative philosophies. All religions that are based on speculation are insignificant and incomplete. But when the goal of religion is found through *samādhi*, you should know that is the eternal religion of the living entity. Indeed, *prema* is the life of Vaiṣṇavism. *Prema* can never be attained in religion which follows the path of speculation. Most fortunately, you're attracted by Vaiṣṇava *prema*. After honoring *prasāda* today, I will listen to your doubts and clear them as far as I'm able.”

Bābājī and the Bābus chant and dance before the Deity

At that time the conch was blown in the temple room. Bābājī said, “*Pūjā* is finished. Let us take *darśana* of the Deity.”

Everyone got up and took the Lord's *darśana* with folded hands. Tears of ecstasy started flowing from Bābājī's eyes. Bābājī began dancing and singing the following song:

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

Seeing the Bābājī's ecstatic dance, Mallik Mahāśaya also began to dance.

Naren Bābu and Anand Bābu said, “Let us also dance. No one is here to laugh at

us. If our doubts are dispelled today, then we won't feel shy chanting Rādhā-Kṛṣṇa.” Saying this the two started clapping and dancing with Bābājī. Then the *pūjārī* brought *caraṇāmṛta* and they all took. After a while the midday *bhoga* offering was finished. Then Bābājī and the three Bābus took *prasāda* with great respect.

Sixth Ray

Naren Bābu receives the Brahmo preceptor's letter and the result

For a few days there was no rain, so the sun's rays were very hot. After taking *prasāda*, Yogi Bābājī brought the Bābus to sit under the *pañcavaṭī*. There was a soft breeze blowing. As they were discussing various topics, a mailman brought two letters. One of the letters was for Naren Bābu, and the other was for Mallik Mahāśaya.

Naren Bābu carefully read his letter before the others. The letter, written by a Calcutta Brahmo preceptor, was:

Naren Bābu,

I haven't received a letter from you since almost ten days. The sacred Brahmoism has great expectations from you. You should try to deliver the Vṛndāvana youths' minds from the pit of idol worship. The Vaiṣṇavas have nothing good to offer except their sweet *kīrtanas*. If you can learn some new tunes within a short time, then Harendra Bābu can compose some Brahmo songs with those melodies. Please send your weekly report on your preaching of Brahmoism. I would also like to inform you both that your small monthly donations are pending.

Your brother at heart,

Śrī_____

Naren Bābu read the letter, slightly smiled, and slowly said, “Let us see what happens. Perhaps the Brahmos should not expect a small monthly donation from me anymore.”

Mallik Mahāśaya receives Nityānanda Bābājī's letter

After Naren Bābu's letter was read, Mallik Mahāśaya, with a joyful face, began reading his letter.

From Ahiri-tola, Nityānanda dāsa Bābājī wrote:

Abode of all auspiciousness,

I'm eagerly awaiting news of your spiritual well-being. Last night in a dream I saw you in Vaiṣṇava dress dancing in a *kīrtana* party. If that is true, then I'm not surprised because you have the holy association of Yogi Bābājī. As a result there is no doubt that you have certainly received the seed of the devotional creeper. As Kṛṣṇadāsa Kavirāja has written,

brahmāṇḍa bhramite kona bhāgyavān jīvaguru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

“Out of all living entities wandering throughout the entire universe, one who is fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.”

I know, however, that you are particularly eager to practice yoga. But don't practice dry yoga alone. Although Bābājī is a yogi, still he is a *rasika*. Take some lessons on *rasa-tattva* from him. If possible, with Bābājī's consent, see the most worshipable Paṇḍita Bābājī. But unfortunately your association is not good. Brahmos, Christians, and Moslems are very fond of speculation and argument. Association with them makes the storehouse of a *rasika's* heart go dry. Simply knowing that God is the all-powerful Lord and everyone should worship Him—this is not sufficient. Worship is of two kinds—*antarāṅga*, or internal, and *bahirāṅga*, or external. External worship is controlled by speculation. It arises from prayer, hymns, gratitude, and duty. There is no such mood in internal worship, but the activities of internal worship are executed naturally out of an indescribable, confidential attraction of the soul. I hope you will accept the suggestion of this wretched Vaiṣṇava and act accordingly. I close here today.

Akiñcana,
Śrī Nityānanda dāsa

Hearing the letter's contents, the two Bābus condemn themselves

Naren Bābu listened to the letter with special attention. He sighed and said, “Fie on this dry speculative philosophy! Whatever Bābājī has written is completely true. Anand Bābu, alas! Why for so many days we didn't talk with Nityānanda dāsa Bābājī? Bābājī used to come to Mallik Mahāśaya and we would leave due to considering him bad association. If the Supreme Lord Hari takes us again to Calcutta, then we will beg forgiveness for our offenses.”

Two bāula Bābājīs enter doing kīrtana

Before Naren Bābu finished speaking, two *bāula* Bābājīs arrived there. In their hands they held waterpots and *gopī-yantras*, one-stringed musical instruments. They had moustaches and beards, their hair was bound up like a crown on their heads, and they were dressed in *kaupīna* and outer cloth. The two Bābājīs arrived while singing the following song:

āre! guru-tattva jene kṛṣṇa-dhana cinle nādhruva-prahlādera mata emana bhakta
āra habe nādekha cātaka nāme eka pakṣa, tārā kṛṣṇa-nāme haya dakṣa, kevala mātra
upalakṣa, bale phatika jala de' nātārā nava ghana vāri vine, anya vāri pāna kare
nādekha sarva aṅge bhasma mākhā, āra sarvadā śmaśāne thākā, gānjā bhāṅg
dhuturā phāṅkā, bhāva-rase haya maganāse ye tripurāri, prema-bhikhārī, kṛṣṇa-
pada vai jāne nājāte ati apakṛṣṭa, mucirāma dāsa premīra śreṣṭha, mahā-bhāvetē

niṣṭha, kare iṣṭha sādhanātāra mana ye cāṅgā, kāṭuyāya gaṅgā, gaṅgāte gaṅgā thāke nā

“Alas! Not understanding *guru-tattva*, you didn't appreciate the treasure of Kṛṣṇa. Such devotees as Dhruva and Prahlāda will not be found today. There is a bird named *cātaka* which is expert in chanting Kṛṣṇa's name. But actually it's a pretense, for it's only asking for clear water. They don't drink any water except from a new cloud. See! His limbs are smeared with ashes, and he always stays in the crematorium. He smokes *gāñjā* and takes *bhāṅg* and *dhaturā* and becomes absorbed in ecstasy. He is Tripurāri (Śiva) who begs for *prema* and knows only the lotus feet of Kṛṣṇa. Muci Rāmadāsa is the greatest lover of God, though he's from a wretched caste. He's fixed in *mahābhāva* while serving his worshipable Lord. His mind is pure, so he doesn't need to go to the Gaṅgā—he finds the Gaṅgā in his waterpot.”

The bāulas are actually monists

After finishing the song, they took a little rest and then proceeded west on Yogi Bābājī's order.

Anand Bābu inquired, “Who are they?”

Bābājī said, “They are Bābājīs from the *bāula-sampradāya*. Their philosophy is different from ours. Although they glorify Śrī Caitanya Mahāprabhu's name, we will not call them fellow Vaiṣṇavas. The reason is that they've taken shelter of their own concocted philosophy which is detestable. In reality they are monists.”

The unity and oneness of the philosophies of the four ācāryas of the four sampradāyas

Naren Bābu humbly asked, “Bābājī Mahāśaya, how many main sects are there in Vaiṣṇavism? On what topics do their philosophies agree?”

Bābājī said, “In Vaiṣṇavism there are actually four *sampradāyas*, or sects. The names are: Śrī-sampradāya, Madhva-sampradāya, Viṣṇusvāmī-sampradāya, and Nimbārka-sampradāya. Rāmānujācārya, Madhvācārya, Viṣṇusvāmī, and Nimbārkācārya are the original preachers of these four philosophies. They were all born in South India. All the *sampradāyas* agree on the following points:

- (1) The Supreme Lord is one without a second. He possesses all transcendental potencies and controls all laws.
- (2) The Supreme Lord has an exquisitely beautiful, all-auspicious spiritual form. That form is transcendental to all laws of the material world. In Him all contradictions are wonderfully reconciled. Though He has a form, He is all-pervading. Though He is beautiful, mundane senses cannot perceive Him. Though situated in one place, He is simultaneously fully present everywhere.
- (3) Both the animate and inanimate are born from His energies. He is the creator, maintainer, and destroyer of time, place, and law.
- (4) The living entity's constitution is spiritual, but by the Lord's desire he is conditioned by material nature and thus enjoys or suffers under those laws. By the process of devotional service, however, he is freed from material bondage.
- (5) The paths of *jñāna* and karma are full of hardship. When *jñāna* and karma serve the purpose of *bhakti*, there is no fault. But, unlike karma and *jñāna*, *bhakti* is fully independent.

(6) The living entity's duty is to associate with sadhus and discuss devotional service.

Śrī Caitanya Mahāprabhu belonged to the Madhva-sampradāya. Neḍā, daraveśa, sāñai are all dharmadvajīs and nondevotees

“Śrī Caitanya Mahāprabhu considered Himself a member of the Madhva-sampradāya. We therefore belong to that sect. The philosophies of the *bāulas*, *sāñais*, *neḍās*, *daraveśas*, *karttābhajās*, and *atibādīs* are those of nondevotees. Their instructions and activities are most incoherent. Many people lose respect in Vaiṣṇavism by discussing their philosophies. Actually Vaiṣṇavism cannot be held responsible for the defects of all those hypocrites.

“Mahāprabhu's preaching of Vaiṣṇavism is prominent in Bengal. It is the teachings of the Gosvāmīs that are accepted there, not the teachings of the *bāulas*.”

Mahāprabhu's teachings are purely presented in the Gosvāmī's books

At this point Naren Bābu asked, “Are Caitanya Mahāprabhu's teachings recorded in some particular book?”

Bābājī said, “No, Mahāprabhu did not write any book. His teachings are purely presented in the books of His associates. Śrī Sanātana, Śrī Rūpa, Śrī Jīva, and Śrī Gopāla Bhaṭṭa—the books of these four saintly associates of Lord Caitanya are highly honored.”

Naren Bābu asked, “Bābājī, which books have they written? And where are they available?”

Bābājī said, “They've written many books. It would take a long time to name them all. I am mentioning the names of a few. Śrī Jīva Gosvāmī wrote the *Ṣaṭ-sandarbhās*. The science of devotional service is particularly explained in these books. All the subjects of *bhakti* are contained in these books.”

There is certain knowledge present in all subjects and sciences, but the science of bhakti is the best

“There is some knowledge in every subject of the world. The sciences of electricity, water, smoke, life, and music all have some knowledge in them. Unless these sciences are discussed well, one cannot have true knowledge about them. Among all subjects of the world, the science of *bhakti* is the most serious. If *bhakti* was not scientific, how could it be discussed? The science of *bhakti* is not found in modern religions. *Sanātana-dharma* is evolved from Āryan culture, and Vaiṣṇavism is the best part of *sanātana-dharma*. Therefore the science of *bhakti* is only possible in Vaiṣṇavism. In Jīva Gosvāmī's *Ṣaṭ-sandarbhā* and Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*, the science of *bhakti* is particularly expounded. These two books are being printed somewhere. I especially request you to study these two books.”

Bhakti is not awakened by reading devotional literatures and argument

Naren Bābu said, “I've now understood that those who don't know devotional literatures have meager devotion.”

Bābājī said, “Naren Bābu! I don't say like that. *Bhakti* is the constitutional nature

of the living entity and is therefore easy to perform. It is not born out of any book. All devotional literatures are born from *bhakti*. It is not seen that one will get *bhakti* simply by reading devotional literature. Rather, a fool's faith will generate *bhakti*, while much argument will not. Every living entity has the seed of *bhakti*. One has to take the role of a gardener to develop that seed from a sprout into a tree. Activities like discussing devotional literature, worshiping the Supreme Lord, associating with devotees, and living where devotees are engaged in service are required to be done. As the seed of *bhakti* sprouts the gardener must clean the earth of all thorns and foreign matter. All these things can be nicely done if one properly understands the science of *bhakti*.”

Thinking Kṛṣṇa an ordinary person, Naren asks about the Supreme Lord's nature

Naren Bābu said, “Bābājī Mahāśaya! I have a major doubt. Can you please dispel it? It is best for the living entity to offer devotion to the Supreme Lord. If it is offered to Kṛṣṇa, how can that be proper? Is Kṛṣṇa the Supreme Lord? We've heard that Kṛṣṇa took birth at a particular time, He engaged in various activities, and at last He gave up His life at the hands of a hunter. So how can rendering service to Kṛṣṇa be devotion to the Supreme Lord? Can it be called devotional service if someone worships an ordinary person? If someone gives up worshipping Kṛṣṇa to serve Lord Caitanya, I consider he'll be greatly benefited, because Lord Caitanya was able to associate many times with the Supreme Lord due to His saintly qualities.”

Although one, the Supreme Lord manifests differently to the karmis, jñānis, and bhaktas

Bābājī said, “Naren Bābu! If Kṛṣṇa is rejected, then what is the glory of Vaiṣṇavism? There are many religions based on monotheism, but there is no *rasa*, or loving mellows, in them because Śrī Kṛṣṇa, the summon bonum, is absent. In *sādhana* there are three subjects: the *sādhaka*, or the worshiper; the *sādhana*, or the worship; and the *sādhya*, or the object of worship. In the execution of devotional activities the proper qualification of the devotional *sādhaka*, *sādhana*, and *sādhya* are required. In the pursuit of the Absolute Truth, *sādhana* has three divisions: karma, *jñāna*, and *bhakti*. In the path of karma, the *sādhaka* is very attached to his duty or the fruits. In this case the work itself is *sādhana*. One may perform work with desire or without desire. In this path the *sādhya* is the Supreme Lord, who awards the fruits of work. In the path of *jñāna*, the *sādhaka* is meditative, the *sādhana* is meditation, and the *sādhya* is Brahman—the object of troublesome meditation. In the path of *bhakti*, the *sādhaka* is full of love, and the *sādhya* is the Supreme Personality of Godhead. A *sādhaka* is qualified for whichever path he has taste for. We are *sādhakas* in the path of *bhakti*, so we have nothing to do with Brahman and Paramātmā. All our activities are only in relation with the Supreme Personality of Godhead. One should not think, however, that Paramātmā, Brahman, and Bhagavān are different truths. The *sādhya* is one only, but manifest differently by different *sādhanas*. Neither should one think that Bhagavān has various gradations. The Supreme Absolute Truth is one substance and independently devoid of material conditions. But the Supreme Lord manifests to

the *sādhakas* differently according to their eligibility. If you give this special thought then you will understand.”

Naren Bābu said, “Bābājī Mahāśaya. Please explain this subject a little more clearly. I understand something, but ultimately I'm somewhat confused.”

Discussion on the different features of Paramātmā, Brahman, and Bhagavān

Bābājī said, “Paramātmā, Brahman, and Bhagavān are one substance with three features. Paramātmā is the creator, maintainer, and destroyer of the world, the controller of all living entities, and the manifestation of the Lord's supreme energy. Paramātmā and Parameśvara are identical manifestations. Paramātmā is realized by one who has attained higher spiritual vision. Brahman is an indescribable manifestation—transcendental to the material world. Brahman is changeless and all-pervading, still everything rests in Brahman. This manifestation is the second stage in the living entity's understanding. That person whose nature is different from matter and the living entities, who possesses all energies, who performs inconceivable activities, and who has a supremely sweet and opulent form is Bhagavān. His energy in the form of Paramātmā enters the world and in the form of Brahman He is fully transcendental, yet still He has a body and activities.”

Naren Bābu thought very deeply and said, “Now I've understood your ideas. I see it's not a product of speculation, but the truth. Today I've tasted transcendental bliss. Vaiṣṇavism is most magnanimous. It embraces the philosophies of all *sampradāyas* and outshines the illumination of all other knowledge.”

Anand Bābu said, “Naren Bābu! Let the nectar flow from Bābājī's lips. As I drink this nectar through my ears, I'm becoming mad with ecstasy.”

Naren Bābu said, “From today I bid goodbye to Paramātmā and Brahman. Bhagavān will be my heart's only Lord. I will be satisfied with Him only.”

Bhagavān's opulence and sweetness; Naren and Anand Bābu's natural attraction for sweetness

Bābājī said, “There is more to be said. I've already mentioned that Bhagavān is full of *aiśvarya*, or opulence, and *mādhurya*, or sweetness. Therefore devotees of the Lord are of two types. Some serve the Lord of opulence and some love the Lord of sweetness. Naren Bābu, which type of *sādhaka* do you wish to be?”

Naren Bābu said, “I have some doubt in this matter. If we consider the Lord without opulence, then where will His supremacy be? But when I hear the word *mādhurya*, I become maddened. I don't understand why.”

Bābājī said, “Both *aiśvarya* and *mādhurya* are found in the Lord. When *mādhurya* is intensified, the whole world becomes mad.”

Naren Bābu and Anand Bābu both said, “We're fond of *mādhurya*.”

Bābājī said, “In that case you are natural devotees of Kṛṣṇa. When Bhagavān's *mādhurya* is increased, the form of Śrī Kṛṣṇa is manifest. This is nicely explained in *Bhakti-rasāmṛta-sindhu*. Śrī Kṛṣṇa is the sweet moon in all fine arts. Let Him fully manifest in the lotus of your hearts.”

Yogi Bābājī's words can never be fruitless. After discussing both subjects a little deeply, Naren Bābu and Anand Bābu said, “From today, we are Kṛṣṇa's servants. With flute in hand and complexion like a newly arrived cloud, may Kṛṣṇacandra be comfortably seated in our hearts.”

Bābājī said, “You see, to whom can a *mādhurya-bhakta* go besides Kṛṣṇa? Can the *aīśvarya-bhakta* fearlessly display loving affection for Nārāyaṇa? Had Kṛṣṇa not been the Supreme Lord, then could we offer *sakhya-rasa*, *vātsalya-rasa*, and the topmost *mādhurya-rasa* unto Him?”

Naren Bābu and Anand Bābu took the dust of Bābājī's feet on their heads and felt fulfilled. They said, “From today, please give us lessons on *Bhakti-rasāmṛta-sindhu*.”

Seeing his two friends mood, Mallik Mahāśaya became jubilant and thought, “Nothing is impossible for magnanimous Gurudeva.”

On the instructions of Bābājī, the two Bābus discuss Śrī Caitanya-caritāmṛta

Bābājī said, “Though you have acquired much understanding of English, you haven't studied Sanskrit. *Bhakti-rasāmṛta-sindhu* is a Sanskrit book, so you won't be able to quickly understand it. For the time being you should study *Caitanya-caritāmṛta*.”

On Bābājī's instruction a disciple brought a copy of *Caitanya-caritāmṛta*. Naren Bābu and Anand Bābu took the book and began deeply studying it in a *kuṭira*. Whatever doubt they had was dispelled by Bābājī. Anand Bābu and Naren Bābu took a vow not to leave the *kuṅja* until they had completed the book. Anand Bābu and Naren Bābu sat inside one *kuṭira*, and Mallik Mahāśaya practiced *kumbhaka* in another. Many listeners came and sat with Anand Bābu and Naren Bābu, and together they would chant the verses of *Caitanya-caritāmṛta*. Hearing that reading was very sweet.

The natural result of reading *Caitanya-caritāmṛta*—tears of love, dancing, and chanting

In this way after about ten days they finished the book. While reading some passages, tears of love flowed from their eyes. Sometimes their hair would stand on end, and they would set the book aside and dance while chanting the following prayer:

‘gaurāṅga’ bolite habe pulaka-śarīra’ hari hari’ bolite nayane ba’be nīra.āra kabe nitāi-cāṇḍa karuṇā haibe samsāra-vāsanā mora kabe tuccha ha’be. viśaya chāḍiyā kabe śuddha ha’be mana kabe hāma herabo śrī-vṛndāvana.rūpa-raghunātha-pade hoibe ākutikabe hāma bujhava se yugala-pirīti.rūpa-raghunātha-pade rahu mora āsaprārthanā karaye sadā narottama-dāsa.

“When will that day come when simply by uttering Lord Caitanya's name there will be shivering on my body? Then, as I chant ‘Hari Hari,’ or ‘Hare Kṛṣṇa,’ there will be pouring of tears from my eyes. When will that day come when Lord Nityānanda will be merciful upon me so that my desire for material enjoyment will become insignificant? When will my mind be freed from the contamination of material enjoyment and I shall be purified? Then it will be possible for me to understand Vṛndāvana. When I shall be eager to study the teachings of the Gosvāmīs from Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī? Then I may be able to understand the pastimes or loving affairs between Rādhā and Kṛṣṇa. Let my only desire be to attain the lotus feet of the Gosvāmīs from Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī. Narottama dāsa Ṭhākura always offers his prayers in

this way.”

Many Vaiṣṇavas would sit and listen to Naren Bābu's sweet chanting. There was a lot of discussion on the confidential topics discussed between Lord Caitanya and Rāmānanda Rāya, Rūpa, and Sanātana. After reading *Caitanya-caritāmṛta* twice, they began to read *Bhakti-rasāmṛta-sindhu*. Often Bābājī would happily give instructions.

Naren Bābu and Anand Bābutake shelter of the holy name

One day Naren Bābu and Anand Bābu offered obeisances at Bābājī's feet and said, “Prabhu! We will be indebted if you give us the Hare Kṛṣṇa *mantra*.” Bābājī had them clean themselves externally by taking bath and internally by devotion, then without delay he gave them the Hare Kṛṣṇa *mantra*. They then began to constantly chant *hari-nāma* on *tulasī* beads. One day they asked, “Prabhu! Shall we mark our forehead with *tilaka*?” Bābājī answered, “Do as you like. I don't insist on external formalities.”

The two Bābus accept Vaiṣṇava dress

Although Bābājī showed indifference to external formalities, still, by the Bābu's association with the Vaiṣṇavas, they developed a desire to wear Vaiṣṇava dress. When Mallik Mahāśaya saw Anand Bābu and Naren Bābu with *tilaka* and *mālā* the next morning, he thought, “Kṛṣṇa can do anything.” From that day Naren Bābu and Anand Bābu gave up their beards and moustaches and packed away their foreign shoes. They completely accepted the dress of *gṛhastha* Vaiṣṇavas.

The two Bābus develop compassion for others

In the evening, Naren Bābu and Anand Bābu sang a song composed by Naren Bābu. Bābājī was in ecstasy by hearing that song.

kabe vaiṣṇavera dayā āmā prati ha'beāmāra bāndhavavarga kṛṣṇa-nāma la'beśuṣka
yuktivāda ha'te haibe uddhārabrahma chāḍi' kṛṣṇe mati haibe sabārasakalera
mukhe guru-kṛṣṇa-nāma śuni'ānande nāciba āmi ka're hari-dhvaniprabhu
gurudeva-pade prārthanā āmāramama saṅgīgaṇe prabhu karaha uddhāra.

“When will the Vaiṣṇavas be kind to me? When will my friends chant the holy name of Kṛṣṇa? Then they will be freed from the influence of dry speculation, and they will give up their attachment for Brahman and become Kṛṣṇa conscious. Hearing everyone chant the glories of guru and Kṛṣṇa, I'll dance in ecstasy and chant the name of Hari. My prayer at the feet of the Lord and the spiritual master is, ‘O Lord, please deliver my associates.’”

Seventh Ray

Naren Bābu questions the Brahmo preceptor by letter

In the morning, Naren Bābu posted a long letter he had written the previous night. The letter was addressed to the head Brahmo preceptor. In it he glorified devotional service and condemned dry speculation. He wrote in detail specifically about the condition of his mind, and he asked the Ācārya some questions.

Prema-kuñja and the festival therewith which everyone joined

Just after sending the letter, one Vaiṣṇava came and invited everyone for a festival at Prema-kuñja. Anand Bābu, Bābājī, Mallik Mahāśaya, and Naren Bābu all promised to attend.

At ten o'clock in the morning after finishing *pūjā*, prayers, and the reading of *śāstra*, they all went to Prema-kuñja. Prema-kuñja is a most sanctified place, surrounded by a wall and beautified by many *mādhavī* creepers. The Deities of Lord Gaurāṅga and Nityānanda Prabhu were situated in front of a broad courtyard. Many Vaiṣṇavas were performing *kīrtana* there.

Visiting Vaiṣṇavas were gradually coming. They all sat in the courtyard and discussed various topics.

Within the *kuñja* there was one room for the Vaiṣṇavīs. One Vaiṣṇavī named Prema-bhāvinī was reciting *Caitanya-caritāmṛta* there.

Even though the Vaiṣṇavī's room was separate, still male Vaiṣṇavas were not forbidden to visit.

The woman's room at Prema-kuñja and Prema-bhāvinī's recitation of *Caitanya-caritāmṛta*

Naren Bābu said to Anand Bābu, “You see, I don't find any difference between the *āśramas* of the Brahmos and the Vaiṣṇavas. As the woman Brahmos read and sing, the woman Vaiṣṇavas do the same here. This arrangement is not new for the Vaiṣṇavas. So there is no doubt that the Brahmos have seen this system and followed it.”

After gradually moving forward, Naren Bābu and Anand Bābu arrived at the woman's room. They saw all the female servants of Kṛṣṇa sitting in the dust. Prema-bhāvinī was sitting on a small *āsana* and reciting *śāstra*. She was wearing plain white cloth. Her forehead was marked with long *tilaka*, and her neck was decorated with *tulasī* beads. Her limbs were marked with the holy name of Hari. Near her was an *ācamana* cup. The Vaiṣṇavīs sitting around her were wearing the same dress and holding *japa-mālā* in their hands. They were all looking at Prema-bhāvinī's face like *cātaka* birds. She was sweetly reciting from *Caitanya-caritāmṛta* (2.23.9-13):

kona bhāgye kona jivera `śraddhā' yadi hayatabe sei jīva `sadhu-saṅga' ye
karaya.sadhu-saṅga haite haya `śravaṇa-kīrtana'sādhana-bhaktiye haya `sarvānārtha-
nivartana.'anārtha-nivṛtti haile bhaktiye `niṣṭha' hayaniṣṭha haite śravaṇādye `ruci'
upajaya.ruci haite bhaktiye haya `āsakti' pracuraāsakti haite citte janme kṛṣṇe prity-
ankurasei `bhāva' gāḍha haile dhare `prema'-nāmasei prema—`prayojana'
sarvānanda-dhāma

“If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees. When one is encouraged in devotional service by the association of

devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.”

One of the listeners, a young lady named Rasa-bhāvinī, asked, “Sakhī, what is *rati*?”

Hearing that question, Prema-bhāvinī replied, “*Rati* is the seedling of *prema*.”

Rasa-bhāvinī slightly smiled and again inquired, “Where does *rati* reside, and unto whom should it be reposed?”

Prema-bhāvinī was an experienced Vaiṣṇavī. She had many times already discussed all these topics and understood the conclusions. Hearing Rasa-bhāvinī's question, Prema-bhāvinī's heart melted in ecstatic love and incessant tears began to flow from her eyes. She began to speak.

“Sakhī, don't harbor worldly consciousness in spiritual subject matters. This is not the *rati* that you hear about in the debauchee's perverted sensual activities. The *rati* in the material body is burnt in the crematorium along with the body. It doesn't permanently remain with you. The *rati* experienced in the dealings between men and women in this world—that is very insignificant, because the pleasure of the body is finished with the body. The living entity is spirit soul, he has an eternal body. In that eternal body every living entity is *strī*, or enjoyed, and Śrī Kṛṣṇacandra is the only *puruṣa*, or enjoyer. The demands of the material body should be reduced and those of the eternal body should be increased. As a woman's *rati*, or affection, rushes severely towards a man, the transcendental *rati* of the eternal *strī*'s body rushes towards Śrī Kṛṣṇa. The heart's lust for sense objects is called *rati*. But the spiritual body's natural lust for Kṛṣṇa is the living entity's eternal *rati*. Sakhī, if that *rati* is not manifest, then why you'll give up everything—honor and respect—to live in Vraja. *Rati* is a natural propensity. It is causeless. On seeing the sense objects it becomes agitated. As I said previously, *rati* is the seed of *prema*. This seed should be sprouted by the watering process of hearing and chanting.”

As Prema-bhāvinī spoke feelings of ecstasy arose in her. She became restless and fell, while exclaiming, “O Lord of my heart, where are You?” Everyone became anxious and chanted *hari-nāma* to her.

Naren Bābu said to Anand Bābu, “See, here's an example of pure love. Those fools who call Vaiṣṇavas debauchees are most unfortunate. They cannot understand what Vaiṣṇava *prema* is.”

Honoring prasāda at the Prema-kuñja festival

Meanwhile, a conch shell was blown and all the Vaiṣṇavas assembled in the courtyard. All the visiting Vaiṣṇavas sat down to honor the festival *prasāda*. In order to show respect to the renounced Vaiṣṇavas, the *gṛhastha* Vaiṣṇavas waited. There arose loud chanting of the names Śrī Gaurāṅga and Nityānanda. Everyone began taking *prasāda* saying, “Prema sukhe.” While taking *sak*, or spinach, one Vaiṣṇava took a few strands in his mouth and cried out, “Oh! How much

happiness Kṛṣṇacandra had eating this *sak!*” Taking *kṛṣṇa-prasāda*, they were all overwhelmed thinking how Kṛṣṇa was pleased. After honoring *prasāda*, everyone got up while chanting “Hari bol!” with love and devotion.

Hearing the glories of the Vaiṣṇava's remnants, the two Bābus and Mallik Mahāśaya honor some

The festival organizers gathered together some of the Vaiṣṇava's remnants. When Anand Bābu asked Yogi Bābājī about this, Bābājī replied, “That *prasāda* is called *adharāmṛta*, or nectar of the lip's. Whoever is averse to honoring this *adharāmṛta* due to caste consciousness is a pretender and devoid of equanimity. He cannot be considered a Vaiṣṇava. The festival's *adharāmṛta* is the testing ground for those who are proud of their caste. Particularly, the visiting Vaiṣṇavas have purified all types of people; for by taking their remnants with love, one's pride of birth is vanquished. When one's pride of birth is vanquished, one can get *kṛṣṇa-bhakti*.” Anand Bābu, Mallik Mahāśaya, and Naren Bābu then honored those remnants with great love and devotion.

Only Vaiṣṇavas can bring unity among humans

Naren Bābu said, “I see that only Vaiṣṇavism has the purity to bring unity amongst humans. The Brahmos are falsely proud of their equanimity, but in practice they're not magnanimous. Now I understand that in cultivating religiosity one must know that all living entities are equal. It is the opinion of the Āryans that one should maintain some discrimination in matters of worldly dealings and birth. When it is seen that caste is simply based on worldly discrimination, then the defects that the Brahmos point out in judging caste is simply extraneous.” Anand Bābu and Mallik Mahāśaya both supported Naren's conclusion.

Everyone thus finished taking *prasāda*. All the Vaiṣṇavas chanted “Hari bol!” as they returned to their own places. One old Vaiṣṇavī was the manager of Prema-kuñja. She affectionately took Anand Bābu, Naren Bābu, and Mallik Mahāśaya to the woman's room and had them sit down. They were all pleased, being enchanted by her motherly affection. The old Vaiṣṇavī inquired, “Where is your residence? By your speech it appears you are from Calcutta.”

Mallik Mahāśaya, Anand Bābu, and Naren Bābu then gave their introductions.

Prema-bhāvinī introduces herself as Naren Bābu's pisīmā and discussions of their past increase their affection

Listening to Naren Bābu's introduction, Prema-bhāvinī moved forward and asked, “Can you recognize me?”

Naren Bābu said, “No.”

Prema-bhāvinī said, “Can you say where your aunt is now?”

Naren Bābu said, “When I was just a child my aunt went to Kāśī. She never returned home. I can somewhat remember her features. She used to put me to sleep with stories about dacoits.”

Prema-bhāvinī said, “I'm that aunt of yours! When I left you and went to Kāśī, I found that very painful. I stayed in Kāśī for some time but found the association to be not good so I came to Vṛndāvana. I've been living in this *kuñja* for the last

twenty years. Since coming here, I've become attached to Vaiṣṇavism. I've read all the Vaiṣṇava literatures, listened to the sadhu's instructions, and gradually taken complete shelter of Hari's lotus feet. Since coming here I haven't tried to get news about you or written any letter to you. I remained silent fearing that if I inquired about you I may fall into the material whirlpool again. After seeing you today I'm feeling a kind of jubilation. Seeing you with *tilaka* and *japa* beads, I couldn't think of you as a family member. In my father's side everyone was a *śākta*, or worshiper of Devī. Please tell me how you've become a Vaiṣṇava.”

Naren Bābu told everything about himself. Hearing this Prema-bhāvinī became overwhelmed with joy and couldn't speak. “Hey Nanda-tanaya! Hey Gopī-jana-vallabha! Who can understand on what pretext You accept someone and bestow mercy on him.” Saying this, Prema-bhāvinī fell to the ground. Her hairs stood on end, and her body began perspiring and shivering.

Naren Bābu picked his father's sister up with affection as if she were his mother.

On seeing this, Anand Bābu and Mallik Mahāśaya were somewhat bewildered. Rasa-bhāvinī, Kṛṣṇa-kāṅgālinī, Hari-raṅgiṇī, and other Vaiṣṇavīs smeared their bodies with the dust from Prema-bhāvinī's feet while sweetly chanting. One old Vaiṣṇavī said, “Prema-bhāvinī's life has become successful. She is illumined with that love of God which is difficult for even Lord Brahmā to attain.”

After some time Prema-bhāvinī came to her external senses. She opened her eyes and, while crying, began to say, “Naren! Stay for a few days and visit me daily. Let your devotion to your guru's feet be fixed. Without the mercy of the guru, no one can have Kṛṣṇa's mercy. When you go home, take some Vraja dust for your mother.”

Naren Bābu said, “Pisīmā! If you wish to go home, I will take you with special care.”

Prema-bhāvinī said, “Darling, I've become indifferent to everything. I no longer desire nice food, nice clothes, nice house, or loving relations. I strongly desire to serve Kṛṣṇa with a fixed mind. Had you not taken shelter of Vaiṣṇavism, I wouldn't have introduced myself to you. The devotees of Kṛṣṇa are my mother and father—they are my friends and brothers. Only Kṛṣṇa is my husband. Leaving life with Kṛṣṇa, I won't go anywhere. You stay well and worship Kṛṣṇa.”

They depart from Prema-kuñja and see some cowherd boys' Vasanta festival on the way

At that time, Yogi Bābājī called them. Mallik Mahāśaya, Naren Bābu, and Anand Bābu offered obeisances to the old Vaiṣṇavī and Prema-bhāvinī and went to the outer room.

Bābājī said, “The day is over, let's go to our *kuñja*.” Saying this the four started off. After going some distance they saw a *kadamba* forest. There were a few Vraja boys dressed as cowherds dancing under a tree. As they danced, they softly chanted the following song in *Vasanta rāga*:

*abhinava kuṭala, guccha samujjala,
kuñcita kuntala-bhāva
praṇayī jane rata, candana sahaḥṛta,
cūrṇita vara-ghana-sāra.
jaya jaya sundara nanda-kumāra*

*saṛabha saṅkata, vṛndāvana-taṭa,
vihita-vasanta-vihāra.
adhara-virājita, mandatarā ita,
locita nija parivāra
caṭula dṛgañcala, racita rasoccala,
rādhā-madana-vikāra.
bhuvana-vimohana, mañjula narttana,
gati valgita maṇi-hāra
nija-vallava-jana, suhṛt-sanātana,
citta viharadavatāra*

“O beautiful son of Nanda! All glories to Your Vasanta pastimes in Vṛndāvana, which is filled with the fragrance of flowers. Your curling hair beautifies the fresh budding flowers in it, and Your body is decorated with powdered dyes thrown by Your beloveds. The sweet gentle smile on Your lips make the *gopīs* jubilant, and Your fleeting glance overwhelms Śrīmatī Rādhārāṇī with love. Your nectarean dancing pose, which captivates the world, causes Your jeweled necklace to move to and fro on Your chest. You are the eternal friend of the surrendered souls and have incarnated to sport in their hearts. (or: You are dwelling in the heart of Sanātana Gosvāmī as his best well-wisher.)”

Moving a little forward, Anand Bābu inquired, “O boys! What are you doing?”

One of the boys stepped forward and said, “We are engrossed in our life's treasure—Kṛṣṇa's Vasanta festival.”

Anand Bābu asked, “Will you take some money?”

The boys replied, “Kṛṣṇa's forest pastimes don't require money. Green leaves, flutes, horns, sticks, cows, and lovers—these are the ingredients of Kṛṣṇa's pastimes. Sweetness is the only mood of Kṛṣṇa's pastimes. We don't know what opulence is. I am Subala, he is Śrīdama, he is Balarāma, this is a stick, that's a horn, this is a *kadamba* forest, and we are all lovers of Kṛṣṇa. What need do we have? You may depart, the time for our service is running out.”

Relishing the mood of Vraja, they enter Yogi Bābājī's kuñja

Anand Bābu and Naren Bābu left that place and went ahead to Bābājī, who replied to their inquiry, “Why do you ask about *vraja-bhāva*? Everyone here has this sentiment, and everything is absorbed in this mood. All the boys are spiritually situated. See, even the trees are humbly bending down, being absorbed in Kṛṣṇa's pastimes in the cave. Time to time the birds sing “Rādhā-Kṛṣṇa.” Alas! Vṛndāvana is such a strange sight for those who are engaged in argument.”

As Bābājī spoke, feelings of ecstasy arose in him. Exclaiming, “Hey Rādhē! Hey Vṛndāvanēśvarī!” he became stunned.

Seeing Bābājī's condition, Anand Bābu and Naren Bābu ecstatically chanted, “Hari! Hari!” and began dancing.

Anand Bābu said, “Isn't it strange! Brāhmācārya Mahāśaya wants to save all these boys from the pit of idol worship! I would have written him, ‘Vaidya-rāja! Heal your own disease.’”

After a little while they all danced in ecstasy as they entered Yogi Bābājī's *kuñja*.

Giving up argument, the two Bābus execute devotional practices with the

Vaiṣṇavas

Everyday the Bābus read devotional literatures, discussed the Absolute Truth, chanted *hari-kīrtana*, performed *parikramā*, honored *mahā-prasāda*, had Deity *darśana*, and performed various other devotional practice. The two Bābus found nothing interesting outside the Vaiṣṇava's association. If someone wanted to argue, they would say the time of argument has passed. "Let the Brahmo followers argue over whether the Absolute Truth has form or not and what is religion and irreligion. Let us remain enchanted by drinking the nectar of *hari-bhakti*. Where ignorance is bliss, it's folly to be wise." In this way a few weeks passed.

Eighth Ray

Brahmo preceptor's reply to Naren Bābu's questions

One morning Naren Bābu was sitting under an *āmalakī* tree reading a long letter. Anand Bābu and Mallik Mahāśaya with a few other Vaiṣṇavas came there. Anand Bābu asked, "Naren Bābu! Who has written that letter?" With a somewhat dry face, Naren Bābu said, "Today I've received a reply from Brāhmācārya Mahāśaya." On Anand Bābu's request, Naren Bābu began reading the letter.

Brother!

I became extremely unhappy by reading your letter. I don't know whose false logic you have fallen victim of so that you've given up the hard-earned jewel of knowledge. Don't you remember how much trouble I took to remove all your superstitions? Why are you again embracing those same superstitions? The head of the Brahmos, Yisu Prabhu (lit. Lord Jesus), has said that reformation of religion is the most difficult of all activities. People don't give up superstitions soon, because human beings are always subject to make mistakes. Even a holy man like Jesus couldn't give up his past beliefs. Therefore, however much you've been instructed, your misgivings haven't been removed. Though the course of your thinking has changed, still it is my duty to try and bring you to the right path. I'm therefore giving the answers to your questions one by one—give special thought and try to understand.

The Brahmo's opinion on the nature of bhakti

You have written that the natural loving propensity of humans is *bhakti*. You don't accept that *bhakti* is a separate propensity. According to me, *bhakti* is an independent propensity. People are completely controlled by sense enjoyment, so the propensity for *bhakti* cannot be explained. When we call the Supreme Lord 'Father,' then a propensity to love the Father manifests externally. Internally, a symptom of one's indescribable relationship with the all-pervading Lord is manifest. When we call the Lord 'Friend,' then the mood of common friendship arises, but within there remains a feeling of awe and reverence for the Supreme Lord. In conclusion, we are not familiar with the propensity for *bhakti*. We can recognize it if we are delivered.

The Brahmo philosophy does not accept the beauty of the Supreme Truth

You have written that the Brahmo's often refer to the beauty of the Supreme Lord. But if He has no form, then where's the question of beauty? What kind of argument is this, Naren? This is an excuse to have faith in the Deity of Kṛṣṇa. The beauty that we refer to is nothing but loving enchantment. One can see that beauty with eyes of love. Actually, how is it possible for the all-pervading Lord to have beauty?

The predominance of reason over loving feelings in impersonalism

You have written that reasoning should be given up in order to improve one's loving propensity. This sort of statement is of no use. Human beings are superior to other animals due to the strength of reasoning. If they give up reasoning then they become equal with the insignificant animals. Let loving feelings increase as far as there is no contradiction with reason. Where there is contradiction with reason, loving feelings are distressful. When showing love, one always takes shelter of reason. It is not that the ultimate duty is to offer loving feelings to the Supreme Being. In worldly life when one produces children and performs his duty towards others, these activities are known as pleasing to the Lord. If one who is renounced takes shelter of loving feelings, he will definitely fall down. You should very carefully read the books of Theodore Parker.

In Brahmo philosophy, bhakti is formless monotheism

You said that Brahmo philosophy is Rationalism, but it is not so. You know that in England monotheism is of two kinds: 'Deist' and 'Theist.' The Deist is called a rationalist. They accept the existence of the Supreme Lord, but they don't accept His worship. The Theist accepts the process of worship. The Brahmos call them brothers. The Moslem and Christian religions cannot be called monotheism. The Christians accept three Beings—God, Jesus, and the Holy Spirit—as one. In that case how can their religion be pure monotheism? The Moslem religion may not have Jesus or the Holy Ghost, but they have Satan, who is equal to the Supreme Lord. They also accept Mohammed somewhat like a demigod. Actually they are not monotheists. Monotheists don't make sects, they write books. It is only the worshipers of the one Supreme Brahman who have established a monotheist sect. So why have you entered the pit of idolatry leaving such a wonderful sect? I can't say. If Brahmoism is called rationalism, then who is the devotionalist? Brahmoism accepts *bhāva*, or loving feelings, but unless *bhāva* is restricted it gradually contradicts reason.

Naren Bābu is enticed to take a job

Naren, give up the association of day dreamers and come quickly to Calcutta. There is a job opening here in the forest office. On my request, the boss has agreed to give you the post. But unless you come within a week, you will not get it. Your brother at heart Śrī _____

The Brahmo preceptor's letter was read four or five times. Anand Bābu and Naren

Bābu carefully discussed the contents. Finally they decided that whatever the Brāhmācārya wrote was useless.

**Yogi Bābājī shows the mistakes of the Brahma philosophy and everyone goes to
Paṇḍita Bābājī's maṇḍapa**

On inquiry, Yogi Bābājī replied, “The living entity's propensity to perform devotional service is not separate from the propensity to love God. The characteristic of the soul is *rāga*, or deep attachment. When that *rāga* is reposed in the Supreme Lord it is called *bhakti*, and when *rāga* is reposed on material objects it is called material attachment. Whatever you've read in *Bhakti-rasāmṛta-sindhu* is true—the propensities are not two. If you have some doubt, then you may ask Paṇḍita Bābājī to clear it.”

Naren Bābu had himself concluded that whatever the Brahma preceptor had written was all simply sectarian opinion.

That day, as evening approached, Naren Bābu, Anand Bābu, Mallik Mahāśaya, and Bābājī all went to see Paṇḍita Bābājī.

In Paṇḍita Bābājī's *maṇḍapa* about fifty saintly Vaiṣṇavas were seated. Among them, Haridāsa and Premadāsa Bābājīs were sitting near Paṇḍita Bābājī. Seeing Yogi Bābājī with his associates, they all gave a jubilant welcome saying, “Please come.” Yogi Bābājī's party appropriately offered obeisances and sat down there. Premadāsa inquired, “Bābājī, I see your associates have changed their dress.” Yogi Bābājī replied, “Yes, Kṛṣṇa has fully accepted them. You all please bless them so their love for Kṛṣṇa flourishes.”

All the Vaiṣṇavas together said, “Definitely it will. By your mercy, what is not possible?”

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

After the party was comfortably seated, Yogi Bābājī humbly addressed Paṇḍita Bābājī, “Bābājī, they've abandoned all false arguments and become Kṛṣṇa's devotees. Now I'm convinced they're eligible for *rasa-tattva*. They've come to your feet today with a hope to receive detailed instructions on this subject.”

Hearing the name *rasa-tattva*, Paṇḍita Bābājī became full of ecstasy and took permission from the assembled Vaiṣṇavas. He then offered full obeisances at the lotus feet of Lord Gaurāṅga, and, placing a copy of *Śrīmad Bhāgavatam* before him, he began to speak on the Absolute Truth:

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

“The compiler of *Śrīmad Bhāgavatam* says, ‘O expert and thoughtful men, relish *Śrīmad Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. This *Śrīmad Bhāgavatam* has been brought into this world through the lips of Śrī Śukadeva Gosvāmī as a ripened fruit falls from a tree with the help of a parrot. The difference between this fruit and others is that other fruits have skin and seed

while this one does not, because it is completely full of *rasa*. When one thinks about Brahman, which is beyond the material sky, he merges in spiritual existence. Dry meditation on Brahman simply ends in merging, but meditation on Kṛṣṇa, who is glorified in the Vedas as full of *rasa*, awakens ecstasy, the beginning of a *bhavuka's* life. Therefore, O thoughtful persons, merge into the ecstasy of spiritual existence. Serve Kṛṣṇa, the source of *rasa*, and keep drinking the juice of this fruit in the form of *Śrīmad Bhāgavatam*.”

What is real *rasa*?

“O *rasika* Vaiṣṇavas! *Rasa* is the supreme goal. What materialistic people in this world call *rasa* is not called *rasa*—Śrīla Prabhupada has stated in Chapter 20 of the *Nectar of Devotion* that the word *rasa* “is understood by different persons differently....” The Samsad Bengali-English Dictionary includes as meanings—sap, syrup, juice, and sentiment expressed or flavor contained in a writing.> by us. Scholars of rhetoric don't call the *rasa* of a tree *rasa*, because they explain a mental *rasa* which is superior to the *rasa* of an ordinary tree. In the same way we also don't call the *rasa* of the material body and mind *rasa*. But the *rasa* which is naturally inherent in the soul is called *rasa* by us. In contrast, we sometimes refer to *rasa* as date or sugarcane juice, or the by-products like *guda*, sugar, and rock candy; and we sometimes refer to *rasa* as the relationship between hero and heroine; but actually we know that real *rasa* is the relationship between our souls and the soul of all souls, Śrī Kṛṣṇa.

“On the transcendental platform, human beings are by constitution pure spirit. On that platform there is no material body or mind. One who is searching for liberation, searches for attaining that platform, there is no doubt. Being situated in that state, the living entities live with the Supreme Brahman in the *dhāma* beyond material nature called Vaikuṅṭha. When the living entity is situated in that constitutional position, transcendental to matter, that is called the pure spiritual platform. The unmixed feeling of happiness which the living entities experience in that state, living with the Supreme Personality of Godhead, is genuine *rasa*.”

The taste for sense gratification is a perverted reflection of *bhakti-rasa*, although not different

“Although conditioned by material nature, the living entity is not cut off from his spiritual identity. Due to his association with the contaminated material atmosphere, the conditioned living entity's spiritual identity is transformed as the mind. Still, one is not separated from his constitutional nature. Now the soul has faith, hope, and happiness in the material condition. In this state, however, the *rasa* of one's constitutional nature is perverted into sense gratification in the form of happiness and distress. What is *vikāra*, or perversion? When pure characteristics are deformed—that is *vikāra*. Therefore even in the state of *vikāra*, pure characteristics remain perceivable. The *rasa* experienced in activities of sense enjoyment is deformed spiritual *rasa*. That inherent spiritual *rasa* can be minutely perceived by self-confidence. Although perverted *rasa* can be easily differentiated from that *rasa* by simple intelligence, still, while chanting the holy name the inherent spiritual *rasa* is referred to as *bhakti-rasa* in order to differentiate it. The nature of *bhakti* and the nature of material love are not independent from one

another. The latter is only the reflected state of the former. The rationalists experience the spiritual *rasa* to some extent, and by mistake they think the nature of *bhakti* and the nature of material love are different subjects. Those who are a little familiar with *bhakti-rasa* and have discussed the nature of both don't have such beliefs.”

The difference between *bhāva* and *rasa*—*rasa* is the aggregate of all *bhāvas*

“The *rasa* of the Supreme Brahman is undivided, yet, by inconceivable potencies, full of variety. The difference in *bhāva* and *rasa* is that many *bhāvas* unitedly give rise to *rasa*. Likewise, you should know the words *bhavuka* and *rasika* have different meanings. *Bhāva* is like a painting, and *rasa* is like a canvass with many paintings. Unless the few *bhāvas* that conjointly give rise to *rasa* are described, the word *rasa* cannot be explained.

Rasata is attained when all *bhāvas* combine together. Amongst all *bhāvas*, the *bhāva* which is prominent is called *sthāyī-bhāva*. Amongst the other three *bhāvas*, one is named *vibhāva*, one is named *anubhāva*, and one is named *sañcārī-bhāva*. *Sthāyī-bhāva* with the support of the other three becomes relishable and is transformed into *rasa*.

“The science of *rasa* is like an ocean. I couldn't relish even a portion of a drop of that ocean. I'm an extremely insignificant person. I don't have the capacity to teach you the topic of *rasa*. Whatever Lord Gaurāṅga has taught, I am repeating the same like a parrot.”

Explanation of the three types of *rasa*—worldly, heavenly, and spiritual

“I'll try to teach you *rasa-tattva* with another kind of explanation. *Rasa* is of three varieties—*vaikuṇṭha-rasa*, or spiritual *rasa*; *svargīya-rasa*, or heavenly *rasa*; and *pārthiva-rasa*, or worldly *rasa*. There are six kinds of material *rasa* such as sweet, which is available in things like sugarcane and dates. Heavenly *rasa* is observed in emotional feelings. As a result, hero and heroineship is established between living entities and *rasa* is generated. Spiritual *rasa* is only observed in the soul. Although that *rasa* may awaken in a conditioned soul, it does not exist anywhere except in the soul. When there is an abundance of this *rasa* in the soul, its wave may touch the mind. That wave crosses over the mind and pervades the body of the *sādhaka*. Then reciprocation of *rasas* is introduced. In spiritual *rasa*, Śrī Kṛṣṇacandra is the only hero. The one spiritual *rasa* is transformed and reflected into heavenly mental *rasa*. Then again it is further reflected as worldly *rasa*. That is why the rules, the process, and nature of the three *rasas* are one kind. Spiritual *rasa* is the life of the Vaiṣṇavas. The other two *rasas* are extremely detestable and irrelevant if they are not meant to bring one to the platform of spiritual *rasa*. People who are influenced by base, low propensities are enchanted by heavenly and worldly *rasas*. Vaiṣṇavas carefully give up heavenly and worldly *rasas* and desire only spiritual *rasa*.”

Pārthiva-rasa

When referring to *rasa*, four types of *bhāvas* are observed—*sthāyī-bhāva*, *vibhāva*, *anubhāva*, and *sañcārī-bhāva*. Let us see the examples of *pārthiva-rasa*. A few *bhāvas* exist during the appearance of sweet *rasa*. First the *rati*, or attachment, to

sweet *rasa* is called *sthāyī-bhāva*. The object of that *rati* is *vibhāva*. There are two types of objects—*āśraya*, or shelter, and *viṣaya*, or subject. That which has attachment for the sweet—the human tongue—is the *āśraya*, or shelter. That towards which the attachment rushes—the *guda*—is the *viṣaya*, or subject. All the qualities of temptation which exist in the *viṣaya* are called *uddīpana*. When attachment is awakened for the sweet, then whatever symptoms are manifest are called *anubhāva*. In order to nourish that attachment, feelings such as joy are called *sañcārī-bhāva*. When attachment for sweets becomes palatable by support of these *bhāvas*, that is sweet *rasa*.

Svargīya-rasa and its inferiority to vaikunṭha-rasa

“Let us see the example of *svargīya-rasa*. *Svargīya-rasa* is broader and more magnanimous than *pārthiva-rasa* because its subject is more subtle than matter. See the attachment between hero and heroine, father and son, or master and servant. Or see the attachment between friends. In all attachments, *sthāyī-bhāva* with the help of the other three *bhāvas* becomes *rasa*.

“As *svargīya-rasa* is broader and more magnanimous than *pārthiva-rasa*, in the same way *vaikunṭha-rasa* is unlimitedly broader and more magnanimous than *svargīya-rasa*. In *pārthiva-rasa* there is only one relationship—the relationship between the enjoyer and what is enjoyed. In *svargīya-rasa* there are four relationships—*dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*. But in *svargīya-rasa* the object of *rasa* is improper and unworthy. That is why *svargīya-rasa* cannot be eternal. In *vaikunṭha-rasa* there are five types of relationships—*śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*. Both *rasas* are related with matter and spirit. That is why the feelings of relationship are the same in both *rasas*. The only difference is that in *vaikunṭha-rasa* the ingredients are all eternal and saturated with the undivided supreme spirit. Therefore the eternal situation of that *rasa* is observed. *Svargīya-rasa* is imperfect because the ingredients are all temporary. Therefore it is short-lived and the source of embarrassment and insignificant fruits.”

Vaikunṭha-rasa is not dependent on reasoning

“We have shown the relationship between the three different *rasas*. Now I will describe whatever I can about *vaikunṭha-rasa*.

“From time to time we hear from the rationalists that *vaikunṭha-rasa* is not a reality, but just imagination. There's no reason for this, because reasoning has no place in spiritual topics. One who has not tasted *vaikunṭha-rasa* can never understand this subject. Therefore those who have become fortunate don't give importance to reasoning on this subject. You should realize *rasa-tattva* by tasting it in the association of *sadhus*.

“It is now late in the night. Tomorrow I will again discuss this topic according to my ability. You are all Vaiṣṇavas, so you know all about this subject. Since you have given me permission I am speaking.”

Bābāji became silent and the meeting came to an end. Naren Bābu and Anand Bābu were wonderstruck and discussed the subject matter as they departed.

Ninth Ray

The two Bābus conclusion regarding Paṇḍita Bābājī's teachings on rasa

Carefully meditating on the topics they had heard from the lips of Paṇḍita Bābājī, Naren Bābu and Anand Bābu could not sleep. Mallik Mahāśaya was practicing *kumbhaka* in another *kuṭira*. Bābājī had mercifully trained him in that practice. Anand Bābu and Naren Bābu began to talk between themselves. Naren Bābu said, “Anand Bābu! I cannot believe at all that the propensity for *bhakti* is separate from the propensity for sense enjoyment as stated by the Brāhmācārya. Whatever instructions Paṇḍita Bābājī has given have completely impressed me. I don't feel that the human being has a separate propensity because he's conditioned. The inherent occupation of the soul (which acts in a liberated state) acts in the capacity of the mind's function in the conditioned state. Therefore the soul's attachment is turned into aversion to God and acts in the form of attachment for sense gratification. I'm convinced that the *dāsya*, *sakhya*, *vātsalya*, and *mādhurya* we see in worldly behavior is a transformation of *vaikuṇṭha-rasa*.”

Naren Bābu's proper conclusion regarding svargīya-prema

“Everyone praises the character of those who have a heavenly nature and who live in this world as pious people. A servant who displays unalloyed devotion for his master and considers the master's benefit as his own, a friend who considers his friend's happiness and distress as his own, a son who dedicates his life to his father, and a wife who gives her life for the happiness of her husband—such pious people are respected by everyone as heavenly beings. Therefore, whatever Paṇḍita Bābājī said about the *rasa* of worldly relationships, known as *svargīya-rasa*, is completely scientific and reasonable.

“We have read in many novels that some extremely devoted wife sacrificed even her life for the lord of her heart. By reading about her character so much devotion awakens for her! The relationship between man and woman is based on the body. When the body is finished, where will that love be reposed? One living entity is male and the other is female—but I don't feel this state remains eternally; for the difference between man and woman is simply based on the body, not on the soul. Therefore the love between man and woman can remain only until death. If, like the Vedāntists, we accept transmigration and residence in heavenly planets and believe that the satisfaction of that sincere love is revived in that state, still loving relationships between man and woman cannot exist in the completely liberated state. Therefore I'm ready to believe that it is definitely true that that love is temporary as Paṇḍita Bābājī said.”

Naren Bābu's proper conclusion regarding vaikuṇṭha-prema

“There is no doubt that *vaikuṇṭha-prema* is eternal. *Prema* is the most palatable of all things in the world—even the most unfortunate people accept this. Comte and other dry speculators accept that *prema* is the embodiment of all bliss. *Mādhurya-*

prema is superior to *dāsya*, *sakhya*, and *vātsalya*. This can be understood by seeing the nature of that *prema*. Had there not been a most excellent *prema* called *vaikuṅṭha-prema*, then *prema* would not be eternal. There is no doubt that attaining that *prema*, which is the natural life of the living entity, is the ultimate goal.”

Anand Bābu said, “According to Bābāji's instruction, *vaikuṅṭha-prema* is the only goal of human life. *Svargīya-prema* can never be the goal because it's temporary. So what to speak of *pārthiva-prema*.”

Naren Bābu refutes the Brahmo philosophy(1) Bhāva is not dependent on reason

“Brāhmācārya has said that although *bhāva* is superior, still, unless it's controlled by reason, it will be abominable. Just see what a mistake he has made. If *bhakti* is the embodiment of *bhāva*, then why will it be controlled by reasoning, which is blind and lame. If *bhāva* rushes towards Vaikuṅṭha, then reasoning will definitely try to hold it back within the material world. Then, as reasoning restrains *bhakti*, how can one experience Vaikuṅṭha? Anand Bābu! With reasoning abandon reasoning in spiritual matters.”

(2) Devotion to one's father is not devotion

“Brāhmācārya has said that when the Lord is addressed as Father, then *vātsalya-rasa* is manifest; but in the heart an indescribable feeling is awakened for the all-pervading Lord, which can be called a loving propensity. Anand Bābu, I can't say why the Ācārya likes such blind reasoning! Why don't we say the propensity to love one's father is the propensity for *bhakti*? If the loving propensity is reposed on the father of one's material body, then that is the propensity of *svargīya-rasa*. But if the same is reposed on the Supreme Personality of Godhead, then that is *vātsalya* of *vaikuṅṭha-rasa*—with faith in this all one's desires are fulfilled. Besides, the all-pervading Lord means Bhagavān, who is full with all opulences. When this relationship is firmly established, those opulences will be hidden and sweetness will manifest.”

Expressing sorrow for the Brahmo preceptor

“It can be concluded that in the living entity's natural perfection of spiritual attachment, relationships like *vātsalya* and *sakhya* are employed in Kṛṣṇa's service. Bābāji has explained only *vaikuṅṭha-rasa*. After reading Ācārya Mahāśaya's conclusion, it appears he is unfortunate. He appears to be fond of *śānta-rasa* rather than *vātsalya* and *sakhya*, so I fail to understand how he'll make progress in the science of God.”

The two Bābu's taste for conjugal rasa

“Anand Bābu! The rationalists may despise it, but I hanker for worshiping the Lord, who is filled with sweetness, in the transcendental mellow of conjugal *rasa*. What is your mood?”

Anand Bābu said, “Naren Bābu! Whatever you've said is as valuable as the most precious diamond. I also have an intense thirst for the conjugal *rasa*.”

Speaking in this way the night passed and morning arrived. Most of that day they passed in their regular activities.

Paṇḍita Bābājī again discusses the science of *vaikuṅṭha-rasa*

As on the previous day, they all went in the evening to Paṇḍita Bābājī's *maṇḍapa*. After Haridāsa Bābājī humbly reminded Paṇḍita Bābājī about the previous night's talk, Paṇḍita Bābājī began speak, “Lord Gaurāṅga's associate, Śrīla Rūpa Gosvāmī, has written two books—*Śrī Bhakti-rasāmṛta-sindhu* and *Śrī Ujjvala-nīlamaṇi*—in which he has taught the complete science of *vaikuṅṭha-rasa* to the world. By reading these two books one may elaborately understand the science of *rasa*. As these books are so voluminous it is difficult for less intelligent persons to quickly understand their purport. Because of their voluminous nature, most people prefer to hear that subject matter in brief. I dare not describe the entire contents of those books. I will tell the main points of those books in a nutshell. Vaiṣṇavas who don't see other's faults will certainly forgive me for the pride born from describing this unlimited ocean of *rasa*. I'm servant of the Vaiṣṇavas, to execute their order is my life's main business.”

Because they are eternal, *Vaikuṅṭha* and the Supreme Brahman are full of variegatedness. Had they been without variety, they would have no existence

“*Vaikuṅṭha-rasa* is eternal, beginningless, and unlimited. In some places the *Upaniṣads* say that the Supreme Brahman is impersonal. In those places it should be understood that in the material world atomic particles of water, air, and fire are distinct by their respective material characteristics. Such material distinctions do not exist in the spiritual world. The Vedic literatures, however, never say there is no variety in the spiritual world. Existence and variety are simultaneously present everywhere. Whatever exists has a distinct characteristic by which it can be differentiated from other objects. If there's no distinction, then that object may be said to have no existence. Had the Supreme Brahman been without variety, then how could it be differentiated from the material creation? If we can not say that the Supreme Brahman is different from creation, then the creator and creation becomes one. Then hope, faith, fear, reasoning, and all kinds of knowledge become nonexistent.”

Brahman is the boundary and covering of *Vaikuṅṭha*

“In order to differentiate *Vaikuṅṭha* from the material creation, some distinct characteristic is required. Although *Vaikuṅṭha* is the absolute truth, it is wonderful by variety. *Vaikuṅṭha* is fully spiritual—beyond material nature. Impersonal Brahman means the covering region of *Vaikuṅṭha*. It is the nondifferentiated dividing boundary where material variegatedness ends and before *Vaikuṅṭha* variegatedness begins.”

Eternal variegatedness establishes the difference between the Lord and the various living entities

“The Supreme Brahman and the living entities reside in *Vaikuṅṭha*. In *Vaikuṅṭha*

the constitution of God is eternally established by variegatedness, and the living entities eternally reside in their spiritually perfect bodies. The variegatedness there does not allow one living entity to merge with another, nor does it give an opportunity for the living entities to merge with the Lord. This variegatedness establishes mutual distinctions, situations, and relationships. Variegatedness cannot be said to be something beyond Bhagavān. Sudarśana cakra is variegatedness in the form of the Lord's device. That is the first power of the Lord's energy.”

The power of the variegated potency is of three kinds—sandhinī, samvit, and hlādinī

“The Lord's inconceivable energy displays its power in the form of variegatedness such as the Lord's body, the living entity's body, the situation of both, and the form of the spiritual realm.

“The power of the variegated energy is of three kinds: *sandhinī*, *samvit*, and *hlādinī*. From the potency of *sandhinī*, all existence is manifest. The existence of the body, death, time, association, ingredients, etc. are all made of *sandhinī*. All relationships and feelings are manifest from *samvit*. All *rasa* is manifest from *hlādinī*. Existence as well as relationship and feeling all culminate in *rasa*. Those who don't accept variety, the impersonalists, are dry. Variety is the life of enjoyment.”

The world is full of matter and impure while Vaikuṅṭha is spiritual and pure

“Let us finish one topic right now. Vaikuṅṭha is *cinmaya*, or spiritual, the living entity is spiritual, Bhagavān is spiritual, their relationship is spiritual, activities there are spiritual, and all the results are spiritual. What have you understood? As the material world is made of material elements, the spiritual world is similarly made of spiritual substance. What is *cit*? Variegated matter, subtle matter, or is it the opposite of matter? It is none of these. *Cit* is the ideal element. As much as *cit* is pure, matter is impure.”

The meaning of cit—knowledge attained by samādhi, the ātmā, and his body

“When referring to *cit*, it is immediately compared to knowledge. How can that be? Our knowledge is based on matter, is that the case with *cit*?—No. If pure knowledge is obtained from the *ātmā* through *samādhi*, then one can relish knowledge related to *cit*. It is not that only *ātmā* is meant by the word *cit*. The *ātmā*'s constitution, or body, is made of *cit*. The inconceivable energy eternally manifests a formation of ingredients named *cit*. From that formation, the abode, the bodies, and other paraphernalia eternally manifest in Vaikuṅṭha. The *ātmā* belongs to Vaikuṅṭha, that is why the characteristics of *cit* accompany the *ātmā* in this world and reflect the substance named matter.

“Therefore the substance *cit* is more subtle and palatable than matter, subtle matter, matter in any capacity, or the opposite of matter, *nirviśeṣa*.”

Cit, or consciousness, is of two types—pratyag and parag

“Cit and consciousness are one substance. One should know a little about the word *caitanya*. *Caitanya* is of two kinds—*pratyag* and *parag*. When Vaiṣṇavas are

absorbed in *prema*, at that time *pratyag caitanya*, or internal knowledge, arises. When one's absorption in *prema* is broken, he then comes to his external senses and *parag caitanya* arises. *Parag caitanya* is not called *cit*, but it is called a shadow of *cit*.

“In the liberated state we have a spiritual form. In the conditioned state we have a form of indistinct matter and spirit. In the liberated state *vaikuṅṭha-rasa* is enjoyed, and in the conditioned state it should be sought after. We have discussed the enjoyable *rasa* in that state (but with perverted form).”

An introduction to the five *rasa*—*śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya*

“All *cit* substance is full of *śānta-rasa*. According to the relationship, *rasa* is of five kinds. *Śānta-rasa* is the first. In *śānta-rasa* there are a few *bhāvas*, or feelings, like shelter at the Lord's feet, cessation of all material distress, and distaste for anything other than Bhagavān. When dry impersonalism or the Brahman conception is finished, *śānta-rasa* awakens. Sanaka, Sanātana, Sananda, and Sanat-kumāra were impersonalists at first, then they surrendered to the Lord and became absorbed in *śānta-rasa*. *Sthāyī-bhāva*, *vibhāva*, *anubhāva*, and *sañcārī-bhāva* are present in *śānta-rasa*, but as yet, not manifest. In *śānta-rasa*, *sthāyī-bhāva* is always present in the form of *rati*, yet being unnourished, it doesn't develop into *prema*.

By good fortune *rasa* increases and the second platform of *rasa*, *dāsyā*, is awakened. In this stage, as the devotee feels “The Lord is my master,” an intimate attachment appears which nourishes the loving relationship. Affection, or *rati*, of *sthāyī-bhāva* is nourished in this *rasa* in the form of *prema*. The Lord and the living entity thus accept a reciprocal relationship with the Lord as master and the living entity as servant.

The third *rasa* is *sakhya*. The affection of *sthāyī-bhāva* flourishes in this *rasa* from the stage of *prema* into *pranaya*, love. Awe and reverence of the master-servant relationship is left behind and faith becomes strong.

The fourth *rasa* is *vātsalya*. Affection in this *rasa* crosses beyond *prema* and *pranaya* and attains *sneha*. In this *rasa*, faith is further enriched in strength.

The fifth *rasa* is *mādhurya*. Affection, or *rati*, of *sthāyī-bhāva* in this *rasa* crosses beyond *prema*, *pranaya*, and *sneha* and develops into *māna*, *bhāva*, *rāga*, and ultimately *mahābhāva*. In this *rasa*, the strength of faith increases so much that the Lord and the devotee become one in heart and soul.”

The various apartments of Vaikuṅṭha and the location of the *rasas* in the various apartments

“The five *rasas* are all present in Vaikuṅṭha. The outer apartment of Vaikuṅṭha is full of opulence. The inner apartment is full of sweetness. Lord Nārāyaṇa resides in the opulent apartment, and Lord Kṛṣṇa resides in the sweet apartment. The apartment of sweetness has two subdivisions—Goloka and Vṛndāvana.

“*Śānta* and *dāsyā* are always present in the apartment of opulence. *Sakhya*, *vātsalya*, and *mādhurya* are eternally present in the apartment of sweetness.

“According to the living entity's inclination, he reposes and enjoys in the appropriate apartment.”

Tenth Ray

Consideration of rati—rati is the root of rasa

“Rasa doesn't arise without the mixing of these four *bhāvas*—*sthāyī-bhāva*, *anubhāva*, *vibhāva*, and *sañcārī-bhāva*.

“First, one must consider *sthāyī-bhāva*. In the act of evoking *rasa*, the *bhāva* which is prominent is called *sthāyī-bhāva*. *Rati* itself is *sthāyī-bhāva*, because when *rati* gains taste it is *rasa*. When *rati* is supported by *vibhāva*, *anubhāva*, and *sañcārī-bhāva*, it becomes *rasa*. On their own, *vibhāva*, *anubhāva*, and *sañcārī-bhāva* do not become *rasa*. *Vibhāva* is the cause which awakens *rasa*. *Anubhāva* is the activity which awakens *rasa*. *Sañcārī-bhāva* is that which supports the awakening of *rasa*. Therefore *rati* is the root of *rasa*, *vibhāva* is the cause, *anubhāva* is the activity, and *sañcārī-bhāva* is the support. These conditions are common for the five kinds of *rasas*: namely, *śānta*, *dāsya*, *sakhya*, *vātsalya*, and *mādhurya*.”

Consideration of rati (1) Three different symptoms are full of bhāva, full of eagerness, and full of desire

“What is *rati*? The answer—*sthāyī-bhāva*. Nothing is understood! *Rati* is a favorable expression of full eagerness and jubilation. The *ātmā*'s first function is *rati*. The *ātmā* is full of knowledge. Therefore its function is to discriminate. It is of two kinds—one is thoughtful and the other is full of *rasa*. When thoughtful discrimination is nourished, all branches of knowledge are revealed. When discrimination full of *rasa* is manifest, it is called *rati*. The symptoms of *rati* are that it is favorable, or full of feelings which serve the purpose of the worshipable Lord; it is full of joy, or full eagerness related to the worshipable Lord; and it is full of eager desire, or full of strong desire to please the worshipable Lord.”

Consideration of rati (2) The origination of the endeavor for rasa is called rati, not ruci

“The beginning of the soul's first endeavor for *rasa* is called *rati*. Some people call the beginning of that endeavor *ruci*, but this is not befitting because the origin of the *ātmā*'s endeavor for *rasa* with knowledge is called *ruci*. The origin of the endeavor for pure *rasa* is called *rati*. The origination of the endeavor for pure knowledge is called *vedanā*. Because other *bhāvas* are supported by *rati* and can exist in the act of awakening *rasa*, *rati* is called *sthāyī-bhāva*. In *vaikuṅṭha-rasa* one's spontaneous self attachment is called *sthāyī-bhāva*. In *svargīya-rasa* one's mental attachment is the *sthāyī-bhāva*. That is why ordinary word jugglers have described this *rati* as jubilation of the mind. In *pārthiva-rasa* that which makes the senses jubilant, that *rati* is known as *sthāyī-bhāva*.

“Out of the five relationships beginning with *śānta* and *dāsya*, as each is adjoined to *bhāva*, the hidden *rati* is manifest and gradually illuminates into *prema*, *sneha*, *pranaya*, *māna*, *rati*, *rāga*, *anurāga*, and ultimately *mahābhāva*. With the nourishment of *rati* the desired *rasa* is nourished.”

The differences of viṣaya and āśraya, which are two kinds of ālambana within vibhāva

“*Vibhāvas* are of two kinds—*ālambana* and *uddīpana*. *Āśraya* is that which possesses *rati*. *Viṣaya* is the object of one's *rati*. Although the Absolute Truth is one, there are different examples in the different *rasas*. Lord Nārāyaṇa is the example in the *rasa* of opulence. Śrī Kṛṣṇa is the example in the *rasa* of sweetness. With the help of *śṛṅgāra-rasa*, I will give one example. Kṛṣṇa and His devotees are examples of *ālambana*. In the case of Kṛṣṇa's attachment for His devotee; the *āśraya* is Kṛṣṇa and the *viṣaya* is the devotee. And in the case of the devotee's attachment for Kṛṣṇa, the *viṣaya* is Kṛṣṇa and the *āśraya* is the devotee.”

Uddīpana within vibhāva

“*Uddīpana* is all the qualities of *āśraya* and *viṣaya*. Particularly, *uddīpana* is the qualities of *viṣaya* which attract *rati*. Śrī Kṛṣṇacandra's qualities, pregnant with sweetness, are unlimited and boundless. Living entities are enchanted by those qualities. Those qualities are the *uddīpana* of the living entity's attachment to Kṛṣṇa. Kṛṣṇacandra is also attracted by the devotees' qualities such as their affection. All those qualities are the *uddīpana* of Kṛṣṇa's attachment. This *bhāva* related to the manifestation of one's attachment is subservient to *vibhāva*.”

Conjugal rasa is of two varieties—svakīya and pāraakīya—which should not be discussed in this assembly

“In *śṛṅgāra-rasa*, Kṛṣṇa is the *puruṣa*, or enjoyer, and all devotees are *strī*, or the enjoyed. Kṛṣṇa is the husband and the devotees are His wives. Regarding *svakīya* and *pāraakīya*, these are confidential truths which should be privately learned at the feet of one's spiritual master. If I explain this topic in the assembly, it could be harmful for the unqualified devotees. Higher truths cannot be attained unless one is situated on a higher platform. Just as higher knowledge gradually arises in all scientific literature, likewise, confidential truths are attained in devotional literatures by proper qualification.”

One is not qualified in any rasa other than one's own

“One who is a devotee in *śānta-rasa* trembles while addressing the Lord as friend. One who is a devotee in *vātsalya-rasa* hesitates to address the Lord as husband. One who is a servant in the conjugal *rasa* of *svakīya* is completely unable to display *māna*, or anger, and other moods of the *vāmya* devotee. Great *rasikas* like Jayadeva know how much Kṛṣṇa becomes subservient in proportion to the devotees' qualification. You are also *rasika-bhaktas*, therefore I will not speak more on this subject. Other than the basic topics of *rasa-tattva*, I will not enter into subtle examples. Regarding *vibhāva*, I'll explain up to the point of Kṛṣṇa becoming the *ālambana*, or shelter, as husband and paramour and the devotees are of three types—*svakīya*, *pāraakīya*, and *sādhāraṇā*. All these subjects will be particularly known by studying *Ujjvala-nīlamaṇi*.”

Anubhāvas

“There are two kinds of *anubhāvas*: (I) *āṅgika* and (II) *sātvika*. Some persons describe *sātvika-anubhāva* as an independent limb. In fact, the essence will be the same.

(I) *Āṅgika anubhāva* is of three varieties: (A) *alaṅkāra*, ornaments of emotional love; (B) *udbhāsvara*, external manifestations of emotional love; and (C) *vācika*, verbal manifestations of emotional love.

(A) *Alaṅkāra* is of three kinds: (1) *aṅgaja*, in relation to the body; (2) *ayatnaja*, in relation to the self; and (3) *svabhāvaja*, in relation to nature.

(1) *Aṅgaja anubhāva* is of three kinds: (a) *bhāva*, ecstasy; (b) *hāva*, gestures; and (c) *helā*, negligence.

(2) *Ayatnaja anubhāva* is of seven kinds: (a) *śobhā*, beauty; (b) *kānti*, luster; (c) *dīpti*, brilliance; (d) *mādhurya*, sweetness; (e) *pragalbhatā*, impudence; (f) *audārya*, magnanimity; and (g) *dhairya*, patience.

(3) *Svabhāvaja anubhāva* is of ten kinds: (a) *lilā*, pastimes; (b) *vilāsa*, enjoyment; (c) *vicchitti*, breaking off; (d) *vibhrama*, puzzlement; (e) *kila-kiñcita*; (f) *moṭṭāyita*; (g) *kuṭṭamita*; (h) *vivvoka*, neglect; (i) *lalita*, charm; and (j) *vikṛta*. In *Caitanya-caritāmṛta* (2.8.175) Śrīla Prabhupada says, “There are no English equivalents for the words *kila-kiñcita*, *moṭṭāyita*, and *kuṭṭamita*.” There are, however, some examples in *Madhya-lilā* Ch. 14.170-200.>

This ends the description of (A) *alaṅkāra anubhāvas*.

(B) There are five kinds of *udbhāsvaras*: (1) *veśa-bhūṣāra śaithilya*, slackening of the belt and a dropping of clothes and hair; (2) *gātra-moṭanam*, bodily contortions; (3) *jṛmbhā*, yawning; (4) *ghrānasya phullatvam*, trembling of the front portion of the nostrils; and (5) *niḥśvāsa-praśvāsa*, heavy breathing.

(C) There are twelve kinds of *vācika anubhāvas*: (1) *ālāpa*, (2) *vilāpa*, (3) *samlāpa*, (4) *pralāpa*, (5) *anulāpa*, (6) *upalāpa*, (7) *sandeśa*, (8) *atideśa*, (9) *apadeśa*, (10) *upadeśa*, (11) *nirdeśa*, and (12) *vyapadeśa*.

This concludes the description of (I) *āṅgika anubhāvas*.

(II) There are eight types of *sātvika anubhāvas*: (1) *stambha*, being stunned; (2) *sveda*, perspiring; (3) *romāñca*, hairs standing on end; (4) *svarabhaṅga*, choking; (5) *vepathu*, trembling; (6) *vaivarṇya*, change in the bodily color; (7) *aśru*, crying; and (8) *pralaya*, devastation.

Consideration of the difference between *āṅgika* and *satvika anubhāvas*

“Unless the subtle difference between *aṅga* and *satva* is understood by consideration, the above mentioned divisions will never make sense. *Citta* is the director of all *aṅgas*. The perversion of *citta* is called *satva*. In the state of *satva*, as *bhāvas* manifest and pervade the limbs, then by consideration of the place of their origination, those *bhāvas* are called *satvika vikāra*. But all *āṅgika bhāvas* awaken in every limb and shine. *Satvika vikāras* awaken in every *satva*. All *āṅgika vikāras* awaken in the *āṅgika bhāvas*. It takes time to understand these subtle divisions.”

Thirty-three *sañcārī-bhāvas*

“Just as *sthāyī-bhāva* and *vibhāva* are two main divisions related to *rasa*, similarly *anubhāva* is understood to be one main division. As *anubhāva* is one division, in the same way all *sañcārī-bhāvas* are also one division. The thirty-three varieties are

as follows: (1) *nirveda*, indifference; (2) *viṣāda*, moroseness; (3) *dainya*, meekness; (4) *glāni*, a feeling that one is in a faulty position; (5) *śrama*, fatigue; (6) *mada*, madness; (7) *garva*, pride; (8) *śaṅkā*, doubt; (9) *trasa*, shock; (10) *āvega*, intense emotion; (11) *unmāda*, craziness; (12) *apasmāra*, forgetfulness; (13) *vyādhi*, disease; (14) *moha*, bewilderment; (15) *mṛti*, death; (16) *ālasya*, laziness; (17) *jādyā*, invalidity; (18) *vṛīḍā*, shame; (19) *avahittha*, concealment; (20) *ṛti*, remembrance; (21) *vitarka*, argument; (22) *cintā*, contemplation; (23) *mati*, attention; (24) *dhṛti*, forbearance; (25) *harṣa*, jubilation; (26) *atsukya*, eagerness; (27) *augrya*, violence; (28) *āmarṣa*, anger; (29) *asūyā*, jealousy; (30) *cāpalya*, impudence; (31) *nidrā*, sleep; (32) *supti*, deep sleep; and (33) *prabodha*, awakening.”

Vyabhicārī-bhāva

“These *sañcārī-bhāvas* may also be called *vyabhicārī-bhāvas*. *Rati* of *sthāyī-bhāva* is nourished by all of these. If *sthāyī-bhāva* is compared to the ocean, then these *sañcārī-bhāvas* may be compared to waves. Just as waves time to time quickly rise and expand the ocean, in the same way *sañcārī-bhāvas* expand *rasa* by repeatedly dunking the *rasa sādḥaka's rati*. These *sañcārī-bhāvas* rush specially towards *sthāyī-bhāva* and are therefore called *vyabhicārī-bhāvas*.”

Sañcārī-bhāvas nourish rati

“All *sañcārī-bhāvas* are special ecstasies situated in the heart. These thirty-three ecstasies naturally arise in the heart. When one awakens a conjugal relationship with Kṛṣṇa they are *sañcārī-bhāvas* of conjugal *rasa*. Those various ecstasies are of contradictory natures. It is not that all ecstasies act at the same time. *Sañcārī-bhāvas* awaken according to which kind of *rasa* is functioning. Sometimes it is *nirveda*, and sometimes *mada*. Sometimes it is *ālasya*, and sometimes *prabodha*. Sometimes it is *viṣāda*, and sometimes *harṣa*. Sometimes it is *moha*, and sometimes *mati*. Unless these *sañcārī-bhāvas* awaken, how will *rati* be nourished?”

Rati mixed with one's relationship is prema

“Now you will come to understand that *rati* in the form of *sthāyī-bhāva* is like a hero. The related *vibhāva* is the hero's throne. *Anubhāva*, in the form of activities, is the hero's power. And *sañcārī-bhāvas* are the soldiers. Five divisions of *rasas* manifest according to the different relationships. *Rati* is like the indivisible root of the science of *rasa*. When *rati* is alone it is called *rati*, but when it is joined with one's relationship it becomes *prema*. As *rati* attains *vibhāva* when it takes shelter with one's relationship, similarly, as *rati* transforms into the appropriate *prema* when it joins with one's relationship. As that *rasa* flourishes, the *sādḥaka* leaves aside other *rasas*. According to the *rasa* in which one advances, that *rasa* is beneficial and best. This is the consideration on the constitution of the science of *rasa*.”

A comparative study of *rasa* with impartial consideration, as well as a consideration on *śānta-rasa*

“With impartial consideration, *dāsya-rasa* is superior to *śānta-rasa*. *Sakhya-rasa* is superior to *dāsya-rasa*. *Vatsalya-rasa* is superior to *sakhya-rasa*, and *mādhurya-rasa* is superior to *vātsalya-rasa*. This comparison is seen with impartial consideration. In *śānta-rasa*, *rati* alone is present; *vibhāva* and *sañcārī-bhāva* are, as yet, undeveloped. In that state, having given up *māyā*, the *sādhaka* is spiritually situated and observed to be nearly impersonal, like unseen matter. Though it is a sort of liberation, the fruit of liberation is not enjoyed. Unseen *rati* is impotent like an imaginary flower in the sky. For the superior *sādhaka*, those results are truly insignificant. However much the Brahmo *sādhaka* glorifies that position, the Vaiṣṇava knows it is no better than the womb.”

Consideration of *dāsya*, *sakhya*, *vātsalya*, and *mādhurya* rasas

“When *vibhāva* is added, then *dāsya-rasa* is awakened. *Dāsya-rasa* is of two kinds—*siddha-dāsya* and *unnati-garbha*. In *siddha-dāsya*, *dāsya* is the limit. In *unnati-garbha-dāsya*, *sakhya*, *vātsalya*, and *mādhurya* rasas germinate.

“In this way *sakhya* is of two kinds—*siddha* and *unnati-garbha*. In *siddha-sakhya*, *rati*, *prema*, and *pranaya* are found to be steady. In *unnati*, *vātsalya* and conjugal feelings germinate.

“*Vatsalya* is always *siddha*. *Vatsalya* does not turn into any other *rasa*. When *sakhya* is nourished, it becomes *vātsalya* or *mādhurya*. Although *vātsalya* is one form of culmination, it is inferior to *mādhurya*. In *mādhurya-rasa*, *pranaya*, *māna*, *sneha*, etc. are not reckoned. They are completely independent.”

One must know *rasa-tattva* by relishing it with Śrī Gurudeva

“O saintly Vaiṣṇavas! I have briefly explained the science of *rasa*. Only by speaking some words, more cannot be said on this topic. *Rasa* is something to be relished. One cannot understand *rasa* just by hearing. When you relish that pure *rasa*, then you know the feelings that arise. One can never express that with words. If anyone present has not relished *rasa-tattva*, he should take shelter of a suitable guru, confidentially relish *rasa*, and realize this science. I'm unable to say any more. Offering unlimited obeisances at the feet of the Vaiṣṇavas, I stop here.”

Anand Bābu and Naren Bābu attain the Vaiṣṇava platform

Pleased by Paṇḍita Bābājī's nectarean words, all the Vaiṣṇavas exclaimed, “Sadhu! Sadhu!” and went to their own residences. After hearing Bābājī Mahāśaya's talk, Anand Bābu and Naren Bābu became most eager to drink the nectar of *rasa*. They both took shelter of Yogi Bābājī's feet to receive further instruction on *rasa*. What they received from the feet of Śrī Guru is too confidential to describe. As a result of his previous activity, Mallik Mahāśaya became a master in the *yoga-śāstra*. But he could not understand the science of *rasa* at all.