

PATRIKA 1

EDITORIAL

iha hi sukha-duhkha-prapti-pariharayorlokapravrttirdrsyate

Since beginningless time, the *jiva* has been wandering constantly by taking birth in various species of life. All-throughout he has been nurturing in his heart, the desire for removing misery and obtaining happiness. But being under the influence of *avidya* (ignorance of the true nature of one's own self) the *jiva* is unable to acquire the appropriate means for removing misery and obtaining happiness. As a result he has been facing only suffering in this world. Its condition is like that of an animal wandering in a desert, thirsty for water and going after a mirage. The only cause for this painful experience is *bhagavad-bahirmukhata* (turning away from God). In other words, the fault of *bhagavad-bahirmukhata* is the only reason for all the distress and troubles of this world. The cause for removing distress and obtaining supreme bliss is *bhagavad-unmukhata* (or turning towards God).

It is said in Srimad Bhagavatam (11.2.37):

***bhayam dvitiyabhiniveshatah syad ishadapetasya viparyayo'smrtih
tan-mayayato budha bhajet-tam bhaktyaikayesham guru-devatatma***

It means that as a result of being averse to God, one remains under the influence of God's *maya* and forgets his own *svarupa* (essential nature). He then develops affection for an alternate entity, the material body. Due to this affection, he keeps developing various types of fear (birth, death, old age, disease, etc). Therefore, an intelligent person should know his Guru to be the person who is closest to him. He should also know that his Guru is his worshippable God. Knowing thus, he must worship God by rendering service to his Guru.

This information, which is beneficial to all, was unheard of by people as it was available in the shastras (scriptures) only tacitly, and not explicitly. This was proclaimed to mankind for the first time by the Goswamis like Sri Rupa, Sri Sanatana and others. They were confidential associates of Sri Sri Krishna-Chaitanya Mahaprabhu, the incarnation of the Supreme Lord, Who had appeared

in this world to purify the present age called Kali-yuga. The books written by them are extremely valuable treasures in the literary kingdom of the world. Studying and teaching these beneficial books will ensure a sense of fulfillment in all aspects of human life. Therefore it is imperative that these priceless texts and the knowledge mentioned therein be preserved, augmented, and practised in daily life. This is possible only when this knowledge is distributed to the common man. Keeping this very goal in mind, the publication of this "Sri Haridas Niwas Patrika" is auspiciously begun as a result of the causeless mercy of Sri Sri Gaura-Gadadhara. It is our desire that the devotees and the virtuous be positively benefited from this.

Sd/-
Sri Haridas Shastri

Sri Sri Gaura Gadadharau Vijayetam

Uttama bhakti- An introduction-Part 1

By Sri Haridas Shastri (Nyayacharya)

It is the exclusive duty of humans to obtain proper knowledge of Uttama-bhakti. This Uttama-bhakti subjugates even God Himself. It brings about the genuine human nature in a person who practices it. While destroying ignorance, egoism, affection, hatred and intense attachment, it simultaneously fosters virtues like mercy, simplicity, compassion, dutifulness, forgiveness, truthfulness, ahimsa, non-enviousness, steadfastness etc.

This Uttama-bhakti was first taught to mankind by Sri Krishna Chaitanya. His associates and followers, after fully analysing the Vedas, puranas and other sat-shastras (shastras describing the Truth as it is), have described this subject very expertly and elaborately in the books authored by them.

They have explained that Uttama-bhakti is the internal shakti of God, called antaranga, svarupa or hladini shakti. bhakti is totally different from the bahiranga shakti or the three gunas of maya (Satva, Rajas, Tamas). The jiva, because of being averse to God, is bound by the bahiranga shakti. In this condition, the jiva has the nature of being selfish (svarthi), quarrelsome (kalaha-priya) and greedy (lobhi). It is devoted only to the pleasures of the material body and keeps experiencing various types of miseries. On the contrary, in Uttama-bhakti there is Ekata and

Anukulata with Bhagavan. The bhakta becomes one in heart with Bhagavan and Bhagavan also becomes controlled by his bhakti.

The bhakta, because of Ekata and Anukulata with Bhagavan, turns towards Him instead of following his own mind independently. This Ekata and Anukulata with Bhagavan further develops and manifests in the form of Tyag, Samarpan and Seva.

The meaning of 'Tyag' is to let Go one's bodily affections (abhimana) towards one's own learning, caste, lineage, wealth, followers, physical appearance etc. Due to the presence of these affections, there is a false pride (avesha) for the body and such false pride is antithetical to Bhagavat-seva or service to God. Therefore, the bhakta totally gives-up these affections. It must be clearly understood here that, what is to be given up is the affection and false pride for learning, caste, lineage, wealth, followers, physical appearance etc. and not the qualities themselves. All these qualities like learning, wealth etc have their proper place in bhakti and without these there cannot be proper service and worship.

After 'Tyag' occurs Purna Samarpan or complete surrender. A mood of surrender develops in the bhakta. In such a mood, he thinks as follows - 'Dear God! I am handing over myself, all the objects related to myself such as mind, body, home etc. and all my activities unto You'. This is called 'mam madiyam samarpayami'. By doing this, he becomes a purna samarpitatma or a completely surrendered atma.

After 'Tyag' and 'Samarpan', the bhakta completely experiences the mood of 'being a servant of God' (daso'ham). This gives rise to the mood of Seva in his heart. In such a condition, while acting as per the injunctions of the shastras, he is always engaged in pure service to God – through body, mind and words. This mood of seva exists in all the three states of consciousness, namely waking state, dreaming state and the state of deep sleep.

So far, a brief introduction of Uttama-bhakti in the form of Ekata, Anukulata, Tyag, Samarpan and Seva has been given. Sri Rupa Gosvamiji has explained this topic elaborately and with evidence through the verse -'anyabhilashitashunyam..' in his work – Sri Bhakti Rasamrta Sindhu. We will analyse the meaning of this verse in the next part of this article.

Sri Gaudiya Vaishnava Literature series

Sri Chaitanya Charitamrita

By Bhrigunath Mishra (MA Sanskrit)

Srila Krishnadasa Kaviraja Gosvami has presented the life story of Sri Chaitanya Mahaprabhu and his associates in this book. He has done this in simple language through his unprecedented erudition and unparalleled poeticism along with in-depth analysis, poetic sweetness, ornamental language, traditional accounts of former events, and moral ethics.

There is a saying 'Mitamcha saramcha vachohi vagmita'- "true eloquence is speaking the essence concisely". This book typifies that saying. With perfect expertise, the author has described all the conclusive, practical and internally experiential elements of the Gaudiya Vaishnava dharma established by Sri Chaitanya Mahaprabhu.

In this book, the author has presented various conversations. This has been done in such a splendid manner that by hearing, studying and remembering them, one effortlessly gets the true knowledge of the confidential doctrines of Uttama-bhakti. This Uttama-bhakti is described in the sastras and is essentially characterized by Ekata (oneness) and Anukulata (favourableness). An example of such a conversation is the one between Sri Chaitanya Mahaprabhu and Sri Rupa Goswami described in the 19th chapter of Madhyalila. Through careful deliberation on the discussions presented there, one realizes the incalculability of jivas in the universe, the minuteness of the jivas, the difference between Paramatma and jivas, the desireless nature of a jiva that has bhakti to Sri Krishna, its peaceful nature and its greatness. These concepts have been authentically explained there in a simple language. In the same conversation, the author has presented bhakti as a creeper, bhakta as the gardener, the lotus feet of Sri Krishna as the Kalpavriksha (desire tree) and also as the fifth purushartha (human goal) and Prema as the fruit. This has been done in an ornamental language using wonderful metaphors and the subject matter has been shown as awe-inspiring, and yet easily comprehensible.

Sri Chaitanya Charitamrta has been composed on the basis of the Vedas, Upanisads, Puranas, Itihasas, Pancharatra, the works of Sri Rupa and the other Gosvamis, the notes of Sri Svarup Damodar Gosvami, the notes of Sri Murari Gupta and Sri Vrindavanadas Thakura's book, Sri Chaitanya Bhagavat.

This book is divided into three parts - Adilila, Madhyalila and Antyalila. In Adilila, various topics have been described such as the Truth and the reasons behind Sri Chaitanya Mahaprabhu's appearance in this world, the determination of His being none other than Sri Krishna of Vraja, His various childhood pastimes and activities in boyhood, etc.

In Madhyalila are described various pastimes of Sri Chaitanya Mahaprabhu such as His activities after sannyasa, His wandering in Radha-desa, His visiting Nilachala, the determination of Sambandha-abhideya-prayojana tattva as part of the instructions given to Sri Rupa and Sanatana Gosvamis, the 61 ways in which Sri Chaitanya commented on the Atmarama sloka of Srimad Bhagavatam, the deliverance of the mayavadis etc. The Sambandha-abhideya-prayojana tattva are the most confidential topics in all the scriptures.

In antya lila, various topics such as the story of Sivananda's dog, the rejection of Chota Haridas, the glories of Sri Haridas Thakur, the glories of God's names, the incidents of Kalidas (Mahaprabhu's associate) tasting the food remnants of vaishnavas, the activities of Kavi Karnapur as an infant, Mahaprabhu's relishing the Sikshashtaka and so on have been narrated.

In this book, the author has said as follows:

*caitanya-carita suna sraddha-bhakti kari'
matsarya chadiya mukhe bala 'hari' 'hari'
ei kali-kale ara nahi kona dharma vaishnava,
vaishnava-sastra, ei kahe marma*

“With sraddha and bhakti, please hear the activities of Sri Chaitanya Mahaprabhu. Giving up envy for others, please chant ‘Hari-Hari’. There is no other dharma in this Kali-yuga. This is the confidential information given by the Vaishnavas and the Vaishnava shastras.”

Shastras and Go

- The Foundational Pillars of Dharma

By Jagannath das (B Tech, IIT, Kanpur)

After creating all the living creatures, God was extremely happy when He created humans. This is because humans have the ability of protecting all the living creatures. In other words, God wants that humans protect and take care of all of His creation. To perform this function, the humans must have the nature of

protecting others. This nature of protecting others and nourishing others is called Dharmik Pravritti or Dharmik nature. In effect, dharma is that nature and that conduct of human beings by which this creation is maintained in accordance with God's desires.

It should, however, be noted that since beginning-less time, the humans have been taking birth in various species of life and in every birth they have been doing only one activity repeatedly. That activity is to exclusively and selfishly protect and nourish one's own body. As a result of this practice through innumerable births, only this nature of being selfish is ingrained in humans. If this is the case, how can they follow the path of dharma? It is possible by imparting the right kind of education to human beings. Only through proper education (Sat-siksha) is it possible for the highest form of human values to manifest in the hearts of individuals. When that happens, one becomes engaged in acts of protection and maintenance of the whole creation in addition to one's own protection and nourishment. Thereby, the whole society becomes happy.

That knowledge which is presented to humans for the purpose of dharmic education is available in the sastras, scriptures. The author of shastras cannot be a human, because, constitutionally, humans possess no other knowledge apart from the knowledge of how to protect and maintain one's own body. None but God can give that knowledge of Dharma. In other words, the sastras come from God alone. Protection and maintenance of these sastras is extremely necessary for the well-being of human society. If shastras are maintained, sat-siksha (the right education) will be alive in human society, dharma will be alive and the whole society will be happy. In other words, shastras are a foundational pillar of dharmik education.

If knowledge gained in shastras is not brought forth into action, the society does not benefit. Therefore, it is necessary that humans put this knowledge into action. Only then will there be protection for everyone and the society can be happy. By nature, humans are selfish, quarrelsome and greedy. Real dharmic education elevates humans above these natures and inspires them to perform actions for the benefit of both themselves and the society.

Just as how God gave the shastras for giving the knowledge of dharma to human society, he also created a special creature for inspiring humans to engage themselves in dharma. A creature that exists as an ideal of dharmik nature, the nature of serving others. A creature, by serving which, the tendency to follow the path of dhrama automatically arises in the heart of humans. That ideal creature is-Go. This word, Go, is a Sanskrit word that denotes the different varieties of cows, bulls and calves that are native to the land of India.

To progress on the path of dharma, two tendencies are basically necessary - to be niraparadhi (offenseless) and to be upakari (benefactor). Go is completely niraparadhi and upakari. In other words, Go is the ideal for these two tendencies. Because of these two tendencies, Go is extremely dear to God. God manifests these two dispositions in the heart of one who performs self-less service to Go. Such a person then becomes actively involved in the path of dharma and performs activities for the protection and maintenance of both himself and others. Thus, we see that Shastras and Go are the two foundational pillars of dharma.

Srila Rupa Gosvami - His Personality and His Contributions

By Lila dasi (BHMS, Pune)

Bhagavan Sri Krishna had appeared in this world, once again, about 525 years ago for the well-being of the human society. At that time, His name was Sri Krishna Chaitanya Mahaprabhu. By His conduct, He taught the real meaning of dharma to the human society. He entrusted the function of establishing proper successional transfer of this knowledge in human society, to two brothers from Bengal. These brothers were of extra-ordinary intelligence and of the purest character. Being surrendered atmas, they both worked towards establishing the flow of this knowledge. Of these two brothers, one was Srila Rupa Gosvami.

The ancestors of Sri Rupa Gosvami had migrated from Karnataka to Bengal and had settled there. They belonged to the lineage of yajurvediya brahmanas coming from Sage Bharadvaja. Sri Rupa Gosvami's childhood name was Santosh. His elder brother was called Amar and younger brother was called Vallabh. In accordance with their lineage, they were extremely prosperous and well-learned.

The highly intelligent Sri Rupa was well versed in many languages. He had obtained extra-ordinary erudition in Sanskrit language, works of various ancient philosophical systems and also a number of other sastrik subjects. He was also well learned in other Bharatiya languages like Bengali and others. For the purpose of governance, he had, in addition, studied languages like Persian, which were prevalent then.

Impressed by his sober nature and intelligence, the King of Bengal, Nawab Hussein Shah engaged him in governance and gave him the post of Prime Minister for Bengal. His brother Amar who later came to be known as Sanatan Gosvami

was made the finance minister of Bengal. The king gave these two brothers the titles of 'Dabir khas' and 'Sakar mallik'. They both handled the governance so skillfully, that with time, Nawab Hussein Shah handed over the entire responsibility of running the kingdom to these two brothers and he used to remain immersed in various kinds of personal pleasures.

One day, Sri Chaitanya Mahaprabhu, while spreading Sri Harinama amongst the common public, reached the city of Ramakeli. As a result of His visit, a wave of bliss rose amongst the people of the city. Thousands of people started to follow Mahaprabhu, having been charmed by His attractive personality and the Harinama sankirtan. During that time, the two brothers, who were residents of Ramakeli, became attracted towards Mahaprabhu and fell at His feet becoming His followers. Mahaprabhu named the elder brother Sanatan and the younger brother Rupa. By coming to the lotus feet of Mahaprabhu, the feeling of emptiness that had been filling their hearts was destroyed.

Mahaprabhu came to this world to start a flow of knowledge which was hitherto unavailable to this world for ages. Sri Rupa and Sanatana reached the depths of this knowledge and experienced supreme bliss. They both actually got immersed in Mahaprabhu's moods. Their mentality, thoughts and desires became one with the mentality, thoughts and desires of Mahaprabhu.

Sri Rupa understood that the primary desire of Mahaprabhu was to propagate in this world the flow of knowledge He had started. Considering all of his own happiness and glories as insignificant when compared to this ocean of bliss, relinquished the post of prime minister. He made adequate arrangements for the subsistence and maintenance of his family and kinsfolk and thereafter got immersed in the service of Mahaprabhu. He came to Sri Vrindavan dham and according to Mahaprabhu's desire. Due to the influence of time, Sri Vrindavan dham was then fully covered by jungles. Along with some of his followers, Sri Rupa Gosvami, contending with various obstacles, redeemed Sri Vrindavan dham completely. He established the flow of knowledge given by Mahaprabhu, there.

To establish the flow of knowledge based on sastras, textbooks were necessary. Due to the decline in the study and teaching of sastras in North-India at that time, these textbooks were generally unavailable. Hence, Sri Rupa Gosvami sent scholars to South-India and asked for hand-written books from there and established the siksha-parampara in Sri Vrindavan. Sri Rupa Gosvami collected money and followers for carrying-out all these activities. It should be noted that all these were done during the rule of the muslims. The greatness of his personality became known so widely that scholars used to come from various corners of Bharat varsha,

took shelter under him, surrendered to him and learnt under him. This way, Sri Rupa Gosvami made Vrindavan a source of supreme knowledge. From these activities of his, it becomes clear that, all his life, he worked extensively to fulfill the dear desire of Mahaprabhu in this world. Therefore it is said- Sri Chaitanya mano abhishtam sthapitam yena bhutale.

The deity of Sri Govindadevji, which was established in ancient times by King Vajranabha was submerged under the earth for many many years. Sri Rupa Gosvami, discovered and re-installed that deity. To establish arrangements for education on bhagavat dharma in the society, he authored numerous books, with Sri Bhakti Rasamrita Sindhu being the principal amongst them. Parampujya Sri Haridas Shastriji Maharaj, the protector and maintainer of this pure path of knowledge in the present time calls this most useful book as 'the constitution of human society'. For the first time, the most confidential meanings of 'bhakti' have been explained to the human society through this book. Many people have been ascribing many meanings to the term 'bhakti'. However, transcending all those meanings, Sri Rupa Gosvami established 'Uttama-bhakti' in this book. By understanding and following this Uttama-bhakti humans will have real auspiciousness.

The other books authored by Sri Rupa Gosvami are Sri Ujjvala Nilamani, Sri Laghu Bhagavatamrita, Sri Lalita Madhava Natakam, Sri Vidagdha Madhava Natakam, Sri Prayuktakhyata Manjari and so on.

External (Material) Resistance versus Internal (Non-Material) Resistance

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The pleasures and pains of this world have been a mystery for the human beings since ages. Philosophers and thinkers have often come up with different explanations behind the phenomena that we observe in this world. This essay also aims at understanding this mystery of "problems" that we face in our day-to-day life through the explanations understood from a higher source, the revealed scriptures. Here, we try to understand the phenomenon of resistance that we see in the world of matter (called external resistance, or friction), which appears to be the

cause of difficulties that we face in life. Then we evaluate the phenomenon of resistance that we experience internally in our conscious beings and come to the understanding that internal resistance is the actual cause of our distress.

External resistance means opposition to motion or work or transfer of energy at the level of (gross) matter, i.e. among solid, liquid and gaseous particles. This external (material, gross) resistance depends on the combination of the concerned particles. It can be measured experimentally and recorded in an orderly manner. When a specific level of resistance is required to achieve a certain goal, a specific combination of particles is chosen to meet the required level of resistance. It is possible to adjust the different factors in the physical world, and thus it is possible to control the outcomes of physical activities. These factors, however, are not connected to any conscious being. There is no intention of a conscious being behind the idea of resistance in the physical world. It is not conscious of itself. It is inert. People often feel that difficulties that arise in life can be traced to factors like this external resistance. However, it is important to understand that external resistance can cause failure only in absence of proper knowledge. It cannot be the efficient cause of the failure. It is only an instrument or an intermediate factor that is controlled by causes more subtle. We can call these subtle causes internal resistance.

Internal resistance means opposition at the mental level, which eventually controls the external, physical world. Ontologically, it is non-material. It is connected to the intention and Paurush¹ of a person. Therefore, internal resistance is related to the consciousness of a conscious being. Internal resistance is, basically, a positive effort to achieve some positive effect which, being preventive in nature, looks negative in appearance. It is this internal resistance of a person or a group of persons, and not the external resistance, that prevents something from being done. It is always under the control of knowledge. This internal resistance is different from mental depression. At times, mental depression or a mental disease, may appear to be internal resistance due to its similar external symptoms. But mental depression is caused by ignorance or lack of knowledge and, therefore, it leads to the absence of control or order over the mind and the self. Mental depression is unintentional, negative, leading to lack of motivation and therefore, inaction, unwillingness to help others as well as one's own self. On the other hand, internal resistance is always intentional and positive and, therefore, active in nature.

Unintentional failures are always caused by ignorance or lack of knowledge about external (material) resistance and are, therefore, temporary in nature. They take place by chance, due to error. Unintentional failures can always be rectified by taking proper measures through the accomplishment of proper knowledge via

experience. But intentional failures can never be rectified because they are achieved through proper knowledge, consciously. They do not take place by chance or by error. In this sense, intentional failures are not failures but are success only, due to the presence of correct knowledge and intention.

Both desirable incidents, based on Nyaya², and undesirable incidents, based on a-Nyaya², take place in society due to positive intentional effort backed by proper knowledge. Desirable and undesirable incidents are prevented also due to positive intentional effort known as internal resistance, which is first generated at the mental level. No action takes place on its own, without any intention or wish, the basic root cause. External (material) resistance is sustained by internal resistance only, through proper knowledge. Society becomes healthy, prosperous and content when internal resistance is used to prevent undesirable incidents instead of desirable incidents. Society becomes unhealthy, dissatisfied and doomed when internal resistance is used to prevent desirable incidents instead of undesirable incidents. Thus, internal resistance has to be increased to prevent unwanted incidents and at the same time, it has to be decreased to zero in order to promote wanted, peaceful happenings. Ultimately, it is the judicious use (based on Nyaya²) of internal resistance, which percolates to the physical world through the proper use of external resistance in controlling the quality of life. Nyaya², both as the means as well as the end, is the basis for sustenance of harmony and peace everywhere, at all times, independent of any cast, creed and race. Internal resistance is a subset of free will or Paurush¹, which is the root cause behind this entire universe. Judicious use of this internal resistance is instrumental in achieving or implementing distaste (vairagya) through negation³ on the path of renunciation (Sadhana). It is apparently negative, but it has ultimate positive effect when it is based upon nyaya² or justice.

1 **Paurush:** It is the capability of a 'Purusha' (or an individual person) in taking independent decision or action, which is tagged with the reaction or result also, which is neither good nor bad, but is real and not imaginary. This action-reaction pair is inseparable and it effects the Purusha or the doer only and not anyone else. Action, or decision, is directly connected to the Paurush of the Purusha, where as the reaction comes back to the Purusha, indirectly, through an instrumental cause at a later time through the inertial platform (physical reality). Paurush excludes the possibility of misusing freedom (a-nyaya). One's Paurush is covered as soon as paurush is misused in the sense of freedom.

2 **Nyaya:** Ontologically, it is non-material reality devoid of all the defects namely, Bhrama, Pramada, Vipralipsa & Karanapatava. It is an end in itself. Nyaya includes order, perfection, rhythm, pattern ... all positive, perfect qualities. The four defects (basically, they include all other possible defects) are the basic ingredients for this external world. Nyaya (for example, the Vedantic structure) is also the means for attaining the perfect non-material reality called 'Nyaya'.

3 **Negation:** It is an action by which one avoids all the above-mentioned defects on the path of Sadhana (renunciation). It is not 'Dry Renunciation'. It is not rejecting physical objects and going to the forest to live a life of seclusion. Negation, in this sense, is always positive in its action or application