



PRAMEYARATNA SAMGRAHA



Prapañca Viveka

(Consideration of The Universe)

The world or “*Prapañca*” is just like a playground created by the Lord/Almighty. On the playground, every player/living being or athlete should play his role as per the directions he gets from the Lord. However, it is quite indispensable for each player or athlete to get thoroughly familiar with the conditions of the playground. Even if a player suits himself to the climate conditions, the success is not always granted unless he plays the game with temperament and adjustment to the demand of the situations and spirit. Thus, every living being, therefore, must know the fundamental shape, form and aspects of the world and one should follow the religious path or way of life preached in the scriptures in technical terms known as “*Jīvana Sādhanā*” accordingly.

The Universe is the Resultant (the form of) *Brahma*

In the vedic scriptures, the form or “*svarūpa*” of the *Brahma* (metaphysical term for God) has been depicted as “*Saccidānanda tattva*”, *Sat* + *Cit* + *Ānanda* = *Saccidānand* i.e. existence(*Sat*) + awareness of existence (*Cit*) + unlimitedness/bliss (*Ānanda*) = *Brahma*. When *Brahma* wishes to create the world, with the help of his quality of *sat* (existence), he himself brings into *jagata*. Hence, the world has been depicted in our scripture, as “*Brahmātmaka*”- formed out of *Brāhmika* material, since *Brahma* himself results into the “*jagata*” and gets completely assimilated with all elements on the universe in the similar fashion of any article of gold or any toy made from the earthen soil. They are brought into a new shape, but they ultimately are of their original form/substance from which they were given a new identity. This world is composed of the five elements viz. the earth(*prithvī*), the space/ether(*ākāśa*), the water(*ap/jala*), the fire(*agni*) and the air(*vāyu*). We therefore call the universe as *Prapañca* (formed of 5 elements).

The Universe is the Manifestation/Creation of *Brahma*:

The examples of actions like fetching water, tilling the land, going to school and other activities, we do call them in general terms as “function”. But, when we use the term “*Brahma's kārya*”- function of *Brahma* – we do intend to use the term in a definite sense. By the term we mean that the universe is evolved or generated. Since the world is also a creation by *Brahma*, therefore we might consider it as a mere function of *Brahma*. Let’s take an example for explaining it clearly and with better understanding. A goldsmith makes ornaments, which is the function of a goldsmith. So does a potter who makes earthen pots and toys, it’s his function. Thus, similar theory can be applicable in regard with the creation of the world, it is *Brahma's kārya* - the function of the *Brahma*, with the reasons since he has himself created the universe out of

himself that is from the '*Brahma*'. Thus, '*Brahma*' himself became the material for the universe.

Brahma, himself is the creator of the universe:

A potter who shapes/creates numerous things such as pots, toys, baking plates etc. from the soil, therefore we might call him a creator/doer of the functions that he performs. So it is true when we call *Brahma*, the creator of the world, who has created everything in this universe.

Brahma as a cause of the universe:

With any material or by any material, we make other things, here we call it as a cause that is a factor responsible behind the existence. To understand the concept better, let us say that we can't make things without an agent or material, which we might call a cause. For instance, a potter makes a pot, it is his function, but he requires many other things i.e. soil, water, wheel, stick etc. If he doesn't have any of the things cited above, he would not be able to make a pot. Thus, soil, water etc. are the causes behind pot-making. Therefore *Brahma*, who is the creator of the world, is the cause as well. Let us try to understand his role in causation as explained in the topic discussed ahead.

Brahma is The Non-Differential-Instrumental-Material Cause:

A pot is made from soil; but water, wheel, stick etc. have an equal role in pot making. All ornaments are made from gold; but tools like hammer, anvil etc. have their contribution in ornament making. From these examples, two conclusions draw our attention:

(1) The creation (production) of an object takes place from a substance or some material.

(2) In making/creating an object, it is necessary to have some adjuncts.

If we put the same in logical point of view, we can say that there are two factors which are responsible behind any production. So, we have 2 types of causes:

(1) *Upādāna kāraṇa*/ Material cause

(2) *Nimitta kāraṇa*/ Efficient cause

(i)Upādāna kāraṇa/Material cause →

Any material, without being separated from its substance/origin changed into a different form/shape, such a material is an example of material cause(*Upādāna kāraṇa*). For instance, soil is one type of material from which we can make pots, toys etc. We can't separate soil and pot apart. Therefore, here soil is an example of the material cause for the pot.

(ii)Nimitta kāraṇa/Efficient cause →

The tools we use in making different things out of any material is said to be an efficient cause. For example, water, wheel, stick are required for pot-making. Therefore they are said to be the efficient cause(*Nimitta kāraṇa*) for the pot.

Generally, the material cause and the efficient cause are always separate in all functions/works. This theory however can't be attributed to the creation of the universe, in which the *Brahma* is the material as well as the efficient cause. To simplify this, we can say the world is created from the *Brahma* himself and the *Brahma* has been the creator of it. In other words, the *Brahma* is the material and the *Brahma* is the tool behind the creation of the world, the matter, and elements like nature(*Prakṛiti*), person(*Puruṣa*), time(*kāla*), deed(*karma*) and temperament(*swabhāva*) are different different forms of *Brahma* himself. Hence the *Brahma* is an inseparable cause. The material cause and the efficient cause are unique and unparalleled for the world.

Satkāraṇatāvād (Absolute Existence of The Cause – The Doctrine of The Cause in Existence):

There are two opinions prevailing in the theory of causation.

- (1) *Asatkāraṇatāvāda* (denying the absoluteness of the cause) and,
- (2) *Satkāraṇatāvāda* (accepting the cause as an absolute material).

Asatkāraṇatāvādīs believe that the destruction of seed causes sprout of the sapling, the destruction of the dough of soil results into the creation of the pots, the destruction of sesame seeds turns into oil. All these examples suggest the destruction of one stage of thing results in a different shape or form. Hence *Asatkāraṇatāvādīs* are of the opinion that the destruction of one thing paves the way for the creation of another. Such concept is said to be the percept of the theory of *Asatkāraṇatāvādīs*. *Śrī Mahāprabhuḥ* disapproves of the theory of the “*Asatkāraṇatāvāda*”. He says that the *dharma*/concept/attribute/principle of cause can never go with the non-existent thing. It can, therefore, not be the cause of anything. Let us understand these both concepts through examples.

First of all, we take a few instances to understand the meaning of *dharma* or attributes. The attribute or *dharma* of a flower is to smell sweet, water is to provide coolness, the sun is to give light & the attribute of the living being is to be “*caitanya* - (attribute of being aware of their existence)”. Thus, we can see that every matter carries one or another quality/characteristics and we can know them through those. Such quality or traits of the matter, we call it an attribute or *dharma* of the thing. And an attribute is only found in the existent matter. In other words, it can not be seen in the non-existent thing. The cause is also an attribute. For example, soil is a cause of any pot, therefore it is also a causative attribute of the soil. *Śrī Mahāprabhuḥ* suggests that causative attributes can never be found in the non-existent matter. In such a situation, how can a non-existent thing become a cause of anything? Hence, *Śrī Āchāryacarāṇa* says that a non-existent thing can never be a cause of any matter. Therefore, destruction of a seed can never be a cause for the growth of a sprout. From

this example, we can understand that only existent things like soil or seed are the cause for a pot or an oil. So is the truth with the things in the world; and all the things in the universe are the resultant of existent things, not of the non-existent material.

Beliefs contradictory to the Doctrine of The Cause in Existence:

The question is from what this world created and the exercises to find its answer generated many opinions and debates. The chief of them are: *Ajātivāda*, *Swabhāvavāda*, *Pratītyasamutpādavāda*, *Sanghātavāda*, *Ārambhavāda*, *Vivartavāda*, *Vikṛtapariṇāmavāda*, *Avikṛtapariṇāmavāda* etc. we shall discuss briefly what they say about the cause and effect/function. It will help us to understand the concepts clearly. Śrī Mahāprabhuḥ has set the principle of Avikṛtapariṇāmavāda.

Ajātivāda →

Ācārya Śrī Gaudpāda has set this theory. According to this theory, the cause is simply a result of our imagination. In fact, there is neither cause nor function. (It means that only *Brahma* exists and there is neither anything like a function of cause nor effect in him. Therefore, absolute reality is *Brahma* and the universe is just an illusion. The word *ajāti* means that nothing can ever be produced or created out of *Brahma*).

Swabhāvavāda →

In ancient times, there were many thinkers who held the opinion/theory of *Swabhāvavāda*. They believed that there is no need to expect that certain things are the cause and some are the functions, since it is the law of nature that everything comes on the earth, it stays and passes away. It is just like a flow of water that goes on flowing on and on eternally. Therefore, it is not necessary to consider *Brahma* or any other material as a cause for the universe. The universe exists as an eternal entity.

Pratītyasamutpādavāda →

Lord *Buddhā* has proposed this theory. According to it, many objectives come together and they make the function possible. But just one cause can never yield the function. The gathering of many causes (*Pratītya*) generates (*samutpāda*) it. Therefore we must not conclude upon a single cause for the universe.

Sanghātavāda →

Everything has its own nature and characteristics. It means that everything has its own entity and independence. For instance, one tree has its own identity as a tree but when many trees are put together, then they are known as forest. In fact, without a tree, a forest can't exist. But generally people hold a view that a tree is the efficient cause whereas forest is the effect. But, *Sanghātavādis* disapprove of the above theory. They believe a forest to be a group of trees and not an effect, so is the world which is also composed of many momentary matters in a group. *Sanghāta* (group) can never be an external reality of the visible world, but merely a conjecture of an onlooker. *Sanghātavāda* theory has been set by Lord *Buddhā*.

Ārambhavāda →

When some causative materials are put together, it forms a new thing, it performs a new effect. For instance, a proportional mixture of milk, rice, sugar etc. turns into a sweet dish called “*khīr*”. Hence, the existence of *khīr* was not possible until the proportionate mixture of rice, sugar and milk. But when the causes are assorted, it causes a new effect. Every new thing gets a start thus. Every function therefore is a new origin, a new beginning. From this point of view, the world is also a new beginning, a new effect; that means a new truth. So we can't think of any material or efficient cause for the universe, as every material changes its form; and after concluding into an effect, it has no as such touch to the cause in it and results in a new beginning.

Both *Ārambhavādīs* and *Sanghātavādīs* believe that the parts and whole assorted/put together product has a new function. However, they hold different views in the nature of the world. *Ārambhavādīs* believe the causative world to be absolute material and *Sanghātavādīs* consider the universe as vacuum or non-existent material (*śūnya*).

Vivartavāda →

In dark, a rope creates an image of being a snake. Here, the rope is the truth whereas the image of a snake is an illusion. In the similar way, the perception of the world we get due to an unknown illusion, therefore it is also a similar dream. Only *Brahma* is an absolute reality. *Vivarta* means the illusion of anything which can never exist in reality. This concept was proposed by *Śrī Śankarācārya*.

Parināmavāda →

When we wish to paint/draw a picture, we are required to ensure the preparation, for example we need to arrange paper/canvas, pencil, colours, water etc. We are also required to draw a preliminary picture, create a mixture of the colours and by applying the paint we need to create a picture. After completion of all stages and consequent thereupon, we shall be able to have a picture ready. From this, we can conclude that the paper, canvas, pencil, colours etc. are the pre-stages of the picture and the consequent thereupon, we get a picture. According to the *pariṇāmavādīs* the cause and effect are the stages of anything. For instance, childhood, adolescence, youth, oldage, etc. are the stages we have in our life. With the growth a child completes one stage and enters into another. The stage goes on changing, but in this process no child/person is born in each stage. In the same manner, a cause turns into an effect. No new things can ever be generated nor they have any logic behind to believe in that theory. How can there be an illusion when a cause turns into an effect? *Śrī Maḥarṣi Kapila* gave this theory that the effect is real. The world is also a cause of unmentioned manifestation.

The causes are of 2 types:

(1) *Vikṛta pariṇāma* (The Modified Transformation)

(2)*Avikṛta pariṇāma* (The Unmodified Transformation)

(1)*Vikṛta pariṇāma* (The Modified Transformation)

When the milk is congealed, it turns into curd. As it results in the form of curd, the modification takes place in the attributes of milk. It becomes sour in taste and dense in form. Not only this, but after it turns into curd, it can't again be transformed into the original form of milk. The curd can't become milk once again. For this reason, the curd is called ***Vikṛta pariṇāma*** - the modified transformation of milk. To understand ***Vikṛtapariṇāma*** properly, now we can say that when *Upādāna* - the material cause (milk) results as *kārya* - the effect (curd), and by becoming so, if the modification or the alteration takes place in its original fundamental form, then such transformation is called ***Vikṛtapariṇāmavād*** - the modified transformation.

(2)*Avikṛta pariṇāma* (The Unmodified Transformation)

Contrary to the above referred kind, when *Upādāna* - the material cause (gold) results into the form of *kārya* - the effect (ornament) and even when no kind of modification or alteration takes place in its original realistic form, in that case such an effect is called *Avikṛtapariṇāmavāda* - the unmodified transformation. If any object results in an unmodified form, its transformation is possible in its original form. For example: golden ornaments are *avikṛtapariṇāma* - the unmodified transformation of gold. Even though gold is transformed into the form of the ornaments, no kind of transformation or alteration takes place in the fundamental reality or the attributes of the gold. For this reason, by melting the ornaments, the transformation of gold in its former state is also possible.

The Universe is The Unmodified Transformation of *Brahma*:

As we have considered before, *Brahma* is verily both the instrumental cause and the material cause of the universe. No other reality except *Brahma* plays a part in the creation of the universe. *Brahma* himself is the creator of the universe and *Brahma* himself results into the form of the universe. Though *Brahma* holds myriads of endless names and forms of the universe, no kind of modification occurs in the form of *Brahma*. Though gold that results into the ornaments remains gold; and gold does not become extinct after being made into ornaments. Similarly though *Brahma* himself remains as *Brahma*. However water is drawn out from the sea, how much it may be evaporated by heat, even then the sea remains equally perfect. Though *Brahma* results in the imperfect, confined and limited universe, no kind of loss occurs in the perfectness, the endlessness and the vastness of *Brahma*. Again when ornaments are melted, their transformation into their former state is possible. Similarly, when *Brahma* wishes to bring out the deluge, he can merge the universe in his own form. At this time the universe becomes non-different (identical) with *Brahma*. It is for this reason that Śrī Vallabhācārya considers the universe as *avikṛtapariṇāma* – the unmodified transformation of *Brahma*.

The Universe is also An Absolute Reality:

That which can never be destroyed is “*satya* or *sat*”. The object which can never be manifested is called “*asatya*” or *asat*”. For example, horns on the head of a rabbit, a flower in the sky and a river of gold or silver. That which may not be *sat* or that which may not be *asat* is called *mithyā* - illusion-falsity by *māyāvādīs* (a branch of philosophical thoughts). *Māyāvādīs* called it “*mithyā*” (meaning illusion), which is neither *sat* or *asat*. Hence, the object is false - elusive. Thus, the thing which is false-unreal is different from both *sat* and *asat*.

The doctrine of Śrī Śankarācārya is famous as *māyāvāda*. He believes that because of *māyā*, *Brahma* appears in the form of the beings and the universe. Hence, only *Brahma* is the reality. The beings and the universe are false as a shadow. If a number of mirrors (several mirrors) are placed before a person, there will be as many reflections of that person as there are mirrors. There is only one person, but because of numerous reflections, it appears as if there are many people. The person appearing in the mirror is not in the mirror in reality, however the person does appear in the mirror. If the reflection of the person appearing in the mirror is real (*sat*), there must have been the experience of his being there even when the mirror is removed. But the fact is different. As soon as the mirror is removed, forthwith the reflection goes away and disappears. Hence, in accordance with the above referred definition, the reflection is not *sat* - really existent as it can be negated and objected. The reflection cannot also be *asat* - unreal or nonexistent because it happens to come into our experience. Hence, the reflection is different from both *sat* and *asat*, and therefore it is like an illusion or dream only. According to Śrī Śankarācārya, in such examples that which is reflected should be taken as “*bimba*” (reflector) = *Brahma* and those that appear in the mirrors should be taken as “*pratibimba*” reflections = *jīvās*; and that mediating object, the mirror that manifests the resemblance of the reflection should be taken as *māyā*.

When *Brahma* is enveloped by the covering of *māyā*, the reflection of *Brahma* begins to appear as beings in the covering of *māyā*. Hence, the universe begins to appear as *sat* - real. But if the inanimate universe may be real, it will not be possible to negate or object to it. As the reflection disappears with the removal of a mirror, similarly the nescience - *māyā* with which *Brahma* is covered becomes far off, the inanimate and animate universe becomes subject of negation and objection. Hence, according to Śrī Śankarācārya the universe being different from both *sat* and *asat*, is an illusion.

But, Śrī Vallabhācārya asserts that the universe is neither *māyika* nor false. *Brahma* is truth and such real *Brahma* has created the universe. *Brahma* is capable of holding names, forms and acts as such he is omnipotent in all the worlds. *Brahma* that is having the power of *sarvabhavana* (transforming himself into many forms) has resulted into the names, forms and actions of universe, and not *Prakṛiti*, *māyā*, or atoms (*aṇu*), molecules (*parmāṇu*) can be considered as the cause for universe. The resolve of *Brahma* can never be falsified, and hence *Brahma* is “*satyasankalpa*” – true in his resolve. *Satyasankalpa Brahma* has created this universe by his independent

wish. Hence, as the toys made from the earth are of earthen nature and ornaments made from the gold are of golden nature, how can then the universe evolved from *Brahma* itself can be an illusionary entity or can be falsified. Hence, the universe is neither unreal nor false or illusion, but it is real.

Is The Annihilation of the objects of The Universe probable or not?

There can never be an absence of the object, which is real. We have been explained that doctrine. If the universe is real, the universe and the objects of the universe can never be lost. But all of us have been experiencing the destruction or total loss of the objects of the universe as indicated in the instances such as – the pot is destroyed, the cloth is burnt, the petrol has evaporated etc. Similarly, it has been stated in the scriptures that the absence of the whole created universe takes place at the time of the deluge. Thus, if the universe is destructible, how can it be said to be real? Such is the basic question that arises before us.

To understand the answer to the above stated question, it is very much necessary to understand the *svarūpa* and the kinds of *abhāva*. “*Bhāva*” means many objects being, existing, subsisting, or living. For example, when we say, the pot is here, by saying so the existence, the subsisting or the being of the pot is suggested. When it is said that the object is not being, is not subsisting or not existing, it is called *abhāva*. For example, by speaking out the statements such as - the pot is destroyed or the cloth is burnt, *abhāva* - the destruction of that object is suggested. According to the theory of *nyāya*, (branch of indian philosophy) there are four kinds of *abhāva*, stated here under:-

- (1) *Atyantābhāva* – the total absence
- (2) *Prāgbhāva* – the absence before the production of an object
- (3) *Pradhvaṃsābhāva* – the absence after the destruction of an object
- (4) *Anyonyābhāva* – the reciprocal absence

(1) *Atyantābhāva* – the total absence

When the existence of any object with reference to some place is negated, it indicates the extreme loss of the object. For example, there is no pot in this room - is a sentence in which the words ‘in this room’ refer to some place and indicate the absence of the pot in that place.

(2) *Prāgbhāva* – the absence before the production of an object

Until the object is produced, its absence remains. The absence before the production of that object is called *prāgbhāva*. For example, the farmer may have sown the seeds in the field, but until the plants grow, the absence of the plant is called *prāgbhāva* of the plant. “*Prāk*” means before, hence the absence which remains before the production is *prāgbhāva*.

(3) Pradhvaṃsābhāva – the absence after the destruction of the object

Pradhvaṃsa means destruction. *Abhāva* – the absence that takes place subsequent to the destruction of an object is called *pradhvaṃsābhāva*. For example, after the destruction of a particular pot we find the total absence of that pot'. That absence refers to *pradhvaṃsābhāva*. *Prāgbhāva* and *Pradhvaṃsābhāva* are the absence retaining to time.

(4) Anyonyābhāva – the reciprocal absence

When the lack of a thing in one object remains in another object, that reciprocal loss is called *anyonyābhāva*. For example, a pot is not a cloth and a cloth is not a pot. The pot has a definite form of its own. For this reason, a pot is a pot and nothing else except a pot. In other words there is a lack of all other things in a pot except its own self. Hence, the usages like, “ a pot is not a cloth, not a pitcher, not a table. *Anyonyābhāva* is the *abhāva* pertaining to the form. Every object has got its own distinct form and this form itself is the recognition of the object. Not only that but, this recognition itself differentiates that object from another object. The form that belongs to one object can't belong to any other object. In other words, the lack of one object is always there in another object. This is called *Anyonyābhāva*.

The above stated examples that are given to explain *abhāva* pertain to the objects of the world. The *nyāya* theory narrates the whole universe through *abhāva*. Such as - when the universe was not created, there prevailed *prāgbhāva* of the universe, when the deluge takes place, there will be no existence of the universe which refers to *pradhvaṃsābhāva* and *atyantābhāv* of the universe will take place. The universe is not *Bhagavān*, hence there is no mutual *atyantābhāv* between the universe and *Bhagavān* and even between the objects of the universe, as their material is *Brahma* only.

Not Absence, but Disappearance:

Śrī Vallabhācārya does not accept the doctrine of *abhāva* propounded by *nyāyavādīs*. As *Brahma*, himself, the very form of indestructible (immortal) truth, has resulted into the form of the universe, but it's natural that the universe may also be an indestructible reality. Now, if the universe is the reality how can there be the destruction and absence of the universe and the objects of the universe? Hence, the absence of the universe does not take place at all, what happens is only the disappearance.

Here, it is necessary to understand the difference between *abhāva* and *tirobhāva*. According to *nyāya* theory *abhāva* means the destruction of existence, whereas *tirobhāva* doesn't mean the destruction of existence. It can be defined as follows-

If an object which holds existence does not manifest its *kārya* - effect, or if it is not experienced even though it exists, it means that it has just disappeared.

For example, if the water is heated for a long time, at a certain point of time, the vessel will become empty and dry. The *nyāyavādīs* may say that it is *abhāva* - total absence of existence of water, the water has ceased to exist. Have a little consideration of this point! Is the water really destroyed by boiling it? No, the existence of the water is not lost, but it has only been transformed into vapour. Now the water has resulted into the form of vapour. The object which exists can never have the destruction- *abhāva* of its existence. In the above example, according to *Śrī Vallabhācārya*, it is not *abhāva* of water but *tirobhāva* – just disappearance of it because of changing the form from liquid form to gaseous. Along with the evaporation, the functions of the water such as those of bathing, drinking, bringing, fetching etc and attributes of coolness, liquidity etc too, do not remain manifest. They turn into disappearance or lie hidden. Hence, the water can't be seen now as it was seen before. Thus, what happens is *tirobhāva* - the disappearance of water and not its *abhāva* - the total absence. We can have the greatest evidence of this fact, if the vapour of the boiling water is collected and filled in some empty vessel and that vessel is placed in a cool atmosphere or if cold water is poured upon that closed vessel, we can again obtain water by this process. Now think that if *abhāva* – the loss of water occurs, how can we obtain that water again? From this, it is proved that what exists can never be lost or destroyed. Even common usages of words too, such as “the cloth is burnt into ashes, the pot is broken into shreds - earthen pieces, the ice got converted into water, and the petrol is burnt into smoke” support the view that it is not the absence of existence but the disappearance of object because of the changed form. Modern science too, holds trust in this principle that the existence of any sort of energy is not lost. The whole universe is charged with energy. The kinds of energy keep changing, but the form of energy remains as it is. Energy can never be destroyed or created, it can just be transformed to one form from another form. From this, we can understand that no object can have its total absence but it can just have disappearance. Now we shall understand from the view point of *Vallabha* doctrine the refutation of four kinds of *abhāvas* as conceived by *nyāya* theory.

The Refutation of The Fourfold *Abhāvas*:

1. Refutation of the Extreme Absence of The Material (*Atyantābhāva*)

When the existence of any object by referring to its place(space) is negated, we come to understand the extreme *abhāva* of the object. For example, let us take the sentence – “the pot is not there in this room.” If it is seen from the philosophical point of view, there can be no extreme absence of any object. As the universe has resulted from *Brahma*, it is real; and only those objects, which can never have its *abhāvas* are called *sat* - real. Again as *Brahma* has resulted into the whole universe, each and every object of the universe is of the nature of *Brahma* (the form of *Brahma*). Hence, the *Brahma* is pervading in each and every form always. Therefore, the *vedās* say, “*sarvama sarvmayama*” – everything is pervading and omnipresent. Every object in the universe is the form of the paramount Lord, (is of the nature of the

universal soul). Hence, when it is said, “there is no pot in this room” it does not mean that there is no existence of the pot in the room but it means that the pot has remained disappeared in the room. In answer to the question, “in which form does the pot lie disappeared?” it can be said thus. The floor of the room, the atoms of the dust that remains on the floor, or the space (the empty space/vacuum) too, being of the nature of *Brahma* are *sarvātmak* – the forms of the omnipresent *Brahma*. Hence, we should understand that the disappearance of the pot has remained in those forms. At the time of the realisation of the knowledge of *Brahma*, the vision of the whole *Brahmavāda* that the enlightened should have, has been narrated in the *vedās*. There are various worth-noting incidents such as - *Śrī Yashodājī* beheld the whole universe inside the mouth of *Bhagavān* lying down in her lap. *Bhagavān* made everyone see the whole universe in the assembly of *Virāta* before the *Mahābhārata* war and in the battle field too, *Śrī Narasiṃha Bhagavān* manifested from the pillar – these various incidents are given in *purāṇās* in which the description of the manifestation of some object or some person at some place has been accomplished through the power of *mantra* or through the power of *yogā*. The saint *Śrī Gyāneśwara* made the buffalo utter the *veda-mantra*; the poison brought for *Mirābāī* turned into the nectar, various ancient and modern evidences such as these prove the prevailing power of *Brahma* and the universality of the supreme being. If it is viewed philosophically, there remains no reason to believe in *atyantābhāva* – the extreme absence of any object whatsoever. But here one thing is worth taking into consideration. In order to have wide variety in *līlā*, *Brahma* makes his own omnipresent-ness disappear from the objects of the world, that means he covers up and conceals his own universality and his presence in all the forms. Hence, no one except *Brahmgyānī* (the one who knows and feels the omnipresent-ness of *Brahma*) can have the experience of the presence of the supreme soul in all forms. A dexterous (adept) actor has the ability to play the roles of various characters like *Rāma*, *Rāvaṇā*, *Kansa*, *Kṛṣṇa*, *Arjunā* and so on. But when he has to particularly play the role of *Viśvāmitra*, he conceals in himself the attributes and the characteristics of other roles and then plays that particular role of only *Viśvāmitra* and presents his character. Similarly, *Brahma* too, when he wishes to manifest into a particular form at a particular time, he conceals all forms except that one. Of course, all forms have their existence in him.

2. The Refutation of *Prāgbhāva* (The Absence Before The Production of an object) and *Pradhvaṃsābhāva* (The Absence After The Destruction of an object)

Abhāva – the absence of an object before its production is called its *Prāgbhāva*, whereas absence after the perishment of the object is called *Pradhvaṃsābhāva*. The refutation of *Prāgbhāva* and *Pradhvaṃsābhāva* can be understood easily with the help of the examples of the water and the vapour. When the water of the sea gets heated, it becomes vapour and evaporates,

and it again rains in the form of water. From this we can understand that when the vapour was not produced, it was there in the form of water. So, there was no *prāgbhāva* of vapour as it already existed in liquid form instead of gaseous form. Similarly, *Brahma* transforms himself in the different forms of the universe. Hence, until *Brahma* creates the universe, the existence of the universe remains in its causal form of *Brahma* just as the existence of the vapour remains in the form of water. This shows that there can neither be *prāgbhāva* of the universe, nor can there be anything like *pradhvaṃsābhāva*. As when the vapour cools down, it turns into water and begins to rain. In this way we have water transformed into vapour and vapour transformed into water. If the existence of water is destroyed when it turns into vapour, then from where does the rain come? Thus, the existence of water doesn't come to an end, only its transformation takes place. Similarly, when *Brahma* wishes to wind up his *Līlā*, the universe again mingles into *Brahma*, but it doesn't mean that universe ceases to exist. This substantiates that the conception of *abhāva* advanced in the *nyāya* theory is proved baseless in the matter of relation between *Brahma* and Universe.

3. The Refutation of Anyonyābhāva

Nyāyavādīs believe that *anyonyābhāva* in objects is the reason for the existence of every object that appears different from one another. The absence of one thing that remains in another thing is called *anyonyābhāva*. If *anyonyābhāva* is not accepted, how can the explanation of the mutual difference that has remained in the objects of the universe be given? Again, if *anyonyābhāva* is not accepted, the questions such as, "Why a pot doesn't do the function of covering up the body (i.e., the function of the cloth)? & "Why does the cloth not do the function of storing water (i.e., the function of a pot)? Do arise. Some problems such as these were confronting the *Nyāyavādīs*. The solution of these problems has been given in the *upaniṣads* in a very simple way. *Brahma* performs all the work through his 2 powers which are (1)

Āvirbhāva – manifestation, (2) *Tirobhāva* - concealment. When *Brahma* does the work of creation, he holds all the forms with a resolve, "I may become manifold forms." According to what we have seen in the example of an actor, *Brahma* hides all other forms except those that he wishes to manifest. This is the very reason why all objects of the universe even though they are "*Brahmātmaka* (evolved out of *Brahma*)" – are mutually different from one another and are not able to perform the function of one another. As *Bhagavān* conceals the functions of them and only reveals those functions which are necessary for their role, all the objects get confined into specific functions even after being the manifestation of omnipresent *Brahma*.

As we have seen before, *Brahma* manifests the creation through his *āvirbhāva* and *tirobhāva* powers. We have already explained the form of *Brahma*'s power of *tirobhāva* in refutation of *nyāyavādī*'s doctrine of *abhāva*. Now we shall try to understand *Brahma*'s power of *āvirbhāva*.

Not Creation, But Manifestation:

Nyāyavādī's doctrine of *abhāva* has been refuted and the spiritual doctrine of *āvirbhāva* – *tirobhāva* has been accepted in the philosophy of *Śrī Vallabhācārya*. Similarly, the refutation of *Nyāyavādī*'s doctrine of the creation and abolition has been made on the basis of the doctrine of *āvirbhāva* & *tirobhāva* in the philosophy of *Śrī Vallabhācārya*. *Nyāyavādīs* believe in the doctrine of creation and abolition, as they have accepted "*asatkāryavāda* - the doctrine of the effect in the non-existent cause", contrary to this, the doctrine of *āvirbhāva* – *tirobhāva* has been accepted in the *Vallabhamata* as *Śrī Āchāryacaraṇa* has accepted "*satkāryavāda* – the doctrine of the effect in the existent cause". The introduction to *satkāryavāda* and *asatkāryavāda* is necessary to have the idea of the difference that lies between "*utpatti*" and "*āvirbhāva*". Hence we shall be acquainted with the doctrine of *utpatti* and *āvirbhāva* respectively on the basis of these 2 ideologies:-

- **Asatkāryavāda – Utpatti (The Doctrine of Effect in Non-Existent Cause)**

Before the creation of an object, its functional effect was non-existent. This belief is called "*asatkāryavāda*". The *Nyāyavādīs* explain *asatkāryavāda* somehow in this way. In order to produce crops, the farmer sows seeds in the field. At the time of sowing seeds, the plants (*kārya* - effect) are not in existence. In other words, *kārya* - effect is "*asat* -non-existing", or there is *prāgbhāva* of *kārya*. When this *abhāva* is removed, *kārya* is produced. That means *sat* is produced from *asat*. The supporters of *nyāya* theory use the word "*uptatti* - the new creation" in the technical sense, according to them, the word *uptatti* means "coming into existence of an object which does not exist at all."

- **Satkāryavāda – Āvirbhāva (The Doctrine of Effect in Existent Cause)**

The belief that before its production, *kārya* – the effect is not existing and therefore it is false is falsified by *Śrī Mahāprabhuji* after proposing the theory of *satkāryavāda*. The existence of *kārya* – effect may not be there in the form of *kārya* before its production, but it can't be believed that it was totally non-existent. According to *Śrī Vallabhācārya*, *kārya* - the effect holds its existence in the form of cause before its production. This means that *kārya* – the effect is existing even before the production in some other form. This is called *satkāryavāda* – the doctrine of effect that is existent. *satkāryavādīs* believe that as waking up, sleeping, childhood, adolescence, youth and adulthood etc. are the states of the body, similarly *kārya* & *kāraṇa* – the effect and the cause are two states of *sat vastu* – the object that exists. In the state of sleeping the body becomes inactive, and in the state of being awake the body becomes active. Similarly as *kārya* - the effect remains in the state of cause before its production, it cannot be experienced actively in the form of effect. But when the effect is manifested, it can be experienced. For example, butter is the effect and buttermilk is the cause. The butter is already there in the buttermilk and hence by churning, it manifests. If the butter lacks in the buttermilk, how much we may churn it but no butter can be had of it. As we have already seen, sesame seeds and oil, the seed and the tree etc. are the examples of *kārya-kāraṇa bhāva* - the concept of the effect and the cause. From these

examples we should understand the precept of *satkāryavāda*. According to this, every effect before it is produced holds its existence in the form of a cause. We may churn the water as much as we can, but we can't have any butter from it, as no butter exists in it. That object which does not exist, or which is *asat* – non-existent, can't be produced. Here, a question can be raised against *asatkāryavādīs* regarding their doctrine. It is argued that while sowing the seeds, there is lack of plants in the field or plants are *asat* – non-existent. But is not there a lack of all objects and persons like horses, asses, camels etc too leaving aside the seeds, the soil, the manure and the water? When all these things are lacking, nothing but plants will manifest from the seeds. This itself confirms that tenet of *satkāryavāda* that *kārya* - the effect holds its existence in the form of cause before its production (before its coming into being). This doctrine being established, *Naiyāyikā*'s principle of production is falsified.

Utpattivādīs believe that when an object which does not exist at all comes into existence, it is called *utpatti* – the production. After having followed *satkāryavāda*, now we can say that an object which does not exist can't come into being. Hence, according to the doctrine of *Śrī Vallabhācārya*, the object is not produced, but it is manifested; it comes into being not by production, but by revelation or manifestation. *Āvirbhāva* means to come into the state of *kārya* -the effect (a tree) of an object that has remained in the state of *kāraṇa* (a seed) – the cause. When any object that is in the state of *kāraṇa* - the cause (a seed) results into the state of *kārya* – the effect (a tree), it is said to have *āvirbhāva* – the manifestation. *Āvirbhāva* is a divine potency of *Brahma*. Through this potency *Brahma* manifests, what is unmanifested and unrevealed, what is subtle is made gross and what is inactive is made active. If the object which exists in its subtle or inactive form cannot be produced into its gross or active form, how can any *kārya* - effect be produced? Hence, only that object which exists can manifest, can become revealed (*āvirbhūta*).

Brahma is Saccidānanda(Sat+cit+ānanda) - Existence, The Consciousness and The Bliss:

When *Brahma* wishes to manifest the creation, he manifests through his attributes of *sat* and *cit* – the animate and inanimate creation, and plays sport in it as a spider weaves a web out of its own saliva and lives in it. This is called the *āvirbhāva* of universe – the manifestation or revelation of the universe from *Brahma*. And when *Brahma* wishes to wind up the creation, he merges the whole creation inside his own self as the spider withdraws saliva in itself, winds up the web and goes away upwards, or as a tortoise withdraws its limbs like hinds, legs, head etc, and contains them in its own body yet unseen. This is called *tirobhāva* - the concealment or disappearance of the creation. The process of *āvirbhāva* and *tirobhāva* of the universe goes on incessantly like the day and the night. From this, it becomes clear that before the manifestation (*āvirbhāva*) too, the universe exists in the state of its *kāraṇa* - cause or as the *sat* - the existence characteristic of *Brahma*. *Āvirbhāva* – the manifestation of the universe continues to happen again and again. Hence, that philosophical doctrine becomes clear that despite the deluge of the universe, what happens is not the

destruction of the universe but only *Tirobhāva* – the disappearance or the concealment.

The universe is *kārya* - the effect caused out of *Brahma* and is the form of *Brahma*. Certain doubts that arise even after understanding this are as under:-

Brahma is endless and all attributes of *Brahma* are divine. Hence, the worldly attributes like the birth and death, insignificance, distinction, goodness-badness, myness-thyness etc. are not there in *Brahma*, why are then the worldly attributes stated above are experienced in the universe that is manifested from *Brahma* himself?

Again, as the gold ornaments appear of the nature of gold, then why does the universe we live in doesn't appear like the nature of *Brahma* even though *Brahma* himself has evolved in the form of this universe?

To understand the answer to both the above mentioned questions, it is necessary to understand *Vyāmohikā māyā* as the power of *Brahma*.

Vyāmohikā Māyā – Infatuating Māyā

Young children play a game named – the blind strip. In this game, a strip of cloth is tied on the eyes of the child, whose turn it is to play. The child with a strip on his eyes tried to catch other children. Similarly *Bhagavān* too in a way, plays the game of the 'the blind strip' with the beings in the universe. The difference between *Bhagavān's* divine game and children's worldly game is only that in the worldly game one gets a turn to play the game and has to find many. In the divine play it is just opposite to it. Innumerable individual souls have their turn in the play to find out only on *Brahma*. But *Brahma* can't play the game of hide and seek with the individual soul, as *Brahma* is prevailing everywhere and in every single thing, so there cannot be any such place, where *Bhagavān* is not there. Instead of hiding himself, *Bhagavān* confuses and misleads individual souls through this power of infatuating *māyā*, and binds the strip of nescience and false knowledge in their eyes of intellect. As the individual souls are confused and misled by *māyā*, they become ignorant of the form of *Bhagavān* as the father and creator of the whole universe; as the playground for themselves & *Bhagavān*; of the relation between the universe as well as beings & *Bhagavān*; and of their own duties too. Not only this, but we begin to understand all these matters differently and not in their original form. This is the reason why we can't experience the all pervading nature of *Brahma* even though the universe in which we live is of the nature of *Brahma* (prevaded by *Brahma*) and we begin to experience in this universe, the worldly *non-Brahmic* attributes.

The Functions of Māyā:

Vyāmohā - the infatuation means ignorance and illusion, *māyā* confuses beings by throwing upon them the covering (net) of nescience, *māyā* performs her work (function) in two ways. First of all, she does not allow the beings to have the knowledge of the real form of the objects. She hides the real form with the covering. Another thing *māyā* does is to mislead beings and show them objects not as they are but in a different way. This means that she hides the form of objects and causes illusion so

that they may see them otherwise. Hence it is considered that maya creates two kinds of influences:

(1)“*Ācchādikā*” – one that hides with the covering of nescience:

(2)“*Anyathāpratītihetubhūtā*” – one that is intent upon misleading to believe otherwise

1. Ācchādikā śakti

The first work that *māyā* does is to place covering on the intellect of the beings. *Ācchādan* means to cover or to hide. *Bhagavān* hides the intellect of beings through *māyā* in such a way that with no knowledge of the realistic *svarūpa* of the universe, *Brahma* remains with the beings. They become ignorant. Thus, *māyā* does the work of one that hides the intellect of beings with the covering of nescience.

2. Anyathāpratītihetubhūtā śakti

The second thing that *māyā* does is to mislead the beings, who have become ignorant about the original form of objects. So that they may believe that it is different from their original form. This means that *māyā* misleads them to have false knowledge so they may believe that it. Otherwise, because of this function of *māyā*, the beings begin to believe in the false form of the universe. The universe and the objects of the universe do not have birth and death and yet the beings misunderstand them as having birth and death. From a philosophical point of view (realistic point of view), there is no good-ness or bad-ness in any object. Yet, the beings consider certain things as good and certain things as bad. Similarly, nothing in the world holds any such attribute in a natural way so that beliefs and claims such as - “this is mine”, “this is yours” and “this pertains to all people” can be considered as true from the reality point of view. However, we have a sense of possessiveness and very often in our talk we may be saying, “this is my thing”, “this is your thing” (mine and yours). Thus, the beings have these and various other views of false knowledge because of *māyā*.

After understanding these two functions of *māyā*, now the consideration of the process as to which *māyā* does her work becomes a relevant topic for us.

The Process of Infatuation:

(1)First of all *māyā* covers the intellect of the being with nescience.

(2)Thereafter she creates *māyika* (illusive) subjects in the intellect of beings, which are similar to the worldly objects.

Because of the creation of *māyika* subjects, the intellect of beings becomes so confused that they begin to understand the objects in the same way as they appear to them under the influence of *māyā*. When such beings come into contact with the subjects of the universe, what happens to them is stated thus:-

(3)The reflection of *māyika* subjects that have remained in the intellect of beings spreads over the realistic subjects of the universe under the influence of *māyā*.

With the reflection of *māyika* objects on the subjects of the universe, as the white object appears red when the red light is thrown upon it, similarly the subjects of the universe instead of being accepted in their pure form, are going to be accepted

with the illusive attributes of *māyā*. As the intellect of the being is covered with *māyā*, the being becomes (remains) ignorant. This process can be understood easily with the example of a child. As the state of the being at this time is like that of a rash and ignorant child, so he cannot discriminate between good and bad, high and low (noble and ignoble) and pleasant and unpleasant. A young child doesn't understand anything, so he believes and understands the thing as he sees and is explained. If he is taught that a particular thing is not good, he will understand it as bad. Similarly, if he is taught what is bad is good, he will begin to believe and understand it as good, and vice versa. Now, whenever any good thing is brought before the child, he will treat it as bad. Moreover, that object will appear bad to him. It is through this very process that *māyā* deludes and misleads beings. (this process will be explained in detail in the chapter on "Jīva").

Viśayatā – The State of Watching and Understanding All The Objects under The Influence of Māyā

Māyika subjects that are produced in the intellect are said to be *viśayatā*. The objects of the universe whose knowledge we have through senses and because of their being the subjects of the knowledge of senses, are known to be *viśaya* - the subject. Because of *māyā*, *viśayatā* (*māyika* objects similar to the subjects of the universe) is created in the intellect of beings. These subjects are reflected upon the subjects of the universe. For this reason, when he sees the subjects of the world, instead of having the experience of purity of subjects, he begins to have the experience of subjects mixed with *māyika* subjects. In this matter, the experience of the subject is of course realistic but the experience of the subjects that are influenced by *māyā* is false. For example, a person who moves in a circle will begin to see all objects around him moving round, in this matter his experience of the colour, the shape and the distance of objects like the table, the chair etc will remain as real it is but the sight of the objects moving round is not realistic. Similarly, the experience of whatever subjects like the chair, the table, the house, the family etc, that we obtain in the universe is realistic. But together with this experience, another type of experience such as the table is produced, the table is destroyed, the table is good or bad etc that we obtain is caused by *māyā* or because it is subject to *māyika* objects it is unrealistic and false. Hence, the experience of *viśayatā* – the subjects caused or reflected out of *māyā* is nothing but our illusion.

Here, we should give attention to one thing, *māyā* created *viśayatā* – the *māyika* subjects in the intellect of a being. *Māyā* does not play any kind of mischief with the objects of the universe. The universe has been made by *Brahma* and of *Brahma*. Hence, only our experience of the subjects may be unrealistic. The attributes of *māyā* make influence only upon the intellect, not upon the objects. As these attributes of *māyika* objects are created only in our *māyika* mind, therefore they don't have any effect on the actual objects of the universe and nor do their attributes change because of the *māyā*. As these attributes of *māyika* objects do not enter into the real objects of the universe created by *Brahma*, the universe does not become unreal

because of *māyā* as proposed by *Śrī Śankarācārya*. Hence, the point of claiming the universe as *māyika* and unreal is falsified according to *Śrī Mahāprabhujī*.

The Difference Between The Universe Created by *Bhagavān* and *Māyika* world – The Image of Universe created in our mind Under the Effect of *Māyā*

Being *Brahmātmaka* – of the nature of *Brahma*, the universe is real. We have been able to understand the scriptural doctrine by the narration up to this extent. However at various places in scriptures we come to see narration such as, “all this is untrue, all this is false, all this is illusion”, how can this contradiction be resolved?

In reality, there is no kind of contradiction in the scriptures. However the contradiction that is seen is due to a serious mistake to understand the universe and the *māyika* world to be one and the same. The universe and the *māyika* world are two different things.

The universe is the inanimate creation with names, forms and actions manifested from the attribute of *sat* – existence with the concealment of *Brahma*'s attributes of *caitanya* - consciousness and *ānanda* - bliss(limitlessness), the universe being *Brahmātmaka* (evolved out of *Brahma*) is real. The universe can never be untrue and false.

The beings in the universe come under the influence of *māyā* and make their I-ness and my-ness of their own which is different from *brahmātmaka* universe. Such a world having the nature of I-ness and my-ness is called “*Saṃsāra*” -the *māyika* world. The universe is true and real as *Brahma* himself is. I-ness and my-ness are also true but *Saṃsāra*, the *māyika* world, which the being has made by combining it with the universe and I-ness & my-ness is false. Under the sway of *māyā*, the being has thrust *māyika* attributes upon the universe. These *māyika* attributes present a new world before a being, which is different from the universe. That *māyika* world characterised by I-ness & my-ness of *Saṃsāra* carried the being far from reality. It entangles the being into the net of I-My-Yours so much that the being forgets *Bhagavān*. With the gift of *ahantā* (I-ness) given by *Bhagavān*, the being can perform the service and devotion of *Bhagavān* with the devout sentiment of Brahmic I-ness such as “I am the particle and servant of *Brahma*”. *Bhagavān* has given the gift of *mamatā* - my-ness to a being. With this gift of *mamatā* - my-ness he may have devout sentiment of *Brahmic* my-ness, such as “*Bhagavān* is my own lord” and *Bhagavān* is the only object of my worship and is my resort. Instead of making such virtuous use of I-ness and my-ness, the universe which *Bhagavān* has manifested for his own sport is treated by beings with selfish sentiments like “I-My-Yours”.

Such misapprehension has been caused by *māyā*. The beings, whom *Bhagavān* has manifested as a part of his *puṣṭi*-sport having been involved in *pravāhīlīlā* of worldly desires only, and play the sport by themselves in the world instead of adapting themselves to *puṣṭi -līlā* of *Bhagavān*, because of their *māyika* I-ness and my-ness. The I-ness and my-ness that are engendered under the influence of *māyā* bring unhappiness to the beings through misuse. Hence, in order to make such beings

conscious of their true duty, *Samsāra* - the *māyika* world characterised by I-ness and my-ness is called false and illusive in scriptures. These words are not used for abusing the universe, which is created by *Brahma* himself, using himself as material, as misunderstood by other philosophers.

The Universe is the playground of Bhagavān. It is not distressful. Every individual soul should know the divine form of the universe and should decide his own duties to be done in the universe.

For Further Reading:

- "*Prapañca Viveka*" - First chapter of "*Prameyaratnaṇava*" composed by *Śrī Lalubhaṭṭajī*
- "*Śāstrārth Prakaraṇ*" - First Chapter of "*Tatvārthadīpa Nibandha*" composed by *Śrī Mahāprabhujī*
- "*Sruṣṭibhedavāda*" composed by *Śrī Puruśottamajī*
- "*Āvirbhāva-Tirobhāvavāda*" composed by *Śrī Puruśottamajī*
- "*Prasthāna Ratnākara*" composed by *Śrī Puruśottamajī*
- Preface of the newly published "*Brahmasūtrāṇubhāśya*" composed by *Śrī Śyāma Manoharajī*

Jīva Viveka

(The Consideration of the Individual Beings)

The Purpose Of The Creation Of The Individual Beings

The universe (*jagata*) is the insentient creation of the *Brahma*. In the sport or *Līlā* of the *Brahma*, the universe is like the playground or stage. In the absence of the actors, only with the stage, the drama can't be performed; likewise the playground may be there, but if the player is not there, then the play can't take place. Without an artist or a player, the stage or the playground will be quite lifeless, passive, and meaningless. Similarly, if the beings are not there in the universe, the universe too will become utterly lifeless and inactive. The sport (*līlā*), then wouldn't have taken place. **Again the *Brahma* would have remained alone only**; and wouldn't be able to enjoy the sports in spite of the available revealed creation (the universe). Sportsmen are a must for the sport, and actors are necessary for the drama. Similarly, it was an utmost necessity to manifest beings (*jīva*) to perform the sport, otherwise it would have been an insentient and lifeless universe. This is the very reason why *Brahma* has created sentient beings (*jīva*) along with the insentient creation (*jagata*).

The Emergence Of The Individual Beings

The beings (*jīva*) emerge from the *sat* (existing attribute of *Brahma*) and *cit* (attribute of being conscious about the existence) parts of the *Brahma*. Narrating the process of this emergence, it has been said in the *Upaniṣad*: 'I may manifest into many forms out of one'. The *Brahma* had this kind of desire to become many, so innumerable particles of insentient things (*jaḍa*) and sentient beings (*jīva*) have emerged out of the *Brahma* as countless sparks that emanate from the fire. Thus, as the *Brahma* himself manifests as beings (*jīva*), similar to the insentient universe (*jagata*), beings are also part (*aṁśa*) of the *Brahma*, of the nature of *Brahma* (*Brahmātmaka*) & departed from the *Brahma*.

From Where does the Separation Take Place?

The process of the manifestation of beings from the *Brahma* has been explained thus; as the sparks emanate from the fire, innumerable beings are also separated from the *Brahma*. Considering this process, naturally a question may arise that if the *Brahma* is all pervading as an infinite entity, which place can there be where the beings separated from the *Brahma* may enter into? Or can anything really be separated from *Brahma*?

This doubt can be resolved by the illustration of the sea and its waves. As the waves of the sea arise from the sea and are absorbed back in the sea as well, these

beings having the nature of *Brahma* are separated from the *Brahma*, in the region of *Brahma* itself and are absorbed back in the *Brahma*. Everything is possible in *Brahma* as he is the resort of contradictory attributes – ‘*viruddha-dharmāśraya*’.

Insentient Universe is The Work of The *Brahma*, But The Individual Soul is The Particle of The *Brahma*

Whatever is produced is called the ‘act’ – ‘*Kārya*’. E.g. A tree. The thing from which something is produced is called the ‘cause’ – ‘*Kāraṇa*’, e.g. The seed. According to this definition of act and cause – effect and cause, the universe is called “The Act of *Brahma*”. But, here is a thing of consideration that even though the individual being has been manifested from the *Brahma*, the being is not called ‘The act of *Brahma*’ but the particle of the *Brahma* only. What is the reason?

The universe and the being, both have their manifestation from the *Brahma*. Yet, after they are manifested, the objects of the universe such as the pot, the cloth, the house, the body, the river, the mountain, iron, the wood etc. hold various names and forms. These different names and forms become their distinct identity from one another. It doesn’t happen so with regard to the individual soul. The individual souls are innumerable, but so far as the names, forms, colours, shape, weight etc. are concerned, they are not like lifeless objects. Being similar to one another like the drops of water, it becomes difficult to know them distinct from one another. Body, organs, etc attached to them can be different but souls cannot be recognized distinctly. The identity of the individual souls is not as easy as that of the insentient objects. For this very reason, the beings are stated to be the particles of the *Brahma*, while the universe is called the act of the *Brahma*.

The Individual Being Is Atomic In Form

In scriptures, the size or the volume of the individual soul is considered as having the quantum of an atom. The *Brahma* is omnipresent, while the individual soul is atomic/subtle/**scattered**. The individual soul is sentient, and sentiency is the *dharma* of the individual soul. As the sentiency of the individual soul is experienced throughout the body, some people consider the individual soul too as omnipresent as *Brahma*, but this belief is faulty. A flower is located at only one place in the garden, but one can feel its fragrance everywhere in the garden. However, for this reason, the flower can’t be taken as an omnipresent object. Similarly, the individual soul is only an atom, a particle. The body dwells at one place, yet the attribute of its sentiency is felt, like the fragrance of the flower, throughout the body. The individual soul and the insentient universe can’t be separated from *Brahma*.

The individual Soul & the sentient world are inseparable from the *Brahma*

At various places in scriptures it has been stated that nothing else exists except the *Brahma*. Only *Brahma* is the absolute reality. Whatever is there over here that is only *Brahma*. Because of such scriptural statements, some people with fear conclude that if nothing can exist or happen here except the *Brahma*, the experience of an insentient universe and the innumerable individual souls with their wide variety then has to be our illusion. Hence, Śrī Śankarācārya believed that the world is an illusion. In the chapter on the consideration of the universe – *Prapañca Viveka* we have been provided the understanding that the insentient universe cannot be an illusion. This means that the universe is true and real. Similarly, the individual soul too, being the particle of the *Brahma* is invariably true. The question that arises is: what kind of relation exists amid the insentient universe, the individual soul and the *Brahma*?

The insentient universe and the individual souls are two forms that only one reality has held. Concealing its 'Cit' (attribute of being conscious) and 'Ānanda' (unlimitedness) attribute, when *Brahma* manifolds only its 'Sat' (attribute of existing) those particles of the *Brahma* are termed as 'The insentient universe – *jaḍa*' (nonliving organisms or matter). Similarly, when the *Brahma* conceals its *ānanda* attribute and manifests its *sat-cit* attributes into uncountable particles, such *cit* particles of *Brahma* are designated as the individual souls or the 'sentient beings' - *Jīva*. Thus, we can quite evidently say that when various ornaments like the ring, the garland, the bangle, the anklet etc. are made from gold, the element of the ring or the bangle does not undergo any change. Similarly, when the *Brahma*, by his own will, has held various forms of insentient things and sentient beings, it is naturally true that only the *Brahma* remains as one ultimate reality. After knowing this much, now we can understand that as the ornaments made from gold are not different from the gold; the universe and the beings made out of the *Brahma* being an ingredient himself are also not different from the *Brahma*.

Indistinctness - Tolerant of Differentiation

The relation of indistinctness between the insentient – sentient and the *Brahma* is not in contravention of differentiation. It is such a distinct relation that it can contain it in the differentiation of the insentient universe and the sentient beings. Hence, this indistinctness/nondualism is called 'indistinctness - tolerant of differentiation'. This 'indistinctness - tolerant of differentiation' is also called "Tādātmya" – harmonious blending. In terms of metaphysical view, the tiny and huge waves rushing towards sides of the shore of the sea are the sea itself. However, from the point of view of the difference of their size, shape, and kinds, they can be seen distinct from the sea as well. The reason is neither extreme differentiation nor extreme indistinctness between the sea and its waves. Similarly, there is a harmonious relation

between the insentient - sentient world and the *Brahma* like that of the sea and its waves; not extreme differentiation; not extreme indistinctness.

Tādātmya - The Harmonious Relation

The *Brahma* is the resort of contradictory attributes – ‘*viruddha-dharmāśraya*’. Hence, even though it is the only one and non-dual, it contains in it the duality of the insentient things and the sentient beings manifested for its sport, like the sea that encloses in it the multitudinous waves. For this reason, the relation between the insentient and sentient world and the *Brahma* is called the harmonious relation of indistinctness tolerant of differentiation.

The Concealment of the Attribute of Bliss

The attributes of ‘*cit* and *ānanda*’ of the *Brahma* are concealed in the universe, while in the individual souls, the particle of only the bliss (*ānanda*) is concealed. When the individual souls are manifested as particles from the *Brahma*, the *Brahma*’s attribute of bliss and unlimitedness also has its manifestation along with the attribute of ‘*sat*’ and ‘*cit*’ in them, as the sparks emanate from the fire. As the fire remains manifested in the sparks for some time, the attribute of bliss being manifested in them, Bhagavān’s divine attributes like *Aiśvarya*, *Vīrya*, *Yaśa*, *Śrī*, *Jñāna* and *Vairāgya* (Divinity, Valor, Fame, Wealth, Knowledge and Detachment – in an unlimited proportion) too, manifest in the soul.

Thereafter, by *Bhagavān*’s wish, the part of *ānanda* disappears in the soul. With the disappearance of bliss, all the 6 attributes of *Aiśvarya*, *Vīrya*, *Yaśa*, *Śrī*, *Jñāna* and *Vairāgya* gifted as parts of divine attributes also disappear from the individual soul. This *cit*-consciousness particle - the particle of *Brahma* is called ‘a being’ - *Jīva*, when the particle of bliss disappears from it.

The disappearance of divine attributes brings various adverse effects on the being. Let us see now which attributes with their disappearance cause what kind of adverse effect upon the being:-

(1) *Aiśvarya* = Unlimited freedom is received because of the attribute of *aiśvarya*. As *Bhagavān* controls and regulates the creation, the individual having *aiśvarya* has power to control others. But with the disappearance of ‘*aiśvarya*’ the beings become humiliated. Such humiliated people are naturally dependent and ‘*sāpekṣa*’ – related to other things. By the loss of *aiśvarya*, the attributes of humility and dependence take place in the individual soul.

(2) *Vīrya* = The individual soul who possesses the attribute of *vīrya* is powerful or potential. But when *vīrya* disappears, the being becomes powerless and is subjected to fear, just as a person who loses strength becomes fearful. The fearful man has to struggle to save his life from his enemies. Similarly, the being who loses

the attribute of *vīrya* is entangled in seeking the ways to be free from worldly and otherworldly fears in which he is caught.

(3) Yaśa = The best person is the one who succeeds. That person becomes an ideal for an ordinary person. With the absence of 'yaśa' various kinds of vices enter into the being. "*Kaṇva*" possessed various powers, he was heroic and extremely generous. Again, he was born of *Kuntī* – the mother of *Pāṇdavas*, by the grace of the sun-god. He was the eldest among all the *Pāṇdava* brothers. However, as he was nourished and brought up by a maid-servant named *Rādhē*, he was suffering from an inferiority complex and regarded himself as the son of *Rādhā*. Because of this complex of being the son of a maid servant all his fame was brought to an end. All his excellent ideals had lost their value. Because of this, he took the side of *adharma*. If a tiger's cub is brought up along with the crowd of sheep, it will develop the traits of the sheep and will begin to bleat like the sheep and eat grass, and this itself is the lowliness. The lowly individual being void of self-confidence thinks that it is good for him to imitate what people around him do. The being who is void of *yaśa* too, becomes the imitator.

(4) Śrī = *Śrī* means splendor, beauty, wealth, good-act etc. The splendor of the *Brahma* lies in its pervading power. The man who has lost *śrī* is entwined by the coverings of the subtle and gross bodies. Because of the relation of the body, the being has to pass through six changes like ¹ birth, ² existence, ³ growth, ⁴ *vipariṇāma* (adverse consequences), ⁵ *apakśaya* and ⁶ death. Again, as he becomes void of sources, wealth, and good deeds, he has to face the calamities of birth, old age, diseases, and death. Again, as a lustful man remains entwined in seeking the ways to satisfy his desires, the being too has to try unnecessarily to satisfy the desires of the body and the senses.

(5) Jñāna = The individual being with knowledge is having full intuition as to his duties regarding his own self and the supreme self. When the knowledge leaves him, the being stops to have all such intuition. Consequently, the body he is having in the rounds of birth and death, is taken by the being as his original form - *svarūpa*. Then he begins to think, "I am a man", "I am a woman", "I am a *Brāhmiṇa*", "I am wealthy/poor" etc, he then delimits himself in the ego that is born due to the body or bodily status. The being becomes the doer of deeds such as his petty, insignificant ego leads him to do at whatever time it wills. Thus, the being becomes subjected to the body.

(6) Vairāgya = To remain glad in one's own self and to remain satisfied is the characteristic of a detached person. When *vairāgya* disappears, the being is beset with dis-satisfaction and dis-pleasure (want of delight). As a result of this, the being becomes subjected to worldly pleasures and develops my-ness (*mamatā*) in objects such as the husband, wife, mother, father, children, brothers, relatives, house, wealth etc. that he obtains and loses in birth after death.

Varaṇa – The Divine Selection of Beings done by Bhagavān himself

When *Bhagavān* forms the individual beings from his *sat* and *cit* attributes and hides the attribute of *ānanda* from him, *Bhagavān* makes the *varaṇa* or chooses the souls on the basis of his independent wish into whatever kind of fruit he wishes to bestow upon them. With the desire of bestowing various kinds of fruits, *Bhagavān* chooses the souls in different paths. Basically, the three divisions as stated in “*Puṣṭi-Pravāha-Maryādā Bheda*” *grantha* by *Śrī Mahāprabhuji* are: (1) *Puṣṭi jīva*, (2) *Maryādā jīva* and (3) *Pravāhī jīva*. *Varaṇa* means to choose. In a drama, the director first makes the choice by deciding which particular roles be given to which artists for performance. Similarly, *Bhagavān* makes distribution of the roles to be performed by beings in the world just before the sport begins. No being or no one else has the power to make changes in the choice of the fruit, the path, the means, or the life that *Bhagavān* has made for any particular being.

The Relation of Being with ‘Panca parvā Avidyā’

After the beings are chosen, their relation with *avidyā* - nescience is fixed according to the will of *Bhagavān*. *Avidyā* is a kind of one function of *māyā*. The relation of *avidyā* binds the being with the bondages of I ness - Myness, birth-death, sins-virtues etc. *Avidyā* performs the function of these bondages by five kinds of ‘illusions -*adhyāsa*’. These *adhyāsa* are:

(1) *Antaḥkaraṇādhyāsa*

(2) *Prāṇādhyāsa*

(3) *Indriyādhyāsa*

(4) *Dehādhyāsa*

(5) *Svarūpavismṛti*

Adhyāsa means illusion. These five *Adhyāsa*’s are also known as “*Panca parvā Avidyā*”. Now we shall know them in the order as given above:

(1) Antaḥkaraṇādhyāsa

Cit-consciousness, *aḥamkāra*-ego, *buddhi*-intellect, and *Mana*-mind are collectively known as *antaḥkaraṇa*-the internal organ. The *antaḥkaraṇa* is insentient. However, as the being is related to *antaḥkaraṇa*, he takes himself to be the *antaḥkaraṇa* and relates itself with all the functions done by *antaḥkaraṇa* and the results of the deeds also. This is the first illusion/*adhyāsa* of the being. Because of this illusion of *antaḥkaraṇa*, the being begins to regard itself as the doer and availer of good and bad deeds as well as good and bad fruits.

(2)Prānādhyāsa

Prāṇa - the breath itself is insentient but the relation of the being with *prāṇa* leads him to have an illusion that he himself is the *prāṇa*. This is called the *Prāṇādhyāsa* – the illusion of being the life of the soul. As a result of this illusion, we feel that a human survives and dies because of the presence and absence of the breath, and not because of the soul.

(3)Indriyādhyāsa

The sensory organs are also insentient. Yet, when the being's relation with sensory organs takes place, he begins to regard himself as the sensory organs. Because of the happiness and pain of the objects experienced by senses, the being is led to have the illusion of happiness or sorrow. This is called *Indriyādhyāsa* - the illusion of being the sensory organs.

(4)Dehādhyāsa

Our gross body which we can see with our physical eye is called '*Deha*'- the body. This body too is insentient, but because of its relation, the being takes himself to be the body and so he regards bodily joys and sorrows as his joys and sorrows. This is called the *Dehādhyāsa* – the illusion of being the body.

(5)Svarūpavismṛti

The being is originally the particle of the *Brahma*. But when the being forgets such divine *svarūpa* of his own, it is called *svarūpavismṛti*. As the above stated illusions attach themselves to the beings, he goes on forgetting his own *svarūpa* more and more. Consequently, he is flung further and further away from *Bhagavān*, and forgets his relation with *Bhagavān* of being a particle of *Brahma* which is his original *Svarūpa*.

When the child is born, it is quite innocent. Its "I-ness" is restricted only to its own self. Its "my-ness" too is restricted in having its mother's milk. But as it is going to have contact with its father, brother, sister, food, clothes, toys, slate pen, books, school etc., the limits of its I-ness and My-ness begins to grow. In the beginning, the I-ness remains only in the body. Gradually, when we get the knowledge of our father's name attached behind the name of our body, or the knowledge of the caste and clan of our body, our I-ness gets a bit extended. Thereafter, when we get the knowledge of the home in which we dwell, well protected and safe, our I-ness gets extended that way too. We begin to develop the I-ness with regard to our own self in relating us to our father, caste, class, or house. When somebody speaks immodestly in the matters of our caste-class etc. or does harm to it, we come to understand that to what extent we have become one with our caste, class, mother, father, or house. When such an occasion arises, it begins to give us trouble as if somebody has encroached upon us. Exactly in the same way the being too, begins to regard his *antaḥkāraṇa* and *prāṇa* –

the internal organs and life to be totally indistinct from him. This is the greatest illusion of the being.

Every insentient object is formed with the attributes of *sattva*, *rāja* and *tama* - attributes of '*Prakṛti*-natural disposition or temperament'. Our body, senses etc being insentient are originally formed by '*prākṛta*- worldly attributes'. In the '*Gītā*', *Bhagavān* explains to *Arjuna* that the inbuilt temperament of all the attributes of '*Prakṛti*'- (comprising 3 attributes of *Sātvika-Rājasa-Tāmasa guṇa* or attributes having specific characters) is already decided. Every attribute performs its function spontaneously according to its own nature. The being infatuated by *Māyā*, as he is, is imprisoned in the body, characterized by the attributes of *sattva-rājasa-tāmasa*. Hence, as the ringless horses (that are out of control) drag their riders randomly in any unwanted direction, similarly, the body, the senses, the breath, the internal organs and forgetfulness of *svarūpa* too drag the individual soul towards their own subjects. This tugging will go on until the individual soul becomes free from the illusions of the body etc.

Deha Prāpti – the attainment of the body

After having contact with *Panca parvā Avidyā*, the being attains the subtle and gross bodies. There are 2 types of bodies with the soul attains:

(1) Sūkṣma Deha – the subtle body

The subtle body is formed by the above ten subtle senses, five "*Tanmātrā*"- in the form of sight, flavor, smell, touch, and word & *antaḥkaraṇa*. The powers like the action, the movement, the vision, the taste, the smell, the touch, and the hearing that have remained in the gross senses are called subtle-senses. The subtle body is not destroyed with the destruction of the gross body. The subtle body with passions and cultural impressions of good as well as bad deeds done in former births, keeps moving from one body to another body along with the being.

(2) Sthūla Deha – the gross body

The body made of bones and skin, that we can see with our physical eyes and that is rendered into ashes by the performance of the fire-ceremonial is called "*Sthūla Deha*"-the gross body. This gross-body is made out of "*Pañca Mahābhūta*" – earth, water, light, air, and space. The five *Tanmātrā* - sensory organs are sight, flavor, smell, touch, and word. Five organs of knowledge are- eyes, nose, ears, tongue, and skin; and five physical organs are: hands, legs, mouth, rectal organ, and genital organ.

By obtaining the subtle and the gross body, the being characterized by the body experiences birth and death. The beings keep moving in the cycles of birth and death. From the beings, whom *Bhagavān* has selected for liberation attain good-association and *Panca parvā vidyā* by the grace of *Bhagavān*.

Panca parvā vidyā

(1)Vairāgya – detachment

Absence of attachment to worldly objects like house, family, wealth etc is known as *vairāgya*.

(2)Sāṅkhya –To understand the difference between the ultimate element and perishable universal objects

When detachment is obtained, the *Samnyāsa* or renouncement of all the materialistic objects become possible by the knowledge of difference between the eternal soul and other perishable materials.

(3)Yoga

After having renouncement, one must study *Aṣṭāṅga Yoga* observing *Yama, Niyama, Āsana, Prāṇayāma, Pratyāhāra, Dhāraṇa, Dhyāna* and *Samādhi* in order to stabilize the mind and other sensory organs in the supreme soul.

(4)Tapa – Austerity

The being should keep meditating attentively on the nature of the visible universe as the pervading power of *Brahma* and the nature of the individual and one as the particle of the *Brahma*. Together with this, he should develop the quality of equality in the dualities of happiness and pain, blame and praise, friend, and foe etc and should bear these dualities by fixing the mind on the sports of *Bhagavān*.

(5)Bhakti – devotion

Devotion means to have deep love for *Bhagavān* by constantly feeling our relation with *Bhagavān* with the sentiments of being “*Aṃśa*” and “*Aṃśī*”, the particle and the whole. If the being develops love for *Bhagavān* because of the sentiment that *Bhagavān* must bestow the fruit of liberation, such devotional love with the expectation of liberation is called *Maryādā Bhakti*. In *Puṣṭi* devotion, the being should utterly be void of desire for liberation.

Three states of the individual souls

The individual souls pass through 3 states because of 5 types of the above mentioned *Avidyā* and *Vidyā* – nescience and knowledge.

(1)*Ṣuddha* – Pure

(2)*Baddha/Saṃsārī* – bound/worldly

(3)*Mukta* – liberated

(1)Suddha – pure

After having manifested from the *Brahma* as the particle, the state of the being from the disappearance of the particle of bliss till the non-formation of relation of *Avidyā* - nescience is called 'the pure state' of the being.

(2)Baddha – bound

When the being is having the relation with *Avidyā* - nescience, he is bound in the cycles of birth and death. So, this state is called the *Baddhāvasthā* - the bound state or *Saṃsārī Avasthā* – the worldly state of the being until he obtains *Panca parvā vidyā*, the being dwells in this state.

(3)Mukta – liberated

After the attainment of *Panca parvā vidyā*, the being is liberated from the cycles of birth and death. Hence, this state of the being is called 'the state of liberation'.

Beholding the individual soul

The space has no form, colour and shape, so it can't be seen with eyes. Similarly, the beings characterized by the subtle body are void of gross, worldly (*prākṛta*) form. Hence, we cannot have their experience with our worldly – physical senses. For this reason, ordinary men cannot see the beings. No one else except *Bhagavān* can see them as they cannot be seen in explicit form. How can men know which particular being is *Puṣṭi Mārgīya* or *Pravāha Mārgīya*? However, on the basis of the test as to which beings have liking, faith, love and loyalty to follow which *Mārga*, we can ordinarily guess and make an assumption about the *Mārga* in which *Bhagavān* may have placed that being but we can't say that by surety. However, in the following three extraordinary states, the individual souls can be seen.

(1)The individual soul can be visible to a man whose mind is elevated with powerful knowledge that can develop the divine vision to behold the self through the means of *Yoga* by which he can fix and concentrate his mind in *Nijātma Kaivalya* – the blissful supreme self.

Or

(2)It becomes possible to behold or have visible *Darśana* of the individual soul by the divine vision obtained through the grace of *Bhagavān*, such as bestowed upon *Arjuna* by *Bhagavān* to have his *Darśana* on the battlefield of *Kurukṣetra*.

Or

(3)The man whose vision has become divine through the knowledge of the *Brahma* by following the means of the path of knowledge can also see the individual soul through such divine vision that has been enriched by the knowledge of the *Brahma*. And, sometimes as some exception to *Bhagavān*'s wish, that the men may behold their own self or the supreme self, it becomes quite possible for them to behold the soul with their physical eyes. For example, when *Bhagavān* assassinated *Śiśupāla*, the divinity splendid soul of *Śiśupāla* was seen by all the members of the assembly to have been ushering out of *Śiśupāla*'s body and entering into *Bhagavān Śrī Kṛṣṇa*. The deities too can behold the individual soul.

The attributes of beings

Among various attributes of the being, some magnificent attributes are narrated as under:-

(1)Parimāna (dimension)

The *Parimāna* – dimension of the being is of the form of an atom.

(2)Sankhyā (number)

Innumerable beings have manifested from the *Brahma*. For this reason, the attribute of number also remains in the beings. We can say: the soul of *Rāma*, the soul of *Lakṣmaṇa* and even we can count them. This is the attribute of the number.

(3)Prthaktva (distinct)

We can say: the soul of *Rāma* is in his body that is present in this country, but it is not present in the body of *Śyama* who is in the foreign country. In this, the distinction of one being from another being can be seen. This shows that beings have the attribute of being distinct from each other.

(4)Daiśika Paratva - Aparatva

Again, we can say : the soul of *Rāma* is in the body of *Rāma* here, but it is not in the body of *Śyama* there. Thus, we can show the sense of here and there in the being. And so, the attribute of *Daiśika Paratva - Aparatva*, being here and there exists in the soul.

(5)Kriyā Sāmarthya

The individual soul can shift from one body to another body. So, the individual soul has the power to get in order to usher from the body, to change the body and to change the world.

(6)Prānadhāraṇa Prayatna

In accordance with the will of *Bhagavān*, the individual soul, because it is qualified to obtain the body, is able to make efforts to hold life. So, this attribute is believed to be there in the individual soul in a formal way.

(7)Svapna Prakāśakatva

When we are dreaming, the objects of the dream do not exist outside, but they are in the internal organ. In this state, the being brings out the dream or lets us know about it.

(8)Laukikendriyāgrāhyatva

As it is not possible to behold the individual soul by our physical – worldly senses, *Laukikendriyāgrāhyatva* – non visibility by worldly senses – is also one attribute of the being.

(9)Visarpicaitanya

Though, the individual dwells in the heart, it's consciousness is spread throughout the body and so *visarpicaitanya* – the capacity of spreading the consciousness is also one of the attributes of the being.

*These attributes are obtained by the beings by the will of *Bhagavān* during creation. Some of these attributes are accomplished by the very nature of the beings, while some other attributes are new entrants or formal too.

(10)Vyāpakatva

The bliss that has been concealed in the being is again manifested at the time of liberation. Though, the individual soul remains an atom – a particle, the being can experience in him the power of pervading in everything.

Types of beings

As shown in *Śrīmad-Bhagavad-Gītā* there are chiefly two kinds of beings, '*Daivī* and *Āsurī*' – divine and demoniac.

(1)Daivī Jīva - divine beings

Those beings in whom *Bhagavān* has established subtle good passion-virtues, are known as *Daivī Jīva*. Because they possess virtues, these divine beings have in their liking, aptitude, and eligibility to practice the means of the upliftment of the self. By pursuing means, they can obtain liberation or devotion by the grace of *Bhagavān*.

(2) Āsurī Jīva – demoniac beings

Jīva has manifested demoniac beings for continuation of the sport of creation and not for the sport of liberation. The demoniac beings are also called “*Pravāhī* beings”. There are two sub-distinction of these beings. (1) *Durjñā* and (2) *Ajñā*. *Durjñā* means one who has all the worst attributes (as described in the 16th chapter of *Gītājī*) and *Ajñā* is one who is ignorant.

*In the treatise named ‘*Puṣṭi-Pravāha-Maryādā Bheda*’ *Śrī Mahāprabhujī* has narrated in detail about these varieties of the beings. Accordingly, *Daivī* beings – divine beings are mainly of two types :-

(1) Puṣṭi Jīva

The beings who are not having any interest in worldly matters forbidden by scriptures, who are not having any sort of liking for obtaining heavenly fruits and liberation – as shown in scriptures are known as *Puṣṭi* beings; moreover, the beings who are having attachment to the *svarūpa* and worship of *Śrī Kṛṣṇa*, should be taken as *Puṣṭi* beings. Again, *Puṣṭi* beings mean such beings who are not interested in worldly and otherworldly fruits or liberation. The beings who believe that the blessedness of their life lies in service, narration of glories and devotion of *Bhagavān Śrī Kṛṣṇa* are called *Puṣṭi* beings. Here *Puṣṭi* word means grace. So, the conclusion is that the beings who are blessed and chosen by *Bhagavān* for his *Bhakti* are known as *Puṣṭi* beings.

(2) Maryādā Jīva

Maryādā beings too are not extremely interested in worldly objects but are rigid towards the scriptures and have a tendency of attaining liberation, of doing virtuous deeds proposed by scriptures. They have an urge to obtain liberation through desireless action (*Karma Mārga*), pursuance of knowledge (*Jñāna Mārga*) or *maryādā* devotion within the limits of means preached by scriptures. So, such beings are called *Maryādā jīva*.

Again, Pustijīva can be divided into the following four types:-

(1) Śuddha Puṣṭijīva

When *Bhagavān* bestows love upon beings by his manifestation or by any other kind of favor, that being, like the *Vraja* devotees, develop deepest love for *Bhagavān*. Hence, the beings having deep sentiments like those of *Vraja* devotees are called *Śuddha Puṣṭi* beings. Without following any of the methods of developing love for *Bhagavān*, these beings have a natural tendency of having *bhakti*. Therefore, they are known as *Śuddha Puṣṭi* beings.

(2) Puṣṭi Puṣṭi Jīva

Those who are *Puṣṭi* beings, they easily obtain the knowledge of all the matters that are useful in the service of *Bhagavān*, knowledge about the greatness of *Bhagavān* and of the divine attributes of *Bhagavān*. Through the association of the good *guru* and *Vaiṣṇavas*, the *Puṣṭi* beings upon whom such grace of *Bhagavān* showers are termed as *Puṣṭi-Puṣṭi Jīva*. The three attributes required in *Puṣṭi Jīva* are–

- (1) Love for Lord *Kṛṣṇa*.
- (2) Complete knowledge regarding the form of *Bhagavān* as prescribed in *Śrīmad Bhāgavata Mahā Purāṇa* and the other authentic scriptures.
- (3) Urge for performing *sevā* of *Śrī Kṛṣṇa*.

- *Puṣṭi-Puṣṭi* beings have all these attributes. Difference between *Śuddha Puṣṭi Jīva* and *Puṣṭi-Puṣṭi Jīva* is that, that *Śuddha Puṣṭi Jīva* has all the attributes inbuilt and *Puṣṭi-Puṣṭi Jīva* needs to develop those sentiments through some means or inspiration.

(3) *Maryādā Puṣṭi Jīva*

The *Puṣṭi* beings who have devotion and love towards *Kṛṣṇa*, but are more interested in hearing, singing, and remembering the divine attributes of *Bhagavān* rather than having proportionately more interest in performing *seva* of *Śrī Kṛṣṇa* are known as *Maryādā Puṣṭi Jīva*. They have tendency of learning more about the divine attributes of *Bhagavān* as explained in *Veda, Gīta, Bhāgavata Purāṇa* etc.

(4) *Pravāhī Puṣṭi Jīva*

The *Puṣṭi* beings who are more interested in the external duties regarding the service of *Bhagavān*, but have less attachment to the *svarūpa* of *Bhagavān* and have less interest in gaining knowledge regarding *Bhagavān* from the scriptures are known as *Pravāhī Puṣṭi Jīva*.

Types of Deliverance

As prescribed above, the beings who are chosen by *Bhagavān* for giving them the fruit of liberation are known as *Daivī Jīva*, so now we need to know regarding the types of liberation. *Mukti* or liberation is mainly of two types. These both types can be referred to as stages of liberation also. They are:-

(1) *Jīvana Mukti*

When the being obtains five phases of learnings such as detachment, *sāṃkhya*, etc, the bondage of nescience of the being loosens. The being's illusions of the body, senses, breath, internal organs, and forgetfulness of *svarūpa* are removed. Though these illusions are removed, the body does not die the death until and unless the fruits that are accumulated and that are ordained by destiny remain to be availed (to be enjoyed - *pūṇya* and to be suffered - *pāpa*). But when the bondage of nescience loosens, the being becomes free from the world of I-ness and My-ness. Thus, until the

body of the being who has become free from nescience, illusions, and the worldly life, does not die, that being is called *Jīvana Mukta* – liberated in life. Liberation in life is the condition in which the man is free from *jāgatika* bondages. Even if he is doing something or is engaged in karm, his *pāpa* and *pūṇya* are not counted during that period because his body is working, but that person's soul/*ātmā* is not attached with the body during that condition of being liberated.

(2) Videha Mukti

When the being who is liberated from life becomes free from the present body and the future body, he is called ***Videha Mukta*** – liberated from the body or bodily materials and bondages.

-There are various kinds of ***Videha Mukta*** after liberation of the being. *Bhagavān* bestows upon the being the place in accordance with his worth and eligibility. Only divine beings can become liberated, not demonic beings.

Two Types of Divine Beings Eligible for Liberation

Puṣṭi beings and *Maryādā* beings are the two beings eligible for being liberated. Although eligible, the types of their liberation are different as prescribed in the scriptures.

Liberation of *Puṣṭi* beings

By the distinct grace of *Bhagavān*, the *Puṣṭi* beings first of all become void of desire of even liberation. They are followers of '*nirguṇa-niṣkāma bhakti*'. This type of devotion is characterized by the attachment to the *svarūpa* of *Bhagavān* on the earth. Hence, after their death, in the abode of the '*Vaikuntha* - the abode of *Bhagavān Śrī Kṛṣṇa*' they obtain the result of having body there and the chance to perform *sevā* of *Bhagavān* there also.

Liberation of *Maryādā* beings

Various means like the *Karma Mārga* – the way of performing every deed being detached, *Jñāna Mārga* – the method to obtain the knowledge of differentiating soul from worldly matters, *sāṃkhya*, etc are prescribed for *Maryādā* beings as methods for attaining liberation the scriptures. By practicing these means, *Maryādā* beings obtain liberation according to their eligibility.

Various Types of Liberation

- (1) By performing only desireless actions, the benefit of liberation characterized by the bliss of the soul can be obtained. This method of attaining liberation is known as *Karma Mārga*.

- (2) Through *Vaidika* actions along with the knowledge of the *Brahma*, liberation with the availment of the bliss of the *Brahma* can be obtained. This method of attaining liberation is known as *Jñāna Mārga*.
- (3) By worshiping the *svarūpa* of Agni, Varuna etc as stated in the *veda*; the *svarūpa* of *Viṣṇu*, *Dūrgā*, *Śiva* etc as stated in the puranas by having the sentiment of being *Brahma* in them, throughout life without any desire and devout sentiment, the liberation characterized by ‘*Sālokya*’ (having place in their divine abode), ‘*Sārṣṭī*’ (having the divine powers like the worshiped form), ‘*sāmīpya*’ (being an associate of the worshipped form), ‘*sārūpya*’ (having a form like the worshipped form), ‘*Sāyujya*’ (merging into the divine form of the worshipped form) etc can be attained.
- (4) Without resorting to any deity, liberation in the form of experiencing the bliss of the self can be obtained by the methods of ‘*Sāṃkhya*’ and ‘*Yoga*’.

Liberation of the Demoniatic Beings

So far as the liberation of the demoniac beings is concerned, we should understand thus:- At the very time of making choice, *Bhagavān* establishes vicious passions in the beings whom he wishes to make demoniac. Vicious passion causes obstruction in obtaining liberation. On account of this vicious passion demoniac beings obtain demoniac bodies. By nature, they are interested in doing condemnable deeds. As a result of this, they have to take their birth in the world. Thus, the demoniac beings remain subjected to birth and death in the worldly condition up to the very deluge, and do not obtain liberation upto deluge. When *Bhagavān* wishes to wind up the creation during *Pralaya*, he destroys the nescience of the demoniac beings and absorbs them in his own *svarūpa*. How so many methods they adopt before that, but demoniac beings can't attain liberation before the *Pralaya*. During *Pralaya* as everything merges into *Bhagavān*, they too get absorbed in the unlimitedness of *Brahma*, but they can't leave this world before that.

For Further Reading:

- “*Jīva Viveka*” - Second chapter of “*Prameyaratnaṃava*” composed by *Śrī Lalubhaṭṭajī*
- “*Śāstrārth Prakaraṇ*”- First Chapter of “*Tatvārthadīpa Nibandha*” composed by *Śrī Mahāprabhujī*
- “*Jīvānutvavāda*” composed by *Śrī Puruśottamajī*
- “*Īvapratibimbatvakhaṇḍanavāda*” composed by *Śrī Puruśottamajī*
- “*Prasthāna Ratnākara*” composed by *Śrī Puruśottamajī*
- Preface of the newly published “*Brahmasūtrāṇubhāśya*” (Section-4) composed by *Śrī Śyāma Manoharajī*

Mūla Rūpa Viveka

(The consideration of the absolute form)

Paratattva: The supreme reality

There have been and there can be a lot of difference of opinions among various subjects in the religions and philosophies. But one thing regarding which all religions and philosophies arrive at agreement to great extent is the doctrine that there is some power or some sort of element which is the root of the whole creation and as a result of this belief, it has to be accepted as omnipresent, omnipotent, the creator, the cause of all, the god of all, the bestower of all the results, all bliss and residue of all as well. The proper word to address such elements is – “The supreme reality” or “*paratattva*”.

Multiple Facets of the Supreme Reality

The supreme reality is addressed with multiple names contextually in vedic scriptures i.e. *Brahma*, *Paramātmā*, *Bhagavān*, etc. These three names are the phases of a single personality. Let us now try to understand the form of these facets:

- (1) **Brahma**: One integral power which is present as a cause (*upādāna*) of all in all the names, forms and actions, that are being experienced or are beyond our experience, has been addressed as **Brahma** in *Veda* and *upaniṣada*.
- (2) **Paramātmā**: Corresponding to the individual being, the supreme reality or *Brahma* is also known as **Paramātmā** – the supreme being. He is the soul of all and is excellent among all souls. He is the indwelling soul, dearest of all, residing in all beings, so he is called **Paramātmā** – the supreme soul. Narration of the phases of being- the supreme soul of the supreme reality is done in *gītā*.
- (3) **Bhagavān**: The historical (*aitihāsika*) - *paurāṇika* works like *mahābhārata*, *harivaṃśa purāṇa*, *viṣṇu-purāṇa*, *bhāgavata* etc address the supreme reality as *Bhagavān*, when he manifests *sṛṣṭi līlā* (the *līlā* of creation) and his divine attributes like *Aiśvarya*, *Vīrya*, *Yaśa*, *Śrī*, *Jñāna*, *Vairāgya* etc.
- (4) **Śrī Kṛṣṇa**: When that *Bhagavān* manifests on the earth with his countless divine powers, to bestow upon his devotees, the bliss of his *svarūpa*, he has been named as *Śrī Kṛṣṇa* in *Śrīmad Bhāgavata*.
- (5) **Incarnations (avatāra)** : Incarnations in context to the three attributes of *sātvika guṇa*, *rājasa guṇa* and *tāmasa guṇa* of *Śrī Kṛṣṇa* as shown in scriptures are *viṣṇu*, *Brahmā*, and *śiva* respectively for managing the duties of creation, organization, and destruction, respectively. Innumerable are the incarnations in

context to the *līlā* of *Śrī Kṛṣṇa*. However, in *purāṇa*, like *Bhāgavata* etc., his 24 incarnations are particularly shown. Out of them, 10 are shown as predominant incarnations and *Śrī narasiṃha*, *vāmana*, *rāma*, and *Balarāma* are shown as 4 *puṣṭi* incarnations.

As we have seen above, the narration of the *Brahma* as *Paramātmā* and *Bhagavān* has been made keeping in view the individual beings, the creations and *līlā*'s of the incarnations. Hence, all these narrations are made according to the process of relative narration. When the supreme reality is narrated from the non-relative point of view, or philosophical point of view, it is termed as *Brahma*. Hence, it can be said that *Brahma* is the non-relative term (*nirapekṣa saṃjñā*). The supreme reality has been narrated as *Brahma* in *Veda* and *upaniṣada*.

To be Saccidānanda is the distinct svarūpa of Brahma:

Veda and *upaniṣada* narrate *Brahma* as the form of *Saccidānanda*

i.e. *Sat + Cit + Ānanda = Saccidānand*.

The term *Saccidānanda* is the characteristic of the *svarūpa* of *Brahma*.

- **Sat:** *Sat* means existence, power, or to-be-ness. The existence of *Brahma* is immeasurable and endless. *Brahma* remains pervading in all the places, in all times and in all forms. *Brahma* has such endless, immeasurable, and limitless existence and so *Brahma* is called *Sat* i.e. one who is having the attribute of *Sat*.
- **Cit:** *Cit* means *caitanya* – consciousness. Knowledge is the prime attribute of consciousness, described as such *cit* narrates all-effulgence of *Brahma*.
- **Ānanda:** *Ānanda* – unlimitedness is the chief characteristic of the *svarūpa* of *Brahma*. *Brahma*'s *aprākṛta* - unworldly divine (*alaukika*), endless powers and attributes that remain untouched by worldly attributes are considered as *Ānanda* - The bliss.

Brahma as sarjaka - pālaka - samhāraka of the universe

The term *Brahma* has been narrated in *Veda*'s also from the viewpoint of its actions. Thus, *Veda* say – the supreme reality that is the *nimittopādāna* – cause of all the origins – sustenance and destruction of the universe; by whom this universe is created; who sustains the existence of this universe and in whom at the end this universe merges, has been called as The *Brahma*.

Brahma is endless, and its attributes are endless too. Even *Veda* consider themselves as incapable to narrate the whole *svarūpa* of *Brahma*. If it is so, how can an ordinary being describe the *svarūpa* and the attributes of *Brahma*! However, it is quite necessary to know some of the attributes of *Brahma* as stated in *Veda* in order

to understand the *svarūpa* of *Brahma* and to dispel some misunderstandings propagated regarding *Brahma*.

Say *Brahma* or all-pervading reality ; it is one and the same.

The word '*Brahma*' means pervading. Pervading is one that is not bound in the boundaries of space, time and the *svarūpa* of things. We shall try to understand it in a little bit simple way: -

- ***Sthāna/daiśika pariccheda:***
 - *Brahma* is not bound in any kind of space. There is no such space where *Brahma* has no existence. The existence of mine and yours or of the book you have been reading is limited up to some definite place, for example: If I am inside the house, I cannot be present outside the house, and if I am out, I can't be inside. Thus, my existence is subject to limitation. Similarly, every person or every small or big thing is bound by the limit of the space. The limitation of the place is called "*daiśika pariccheda*". *Brahma* is free (not confronted by) from such limitations of space. Ultimately, *Brahma* itself is the prop of the whole creation!
- ***Samaya/kālika pariccheda:***
 - *Brahma* is not bound by the limitation of time as well. The objects of the universe are tied up by the limit of time. The objects of the past have no existence today. Various things of the present (time) will not be there in the future. Similarly, various things of tomorrow will not be there the day after tomorrow. *Brahma* is free from such limits of time. *Brahma* holds its existence at a time in past, future and present. The reason is quite clear as the time itself dwells in *Brahma*; the time is subject to *Brahma*. The limitation of time is called '*kālika pariccheda*'. *Brahma* is void of the limitation of time.
- ***Vastu/svarūpakṛta pariccheda:***
 - *Brahma* is free from the limitations of form, shape, and kind. A horse is an animal, but it cannot be a human being. A human being can be a woman or a man, but he cannot be a mountain or a river. Thus, every object of the universe is bound by limitation of some form, shape and kind but *Brahma* has no such limitations, though being one and non-dual, it is the *Brahma* who holds the forms of all insentient things and sentient beings.

Thus we have come to know that the *Brahma* is beyond limitation of space, time and form and so it exists at all places, at all times and in all forms. For this reason, it

has been called “*sarvavyāpī*” – all-pervading and it is in this same meaning that it has been called the ‘*Brahma*’.

Brahma being all-pervading, indweller in all, is free from the three fold-differences:

Brahma is not bound by limitation of objects and forms. Having that some followers, of the doctrine of differences, entertain doubt in their mind that it is clearly seen that the *Brahma* is different from insentient things, sentient beings, and the indwelling-soul (*antaryāmi*). If it is so, how can it be said that there are no limitations of form, shapes, and kinds of objects in the *Brahma*? This proves that there are *sajātīya*, *vijātīya* & *svagata* differences in the *Brahma*.

We shall know, what is meant by ‘*sajātīya bheda*’, ‘*vijātīya bheda*’ and ‘*svagata bheda*’ before we resolve this doubt by having the knowledge of the essential *svarūpa* of the *Brahma*:

● **Sajātīya bheda:**

- When our particular attribute is found to be prevailing in all objects from the beginning as they are produced, it is called “*jāti*”. For example: *Arjuna*, *Yuddhiṣṭhira*, *Duryodhana*, *Kaṛṇa* and others are different person. But, we recognize all of them by the word - Man. Mankind is common in all of them. All men are of one kind and therefore they are called “*sajātīya*” - of the common kind. Here one thing is worth-considering, from the point of view of the *jāti*, all men are ‘*ekajātīya*’ - of one kind and so they fall under the category of mankind, however they are all different from each other from the individuality point of view. So, we can say that there is ‘*sajātīya bheda*’ in human beings. The individual souls can be taken as having the common kind with the *Brahma* being the particles of the *Brahma*. *Brahma*’s attributes like consciousness, continuity etc., are also there in the beings. Here, one thing should be taken into consideration that if the beings originate from some reality other than the *Brahma*, there can be ‘*sajātīya bheda*’ between the *Brahma* and the beings. But as *Brahma* himself has become the being (has taken the form of the being) there is no possibility of *sajātīya bheda* between the *Brahma* and the beings.

● **Vijātīya bheda:**

- Those who hold mutually (uncommon) unequal attributes are called ‘*vijātīya*’. For example: insentient objects and sentient beings. Insentient objects are void of consciousness regarding their own existence. They do not have in them attributes such as joy and sorrow, wish, effort etc. The beings have all these attributes in them. Hence, there is ‘*vijātīya bheda*’ between the insentient and the sentient. The woman, the man, the cow, the horse, mankind, animal kind, etc., are the examples of

vijātīya bheda. The insentient universe can be taken as *vijātīya* from the *Brahma*. In fact, like the sentient beings, the insentient universe too, are the particles of the *Brahma*. Yet, in comparison with sentient beings, the insentient objects have the disappearance of *Brahma*'s attributes in great measure. Hence, the insentient universe is taken as *vijātīya*. But this *vijātīya* is not elemental in order to accomplish the *līlā* and to fulfill his own desire to hold various names and forms, *Brahma* has manifested this '*vijātīya*' which is present in *Brahma* itself. Hence, from the reality point of view when the insentient objects are not different '*vijātīya*' from the *Brahma*, how can there be *vijātīya bheda* between the *Brahma* and the insentient?

- **Svagata bheda:**

- The difference that lies between the tree & its boughs, the body & its limbs and the machine & its spare-parts are called '*svagata bheda*'. Within one '*avayavī*' object, the differences that lie in various parts of the *avayava* are called '*svagata bheda*'. '*antaryāmi*' – the indweller is a distinguishing form of the *Brahma*. The work of *antaryāmi* is to issue control upon the being by dwelling inside the being. All the three attributes of *Brahma*, namely, *sat*, *cit* and *ānanda* – existence, consciousness and bliss are manifested in the '*antaryāmi*' – Indweller. Hence, in comparison with the insentient and sentient *antaryāmi* is taken as '*svagata bheda*' of *Brahma*. From the reality point of view there is no difference between the *Brahma* and *antaryāmi*, as *Brahma* itself manifests as *antaryāmi* inside the beings. Hence *svagata bheda* is not possible between the *Brahma* and the *antaryāmi*.

The *Brahma* being void of *sajātīya*, *vijātīya* and *svagata* differences, its power of pervading is naturally proved. The power of pervading is the *aīśvarya* of the *Brahma*. Being present at all the places, at all the time and in all the forms, the *Brahma* is *Bhagavān* (*īśvara*) that controls the whole creation.

Brahma is fulfilled with all the divine attributes

sākāra - Though it is all-pervading, *Brahma* is *sākāra*, too – it is having the form. The soundwaves that pervade in all countries, in all space and at all the places are not audible in their pervading form. But the same sound-waves become *sākāra* in the form of words in the radio like the sound-waves, the vision-waves are also spread in all places, but we can't see them in their pervading form, however in the television-set the same pervading waves become visible scenes. Similarly, *Brahma* is all pervading too and yet *sākāra* too. In its pervading form *Brahma* is invisible, in its *sākāra* form it is visible – realizable.

avyaya - *Brahma* has neither the origin nor the destruction. It is an eternal – indestructible reality . During the creation though it holds various forms of the insentient and the sentient, no change takes place in the *Brahma*. For this reason, the *Brahma* is considered as ‘avyaya’. Like the *Brahma*, *Brahma*’s *aprākṛtatā*, divine endless attributes, too, are void of any Changes, indestructible and eternal. To be void of changes is the ‘vīrya’ power of the *Brahma*. ‘vīrya’ means power. To be indestructible is to be ‘vīryavāna’ – powers and potential.

sarvasamartha - The *Brahma* is affluent (rich) with all kinds of divine powers. Being omnipotent, *Brahma* is termed as ‘*kartuṃ-akartum-anyathākartum sāmārthya*’, this means that the *Brahma* is capable to do, to undo, to do otherwise: -

- ***kartuṃ sāmārthya* (capable of doing everything)** - The *Brahma* is capable to make the bestowal of the excellent fruit to those who are not having any scriptural means of ‘*Japa*’ (reciting), austerity, sacrifice, meditation, control, and regulation, etc. This is the evidence of *Brahma* being capable to do all. The *Vraja* – devotees were utterly void of the above said means. Yet *Bhagavān śrī kṛṣṇa* graciously bestowed upon them the supreme fruit which was rare and difficult to be obtained even by *yogīs* and wise men of knowledge.
- ***akartuṃ sāmārthya* (capable to not perform any of the action)** - A person may be equipped (rich) with how so many scriptural means, but if the *Brahma* does not wish to bestow upon him any fruit, it is capable not to bestow upon him any kind of fruit. This is just an example of capability of undoing (not performing any function) of the *Brahma*.
- ***Anyathākartuṃ sāmārthya* (capable of performing any of function out of the route)** - By going through the characters of the devotees it has been seen that *Bhagavān* has uplifted even ‘*kūbjā*’, ‘*pūtanā*’, ‘*kaṃsa*’ ‘*śiśupāla*’ etc. Who held passion, avarice (greed) and infatuation towards *Bhagavān* which are the evil sentiments and means forbidden by scriptures. This is *Brahma*’s power to do otherwise.

To be powerful is to have ‘*yaśa*’. The *Brahma* is all-powerful, so only *Brahma*’s attribute of *yaśa* pervades. Who will sing the *yaśa* of one who is void of attributes? Who will like to obtain and know one who is powerless? And what benefit is there to approach one who is having no power? Hence, those who consider *Brahma* as *nirguṇa* and *nirdharmaka* make *Brahma* as non-worshipable, unobtainable, unknowable and unbestower of fruit. In reality the *Brahma* is not *nirguṇa* and

nirdharmaka but it is endowed with all unworldly, divine attributes. This shows that the *Brahma* is worshipable, obtainable and bestower of fruit for all. This is the *yaśa* attribute of the *Brahma*.

svatantra - *Brahma* is independent as it holds the immeasurable power of knowledge and unlimited power of action. A man may have power of knowledge but if he lacks in power of action, he is going to become dependent. Don't we see many educated, wise, learned men serving others? The reason is that there is an urge of the power of action in them. Similarly, a man may possess the power of action, but he may not have knowledge, this makes him a parasite who hangs upon others. A laborer may have much more power than his master has. But for want of power of knowledge, he becomes dependent and till the very end of his life he works as a laborer. And this as a laborer the man who has both the powers in him – the power of knowledge and the power of action, can win freedom from dependence. The *Brahma* is independent as it is endowed with the powers of knowledge and action. The very independence of the *Brahma* is it, *śrī and śobhā* – the wealth and splendor. How ever strong a tiger may be, but if it is placed in a cage, all its luster and power will come to an end, similarly, how much learned a man may be, but if he serves somebody, he will lose his luster and wisdom. Hence, the man who is independent maintains his luster and power, hence *Brahma's* independence has been extolled as it '*śrī - śobhā*'.

sarveśvara - Because the *Brahma* is independent, *māyā* cannot have her impact upon it. Nobody is empowered to have the upper hand on the *Brahma*. On the contrary it is the *Brahma* who keeps all in its subjection. Hence, the *Brahma* is called '*sarveśvara*' – lord and *Bhagavān* of all.

sarvajña - If the *Brahma* pervades in all the places, at all the times and in all the objects what matter can be there which the *Brahma* is unaware of! Hence, the *Brahma* is omniscient. Omniscience is the *Brahma's* attribute of Knowledge.

nirguṇa - Though the *Brahma* is endowed with unworldly, divine, endless attributes; it is void of all earthly, worldly characterize. For this reason, the *Brahma* is termed as '*nirguṇa*' and '*nirdharmaka*' to be void of worldly attributes is the *Brahma's* attribute of '*vairāgya*'.

In this way we have narrated six divine attributes of the *Brahma* – (1) *vyāpakatā* - *aiśvarya*, (2) *avyayatā* - *vīrya*, (3) *sarvaśaktimāna* - *yaśa*, (4) *svātantrya* - *śrī*, (5) *sarvajña* - *jñāna* and (6) *prākṛtaguṇavarjitatā* - *vairāgya*. In addition to these six divine attributes, many other attributes of the *Brahma* have been narrated in the scriptures.

sarvādhāra - The *Brahma* has created the universe and has become its prop. So, the *Brahma* has been described as '*sarvādhāra*' - the support of all.

sarva vilakṣaṇa - The sea manifests in the form of its waves and yet it is not terminated in the waves, as it is perfect. Similarly, though the *Brahma* manifests as

innumerable insentient objects and sentient beings, it does not come to an end in the insentient and the sentient. It does not diminish at all. As the *svarupa* of independence of the sea remain intact even if it forms the waves, similarly, though the *Brahma* is the form of all, it is also supremely independent and distinct.

Its reason is worth knowing:-

The qualities of the father enter into the son, and not the qualities of the son into the father, the attributes of the sea are there in the waves, but the attributes of the waves are not there in the sea. From this the principle can be established. The attributes of the cause always enter into the effect, but the attributes of the effect do not enter into the cause. So, when the *Brahma* holds the forms of the insentient and the sentient, the *Brahma* does not become unconscious like the insentient and does not become an atom or does not become scattered like the being for this reason, the *Brahma* is called '**sarvavilakṣaṇa**' – distinct from all.

abhinna-nimittopādāna - The *Brahma* is both the *nimitta* cause and the *upādāna* cause of the creation. (This has already been narrated in detail in *prapañca viveka*).

viruddha-dharmāśraya - From the reality point of view, the *Brahma* being one non-dual, it holds various contradictory forms at the time of creation. Even though it is pervading and becomes like a small atom as a being. Though it is the cause of all causes, it becomes the effect in the form of the universe. Though it holds all the forms, it is quite distinct from all. As the *Brahma* holds various contradictory attributes, it is '**viruddha-dharmāśraya**' – the resort of contradictory attributes.

tarkāgocara - The *Svarupa* of the *Brahma* cannot be rasped by the narrow intellectual power of logic. Because of *Brahma*'s attributes of all pervading, power and resort of contradictory attributes, the rules of logic have to accept their defects before *Brahma*. For this reason, the *Brahma* has been called '**yuktyāgocara**' or '**tarkāgocara**' – not approachable by any desire or logic.

adraśya - The *svarupa* of the *Brahma* being unearthly and divine, a man cannot behold it by his earthly-worldly senses. In the same way the beings who are unqualified and unworthy cannot have the *darśana* of the *Brahma*, hence, the *Brahma* is termed as '**adraśya**' - 'invisible'.

svecchayā-draśya - Though invisible, the *Brahma* manifests its *svarupa* before the person whom he wishes to have his *darśana*. Hence, the *Brahma* sometimes becomes visible by its own sweet will. It is quite well-known in the *purāṇas* and in the world that many beings beheld *Bhagavān* during the time of this incarnation and in the time of his non-incarnation.

It depends upon the independent will of the *Brahma* whether to give *darśana* or not, again, all people do not behold *Bhagavān* equally in the same way. The *svarupa*

of *Bhagavān* becomes visible before the beings, such as and so much as *Bhagavān* wishes to manifest this *svarupa* before them. There is one famous example which shows that when *Bhagavān* entered the assembly of *kaṁsa*, devotees with different sentiments beheld *Bhagavān* in different forms – women saw him as the very incarnation of the God of love, people who had friendly feelings saw him as a friend, to old people he appeared as a child, while the wrestlers of *kaṁsa* beheld *Bhagavān* as the death. Thus, *Bhagavān* gave all these people his *darśana* in the form in which a person wishes to see him in accordance with the sentiment of his heart. From this incident we can understand a principle that even in the time of incarnation, *Bhagavān* does not offer the *darśana* of his *saccidānanda* - divine *svarupa* to all the beings. This does not mean that the different forms in which *Bhagavān* gives this *darśana* are material and worldly. *Bhagavān* may be visible as a worldly, child, or a youth or as an enemy or a great man, yet from the reality point of view *Bhagavān* is always divine, *saccidānanda* form. To those people who have not got such high eligibility that they may have the *darśana* of the divine, *saccidānanda svarupa*, *Bhagavān* offers them his *darśana* according to their worth with the justification. “like vision like creation”. The ignorant people can experience *Bhagavān*’s manifested form as an ordinary person and so will be blind to the *saccidānanda* form of *Bhagavān*, man of dry knowledge will feel the attribute of *saccidānanda* of *Brahma* but *Bhagavān* in ordinary human form will be felt wonderful and astonishing. The men of knowledge and devotion will behold *Bhagavān*’s manifested human form as well on this *saccidānanda* form *Bhagavān* will appear to them such as they expect to experience in their devotion of *Bhagavān* or in the *līlā* of *Bhagavān*. They can, know, believe, and enjoy the quality of *Bhagavān* being the resort of contradictory attributes.

samāna - In the creation of the *Brahma*, some are in the form of the insentient and some are in the form of the sentient beings. Among the beings the men are able to make upliftment of their own self. While animals and birds, devoid of the ability as they are, cannot make their upliftment. Among the beings some are handsome, and some are ugly and deformed, some are capable, and some are incapable, some are happy, and some are unhappy, some are worth-liberation, and some are unworthy of liberation. Some are sinful and some virtuous etc. For this reason, some people will certainly feel that the creation of the *Brahma* is full of inequality, unfair discrimination, partiality, and dissimilarity. Because of this kind of misunderstanding the ignorant people very often consider inequality – dissimilarity in the *Brahma*.

The allegations made on the *Brahma* to be dissimilar, partial, and cruel should be taken as baseless and actuated by ignorance. In fact, there cannot be any unequally and cruelty. The *Brahma* will need some person or object that is different from it, if you consider it a problem of the *Brahma*, and if you consider it the distinctness of the *Brahma*, then the problem or distinctness of the *Brahma* is this: wherefrom, to bring ‘someone’ that is different from its own self, in becoming dissimilar and cruel? Is there anyone else here except the *Brahma*? If the *Brahma* itself becomes the insentient and the sentient, wealthy and un-wealthy, big, and small, sinful, and virtuous

etc., no charge can be made on the *Brahma* to be dissimilar, partial and cruel. The insentient and the sentient universe is *Brahma*'s own creation. Hence, the *Brahma* is innocent and equal to all.

karmaphala dātā - The person who performs good actions, obtains good fruit. While the doer of bad action obtains bad fruit. Having seen such two-five-ten examples, a few people assume that man can get fruit by his deeds. However, if that assumption means that without any will or control of *Bhagavān*, the action itself yields fruit to a man independently or relatively, then this belief is quite false. No man can produce any fruit by his own efforts and when a man is not able to do any action without the will of *Bhagavān*, how can he be free to produce the fruit of the action! It is *Bhagavān* who offers the fruits of all good or bad deeds by his own independent will. It is not necessary for *Bhagavān* that he may offer the fruit by seeing the action of men. If *Bhagavān* wishes, he may take action into consideration and if he wishes, he may not take actions into consideration. All rules of the law of actions are applicable to beings. *Bhagavān* who is beyond all rules and scriptures is independent. Sometimes *Bhagavān* manifests *līlā* to be bound by rules of actions. But that is subject to his will and not to the rules of actions. This *līlā* same as the people who wear the belt around their belly as they wish to do so!

In addition to the above stated attributes, various other attributes of the *Brahma* are narrated in *smṛti-purāṇa*. *śrīmad bhāgavata* specifies some attributes of the *Brahma*: -

Righteousness, holiness, compassion, pardon, renouncement, satisfaction, politeness, penance, contiry, austerely, equipoise, forbearance, in difference, valor, luster, remembrance, adeptness, beauty, patience, softness, wisdom, *prasraya*, character, power, depth, stability, honor, lack of pride etc. etc.

Parabrahma śrīkrṣṇa

The one whom the *upaniṣada* address as '*Brahma*' '*Parabrahma*' '*ātmā*' '*Satya*' '*Rasa*' '*ānanda*' '*ananta*' '*bhūmā*' and '*nārāyaṇa*' is *śrī krṣṇa* only. They are multiple facets of the same personality who is the supreme one. Similarly, it is also *śrī krṣṇa* whom *purāṇa* call '*Bhagavān*' and *smṛti* all '*puruṣottama*' '*paramātmā*' and '*parameśvara*'. Hence, all the above said divine attributes are the attributes of the supreme *Brahma śrī krṣṇa*.

Akṣara brahma

When the supreme *Brahma* desired to manifest the creation, first of all, the phase of *akṣara Brahma* was activated. All the three attributes of *sat*, *cit* and *ānanda* – Existence, consciousness and bliss are present in *akṣara Brahma*. By the will of the supreme *Brahma* this *akṣara Brahma* itself manifests as the insentient and the sentient

universe. Hence, the cause of all causes held by the supreme *Brahma* to manifest the creation is addressed as '*akṣara Brahma*'.

The relation of *akṣara Brahma* with the Supreme *Brahma*

akṣara Brahma is the *dharma* and power of the supreme *Brahma* and also the abode - the residential place(*dhāma*) of the supreme *Brahma*. So, the distinct relation that exists between *akṣara Brahma* and the supreme *Brahma* is that of *dharma* and *dharmī* as well as *dhāma* and *dhāmī*.

dharma-dharmī sambandha

dharma always dwells in *dharmī*. For example: The flower is *dharmī* and the fragrance that dwells in it is the *dharma* of the flower. The sun is *dharmī* and the light that remains in the sun is its *dharma*. Similarly, *akṣara Brahma* is the *dharma* or power of the supreme *Brahma*. Hence, when it is considered from the point of view of the *dharma*, *akṣara Brahma*, like the light of the sun, is found to have been residing in the supreme *Brahma*.

dhāma-dhāmī sambandha

The owner of the house is called '*dhāmī*', while the house is called '*dhāma*'. *dhāmī* resides in *dhāma*. *akṣara Brahma* is *dhāma*– the abode of the supreme *Brahma*. Now, if it is seen from the viewpoint of '*dhāma*', the supreme *Brahma* will be found residing in *akṣara Brahma*. *akṣara Brahma*, in the supreme *Brahma* and the supreme *Brahma* in *akṣara Brahma*. A man with his limited petty intellect will not be able to understand this relation. To him it will seem quite impossible relation, but the resort of contradictory attributes as it is nothing is impossible for the supreme *Brahma*, the distinct relation that exists between *akṣara Brahma* and the supreme *Brahma* can be understood to some extent by the analogy of the cloth and (fibers) threads. If a ready-made piece of cloth is seen as an *avayavī*, the threads of which it is woven will be found as its *avayava* – limbs – parts. From this point of view the cloth can be called "*dharmī*" and threads "*dharma*" or we can say that "threads reside in the cloth". If we consider this example from another view point, the cloth is made by weaving the threads, hence threads are the '*upādāna*' and '*samavāyī*' cause by which the *kārya* – effect is produced, the cloth that is produced by threads is called '*kārya*'- the effect. 'The *kārya* - effect' always resides in the *upādāna* cause, as the pot remains in the earth, ornaments remain in gold and silver. The cause is called *dharmī* while the *kārya*-effect is called *dharma*. There it will seem that the cloth resides in threads. The above example shows us that when the viewpoint changes, *dharma* and *dharmī* mutually undergo a change, similarly when we see *akṣara Brahma* from another viewpoint sometimes *akṣara Brahma* will come before us as *dharma* and sometimes as *dharmī*.

ganitānanda

If *parabrahma* is taken as a flower, *akṣara Brahma* is its fragrance. When it is spread, the fragrance is not so intense as the fragrance that lies in the flower is. Similarly, the bliss that remains in *akṣara Brahma* is not so much as there is in the supreme *Brahma*. *akṣara Brahma* does not contain so much bliss as the supreme *Brahma* contains. For this reason, *akṣara Brahma* is called ‘*gaṇitānanda*’ – the one who possesses limited bliss. Here, we should keep in our mind that all the above outer worldly divine attributes of the supreme *Brahma* such as *aśvarya*, *vīrya*, *yaśa*, *śrī*, *jñāna*, *vairāgya*, Omnipotent etc., are known by the word ‘*ānanda*’ – the bliss.

nirākāra

The sun is *sākāra* but its light that is spread in all the four directions is pervading, i.e. *nirākāra*. Similarly, the supreme *Brahma* is *sākāra*, while *akṣara Brahma* being pervading is *nirākāra*. *Brahma* can be obtained through the path of knowledge, while the supreme *Brahma śrī kṛṣṇa* can be obtained only through devotion.

Eligibility to experience the akṣara Brahma

The man with knowledge (*jñāna mārgī*) and the devotee (*bhakti mārgī*) both have realization of *akṣara Brahma* in different ways, the devotee longs to search the supreme *Brahma śrī kṛṣṇa* and therefore he beholds *akṣara Brahma* as the abode of the supreme *Brahma*. The man with knowledge does not reach *bhagavān śrī kṛṣṇa* and therefore he beholds *akṣara Brahma* the abode. He considers *akṣara Brahma* as pervading, *saccidānanda*, self-effulgent - one who is beyond attributes etc. The fruit he obtains is up to the attainment of *akṣara Brahma*.

srṣṭi prakriyā (The process of the origin of the universe)

ghī is a sort of *kārya* (effect). The cause of *ghī* is milk. But *ghī* is not produced directly from milk. First curd is made from milk. There buttermilk is prepared from the curd, and from buttermilk, the butter is obtained; and finally, *ghī* is obtained. In this order, the cause of *ghī* is the butter, the cause of butter is buttermilk and the cause of buttermilk is the curd and that of the curd is milk. Here milk is the original cause of all the causes of *ghī* along with *ghī* as the *kārya* – effect. In this example, at one end is milk, while at the other end is *ghī*. Milk is here, the original cause, while *ghī* is the final *kārya* – effect. Between milk and *ghī* there is a chain of various causes. Similarly, in the present context, at one end there is the supreme *Brahma* and at the other end there is the universe made up of the insentient objects and the sentient beings. The

supreme *Brahma* is the original cause and the universe is the final *kārya*- effect. Between the supreme *Brahma* and the universe there lies a chain with various steps of causes and *kārya* – effects. If we can have the knowledge of their steps, we can understand by what process the universe has emerged from the *Brahma*. The supreme *Brahma* creates the universe from *akṣara Brahma*. At the beginning of the creation ‘*kāla*-time’, ‘*karma*-action’, ‘*svabhāva* – disposition’, ‘*prakṛti*’ and ‘*puruṣa*’ are the elements that are produced at first. To erect house cement, bricks, stones, lime, iron, etc., are used. Similarly, *kāla-karma-svabhāva*: - Time, action, disposition etc. should be taken as lime, stones etc for creating the universe. *akṣara Brahma* being the form of *sat-cit-ānanda*, the elements of time, action, disposition (*svabhāva*), *prakṛti* and *puruṣa*, are produced from its attributes of *sat* and *cit*, whereas from the attribute of *ānanda*, *vyaṣṭi – antaryāmi* is originated. From *prakṛti* which is born as the particle of the *sat* attribute, consisting of the attributes of *sattva*, *rajasa* and *tāmasa mahat tattva*, *ahaṁkāra*, five *tanmātrā* (word, touch, form, taste and smell) five *mahābhūta* (space, air, light, water and earth), five organs of knowledge (eyes, nose, ears, tongue, and skin), five physical organs (hands, legs, words, rectal and genital); and mind – these 23 elements are produced. From the *puruṣa* born from the *cit* particle innumerable individual beings are created. From the *ānanda* particle of the *akṣara Brahma*, innumerable forms of *vyaṣṭi – antaryāmi* are produced, *antaryāmi* resides in every individual being and controls it. This *antaryāmi* is the particle of *samaṣṭi-antaryāmi*.

samaṣṭi-antaryāmi

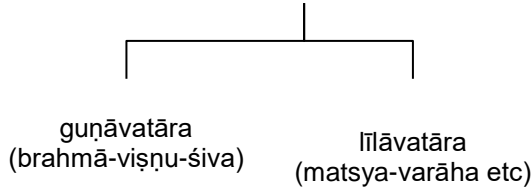
The way in which *vyaṣṭi – antaryāmi* manifests from *akṣara Brahma*, same way the supreme *Brahma* itself also becomes *samaṣṭi-antaryāmi* for controlling (managing) the creation and for performing deeds at the time of taking incarnations. *samaṣṭi-antaryāmi* is also called, ‘*virāṭa puruṣa*’, ‘*samaṣṭi puruṣa*’, ‘*brahmāṇḍa mūrti*’, ‘*paramātmā*’, ‘*narāyaṇa*’, ‘*ādyāvātara*’ and ‘*sakalāvatāvatārī*’ the supreme *Brahma* becomes *sarvopādāna* as *akṣara Brahma* and as *samaṣṭi-antaryāmi* if becomes the controller – *īśvara* of all remaining present in every object and being. (*ghaṭā–ghaṭāmā*) as *akṣara Brahma*, the supreme *Brahma* is worshiped by the *jñānī* and as *antaryāmi* it is worshiped the devotees of the *maryādā mārga*. *Guṇāvatāra devatā* (*Brahmā*, *viṣṇu* and *śiva*), who controls the *sattva*, *rajas* and *tāmas* attributes of the *prakṛti*, are also manifested from *samaṣṭi-antaryāmi śrī kṛṣṇa*. The same way *līlāvatāra* like *matsya*, *varāha* etc have also been manifested.

Below provided graph will be very useful to understand the entire narration in a single frame.

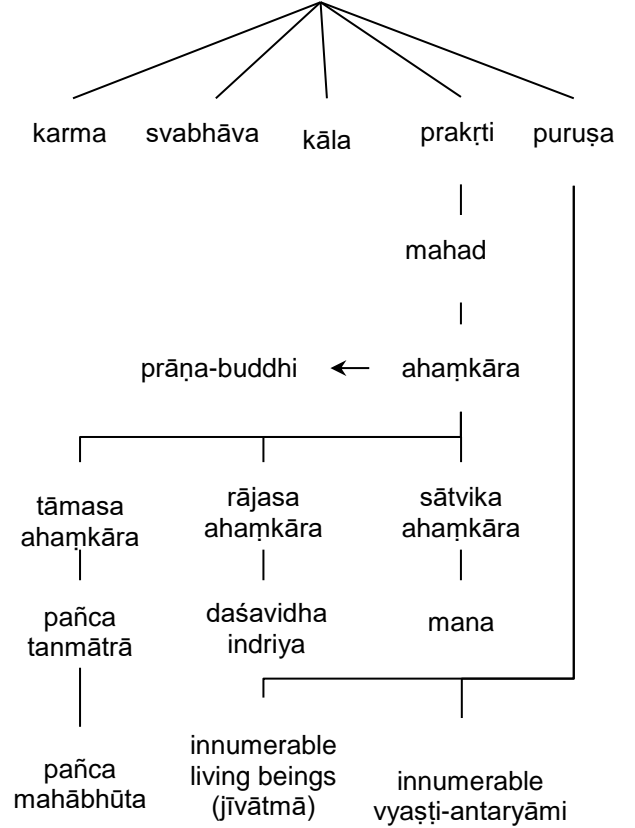
Note: The Slanted Lines in the graph denotes difference facets of the same object, while straight lines denotes the different *svarūpas* with cause-effect relation.

saccidānanda- parabrahma - pūrṇa puruṣottama
sākāra bhagavān
śrī kṛṣṇa

brahmāṇḍamūrti-samaṣṭi-antaryāmī-virāṭ
paramātmā-sakalāvatārāvatārī
nārāyaṇa



nirākāra-sarvakāraṇabhūta
akṣara brahma



For Further Reading:

- "Mūla Rūpa Viveka" of "Prameyaratnaṇava" composed by Śrī Lalubhaṭṭajī
- "Prameya Prakaraṇ" under "Sarva nirṇaya Prakaraṇ" of "Tatvārthadīpa Nibandha" composed by Śrī Mahāprabhujī
- Sruṣṭi prakaraṇa of Tṛtīyaskandha subodhinī composed by Śrī Mahāprabhujī
- First Canto of 'Aṇubhāṣya' composed by Śrī Mahāprabhujī
- "Prameya Prakaraṇ" of "Prasthāna Ratnākara" composed by Śrī Puruṣottamajī
- Essay "Brahmavāda kī bhūmikā ke rūpa me patrāvalambana granth ke kathya aur mahatva ka adhyayana" by Śrī Śyāma Manoharajī from the newly published "Pratrāvalambana" treatise

Puṣṭi Viveka

(The consideration of the *Puṣṭi*)

For perfection (excellence, exquisiteness), it is necessary for any *sampradāya* (sects) to have two aspects - the aspects of the system of philosophy and the aspect of the system of the *dharma* (Religion). The aspect of the philosophy is also called the aspect of *prameya* - the object of realization, while the aspect of the system of the *dharma* is recognized as the aspect of conduct, practice or means of attaining the end. In *Vallabha sampradāya* (the sect of Śrī Vallabhācārya - Vallabhīya sect), *puṣṭibhakti mārga* (the path of *puṣṭi* devotion) and *puṣṭi śaraṇa mārga* (the path of surrender to *puṣṭi*) are the aspects of the system of *dharma*. Today, when people hear the name of *Vallabha sampradāya*, they know only that it is '*havelī sampradāya*' , which is quite a false & illusive name, and it will not suffice to call it only the path of devotion. Here it will not be out of place (useless) to say that devotion is recognized as a means of accomplishment not only in *Vallabha sampradāya* but also in various other *sampradāya*. There are a number of sub aspects of the system of *dharma*. Chief among them are 1.Doctrine(*siddhānta*) 2.Practice(*vyavahāra*) 3.Fruit(*phala*) and 4.Sentiment(*bhāvanā*). The first three of them with their subtle nature are narrated in "*puṣṭi - praveśa-1*". The aspect of the sentiment will be explained hereafter as the occasion will arise.

There is no exaggeration in saying that most of the people – even the followers of the *sampradāya* are ignorant of the philosophical aspect of *Vallabha sampradāya*. The **Doctrine of *Brahma* with form(*sākāra-brahmavāda*)** is the philosophy of the *Vallabha sampradāya*. Afterwards the name " Pure-Non-Dualism" has been given to it. The chief *prameya* elements of the doctrine of *ParaBrahma*, *akṣarabrahma*, *antaryāmī* - Internal Controller, *jīva* - being, *jagat* – universe etc. They have been narrated in detail in the first chapter of "***prameya ratna sangraha***".

The Doctrine of *Brahma* with form /The pure Non-Dualism:

Only *Brahma* is the element. Whatever is visible as names, forms, and actions in this insentient-sentient universe, it is only *Brahma* himself that has become all these for the fulfilment of his desire for the sport. For this reason, the elements like *māyā*, *prakṛti*, *puruṣa*, Time, Action, Nature, Molecule etc that are taken to be the material cause and the efficient cause of the universe, all these are the forms held by *Brahma* himself. Even though *Brahma* is pervading in these various names, forms, and actions, one svarupa of *Brahma*, that is par excellence, independent and distinct from all these, is the supreme being Śrī Kṛṣṇa. In other words, *Brahma*, the resort of various contradictory attributes, being pervading at all the places in the form of the universe,

has one distinct form as the *svarupa* of the supreme being *Śrī Kṛṣṇa*. This doctrine of *Śrī Vallabhācārya* is called Pure Non-Dualism – the Doctrine of *Brahma* having the form.

For any *sampradāya* philosophy remains at the very base, while *dharma-sādhanā* along with its means is like a building constructed on it. A building without base remains unstable and it can topple down at any time. Hence, the knowledge of philosophy is very essential for the followers who wish to make advancement in *dharma* and means for their *sampradāya*.

The view-point of Philosophy and The view -point of Sport:

Śrī Vallabhācārya sees the world from two viewpoints, (1) from a philosophical point of view and (2) from the viewpoint of the sport. When we take a serious consideration of the universe, certain questions arises as under:-

“What can be the realistic *svarupa* of the universe? Which & how many are the basic elements as the constituents of the universe? Who administers the universe? How are the constituent’s elements of the universe related to *Brahma*? What are the regulations by which the universe is administered? How and when can there be the emergence, the sustenance, and the disappearance of the universe? etc”

If the universe is seen from a philosophical view, such questions can be resolved with the help of the doctrine of *Brahma* with an embodied form. But the series of questions does not end only here. Together with these, there arise some such questions that cannot be resolved from a philosophical view. E.g. :-

Why has the universe came into existence? If only one reality is accepted, how can so much wide variety in the universe be explained? Again, some are sentient, some insentient, some are human beings, some are deities, why so? Among beings, too, some are void of devotion. Why is it so? When only *bhagavān* does all this and causes all to be done, why do some go to heaven and others to hell?

These and other similar questions such as these cannot be answered satisfactorily only from the viewpoint of the sport. Here, one thing should be taken into the consideration that the philosophical view and the view of the sport are not mutually antagonistic, but they are complementary to each other. People who have been unable to reconcile both the views, have been unjust either to the philosophy or to the sport. The people who impose much more emphasis on the philosophy believe that the creation of the sport to be in vain, untrue and insignificant, contrary to this, those who concentrate fully on the creation of the sport begin to disdain the reality of *bhagavān*. However, those people who even after accepting both the views, unable to reconcile between these two aspects, believe the reality of the *bhagavān* and the creation of the sport to be extremely different from each other. Accomplishing harmony with evidences between both these views of the reality and the sport, *mahāprabhu Śrī*

Vallabhācārya propounded the doctrine of the of the pure non dual and the path of the *puṣṭi* Devotion and this speaks highly of the extraordinary uniqueness (distinctiveness) of *Śrī Vallabhācārya*. He considered neither the universe - creation as a vain, unreal and insignificant, nor did he disregard *Brahma* - Reality. Similarly, *mahāprabhuḥ* viewed the relation between *Brahma* and the creation neither as duality with absolute difference nor as absolute non-duality with absolute non-difference. In accordance with *mahāprabhuḥ*'s view there is a relation between identity and of pure-non-duality between *Brahma* and creation. In other words, if the creation is seen from the philosophical point of view, *Brahma* will seem to be the only element (reality). And if the universe is seen from the view of the sport, various names, forms and actions held for the purpose of the sport by *Brahma*, the only reality, make this creation.

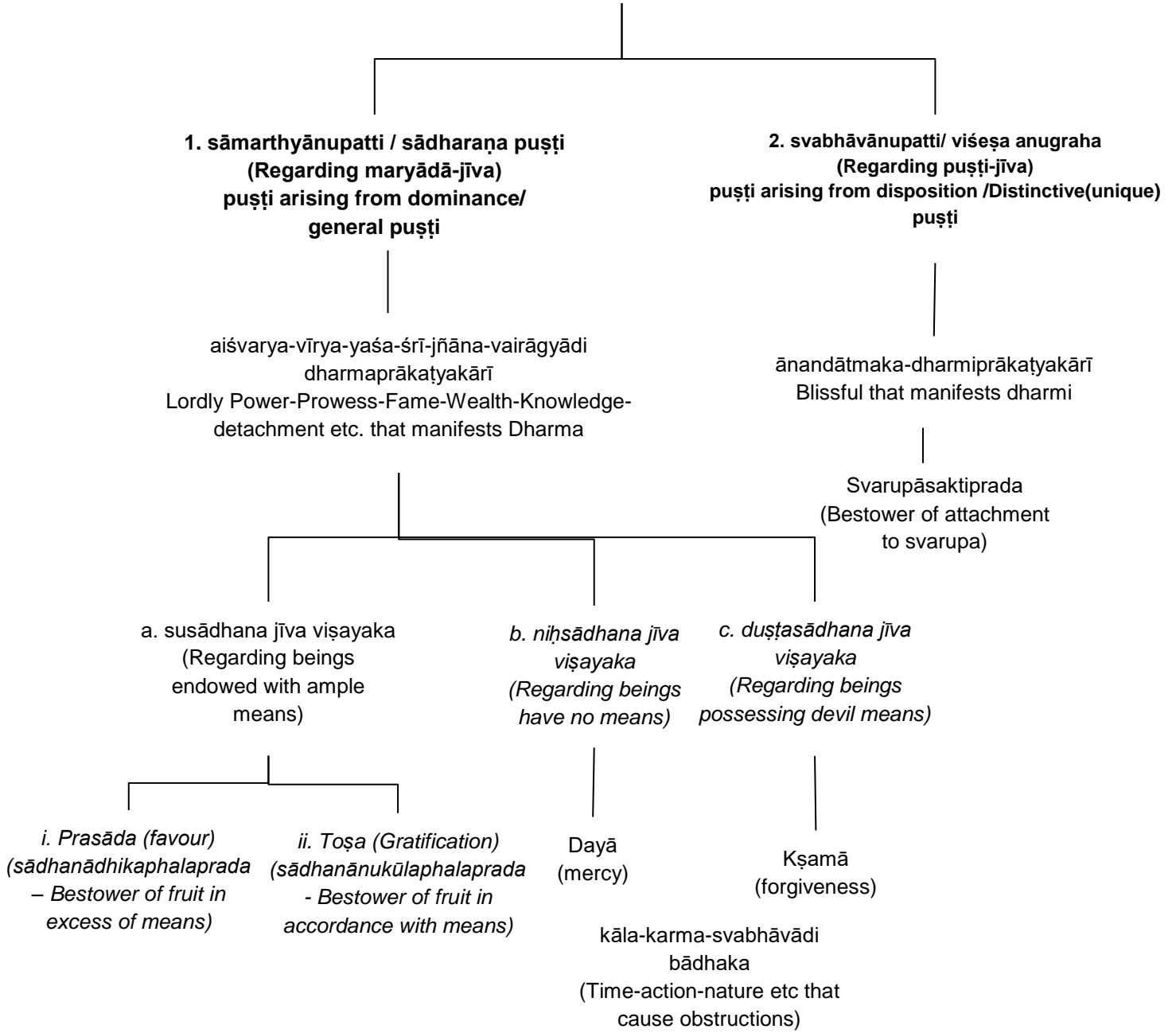
The purpose of the system of Philosophy:

The people who are ignorant of such significance of philosophy of the creation brought out by *Śrī Vallabhācārya*, understood that the Supreme self is far far away from them. And for this very reason, the sentiments of fear and inferiority take root in them. The supreme self is not so far from us, invisible and untouchable as we take it to be. It is very much nearer to us than we are to our own selves. It is so easily available to us that we can see and even touch the supreme self that is pervaded in every seed and atom. That supreme self as the non-different material and efficient of creation, sustenance and destruction of the universe sits in our home in the embodied form of *Śrī Kṛṣṇa* and can bestow even divine bliss of his *svarupa*, much more than the happiness of liberation. Hence, people who heartily desire to obtain the bliss of the *svarupa* of *Śrī Kṛṣṇa* should take resort to the pure non-dual the path of *puṣṭi* devotion. To explain this thing to *puṣṭi* beings is the absolute and ultimate aim of the doctrine of embodied *Brahma*.

Puṣṭi - Grace:

“*puṣṭi*” is one distinctive attribute of *bhagavān*. ‘*puṣṭi*’ is also recognized by various names such as ‘*anugraha-kṛpa*-Grace-Compassion; *prasannatā* - gladness; *saṃtoṣa* - gratification; *dayā* - mercy; *kṣamā* - Forgiveness’. In scriptures like *bhāgavata* etc several episodes of the bestowal of *bhagavān*'s *puṣṭi* - grace upon various divine being have been narrated in various ways. **On the basis of these narrations** the classifications of Bhagwan's Pusti can be given as under:

pusti-anugraha
(grace)



- In the table shown above we have been given to understand to mainly two kinds of 'puṣṭi grace of Bhagavān, " 1st – sāmarthyānupatti"- arising from dominance means sādharma puṣṭi - general grace, " 2nd - svabhāvānupatti" – arising from disposition means distinctive (unique) grace.

sāmarthyānopatti / sādharana puṣṭi : puṣṭi arising from dominance/
General puṣṭi:

Bhagavān's dominance – power has been narrated in scriptures as divine attributes like ¹*aiśvarya* = Lordly Power, ²*vīrya* =Prowess , ³*yaśa* =Fame , ⁴*śrī* = Wealth, ⁵*jñāna* =Knowledge, ⁶*vairāgya* =Detachment etc. Puṣṭi of *Bhagavān* is called *sāmarthyānopatti puṣṭi* - '*puṣṭi* arising from dominance, When *Bhagavān* manifested his attribute / attributes in part of fully in any being. Desire for such puṣṭi of *Bhagavān* is entertained by *maryādāmārgīya* beings. puṣṭi beings should never entertain desire for *sāmarthyānopatti puṣṭi* - puṣṭi that arises from dominance of *Bhagavān*.

In other words, it can be said that puṣṭi - grace which does not take place naturally, spontaneity, and effortlessness or that puṣṭi is bestowed of which *Bhagavān* has to think or resolve is called '*sāmarthyānopatti puṣṭi*' - puṣṭi arising from dominance -power of *Bhagavān*. While bestowing such puṣṭi, *Bhagavān* does not involve himself much in it. He keeps himself aloof and gets his expected object fulfilled through his divine attributes like *aiśvarya* - Lordly power etc, or through his *vyūhas* - *svarūpas* like '*vāsudeva, saṃkarṣaṇa, aniruddha* and *pradhyumna*. We do such things too many times. Whenever any person who is not particularly known to us, or who is not affectionate, approaches us for help or when we come to know that he is in difficulties, we send help to that person not directly but through servants, telephone, post or through some acquaintances. Personally, we do not take much interest in that person. It so happens that many times somebody has to remind us to help. We can easily understand why we do not take much interest in doing this kind of help. At such time a thought comes to our mind instantly that generally the person does not show his face any day but when he needs help, he has come running to us. The selfishness of the person who asks for help stops us from taking interest. We should understand that exactly the same is the case with *Bhagavān*.

There can be three kind of being that are worthy of *Bhagavān's* grace:

1. *susādhana* : Those who possess ample means
2. *niḥsādhana* : Those who possess no means
3. *duṣṭasādhana*: Those who possess evil means

Accordingly, there can also be three kinds of *Bhagavān's* grace.

1/a : *susādhana jīva viśayaka* - Grace for the beings who possess ample means.

1/b: *niḥsādhana jīva viśayaka* – Grace for the beings who are void of means.

1/c: *duṣṭasādhana jīva viśayaka* – Grace for the beings who possess evil means.

Now let us consider these three kinds of grace one by one.

1/a: susādhana jīva viṣayaka - Anugraha: Grace for beings who possess ample means:

The beings who are able to take up measures and means such as rite, *Japa*, Austerity, Pilgrimage, Sacrifice etc for the fulfilment of desire of their mind, are called “*susādhana jīva*” – the beings who possess ample means. *Bhagavān* bestows up on such beings enriched by means in the following two ways,

- i. *sādhanādhikaphalaprada* – Bestower of fruit in excess of means.

And

- li. *sādhanānukūlaphalaprada* - Bestower of fruit in accordance with means.

1/a/i : sādhanādhikaphalaprada anugraha: The grace that bestows fruit in excess of means:

We can understand this kind of grace with the help of one worldly illustration. Let us suppose an artist approaches us with expectation to satisfy some desire of his mind. We ask him to make a work of art for us. Accordingly, he makes an extremely beautiful work of art and brings it to us. When we see it, we are so pleased with that artist that we gladly offer him as a present more money than we should have paid him practically in return for his craftsmanship. Similarly, if *Bhagavān* is pleased with a being who adopts means like rites, austerity etc, to fulfil his mind’s desire, he bestows upon him the fruit that is in excess of his means. *sudāmā*’s wife insistently sent her husband to *Bhagavān* to ask for wealth. In return for merely a handful of her parched rice, *Bhagavān* gave his wife as much wealth as that of *Indra*, the god of gods. This grace bestowed by *Bhagavān* up on *sudāmā*’s wife, is an example of *sādhanādhikaphalaprada anugraha* which is much more in excess of the means adopted by her.

1/a/ii sādhanānukūlaphalaprada anugraha: Grace that bestows fruit according to means:

Sometimes *Bhagavān*, being satisfied (Not pleased) with their means, bestows upon beings the fruit in accordance with their mind’s desire or in accordance with efforts/ means adopted by them. He does not bestow fruit in the above mentioned way. *Bhagavān*’s grace such as this is called “*sādhana-anukūla-phalaprada-anugraha*” – Grace that bestows the fruit in accordance with means. An appropriate example can be cited here, wounded by his stepmother’s disdain, *dhruva* went to the forest. He underwent severe austerity with the desire to obtain the position of a king. *Bhagavān*

was 'satisfied' with his penance. He did him a favour and got him the royal throne. This is what is called *Bhagavān's* grace that bestows the fruit in accordance with the means.

1/b niḥsādhana jīva viṣayaka anugraha : Grace for beings utterly void of means:

A being of no means:

A being who is not able to make any kind of efforts to fulfil his mind's desire because of some sort of incapability caused by caste, gender, body, age, sins, ignorance etc, is called "*niḥsādhana jīva*" – a man of no means. Here puṣṭi - being's state of having no means should be seen differently.

It is seen that *Bhagavān* bestows grace upon a being who is capable to adopt means, as well as upon being who is utterly void of means. The sight of a poor, helpless and feeble person awakens the sentiment of pity. Similarly, the grace *Bhagavān* bestows upon a being of no means, is also caused by pity, e.g. *Bhagavān* saw with his merciful eyes many soldiers, who were killed in the war between the *pāṇḍavas* and the *Kauravas*. These soldiers had not taken resources to any means of liberation; however, they were granted liberation.

1/c duṣṭasādhana jīva viṣayaka anugraha: Grace for beings adopting evil means:

A being of Evil Means:

From worldly, Vedic, and devotional viewpoints, some actions are considered as forbidden (prohibited) and despicable actions. The beings who are followers of such actions are called "*duṣṭa-sādhana-jīva*" – "The *jīva* adopting evil means".

Like 'the beings having plenty of means(*susādhana*)' and 'the beings having no means (*niḥsādhana*)', 'the beings adopting evil means (*duṣṭa-sādhana-jīva*)' too, seems to have been receiving the grace of the *Bhagavān*. Very often, it has been seen that even when a child makes mischief, its elders do not become indifferent in the matter of its bringing up and nourishment as they are inclined to forgive it. Similarly, sometimes *Bhagavān* bestows even the excellent fruit upon the beings who adopt evil means, by forgiving their punishable deeds. *Bhagavān* is quite free to do all this. *Bhagavān* is bound by no rules. For example, there were many demons like *kaṁsa*, *bakāsūra*, *trṇāvrata*, *pūtanā* and so on. Though they were doers of evil deeds, *Bhagavān* killed them with his own auspicious hands and bestowed upon them such excellent absolution (Liberation) that can be obtained only after doing a lot of good deeds.

When *Bhagavān* bestows his grace up on 'the beings of no means (*niḥsādhana-jīva*)' and 'the beings adopting evil means (*duṣṭa-sādhana-jīva*)', he

averts all obstructions such as *kāla*(death), actions (good and bad), disposition (divine as well as demoniac) etc, if they stand in the way of their upliftment. In other words, *Bhagavān* does not take them into account at all . Such ‘grace’ of *Bhagavān* has been defined as:

- *kālabādhaka - anugraha* - the grace that averts the obstructions of death.
- *kārmabādhaka - anugraha* - The grace that averts the obstructions of actions and
- *svabhāwabādhaka - anugraha*- The grace that averts the obstructions of disposition (Nature)

Similarly, in the matter of bestowal of grace, *Bhagavān* does not give consideration to any difference whether the receiver of his grace is a deity or a demon or a human being.

***kālabādhaka - anugraha*-The grace that averts of Obstructions of Death:**

viśvarupa used to send the sacrificial shares to demons by performing sacrifices. When *Indra* came to know this, he killed *viśvarupa*. *Tvaṣṭa*, the father of *viśvarupa*, performed a sacrifice to fulfil his desire to obtain vigorous son who could kill *Indra*. A sacrifice that is performed in accordance with scriptural procedures can never fail. As a fruit of this sacrifice an awful demon name *ṛtrāsūra* was engendered. But *Bhagavān* did not wish that *Indra* , who was a devotee, should die at the hand of a demon. Hence, *Bhagavān* made him commit an error in the resolve of the sacrifice. As a result of this, by the will of *Bhagavān*, it was *Indra* who killed *ṛtrāsūra*. This is how *Bhagavān* thwarted *Indra*’s death and bestowed upon him the grace that averted the obstructions of death.

***kārmabādhaka - anugraha*- the Grace that Averts the Obstruction of Action:**

ajāmila was a ‘wicked man’ . He had already done all those deeds that were not worth doing. He had named his son as *naṛayaṇa*. He died uttering ‘*naṛayaṇa*’ – The name of his son, as ‘*naṛayaṇa*’, being the name of the *Bhagavān* and as *ajāmila* had uttered his name while dying, *Bhagavān* destroyed all the wicked deeds of *ajāmila* and delivered him. This is the example of the grace that averts the obstruction of action’s which *Bhagavān* bestows upon the being of evil means.

***svabhāwabādhaka - anugraha* the grace that averts the obstructions of Disposition:**

On hearing the prayer of *Indra*, *Bhagavān* killed *hiranyākṣa* and *hiranyākāśipu*, the enemies of deities (*Devas*). Afflicted by the death of her sons, the wrathful mother *Diti* longed for having sons who could crush the pride of *Indra*. *Diti* became pregnant through *kaśyapa*, the great sage who was blinded by fascination with a woman. During the pregnancy of *Diti*, *Indra* in disguise employed himself excessively in the service of *Diti*, when he found a fit opportunity, he entered into *Diti*’s abdomen and gave upon

Diti's foetus a blow with his unfailing *Vajra*-bolt. Because of the blow of *Vajra*, the sons of *Diti* in her foetus were sure to die, but because of *Bhagavān's* grace that averts the obstruction of the disposition, *Indra's Vajra* became peaceful after breaking the foetus into pieces instead of destroying it. Though the foetus was rendered into pieces, it did not die because of the grace of the *Bhagavān*. The foetus was sundered into forty-nine pieces. All these *marudgaṇas* went to heaven along with *Indra*. The grace *Bhagavān* had bestowed on *parikṣita* was just similar to this. *aśvatthāmā* had released *brahmāstra* but *Bhagavān* absorbed this *brahmāstra* in his own *svarupa* and protected the foetus. Thus, *Bhagavān* averted the very inclination of *brahmāstra*. This is an example of *Bhagavān's* grace that averts the obstruction of disposition.

Bhagavān's grace cannot be overpowered by any forces such as the means of *Japa*, austerity etc, voidness of means, the possession of evil means, death-action and natural disposition. The grace of *Bhagavān* is independent and as such it remains untouched and uninfluenced by all theses. However, it is a different thing if *Bhagavān* by his independent will, takes into consideration any of these forces as an object worth showering his grace. After this much narration, now the characteristic of *puṣṭi* can be given as under:

Bhagavān's grace that averts the obstructions of death, action, disposition etc is called “*puṣṭi*”.

Uptil now, we have considered the kinds of *Bhagavān's* grace that arise from his dominance and his general (universal) grace. Now we shall take up *Bhagavān's* grace that arises from disposition and his distinctive-unique grace.

svabhāvānupattil viśeṣa anugraha: Grace Arising from Disposition / Distinctive – Unique grace:

When some affectionate person of ours asks for our help, we do not dispose the matter by sending a letter, by contacting him on the phone or by sending a servant. We are not satisfied in our mind if we do not go personally. Similarly, when *Bhagavān* bestows grace upon some *puṣṭi* - being, he entrusts his own self to that being. Here. This is quite in contravention with his grace that arises from dominance or general grace. There the bestowed of grace upon a being takes place through the manifestation of attributes, while here it is through the manifestation of his own *svarupa* that the grace is bestowed. There, *Bhagavān* bestows his grace indirectly remaining unmanifested. Here, *Bhagavān* comes in person to bestow grace. *ajāmila* was delivered by uttering the name. *Indra* incurred the sin of *brāhmiṇicide* (assassination of a *brāhmiṇa*) by killing *vṛtrāsūra*. Being meditated by the *Indra*, *Bhagavān* delivered him from that sin. *dhruvajī* underwent austerity and *Bhagavān* graced him with the kingship. These are the incidents showing the indirect grace of *Bhagavān*. He bestowed grace upon *Vraja* - devotees not in this indirect way, but *Bhagavān* is not in the position to restrain himself, when it is the question of *puṣṭi*

beings. *Bhagavān* himself manifested amidst them and made bestowed of *svarupāsakti* (deep attachment to *svarupa*). This is the illustration of *Bhagavān*'s direct explicit, unequivocal grace. *puṣṭi* - devotees are desirous of having such explicit grace of *Bhagavān*. They do not entertain desire of having grace that arises from *Bhagavān*'s dominance. While narrating *puṣṭi* beings desire in his *catuḥślokī* treatise, *Śrī Vallabhācārya* writes thus:

When lord *Śrī gokulādhīśa* is held in heart with all soulfulness what more total love remains to be obtained by worldly as well as by Vedic deeds? O *puṣṭi* beings let me have your answer:

Sometimes for some people of the society, such words come out of our mouth: "what more can be there than your presence? When you have come, everything is obtained." Such happens to be the desire of *puṣṭi* beings for the lord of *puṣṭi* and it must be there. Such a desire is also called the attachment to the *svarupa*. Hence, *Bhagavān* does not allow beings, who held such desire to have attachment, to his attributes like lordship, potency, fame, beauty, Knowledge, and renunciation as such attachment does not arise out of the influence of the attachment to his *svarupa*. *Bhagavān*, the eternal bliss, turns them to be attached to his *dharmi-svarupa*. Such grace of *Bhagavān* has also been called '*mahāpuṣṭi* – the magnanimous grace'. In the table indicated above such grace of *Bhagavān* is termed as "*svabhāvānupatti* – grace arising from disposition". Its cause is worth understanding. '*sāmarthyā* – the potency is always under control of a person'. If he wishes, he can use his potency. If he does not wish, he may not use it. A person can train the attitude of such impartiality regarding the potency. In the matter of disposition, it is quite contrary to this. The natural disposition is not in the control of a person, but the person is in the control of disposition. For this reason, we are not in position to behave contrary to our own nature. We become helpless before nature. It's Exactly with *Bhagavān*. In doing grace arising from potency, *Bhagavān* holds the feelings of impartiality or detachment towards *maryādā* - beings, but *Bhagavān* can not treat *puṣṭi* - beings with such behaviour as *Bhagavān*'s own disposition comes in between. *Bhagavān* becomes one (united) with *puṣṭi* - beings helplessly as he is subjected to his natural disposition. He entrusts his own self to his devotees. It can be stated thus in the very words of *Bhagavān*.

***"samo'haṃ sarvabhūteṣu na me dveṣyo'sti na priyaḥ |
ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpyaham ||"***

Meaning: For all beings, I am alike. For me no one is detestable, and no one is dear (This is *Bhagavān*'s potency). But those people who serve me with devout sentiment of love, have remained in me and I have dwelt in them (this is *Bhagavān*'s disposition).

The Distinctions of Devotion according to the Distinctions of *puṣṭi*:

In the above discussion, we have considered two main distinctions of *Bhagavān*'s grace: (1)*sāmarthyānupatti* / *sadhāraṇa anugraha* – Grace arising from

potency/ general grace and (2) *svabhāvānupatti / viśeṣa anugraha* – Grace arising from disposition / unique grace. *Bhagavān*'s grace cannot be experienced directly. Hence, we are not in position to know that on which being, and in which kind *Bhagavān* will shower his grace. We can infer *Bhagavān*'s grace through the kind of devotion performed by devotees or through the desire of devotees.

maryādā bhakti:

We can decide that those devotees who perform devotion with the desire to obtain worldly and otherworldly enjoyment or liberation are having *sāmarthyānupatti / sadhāraṇa anugraha*. In other words, it can be said that the beings, whom *Bhagavān* favours with *sāmarthyānupatti / sadhāraṇa anugraha*, develop devotion in *Bhagavān* for the purpose of obtaining worldly and otherworldly joys or liberation, such devotion is called “***maryādā bhakti***”.

puṣṭi bhakti : puṣṭi devotion:

It can be ascertained that the devotees who perform devotion with the desire to obtain the bliss of the *svarupa* of *Bhagavān* without having the above-mentioned desire, are blessed with *Bhagavān*'s *svabhāvānupatti / viśeṣa anugraha*. In other words, it can be said that the beings, on whom *Bhagavān*'s *svabhāvānupatti / viśeṣa anugraha* is showered, develop devotion in *Bhagavān* with the desire to obtain the bliss of the *svarupa* of *Bhagavān*, such devotion is called “ ***puṣṭi bhakti – puṣṭi devotion***”.

Referring to the above stated characteristics of *puṣṭi bhakti*, we can have the interference of devotion by *puṣṭi* and of *puṣṭi* by devotion. For this reason, it has been said that *Bhagavān*'s grace that is bestowed up on the devotee turns into devotion, in other words, *puṣṭi* is said to be the seed of devotion, while devotion is said to be the fruits of *puṣṭi*, We should know this much in particular regarding the subject of *puṣṭi* and devotion.

caturvidhā puṣṭi bhakti: Fourfold puṣṭi devotion

1. *Pravāha puṣṭi bhakti*
2. *maryādā puṣṭi bhakti*
3. *puṣṭi puṣṭi bhakti*
4. *śuddha puṣṭi bhakti*

1. Pravāha puṣṭi bhakti:

The service as well as the remembrance of *Bhagavān* performed only as the observance of duty without having the knowledge of affection in *Bhagavān* and of the greatness of *Bhagavān* is called “***Pravāha puṣṭi bhakti***”.

2. maryādā puṣṭi bhakti:

The devotion that is performed through hearing, remembering, and singing divine attributes of *Bhagavān śrī kṛṣṇa* with love, is called “**maryādā puṣṭi bhakti**”.

3. puṣṭi puṣṭi bhakti:

The service of *Bhagavān* that is performed with the realistic knowledge regarding *Bhagavān*, the *līlā* of *Bhagavān*, the *līlā*-retinue (*Vraja*-devotees etc), the abodes of *līlā* (*Gokula* - *vṛndāvana* etc), the universe, the being etc, and with deeply rooted and the greatest love in *Bhagavān* is called “**puṣṭi puṣṭi bhakti**”.

4. śuddha puṣṭi bhakti:

When *Bhagavān* makes his manifestation in person and bestows affection and devotion upon any being or when he does so by any other kind, that being develops firm and greatest love spontaneously in *Bhagavān*, and begins to perform the service and the remembrance of *Bhagavān* like the *Vraja*-devotees. Hence, the service and the remembrance of *Bhagavān* that are performed naturally after affection in *Bhagavān* is awakened are known is the name of “**śuddha puṣṭi bhakti**”.

Regarding the above mentioned four kinds of *puṣṭi* devotion two lines of thought have come down:

1. *puṣṭi* - beings have four kinds of disposition and qualifications; ordinary, medium, excellent, and extremely excellent. *Bhagavān* bestows *puṣṭi*-devotion upon *puṣṭi*-beings in accordance with what kinds of disposition and what kind of qualification they have obtained.

For Example: *Bhagavān* bestows *pravāha puṣṭi bhakti* upon an ordinary *puṣṭi*-being, *maryādā puṣṭi bhakti* upon medium *puṣṭi*-being, *puṣṭi puṣṭi bhakti* upon the excellent *puṣṭi*-being and *śuddha puṣṭi bhakti* upon the extremely excellent *puṣṭi*-being. Because of the diversity that has remained in devotion, there is also a little bit of diversity in the fruits that are obtained by devotion. But here it is necessary to remember one thing that the fruit that is obtained by the *puṣṭi* being is better than the *maryādāmārgīya* fruit in any situation.

2. *puṣṭi* - beings are all alike. But they are different from the point of their states and levels. *Bhagavān* bestows the kind of *pravāha* etc *puṣṭi*-devotion according to the state and the level to which the *puṣṭi* beings belongs at that time, According to this thought, *pravāha puṣṭi bhakti*, *maryādā puṣṭi bhakti*, and *puṣṭi puṣṭi bhakti*, are progressively advancing, stepping stones of *puṣṭi* - devotion, As the *puṣṭi*-devotee is going to attain the excellent state , the *puṣṭi*-devotion that he has obtained is also going towards excellence.

But here one thing is worth-noting that, if *Bhagavān* may have chosen a being as a *puṣṭi*-being, then even after getting placed in the level of *pravāha puṣṭi bhakti*, his desire will always remain to attain the bliss of the *svarupa* of *Bhagavān*. Even *pravāha puṣṭi* devotees can not have desire to obtain worldly-otherworldly insignificant fruits or liberation. Here, it is necessary to make one clarification that *Bhagavān* has created *puṣṭi*-being along with those of his *maryādā*, *pravāhī* and *carṣaṇī* beings. *puṣṭi* beings have to live in one and the same world in which other beings live. In this situation, because of sinful deeds, impression formed by them, evil company, ten devices like *tāmasa* etc, it is quite probable that desire to attain worldly-otherworldly joys and liberation may also be awakened for sometime in the minds of *puṣṭi*-beings as in case of other beings. But such desire can't remain permanently in *puṣṭi*-beings, and they will last only for the time being.

For Further reading:-

- "Puṣṭi Viveka" - in "Prameyaratnamava" composed by Śrī Lalubhaṭṭajī
- Prefaces to "bhaktihetunirmāṇya"(caukhambā prakāśana) and the canto 4 of newly published "Brahmasūtrāṇubhāśya" composed by Śrī Śyāma Manoharajī
- "Puṣṭi-Pravāha-Maryādā bheda" treatise composed by Śrī Vallabhācārya

Puṣṭi Bhakti Adhikara Viveka

(The Consideration of Qualification for *puṣṭi*-Devotion)

When *bhagavān* entertains a wish to bestow *puṣṭimārgīya* fruit upon a being, he creates an interest for the devotional path of *puṣṭi* in those beings. A being with such liking is considered qualified (=eligible) to enter into the *puṣṭi-bhakti-mārga* and obtain the fruit of the *mārga*. The grace of the *bhagavān* cannot be seen and experienced perceptibly. The knowledge of a person having the grace of *bhagavān* or not, can only be identified by that being having interest or not in this *puṣṭi-bhakti-mārga*. Hence, according to the principles of *puṣṭi-bhakti-mārga*, if a person is having steadfast & firmly rooted liking to spend life with the service and remembrance of *bhagavān* by completely surrendering everything to *bhagavān*, helps us to understand that he has the grace of *bhagavān* upon him. Because, without the grace of *bhagavān*, it is impossible for a human being to have interest in *puṣṭi-bhakti-mārga*.

Steadfast or Enduring Interest is the True Interest

Generally, the kind of interest or liking awakens in a human being depends upon the kind of Social & family atmosphere, companionship, inspiration, education, cultural impression etc are obtained by the person. There are two kinds of tastes that are obtained - steady(enduring) and temporary. In some subjects, the interests of human beings are temporary/transient. Within a very short time the man gets bored of those subjects, in which his taste is short lived. As a result of his temporary interest, it only becomes impossible to reach the result of the enthusiastically commenced work by a person. It means, on the basis of transient interest, we can't have long standing faith in work/accomplishment. If we are able to understand this matter, then the subject that will be stated hereafter would be clear.

When the criteria for entering the *puṣṭi-bhakti-mārga* is considered as a person's interest into the *mārga*, then the interest should be understood in the sense of stedy interest (long lasting interest) only. Hence, it becomes utmost necessary when someone seeks admission into the *mārga* to test whether the type of interest the person is having regarding the *mārga* is steady or temporary.

When we find our interest in anything, first of all we try to collect additional information about it to the best of our ability. Even after collecting enough information, our interest is enduring, then in the second phase we try to achieve it. If our interest is not getting vanished even after achieving the subject of interest, we try to bring those areas of interest into our lifestyle as much as possible. After long time of bringing it into our lifestyle, if we don't lose our interest in that subject or there's no apathy towards the subject; and by seeing/listening/remembering, if we feel the same excitement and happiness about it, then we must understand that we have a steadfast

and enduring interest in the subject. When such a well-established steadfast interest awakens in the mind of someone to follow the devotional path of *puṣṭi*, then we must understand that *bhagavān* has definitely bestowed his grace upon that person, and it's the qualification for him to follow the devotional path of *puṣṭi*.

The type of having the interest:

Out of all the diving beings, when *Bhagavān* wishes to bless some beings with the eligibility for having *puṣṭi* devotion, in those being's lives *Bhagavān* brings multiple reasons with which their primary interest awakens in the in the devotional path. Awakening of interest in a person is the main thing, though the reasons for this awakening could be anything. There are seen various illustrations showing that the interest in the devotional path has been awakened in the people by various reasons such as lack of peace in the family, loss in the trade, diseases, old age, blind imitation, companionship, hearing instructions, miraculous experiences, pilgrimage etc. Once the taste is awakened, the interested person obtains the benefit of hearing and experience *bhagavān*'s *svarupa* names, *līlā*'s attributes, the life, the character and the *svarupa* of *Śrī ācaryacarana* and *puṣṭi* devotees and the doctrines of the devotional path of *puṣṭi*. As a result of this, the ones, who are blessed with the grace of *bhagavān*, are going to be more deeply rooted in the devotional path of *puṣṭi*. In some special cases, where beings are worthy of receiving distinguished grace, *Bhagavān* himself awakens the interest in the devotional path intuitively, without any cause. The qualification of beings with such interest awakened by any of these kinds is accomplished in the devotional path.

True & Pure Cure to awake the interest

The cause of our involvement or getting away in any work lies in the order of knowledge, desire & efforts. First of all, we obtain knowledge directly or indirectly of any work or object. After obtaining the knowledge, there awakens one of the *bhāva*(sentiment) among the interest, dislike or disregard. When the sentiment of dislike or disregard is awakened, we are not drawn to remain occupied with that work or that thing. In other words, we are going to be free from it. And if our interest is awakened in that work or thing, we entertain a wish to obtain that work or that object. Thereafter, we make efforts to obtain it.

The fruitfulness or the fruitlessness of any work depends upon our efforts. If our efforts are in the proper direction and of the proper kind, then our task will succeed, else it will fail. Again, whether our efforts are proper or not, depends upon our knowledge regarding those tasks/objects. Hence, if it is thought subtly then it is only the knowledge, which is the origin for achieving success or failure.

Here, the subject of our consideration is: The interest. Earlier we have seen that the origin of the interest takes place from the knowledge. If our knowledge will be realistic and appropriate (the kind of knowledge as it is), our interest, dislike, or

disregard about it will also be appropriate. As a result of it, our activity , inactivity, or disengagement from activity will also be appropriate. If our activity is appropriate, then surely it will bring us the fruit. And if our activity is inappropriate then it can result in two types: 1. As a result of inappropriate activity, by all means, we shall be absolutely deprived of the attainment of the fruit and 2. The fruit that is obtained may not be the one which was desired by us. In both of these situations, our efforts, strength, and time are wasted. This position can prove to be extremely dangerous for a person with short life and meager strength, particularly if he is placed in such a plight in the matter of *dharma*.

In the present times, a line of demarcation between devotion-*dharma* and trade is seen to be getting extinct. The people are not doing their business in accordance with *dharma*, but *dharma* is definitely being used as an instrument of trade (business). All the tricks, which a skilled businessman uses in his trade, are seen to have been used (experimented) in the practice of religion (*dharmācarana*), in the study of religion (*dharmodhyāna*) , in the instruction of religion (*dharmopadeśa*) and any activity of practice that is connected with religion. Our main aim here is the preaching and the propagation of religion (*dharma*). We should consider this subject with extreme seriousness so that we can save ourselves from the destructive (explosive) results that may take place because of this.

The goal of the businessman is to sell more and more of his goods to make more and more profit out of it. In order to achieve his goal, businessmen make marketing propaganda by considering all the matters such as people's liking, their lifestyle & behaviours, their necessities & nonnecessities, probabilities of their influence, future time, political situations, condition of their own goods in the market etc. such that any person, who comes into the contact with his propaganda, can't refrain from buying his goods. Mostly we come to see that such propaganda is far from being realistic. For the most of the part, false temptations and the description of unrealistic qualities are given in it.

Some people are not acquainted with such tricks of the propaganda, while some other people are well acquainted with them, but when they come in contact with such (false) propaganda, both of these people come under their influence. They began to think that in this world they are the only one who remain left over in buying that goods. They also feel that those who haven't bought those goods fail to get recognition in society. Some others feel that they are going to lose the great benefit by not buying that object. Again, some of them feel that there must be some specialty in it that it has received so much propaganda. As a result of this people are tempted to buy those products which are not useful and not beneficial to them and when they get the knowledge of reality, they strike their head in disappointment.

To some extent, such fraudulence (cheating) in the trade has obtained recognition of the law. Even in the trade, fraudulence beyond the prescribed limits is punishable under the law. In our scriptures too, the trade has been said to be the

mixture of truth and untruth. Hence, to a little extent, untruth can become pardonable in the trade. But this kind of fraudulence can not become pardonable in the propagation of *Dharma* and in the structure of religion.

In the ancient Indian *Dharmic* Tradition, *dharmamārgas* and *dharmasampradāyas* were seen with extreme reverence. Barring some exceptions, even today they are seen with respect. In past there were prevalent us many *dharmasampradāyas* and perhaps still more, as they are prevalent today in our society. Here, one thing worth consideration is that, in alive or almost dead *dharmasampradāyas*, there is seen insistence on scriptural ¹*pramāṇa*-²*prameya*³-*sādhana*-⁴*phala* and on the mutual consistency among them. Similarly, the measuring rods regarding the qualification and disqualification of the instructors and followers are also made available. Contrary to this, in most of the modern *sampradāyas*, neither any speck (particle fragment) of the knowledge or scriptures nor any consistency among *pramāṇa-prameya-sādhana* and *phala* is discernible. In certain *sampradāyas*, there is not a bit of reference to *pramāṇa*, *prameya sādhana* and *phala* to be seen, And so far as the measuring rods of the qualification and disqualification of instruments and disciples are concerned, only tremendous chaos has been seen in this matter.

If we consider the subject of the propagation of *dharma*, we find that the propagation of the *dharma* that was being made in the past was as much as perhaps still more than that has been taking place today. Today, however, tremendous change has taken place from its original aim and manners. The realistic aim of the propagation is to awaken people's interest in the attainment of their good (liberation/devotion) and to impart proper knowledge to religious people of the fruit for the attainment of their welfare through the scriptural means and *pramāṇa* and *prameya* as they have prescribed (decided) by the *sampradāya*. Therefore, the people who have developed taste for the attainment of their welfare can compare *pramāṇa*, *prameya* etc as stated in different *sampradāyas* and can accomplish their welfare by selecting (choosing) any one particular *sampradāya* according to their taste and capacity. *Dharma* propagators should do the work of propagation by keeping this one and only ultimate aim in mind.

Giving up this noble and exalted aim, if the instructors practice the work of propagation with mean minded aim to thicken their *sampradāyas* by drawing a number of followers, to introduce the worship of the individual to obtain wealth and fame and to make fun of other *sampradāyas*. By doing so, they can attain neither the welfare of their *sampradāya* and of their own, nor the welfare of the people who enter into the *sampradāya* because of the false propagation. In present times, we see that different *sampradāya* have lack of trust and competitions among each other because of the propagation *dharma* that is practiced with false aim. Hence if such despicable aims are given up and if the propagation of *dharma* is practiced with pure minded aim, so that the followers may attain their welfare according to their qualifications; the kind of imperfections and impurities that are prevalent at present can be averted (discarded) from the world of religion.

If we want to relish the real taste of any edible item, we should eat it in its pure unmixed form without adding any kinds of green and dry spices. The same is applicable in the matter of religion as well. When all *saṃpradāyas* represent their own principles in their real and pure form without any false temptations or fear fraud or deceit, then only we can have the knowledge whether our interest in *pramāṇa*, *prameya*, *sādhana* and *phala* of any *dharma saṃpradāya* is true or not. When such pure kind of religious propagation is left aside, and efforts are made to awaken people's interest in their own *saṃpradāyas* by any evil ways, we should understand decidedly that the interest awakened due to such fake and feigned propagations will remain artificial and can never be realistic. The follower who enters into *saṃpradāya* on the basis of unrealistic taste can neither fulfil the realistic and spiritual benefit of *saṃpradāya* nor any spiritual benefit for himself. Hence, *ācārya* of *Dharma saṃpradāyas* and propagators appointed by them, who are engaged into the work with the aim to attain spiritual and divine aims, should not make the media of propagation of their *saṃpradāyas* such material things or temptations like charity of food (*annaśeṭra*), garden, playground, hospital, rest house, school, students residence, welfare works for beasts, monetary help, charity of land, medical camp, blood donation, agriculture, group marriages, advantages of votes (*Mahāsabhā*), minority rights, trade and tourism etc, and film- tv artists, industrialist, political leaders etc...

It is one thing to provide materialistic facilities to the followers of the *saṃpradāyas* and the people in general, while it is altogether a different thing to suppress or oblige the people & fleece them under the gratitude of material facilitation to attract them to their own *saṃpradāya*. Hospitality to guests according to Sanatan Dharma, animal sacrifice through the provision of groups to the cows and aims of food etc to the needy people are the acts of *dharma* that are performed on the individual level; but when the requirement of the society is not fulfilled, in that case, it will be better that the whole society participates in getting the fulfillment of its requirements through the government, as it is the responsibility of the government to supply the needs of the people from whom the government realizes the taxes, and not of *dharma saṃpradāyas* and *dharmācāryas*.

When any individual or institution except the government undertakes the welfare deeds for people, in the end only people have to suffer as no *dharmācāryas*, social institutions and individuals will undertake to do welfare deeds by spending money from their own pockets. It is people who have to donate money. This shows that people have to pay money twice, one to the government and second to the social institutions. And in return of this double payment, only one of these two undertakes welfare work, and that too not as it is needed. Hence,

“In comparison with well practiced other people's *dharma*, it is better to follow *svadharmā*, which is not well practiced. In *svadharmā*, death is commendable. But practicing other people's *dharma* is Dangerous” (*gītā* – 3/35)

According to this ordainment of *bhagavān*, everybody should do his own work and not the work of others. Without grasping these instructions of *bhagavān*, when *dharmācāryas* give up their prime duty of *Dharma* instruction, and become absorbed in works like social service or politics, it causes worrisome results. Particularly, the government becomes estranged (indifferent) to the public welfare deeds by thinking that other people are performing those welfare deeds. Also, *dharmācāryas*, who are gripped by the temptation of fame, which is obtained by social service etc., become indifferent to the instructions of *Dharma*, the study of scriptures, practice of rites of *Dharma*. The society begins to expect the attainment of material advantages in place of the benefit of *Dharma* from *dharmācāryas*. When *dharmācārya* of one *saṃpradāya* starts to undertake public welfare work, *dharmācāryas* of other *saṃpradāya*, whether they have the ability/desire/necessity or not, need to enter into the competition to perform work superior to other rival *saṃpradāya* to stop their own followers from taking advantage in other *saṃpradāyas*. Due to all these reasons, the interest and attitude that people have in *Dharma saṃpradāyas* are not due to the doctrines of *Dharma*; and but due to the false expectations towards the above mentioned material facilities and benefits. The People who enter into *saṃpradāya* with such false expectations in their mind happen to be the cause of the downfall of *saṃpradāya* the guru and of their own selves.

The consideration of all these matters explains that the purity of a person's interest in his *mārga* becomes extremely important. Hence, in the present time *dharmācāryas* should exclusively examine the interest in the *mārga* of the persons, who approach them for the purpose of having the initiation in the *mārga*.

If it is found that the candidate for the initiation has no interest in following the doctrines of *Dharma* or *saṃpradāya*, but has come with sole interest of the material advantages, then in that case such candidates should be discouraged and the admission to the *mārga* must not be granted. After having these explanations with reference to the interest into the *mārga*, relevant to the occasion, we shall now consider the special types of interests in the *mārga*.

Types of Interests

The interest is divided into two kinds:

1. The Indirect Interest and
2. The Direct Interest

Now we shall consider these two kinds of interests one by one.

1. The indirect Interest

The interest in *bhagavān* that is awakened through good company, hearing, singing etc, without having any kind of internal or external experience of *bhagavān* is called "*parokṣa ruci*"- the Indirect Interest.

By studying the character of the devotees, we come to know that the most formidable cause or purpose behind the awakening of the interest is *satsaṅga* – the good company. The stories of 84- 252 *vaiṣṇavas*, who attained the excellent state of the devotion of *bhagavān* through the good company of *Śrī Ācaryacarana*, *Śrī Prabhucarana* and other *ācaryas* of the *saṁpradāya* are a witness to this. The company of good saintly persons is called “*satsaṅga*” – “good company” (association to the good). By having the company of saintly persons, we obtain invaluable occasion to study their pure, holy conduct and activities to hear their instructions, to obtain their blessings by attending upon them, respecting and welcoming them to hear songs and narration of *bhagavān*’s names, attributes, *līlā*’s, and *svarūpas* to hear and know from nearness the experience, doubts and resolutions of devotees that keep coming to them, and to know and improve our own defects and shortcomings. Hence in “*pañcaśloki*” treatise *Śrī Ācharyacarana* states that the saintly person is like the medicine that cures the worldly diseases of a human being who is afflicted by ailments of the worldly life and gives health in the form of devotion of *bhagavān*. In “*patrāvalambana*” treatise, too, he has written that the learned saintly persons should necessarily be heard because they are the protectors of the holy path.

When hearing, Singing, and remembering of *bhagavān*’s names, attributes, *līlā*’s and *svarūpa* are performed in the association of the pure hearted devotees of the devotional path of *puṣṭi*, *bhagavān* enters into the devotee’s conscience (*antaḥkaraṇa*) through the media of hearing etc and gradually purifies the devotee’s heart. The interest in *bhagavān* is awakened in the devotee, , whose heart is thus purified. In the story of the former life of the supreme devotee *nāradaḥ*, the description of the process of his interest being awakened by the company of the saintly persons and hearing, singing and remembrance of *bhagavān*.

In his former birth, *nāradaḥ* was the son of a maid servant, who serves the *Brāhmaṇa* devotees. He obtained the company of devotees at a very early age of his life. His mother died because of the serpent’s bite. *nāradaḥ* left home at that early age ,considering that *bhagavān* has removed his bond. His intellect (mind) had already become *sātvika* because of *satsaṅga* and the service of the devotees, while walking onwards he began to remember that narration of *bhagavān*’s *svarūpa* he had heard during his dwelling in the company of devotees. *nāradaḥ*’s liking to remember *bhagavān*’s *svarūpa* had awakened in him without having any kind of internal or external experience of *bhagavān*. Hence such taste is called ‘*parokṣa ruci*’- The indirect taste” in the doctrine.

At the very outset of the creation, *bhagavān* sows the subtle seed of devotion in the heart of a devotee as *bhagavān* wishes – to have him to trend on the path of devotion. In “*bhaktivardhinī*” treatise, *Śrī Ācharyacarana* recognizes such subtle devotion by the word “*bīja bhāva*”- “The seed sentiment”. The being, in whose heart *bhagavān* has not implanted that *bīja bhāva*, cannot perform the hearing, the singing, the remembering and the service of *bhagavān*.

2. The Direct Taste: The direct interest

___ The special interest, which is awakened in *bhagavān* because of the internal or external experience of *bhagavān*, is known by the name of “*aparokṣa ruci*” – the direct taste. If *nāradaġī*’s character is seen with particular attention, we find its significance as under:-

When *nāradaġī*’s interest in *bhagavān* was awakened by the service of the devotees and hearing the glorification of *bhagavān*’s attributes through them, he began to contemplate the *svarupa* of *bhagavān* with distinctive (extraordinary) enthusiasm. All of a sudden *nāradaġī* had the personal experience of *bhagavān* in his heart. But within no time *bhagavān* disappeared. *nāradaġī* experienced extreme pain as if the wealth obtained with great difficulty was all of a sudden lost! But soon by divine inspiration, *nāradaġī* regained the ease of the heart and began to sing the songs of the glorification of the names of *bhagavān* for the attainment of that *svarupa*. This taste awakened in *nāradaġī* after having the experience of *bhagavān* is called. “*aparokṣa ruci*” – the indirect taste.

Because of “*aparokṣa ruci*-direct interest”, if we are performing *sevā* ,listening or glorifying *bhagavān*’s name etc can help slowly in increasing the *Bijabhāva*.

“As soon as *bhagavān Śrī kṛṣṇa* - the remover of devotee’s grief, enters into devotee’s mind, then faith begins to develop in the means of *sevā*, the hearing, the singing etc”.

In accordance with this statement of *Śrī Vallabhācārya*, the devotee begins to feel the thrilling (stirring) sensation of *bhagavān*, who has already entered into his heart. The stirring sensation of *bhagavān* can be experienced in the heart by the characteristics like the romantic thrill that the devotee experiences at the time of the hearing, the singing of *bhagavān*, the shedding of tears, the divine, ecstatic joy, enthusiasm and having no desire to stop the service, the hearing, the remembering etc. Thus by having only a bit of experience, the special taste (in the form of enthusiasm, thrill and devotedness) that is awakened in the heart of devotee at the very sight of the divine ray of hope, is called “*aparokṣa ruci*” – the direct taste.

The development of the taste – love- Attachment- Addiction:

Śrī Ācāryacāraṇa has narrated in “*bhaktivardhinī*” treatise, the order of the development of the “*bijabhāva*” established in the being by *bhagavān*. In accordance with it, (i) Love, (ii) attachment, (iii) Addiction/ *mānasī* are considered as the three states of the development of the *Bijabhāva*. The introductory characteristics of the above-mentioned states that are obtained through *bhagavān*’s service- hearing- singing- remembering etc, can be given as under:

- **Love:** When the affection of the devotee is removed from all subjects other than *bhagavān* and established (takes place) only in *bhagavān*, that state of the devotee is called “*bhagavad prema*” – love of (for) *bhagavān*. The interest in *bhagavān* is awakened or produced due to “the *bijabhāva*”, which results in the love for *bhagavān*.
- **Āsakti- Attachment:** Because of the strong love for *bhagavān*, the devotee loses interest in every non *bhagavadīya* object and person; and when the devotee begins to find all these (non- *bhagavadīya* objects and person) as obstruction in the accomplishment of his devotion, that state of devotee is called “*bhagavad āsakti*” – the attachment of *bhagavān*. It is the love for *bhagavān* that results in the attachment to *bhagavān* in its advanced stage.
- **Vyasana- The addiction:-** When the devotee’s mind is not ready to move away from *bhagavān* even for a single moment, such mature state of the devotee’s love for *bhagavān* is called “*bhagavad vyasana*-The addiction to *bhagavān*”, when the attachment of *bhagavān* advances it results into the addiction to *bhagavān*.
- **mānasi- The Mindful service:-** In “*siddhānta muktavali*” treatise, *Śrī Ācāryacarāṇa* narrates the state in the form of *mānasi sevā* (Mindful service) resultant from *tanuvittajā sevā* (body- mental service), and the above mentioned state of addiction (*vyasana*) should be taken as one and the same (and not different from each other). The narration of the same mental state (the state of the mind) has been made with different viewpoints and with different names. The development of devotion has been narrated in three states of love, attachment and addiction, while the narration of service has been made in the forms of *sādhanarūpa tanuvittajā sevā* and *phalarūpa mānasi avastha*- the body mental service in the form of mind and mindful state in the form of the fruit.

The devotional path of *puṣṭi* propounded by *Śrī Vallabhācārya* is such a *mārga* in which everything happens to the devotee only by the grace of *bhagavān*. In the time of the incarnation *bhagavān* himself makes the provision of means for devotees. In the time of incarnation, *Bhagavān* himself makes the provision of means for devotees. In other words, *bhagavān* himself arranges for his devotees to reach that state without having his devotee to make efforts for reaching from high to the higher and from the higher to the highest state, hence the accomplishment of means (*sādhanacharan*) becomes secondary in the incarnation-time. However, to receive the grace of *bhagavān* in a proper way, in the non- incarnation time, the devotees are required to have expectations of the accomplishment of means. Hence in the devotional path of *puṣṭi*, even though everything of the devotee is accomplished through the grace of *bhagavān*, However the narration of means of service- hearing, singing, remembering

etc, which *Śrī Acaryacharana* has made, does not become meaningless. Of Course, everything of the devotee is fulfilled by the grace of *bhagavān*, but if the efforts are not made to unfold and develop the grace of *bhagavān* through the means specified by *Śrī Vallabhācarya*, that grace remains passive (fruitless) like the seed that is sown in the land of the field which has not been nourished by water, manure, light etc. Hence in *anavatāra* time, it is necessary for the devotee to make efforts to develop the grace of *bhagavān* through the means of the devotional path.

Until the *Svarupa* for which one is qualified is not known, the significance and the value of the qualification that is acquired can not be realized. Hence in this chapter, the pilgrimage of the *puṣṭi*-devotee right from the *bijabhāva* to the obtainment of fruits has been narrated in details.

The fulfillment of all means that have been narrated in this devotional path of *puṣṭi* leads up to the state of the *mānasi* (the mindful service) and addiction. This means that when *bhagavān* graces by sowing the *bijabhāva* of devotion in *puṣṭi*-being, that grace can be developed by the devotee through the *bhaktimārgiya* means up to state of *mānasi* and addiction, But the *puṣṭimārgiya* fruit like the total-love etc described by a *puṣṭi*- devotee, can be obtained only by the grace of *bhagavān*.

For Further reading:

- “*Puṣṭi Bhakti Adhikara Viveka*” - Sixth chapter of “*Prameyaratnamava*” composed by *Śrī Lalubhaṭṭajī*
- *Śrīmad Bhagavadgītā*
- *Śrībhāgavat purāṇa* composed by *Śrī vedvyāsajī*
- “*Bhakti Prakaraṇ*” of “*Tatvārthadīpa Nibandha*” composed by *Śrī Mahāprabhujī*

Sarvātmabhāva Viveka

(The Consideration devout sentiment for the universal soul)

Sarvātmabhāva

The ardent affection of *bhagavān* devoid of material qualities (void of deceit and self-interest) is called “*Sarvātmabhāva*– the devout sentiment for *bhagavān*”. *Sarvātmabhāva* is a distinguished state of love and devotion, which a devotee obtains subsequent to the state of addiction and consummate love of the mind. “*Sarvātmabhāva*” contains three words: *Sarva*, *ātma* and *bhāva*.

1. *Sarva* = (a) All senses, the conscience, the body, breathe (*prāṇa*), the soul and tendencies of all these. (b) The whole universe of inanimate objects and animate beings. 2. *Ātmā*: *bhagavān* and 3. *bhāva*= love, affection, ardent attachment, and devotion. Keeping the analysis of this word in view, the meaning can be deduced as under:

Due to the immense attachment to *bhagavān*, born out of the service and glorification of attributes (the narration) of *bhagavān*; the devotee begins the blissful experience of the *svarupa* of *bhagavān* (*svapurānanda*) manifested outside through all the senses, the conscience, the body, the breathe(*prāṇa*), the soul and tendencies of all of them, & manifested inside the heart while singing glorification of his attributes.

(a) Similarly, because of passionate attachment towards *bhagavān*, when the devotee forgets everything else except *bhagavān*, he can't see anything else except his beloved *bhagavān* - the supreme self. The devotee, who knows that the whole universe with its inanimate objects and animate beings has sprung from *bhagavān* and its verily the form of *bhagavān* only, begins to experience “All this is nothing, but only *śrī kṛṣṇa*.” In other words, the *brāhma*'s attributes of consciousness and bliss which have disappeared from the inanimate and animate universe become manifest before the devotee. As a result of this, all the inanimate objects and the animate beings of the universe reveals to him as the embodiments of *bhagavān*, the very form of existence, consciousness and bliss, the Supreme *brāhma*.

The devotee's states such as these (both a and b) are named as “ *Sarvātma bhāva*” the description of *Sarvātmabhāva* is given in the following works:

- As “the divine capacity’ in the treatise “*sevāphala*”
- As “ blessedness followed by addiction’ in the treatise “*bhaktivardhini*”

- As “mindful (*mānasī*) service” in the treatise “*siddhānta muktāvalī*”
- As “the utmost constraint in the (supreme) fruit” in the treatise “*nirodha lakṣaṇa*”

The kinds of *Sarvātmabhāva*:

The experience of *Sarvātmabhāva*, which the devotees obtain, has been described in *śrī bhāgavata* in both the stages of coalescence (*saṁyoga*) with and separation (*viyoga/viprayoga*) from *bhagavān*. *saṁyoga* means union, encounter, meeting, or manifestation. *Viyoga/viprayoga* means separation, disunion, or parting.

Samyogakālina Sarvātmabhāva: Sarvātmabhāva at the time of the union:

The experience of “*saṁyoga* – coalescence” with *bhagavān*, which devotee feels, has been described in two ways – in the time of Incarnation and in the time of Non- incarnation.

1. In the time of Incarnation: This means, when *bhagavān* incarnates himself on the earth, the devotees are blessed with an opportunity to have *darśana* and perform services of *bhagavān*. With this, they get an experience of coalescence (*saṁyoga*) with *bhagavān*.
2. In the time of Non- incarnation: This is the time when *bhagavān* has not incarnated himself on the earth. E.g, at present in this age of Kali the devotees, who perform the service of the *svarupa* of *bhagavān*, obtain the experience of coalescence (*saṁyoga*) with *bhagavān*, only during the time in which they are engaged in the service of *bhagavān*.

In *subodhinī* (the commentary of *śrī bhāgavatapurāṇa* composed by *śrī vallabhācārya*) of *śrī veṅugītā*, the engagement of all the senses in *bhagavān* has been called “*Sarvātmabhāva*”. According to this, the dialogue (talks) with *bhagavān* through speech, *darśana* of *bhagavān* with the eyes, embracing *bhagavān* with the fore-arm, performing service of *bhagavān* with the hands, touching *bhagavān* with the bodily skin, hearing sweet tunes of *bhagavān*’s flute with the ears, going near *bhagavān* with legs etc, amount to the description of *Sarvātmabhāva* in the time of union with *bhagavān*.

***Viprayogkalina Sarvātmabhāvānubhava* :The experience of *Sarvātmabhāva* in the time of separation:**

The experience of “*viprayoga* – separation” from *bhagavān*, which the devotee feels, has been described in two ways – in the time of Incarnation and in the time of Non- incarnation. According to this:

1. **In the time of incarnation**, the devotees experience separation from *bhagavān* as long as they do not remain in the vicinity of *bhagavān*.
2. **Similarly, in the time of Non-incarnation**, those devotees who don't remain engaged in the service of *bhagavān* in “*anavasara*” (non- service) time or those who haven't got any opportunity for the services of the *svarupa* of *bhagavān*, obtain the experience of separation from *bhagavān*.

The service at the time of union with *bhagavān* and glorification of attributes of *bhagavān* at the time of separation are considered as excellent. In Separation from *bhagavān* when the devotee's attachment reaches to the highest stage in singing glorification of attributes of *bhagavān*, it becomes quite impossible for him to remain without *bhagavān* - to bear the pangs of separation from *bhagavān*. At this time, *bhagavān* manifests in the devotee's heart and showers grace upon his devotee whose heart is burning with unbearable pangs of separation. The manifestation of *bhagavān* in the heart of his devotee is the state of separation is itself called, “*Sarvātmabhāva*”. In the time of separation, when the devotee doesn't experience the manifestation of *bhagavān* inside his heart, he doesn't obtain the benefit of exploring all his senses in *bhagavān* as in the time of coalescence with *bhagavān*. In the state of separation from *bhagavān* the devotee sometimes reaches in a such frenzied state that he begins to have the experience of *bhagavān* such as” I am *kṛṣṇa*” at all places and inside himself. After the disappearance of *bhagavān*, when the *Vraja* - devotees were tired and defeated in searching *bhagavān* everywhere and began to sing songs of glorification of *bhagavān*, they began to behold *bhagavān* everywhere and in one another's hearts as per “*Āsaktibhramanyāya*”- “the maximum illusion of presence in the excessive attachment, in the manner of a lover and his beloved who begin to feel illusion of each other's arrival or presence in the state of intense attachment to each other (In worldly incidents, such experience is nothing but an illusion; however, in devotion such experience is real, as *bhagavān* is capable of holding the *svarupa* in accordance with the sentiment of his devotee). As a result of this *Vraja* - devotees, knowing one another as *bhagavān* began to imitate various sports like the killing of *pūtanā* etc, played by *bhagavān*. This is also one kind of *Sarvātmabhāva*, which is experienced in the state of separation from *bhagavān*.

True Sarvātmabhāva is that which can only be had through Devotion:

It has been described in *Śrī Bhāgavat* that *kaṁsa* who meditated *Śrī kṛṣṇa* at every time and in every state, while getting up, sitting, sleeping, walking, moving, began to behold the whole world full of *kṛṣṇa*. Here we can see that even *kaṁsa* had the experience that as *Sarvātmabhāva*. However, *kaṁsa*'s experience as *Sarvātmabhāva* can't be considered to call a proper one. As per our earlier

understanding, “*bhāva*” means love. In this view, in the experience of “*Sarvātmabhāva*”, love must be there in *bhagavān*. *Kaṁsa* was an arch enemy of *bhagavān*. Hence, the cause of such experience he had, was not love but hatred or fear.

Maryādāmārgīya Sarvātmabhāva:

As the experience of *Sarvātmabhāva* takes place in the devotional path of *Puṣṭi*, in *Maryādā-mārga* too, such experience takes place. But there is difference between *Puṣṭi-bhakti-mārgīya Sarvātmabhāva* and *Maryādā-mārgīya Sarvātmabhāva*. In *Maryādā-mārgīya Sarvātmabhāva*, the experience of the bliss of *Brahma* (*brahmānanda*) can be had only through the soul; while in *Puṣṭimārgīya Sarvātmabhāva* the experience of the bliss or worship (*bhajanānanda*) can be had through all senses, the conscience and the soul. Due to this reason, *Puṣṭi-bhakti-mārgīya Sarvātmabhāva* can be considered better than *Maryādā-mārgīya Sarvātmabhāva*.

Sarvātmabhāva in accordance with the sentiment of the devotee:

Devotees have different types of sentiments in *bhagavān*. Some feel friendship, some have *śṛṅgāra*, some have affection and some feel servitude. The devotees begin to have the experience of that type of *Sarvātmabhāva* with which they are attached to *bhagavān*. Hence *Puṣṭi bhakti mārgīya Sarvātmabhāva* is considered by variety and seamliness. On the contrary, *jñānamārgīya Sarvātmabhāva* is having homogeneity and experience of tranquility (*śāntarasātmaka*).

For Further Reading:

- “*Sarvātmabhāva Viveka*” - Sixth chapter of “*Prameyaratnaṇava*” composed by Śrī Lalubhaṭṭajī
- “*Nirodha lakṣaṇam*” treatise by Śrī Mahāprabhuṅ
- Preface of the “*Nirodha lakṣaṇam*” and “*sevāphalam*” treatise of Śrī Mahāprabhuṅ by Śrī Śyāma Manoharajī
- 10th Chapter of *Śrībhāgavat purāṇa* composed by Śrī vedvyāsajī

Puṣṭimārgīya Phala Viveka

(The Consideration of Puṣṭimārgīya fruit)

Bhagavān: The desire of the devotee:

Only *bhagavān* is the subject of the desire of the *puṣṭi*-devotee. There can not be any desire for anything except *bhagavān* in the mind of the *puṣṭi*-devotee. Hence, in the treatise “*puṣṭipravāhamaryādābheda*”, *śrī acāryacaraṇa* has considered only *bhagavān* as the supreme fruit by saying “*bhagavāneva hi phalam*” – Only *bhagavān* is the supreme fruit”. To fulfill the desire of the mind of his devotees, *bhagavān* manifests on the earth in two ways: 1. By *Svarupa* and 2. By attributes

1. **Manifestation by svarupa:** When *bhagavān* manifests amidst the devotees in such a way that *darśana*, conversation, touch, sport etc can happen, such manifestation is called “*bhagavān*’s manifestation by *svarupa*”.
2. **Manifestation by attributes:** When *bhagavān* manifests in the heart of devotee by singing *bhagavān*’s glorification, such manifestation is called *bhagavān*’s “ Manifestation by attributes”

Thus the manifestation of the *bhagavān* on the earth in these two ways are considered as the form of the supreme fruit. When *bhagavān* manifests amidst his devotees in any of these two ways - external or internal, the devotees can have the experience of the bliss of the *svarupa* of *bhagavān* through all the senses along with their body, the vital air, the conscience, the soul etc. When the devotee is afflicted with the separation from *bhagavān*, he manifests in their heart and bestows upon them the bliss of his union; and when they do not suffer separation, *bhagavān* bestows upon them the bliss of union in the *svarupa* of external manifestation. If the cycle of internal manifestation at the time of separation from *bhagavān* (= the glorification of the attributes) and the external manifestation of *bhagavān* at the time of Union (= service) keeps on moving incessantly, there can be nothing more fruitful than this for the devotee.

Threefold Fruits:

As only, *bhagavān* is the supreme fruit for *puṣṭi*-devotees among the embodied beings on this earth, after the death of the body, only *bhagavān* is the fruit/aim for the *puṣṭi*-devotees in the world hereafter too. In the treatise “*Sevāphalam*” *śrī acāryacaraṇa* has narrated three fruits that the devotee can obtain in the service of *bhagavān*.

1. ***alaukika sāmāthyā* - Divine Power**

2. *sāyujya* - Intimate union

3. *sevopayogī dehaprāpti* in *vaikuṅṭhādi loka*: The obtainment of the body useful in the service in the divine worlds like *vaikuṅṭha* etc.

- These are the three fruits that have been shown, now we shall consider these three fruits in their order.

The Divine power:

As narrated in the preceding chapter, *phala-nirodha* -‘the constraints in the supreme fruit’ – “*vyasanottara kṛtārthatā*–blessedness followed by addiction”, “*tanunavatva*–the attainment of new body”, and “*sarvātmabhāva*–the devout sentiment for *bhagavān*” have been said to be “*alaukika sāmāthyā*–the divine power” among the fruit of service.

The attainment of this fruit can be had by a devotee in this very world. Lest this fruit be regarded as worldly, for that very reason it has been called “*alaukika* -divine”. The essence is that despite it being attainable in this world, this fruit is divine only. If *puṣṭibhaktimārgīya* fruit is compared with *maryādāmārgīya* fruit of liberation, the attainment of divine power can be called as *puṣṭi*-devotee’s liberation in life (*jīvanamukti*). For a devotee with senses, nothing can be more fruitful than this divine power. But the devotees, who do not obtain the divine power, attain the body useful in service in the divine worlds like *vaikuṅṭha* etc or *sāyujya* - union with *bhagavān*, after they die their bodily death.

The Union with *bhagavān*:

The merger of the *puṣṭi* devotee in the *svarupa* of the supreme being *bhagavān śrī kṛṣṇa* is called *sāyujya* – the union with *bhagavān*. *sāyujya* can be taken as the *puṣṭi* - devotee’s liberation in the embodied life (*videha-mukti*). In comparison with the divine power, the union with *bhagavān* is the secondary fruit. Before the devotee’s union with the supreme self, the body, the senses etc too, dissolve in the five great elements. Hence, the *puṣṭi* being void of the body and sense etc, cannot attain the bliss of the *darśana*, the touch and the hearing of songs of *bhagavān*, this is the reason why “*sāyujya*” is considered as a secondary fruit and not a prime fruit. If *bhagavān* wishes, he can again manifest those *puṣṭi* devotees, who have obtained union with the supreme being *bhagavān śrī kṛṣṇa*, from his own *svarupa* and endowing them with divine body in his celestial abodes like *vaikuṅṭha* etc. and give them auspicious time again to perform his service. If it does not happen so, then the *puṣṭi* devotee can obtain only the fruit of having the union with *bhagavān*.

The attainment of the body useful in the service in *vaikunṭha* etc:

Those *puṣṭi* - devotees who attain the divine power on earth, can obtain, after their death, divine new body, so as to be able to perform the service of *bhagavān* in his divine worlds like *vaikunṭha* etc, this is the prime fruit and it is the second form of the fruit of the divine power that has been obtained on the earth. But those devotees who do not obtain the divine power on the earth, are gifted with the secondary fruit in the form of entrance into *vaikunṭha* etc.

There are certain other possibilities too, among the fruits which have been shown in the treatise “*Sevāphalam*”. Accordingly, the devotees, who do not attain divine power on the earth, can obtain the serviceable body as a secondary fruit, if *bhagavān* does not grace them with “*sāyujya*”. If *Bhagavān* wishes, after endowing the devotees with “the body useful in service as a secondary fruit, he endows them with the body useful in the service as the prime fruit. Otherwise, their entitled right should be understood only up to obtaining the secondary fruit. Similarly, *bhagavān* can manifest from his *svarupa* those devotees whom he has endowed with “*sāyujya*” and can bestow upon them the body useful in the service directly as the prime fruit. Or at first *bhagavān* endows them with the body useful in service as the secondary fruit and subsequently, he endows them with the body useful in series as the chief fruit.

Considering with reference to the treatise “*Sevāphalam*”, the following types are found to be noteworthy:-

1. *alaukika sāmāthyā* (The divine power) - As a prime fruit, attainment of the body useful in the service subsequent to death.
2. If the divine power is not obtained, the attainment of *sāyujya* after death. If *bhagavān* wishes to grace, the attainment of the body useful in service as the secondary fruit and finally the attainment of the body useful in the service as the prime fruit.
3. If the divine power is not obtained, the attainment of *sāyujya* after death. If *bhagavān* wishes subsequently the attainment of the body useful in service only as the secondary fruit.
4. If the divine power is not obtained, the attainment of *sāyujya* only.
5. If the divine power is not obtained, the attainment of the body useful in the service as the secondary fruit and subsequent to it, the attainment of the body useful in the service as the prime fruit.
6. If the divine power is not obtained, the attainment of the body useful in the service only as the secondary fruit.

There is a difference of opinion among the ancient commentators regarding the *svarupa* of these three fruits, the “divine power”, “the union” and “the attainment of the body useful in the service in *vaikunṭha* etc”, stated thus in the treatise of *Sevāphalam*, among the *puṣṭimārgīya* fruit and also regarding the question as to who can obtain those fruits. We should have a glimpse of these differences of opinion.

1. The fruits are obtainable by *puṣṭi*-being according to the level they belong to - First of all, they are obtainable by *puṣṭi-puṣṭi* beings, secondly *maryādā puṣṭi* beings, and thirdly by *pravāha puṣṭi* beings.
2. All these three fruits in their order are excellent, intermediate and ordinary fruits.
3. First one is the fruit of *puṣṭi*-devotion, while the remaining two are the fruits of *maryādā*-devotion.
4. “*Sāyujya*” is the excellent fruit, while the remaining two are secondary fruits yielding accomplishment according to the qualification. They are useful in obtaining fitness for the excellent fruit.
5. The first two are the fruits of the *puṣṭi*-devotion, while the third is the fruit of *maryādā*-devotion.
6. The first is the fruit of the extremely intimate service, the second is the fruit of the intimate service, and the third is the fruit of the external service (with outward attachment).

There can be various kinds of having the experience of *bhagavān*. But, the devotees find the fruit in these kinds of experiences of *bhagavān* in accordance with whatever types of sentiment *bhagavān* has gifted to them. Hence the reason for the differences of opinion regarding the fruits stated above is to be understood as lying in the differences of devotee’s liking for the fruits.

Even modern *puṣṭi*-devotees can also attain the fruits stated in *Sevāphalam*. *Bhagavān* decides beforehand the beings upon whom he wishes to bestow the fruits, and through which means, whom and which fruit to be given to them. In their sequential order they are called “*sādhana varaṇa* = The choice of means”, “*janma varaṇa* = the choice of birth”, and “*phala varaṇa*= the choice of fruit”. Hence, a being, by adopting the means as desired by *bhagavān*, attains the already decided (by *bhagavān*) fruits in the decided (by *bhagavān*) birth. *śrī acāryacaraṇa* has narrated two chief means in the devotional path of *puṣṭi*. 1. *Tanuvittajā seva*, the bodily monetary service, in one’s own home along with the songs of glorification of attributes. 2. Only the songs of glorification of attributes. Through the service combined with the songs of attributes or only through the songs of attributes, *puṣṭimārgīya* devotee can subsequently attain *puṣṭimārgīya* fruits as stated in the *Sevāphalam* treatise like love, attachment and addiction according to his eligibility.

Puṣṭimārga is the path of grace. Hence, only those *puṣṭi*-beings who are worthy of extraordinary grace of *bhagavān* should be taken as eligible for the *puṣṭimārgīya* means and fruits that have been narrated till here. Even the entrance of the beings who are void of the grace of *bhagavān*, is not at all possible in this path.

The experience of the fruits stated above can be had by *puṣṭimārgīya* devotees only when *bhagavān* wishes so. But, to make himself qualified to experience the fruit, the state which the devotee had to obtain by following the means is recognized by the name “*Nirodha*” in the *sampradāya*. Therefore, as it is relevant at this juncture, a brief consideration regarding “*Nirodha*” has been made here.

Nirodha – Constraint:

When the devotee forgets the world with its inanimate objects and animate beings, and becomes fully attached to *bhagavān*, it is said the devotee's constraint into the *bhagavān*. (*Ni* = completely or fully or utmost. *rodha*= detention, stoppage seize, restriction, holding up). In short, it can be said that *Nirodha* means utmost constraint into *bhagavān* with total forgetfulness of the false world.

In the *yogamārga*, too, *Nirodha* has been narrated. But over there, *Nirodha* is merely a matter of controlling the senses. The control of merely the senses is not considered perfect in the devotional path of *puṣṭi*, but when the devotees body, senses, vital air (*prāṇa*), consciousness (*antaḥkaraṇa*), ego, elite, soul, objects and persons that belong to him participate in the service and the remembrance of *bhagavān*, it is considered as *Nirodha*.

Nirodha of the devotee and of bhagavān, too:

As the devotee forgets the world and becomes attached to *bhagavān*, similarly *bhagavān*, too, becomes attached to the devotee. There are a good number of such incidents that are popular in the scriptures of devotion. *Bhagavān* has said to *Arjuna* in the *gītā*:

“Those devotees who worship me with love are in me and I am in them (*gītā* 9-29).”

By this statement of *bhagavān*, it is understood that as a devotee constrains himself into *bhagavān*, also *bhagavān* becomes constrained into his devotee.

Nirodha : The cause, the svarupa, the function and the purpose:

The cause of Nirodha: The story of *bhagavān*'s merging in his devotees and of devotee's merging into *bhagavān* has been narrated as “*Nirodha-līlā*”, the sport of the constraint, in the tenth canto of *śrī bhāgavatam*. *Bhagavān* manifested himself in *Vraja* and played such divine sports with his *vraja* devotees that they began to remain fully merged only in *bhagavān* forgetting everything else while sleeping, waking up, walking, talking, playing, bathing, and eating. They forgot the false world and became fully attached to *śrī kṛṣṇa* with unique devotion. *Nandajī* and *yaśodājī* with the sentiment of affection, the cow lads with their sentiment of friendship and the *gopikās* with their sentiment of sweet love obtained such a state of deep attachment. At the time when they were separated from *bhagavān*, their bodies remained bound to do their work like a machine, but their minds remained fully attached to *bhagavān śrī kṛṣṇa*. Exactly such became the state of animals, birds, trees, mountains, and rivers of *Vraja*, too.

When the devotee forgets the false world because of his love for the *līlā*'s of *bhagavān* in this world and becomes attached to *bhagavān* with one pointed devout sentiment, those *līlā*'s of *bhagavān* are considered as the "cause" of the devotees' constrained into *bhagavān*. At the time of his incarnation , *Bhagavān* makes his devotee attached to himself through his manifested *svarupa* and *līlā*'s. But in non-incarnation time, such a thing is not possible. However, in this devotion path of *puṣṭi*, as the *svarupa* of *bhagavān* seated in home for the purpose of getting served, is considered the very incarnation of *bhagavān*. The service of *bhagavān* that is performed in one's own home is verily considered as the perceptible experience of the *līlā*'s of *bhagavān* in the devotional path of *puṣṭi*, even in non-incarnation time. The *puṣṭimārgīya* devotee who obtain the good fortune to perform the service of *bhagavān* in their home, the service of *bhagavān* with the manifested *līlā* becomes the cause of their constraint in *bhagavān* for the time as much they remain before *bhagavān* in the service. In *anavasara*, time in which service is not performed, the songs of glorification of the attributes of *bhagavān* served by them become the cause of constraint in *bhagavān*. But those devotees who do not obtain such good fortune can become constrained in *bhagavān* only through the glorification of attributes of *bhagavān*. *śrī acāryacaraṇa* has narrated this thing in "*bhaktivardhinī*" treatise. Even though *bhagavān* does not remain manifested during non-incarnation time, it is the great significance of the attributes of *bhagavān* that the devotee who sings the songs of the attributes becomes constrained into *bhagavān*. In other words, through the *kīrtana* of the attributes of *bhagavān* too forgetfulness of the false world and attachment to *bhagavān* becomes easily attainable.

The *svarupa* of *Nirodha*:- After understanding the cause of *Nirodha*, nothing left to be said regarding the *svarupa* of *Nirodha*. If we forget the false world absolutely and become attached to *bhagavān* with one pointed devout sentiment, it can be recognized as the *svarupa* of *Nirodha*.

The function of *Nirodha*:- After understanding the cause and the *svarupa* of *Nirodha*, it is also necessary for us to know its effect and reaction.

The effect of *Nirodha* is the addiction to *bhagavān*. The devotee, who is constrained into *bhagavān*, means who becomes attached to *bhagavān*, forgets the false world and begins to have the experience of the mergence (union) and separation acutely. It has been stated in *śrī bhāgavatam* for the *vraja* - devotees that without having the *darśana* of *śrī kṛṣṇa*, who is in the forest to graze the cows, *Nanda- yaśodājī* and *gopikās* in *vraja* (*Gokula*) used to feel every moment as an era. After grazing the cows, when *bhagavān* returned from the forest to *vraja*, they felt the supreme bliss by beholding him. This state of the *vraja*-devotees has been termed as "the state of addiction" in "*bhaktivardhinī*" treatise. As soon as this *svarupa* of *Nirodha* is enriched, the effect of *Nirodha* or the state of addiction begins to be seen. Hence, the experience of supreme bliss at the time of union with *bhagavān* and inability to bear separation from *bhagavān* even for a moment is considered as the function of *Nirodha*.

During the carnation time, *Nanda- yaśodājī* and *gopi*'s began to have the experience of supreme bliss because of their union with *bhagavān* for as much time *bhagavān* remained present in *vraja* (*Gokula*). And when *bhagavān* left *Vraja* to graze cows in the forest, they began to have the experience of unbearably penetrating pangs of separation from *bhagavān*. In non-incarnation time, *Avasara*, the period of time to perform the service of *bhagavān*, becomes the experience of union with *bhagavān* and *Anavasara*, the period of time without the service, becomes the experience of separation from *bhagavān*. Hence, the devotees experience the state addiction as a function of *Nirodha* in the Non-incarnation time too, as they do in the Incarnation -time.

The Purpose of *Nirodha*:- In the non-incarnation time, the attainment of the divine power, the union, and the body useful in the service in *vaikuṅṭha* etc, as narrated in the *Sevāphalam* treatise are considered as the purpose of *Nirodha*. In the Incarnation time, displaying his charming sports, *Bhagavān* bestows upon his devotees *Sarvātmabhāva*, the total love through his divine *svarupa*, *Bhagavān* bestows *sāyujyamukti*, liberation by union, or *āśrayabhāvāpatti*, the attainment of devout sentiment (The fruit, which has been named as the attainment of the body useful in the service in *vaikuṅṭha* etc In *Sevāphalam*, is called *āśrayabhāvāpatti* - the attainment of the devout sentiment of refuge in *śrī bhāgavatam*), to resort up on those devotees who have not obtained the bliss of such union with *Bhagavān*.

After considering the cause, the function, the *svarupa* and the purpose of *Nirodha* characterized by forgetfulness of the false world and the attachment of *Bhagavān*, now we shall have consideration regarding *sādhananirodha*- the constraint into the means & *phalanirodha*-the constraint into the fruit (reward).

Sādhananirodha - The constraint into the means:

The characteristics of means are different in the incarnation time and in the non-incarnation time.

The Incarnation time: When *Bhagavān* manifests on the earth, his sport among the devotees is considered as the constraint into the means in the incarnation time. In other words, it is considered as a means in having devotees' constraint into *Bhagavān*. Similarly, at the time of the separation from *Bhagavān*, the devotees being absorbed in the glorification of attributes of *Bhagavān* is also considered as the constraint into the means in the incarnation time. In short, the sports of *Bhagavān* in the union and the glorification of the attributes of *Bhagavān* in the separation are considered as means(the constraint into the means) for having accomplishment of *Nirodha* in the incarnation time.

The Non incarnation time: *Tanuvittajā* (bodily monetary) service of *śrī kṛṣṇa* that is performed in the devotee's home takes the place of the sports of *Bhagavān* for having accomplished the devotee's constraint into *Bhagavān* in the non-incarnation time. This means, in the non-incarnation time *Tanuvittajā*(bodily monetary) service is

considered as a means (the constraint into a means) of having attachment to *Bhagavān* by bringing to a devotee the forgetfulness of the false world, For the devotees who do not attain the fortune of performing the service of *Bhagavān* and who suffer separation from *Bhagavān*, the hearing, the remembering and the singing of the *līlā*, *svarupa* attributes and names of *Bhagavān* are considered as the constraint into the means.

Phalanirodha - The constraint into the fruit:

Whether it is incarnation time or the non-incarnation time, the state of having the fruit of *Nirodha* is equal (one and the same) in both of them. When the devotee forgets the false world and when he becomes attached to *Bhagavān* with one pointedness devout sentiment through the sport, the glorification of attributes, the bodily monetary service or through the hearing the singing or the remembering, it is said to be the state of having the fruit of *Nirodha*. The essence of all means of the path of devotion has remained in the accomplishment of *Nirodha*. As soon as *Nirodha* is accomplished, the devotee experiences the fruits of *puṣṭimargīya* devotion in the forms of the mindful service (*mānasī sevā*), the addiction the total love, the devout sentiment for *Bhagvān*, the newness of the body (*tanunavatva*), the divine power, the mergence, the body useful in the service etc.

Līlā in accordance with the devout sentiments of the devotees:

The devotees of *Bhagvān* are having different sorts of sentiments like *Tāmas*, *Rājas* and *Nirguṇa*. The devotees with each of these sentiments can be constrained into *Bhagvān* & can obtain the fruit of *Puṣṭimārgīya* devotion. For this reason, *Bhagvān* plays the sports with his devotees in accordance with their sentiments, which is understood by the observations from *Śri Bhāgavatam*.

Here, we should take one thing into consideration that there is a vast difference between the devotee's having sentiments of *Sāttvika* etc, and devotion is being *Sāttvika* etc. (the description of kinds of devotion as *Sāttvika* ,etc is given on pages from no 49 to no 53. In "Puṣṭipraveśa- 2"). The devotion that is performed by *Puṣṭi* devotees is by all means *Nirguṇa* i.e. desireless and void of deceit. When *Bhagvān* incarnates on the earth, he plays various sports in accordance with the sentiments of his devotee instead of changing *Puṣṭi*-devotees *Sāttvika* etc sentiments by following any other means. Experiencing that *Bhagvān* plays sports in accordance with their sentiments, the devotees, with different sorts of sentiments, soon become constrained into *Bhagvān*. This matter will be more clarified if once we understand in brief the description of devotees with different sorts of sentiments, the *Līlā*'s of *Bhagvān* in accordance with their sentiments and the subline transformation that takes place in the devotees sentiments because of these sports, as narrated in "Subodhini" commentary of *Śri Bhāgavatam* composed by *śri Vallabhācarya*.

- When Bhagvān played his flute, the *vraja* devotees, ignorant as they were of the scriptures and public decorum, came running to Bhagvān in the forest breaking all the bonds of worldly and Vedic decorum.
- *śrī yaśodājī* became so much absorbed in the hospitality of the guests that she forgot Bhagvān. Bhagvān started crying out of hunger. However, *śrī yaśodājī* could not hear him crying.
- Because of unawareness of divine *svarupa* of Bhagvān, the *Vraja* - devotees regarded Bhagvān as an ordinary human being like themselves only.

Ignorance, jealousy, laziness etc are the attributes of *Tāmasa*. The characteristics of *vraja* devotees as stated above reveals their *Tāmasa* (Sentiment) nature. By overturning the cart, by allowing to have the *darśana* of the *brahmāṇḍa* in his mouth, by killing demons and by playing various such *līlās* Bhagvān removed the *Tāmasa* disposition of the *Vraja* - devotees.

Rājasa: The fickleness and the physical and mental unrest are caused by the *Rājasa* attributes. The bodies and minds of the *Vraja*-devotees became restless as Bhagvān left them and went to *mathurā*. Bhagvān sent a message to the *Vraja*-devotees through the medium of *uddhavajī*. Bhagvān's message enlightened the *Vraja*-devotees and they came to know that Bhagvān is seated as the antaryāmī(indweller) *svarupa* in the souls of all beings. Nobody can ever have separation from Bhagvān. The *Rājasa* sentiment of *Vraja*-devotees was removed. Their anxious minds became peaceful.

Sāttvika: As the *Rājasa* sentiment was averted, the *Vraja* devotees became *Sāttvika*. The knowledge instructed (imparted) by *uddhavajī* became steadfast in their minds. so, when they again met *śrī kṛṣṇa* in *kurukṣetra*, they did not pray to *śrī kṛṣṇa* to come back to *Vraja*. They prayed only that their mind would never go away from *śrī kṛṣṇa*.

Nirguṇa: When this *Sattva* attribute also retires, the *nirguṇa* state is attained. When the *sattva* attributes of the *Vraja*-devotees left them, they reached the *nirguṇa* state. They became fully absorbed in Bhagvān. After the attainment of the *nirguṇa* state like devotee can enter the abode of the eternal *līlā* of Bhagvān.

The Ninefold Devotion (*navadhā bhakti*):

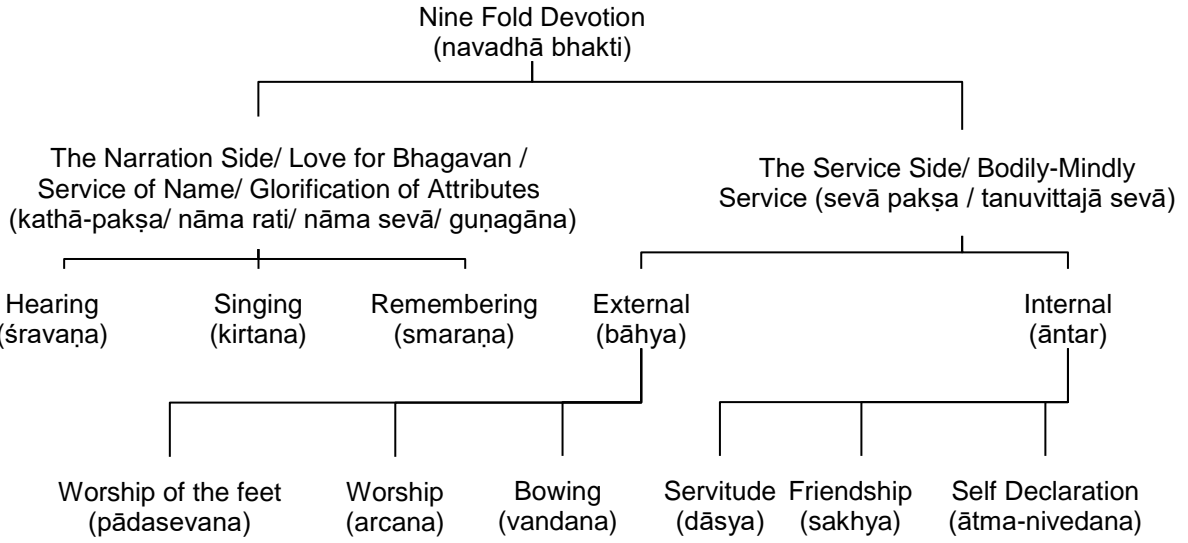
As we have seen above, *Bhagavān* himself became the means for the *vraja*-devotee's. This means, *Bhagavān* removed all *tāmas* etc. sentiments from devotees and blessed them with *nirguṇa* state, without devotees doing any means to remove *tāmas* etc. sentiments from them. However, this story belongs to the incarnation time. In the present non-incarnation time, *Bhagavān*'s devotees have to practice the means, as mentioned before, in order to enhance the already obtained grace of *Bhagavān* till the highest fruit is attained.

Śrī Ācāryacaraṇa has accepted the guileless (desireless, deceit less) devotion in the form of the *puṣṭimārgīya* accomplishment (*sādhana*). The desireless (*niṣkāma*) firmly rooted and the utmost affection that the devotee develops in *Bhagavān* with the knowledge of the greatness described in the scriptures is called “the devotion (*bhakti*)”. By having the knowledge of the greatness of *Bhagavān* as narrated in scriptures, it awakens distinctive respect and devout sentiment of love for the *svarupa* of *Bhagavān*, the attributes of *Bhagavān* and the abodes of the *līlā*’s of *Bhagavān* in the heart of the devotee. The prime phase of devotion lies in desireless, deeply rooted, one pointed utmost affection.

The affection may have manifested in the devotee’s mind, but if it is not expressed and doesn’t have an outlet, it will remain lying in the mind and ultimately it will smother away. For this reason, the remedy to express the affection for *Bhagavān* that lies in the mind of devotees has been shown in the form of *Navadhābhakti*- the ninefold devotion of the scriptures. Accordingly,

1. *śravaṇa*(hearing),
2. *kīrtana* (singing),
3. (remembering),
4. *pādasevāna* (worshiping feet),
5. *arcana*(worship),
6. *vandana* (bowing prostration),
7. *dāsyā* (servitude),
8. *sakhya* (friendship) and
9. *ātma-nivedana* (self-declaration)

should be taken as a *Navadhābhakti*-ninefold devotion. The scriptural *Navadhābhakti* has been included by *Śrī Ācāryacaraṇa* in the devotional path of *puṣṭi* under the two heads – (i) *kathāpakṣa* – The story side and (ii) *sevāpakṣa* -The service side. *Kathāpakṣa* is also recognized as “*nāmasevā* – The service of names”, “*nāmarati*- Love for names of *Bhagavān*”, and “*guṇagāna* – The singing of the attributes of *Bhagavān*”. In *kathāpakṣa*, the instructions have been given to practice hearing, singing, and remembering the *līlā*’s *svarupa*, attributes and names of *Bhagavān*. Hence, the *kathāpakṣa* includes hearing, singing, and remembering, the first three among the *Navadhābhakti*. *sevāpakṣa* is divided into two kinds:- (1) External and (2) Internal. In the external side of the service we are instructed to perform *pādasevāna*, *arcana* and *vandana*, while on the internal side there is instruction for performing *dāsyā*, *sakhya* and *ātma-nivedana*. Thus, in the *Svarupa sevā* side, the remaining six kinds of devotion of the *Navadhābhakti* are included. Scriptural ninefold devotion (*Navadhābhakti*) and service – Narration characterized devotion (*sevā-kathātmikā bhakti*) prescribed by *Śrī Ācāryacaraṇa*, as amalgamated above can be understood easily with the help of the Table given here under:-



Generally, it is seen that when people of the ordinary level perform the *Japa* of *mantra*, hearing narration, service-worship, pilgrimage, austerity or singing holy songs their mind begins to wonder within a short time. They begin to experience tiredness, drowsiness, sleepiness, and weariness. Also, because of all these, sometimes *tāmasa* sentiments like anger etc, become manifested in them.

Among the various reasons like adopting the path which is suitable to their nature, unauthorized gestures, ignorance, lack of guidance, bad company etc., one prime reason why such things take place is lack of attention. If the mind is not united consciously with the work that is performed by the body, the above stated reactions become quite natural.

If *nāmasevā* (service of uttering names) or *Svarupasevā* (service of the *Svarupa*) become only mechanical (only bodily action), then various vices stated above creep into them. *Śrī Ācāryacaraṇa* has instructed with utter cautiousness that while performing the *nāmasevā* and the *Svarupasevā*, the devotee should meditate with devout sentiments of the servant, the *sevya-svarupa*, the *līlā*, the service, the place of service, the items of offering (*sāmagrī*) etc, so that it may not happen so

Bhāvanā – The devout sentiment:

1. The *Svarupa bhāvanā*- The devout sentiment of the svarupa.
2. The *Līlā bhāvanā* – The devout sentiment of the Lila.
3. The *Bhāva bhāvanā* - The devout sentiment of love.

Thus, these three kinds of devout sentiments are instructed in the *sampradāya*.

The *Svarupa bhāvanā* – The devout sentiment of the *Svarupa*:- The contemplation/meditation of the divine attributes of the *Bhagavān*'s *svarupa* of

worship (*Sevya Bhāgavat Svarupa*) is called '*Svarupa bhāvanā* - The devout sentiments for the *Svarupa*).

Līlā bhāvanā -The devout sentiments of *Līlā*'s:- The meditation of *puṣṭi-puruṣottama*, the supreme being *bhagavān Śrī kṛṣṇa*, at the time of performing activities of the service (Such as awakening *bhagavān*, performing bath & *śrīṅgāra*, attending *bhagavān*'s going to be bed etc.) is called *Līlā bhāvanā* - the devout sentiments of the *Līlā*'s of *bhagavān*.

Bhāva bhāvanā – The devout sentiments of Love for *bhagavān*:- Contemplating/meditating the divine sentiments held by the *Vraja*-devotees in their hearts for *bhagavān* is called *Bhāva bhāvanā* – The contemplation of divine sentiments. In order to awaken such sentiments in our heart, singing *pada-kīrtanas* of the devotees, contemplating the *svarupas* & characters of the *vraja*-devotees as narrated in the scriptures like *Śrī bhāgavatam* etc, meditating the *Līlā*'s of *bhagavān* with *Vraja*-devotees in the *Vraja* land (the dwelling place of *bhagavān* and *Vraja*-devotees) - the contemplation of all these is called *Bhāva bhāvanā* – the meditation with devout sentiments of love for *bhagavān*. The *Vraja*-devotees are considered as the ideal form of *guru* for the *puṣṭi*-devotees. Even though various divine sentiments held by the *Vraja*-devotees in their hearts for *bhagavān Śrī kṛṣṇa* may not have been deeply rooted in our hearts, we should necessarily meditate those divine sentiments through the singing of the *padas* composed by the *puṣṭi*-devotees poets.

Similarly, we should also contemplate about the divine *ādhidaivika svarupa* of all those objects that are useful in *bhagavān*'s service, viz. devout sentiments about the place of *bhagavān*'s sitting as *Nandarāyājī*'s house, about the water as the water of *Śrī Yamunājī*, about the flowers & flower-garlands as the *Vraja*-devotees - thus we should make contemplation related to *puṣṭilīlāparikara* according to the occasion and to our liking.

Similarly, the devotee who performs the service of *bhagavān* should hold in himself the devout sentiments like *dāsyā* - servitude etc. Moreover, among the things which cause obstruction in the service of *bhagavān* such as - people, temptation, anger, avarice, ignorance, pride, jealousy & such other mental distortions and also, the resort to gods other than *kṛṣṇa(anyāśraya)*, bad company, abandonment of what is undedicated, attachment to lust, and such other demoniac sentiments - we should consider the state (*bhāva*) of them being the demons like *pūtanā*, *trṇāvarta*, *bakāsura*, *aghāsura*, *Kaṁsa* and so on as applicable.

Thus, with the type of sentiments in our hearts, by holding of which the devotion of *bhagavān* can be steady or developed or we experience the sportiness (*līlātmakatā*) in the service such as - sentiment regarding *puṣṭilīlā*, service, *sevya svarupa*, servants, objects & persons as parts of the divine service and those who cause obstructions in the service - we should contemplate the same. Whenever *bhagavān* will bless us with

his grace, the devout sentiment like that of the *Vraja*-devotees will also get established in our hearts.

sāadhanānurupa bhāvanā (the sentiment regarding the means-accomplishment):

Śrī Ācāryacaraṇa has specified two principal means of accomplishment for *puṣṭibhaktimārgīya* devotee's – (i) *Tanuvittajā* (bodily-monetary) service with the sentiments of total dedication in one's own home & If this can not be done, then (ii) hearing, singing, and remembering the narrations of *bhagavān's līlā, svarupa*, attributes and names. The seekers of both these accomplishment should remained employed in the service and narration of *bhagavān* with devout sentiments of divine *puṣṭi*. The devout sentiments, which the seekers of the service and accomplishment are required to hold in their hearts at the time performing service and remembrance, will be narrated hereafter in detail. But, the *puṣṭimārgīya* devotees who are not in position to perform the service of *bhagavān*, should perform the service of hearing, singing and remembering by holding devout sentiments of separation with which *vraja*-devotees were afflicted when *bhagavān* left *vraja* for *Mathurā*. While performing the hearing, singing, and the remembering of the *bhagavān*, The devotees should hold the devout sentiment of hearing, singing, and remembering. *bhagavān's* divine pastimes as narrated by *uddhavajī* before the *vraja* devotees.

Śrī lālubhattajī has narrated the accomplishment of the *puṣṭimārgīya* devotion with its *bhāvana* (devout sentiment) for the devotees of the devotional path of *puṣṭi* in '*puṣṭimārgīya phalaviveka*(The consideration of the *puṣṭimārgīya* fruit)' of the treatise "*prameyaratnārṇava*". This narration is described in the 10th canto of *Śrī bhāgavatam*, basis of the incarnation(*avatāra*)-*līlā* of *bhagavān*. So, here too, the conception will be in the very same sequence.

Āvirbhāvotsava: The festival of Manifestation

The purpose of the incarnation of the *Bhagavān* has been shown in general as the establishment of the *dharma*, the destruction of the demons. However, the real purpose of *Bhagavān's* incarnation is the desire(of *Bhagavān*) for the upliftment of his devotees. Hence, when *Bhagavān* entertains a wish such as "I shall uplift this being", he becomes manifested spontaneously for his devotee just as *Bhagavān* manifested from the pillar for the upliftment of *Prahlādajī*. *Śrī Vāsudeva* and *Devakījī*, and *Śrī Nanda* and *yaśodājī* had aspired to have a son like *Bhagavān*. The gracious *Bhagavān* who bestows more than what is meditated, manifested himself as their son. In *Śrī Rām* incarnation, the sages and the ascetics had beheld *Bhagavān* as their husband. In *Śrī Kṛṣṇa* incarnation, *Bhagavān* fulfilled the desire of their mind by making them *Vraja gopi*. This is the story which belongs to the time of incarnation. But in the time of non-incarnation, such manifestation of *Bhagavān* cannot be easily attained for every devotee. However, in the time of non-incarnation, too, if any devotee performs the

service of *Bhagavān* lovingly by having the *svarupa* of *Bhagavān* in his home, *Bhagavān* does bestow upon him the bliss such as he does in the time of incarnation. The principle is proven by experience. Hence, after receiving the *Brahmasaṁbandha* when the *guru* graciously bestow upon his disciple the *svarupa* of *Bhagavān* in his home, the festival of manifestation of *Bhagavān* should be celebrated along with intimate devotee member of the family with ardent feeling of joy such as “This *Bhagavān* manifested specially for me and, only for me.” At this time devout sentiment entertained in the mind of devotees celebrating the festival should be same as the birth festival celebrated by *Śrī Nanda* and *yaśodājī* and the *Vraja* devotees in *Gokula* when *Bhagavān* manifested in *Śrī Nandarāyajī*'s home. With such devout sentiments, every year, the great festival should be celebrated particularly on the day *Bhagavān* has graced our home with his presence and on the day of *Śrī Kṛṣṇa Janma Jayanti*. The kind of celebrating the festival should be learnt by the devotees from their respective *guru*.

Pratibandhajñāna – The knowledge of obstacles:

Within a few days after the manifestation of the *Bhagavān*, *Śrī Nandarāyajī* went to Mathura to pay the taxes to *Kaṁsa*. There he came to know from *Śrī Vāsudevajī* that a number of disasters were taking place in *Gokula*. *Śrī Nandarāyajī* immediately returned to *Gokula*. By this time, a demoness named *Pūtānā* had already reached *vraja* to kill infants by the command of *Kaṁsa*.

As *Śrī Nandarāyajī* had received the knowledge of the calamities lurking to befall his son *Śrī Kṛṣṇa* from *Śrī Vāsudevajī*, similarly, the *Puṣṭimārgīya* devotee of present time should receive the knowledge of obstacles such as *anyāśraya*(resort to gods other than *Śrī Kṛṣṇa*), *asamarpitabhakṣaṇa* (enjoying undedicated eatables), *duḥsaṅga*(evil company), *durācāra*(evil thought) as well as lust, anger, greed, infatuation, pride and jealousy - that come across in the devotional path from their *Guru* or from the works of the *Śrī Vallabhācāryacaraṇa*.

Bhagavān's Sharana:-The refugee in Bhagavān:

Concerned with the words of *Śrī Vāsudevajī*, when *Śrī Nandarāyajī* could not find any other remedy in his extreme worry, he took refuge in *Bhagavān* with thought such as – “ Only *Bhagavān* is the protector of his devotees, only *Bhagavān* is the place of resorts for the devotee.”

From this, it can be understood that the present day *Puṣṭimārgīya* devotees, should also receive the knowledge of the above mentioned obstacles of the devotional path from the *guru* and should take refuge only in *Bhagavān*, as the removal of obstacles on the path of devotion can be made only through *Bhagavān*.

Avidyānāśa – The destruction of the nescience:

In the *upaniṣad*, the demonic sentiments like desire, anger, greed etc, and attachment to worldly objects, resort to other gods etc, are called devils and demons.

In other words, demons appearing in their revealed forms like *Pūtanā*, *Bakāsura*, *Aghāsura* etc are ingrained in the devotees in their invisible forms of the above mentioned demonic sentiments. With the destruction of visible demons through *Bhagavān*, the demonic sentiments that have made their dwellings in the minds of the devotees are also destroyed. Hence, as *Śrī Kṛṣṇa* went on destroying demons after demons like *Pūtanā*, *ṭṛṇāvarta*, and soon, the demonic sentiments in the hearts of the *vraja* devotees were destroyed one after the other.

At the time when *Śrī Vāsudevajī* warned *Śrī Nandarāyajī* to return to *Gokula*, One very dreadful demoness named *Pūtanā* had already entered *Gokula* holding the form of beautiful women by the command of *Kaṁsa*. *Pūtanā* was the very living form of the nescience- ignorance residing in the minds of the *vraja* devotees. By seeing *Pūtanā*, *Śrī yaśodājī* and *Gopāla*(the cow herders) became so fascinated that *Śrī yaśodājī* forgot the feeling of motherhood that she should not show her child to a stranger, and the cow herders forgot their own *svarupa* that they were appointed to protect *Śrī Kṛṣṇa*. Fascinated by the attraction of *Pūtanā*, they allowed her to go near *Śrī Kṛṣṇa*. When *Bhagavān* killed *Pūtanā*, with the destruction of *Pūtanā*, the nescience, ignorance of the *vraja* devotee was also destroyed. They revived with the remembrance of their respective *svarupa*. Their ignorance-illusion above their vital air, body – senses and internal organs was also removed. They resolved to remain alert hereafter in their duty to protect *Śrī Kṛṣṇa*.

Bhagavān's Līlā of killing *Pūtanā* proves that - as *Bhagavān* removed the nescience of the *Vraja* devotees by killing *Pūtanā* in the incarnation time, in the time of non-incarnation too, *Bhagavān* will remove the nescience of the present day blessed souls who are sincerely devoted to the service and the remembrance of *Bhagavān*. Hence, the *Puṣṭimārgīya* devotee should hold the feeling of existence of *Pūtanā* in person who may cause obstacles in the bliss of their *Sevya Svarupa* and their service and remembrance.

grhāsakti-nāśa - The destruction of the attachment of the Home:

It was the day of *Bhagavān's niṣkramaṇa saṁskāra* (the purificatory ceremony of taking the child out of the house for the first time). The guests continued coming and going. *Śrī yaśodājī* placed *Bhagavān* in the shade underneath the cart and remained busy in the hospitality of the guests. Her mind was diverted from *Bhagavān* for the time being. How *Bhagavān* can like when the devotee forgets him and becomes attached to the worldly life! To re-engage *Śrī yaśodājī* in himself, *Bhagavān* began to cry under the pretext of hunger. *Śrī yaśodājī* was so engrossed in the house chores that she could not hear *Bhagavān's* crying at all. *Bhagavān* always releases the

devotee from the attachment of the home and worldly life. So, *Bhagavān* did an amazing *Līlā*. *Bhagavān* raised both the legs and the cart was overturned. The earthen pots and vessels filled with milk, curd, honey, ghee etc that were placed in the cart were broken to pieces. When these worldly objects were destroyed, *Śrī yaśodāījī*'s attention was drawn back towards *Bhagavān*. In this way *Bhagavān* destroyed his devotee's attachment to home and worldly life and constrained her into himself.

Bhagavān played *śakaṭabhañjanalīlā*(the sport of breaking off the cart) and made *Śrī yaśodāījī* attached to himself again. From this it can be proved that *Bhagavān* will certainly destroy the obstacles that the present-day devotees come across in their attachment to *Bhagavān*. Thereby the *puṣṭi*-devotees who have become disinclined to *Bhagavān* will again be attached to him. Hence, the worldly deeds which makes us disinclined to *Bhagavān* and the worldly objects like T.V etc should be treated having demoniac element of *śakaṭāsura*. Therefore, such things must be given up so that we can make ourselves devoted to *Bhagavān*.

Rājas Bhāva ki nivṛtti: The removal of the Rājas Bhāva:

As *Pūtānā* was killed, *Kaṁsa* was convinced that his killer was in *Gokula*. Hence, he sent one extremely mighty demon named *ṭṇāvarta* to *Gokula* to lift up *Bhagavān* from there. At that time *Bhagavān* was merely two years old. *Śrī yaśodāījī* was playing with *Bhagavān* seated in her lap and was delighted to see him play. As soon as *Bhagavān* sensed the arrival of *ṭṇāvarta*, *Bhagavān* multiplied his weight in order to send *Śrī yaśodāījī* far from him. Afflicted with the weight of her son, *Śrī yaśodāījī* placed *Bhagavān* on the ground and began to attend the household work meditating *Bhagavān* in her mind. As soon as *Śrī yaśodāījī* went, *ṭṇāvarta* came in the form of a cyclone (the whirlwind). The dust was raised in all the four directions and so the *Vraja*-devotees stopped seeing anything. Taking the advantage of this opportunity *ṭṇāvarta* lifted *Bhagavān* and went up. As he could not bear the burden of *Bhagavān*, within a short time he was dashed against the ground and came to the end of his life.

ṭṇāvarta was the embodiment of *Rājas* attributes. For this reason, blinded by the dust(*Raj*) that was raised, the *vraja* devotees could not behold *Bhagavān*. From the Killing *ṭṇāvarta* it indicates that *Bhagavān* killed *ṭṇāvarta* as he stood as a wall of obstacles between *Bhagavān* and his devotees. Similarly, the *Rājas* attribute which brings the obstacles between the devotees and *Bhagavān* will be destroyed by the grace of the *Bhagavān*.

māhātmyabodha: The knowledge of the greatness of Bhagavān:

One day when *Śrī yaśodāījī* was having *Kṛṣṇa* drink milk, *Bhagavān* was yawning. *Śrī yaśodāījī* was astonished to see inside the mouth of *Bhagavān* the whole inanimate and the animate universe with the sky, the heaven, the earth, the stars, the sun, the moon,, the fire, the oceans, the mountains, the rivers, the forests etc. If the devotee gets knowledge of the greatness of the *Bhagavān* after having deep-rooted,

total love for *Bhagavān*, it can disrupt that affection. However, till the time such love is developed in *Bhagavān*, the knowledge of the greatness of *Bhagavān* becomes helpful (an asset) in the devotion, Hence, this *Līlā* has been performed by *Bhagavān* with the aim of giving the knowledge of his greatness to *Śrī yaśodājī*. Similarly, in order to impart the knowledge of the greatness of their sevya svarupa to the present day Puṣṭimārgīya devotees, *Bhagavān* graces them to have the experience of his divine svarupa through the dream etc. Hence, when such kind of experience is obtained, one must have a realization of this *Līlā* of *Bhagavān*.

Nāmasmarana: The remembrance of the Name:

Having to come to know that the *nāmakaraṇa saṃskāra* (religious rite of giving name) of *Bhagavān* has not yet been performed even after the lapse of considerable time, *Śrī Vāsudevajī* sent *Śrī Gargācārya* to *Gokula* to perform the name giving ceremony. The religious rite of giving name to the prince of *Śrī Nandarāyajī* should be performed by a great festival celebration. But, *Śrī Gargācārya* performed the name giving rite of *Bhagavān* in solitude so that nobody could come to know or hear about it. Along with this, he also described the attributes and characters of *Bhagavān* before *Śrī Nandarāyajī*.

From this, it is suggested that the *Puṣṭimārgīya* devotee should obtain the knowledge of the names, the attributes, and the sports of *Bhagavān* from the *bhagavadīya vaiṣṇava* (an advanced worshipper). The performance of the name giving rite in solitude through *Śrī Gargācārya* suggests that the *Puṣṭimārgīya* devotee should leave the bad company and attend the hearing etc of *Bhagavān* in such a way that it is not heard by any inappropriate person. Regarding the remembrance of the name, *Śrī ācāryacaraṇa* advises that when the name of *Bhagavān* has been uttered, at that time, we should also remember the attributes and *līlā*'s etc of *Bhagavān* narrated through that name. For example, when we utter or remember the name "Govardhanadhara"- the lifter of *govardhana*, we should make the utterance of the name and the remembrance of the name in a way so as to have remembrance of the *līlā* and the then *svarupa* of *Bhagavān* who lifted the mount *govardhana* and saved *vraja* from *Indra*'s heavy outpour of water.

Gupta rīta se āsurabhāvo kā nāśa: The destruction of demoniac sentiments in secret way:

The demon's dwell in the netherworld (*pātāla loka*). This netherworld is described to have been contained in the knee of the vast *svarupa* of *Bhagavān*. When *Bhagavān* started kneeling down, he destroyed the demons in a secret way.

Similarly, *Bhagavān* destructs the demoniac sentiments of the present day devotees who are devoted to the service and the remembrance of *Bhagavān*, in such a secret way that even devotees themselves do not come to know about it.

No fault finding in *Bhagavān*:

Whenever *Śrī Kṛṣṇa* was caught stealing butter, milk and curd from the houses of the *Vraja*-devotees, *Gopi* used to take *Śrī Kṛṣṇa* to *Śrī yaśodājī* to complaint about him. Even though the complaint from *Gopi* was true in nature, due to the extreme affection towards *Śrī Kṛṣṇa*, *Śrī yaśodājī* could never thought of scolding him.

Śrī yaśodājī had no knowledge of the divine *svarupa* of *Śrī Kṛṣṇa*. She showed such partiality to him because of the affection. Similarly, even though some devotees don't have the knowledge of the scriptural greatness of *Bhagavān*, they don't find blemishes in *Bhagavān*, such is indeed the nature of devotion.

No Mundane activities and attributes in *Bhagavān*:

One day while playing in the forest, the cow lads saw that *Śrī Kṛṣṇa* was eating the soil. They thought that if they would not make any complaint of this incident to *Śrī yaśodājī*, then *Śrī Kṛṣṇa* would keep on eating the soil and in turn spoil his stomach. With such well wishing thought for *Śrī Kṛṣṇa*, *Śrī Balarāmajī* and the cow lads brought *Śrī Kṛṣṇa* to *Śrī yaśodājī* and made a complaint. *Śrī Kṛṣṇa* is *Bhagavān* in his very person. He doesn't eat and drink to enjoy the taste or to quench hunger and thirst like ordinary worldly human beings. To show his greatness, *Bhagavān* said to his mother:

“Mother, (it's not the purpose as you think) I have not eaten the soil (in spite of eating, I haven't eaten). If you believe that I have eaten the soil, look inside my mouth”.

When *Śrī yaśodājī* looked inside the mouth of *Bhagavān*, she saw the entire universe with animate beings and inanimate objects. When she beheld this *līlā*, *Śrī yaśodājī* forgot at all that *Śrī Kṛṣṇa* had eaten the soil. She obtained the knowledge of the divine *svarupa* of her son.

This incident suggests that the worldly activities and attributes like eating, drinking, sleeping, etc which the worldly people have in them, are not there in *Bhagavān*. In other words, *Bhagavān* doesn't perform any activity to satisfy the bodily requirements, but *Bhagavān* performs all his activities in accordance with the devout sentiments of his devotees. Hence, whatever is dedicated to *Bhagavān*, should be dedicated with utmost devout sentiments. *Bhagavān* doesn't accept the object which is dedicated to him without any devout sentiments.

The Growth of Devotion is also only through *Bhagavān*:

When *Śrī yaśodājī* saw the whole universe in *Bhagavān*'s mouth, at first, she was very much astonished. But later on, when she knew the realistic *svarupa* and greatness of *Bhagavān*, she began extolling *Bhagavān*. The affection of her, that *Śrī Kṛṣṇa* is her son, disappeared. *Bhagavān* knew that because of her knowledge of his

greatness *Śrī yaśodājī* would be void of natural affection that a mother has for her son. She will not be able to relish the bliss of devotion. *Brahmānanda* that is born of knowledge is rigid, while in its comparison *bhajanānanda* (the bliss of worship) is excellent and sweet, so *Bhagavān* withdrew *Śrī yaśodājī*'s knowledge of his greatness for the sake of giving bliss to the devotee. As soon as the knowledge of greatness disappeared, *Śrī yaśodājī* began to feel again the great affection for her son as deeply as before. She forgot that incident and took *Śrī Kṛṣṇa* in her lap with honeyly affection.

This *Līlā* of *Bhagavān* indicates that when the worldly sentiments regarding the *sevya-svarūpa* are awakened in any devotee, *Bhagavān* makes him realize the knowledge of his greatness and of his divine *svārūpa* through the medium of scriptures like *Śrī bhāgavatam* etc. And because of excessive knowledge of greatness, if the knowledge becomes an obstruction to his devotion and affection, same as in the case of *Śrī yaśodājī*. In other words, that devotee is filled with object debased sentiments such as – what *bhoga* (offerings) can be held before *Bhagavān* when *Bhagavān* himself fills the belly of each and every living being? What can be dedicated to *Bhagavān* who is the very lord of *lakṣmī*?, and unable to perform the devotion of *Bhagavān*. Then *Bhagavān*, in order to have this devotee experience *bhajanānanda*, devises the company of some loving devotee for him and makes his affection steadfast once again.

We should not consider that the knowledge of the greatness of *Bhagavān* is of no use, for the reason that *Śrī yaśodājī*'s feeling of affection was diverted through the knowledge of greatness. The knowledge of the greatness after the arousal of affection can be obstructive, but in the beginning it is beneficial. Hence, in the definition of the devotion, “*māhātmyajñānapūrvaka sudraḍha sarvatodhika sneha*(The deeply rooted and greatest affection along with the knowledge of greatness)”, the word “*pūrvaka*(along with)” is placed to indicate beneficence at the initiating stage of having the knowledge of the greatness. If the knowledge of the greatness of *Bhagavān* is obtained in the beginning (at the outset), it can save the devotee from the faults and unauthorized behavior, service etc. After the affection arises, *Bhagavān* himself withdraws the knowledge of his greatness from the devotee in an appropriate way.

Hearing such divine *līlās* of *Bhagavān*, *parikṣita* asked a question to *Śrī śukadevajī*: “ what virtuous deeds had *Śrī Nanda* and *yaśodājī* performed that *Bhagavān* blessed them with so much bliss that is rare even to gods?” the only gist that can be deduced from the question-answer of *parikṣita* and *Śrī śukadevajī* is that the devotion, that was obtained by *Śrī Nanda* and *yaśodājī*, was because of the grace of the great blessed souls. The results that if the present day *Puṣṭimārgīya* devotees also obtain the grace of *Śrī vallabhācāryacaraṇa*, *Śrī Gopīnāthaprabhucaraṇa*, and *Śrī viṭṭhalanāthaprabhucaraṇa* by following the path pointed out by them, they also can attain the devotion like that of the *Vraja* devotees.

gunagāna sahita sevā - The service with the glorification of attributes:

When mother Śrī yaśodājī was doing household chores, she used to sing the *līlā*'s of *Bhagavān*, remembering them with a cherishing delight. From this it is implied that the *Puṣṭimārgīya* devotees should sing the songs of the divine attributes of *Bhagavān* while performing the service. It is with the same purpose that the inclusion of *padas* and *kirtans* of devotees like *aṣṭasakhā* etc has been made in the mode of service (*sevāprakāra*) of the *saṃpradāya*. The *kirtans* of *maṅgalā*, *Snāna*, *śrīṅgāra*, *Palanā* etc that are sung from time to time at the divine service, have been arranged in the systematic order by the ancient *ācāryas*. Through the singing of the *kīrtanas* in accordance with the seasons the apparels, the *sāmagrī*, the festivals and the various timings of the service, *vrajabhāvana* (the devout sentiment of *Vraja*) of the service of *Bhagavān* performed at those particular times begins to flash up in the mind. While performing the service, the devotee is having contact (accompaniment) with *Bhagavān* through the body, and while singing attributes he is having contact with *Bhagavān* through the mind. As are the mantras in the religious performances of sacrifice etc, so are the *kirtans* in the *Puṣṭimārgīya* devotional service in place of *mantrās*. The purpose of both of them is similar to explain the significance, the purpose and the meaning of the activity which is being performed.

bhagavad dharmānurodhī samarpaṇa: The dedication in solicitation of the bhagavad dharma:

The dedication that is made only with the thought of the happiness of *Bhagavān* is called the dedication in solicitation of *bhagavad dharma* (*bhagavad dharmānurodhī samarpaṇa*), In the “*siddhāntarahasya*” treatise, Śrī *ācāryacaraṇa* has explained that while dedicating anything to *Bhagavān*, no other thought except *Bhagavān* should be entertained in mind as regard to that object. When any object or *sāmagrī* is dedicated to *Bhagavān* with the thought of its worldly use, *Bhagavān* does not accept objects polluted by sentiments such as-“ My husband likes to eat bitter gourd gravy, so I have dedicated it in *Bhoga* to Śrī *Thākorajī* or “Today *Prasāda* is to be sent to a *Manorathi* (a person who takes avowal of mind’s desire), so half a kilo additional *sāmagrī* is to be held in *Bhoga*”. When Śrī *Kṛṣṇa* felt that while preparing the *sāmagrī* of curd, milk and butter, Some *Gopī* or his mother had entertained in her mind even a slight thought of using it for others instead of using it for himself (for Śrī *Kṛṣṇa*’s use), he would spill curd, milk and butter or would distribute them among the cow lads and monkeys. Through this *līlā*, *Bhagavān* implied that the utmost precaution should be taken care of while dedicating to *Bhagavān* that no kind thought of worldly use should be entertained in mind regarding an object from the time of preparation until it is taken in use by *Bhagavān*. Perhaps, if the devout sentiment is firmly rooted in the person then no such worldly thoughts will come in his mind. But it is quite possible that other family members or the frequent visitors may entertain in their mind worldly sentiments regarding the object that is to be dedicated to *Bhagavān* in their mind as they are not

having such devout sentiments. To avoid this situation, as far as possible, the service of *Bhagavān* should be performed in solitude. In the *Puṣṭimārgīya* tradition of the service, the items of *Bhoga* and *sāmagrī* to be dedicated to *Bhagavān* are given bynames (pet names/nicknames). By using these bynames, a stranger will not come to know about what the discussion is going on. Hence, the usage of bynames should be insisted upon. Also, care must be taken so that no other person can behold the service, the *Sevya-svarupa* and the *bhoga-sāmagrī*. The rash, unthinking children at home should be given proper understanding or they should be kept far from *bhoga-sāmagrī* or they should better be satisfied by giving the *mahā-prasāda* beforehand. Also, similar remedies should also be placed regarding the elder people of the family. When the situation goes beyond reach or during impossible circumstances, the devotee should firmly grasp the refuge in *Bhagavān* ruminating on his own inability with utter humility.

Bhagavān is subdued by devotion:

One day when *Śrī yaśodājī* was feeding milk to *Kṛṣṇa*, all of a sudden, the milk on the stove (oven, grate) began to get risen & got spilled. By seeing this, *Śrī yaśodājī* stopped feeding *Śrī Kṛṣṇa* and ran to take down the milk pot off the stove. Outage by this behavior of his mother, *Śrī Kṛṣṇa* broke off the pots of curd and buttermilk. When *Śrī yaśodājī* returned, she saw curd and buttermilk spilled all over on the ground, but *Śrī Kṛṣṇa* is nowhere to be seen. She took no time in understanding who had done it. While searching for *Śrī Kṛṣṇa*, she saw him standing upon the mortar and feeding butter to monkeys from the pot on sling. *Śrī yaśodājī* caught him and began to frighten and threaten him in order to tie him up with the mortar. Here, *Bhagavān* played a wonderful sport. Whichever rope *Śrī yaśodājī* tried, to tie *Śrī Kṛṣṇa*, fell short by two fingers. She then collected all the ropes that were in the house and connected them by tying them by knots. Still, the ropes fell short by two fingers. When *Śrī Kṛṣṇa* saw that his mother was extremely tired and was drenched with perspiration all over the body, gracious *Bhagavān* allowed himself to be bound. *Śrī Kṛṣṇa* who controls the entire universe and all gods including *brahmā*, *śiva*, and others, allows himself to be ruled by his devotees. Through this *līlā*, *Bhagavān* indicates that *Bhagavān* can be subdued not by valuable objects, austerity, fast, mantra, *japa* or pilgrimage but only by devotion he can be subdued. It was only through the recommendation of his devotee *nārada* that *Bhagavān* had granted liberation to *Nalakubera* and *maṇigrīva*, *Kuber's* sons who were turned into trees by the curse. Again, *Bhagavān* performed dance also, when *gopis* would entreat him to do so. From all these, it is very clear that *Bhagavān* is subdued (controlled) by his devotees. All principal objects of *bhaktimārga* can be achieved through the grace of the devotees.

bhoga-sāja-sajjā in accordance with Vrajalīlā:

“By taking various means of sports together, *Śrī Kṛṣṇa* and *balarāma* along with cow lads used to go to graze the cows and calves near *vraja*.” - These words from

bhāgavatam prove that *Bhagavān* played through the means of sports and games such as wheeling toys, tops, balls, bats, sparrows, parrots etc, Similarly, it has also been described in *bhāgavatam* as “*Bhagavān* played at places like rivers, the mountains, mountain passes, bowers etc of *vṛndāvana*.”

It is the *dharma* of servants to perform the things in such a way that it gives happiness to the *sevya svarupa*. Hence, the devotees performing the service should place playthings before *Bhagavān* like wheeling toys, the tips etc. He should also make the decoration (*sajāvaṭa*) through the *pichavāis* with beautiful eye pleasing pictures of rivers, mountains, bowers etc, and should hold in them the devout sentiments of them being the rivers, mountain, bowers of *vṛndāvana*. *Bhagavān* had grown up amidst the cowherders and cows. Hence, he held the *śrīṅgāra* of the cap, the turban, the *phenṭā*, the peacock feather, the *gunjā*-garland etc. Among the objects to be relished by *Bhagavān* were edible rural items such as butter, sugar candy, curd, buttermilk, milk items, fruits, pickles etc. Hence, together with other apparels, *śrīṅgāra* and *bhoga-sāmagrī* of *vraja* should necessarily be dedicated to *Bhagavān* insistently. When a guest arrives at our home, we look after his convenience and treat him with good hospitality by offering his favorite eatables. Similarly, the *Puṣṭimārgīya* devotee should perform the service of *Kṛṣṇa*, the son of *Śrī Nanda* and *yaśodājī*, the lord of *vraja*, seated in his home through the grace of *Śrī ācāryacaraṇa*. He should make preparation of the decoration and dedicate apparels, *śrīṅgāra*, toys, *bhoga-sāmagrī* etc with devout sentiments. Particular knowledge regarding this matter should be obtained from the respective *guru*.

The removal of imperfections of *sāmagrī* as the part of service (*sevāṅgasāmagrī ke doṣon ka nivāraṇa*):

After the narration of the above mentioned *līlās*, the killing of *vṛtrāsura* and *bakāsura* by *Bhagavān* has been narrated in *Śrī bhāgavatam*. *Vṛtrāsura* was very embodiment of the faults that inhabited in the calves that *Bhagavān* grazed. By killing *Vṛtrāsura*, *Bhagavān* also killed the blemishes of the calves that were the part of *Bhagavān's līlā sāmagrī*. Similarly, *bakāsura* was the embodiment of the blemishes of the cow lad- friends who grazed calves in the forest along with *Bhagavān*. The upper and the lower parts of its beak were the symbols of greed and untruth. *Bhagavān* tore up both the parts of *bakāsura's* beak by drawing them in the opposite directions. Through this, *Bhagavān* accomplished the removal of blemishes of his cow lads- friends; these *līlās* prove that *Bhagavān* purifies blemishes that have remained in the objects dedicated by devotees by removing them.

gunagāna - the glorification of the attributes:

When the cow lads gave the news of *Śrī Kṛṣṇa* killing *bakāsura* to *Śrī nandarāyājī* and *Vraja*-dwellers, *Śrī nandarāyājī* recollected the story told by *Śrī Gargācāryājī*, who has said, this boy will hold the attributes equal to those of *Nārayaṇa*

and through him, he (*Śrī nandarāyajī*) will be able to cross all obstructions. Then *Śrī nandarāyajī* began to praise his child. Thus, *Śrī nandarāyajī* and *Vraja*-dwellers always took delight in describing various wonderful feats of *Śrī Kṛṣṇa*. In extolling the attributes of *Bhagavān*, they got so much happiness that they forgot all their pains. At that time, they lost consciousness of their own body and the world. Through his wonderful *līlās* *Bhagavān* made them oblivious of the world and attached to him. This was their very constraint (*nirodha*) into the *Bhagavān*.

This Statement of *Śrī bhāgavatam* suggest that the present day *Puṣṭimārga vaiṣṇavas*, too, must continue to perform with devout love - the hearing, the singing and the remembering of *Bhagavān's* *līlās*, *svarupa*, attributes and names. As *Nanda* and other *vraja*-devotees got the accomplishment of love for *Bhagavān*, similarly, the present day *Puṣṭimārgīya* seekers, too, will have the accomplishment of love by adopting the above-mentioned means.

dehādhyāsa nivr̥tti: The removal of the Illusion regarding the body:

The soul is the form of consciousness, the body is lifeless-(inert-inanimate). To understand the body as the soul or not to understand as it belongs to *Bhagavān* is called "*dehādhyāsa*". *Adhyāsa* means illusion. The demon named "*aghāsura*", was the embodiment of *Deha*. *Aghāsura* had come to the forest in the form of a python with an evil idea to cause harm to *Śrī Kṛṣṇa*. *Bhagavān* entered into his body and enlarged his figure as vast as a mountain and thus killed *aghāsura*. The *dehādhyāsa* of cow lads was removed by the assassination of *aghāsura*. Similarly, *Bhagavān* also removes the *dehādhyāsa* of those present day *Puṣṭimārgīya* seekers, who are devoted to the performance of the service of *Bhagavān*.

indriyādhyāsa nivr̥tti: The removal of the illusion of the senses:

The senses are inanimate and inert. To understand the senses as the soul or understand as a means of enjoying the worldly objects and not to take them for the use in the service of *Bhagavān* is called "*indriyādhyāsa*"- "the illusion regarding the senses". The *kāliyanāga* – the black cobra- was the embodiment of the senses disinclined to *Bhagavān*. *Śrī Kṛṣṇa*, with his devotional footsteps, suppressed each hood by making blows on the head of *kāliyanāga*. Through the surrender of *kāliyanāga*, the *indriyādhyāsa* of *Vraja*-dwellers was removed. This *līlā* of *Bhagavān* clarifies that the present day *Puṣṭimārgīya* seekers, too, should attain the purification of their senses by removing their attachment to worldly objects (from-flavor-smell-touch and word) and uniting them in the service of *Bhagavān*, by doing so, *Bhagavān* will certainly remove the demoniac sentiments of the senses of the modern *Puṣṭimārgīya* seekers as he had removed the blemishes of the senses of the *vraja*-dwellers who sought refuge in him, by drinking the fire in the forest (the forget conflagration).

antaḥkaraṇādhyāsa nivr̥tti- The removal of the illusion regarding the internal organ:

The group of *citta*, *ahaṃkāra*, *buddhi* and *mana* - consciousness, ego, intellect, and mind are called “*antaḥkaraṇa*”- the internal organ. To understand the inanimate internal organ as the soul and to join it with the worldly matters and not apply them to the knowledge, resolution, remembrance etc regarding *Bhagavān* is called, “*antaḥkaraṇādhyāsa* - the illusion regarding the internal organ”. The demon named *Pralamba* who had come in the disguise of cowherder, was the very embodiment of *antaḥkaraṇādhyāsa*. By getting him killed by *Śrī Baladevaḥ*, *Bhagavān* removed the cow lads’ illusion regarding their internal organs. Similarly, *Bhagavān* removes (averts) the illusion regarding the internal organ of those *Puṣṭimārgīya vaiṣṇava* who are sincerely devoted to the service and the remembrance of *Bhagavān*.

Knowledge of one's own form:

When *Bhagavān* was grazing cows in the forest along with the cow lads, one again the fire broke out in the forest. The cows and the cow lads were caught amidst the fire. All were afflicted with terrible heat and thirst. Finally, they sought refuge in *Bhagavān*, who asked all of them to close their eyes and then he swallowed the terrible fire. The conflagration is the visible form of nescience regarding the cow lads. By drinking away the fire, *Bhagavān* removed the cow lads’ ignorance regarding their own selves. Similarly, *Bhagavān* averts the *svarupa* and self-blemishes of those modern *Puṣṭimārgīya* seekers who seek refuge in *Bhagavān*.

guṇagāna in Vīyoga:- The glorification of attributes in separation:

Whenever *Bhagavān* went to the forest to graze the cows, *Śrī Nanda* and *yaśodāḥ* and other cowherds and cowherdesses who got afflicted in absence of *Bhagavān*, used to sing the glorification of *Bhagavān* remembering various *līlās* of *Bhagavān*. Thus, their mind remained attached to *Bhagavān* through the hearing, the singing, and the remembering *Bhagavān*’s *svarupa*- attributes, names and *līlās* in separation from *Bhagavān* as it remained threaded in *Bhagavān* when *Bhagavān* was before them.

From this, it becomes clear that the present day *Puṣṭimārgīya* followers should continue singing the songs of glorification of *Bhagavān* while performing the service of *Bhagavān* and also in *anavasara* (the time they are not performing the service). In other words, repetition of the service and the remembrance should go on incessantly like a wheel.

The Abandonment of the resort in Gods other than Śrī Kṛṣṇa (anyāśrayatyāga):

The inhabitants of *vraja* used to perform the *indrayajña* (the sacrifice in honor of *indra*) every year. *Bhagavān* advised *vraja*-dwellers to not to perform *indrayajña* as he couldn't bear the idea that when he himself, god of all gods, is seated in *vraja*, the *vraja*-dwellers should't take refuge in another god. That year, the *Vraja*-dwellers did not observe the *indrayajña* but performed the *Govardhana yajña*. *Indra* who did not know the *svarupa* of *Bhagavān* became angry with this and showered torrential outpour of rain upon the whole *vraja*. The whole *Vraja* was deluged in tidal waters. At this time, *Bhagavān* came to the help of the *vraja*-devotees who gave up *anyāśraya*, he lifted the *govardhana* mount. All the *vraja*-dwellers along with the animals and birds became safe under the mount. The pride of *Indra* melted away. He also came seeking refuge to *Bhagavān* asking forgiveness.

Through this Lila, *Bhagavān* indicates that the modern *Puṣṭimārgīya* seekers should not seek resort in any other gods or goddesses. *Puṣṭimārgīya* seekers should take resort only of *Kṛṣṇa*. They should discard a fear from their mind such as, if they would take refuge in *Śrī Kṛṣṇa* other gods would be wrathful and would do harm to them. First of all, no god becomes angry if devotees leave his resort and take refuge in *Śrī Kṛṣṇa* and even if he may become angry, devotees must have firm faith in *Bhagavān* that *Bhagavān* will protect them as he protected the *vraja*-dwellers from the *Indra*'s wrath. The essence of this things is this that the *Puṣṭimārgīya* devotees should give up resort of other gods and should take refuge only in *Śrī Kṛṣṇa* with one pointed devout sentiment.

Bhagavadājñā pālana - The observance of Bhagavān's Command:

The *vraja* maids beheld *Nandanandana Śrī Kṛṣṇa* in the form of their divine husband. In the first month of *Māghasara* of the *Hemant* season, they performed the rite with the resolve of obtaining *Bhagavān* as their husband. According to the rule of the rite they used to take bath in *yamunājī* in the early morning. *Bhagavān* knew their mind's desire. One day, when the maids entered into *yamunājī* for having bath, *Śrī Kṛṣṇa* also reached there with his friends; and took away the maid's clothes that were placed on the bank, climbed up a tree and began to have fun of these maids. *Bhagavān* asked them to come near the tree and take away their clothes. *Bhagavān* wanted them to give up their abashment. Why to be ashamed of one who pervades in the animate and inanimate universe and from whom there is nothing different! After some hesitation, the maids went to the refuge in *Bhagavān*. They said, "we are your maid servants. We shall do whatever command you give." *Bhagavān* who was pleased with their obedience, fulfilled their mind's desire, and bestowed the supreme fruit upon them.

This *līlā* of *Bhagavān* teaches us that it is the foremost *dharma* of a devotee to observe *Bhagavān*'s command word by word. The instructions of *Bhagavān*'s commandments regarding the practice of *dharmas* can be enlightened by the scriptures such as *Veda*, *Gītā*, *Smṛti*, *bhāgavatam* etc.

The food must be accepted only from *vaiṣṇava*:

One day *Bhagavān* had gone to the forest along with the cow lads to graze the cows. By the afternoon, the cowboy-friends became hungry. Some *brāhmiṇas* were performing the sacrifice nearby in the forest. *Brāhmiṇas* had faith in rites and rituals. But their wives were devotional. As no food could be had from *brāhmiṇas*, *Bhagavān* sent his cow lad friends to *brāhmiṇa*'s wives to bring the food. They were extremely pleased to serve them food. They prepared plates with various items of food and started to serve food to *Bhagavān*. Though they were prevented by their husbands, brothers, & sons, they reached with plates to *Śrī Kṛṣṇa* same as rivers flow to the ocean crossing all obstructions.

The lesson that is learnt from the incident of *Bhagavān*'s having asked food from *yajña*-wives is this that the modern *Puṣṭimārgīya* devotees should accept food from the *vaiṣṇavas* belonging to their own path. *Śrī ācāryacaraṇa*, too, states to make nourishment of the body by holy food.

Upasamhāra: The Conclusion:

By hearing, singing and remembering the above referred *līlās* of *bhagavān* with devout love, the present day *Puṣṭimārgīya vaiṣṇavas* too, develop attachment to *bhagavān* as the *vraja*-devotees did. When the obstructions that are met in the development of the devotion are destroyed, special grace of the Bhagvan is bestowed, the devout sentiment in its seed form begins to grow steadily and the state of addiction reaches further development. Afterwards, as the state of addiction rises, the worldly sentiments of *tāmas*, *Rājas* and *Sāttvika* are destroyed and the *nirguṇa* state or *Brahmabhāva* is attained. Thereafter, the seeker, who attains the state of total love (*sarvātmabhāva*), begins to have the internal and external experience of *avirbhūta/prakaṭa* manifest (*svarupa*) of *Bhagavān Śrī Kṛṣṇa*. The service of *bhagavān* performed by devotees becomes divine and is characterized by divine power, when it happens, the devotees begin to have the experience of *Bhajanānanda* (the bliss of worship) that is even better than *Brahmānanda*. Thereafter, when the *Puṣṭimārgīya* seeker is released from the bonds of the gross and subtle bodies, he attains the embodiment that is useful in performing the service in *bhagavān*'s divine abodes like *vaikuṇṭha* etc, and finally he enters *bhagavān*'s abode of the eternal *līlā*.

“It is unfortunate that in the present times of the sampradāya, the service of bhagavān performed by most of the descendants of Śrī Vallabhācārya has turned into either a way of livelihood or has become a means of the propaganda of the mārga in place of the observance of dharma of one’s own. As a result of this, because of the

cruel vision of the secular laws, disinclined (impartial & disinterested) to religion, most of the houses of a number of descendants of Śrī Vallabhācārya have today perverted into Nyasa-public trusts and public places of worship. It's not possible to have a more ruthless slaughter of the doctrine of Śrī Vallabha. Today there has remained no possibility for Śrī Vallabha-descendants themselves to perform the service of bhagavān with manifest sentiments(svarupa bhāvana) of śīśu-bāla-kumāra-kīśora, devout sentiments of vraja-līlā and with sentiments of dāsyā-sakhya-vātsalya-mādhurya(servitude -friendliness, affection and sweetness) etc holding in their heart. Ācārya descendants themselves are not in position to become ready to do the needful with their heartfelt interest because of the commercial ostentation, their vocation, dependence on servants void of devout sentiments and the spoiled and out of order machinery in the service of bhagavān. The mind does become uneasy while performing the service as a trade for the sake of livelihood or while waving the āratī openly and helplessly in the form of service in Public temples run by the trusts. Hence, the gross negligence that it hatched (apparently seen) today in the accomplishment of devotion on the side of bhāvana of Svarupa, līlā and bhāva has reached to the extent of making it only a remnant of memory (a line the sands of memory)". (Preface to sādhanamīmaṃsā- the third chapter of aṇubhāṣya composed by Gosvāmi Śrī Śyāma Manoharajī. PP 49-50).

For Further reading:-

- *Puṣṭimārgīya phalaviveka*" of *Prameyaratnaṇava* treatise composed by Śrī *Lalubhaṭṭajī*
- 10th canto of *Śrībhāgavat purāṇa*
- Preface to "sādhanamīmaṃsā" the third chapter of aṇubhāṣya composed by *Gosvāmi Śrī Śyāma Manoharajī*
- "*Nirodha lakṣaṇam*" treatise written by Śrī *Mahāprabhujī* and composed by *Gosvāmi Śrī Śyāma Manoharajī*