

NAMA APARADHA and JIVA TATTVA

by

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Governing Body Commissioner
for Orissa**

**INTERNATIONAL SOCIETY FOR
KRSNA CONSCIOUSNESS
Founder Acarya His Divine Grace
A.C. Bhaktivedanta Swami Srila Prabhupada**

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NAMA APARADHA

(An initiation lecture given by His Holiness, Gour Govinda Swami
Maharaja, in Bhubaneswar, INDIA, on Janmastami, 14th of August 1990.)

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Acarya of the International Society for Krsna Consciousness.

NAMA APARADHA

(AN INITIATION LECTURE GIVEN BY H. H. GOUR GOVINDA MAHARAJA IN
BHUBANESWAR, INDIA, ON JANMASTAMI, 14TH AUGUST, 1990.)

Introduction :

avaishnavopadistena

mantrena nirayam vrajet

punas ca vidhina samyag

grahayed vaisnavad guroh

(Narada Pancharatra)

In Hari-Bhakti-Vilasa, Sanatana Goswami has said, one should not take mantra from *avaishnava*. Who is an *avaishnava*? One who is *stri-sangi*, attached to women and who is not a devotee of Krsna, he is *avaishnava*. If someone takes mantra from that *avaishnava*, he goes to hell. Therefore, according to *sadhu-sastra-guru* principle, one should accept mantra from a bonafide *Vaishnava guru*.

nr-deham adyam su-labham su-durlabham

plavam su-kalpam guru-karandharam

mayanukulena nabhasuateritam

puman bhavabdhim na taret sa atma-ha

"The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul."

(Srimad Bhagavatam 11.20.17)

The Srimad Bhagavatam, eleventh canto says this thing: this human body, the human form of life is rarely attained. Still, it is a very good boat to cross over this material ocean of existence, therefore an expert navigator-*karandhar*, should be placed on this boat and the bonafide *Vaisnava guru* is that expert navigator. Furthermore, the favourable wind is the mercy of Krsna that will help this boat to cross over this material ocean of existence. All these facilities have been offered to you when you have got this human form of life. Still if someone doesn't make any effort to cross over this material ocean of existence, he commits suicide, so, one should accept a bonafide spiritual master, *sad-guru*, and accept *mantra-diksha* from that *sad-guru*. When guru gives *mantra diksha* he speaks about *nama aparadha*, the offenses committed against chanting the Holy Name, and one should know what these *nama-aparadha's* are.

THE TEN OFFENSES :

SADHU NINDA

(*satam ninda namnah paramam aparadham vitanute yatah khayatim yatam katham u sahate tad-vigraham*)

To blaspheme the *sadhu*.

(1) - Number one offense is blaspheming a *sadhu*- *sadhu ninda*. Who is a *sadhu*? One who is completely surrendered unto the lotus feet of Krsna, is a *sadhu*. One who has dedicated his life to preach this message of Bhagavan Krsna throughout the world, is a *vaisnava*, is a *sadhu*. One should not blaspheme such a *sadhu*.

(*sivasya sri-visnor ya iha guna-namadi-sakalam dhiya bhinnam pasyet sa khalu hari-namahita-karah*)

To consider the names of the demigods like Lord Siva or Lord Brahma to be equal to, or in independent of the name of Lord Visnu.

(2) - To think the other demigods are as Bhagavan and also to think the

name of Kṛṣṇa, the form of Kṛṣṇa, the qualities and pastimes of Kṛṣṇa are different from Kṛṣṇa. If someone thinks Lord Siva and Lord Brahma are also Bhagavan, that is also an offense. If someone thinks the name of Lord Siva the name of Lord Brahma is also equal with the name of Lord Viṣṇu or Kṛṣṇa, or chanting the name of Lord Siva or Lord Brahma is as good as chanting Hare Kṛṣṇa, that is also an offense. A *bhakta*, a devotee, a *Vaiṣṇava* shouldn't think like this. So it is said :

*anyadeba saha vishnu keje mane
se bada agyani isa-tatta nahijane
a jada jagate vishnu param iswara
girisadi jatadeba tahar kinkara
vasudev chadi jei anya deva bhaje
iswar chadiya sei samsaratemaje*

In *sastra* it is said that Lord Viṣṇu or Kṛṣṇa is *Paramesvara*. Other demigods, even Lord Siva and Brahma, all are servants. If Lord Kṛṣṇa, Viṣṇu is worshipped, automatically all demigods are worshipped. No separate worship is necessary. Then the question arises, how should one deal with or behave with other demigods? Should we disrespect them? But no, *jyatha-tatha anyadeva karenadarsan, kṛṣṇa dasa bali tare karen bandan*. A *Vaiṣṇava* should not disrespect any demigod. They are all servants of Kṛṣṇa or Viṣṇu. They are all carrying out the orders of Lord Kṛṣṇa, Viṣṇu. In that way they are all *Vaiṣṇava*. Though not pure *Vaiṣṇavas*, still they are *Vaiṣṇavas*. So a *Vaiṣṇava* devotee should not disrespect any demigod. Rather, pay respect.

GURU VAKYA AVAJNA

(*guror avajna*)

To disobey the order of the *nama tattva-vit sadhu guru*

(3) - The third offense is to disobey the order of the, '*nama tattva-vit guru*.' **This is a very great offense.** Other offenses may be excused. There are some means, some ways, but there is no excuse to disobey the order or

instruction of *guru*. So this is the most important and very severe offense.... a very great offense. One should take it seriously and understand it seriously. Therefore one should not consider such a *guru* as an ordinary human being.

*acaryam mam vijaniyan
nava man yeta karhicit
na martya- buddhyasuyeta
sarva-deva-mayo guruh*

" One should know the *acarya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

(Srimad Bhagavatam 11.17.27)

This is the lesson of Lord Krsna. One should not think that *acarya*, that *guru* is an ordinary human being- *mat-svarupa*, he is the manifestation of Lord Krsna and all demigods are there in the person of *guru* :

*gurute abagyan jar tar aparadh
se aparadhe tar haye braktibadh
gurute achala sraddha kare jei jana
suddha nama bale pai se permadhan
sad-guru prati jei abagya achare
se papista aparadhi sarbatra samsare
sad-guru apsaradh ati bhayankara
ehi aparadhe nasta hoya deva nara*

It is stated in *sastra*, one should develop unalloyed '*bhakti*', devotion towards Krsna and similar unalloyed devotion towards *guru*. Those who have developed such unalloyed devotion, both towards Krsna and *guru*, should very easily cultivate or have pure devotion, *suddha-bhakti*. Very easily they will go back home back to Godhead. But, one should be very,very careful to accept a *sad-guru*, bonafide *guru* pure devotee of Krsna, *suddha bhakte layivena guru rupe basi*, it is said, accept

a *suddha-bhakta*, pure devotee of Kṛṣṇa as *guru* (spiritual master). One should accept such a *guru*. Before accepting such a *guru* one should be very careful, otherwise he will be cheated, he'll accept a cheater or a hypocrite. So, one should not disobey the order or instruction or direction of such a *guru*. **That is a very serious offense.**

SRUTI SASTRA NINDA

(*sruti-sastra-nindanam*)

To blaspheme the Vedic literatures.

(4) - Then the fourth offense is, *sruti sastra ninda*, blaspheming *sruti-sastra*, Vedic scriptures:

*maya badha jibe kṛṣṇa bahu kṛpākārī
veda purāṇādī dīkṣā ārya gyaṇa dhārī
maya mugdha jiber nahi kṛṣṇa smṛti gyaṇa
jiber kṛpāye kaila kṛṣṇa veda purāṇa*

It is said, the conditioned soul has forgotten Kṛṣṇa, so out of mercy causeless mercy, Kṛṣṇa has given this Vedic literature. One should not blaspheme such literature or *sastra*.

NAME ARTHAVADA

(*tathārtha vadah*)

To give some interpretation on the holy name of the Lord.

(5) - *name arthavada*, that means to interpret this *Kṛṣṇa nama*, *hari nama* in different ways. For example, one who is an offender, he may say: Kṛṣṇa means black. In Abhidhans (dictionary) this meaning is there. **'This is an offense.'** Kṛṣṇa is the Supreme personality of Godhead, Absolute Truth. One should not interpret it in different ways or give different meanings to it. That is an offense. Some also say like this: 'In the *sastra*, the glories of *hari-nama* are given there and this is an exaggeration. Only to develop some attraction or taste towards *hari-nama* this has been given in *sastra* but it is not really true, it is an exaggeration.' **This is an offense.** Those

who have developed any doubt, *samsaya-atma* in this Holy Name, automatically they commit offense. One should not cherish any doubt in it. The name of Krsna and Krsna are non-different, *abhinna tvam nama namina*, and especially in this age of Kali, there is no other incarnation of Krsna. There is only one incarnation, that name incarnation of Krsna- *kali yuge nama rupe krsna avatar* this is the sastric injunction, *siddhanta-conclusion!* It is given in all Vedic scriptures and especially Sri Caitanya Mahaprabhu, who is Krsna Himself, who came as a devotee, as an *acarya*, He said this thing. If some one commits such an offense, that means someone has doubt in this Holy Name of Krsna and those who also give different interpretations to the Holy Name, they are great offenders, and if by chance you meet such a person and talk with such a person, that becomes an offense. To counteract this offense one should immediately take bath in the river Ganges. If there is no river Ganges, one should take bath in any holy water. We invoke Ganges and immediately take bath, otherwise that offense will not be counteracted.

NAMAVALE PAPABUDHI

(*namno balad yasya hi papa-buddhir na vidyate tasya yamair hi suddhih*)

To commit sinful activities on the strength of the holy name of the Lord.

(6) - Sixth offense is *namavale papabudhi*. That means committing sin by the strength of chanting the Holy Name, *eka krsna nama kare sarba papa kshya*, it is said in *sastra* - one name of Krsna is so potential that it can destroy innumerable sins accumulated from lakhs of lives... so potential. One name of Krsna, *eka krsna nama kare sarba papa kshya*. If someone says or thinks, 'this is a very good weapon that we have got now, I will chant Hare Krsna and destroy all sinful reaction, then I'll commit some new sins, then I'll again chant Hare Krsna and destroy it'. This mentality is *namavale papabudhi*, that means committing sins on the strength of chanting Hari Nama. This is an offense. One should not develop such a mentality.

Those who are now accepting a bonafide *guru* and are being initiated by him, taking Hari Nama, they should not in thought, in the mind, think of any sin, one should be very careful. Though in Kali-yuga

there is a concession, that in the Kali-yuga by thinking of sinful activity or sinful engagements in the mind one will not get the sinful reaction unless he executes that sin. In the Kali yuga if someone in the mind just thinks, that I must accept a bonafide spiritual master, guru, and take Hari-Nama from him, just by thinking he gets good results. Krsna who is seated as the *paramatma*, the supersoul in the heart, immediately starts to shower mercy upon him. Such good result is there, only by mere thinking, what to speak of performing or executing. But those who are initiated, or taking initiation, they should be very, very careful not to think of anything sinful in the mind. Of course the mind is very wicked, very wicked! Unconsciously it also thinks something, but one should take it seriously that, henceforth, from this moment, I shall not allow the wicked mind to think of anything sinful - should not! And how serious is he, how has he really developed faith in the Holy Nama, Krsna who is there in the heart as the *paramatma*, He knows! He knows the heart. This is a most important thing. If there is nothing in the heart but consciously it enters into the mind and immediately he becomes conscious, 'Oh, this wicked mind does such nonsense' immediately he chants Hare Krsna and prays from the core of his heart to Krsna, the Holy Name, to excuse him....he is excused, but it should not be repeatedly done. You understand what I have said ?

Let me say one thing more in this respect. Those who are not devotees or *sadhus* and those who are hypocrites, outwardly posing as devotees or Vaisnavas, but inside they are not so, they are hypocrites, cheaters. By the association of such persons, this thing takes place. You understand ? By the association of such persons, such cheaters, such hypocrites, those outwardly posing Vaisnavas or Bhaktas, chanting Hare Krsna also, but inwardly they are not so, they are cheaters, they are hypocrites, do you understand ? By the association of such persons, this thing takes place, that the thought of sinful activity enters into the mind. If someone will be careful in this regard not to associate with such a person which will enable him to commit such an offense, may avoid such an offense, otherwise it is very difficult.

SRADHAHINA JANE NAMA UPADESH

(*asraddadhane vimukhe py asrnavati yas copadesah siva-namaparahah*)

To instruct a faithless person about the glories of the holy name.

(7)-*Sradhahina jane nama upadesh*, that means one should not speak the glories of the Holy Name unto a person who has not developed full faith in *nama*, full faith in Krsna or full faith in His Holy Name. One should not speak the glories of the Holy Name unto that person, that will be an offense, *Sradhahina jane nama upadesh*, - only that person is qualified or eligible to accept this Holy Name who has developed full faith in the Name. Therefore this is the duty of one who will instruct or teach about this Holy Name, it is for him. So for him, first he should chant this holy name loudly:

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE

HARE RAMA HARE RAMA RAMA RAMA HARE HARE.

By chanting loudly, one can inculcate *sraddha* or faith to such a person who has developed no *sraddha*. This is the first thing. Don't speak anything about the glory of Name, don't speak, only chant loudly, do loud kirtan, let that person hear this transcendental sound vibration- most important thing. If it touches the ear of such a person or persons, they will gradually develop *sraddha*. When Srila Prabhupada went to the West he did it. He only took a pair of karatal and used to go to some park where hippies are rolling with drugs, intoxicated. Srila Prabhupada only chants Hare Krsna :

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE

HARE RAMA HARE RAMA RAMA RAMA HARE HARE,

only chants, he fills the whole atmosphere with this transcendental sound vibration and it has a natural attraction. Krsna is all- attractive and His Holy Name also, because His name is not different from Krsna, so it has natural attraction. So those hippies are automatically attracted you see. In this way he inculcated *sraddha* faith unto them. Then he instructed them. This is the way, otherwise without doing such thing, if you speak to such a faithless person about the glories of the Holy Name, you will commit offense.

ANYA SUBHA KARMA SAHA HARINAMA SAMAN

(dharma-vrata-tyaga-hutadi sarva-subha-kriya-samyam api pramadah)

To consider the chanting of Hare Krsna as one of the auspicious ritualistic activities offered in the Vedas as fruitive activities.

(8) - "*anya subha karma saha harinama saman*" to think this chanting of Hare Krsna is as good as other auspicious activities, that is offense. I told you and we repeatedly tell you this thing, that the Name of Krsna and Krsna are non- different. As Krsna is Absolute His Name is also Absolute. Nobody will be equal with Krsna. Krsna is Supreme, the Supreme Personality of Godhead, Absolute Truth. Nobody will be equal with Krsna. Similarly, nothing will be equal with His Holy Name. So if someone thinks that chanting of Hare Krsna is as good as performing any auspicious activity, he commits an offense. Generally, Mayavadis (impersonalists), think like this or say like this. So if someone associates with such a Mayavadi, he will naturally commit this offense.

NAMA GRAHANA SAMAYE ASAVADHANATA

(*anavadhanata*)

To be inattentive while chanting

(9) - "*nama grahana samaye asavadhanata*" While chanting this Name, this *maha-mantra*, with your beads given by *guru* at the time of initiation, one should not be inattentive. He should fix his mind on Krsna you understand? That means, when we instruct, chant sixteen (16) rounds minimum daily with these beads, this chanting should be done very carefully, with much attention, putting your attention on Krsna. The mind is naturally fluctuating, oscillating, it is natural. So, in order to complete our rounds we sometimes become inattentive and we chant.... (imitates fast indistinct chanting), mind is fluctuating, mind is going here and chanting is going there, **that is an offense**. One should not do this! So one who has this nature, whose mind is very fluctuating, fleeting, oscillating he should be very careful to finish his rounds as far as possible in this early morning *brahma-muhurta* period, from 4am-6am, that is a very suitable time. At that time the mind will not fluctuate so much, it will very easily

concentrate. At other times of the day, it must fluctuate, because during that time most people have not got up from the bed, so no other vibration has come to the atmosphere; atmosphere is very calm. So, one can very easily concentrate his mind, at that time, between 4am and 6am, a very congenial period. As far as possible complete many rounds, then you will not commit such offense. The rest of the rounds, you may complete when all have gone to bed, when it is a calm atmosphere, no other thought will enter into the mind. So complete it and then go to bed. This is an easy way. This noon- time midday, 10am, 11am, 2pm, is very difficult. So, this is an easy way, to complete your rounds as far as possible during that period 4am to 6am and you will feel very nice at that time. If you can chant nicely, that day you feel very nice, and you can very easily face Maya, and counteract, otherwise you feel very uneasy, Maya will overcome you, that is a fact. One should not commit this offense.

Another thing is there, I want to add. If at first while chanting Hare Krsna one cannot concentrate on the form of Krsna, it is wiser to chant before the Deities in the temple. Look at the Deities and chant, so that you can very easily concentrate. Or chant before the photograph of Radha and Krsna and chant in the association of *Vaisnavas*, *sadhus*. These are the processes. So that your mind will not fluctuate, this should be done, and when by this practice the mind will become fixed, then no harm, you are safe now. Such a person can chant in any place, because the mind is fixed, he is never disturbed by outward noise or anything but as long as you have not achieved this stage you should do like this.

AHAM-MAMA BUDHI TYAGA NAKARIBA

(*srute'pi nama mahatmye yah priti-rahito narah aham mamadi-paramo namni so 'pi aparadha-krt*)

To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter. (The 'I' and 'mine' mentality).

(10)- "*aham-mama budhi tyaga nakariba*". Guru Maharaja, spiritual master is giving so many instructions, and the devotees, are every day

listening to *guru* who is speaking Srimad Bhagavatam and many instructions are there and we repeatedly say, everything belongs to Krsna, *amaravalite prabhu are kichu nahin*, there is nothing which I can say 'this is mine' or 'I' and 'mine'. I am the eternal servant of Krsna, I belong to Krsna, I do not belong to me, I belong to Krsna, my body, my mind, my speech, everything that I can say 'mine' belongs to Krsna, *amaravalite prabhu are kichunahin*. There is nothing which I can say 'mine' Gurudeva, spiritual master says this thing repeatedly. All *sastras*, all *acaryas*, all *mahajanas*, all have said this repeatedly. So, in spite of listening to this thing repeatedly and being initiated by *guru*, if someone says 'I' and 'mine', he commits offense. Do you understand? If someone says 'I' and 'mine' he commits offense. That is the last offense, tenth offense.

So be careful and keep all these ten offenses in your mind. Every day you just read it or remember it and try to avoid, one after another the offense. So try to take the utmost care to avoid offenses, one after another, number 1, number 2, number 3 like that. In this way be offenseless and chant offenseless Name, that is pure Name. So you **will get krsna prema, you will get Krsna**, otherwise you cannot get. Guru is giving you Krsna, giving Krsna-nama. The Name of Krsna means giving Krsna, "take Krsna". If you are very eager to get Krsna, always praying to Gurudeva, 'please give me Krsna. Please give me Krsna, please shower your mercy on me, I want Krsna; isn't it?

*krsna se tomara, krsna dite paro
tomara sakati ache
ami to' kangala 'krsna' 'krsna' boli'
dhai tava pache pache*

You understand? We sing it, O Gurudeva, O Vaisnava Thakur, Krsna belongs to you, Krsna belongs to you, you understand? You have bound up Krsna in your heart and Krsna cannot leave your heart, He is unable to leave. So Krsna belongs to you. I want Krsna, I am very eager, I am very serious how to get Krsna. So you are running after such a *guru*,

please O Gurudeva , O Vaisnava Thakur, please, please shower your mercy, give me Krsna , give me . Like a beggar, penniless person follows a wealthy person, please give me one penny. Similarly give me Krsna , please give me Krsna, I am poor, devoid of Krsna , you understand ? Then Vaisnava Thakur is merciful enough, he showers his mercy on you, alright, I will give you Krsna, so take Krsna , now I am giving Krsna, take Krsna! His Name is non-different from Krsna. So take care of Him. Slightest negligence, carelessness, will cause you to lose Krsna , mind it very carefully. Krsna will go away from you , then you will cry Aaaah! Oh! I lose Krsna, where is Krsna ? Then what shall be done? So *guru* is so kind, he showers his mercy and gives you Krsna, take Krsna! But take care keep it nicely, very carefully, otherwise the slightest negligence will cause you to lose Krsna **be careful!**

Thank you very much.

QUESTIONS

Q. Maharaja, several times you mentioned that when we get initiated, the spiritual master, gives us Krsna in the form of the Holy Name and we have to be very careful and the slightest negligence can cause us to lose Krsna, can you explain what you mean by the slightest negligence ?

A. If you commit offense .

Q. But I am very offensive, I am not even offenseless or

A. So, now the spiritual master has taught you what the offenses are. At the time of initiation, giving Hare Nama and warned you, be careful, be extremely cautious not to commit offense, chant offenselessly. One should be very careful and one easy way is there. You cannot make yourself get out from the clutches of *maya* or be free from all those offenses by your own strength . The merciful strength of Lord Balarama, Nityananda, His merciful strength is required. Unless you get it, how can you be able ? It is the easy way. So one should ask for *gurudeva's* mercy, he is the manifestation of Lord Nityananda and Balarama, His merciful strength. How to get it ? Serve *guru*, please him, then you will get, other wise not, *yasya prasada bhagavat prasado, yasya prasadan na gatih kuto 'pi* . In *Gurv-astaka* we always chant. If you can get the mercy of *guru*, then you can get the mercy, *krpa* of Bhagavan, otherwise you cannot, *yasya prasadan na gatih kuto 'pi*. If *guru* is dissatisfied, is not pleased, then where is your existence you see, no existence at all, doomed, finished! This is the easy way, to satisfy *guru* to please *guru* then you can get his mercy . That is very powerful, that is the merciful strength of Lord Balarama and Nityananda, then you will be able to get out.

Krsna or *guru* gives mercy. To establish their relationship, this transcendental loving relationship , relationship with the Lord and *guru*, is not a material relationship, you should always be engaged and keep up that relationship, no material activity. If you won't do, then I'll withdraw that mercy, that I said, so you should be very serious.

JIVA TATTVA

*na tad bhasayate suryo
nasasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama.*

"That supreme abode of Mine is not illuminated by the sun or the moon nor by fire or electricity. Those who reach it never return to this material world."

(Bhagavad-gita 15.6)

JIVA TATTVA

With regards to the "Crow and tal fruit Logic ", * of Srila Prabhupada. I have gone through it very carefully and noted the conclusion given by Srila Prabhupada. Srila Prabhupada has said , what is the use of such discussion ? So whether you are in *brahma sayujya* or with Krsna in His *lila*, at the moment you are in neither . So the best policy is to develop your Krsna consciousness and go there, never mind what is your origin. Then Srila Prabhupada says, *brahma sayujya* and Krsna *lila* both may be possible. But whether you are coming down from *brahma sayujya* or whether you are coming down from Krsna *lila*, that remains a mystery, but at the present moment we are at *maya's clutches*. So at present our only hope is to become Krsna conscious and go back home, back to Godhead.

Always the last conclusion is to be accepted. So Srila Prabhupada's last conclusion is "'don't waste your time with this ('*Kaka taliya nyaya*').)"* So you should accept it and should not waste your time in this topic.

Jiva is '*nitya*' eternal. '*Nityo nityanam*.....' so we cannot say once there was no such time when there were no jivas, they were originated.

So I can not appreciate this thing when some one speaks about the origin of the *jiva*. *Jivas* are eternal parts and parcels of Krsna '*anadi*'. As Krsna is '*anadi*', so the *jivas* (part and parcels) are also '*anadi*'. In Srimad Bhagavad-gita it is said :

*na tad bhasayate suryo
nasasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama.*

* See Appendix

"That supreme abode of Mine is not illuminated by the sun or the moon, nor by fire or electricity. Those who reach it never return to this material world."

(Bhagavad-gita 15.6)

In the purport Srila Prabhupada writes- as long as a living entity is in this dark material world, he is in conditional life. But as soon as he reaches the spiritual sky, by cutting through the false, perverted tree of this material world, he becomes liberated. Then there is no chance of his coming back here. In *Jaiva dharma* it is stated- the *jiva* is an eternal servitor of Krsna. In other words servitorship of Krsna is the *jiva's* eternal *dharma*. When the *jiva* forgets this thing, he becomes conditioned by *maya*. So from that time the *jiva* has forgotten Krsna. The Mahajanas say- when such forgetfulness takes place it cannot be traced out. When the *jiva* falls down here in this material world (illusory world) it cannot be said or in other words there is no history of it. Therefore the Mahajanas say- *anadi bahirmakha*- from time immemorial he has forgotten Krsna.

In *Harinama-cintamani* it is said there are two types of *jivas*- *nityabaddha*, eternally conditioned and *nitya mukta*, eternally liberated.

baddha jiva maya bhaji krsna bahirmukha.
ananta brahmande bhoga kare sukha dukha

The conditioned soul has forgotten Krsna and serving *maya* in innumerable *brahmandas*. He is getting material happiness and distress. "*nitya mukta krsna bhaji krsna parisad paravyome bhoga kare premara sampada*". An eternally liberated *jiva*, eternally does Krsna *bhajana* or in other words eternally serves Krsna in *paravyoma* and he is an eternal associate of Krsna. He enjoys transcendental pleasure and happiness there. In Gaudiya Vaisnava Abhidhan it is stated - the *Jivas* are innumerable. They are the marginal potency of the Lord. There are two classes of *jivas* one is an eternal associate of the Lord, living under the internal potency of the Lord, and the other type is forgetful of the Lord. They are under the clutches of *maya* or in other words, they are eternally conditioned.

Further it is stated, that, though the jiva is an eternal servitor of Krsna still from time immemorial he has forgotten Krsna, and has become eternally conditioned. And this conditional state is relative, that means by the mercy of Guru, Vaisnava and Sadhu the conditioned jiva can be liberated from the clutches of *maya*. At that time he is termed as '*baddha mukta!*'

According to Srila Visvanath Chakravaty Thakur, the *jivas* are of four types - namely *baddha* (conditioned), *mukta* (liberated), *siddha bhakta* (devotees who have achieved perfection) and *nitya parshada* (eternal associates), Srimad Bhagavatam (10-87-33). According to Vedanta Syamantaka- the *jivas* are of three types, namely *nitya mukta*, (eternally liberated), *baddhamukta* (liberated from conditional stage) and *baddha* (conditioned).

So from this we can clearly understand that there is no such type as *mukta baddha* (first liberated then conditioned). No *mahajanas* say this, nor do any sastras say this, "that there is *mukta baddha*, once liberated and then conditioned"!

If we say that the jiva falls down from the Vaikuntha planets of the spiritual kingdom, then it is to be understood that he was liberated and then became conditioned. That means he becomes the fourth type of jiva, *i.e. mukta baddha*. But no such type is there. No *mahajanas* says this or no sastra says there is, *mukta baddha*, once liberated and then conditioned !

Only Srila Jiva Goswami pada has said in *Bhakti-sandarbha* and in *Priti-sandarbha* that *jivan mukta jivas* may again become conditioned if they commit any offence at the lotus feet of the inconceivably powerful Superme Lord.

*jivanmuktapi punarbandhanam janti karmabhih
jadyachintya maha shaktau bhagavatya paradhinah.
(Bhakti-sandarbha)*

In *Bhakti-sandarbha*, in *Vasanavasya* it is said - in some places it may be found that some *jivan mukta jivas* giving up *bhakti* become entangled in material enjoyment. But those who are pure "*bhakti yogis*" or pure devotees can never be entangled in *maya's* material trap.

So it is clearly understood that those who are eternal associates of the Lord (eternally liberated) can never be conditioned under any circumstances. Now one must understand who is *jivan mukta*.

Those who are '*sadhakas*' in this material world doing '*sadhana*' for developing "*krsna prema*" here in this material world are *jivan muktas*.

In other words we may say, one who develops this strong intention in *kaya, mana, bakya* (body, mind and speech) that he must be a servant of Lord Hari. He is *jivan mukta*. Again it is also said, Lord Visnu is completely different from this material world. "I am His eternal servant." One who very clearly realizes this *tattva* is *jivan mukta*.

In conclusion it may be said a *jivan mukta* is only found in this material world. The *nitya muktas* are found in the spiritual world.

It is also stated, there, those who are eternal associates of the Lord, are *nitya muktas*. They are eternally liberated and those who become associates of the Lord, they are *parama muktas* (supremely liberated).

In *Srimad Bhagavatam*(10-2-32,33) it is said -

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhy krcchrena param padam tatah
patanty adho nadrta-yusmad-anghrayah

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:] "O lotus-eyed Lord, although nondevotees who accept severe

austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."

*tatha na te madhava tavakah kvacid
bhrasyanti margat tvayi baddha-sauhrdah
tvayabhigupta vicaranti nirbhaya
vinayakanikapa-murdhasu prabho*

"O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."

In the purport Srila Prabhupada says, "devotees generally do not fall down but if circumstantially they do, the Lord because of their strong attachment to Him, gives them protection in all circumstances."

In the Srimad Bhagavatam (3-26-5), it is said; " Similarly there was no necessity to create this material world for the sufferings of the conditioned souls, but at the same time there are certain living entities known as '*nitya baddha*' who are eternally conditioned. We say that they have been conditioned from time immemorial because no one can trace out when the living entity, the part and parcel of the Supreme Lord becomes rebellious against the supremacy of the Lord.

"It is a fact that there are two classes of men. Those who are obedient to the laws of the Supreme Lord and those who are atheist or agnostics who do not accept the existence of God and who want to create their own laws"

"Without tracing out the beginning of the existence of these two classes we can take it for granted that some of the living entities revolt

against the laws of the Lord. Such entities are called conditioned souls
....."

Srimad Bhagavatam 3-6-12 purport :- [From this statement we can understand how anxious the Lord is to get his servitor back to Vaikuntha.] "This incident therefore proves that those who have once entered a Vaikuntha planet can never fall down. The case of *Jay and Vijaya* is not a falldown. It is just an accident.

(Reference Srimad Bhagavatam, 3-16-26.) Purport - "The conclusion is that no one falls from the spiritual world or the Vaikuntha planets, for it is the eternal abode, (but sometimes as the Lord desires) the devotees come into this material world as preachers or as atheists. In each case we must understand that there is a plan of the Lord. Lord Buddha for example is an incarnation, yet he preached atheism, 'there is no God'. But actually there was a plan behind this as explained in the Bhagavatam."

These are some of my findings of Jiva Tattva .

Appendix.

kaka-taliya nyaya

(crow and tal-fruit logic)

by His Divine Grace Srila Prabhupada.

On the top of the tree there is a nice tal-fruit. A crow went there and the fruit fell down. Some pandits, big big learned scholars saw this and discussed; "the fruit fell due to the crow agitating the limb. No, the fruit fell simultaneously with the crow landing on the tree and frightened the crow. So he flew away. No, the fruit was ripe and the weight of the crow landing broke it from the branch", and so on! What is the use of such discussion? Whether you were in the *brahma-sayujya* or with Krsna in His *lila*, at the moment you are in neither, so the best policy is to become Krsna conscious and go there, never mind what your origins.

Brahma-sayujya and Krsna-*lila*, both may be possible, origins. But whether you are coming down from *brahma-sayujya* or whether you are coming down from Krsna-*lila*, that remains a mystery. But at the present your only hope is to become Krsna conscious and go back to home, back to Godhead. The real position is servant of Krsna, and servant of Krsna implies presence in Krsna-*lila*. Directly or indirectly, always you are serving Krsna's *lila*, even in dreams. Just like we cannot go out of the sun's purview when it is daytime, so where is the chance of going out of Krsna-*lila*? The cloud may be there it may become very grey and dim, but still the sunlight is there everywhere, during the daytime. Because I am part and parcel of Krsna. I am always connected. My finger, even though diseased, remains part and parcel of my body. Therefore, we try to treat it and cure it, because it is part and parcel. So Krsna comes Himself when we forget Him, or He sends His representative.

Awakening or dreaming, I am the same man. As soon as I awaken and see myself, I see Krsna. Cause and effect are both Krsna. Just like cotton becomes thread and thread becomes cloth, still the original cause

is cotton. Therefore everything is Krsna in the ultimate sense. When we cannot contact Krsna personally we contact His energies, so there is no chance to be outside Krsna's *lila*, but differences we see under different conditions. Just like in the pool of water and in the mirror the same. me is reflecting, but indifferent reflections. One is shimmering, unsteady, one is clear and fixed. Except for being in Krsna Consciousness. We cannot see our actual position rightly, therefor the learned man sees all living entities as the same parts and parcels of Krsna. Material existence is impersonal because real personality is covered. But we should think that because I am now covered by this clay, I am diseased, and we should think that we must get to business to get ourself uncovered, not wonder how I got this way. Now the fruit is there, take it and enjoy, that is our first business. God is not bound by cause. He can change, ~~he is~~ the cause of all causes. Now don't waste your time with this "*kaka taliya nyaya*," crows and tal-fruit. We never had any occasion when we were separated from Krsna. Just like one man is dreaming and he forgets himself. In the dream he creates himself in different forms: now I am the king discussing with my staff, now I am being pounced upon by a ferocious tiger, like that. This creation of himself is as seer and subject matter or seen, two things. But as soon as the dream is over, the seer disappears. But the seer remains. Now he is in the original position.

Our separation from Krsna is like that. We dream this body and so many relationships with other things. First the attachment comes to enjoy sense. Even with Krsna, desire for sense gratification is there. There is a dormant attitude for forgetting Krsna and creating an atmosphere for enjoying independently. Just like at the edge of the beach, sometimes the water covers, sometime there is dry sand, coming and going. Our position is like that, sometimes covered, sometimes free, just like at the edge of the tide. As soon as we forget immediately the illusion is there. Just like as soon as we sleep we dream.

We cannot say therefore that we are not with Krsna. As soon as we try to become Lord, immediately we are covered by Maya. Formerly we were with Krsna in his *lila* or sport. But this covering of Maya may be of

very, very, very, very long duration, therefore many creations are coming and going. Due to this long period of time it is sometimes said that we are ever conditioned. But this long duration of time becomes very insignificant when one actually comes to Krsna consciousness. Just like in a dream we are thinking very long time, but as soon as we awaken we look at our watch and see it has been a moment only. Just like with Krsna's friends, they were kept asleep for one year by Brahma, but when they woke up and Krsna returned before them, they considered that only a moment had passed.

So this dreaming condition is called non-liberated life, and this is just like a dream. Although in this material calculation is a long, long period, as soon as we come to Krsna Consciousness, then this period is considered as a second. For example Jaya and Vijay. They had their *lila* with Krsna, but they had to come down for their little mistake. They were given *mukti*, merging into the *brahma-sayujya* after being killed three times as demons. This *brahma-sayujya* is minus pleasure. There is eternal existence only. So when they do not find transcendental bliss, they fall down to make a compromise by establishing schools and hospitals. So even Lord Brahma, he is still material and wants to lord it over. He may come down to become a germ, but then he may rise up to Krsna Consciousness and go back to home, back to Godhead. This is the position.

So when I say yes, there is eternal *lila* with Krsna, that means on the evidence of Jaya-Vijay. Unless one develops full devotional service to Krsna, he goes up only up to *brahma-sayujya* but falls down. But after millions and millions of years of keeping oneself away from the *lila* of the Lord, when one comes to Krsna Consciousness this period becomes insignificant, just like in a dream.

Because he falls down from *brahma-sayujya* he thinks that may be his origin, but he does not remember that before that even he was with Krsna. So the conclusion is that whatever may be our past, let us come to Krsna Consciousness and immediately join Krsna. Just like with a diseased man, it is a waste of time to try to find out how he has become diseased, better to spend time curing the disease.
