

God's Own Metaphysics

Part 1

(Jagai and Madhai)

Caitanya-Bhagavata 2.13.200

Purport by

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Into English, within square brackets, footnotes and

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Jagai and Madhai are Jaya and Vijaya, who were banned by Brahma's four sons, and on Narayana's wish were "killed" by Bhagavan in three different births as asura-s. Note: one thought, one word – and the *cakra is [visibly] present*. As soon as He knows Himself to be the Lord, and thinks as the Lord, the Lord's four-armed form is visible! Thus:

1) It is not the sweet mildness, but hardness, wrath and the sight of the terrifying *cakra* that make Jagai and Madhai aware of their transgression (*aparadha*) and change their mind. And it is not until Jagai receives *prema-bhakti*, according to *His* will, that Jagai is able to perceive the Lord's four-armed form.

2) When *He* (Vraja-Krishna of Goloka) becomes *avatirna* (descends), all the different modes of Self-expression (modes of Being, modes of eternal Existence) of the Absolute are fully present in Him. The *maya-vadi-s*¹ hold the opinion that for some reason, a *nirakara* (formless) Existence assumes a non-eternal form, or a form which only exists as a possibility, i.e. a form which is not present since eternity, and thereby from the very outset rule out every form of Divine Mercy and all hope to come in contact with *bhakti-shakti*. [This opinion is altogether false.] He is *always form*, eternally form. Only His 'halo', the aura that He radiates, named *nirakara-Brahma*, is formless, without form. In *His* Reality, the law of penetration i.e. the law which says that it is impossible for two or more things to be present at the same place at the same time, has no validity at all. Even

¹ Those who profess to *maya-vada*, Shankara's doctrine that nothing but the undifferentiated, formless Brahma exists and that everything else is delusion.

when He [Vraja-Krishna] becomes ‘avatirna’, i.e. when the Avatari [the origin, the source of all Avatara-s] becomes Avatara, i.e. out of His Own will becomes visible (*prakasha*) in our world governed by laws of nature and space, even then all different modes of Self-expression, forms of eternal Existence of the Absolute (who originate in Him, i.e. are dependent on Him) are simultaneously *present* in Him, *always*. And it depends on Him and the requirements of the lila, the Divine play, and the intensity and nature of the prema-bhakti in question, which eternal Form of Himself, of His Own Self, is revealed, becomes visible (*prakasha*).

Krishna as Caitanya – Whose form (figure) is just as eternally present as Krishna’s Own form – is not manifested in this world governed by the laws of time and space the way He is in Himself, but in every kali-yuga that follows directly after the dvapara-yuga in which Vraja-Krishna appears, He (Caitanya) assumes the role of yuga-avatara by promulgating the yuga-dharma to be “kirtana”² of God’s Name, a function which in *other* kali-yuga-s, which do not directly follow the dvapara-yuga with Krishna’s Avatara, is carried out by Kshirodakashayi-Vishnu³.

Furthermore, Caitanya’s avatara is *pracchanna* (concealed, hidden), as it is said in the *Bhagavatam*, which means that in appearance, He is a noble Brahmin and sannyasi, and at best an exceptional human being. Yet, *simultaneously present*, is the eternal cit-form of Gauranga, of Vraja-Krishna, of Dvaraka-Krishna, of Narayana, of Rama, of Nrisinha, of Kurma, of Varaha, of Vishnu, including the four-armed individual Antaryami-Paramatma, i.e. all the eternal modes of Existence of Shaktiman Bhagavan [the Possessor of all shakti] and all the Shakti-s in Their eternal forms (*murta*), from Radha to Mahamaya-Durga, and moreover, all the parishada-s (eternal co-players) and the corresponding dhama-s (realms). (Concerning the revelation of the Shakti-s in Gauranga, c.f. *Caitanya-Bhagavata* Madhya 18, and Murari Gupta’s *CC*, in the chapter describing Caitanya’s visit to Vraja etc.) Thus, it is not that Jagai sees something which is not present, or that *the form of the Brahmin Mahaprabhu is not present* when the four-armed form becomes visible. As the *Caitanya-Bhagavata* has already said before, every parishada-bhakta of His – when He had the intention to reveal His Being as the LORD – perceived *the form of Bhagavan to which he eternally belongs*, i.e. one parishada saw Narayana, another one saw Krishna etc. This does not mean that such a bhakta because of “piousness” sees something in Him which *is not present* there, or spiritually sees what He was in an earlier Avatara. The eternal modes or forms of eternal Being of the Absolute are eternally *present* in

² ‘Audible’ repetition or singing of God’s Name, i.e. ‘in a loud voice’, not *inaudibly*.

³ The 3rd Vishnu, who rests in the Ocean of milk, kshira. Caitanya certainly assumes the role of yuga-avatara, but His accomplishment is an unheard-of event, far beyond what any other yuga-avatara could ever accomplish.

Him, *at the same time and at the same place*, and will be known and experienced through bhakti, God's Own power of eternal knowledge. Premabhakti sees what really *is present*, never something like a "pious deception". *Premabhakti sees nothing but absolute Truth.*

In the lila which does not become manifest in the world of time and space, in Shvetadvipa-Goloka⁴, He, Gauranga and His parishada-s, Shaci and everyone else are eternally present, and His being the Child, being the young Scholar, being the Bhakta and being the Sannyasi as well as all *the lila-s always take place simultaneously* and at the same place. He is eternally Child, eternally Youth etc. When the lila is enacted in the world of time and space, everything that occurs simultaneously in the sphere of Shvetadvipa-Goloka, where He is Child and Sannyasi etc. at the same time, occurs in a seeming sequence of time and space, i.e. He seemingly grows up from Child to Sannyasi etc. It is the same with Krishna in Goloka and Krishna in Gokula-Vrindavana in the district of Mathura, and with Rama in the eternal Ayodhya and Rama in the geographical Ayodhya.

And it becomes even more complicated, because in many of the parishada-s, both the mula (original) parishada person and all the forms originating in him are simultaneously present, in a similar way as all the avatara-s in Gauranga, Who is the mula-Avatari (the source of all Avatara-s).

⁴ In a letter from 12 October 1960 Sadananda writes: "Concerning the question about Krishna in the age of kishora [youth] etc.: Yes, in Goloka He *is* as He is in Himself, always in the age of kishora, but Yashoda can *see* the Child in Him etc. Apart from the Goloka-lila, the avatara-lila is also continuously, eternally present, because when it has come to an end in one brahmāṇḍa [universe] it immediately shines forth in another universe. As soon as someone is outside of time and space (in bhakti-samadhi), he can 'see' the lila, as it is taking place just now, because in this state of consciousness the wall of time and space does not separate him from the lila's eternal course – and it is exactly the same with Mahāprabhu's *lila*. In Śvetadvīpa He – just like Kṛṣṇa in Goloka and Dvāraka – is both householder, with Viṣṇuprīyā (in Navadvīp), and sannyāsī (in Puri), thus in two forms (this is Prabhupāda's opinion) – and the bhakta who is beyond time and space experiences His Child-līlā etc., as it is enacted in some brahmāṇḍa [universe]. Please also note that from the point of view of time the different līlā-s belong to "the past", from the point of view of timelessness they are enacted right now, i.e. what "happened" 420 years ago happens right now as soon as one is outside the thought prison in the form of Māyā's time and space, irrespective of in what brahmāṇḍa it took place. That which is beyond time and space happens in Vaikuṅṭha (Goloka-Śvetadvīp), and that which appears/appeared in time and space is Gokula-Navadvīp-Puri (however, without belonging to time and space). Does this help to gain insight? The lila is never *historical*, only the space in which it is enacted when it becomes manifest." Cf. The Continuity of the Avatara-lila at www.sadananda.com

In Shaci Ma are Devaki, Aditi, Dhara etc., i.e. all the Divine mothers; in Balarama we find the gopa-boy Balarama, Dvaraka-Balarama, Lakshmana etc. including Samkarshana and Ananta, the “snake” Vishnu is resting on, and the parasol (sunshade), Krishna’s sandals etc., all of them different, simultaneously present modes of Existence of Balarama. In accordance with the Divine play (lila), *Shaci* worries about a sick child, as if she were an ordinary mother here on earth; as *Yashoda* she sees Gopala-Krishna and Balarama etc. etc. – not as a projection, she sees what is already there, simultaneously present in Him. What she sees is not a “wonder”, it just seems to be a wonder.

Her house is not a house of clay and sand and stone, just as little as her body is a body of flesh and bone; it is a house of *cit*, because when the cit-shakti in the Divine play displays something in the world of time and space, for example a house, it is nothing but cit, even though it resembles and is experienced as an earthly house. It is the same with Shrivasa’s small house. In his small house – they were poor people – there was room for all the crowds of bhakta-s. Here it is revealed that the house is not a house of this world, it is a house of cit. The same thing happens when infinite universes, infinite Vaikuntha-s – which *are all present* – are perceived and experienced by Brahma (Bha.10.13 and 15) in a “geographical” small corner of Vrindavana, and when the huge population of Vraja is accommodated under Govardhana during the torrential rain. And this is what happens with all persons, all forms, things, rivers etc. in the lila, when they appear in time and space, so that an ordinary human being, who comes from outside, does not perceive any difference at all. Everything looks like the transitory world of time and space, with its laws, under which he is used to live. And all the parishada-s, who are simultaneously present in the non-visible, unmanifest lila, appear and disappear, one after the other, as if they were born and died just like ordinary persons. And in order to keep the secret when they disappear, a body remains, a body which is produced by Maya and looks exactly the same as their own body. This body is then burnt or thrown into the Ganga, and without anybody noticing, the parishada’s cit-house, which is cit through and through and only looked like a house of earthly matter, has been replaced by an ordinary house, which really is nothing but a house of earthly matter, subjected to decay. The natural laws are thus not suspended through wonder, as if a power beyond them had been at work. When the time comes for the eternal lila to become visible in our world of space and time, it takes place in accordance with our concepts of space and time. Cit-shakti then “adapts” the eternal lila with the parishada-s and all things required for the Divine play to our world of space and time, so that they look like ordinary human beings and things, without being so.

The Krishna-lila of the Bhagavatam or the lila of Gauranga, when these lila-s become *visible* on earth, in our world of space and time, they are, in reality,

already present; they are always present – everywhere. Krishna and Gauranga and the parishada-s often experience themselves as if they were mere human beings⁵ etc., without being so, and every so often they experience themselves as they – at the same time and at the same place – already are, namely [Krishna and Gauranga] as the Krishna of Goloka, of Dvaraka, of Vaikuntha, of Shvetadvipa-Goloka, [and Balarama as Goloka-Balarama, Dvaraka-Balarama] etc. etc.; what is called ‘prakasha’ [revelation] of the Lord’s being as the LORD, ‘prakasha’ of Their being as the LORD, and ‘prakasha’ of their being as parishada-s.

Mahaprabhu told every parishada – but not so that everyone else heard it – who he/she is in the present manifest lila and thereby who they were in lila-s that were manifest before, and He did this when He revealed (prakasha) that His Divine form is not only the form of the Brahmin-bhakta Gauranga, but simultaneously the Divine form of Vraja-Krishna, Dvaraka-Krishna, Rama, Varaha, Nrisinha etc. As soon as He is the Brahmin-bhakta, the parishada-s’ experience of His being the Lord in the form of Krishna, Rama, Varaha etc. fades away, and He Himself *experiences* Himself as a bhakta in a geographical-historical Navadvipa, without *being* a human being and without actually living in a geographical-historical Navadvipa. This is the reason for the ‘inner motion’ of the manifest lila, its swiftness, liveliness, intensity, variability, which gives the participants of this lila a certain excitement that distinguishes it from the non-manifest lila, the lila which does not become manifest in space and time.

The main purpose of the manifest lila *is* thus *to experience Himself* in a particular way.⁶ In addition to this, Gauranga is also commissioned to establish the yuga-dharma, which is Nama-samkirtana. In every other kaliyuga (except the

⁵ Nara-lila. In the manifest lila, Krishna and His co-players generally believe themselves to be human beings (sadhaka-bhakta-s) on earth. This is called “Divine ignorance” and is a work of Yogamaya (the Divine Director of the play), who creates obstacles that deepen and intensify everyone’s service in this lila.

⁶ “In love and respect, I praise Caitanya, Who is Krishna Himself, joined with Shri Radha’s bhava and shining beauty. On account of the hladini-shakti in the form of Radha-Krishna’s pranaya-vikriti (Love in a particular form), They are one Being; but in primeval times, in Vrindavanam, Their bodily forms separated. And in Caitanya They are now, once again, manifested as one.” (CC.I.4.55 and CC.1.1.5; Svarupa Gosvami’s diary; into English from Sadananda’s German translation by Kid) – “In a glorious way, Krishna, the Hari-moon, took birth in the ocean of Shaci’s womb, endowed with all the preciousness of Radha’s premabhakti, out of keen desire (to experience the following three things): Of what nature is the power of Radha’s deeply intimate prema? Of what nature is My Own wondrous loveliness, which She experiences through Her deeply intimate prema? Of what nature is Her joy that stems from the experience of Myself?” CC.1.1.6, Walther Eidlitz, *Krishna-Caitanya*, 2014, www.sadananda.com

one directly following the dvapara-yuga in which Krishna descends as Avatara), this is a function carried out by Vishnu. Only this last aspect of His nature and that of His co-players has a *purpose* in reference to the *world* and to those who are *non-bhakta-s* but *no* aparadhi-s, namely to teach the members of the four castes, social groups (varna) and four life stages (ashrama), as well as outsiders, to do *Nama-samkirtana*⁷ as the main sadhana, together with the other forms of dharma required for their (specific) caste, such as puja, bathing in the Ganga, fasting, serving the sadhu-s (sadhu-seva) and listening to the Bhagavatam from the lips of the bhakta-s etc. What He does for the world, He thus does as Vishnu in the eternal form of the Brahmin and sannyasi and *bhakta*. He is ‘pracchana’, which means that He is ‘concealed’, ‘hidden’, because His Being as Ishvara, the Lord, is not made known, recognizable, discernible to outsiders. He teaches people how to serve the *Name* and do *samkirtana*. Who does this with the right attitude, as a bhakta, he may, with the progress of his sadhana and the intensification of bhakti to premabhakti, as a premabhakta realise who and what God is and what his own atma is etc. etc. And when he has realised *the identity of Nama and God*, he is “saved”. The Avatara or the Avatari never has the intention to save the world from suffering. God does not know anything about the suffering of the world, *nothing at all!* It does not touch Him at all. What affects Him is the suffering of the *bhakta-s*, because what is in them is what He Himself is and has: *cit-shakti*, the potency of *cognizant, serving love*, and the bhakta suffers because he is never pleased with himself, even when he serves at the highest stage, and he suffers when someone does not care about what God and His seva is. That is why it is said in the Gita: a) “to save the sadhu-s (bhakta-s)”, and b) “for *their sake* destroy the asura-s, the adversaries of the bhakta-s, who disturb and persecute the bhakta-s”, and c) “to proclaim the dharma, i.e. the duties that those who are not yet bhakta-s have to carry out, to get the chance once to become bhakta-s”.

⁷ In Navadvipa (*Caitanya-Bhagavata* 2.23), Gauranga teaches people two things: 1) *How to serve The Name* = the maha-mantra. This great (maha) mantra is meant to be served by everyone in seclusion and consists entirely of God’s Name(s), i.e. it does not have any of the common introductory seed forms (bija), like ‘aim’ etc. or any of the concluding formulae of dedication (‘namah’ etc.). The Names of God shall be pronounced audibly (at least to oneself) while thinking of their meaning and counting the number of Names that are pronounced; and 2) *how to perform samkirtana* = to sing various songs together with others. Those who are without bhakti-shraddha, the firm conviction that the service of God is the aim and goal of life shall not be encouraged to sing the mahamantra. This is an offence against the Name. It can be sung together, though, among bhakta-s, those who have shraddha in bhakti. Songs containing Names of God (but are no mantra-s) can be sang more commonly, without those restrictions.

The dharma-s fall into oblivion and He promulgates them anew. This “*dharma*” is the dharma for the person who knows himself to be a Brahmin etc., householder etc., man, woman etc.⁸ What he has to do – whether he likes it or not – is to carry out the order of the Dharma-Shastram-s etc. The householder, for example, shall visit holy places, serve sadhu-s food in his house and listen to the Bhagavatam from their lips, in order to get the chance to come in contact with a bhakta. A bhakta knows from his own development as a bhakta what it means to suffer from bhaktilessness, to be void of bhakti, and from his own experience he can, to a certain extent, feel pity for a suffering person who is void of bhakti, and *bestow Mercy* on him, *i.e. bhakti-shakti*.

“Redemption”, i.e. liberation from bhaktilessness, the state of being without bhakti, follows through the *bhakta*, not through Bhagavan Himself; only Bhagavan Gauranga, the Bhakta, bestows the gift of bhakti, the cognizant, serving Love on a person – provided that he is not an *aparadhi* (who denies that God has a form, derides the bhakta-s, sticks to the opinion that his own feelings and thinking are more valid than the Shastram, which makes other statements concerning God, His Name, the nature of the atma etc.). And since the eternally omnipresent Gauranga is no longer visible in the world, the path to liberation from suffering (= bhakti-lessness), established by Him, is to carry out one’s Divinely ordained⁹ social dharma with the strongest emphasis on Nama-samkirtanam and listening to the Bhagavatam etc., and seeking the association of bhakta-s. The purpose is never to deliver the suffering world, with its diseases and death. The jiva-s suffer because they wanted to turn their backs on God and want to remain in this state of aversion to Him, and they are liberated when they do what the Shastram-s, He and the bhakta-s tell them to do. God has no reaction whatsoever to all the suffering of man as long as there is no bhakti in his heart, and it is only when the godless person disturbs the bhakta-s that He – when it is time for His Avatara – may come and kill the asura, like Nrisinha, Krishna and Rama did in their lila-s. In Gauranga’s lila there is no “killing” of demons, but by letting the cakra become manifest, Caitanya puts them in a situation of deadly fear, and were it not for Nityananda, they would have been killed by the cakra. The godless, famous scholar [Devananda], as you will see later, was simply expelled, until a bhakta had Mercy on Him and released him from his aparadha: wanting to read the Bhagavatam without bhakti. And the godless maya-vadi-s in Benares were completely ignored by Caitanya, i.e. He even kept away from them – until bhakta-s intervened and prayed that their transgressions be obliterated.

⁸ Who knows himself to be a human being, not an atma, a servant of God.

⁹ *Daiva-varna-ashrama-dharma*.

3) Note that *thought, word and thing are identical in the cit-sphere*. Gauranga as the *LORD* thinks the word cakra and pronounces it – and immediately it is *visible* (it has always been there – invisible). As soon as the majestic prakasha of His Divine wrath etc. is not wished for anymore, it becomes *in-visible*, because it belongs to the Vishnu-tattva, that He is.

I know that the things explained above will not be understood at all by brains void of bhakti, of cognizant, serving Love, and must be considered abstruse, idiotic to everyone here, and in the West. – Let me sum up: Every form of the Absolute is both form and sarvavyapi, all-permeating, i.e. always present everywhere, at all times. And this is valid for every form of His, in every sphere. The tanubha or “aura” of God’s form is nirakara-Brahma, but it means tanubha (aura) only in a relative sense, because God has no inside and no outside, as you know from the Damodara-lila. The nirakara Brahma thus permeates everything, everywhere. From viraja [the river that separates Maya’s sphere from the cit-spheres] and onward *everything* is all-permeating – not just like mind (Geist) from the *inside*, but fully: *from the inside and from the outside*. The infinite universes, on the other hand, are not vyapi or all-permeating, always present everywhere, but, so to say, “in the periphery”, like my hand in comparison with the sun, which covers it when it is held in the right way.

a) In the state of being turned away from God: what is experienced is the world of time and space – the *negation* of the Absolute.

b) In the state of being turned towards jnana: what is experienced is the all-permeating nirakara, the sphere of the mere negative elimination of space and time etc., not yet the *positive* Absolute.

c) The bhakta in the world: the world is still experienced, but when premabhakti is present, he knows what is explained above (1–3), both in theory and by experience. In bhakti-samadhi, during moments when bhakti becomes most concentrated and turns into *prema*-bhakti, he experiences, perceives how the already present dhama (realm) of the Absolute shines forth, and he experiences that particular dhama among all the different, simultaneously present dhama-s to which the atma (now permeated by the potency of premabhakti, which was bestowed on him) belongs.

This is *metaphysics from God’s point of view*, which is just as non-Indian as non-Western and not understood by anyone. It is called “a-cintya” [inconceivable] (from man’s point of view). If you omit to give this metaphysics in the beginning of your book, the whole Gauranga book is bound to be a parody, like *every* modern work in East and West.

The modern, godless man of today’s India, who is void of bhakti, does not understand this metaphysics. When he writes about these things, he keeps quiet about this metaphysics, although it is stated so clearly and emphatically in every

work on bhakti, over and over again, from the *Upanishads* to the *Caitanya-Caritamrita*. And he does so because he feels “ashamed” to say such abstruse things in the modern, educated world. He is afraid of making a fool of himself, in a modern world that considers the laws of space, time and mathematics to be sacrosanct. (He even believes what the Catholic Church says, that these laws originate in God’s thinking!!)

He “reads” the Shastram-s and puts aside the metaphysics, and then he worships Einstein and Heisenberg, because he has learnt relativity of time etc. from them. How relative the laws of time and space prove to be is nothing new. This he could have learnt already by reading the account of Revati in the *Bhagavatam* (IX.3.29–36), which tells of a king of yore, who went with his daughter Revati to Brahma in Satya-loka (the uppermost world in a universe), where he had to wait for a moment because Brahma was listening to music. Brahma then tells the king that it is pointless to ask to whom he shall give his daughter, because in the meantime eons of time have passed and dynasty after dynasty have been annihilated. Another example is when Brahma [in Vraja] waits for just a moment, to see what Krishna does without the calves etc., and in the meantime a whole year has passed on earth. That one and one is two only in our world, is clear from the *Brahma-mohana-lila*, for example (Bha.X.13), where we have One Krishna, identical with uncountable gopa boys – and in a second, all become one Krishna.¹⁰ Or Mahaprabhu, together with the Brahmin, on pilgrimage in Vrindavan, where they visit places where the lila-s were enacted. Suddenly, one Mahaprabhu is two, i.e. Radha and Krishna, and then one again. And it is the same with the [manifest] lila, seen from the point of view of the unmanifest lila (a-prakata-prakasha). To us 48 years of Caitanya’s lila, with eons of time from one kalpa [day of Brahma] to the next, until the lila becomes manifest in time and space again. And 44 years of Vraja-lila, with eons of time from one kalpa to the next, until the lila becomes manifest in time and space again. And how are the

¹⁰ “In order to challenge Krishna to an even profounder revelation of His nature, Brahma gets the impulse to steal Krishna’s companions and the calves and hide them on “the bed of his maya”. Krishna searches for them, He, the Omniscient One, totally immersed in His play as a Boy, searches in vain. And then, straight away, without losing His Own nature as the Boy Krishna, He turns Himself into thousands of young friends and many thousands of calves and plays with them as before. When almost a year has passed, however, Krishna suddenly stops this game. He lets the calves and boys, who are nothing but His Own Self, return into His Own nature and releases His playmates, who are under the impression that only a few moments have passed. Krishna does so, because He experiences much greater joy playing with the boys and calves who consist of His cit-shakti than He experiences playing with the boys and calves into which He has turned Himself.” (Walther Eidlitz, *Krishna-Caitanya, The Hidden Treasure of India, His Life and His Teachings*, p. 138, www.sadananda.com)

years of the manifest lila experienced from the point of view of Goloka? The gopi-s think (in Goloka), when in the manifest lila they realise that they are identical with themselves in the non-manifest lila: "This lila on earth was like a dream to us, in which we were together with Krishna, experiencing many things, from His birth until His return from Dvaraka." – In Gauranga's and His coplayer-s' awareness in the non-manifest lila [in Svetadvipa-Goloka], 48 years of the manifest lila on earth is no more than a few moments of a dream. So short is this period for them; it is like a small modulation in the infinite stream of the non-manifest(ing) (a-prakata) lila. And to us [this manifest lila is] something we have to live on inwardly [until the next manifest lila]. To us this period of time means a whole kalpa [day of Brahma], i.e. 4 320 000 000 years, plus one night of Brahma of another 4 320 000 000 years, plus a pralaya¹¹ before this night, with so many, many generations. Although the lila that becomes visible on earth goes on for so and so many years according to our calendar, to the awareness of the lila that never becomes visible on earth this is not more than an interesting, exciting modulation – or like a very short dream, so to say. And it is the same with the interval between the lila-s that become manifest. To the awareness of Goloka, this is only a short period of time. These things must be very clear to you, before you get down to the Caitanya book.

But this does not mean that the world we have before us is Brahma = Vaikuntha = Goloka! Not even: Brahma = Vaikuntha = Goloka = Shvetadvipa = Ayodhya. Where the *world* is experienced, there is only the world; where nirakara-Brahma is experienced, there is only the nirakara-Brahma; where Vaikuntha is experienced, there is only Vaikuntha; where Goloka is experienced, there is only Goloka and not Dvaraka, or Narayana's Vaikuntha. All those spheres, with the exception of our worlds of time and space, are *simultaneously present*, everywhere, permeating everything in every dimension. But it is not that they are not different from each other. Dvaraka-Krishna is not Goloka-Vraja-Krishna and the Narasinha of Vaikuntha is *not* the Narayana of Vaikuntha, and it is the same with the parishada-s etc. They are not identical in the sense of being without differences. In the dhama-s of the eternal lila, where the laws of time and space are suspended, everyone only takes part in the realm he belongs to, and no other. That is why there are Narada-s, for example, in every dhama, but every Narada is different from the Narada in other realms, Vaikuntha-Narada, Ayodhya-Narada etc.

¹¹ Disintegration of the three worlds: Earth, Bhuvar and Svar. A maha-pralaya takes place after one lifetime of a Brahma, when the complete brahmanda (universe) of a Brahma disintegrates.

When the lila becomes visible in the world of time and space, every Avatara and every form of the Absolute are present in the Avatari (Krishna-Mahaprabhu), Who then goes to *all* the dhama-s, like Krishna from Vraja to Mathura, Dvaraka etc. As soon as this lila is coming to an end, it is time for the different *non-Avatari forms* to return to their realms. [First,] after the killing of Dantavakra (*Bha. X.78.1–10*), Vraja-Krishna [the Avatari], together with His Own parishada-s, return to Goloka. Dvaraka-Krishna, however, returns to Dvaraka, where He takes part in the combat at Kurukshetra, until, under the pretext of the inundation of Dvaraka, He makes Himself and His Dvaraka-companions invisible (from the point of view of the world) and only Vishnu-Krishna remains, who finally leaves the world when the deva-s, who were present in the Yadu parishada-s, have seemingly killed each other in the fratricidal war.

The Avatari thus comprises all the other forms of the Absolute, and it is the same with the parishada Avatari, who comprises all the other forms of parishada-s of the Absolute in other realms. And when the visible lila becomes invisible, everyone returns to his own realm: the Avatari and all the other forms of the Absolute, as well as the parishada Avatari and all the other parishada forms of the Absolute.

As soon as an adept has *premabhakti of such intensity* that the eternal lila shines forth from time to time, then – for this moment and for the time it lasts – he is *beyond time and space* and perceives the eternal lila (which according to our understanding was enacted thousands of years ago, – or 420 years ago when it comes to Caitanya) exactly as – according to our understanding – it *was* 420 years ago; in reality, however, *always is* and never ends.

Sadhana and dhyana etc., smarana etc. are done with reference to the lila which never becomes visible in the world of time and space, namely the *Goloka-lila*, and when the atma finds himself as parishada in Goloka (after body and mind are discarded)¹², he partakes in and perceives the lila that becomes manifest in space and time, as soon as such a lila takes place, which from the viewpoint of Goloka *is* only like a short dream. But since the atma of every adept has his own individual character, which is immutable, only the lila of a certain realm of Godhead can shine forth in him (thus different from the Avatara-parishada-s, in whom parishada-s of other forms of Godhead, than the Avatari are present, like Balaram in Gauranga Krishna, [and in] Rama of Ayodhya [as Lakshmana] etc.).

Everything seems to be very complicated and yet it becomes completely clear when one reads both the Krishna-lila-s [Krishna's Vraja- and Dvaraka-lila] in the Bhagavatam and Caitanya's lila correctly and pays attention with bhakti.

¹² Vastu-siddhi, final fulfilment, when body and mind have been discarded for good. Svarupa-siddhi means fulfilment when body and mind are still present.

It is pointless to offer people in the West – instead of Christ and his Name – Mahaprabhu as an incarnation Who comes to the world out of Mercy. What remains without the metaphysics quoted above as a foundation is only a “mystic figure” with a lot of incredible wonders and a mountain of Indian “mythology”, which no one except deranged hysterics go into raptures about, and for how long! This metaphysics is completely unknown to Hindus of today, and in the past, it was only known by those who had bhakti, His Own power of true knowledge. For most of the Indians, all that remains are the varna-ashrama-dharma of the Shastram-s and and samkirtanam, which offer the possibility to meet a bhakta, and the nama-samkirtana dharma is open to the whole world. But the moment it has begun, people will ask: “*Who* is Krishna – why an *Indian* name?” And then it has to be explained to them that ‘Krishna’ is not a Sanskrit name, just as little as the atma of a human being is European or Indian. The word ‘Krishna’ as a name of the Sanskrit language is only the *perverted shadow* of the real Name, which is identical with Krishna’s Form of sat-cit-ananda. Just as the Godhead Krishna seemed to be an ordinary cowherd to King Kamsa’s washerman (*Bha. X.41*), the Name Krishna seems to be a word in the Sanskrit dictionary to us. The rajaka was without bhakti, he saw and did not see anything. It is the same with the real Name Krishna, which only the “bhakta” (i.e. His shakti) can pronounce; it consists of nothing but *cit*, through and through; it is not a word of the human language. The word spoken by a non-bhakta, however, is a *mere* word, and the person who only hears this word achieves nothing. But if you have bhakti and think only of Him and not on people, and write only to serve Him and give Him joy, then someone who reads your book, someone who is truly gifted through sadhana performed during former lives, may *experience something of the true Gauranga, Who is an eternal Person, not a historical person.*

What has been said on these pages must be completely *clear* to you, before you get down to the Caitanya book. Please think of what is said in the C.C.: “Don’t think ‘why philosophy?’ and don’t be inert”. Without this metaphysics from God’s point of view as a foundation, everything is bound to go wrong. The *Caitanya-Bhagavata* is an illustration of the entire metaphysics; there is no time to be pleased (to be delighted, to rejoice) and edified (to enrich one’s soul)! Bhakti gives the mind the power to think (clearly) and the joyful willingness to serve.

You must not think that you don’t need to write for the scholars and therefore have to make the book “understandable to the public”. You *have to* give this metaphysics. Did Kaviraj or Vrindavan das write for the “scholars”? – No, they wrote for the bhakta, who is not a scholar, otherwise they had written in Sanskrit and not in the vernacular language [Bengali etc.]. Bhakti is love *and* knowledge combined, not “piety of the heart”!!